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Editorial.

PURITY IN OUR MINISTRY.

Personal purity is a spiritual attainment and not an intellectual accomplishment. It involves the heart rather than the head, but when the heart is made right with God the mental faculties share in the benefits of the process and the result. Heart purity is the thing sought after by the teachings of the Master. It is often the case that you find high intellectual attainments in men whose moral and spiritual stature is rather low and grovelling; but where the heart is clean the spiritual standard is high and the mental acquirements, whether great or small, are consistent with loftiest ethical and religious ideals. All Christians need to seek after heart purity in all matters of experience. We have no special theory as to the best method for reaching it, but we urge the thing itself as a necessity in life and conduct. "Blessed are the pure in heart, for they shall see God," says the Master. A clean and transparent heart is the richest and highest experience of which we are capable, and out of it flows a life in accord with the teachings of the gospel. Especially ought the ministers of the gospel to be men of pure hearts and singleness of spiritual vision. They are the preachers of righteousness and the patterns to the flock of God. In their strenuous life in preparing sermons and ministering to the needs of the people they need to guard against the unconscious encroachments of a tendency to lose sight of their own spiritual demands. Sometimes a physician neglects his own health and exposes himself to disease in his purpose to look after the health of his patients. He forgets his own limitations because of his interest in those under his care. Just here is where the minister has to exercise care and caution, or in his mental work and anxiety for others he will forget his own spiritual welfare. In this way a preacher can grow cold in his experience and perfunctory in his discharge of duty without becoming aware of it. Hence he needs to pray much, to read the Bible with reference to his own religious needs and to often examine his own spiritual state. Then, too, he needs to be careful in his thought and desires; and above all in the words of his mouth. Clean thoughts, pure desires and chaste speech are indications which point to the condition of his mind and heart. "Out of the abundance of the heart the mouth speaketh." Keep the heart clean and the mouth will send forth no smutty word and no questionable joke. "Keep thy heart with all diligence, for out of it are the issues of life." Cultivate the mind, get all the knowledge possible, increase in wisdom, learn all you can from books and from human nature; but above all these desirable ends keep the heart right with God and talk, live and breathe a pure spirit among men. Then they will take knowledge of you that you have been with Jesus. This does not imply that you are to make great outward pretensions; that you are to assume a super-pious air;

that you are to take on holy tones of voice; that you are to move among men with rapturous ejaculations; that you are to carry around with you a come-to-judgment countenance, or that you are to indulge in cant. It simply means that you are to love God with all your heart, mind, soul and strength and that you are to love men as Christ loved them; and it further means that you are to keep your heart clean and your words and life free from all coarseness, and that in your conduct you eschew the filthiness of the flesh and the superfluity of naughtiness. Such a preacher has power with God, and he feeds the people with food convenient for them. A pure and holy ministry is the secret of Christ's success in converting men and women from sin to righteousness and from the power of Satan unto God. With this character of ministry the world can be won for the Master.

TRUTH NEVER PERISHES

A year or so ago scientists opened an Indian mound in search of relics. In addition to finding bones and arrow-heads, they also found some pottery hermetically sealed. On opening a piece of it they were surprised to find that it contained bright and well-preserved grains of corn. Nobody could tell how long it had been there, but it was planted and sprouted and grew off rapidly. Had it been there only a year it would not have germinated more readily. Instead of this it had been hundreds of years, but it remained sound and vital. All that was necessary for it to grow was to be placed in a moist soil. In this fact we have an illustration of the imperishable character of truth. It is invested with immortality. For long years it had been sleeping back in the lids of the New Testament during the middle centuries. It seemed to be dead, as Roman pretensions had taken its place in the lives and worship of men. But when Martin Luther fled from his persecutors and took refuge within the walls of Wartburg, he happened to get hold of a copy of the Greek Testament. He read it carefully, and the great truth of justification dawned upon his troubled mind and a new principle took hold of his life and character. He went forth preaching this saving truth to his fellow men and the great Reformation was the result. The truth only needed to get into a live human heart in order to spring up and bear a great harvest. And it is often the case that a truth falls apparently by the way side to be lost sight of, but not so. Some hungry heart will get it and in the years to come a useful Christian life is given to the world. The truth can not be destroyed. You may hide it away and the dust of the centuries may cover it, but the moment that it finds its way into the heart of some honest seeker the world will feel the jar of its vital expansion.

THE PREACHING OF EMERSON

The 24th day of last month was celebrated in many of the Northern Churches as "Emerson Sunday," as this was the anniversary of his birth. On the following Mon-

day the Associated Press dispatches sent out to the world from various cities a large collection of excerpts from sermons preached by scores and scores of leading ministers-eulogistic of Emerson's life, teachings and character. These ministers who thus lauded the man of letters were not confined to the Unitarian and Congregational faith, but many of them belong to all the orthodox Churches. That Emerson was a man of acute mind, broad humanity and lofty genius is a proposition that all lovers of elegant English will unhesitatingly accept. His essays, lectures and poems are now numbered among our American classics. But what claim has Emerson upon the orthodox pulpits of this country? He stoutly denied the deity of Christ and looked upon the sacrament of the Lord's Supper as an undue exaltation of a man who was only one of the many martyrs who have given their lives for the truth. He accepted Christ only as a good man, a great teacher and noble martyr; but he went no further in his faith in him as our Savior. Yet hundreds of our Northern ministers in the Methodist, Presbyterian and other evangelical Churches made Emerson the exclusive theme of their pulpit efforts. They actually seem to have placed him, in many instances, above Christ. Such folly deserves the severest rebuke; and it shows a truckling spirit upon the part of many ministers too reprehensible for suitable characterization. No man is called of the Holy Ghost to preach Emerson to a perishing world. He is but a man to begin with, and not a Christian man in an evangelical sense at that; yet many Methodist pulpits in Chicago, New York and other places were made to resound with his praises. We have no patience with such irreverence. However, we do not mean those remarks as in any way discounting Emerson's standing and character as a man of letters. It is the effort upon the part of a few silly clerics to apotheosize a poor mortal man whose creed did not take in the Savior as one embodying a divine nature, and whose teachings eliminated all that is supernatural in the gospel narrative.

A COURAGEOUS JUDICIARY.

Not long ago Judge Bryant, of the United States Court, in opening his session at Tyler, gave out no uncertain sound as to the enforcement of law against those who make it a point to trample local option under their feet. True, his court has nothing to do with the question of local option as such, but where the State prohibits the sale of intoxicants and men violate the law where no United States revenue license has been issued, they then become amenable to the United States Court; and when they fall into the hands of Uncle Sam the result is much more severe than the penalty enforced by the State. But the United States Court has heretofore dealt as leniently as possible with these offenders on the ground that such a course would save them a penitentiary offense and at the same time reform them. But such violators of the law have taken advantage of this clemency and gone on re-

peating their offenses. So the Judge notified all such that hereafter no more would be shown to that class of criminals, and that the full penalty of the law would be applied. And Judge Bryant generally means what he says. A few weeks later Judge Meek, while holding the United States Court in this city, made a similar statement from the bench. We commend the course of these two eminent jurists, for their fidelity to the law will help the people by the setting of local option counties to promote the enforcement of law and order in their communities. Now if our State Judges will exercise the same fidelity in the punishment of men convicted for the crime of violating local option laws, then it will be an easy matter to show these lawless classes that prohibition does prohibit. And we take pleasure in stating that in most of our local option counties the courts are doing their duty in this matter. The only difficulty is found in the fact that when convictions are obtained and penalties enforced by the courts, there is but often a manlin sentiment excited and petitions are signed asking the Governor to remit the full penalty. This ought to be done only in rare cases. The law means something, and those who presume upon it to the contrary need to be taught a severe lesson. Therefore let the courts continue to do their duty, and then let the people keep their hands off of the results.

The first Adam yielded to temptation and lost all, but the second Adam resisted temptation and won all. The disasters of the former are more than offset by the victory of the latter. A spiritual paradise regained is infinitely beyond the material paradise that was lost. Christ's life, death and resurrection upon us to our redeemed state as an unending prospect of life eternal.

When business men who have toiled all the week and struggled with the temptations of life go to Church on Sunday they want to hear a sermon that will help them to overcome the flesh and better equip them for the conflicts of the coming week. They need spiritual rest and nourishment, and the preacher who gives them platitudes, or learned abstractions, or references to Herbert Spencer, or Tyndal, or Darwin, instead of the pure gospel, clearly misunderstands his mission as the servant of God.

There are times when we grow censorious toward those who profess to be Christ's followers, but often bring his religion to a very low plane. However, such people often have very hard conditions to contend with. They are passionate, quick tempered and rash people and the world, the flesh and the devil pull very severely upon them. They have a hard time to be any sort of Christians, and were they not religious at all they might be very bad. So after all they may deserve some credit for living as nearly right as they are trying to do. Then let us help them and encourage them. By and by they may become strong and stalwart in Christ's service.

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Making the Regular Services Evangelistic.

By Rev. John M. Moore, Ph. D.

The world looks upon us as men who have been called of God to preach the gospel. Each of us has gone into the ministry because we believed that the mantle of the prophet had fallen upon us. The responsibility thus placed upon us because of some fitness for the work which we possessed. A special call indicates not only a peculiar fitness in the servant, but a particular work to be done, and a specific message to be delivered. All truth is God's truth; but the truth of revelation is the truth about God and his immediate relationship with man. Revelation can never contradict the value of any truth or set aside the worth of any wisdom which is related to the needs of man's constant activity; but it may indicate, and emphasize that which has exceptional and primal importance to the essence, significance and destiny of being. Man needs the truth of revelation more than that of creation, and the prophetic office must be primarily concerned with that, since it relates to the declaration of the mind, heart and manifested personality of God and to the regeneration, redemption and salvation of men, the final basis of human existence. The sermon, then, is not to be a dissertation, a lecture or a discourse, but the transmission of a message from a living, personal, acting God through his authorized and appointed messenger to the listening hearts of blinded humanity anxiously seeking the deep and true things of God, entering life. Moses, Elijah, Amos, Isaiah, Peter and Paul were not the exceptions in the ministry of revelation, but the examples. They spoke for their times through their times; but there was no mistaking of the message, no lack of its mission, no want in its appeal for immediate action. Yet who would say that Moses was not resourceful, that Amos was not eloquent, that Isaiah was not rhetorical, that Paul was not eloquent, and that Peter was not eloquent? The apostolic times were marked by deep piety, undaunted faith, and a martyr's spirit. They had learned a lesson which was the power of God unto their salvation, and of it they could not be ashamed, and for which they would surrender life. God's desire is to save man. Has the world advanced so far, and its day become so luminous, that the gospel source of light and progress has decreased in its brilliancy and power? Has science superceded revelation? Has poetry supplanted prophecy? Has philosophy nullified religion? If not, then however valuable science, poetry and philosophy may be as aids in the culture, growth and perfecting of the human mind, revelation, prophecy and religion must hold first place in all pulpit utterances, and gospel truths must have emphasis commensurate with their importance. The pulpit that has sought to be characterized by its rhetorical finish, its show of revised learning, its leadership in refined thought, has been pitifully ineffective in giving comfort, hope and salvation to the world. Men called of God to preach to a sin-cursed race are burdened with too heavy responsibilities to be entertaining themselves or their congregations with the niceties of literary distinctions or the theories of scientific and speculative thinking. Sin and its direful consequences are the facts with which the preacher is to deal, and to allow himself to be drawn from the main issue is to pronounce sentence on his own worthiness as a called messenger of the Most High. Doubts must be removed and faith must be established; but where the gospel revelation fails, there is little hope in all else.

Is there a gospel for a man of doubt; a gospel for a man in sin? Doubt may be discussed in a philosophy of knowledge, and in its less analysis may be found to be negative in character; but sin is a malady of the race, a germ disease of the human will and as positive in its character as any agency known to man. Sin is an universal as man, and conditions, however diverse, have had no power in hiding it from the human consciousness. "All have sinned and come short of the glory of God," is an unchallenged testimony. The complete solution of the problem of the origin of evil is withheld, but the solution of the problems of its removal is demanded.

The gospel is the specific message from the Heavenly Father to the sinner, the lost, the hopeless. Its exhibitions of the human life accord perfectly with the experiences of the race. Its plan of redemption is reasonable, attractive and efficient. The gospel offers what every man most needs, and its proclamation is a fit address to any assembly. Why should the pulpit apologize for its God-given message, so vital to the soul, and so sought of men, by substituting therefor theories, speculations, polite allusions and polished illustrations which destroy rather than impress? Man needs the gospel and hungers for it, and the minis-

try is responsible if he fails to receive it. Salvation of men is the requirement which God makes of his called and anointed servants, and was unto him who substitutes anything for the gospel revealed of God through Christ Jesus the Lord. What is the gospel? Is the ever-broadening, ever-deepening inquiry of the true minister. The recital of the old, old story will not suffice. Christ must speak now in fresh, vigorous, unmistakable authority to the lives of sinning men. The ministry must give to the world a living breathing, thinking, present Christ—Jesus Christ the same to-day as yesterday. Gospel preaching is never stale, never uninteresting, never tedious. It will inspire song from every tongue; it will fashion prayer in every heart; it will call forth the strong amen from the weakest faith. The gospel has always been the power in salvation, and God's order has not been changed.

In the subject discussed, making the regular services evangelistic, we may need to define terms. The word evangelistic has been grossly abused in its associations with exercises often lacking in creditable dignity and reasonable worship. In evangelistic services there is usually expected a mixture of vehement exhortations, unassorted appeals to the emotions, and multiplied propositions with skillful manipulations. The great depths are sought to be stirred only through intense feelings without the intellect being convinced or the will enforced. The evangelist, of all men, ought to be considered the past master in the present day so-called evangelistic services; yet, often his sermons have but little gospel, with much of personal incident; his songs contain as much doggerel and heterodoxy as poetry and correct theology, and his manner and methods are more often those of an auctioneer than of a preacher called of God. If making services evangelistic means allowing pointed anecdotes and impassioned exhortations to supplant gospel sermons, jingling sentimental ditties, however pious, to displace worthy soul stirring, sacred hymns, and shallow, emotional exercises to supersede stately worship, there can be no legitimate desire so to make the regular services evangelistic. These might have a place in street meetings and tent gatherings, but for the holy sanctuary they are a hindrance rather than a help.

Then what shall we understand by making the services evangelistic? It must be agreed that the preaching of the gospel after the most apostolic manner is absolutely essential. The preacher must realize that he is in the sacred desk to preach Christ's gospel as God's means of saving men from sin and its awful consequences. His message must be pointed in purpose to the great theme of "Christ in you the hope of glory." His words must burn with the fervor of his own convinced spirit and the people should be made to feel the truth of his utterances and the importance of their immediate acceptance.

Making the services evangelistic means the planning for immediate results in the conversion of sinners and the reclamation of the backslider. The sermon, the songs, the prayers, must be planned to bring men to decision and to make the whole effect felt in force on the individual personal life. The vital importance of such planning cannot be over-estimated. Too often the powerful effect of the gospel message has been lost by failure to call men to decision. "To save men" was Paul's explanation of his varied conduct. Any sermon which has in it no invitation to the sinner to return to his Father is greatly deficient. Every service should be planned for immediate results after the pattern set by the Master and his disciples. But the same Lord who spoke the parable of the lost sheep said, also, "Feed my sheep," and no man is a wise shepherd who is ever seeking the lost one and never feeding the ninety and nine. The lost must be found, but the flock also must be fed, and happy is the shepherd who calls back the one while he ministers to the other.

The tenor of this paper has tried to show that the felt need for evangelistic services is due largely to a neglect of thoroughly gospel preaching, and that a return to apostolic preaching will in large measure produce the desired effect in our regular services. We need to preach the gospel more and to defend it less. Too much attention is given to the quibbler and the combatant and too little to the sinner and the outcast. We debate when we ought to expound. A stronger gospel from the pulpit, backed by a recognized, conscientious and robust manhood, would produce a purer Christianity in the pew and lives would appeal to the sinner where now there are only words. Seasons of special prayer and consecration and

perhaps special occasions for pressing the deferrer to a decision, will always be advantageous; but every Sabbath day should be so used that souls at every service may receive the light of a new life. The change needed is not so much in our methods as in our sermonic matter and spirit. But if formalism afflicts and indifferent lethargy prevails, even the form of worship may be broken and the unusual introduced. Services must be evangelistic in that they primarily present and emphasize the gospel and urge men to repentance, faith and acceptance. The Church is dishonored in the sight of God and men when none are born into the kingdom through the medium of her services; and her regular worship is discredited when only by the revival seasons witness the regeneration of souls and their introduction into the Christian life. For the most part, our services need to be made more evangelistic, more fertile in their gospel invitations and more fruitful in soul conversions. This may be accomplished by each in his own way, under the guidance of the Holy Spirit.

Well gleaned spiritual truth for hungering hearts, experimental knowledge of soul needs and the effort to meet them, the kindling sympathy of a divine love, the fervent glow of a living faith, the overpowering sense of God's own presence, must show results worthy of the ministry. Services replete with thoughts of God and his salvation, rich in spiritual song, devout with honest prayer, warm with emotion of worship, forceful with the energy of conviction, overwhelming with the power of persuasion, will ever be productive of most gracious results. With a due sense of his mission and full knowledge of the means at hand, the true servant, called and empowered of God, will be fully able to plan and perform to the pleasing of his Lord and Master.

Dallas, Texas.

THE RESURRECTION OF CHRIST

And Its Proof, as it Appears to a Layman.

Sometime since the Nashville Advocate, in an article on the Resurrection of Christ, among other things, said this: "It may not be best now to stake all upon it, as did Paul. Events of so long ago do not admit of categorical proof." We assert that it is best to stake everything on it now, and further, that everything is staked on it now, and further still, that everything pertaining to Christian life, as a certainty, has been staked on it ever since Christ burst the bars of death and rose in triumph out of his grave.

If everything was staked on it in Paul's day, as this article admits, why is not everything staked on it now? Has time changed a great fact to a certainty into doubt? Does truth ever change? Was Christ any more to Paul than he is to Dr. Winton? Was Paul's faith in the great event then any stronger than Dr. Winton's faith ought to be now?

If so, it can only be by reason of the fact that Paul lived nearer to the event. If this reasoning is good, the fact that Napoleon commanded at Waterloo, and that Washington was President of the United States, should begin to be doubted as historical facts.

Was the standard of Christianity different in Paul's day from that of to-day? Certainly not. The same Christ who hung on the cross in agony and shame for Paul hung there for me. The same Christ who went down into the grave for Paul went down into it for me. The same Christ who conquered death, hell and the grave for Paul conquered it for me, and when he rose from death to life, and the glorious crown of immortality circled his brow for Paul, thank God, it circled it just as brightly for me. If we concede that Christ did not rise from the dead, then we are driven to the conclusion that he never lived on earth, because the same evidence which establishes the one fact also establishes the other. If he did not come from heaven to earth, then there is no manifested Christ, and there is no atonement for sin, and the Jews have always been right in saying that Christ had not made his appearance on earth. Does Dr. Winton desire to be classed with the Jews? If he means that the resurrection of Christ is a fact which can not now be established by proof, then he is worse than any Jew, because he is a great teacher in a great Church, the basic truth of which is that Christ rose from the dead to bring life and immortality to light. He says that this fact does not admit of "categorical proof." As there might be some difference of opinion between a layman and a learned theologian as to what "categorical" means, we will take the liberty of erasing this word and make his sentence read thus: "This event does not admit of proof, because it happened so long ago." This is the plain English of his statement.

Does Dr. Winton believe that there is proof that Caesar lived, that Co-

lumbus discovered America, or that Thomas Jefferson was a great statesman? If so, what is the proof? These facts are proven by transmission, from generation to generation, by tradition and history.

So is the life, crucifixion, death, burial and resurrection of Christ. The one is not proven by this method with any more certainty than the other, and the proof is quite sufficient for both to convince all persons, except doubting Thomases. What is the proof? To make myself clear, and make the statement so plain that it will be understood by all, I will suppose that Christ died fifty years ago, in Nashville, Tenn., and left an estate there in lands, the title of which must be settled by the court upon proof of his death. By what rules of law would the fact be established? First, evidence would be admitted by the judge presiding of persons who knew him in life, and who saw him die. Second, statements of persons who saw him buried and who recognized him in death. Third, statements of persons who saw his grave and marks on his tombstone. Fourth, statements by members of the family, who did not know the facts themselves, but who heard it from other members of the family, and from entries in the family record. Fifth, statements of persons who know the facts alone by common repute, that is, by what was generally said about the event in Nashville, and in that community, and in this last class of witnesses would be included any and every person who knew of the common talk on the subject.

Some persons might conclude that, as there are five different classes of witnesses named, the fact would require proof to be made by all of the five classes in order to comply with the law; but this is not so, for statements made by those of either one of the classes would be sufficient to satisfy the court. The testimony of the witnesses would stand as true, unless they were impeached. However, if witnesses were produced from two of the different classes, it would make it stronger, and if from all of the five classes, it would then be considered the very strongest case which could be made out. Tested by these rules, how does the proof stand on the question of the resurrection of Christ?

First, Isaiah prophesied his coming 700 years before his death. Witnesses too numerous to mention saw him heard him and received his blessings during his short life.

The whole band of Roman soldiers, the centurion, Simon of Cyrene, the chief priests, scribes and elders, many women, among whom was Mary Magdalene; Mary, the mother of James and Joseph, and the mother of Zebedee's children, Joseph of Arimathea, and hosts of others all witnessed his death. Second, Joseph of Arimathea, and those who aided him in the burial, Mary Magdalene and the other Mary, saw him buried.

We are justified in stating that Roman officials and Roman soldiers also saw Christ buried; because they were watching with bitter hate and strong distrust every movement of the friends of Christ, and soon after his burial they made the sepulcher secure, sealing the stone and setting a watch. This conclusively proves either that they saw him buried or that they knew his place of burial from eye witnesses, in whom they had confidence.

Third, the Roman soldiers, if not the Roman officials, saw the sepulcher closed with a stone, and sealed with the Roman seal, and it was death to break the seal, and it was death to the guard to permit it, and to allow the body to be taken out.

They also saw the empty tomb, after the seal had been broken, by divine power, and after Christ had arisen and departed, and they went at once and showed to the chief priests what was done, and the chief priests and elders gave large money to the guards, and bribed them thereby, to report that they slept, and while they were asleep the disciples of Christ came and stole him away.

Mary Magdalene and the other Mary saw the empty tomb, where they had seen Jesus buried, and they also saw the angel of the Lord, sitting on the stone, which he had rolled back, and he told them that Christ had arisen and that he would make his appearance to his disciples in Galilee. They met Christ immediately afterwards, and he did make his appearance to his disciples in Galilee, as the angel said he would.

Under the circumstances stated, by friends and by foes alike, no power short of divine power could have accomplished what was done, and the fact that it was done cannot be doubted.

Fourth, the two Marys, Cephas, the eleven disciples, above 500 brethren at one time, and Paul, all saw Christ after he had arisen from the dead. They talked with him, felt the cruel wounds on his person, and the disciples saw him ascend into heaven.

It must be remembered that most of

these witnesses were alive 50 years after the resurrection of Christ.

Fifth, the hundreds of witnesses who saw the events stated, discussed them with hundreds, and perhaps with thousands of others, for they lived more than 25 years after the event, and such an event would necessarily be discussed upon all occasions and everywhere.

It may be safely asserted that no event, or fact, has ever been established by common repute, with more accuracy or with more certainty, than that of the death, burial and resurrection of Christ.

Josephus, a Jew and an enemy of Christ, says that he lived, and that he was "the Christ." There is not only proof of the resurrection of Christ, but the proof is so strong, when tested by the proper rules of evidence, that it is perfectly conclusive. If Dr. Winton thinks there is any weakness in it, let him point it out, and we will give him other points, not embraced in this article.

OLIVER S. KENNEDY,
Kountze, Texas.

"CREATING AND SOLVING DOUBTS."

By Bishop W. A. Candler.

I am very glad that Dr. Greenhouse, under the above caption has pointed out the errors embodied in the "Theology of the New Testament" by Stevens.

There was no great danger in all the sort of stuff of which that book is compounded as long as it was put forth candidly by men who frankly confessed their opposition to scriptural Christianity and fought Christian truth in the open; for this was the way the infidels of a century ago put forward all this rationalism—which is, indeed, old folly and not new wisdom. But when it comes to us under unsuspected names, and with all sorts of declarations that it is entirely in harmony with evangelical truth, it becomes dangerous in the last degree—especially to the young and also to older men who have a weakness for appearing broad and bookish.

Dr. Greenhouse has done the Church in Texas a service—especially as the author of "New Testament Theology." It is said, will soon be dropping his wares in Texas. Just why he should name his book "New Testament Theology," when he sets aside the New Testament as well I do not know, unless it be on the same principle that a humorous friend of mine acted when he named his horse "Cudal" because the poor creature had no tail. A book that mutilates the New Testament and despises every system of theology held by orthodox Christianity in any and all of its divisions, is most singularly named "New Testament Theology!" Where does the New Testament come in and where is the theology?

Atlanta, Ga., May 19, 1902.

EXTRACT FROM ANNUAL REPORT OF THE BOARD OF INSURANCE.

From its organization, the company has, in the interest of economy, conducted its business through the mails from the central office in Chicago, thus saving to the policy holders the great cost of maintaining agencies and paying agency taxes in the various States.

The question has sometimes been raised as to whether this does not involve a violation of the laws made by the States to regulate the business of insurance corporations. The Board of Insurance carefully examined this matter in all its bearings before entering into an agreement with the company, and became thoroughly satisfied that the company's methods are entirely legitimate, and no more open to criticism than are those pursued by any of the incorporated boards and agencies of the Church, which transact business with our people in all parts of the country, regardless of State lines, and without filing their charters, or otherwise formally entering the States under the provisions of their corporation laws. This view of the Board is confirmed by the fact that the company has from its organization, over four years ago, been insuring churches situated in every State and Territory, without let or hindrance from the authorities, and that similar companies have been doing the same thing for a generation.

It was a cause of serious regret to his associates that Dr. P. H. Whisner, a highly esteemed member of the Board, took a different view as to the right of the company to pursue the methods indicated above in dealing with Church trustees in the various States, and tendered his resignation. It was accepted with regret, and Wilbur F. Barclay was elected to fill the vacancy thus created.

The Episcopalians, of Savannah, are to honor Mr. Wesley's memory by placing in Christ Church, that city, a tablet to the memory of Mr. Wesley.

Christ brings man to God by bringing God to man.

Devotion

A LITTLE GIRL'S
To take her nap, I put
In grandpa's garden
The robins found her
And tried to steal her

They pulled so hard she
And opened wide her
These foolish things
me.
And hopped off in

And then it was I found
They were so droll, you
As up they flew and down
Glancing sideways at

But now they know me
And out the food I bring
"Cheer up! cheer up!"
cheer!"
Is what they say and

MINIMUM CHRISTIANITY

Might we not better Christian "sponges," one sometimes doubts to the name of "Christian." They receive that soak it up greedily, as their right. They importance, but their weak and spineless which they resemble.

God's richest gifts as a matter of course them as their desert, ward to heaven as right, in payment for morality and Church real self-denial and pushed aside as some God himself cannot. They look for honor, and give the le can. "The Christian W a one a minimum C says:

God himself cannot a look for honor and give the least that Christian Work" ed minimum Christian, a

"He is the Christian to heaven at the cheasible. He intends to world he can and no worlding's doom. He as little religion as he without lacking it all would keep good frid devil with the intent cheating him out of h last. The minimum C to Church in the e sometimes in the ever less it rains or is too cold, or he is tired a has the headache fro much dinner. He li respectfully to the pread in prayer and praise the truth very judic times to himself, but to his neighbors.

"So, too, the mi is very friendly to He wishes them well, in his power to do m He regards the Sabb an admirable institut for the neglected and has also a great admi Christian Endeavor at sociations, and they are needed. But it is for him to take any them. His business are so pressing during he needs the Sabbath rest. Neither does he qualified, at least so estly puts it, to act a the Sabbath school prominent part in an ings or enterprise. There are so many p prepared for these in that he must really cused. He is very fri and foreign missions, mite. He thinks, there are altogether eals for money, but enough to save his re ty near it. At all ev it, and makes some being interested. Bu

Devotional and Spiritual

A LITTLE GIRL'S STORY.

To take her nap, I put my doll
 In grandpa's garden chair.
 The robins found her right away,
 And tried to steal her hair.

They pilled so hard she sat right up,
 And opened wide her eyes;
 Those foolish things supposed 't was
 me.

And hopped off in surprise.

And then it was I found their nest,
 They were so droll, you see,
 As up they flew and down they flew,
 Glancing sideways at me.

But now they know me very well,
 And eat the food I bring;
 "Cheer up! cheer up! cheer up! cheer,
 cheer!"

Is what they say and sing.

—Anon.

MINIMUM CHRISTIANS.

Might we not better call them Christian "sponges," except that one sometimes doubts their rights to the name "Christian" at all? They receive all that they can take, soak it up greedily, and accept it as their right. They swell with the importance, but their religion is as weak and spineless as the thing which they resemble.

God's richest gifts come to them as a matter of course. They take them as their deserts, and look forward to heaven as their natural right, in payment for a very limited morality and Church activity, while real self-denial and cross-bearing is pushed aside as something which God himself cannot ask of them. They look for honor and recognition, and give the least that they can. "The Christian Work calls such a one a minimum Christian, and says:

God himself cannot ask them. They look for honor and recognition, and give the least that they can. "The Christian Work" calls such a one a minimum Christian, and says:

"He is the Christian who is going to heaven at the cheapest rate possible. He intends to get all of the world he can and not meet the world's doom. He aims to have as little religion as he possibly can without lacking it altogether. He would keep good friends with the devil with the intention of meanly cheating him out of his just dues at last. The minimum Christian goes to Church in the morning, and sometimes in the evening also, unless it rains or is too warm, or too cold, or he is tired and sleepy, or has the headache from eating too much dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very judiciously, sometimes to himself, but much oftener to his neighbors.

"So, too, the minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. He regards the Sabbath school as an admirable institution, especially for the neglected and ignorant. He has also a great admiration for the Christian Endeavor and kindred associations, and they are just what are needed. But it is not convenient for him to take any part in any of them. His business engagements are so pressing during the week that he needs the Sabbath as a day of rest. Neither does he think himself qualified, at least so he quite modestly puts it, to act as a teacher in the Sabbath school or take any prominent part in any of the meetings or enterprises of the Church. There are so many persons better prepared for these important duties that he must really beg to be excused. He is very friendly to home and foreign missions, and gives his mite. He thinks, however, that there are altogether too many appeals for money, but he gives, if not enough to save his reputation, pretty near it. At all events he aims at it, and makes some sort of show of being interested. But he is really

more concerned about pacifying conscience than honoring Christ in all the duties he compels himself to perform. * * *

"He is an ardent supporter of those plans for raising money which will draw it out of the pockets of others and most spare his own pocket. This is where the minimum Christian's self-denial comes in—he restrains himself that others may have opportunity to do the more.

"Another characteristic of the minimum Christian is that he is not clear on a number of points. * * * He cannot see any particular harm in this, or that, or the other popular amusement. There is nothing in the Bible against any of them. He does not see but that a man can be a Christian and dance, or go to the theater, or play euchre, or even poker and rake in an occasional jack pot, or visit a race course where the training and development of that noble animal, the horse, are exhibited. He knows several most excellent persons who habitually indulge in these things. Why should not he? Is he any better than they? Well, no. In this at least we fully agree with him. He is, indeed, no better than they are. He stands so close to the dividing line between the people of God and the people of the world that it is hard to say on which side of it he is actually to be found.

"This is all a most perilous business. In trying to get to heaven with a very little religion, it is possible to miss it altogether. Without gaining the whole world, you may lose your own soul. The minimum Christian dishonors God more than even the sinner does, for he knows so much the better. He is a hindrance to the progress of the gospel, a drag on the wheels of Christian progress. This is no time for such Christians in the Church. The age is calling for men of a more stalwart and worthy stamp."—New York Advocate.

JOINING THE CHURCH.

It would be interesting to know just what notions the majority of people attach to the act of uniting with the Church. What, in their minds, are the qualifications for membership? What is the effect on the character and life produced by joining the Church? What is the value of such membership? A lady, who is in great perplexity, writes to a prominent religious editor who has been a pastor: "I was told by a clergyman that if I would unite with the Church, and believe that Christ had pardoned my sins, all would be well; and I dared to join the Church on simply this assurance."

But she finds that she has no evidence of being a Christian, and asks her editorial friend if there is no way out of her trouble "besides leaving the Church." He tells her not to pay any attention to her feelings, but to go on with her religious duties. "Forget yourself, and think only of your duty. Do what Christ bids you do, regardless of the question whether he gives you peace for doing it or not." Our business," he says, "is simply to follow Christ's directions, and never to ask ourselves how we are getting on; never to test our symptoms or examine into our spiritual conditions, or ask ourselves whether we are getting better or worse." This does not sound exactly like the teaching of Christ and his apostles.

Another lady, some years ago, consulted the pastor of a city Church respecting membership in it. She wished to unite with his people, but had sundry conditions and reservations to make. She was fond of the theater and opera and other amusements and social functions, with an occasional card party, and so on. If she could have lib-

erty as to these, she would really like to join the Church. The pastor, whose head and heart were both true and sound, told the lady that she had got matters confused as to the right order of procedure. He said: "Give your heart wholly to God; accept Jesus Christ as your Savior, your Master, your Lord, who is to have the entire ordering of your life in every particular, including amusements, and it will then be time enough to talk about joining the Church." That was surely wise advice, and anything less would have been unfaithful.

According to the New Testament, a Church is a company of Christian people, giving evidence that they have really believed on Christ as Savior and Lord, engaged in saving other people. To unite with the Church because it is respectable, in a patronizing way, or because membership is regarded as a means of salvation, or for any reason except that thus we express our faith in Christ and our desire for union with God's people, is to miss the very purpose of membership, and to do wrong to the Church and to ourselves.—The Examiner.

PRAY FOR THYSELF.

Hudson Taylor, the honored superintendent of the China Inland Mission, is credited with the statement that Scripture contains no absolute promise that God will hear our prayers for the salvation of others. This is a startling statement, and at first thought one feels disposed to reject it. But reflection fails to bring to mind an absolute promise of the character referred to. Mr. Taylor bases on the fact that no such promise exists the principle that missionaries and others in dealing with inquirers should always encourage them to pray right there and then for themselves. There are numerous assurances in Scripture that God answers the prayers of those who seek his pardoning mercy. The experience of this writer, limited though it be, strongly confirms the wisdom of this advice. We have known honest seekers of salvation, who never in their lives had uttered a word of prayer in the hearing of others, opening their hearts to God in supplication for themselves in the great crisis of their spiritual life in a way to deeply convince one that the Divine Spirit had come to them in illuminating power. Mr. Taylor recommends this plan in dealing with the least intelligent natives. Unquestionably it is of the highest advantage to the seeking soul to be brought directly into personal dealing with God.—Indian Witness.

A SUCCESSFUL REVIVAL.

The preacher was not one of the highly exalted kind, but a good, straightforward man of God. He had more than sixty converts. How did he do it? How, within two months of the adjournment of conference, did he gather more than sixty happy converts into his Church? He went away from conference finding fault with the presiding elders and Bishops because he was not sent to a more inviting field? Not a bit of it! Well, then, he went away from conference grumbling because nobody seemed to appreciate his ability, and he was just dropped down in a haphazard way? Not a bit of it! But certainly, when he reached his new appointment, he let all the people know that they had a man who was above their style, and his high intellectual attainments entitled him to a much better place? Not a bit of it! At all events, the pastor and his wife began as soon as possible to find fault with the parsonage, and fuss about the furniture; and they did this in a very public way? Not a bit of it! Well, but the pastor put all his wits to work to whitewash the garden fence and putter around with a broom and hammer



For forty centuries the wisdom of the ancients has been proved by the use of Heiskell's Ointment for the relief of all the skin diseases mentioned in the following list: Itch, Scabies, Eczema, Psoriasis, Erysipelas, Ringworm, Tinea, Impetigo, Ulcers, Sores, Burns, Scalds, Frost-bites, and all other skin diseases. It is the only medicine that can be used on all parts of the body, and is the only one that can be used on the face. It is the only one that can be used on the eyes, and is the only one that can be used on the ears. It is the only one that can be used on the nose, and is the only one that can be used on the mouth. It is the only one that can be used on the throat, and is the only one that can be used on the chest. It is the only one that can be used on the back, and is the only one that can be used on the legs. It is the only one that can be used on the feet, and is the only one that can be used on the hands. 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Secular News Items.

The largest vessel ever built in this country is the steamer Minnesota, which was launched recently at Croton, Conn.

The director of public safety of Philadelphia, Pa., had thirteen hundred slot gambling machines, valued at \$125,000, burned publicly.

Montana had snow two weeks back that was waist-deep in places.

Even San Juan, in Porto Rico, is notifying its municipal government.

Richard Henry Stoddard, the poet, died in New York City recently.

England has launched what is to be the greatest warship afloat—"The Commonwealth."

Brazil will borrow \$42,500,000 to improve Rio Janeiro harbor.

The Irish land bill has passed its second reading in the House of Commons by a vote of 443 to 26.

The first session of the British Transvaal Parliament was opened May 29, by Sir Arthur Lawley, Lieutenant-Governor of the Transvaal.

More than 22 per cent of the United States volunteers of the war with Spain have already applied for pensions. This is the estimate made by Commissioner Ware, of the Pension Bureau.

A fire in St. Hyacinthe, Quebec, last week, destroyed several industries and two hundred and fifty houses. The total loss is placed at over \$400,000. Nearly a quarter of the city's population was rendered homeless.

In St. Louis the other day Nathan Levin, President of the Jewish branch of the Jefferson Club, was sentenced in a United States Court to five years in the penitentiary. Mr. Levin was charged with aiding in naturalization frauds last fall in St. Louis.

The American Newspaper Publishers' Association and the International Typographical Union of this country have entered into an arbitration agreement by which all differences that may arise between publishers and their employers must be settled between employers and local union, if possible. If not, then by arbitration, whose decision is to be final.

From an exchange we clip the following: "Recently a Methodist minister was brought before the magistrate of Helsingfors, Finland, for preaching in the streets, in reply to the charges he read the General Rules from the Methodist Discipline. The Judge was so impressed that he kept the book until the following day, assuring the preacher that he had his sympathy, adding: 'Go ahead and preach all of this you want to. I wish we had hundreds more like you.'"

John Wanamaker will build in New York City, a new fire-proof, sixteen storied, four-million-dollar department store. It will take a whole block, covering twenty-three acres.

Patrick F. McDonald, of Chelsea, Mass., a prominent expressman, Democratic politician and leader in athletic sports, especially boxing, has just died of gangrene, contracted from a sick horse. His disease puzzled the physicians for some time, who took it for a form of rheumatism. Finally the real nature of it was discovered by a Boston doctor and treated accordingly, though without hope. As this disease in human beings is said to be rare and always fatal. Its run was attended by fearful sufferings of the victim.

The Electrical Review notes with satisfaction that the report of the gas and electric light commissioners of Massachusetts for 1902 shows that electricity causes fewer deaths than gas. Of the 79 deaths caused by gas 19 were suicides and there were 106 accidents that did not cause death. On the other hand, electricity made 14 fatal accidents and there were 11 non-fatal accidents. The greater number of deaths from electricity were those of men working for the electric companies, while the deaths from gas were due mostly to carelessness in shutting off the gas supply.

The Supreme Court, of Missouri, has passed upon the St. Louis hoodlum cases. It has reversed the decision of the trial court and sent the cases back for new trials. The decision was made on technicalities. The Supreme Court holds the indictments to have been valid, but that the trial court erred in supplying certain instructions not covered by the indictments. According to the judgment of the court, it is required that the State should prove that a combine actually existed in the House of Delegates to control the action of the House on the Suburban Bill. The main witness, it is decided, was allowed to go too far in stating what he heard, rather than what he knew. In an interview Circuit Attorney Folk said, though he was disappointed because of the decision, he was not discouraged, and

that he would bring the parties to trial again with all possible haste. By the ruling of the Supreme Court, Mr. Folk has been furnished with some lessons for further proceedings. He has been convinced beyond doubt that the men with whom he is dealing are determined to use every possible advantage that the law can afford them, which they can obtain by the use of unlimited capital. But Mr. Folk has the confidence of the people. They hope that the right will prevail even against the seemingly strong fortifications of the violators of the laws of the State.

The stories of dead fish thrown out by volcanoes have been revived by the recent West India catastrophes. In particular great quantities of them are reported to have been cast into the sea from the island of St. Vincent. It is pointed out by a French expert, Mr. Girardin, that these fish are simply the denizens of the lakes formed in the craters during their long periods of inactivity. A crater first becomes clogged, then fills with water, and the water is in time peopled with fish that find access to it through subterranean channels. When volcanic activity is resumed the first thing that occurs is an explosion that blows the lake—water, fish and all—into the air and distributes it over the neighboring land and water surface.

An Owensville (Ky.) man was greatly troubled in early life because he was constantly being arrested on warrants sworn out against a neighbor who rejoiced in the same name. The man thought that the least he could do for his children was to give them odd, yet pleasing, names, so he tacked London Judge and Reputable King on to his two sons, and his daughters try to smile when they answer to Southern Soil, Hebrew Fashion, China Figure, Avenue Belle and Hell-in-the-Kitchen.

There is a rumor in the Middle West, says the Springfield Republican, that Mrs. Hecy Green is to storm Newport this summer, and appear in an entirely new role, that of a lavish leader of society. This may be true, and it certainly is possible in one way, for Mrs. Green has the necessary bank-book, and money is the cornerstone of Newport society. Mrs. Green would be a great attraction at the Rhode Island national side-show, as she would furnish a new sensation to the millionaires. Mrs. Green is a moral woman, of the old New England type, who believes in womanhood and manhood, and as a sensational contrast to the famous Newport entertainer, Harry Lehr, "the man who barks like a dog," she would satisfy even the people who had a real monkey at their dinner table. Mrs. Green has not proved lavish in her social expenditures, but she has brains, and that is what the Newport set needs above everything. It would be a good thing if Mrs. Green spent a summer there, both for Mrs. Green and for Newport.

There is a billiard table in London at the present moment that can boast of a lifetime of two centuries and a long acquaintance with men who have made history. It belonged originally to Louis XIV, passed into the possession of Napoleon I, and now, in its old age, has come into the hands of Messrs. Orme & Sons, and is on exhibition in Soho Square. This celebrated table is smaller than an English table. The body of the table is a block of oak, weighing 19,000 pounds, covered with a cloth of electric blue. The frame of the table is of rosewood, and the six pockets—perhaps the most striking feature of the table—are reproductions in bronze of queer, hideous old gargoyles. When the ball falls into the pocket the lower jaw of the gargoyle drops and the ball is found in its mouth. It is a clever piece of ancient mechanism.

In a gorge of rock little more than two hundred feet wide the United States Government has decided to construct a dam of solid masonry, the first under the Hansborough-Newlands Act, at the Tonto Basin site, that will create in the valleys of the upper Salt River and Tonto Creek the largest artificial lake in the world. It will irrigate 290,000 acres.

The New York correspondent of the Chicago Record-Herald says: News has been received from Rome that the Rev. Henry Ormond Riddel, an Episcopal clergyman, had changed his faith and had become a Roman Catholic. Mr. Riddel was ordained a deacon in 1885, and was advanced to the priesthood the following year. For a time after his ordination he was in charge of St. James Mission, Cumberland Furnace, Tennessee. He then became an assistant in St. Peter's Church, Roxborough, Philadelphia. In 1896 he went abroad. After his return, Mr. Riddel became Chaplain to Bishop Charles Grafton, of the diocese of Fond du Lac, Wisconsin, and held that office until he again went abroad last year. Mr. Riddel married a wealthy widow some years ago, since

which time, it is said, he has not been actively interested in Church work. His claim that he was Chaplain to Bishop Grafton is said to be a misstatement. Bishop Grafton, according to a Fond du Lac dispatch, said, to the best of his knowledge he had never heard of such a man in the Episcopal Church. Speaking of Mr. Riddel's change of Church base, the Bishop said it was no more than it was announced to a general in command of an army "that a weak little rat had left the quarters." The Church had 59,000 priests, and if one should occasionally leave for the Roman Church the loss was more than made good by priests who came from that Church to the Episcopal.

The importation of Chinese labor into South Africa has been decided upon. It is announced that Colonial Secretary Chamberlain and the big firms of the Rand are in agreement that no other solution of the labor difficulty is possible. At present half the stamps at the mines are idle because only 50,000 Kaffirs are procurable, when 150,000 men are required. The trading population of South Africa is bitterly opposed to the importation of Chinese.

The immigration to the United States is greatly on the increase. This month promises to break all previous records. Statistics given out within the past few days show the arrival of 8,296 Irish immigrants in the four months ending April 30, against 4,092 for the same period last year. All other nationalities represented among the immigrants arriving in New York City, show a larger percentage of males than females, but of the Irish coming this year about 70 per cent are females. Many of these are young girls.

Miss Geneva Dolan, of Milwaukee, who was declared by Prince Henry of Prussia to be the handsomest girl he had seen in America, was married last week to Anthony J. Romadka, a young business man of Milwaukee.

The island of Formosa, 300 miles north of Luzon, has been so managed that it has been a source of revenue to Japan in each of the seven years since it was acquired by that country. A Government monopoly on salt produces \$250,000 a year, and on camphor and opium about \$2,000,000 each. The camphor monopoly may suffer, as did indigo culture from its production artificially in Germany.

A committee from A. P. Hill Camp, of Confederate Veterans, of Petersburg, has located and marked the spot in Dinwiddie County, where Gen. A. P. Hill was shot and killed on April 2, 1865. The place is near the Central State Hospital. On the spot A. P. Hill Camp is to erect an appropriate monument.

A late political rumor is that an arrangement has been concluded whereby Secretary of War Root is to become the Republican candidate for Governor of New York, while Governor Odell will enter President Roosevelt's Cabinet. The plan, it is said, has the approval of Senator Platt.

From the Japan Times comes the news that a Japanese of Koochi was married to a corpse. The bride-elect on the eve of her marriage committed suicide; but notwithstanding her death her parents requested that the marriage take place.

The evangelical ministers of Atlanta are advocating the discontinuance, for health and other good reasons, of funeral orations and eulogies, except in rare cases, extravagant funeral corteges and caaskets, the wearing of mourning and the removal of hats at the grave.

A resolution was adopted by the A. M. E. Conference held in Washington, D. C., against the bill which was introduced in the last Congress by Senator Hanna to pension ex-slaves.

One million dollars will be spent by foreign capitalists in the development of the copper mines in East Tennessee.

In the Toomotu group of islands in the Pacific Ocean 500 lives were lost and \$500,000 worth of property destroyed.

The South African gold field has not yet reached anything like the productivity it had four years ago. The figures for April, 1903, place the value of the output of the mines of that section at about \$4,600,000, as compared with \$4,350,000 in March of this year and \$2,950,000 in February. The production in April, 1902, was \$2,392,000, which is a little more than half of that of April, 1903. The figures for August, 1899, just before the beginning of the Boer War, when the production was at its highest, was \$9,190,000. It is expected that from this on a larger output will be reached. There are obstacles in the way, however, of a restoration of the old conditions. It is difficult to obtain labor for the mines and the cost of labor is high. Reconstruction in the colony has not been completed, and the social conditions have not been altogether favorable. In the latter part of 1899, at

the time that the mining was interrupted by the war, the output of the Rand district was on the basis of \$90,000,000 a year. The yield of the United States and most of the other gold producing countries is steadily expanding.

The Commissioner of Patents, Frederick I. Allen, stated positively that the patent office will not, under any circumstances, issue patents on so-called "perpetual motion" machines, and that no patents for such machines have been issued by the patent office for the past forty years. This statement of the Commissioner was made in response to an inquiry regarding the alleged issue of a patent for a perpetual machine.

Prof Robert Koch, the bug expert, has done much to terrify and ease the mind of the world by his trips into the science of bacteriology. In 1882 he discovered the bacillus of tuberculosis; in 1884, while he was sauntering about Egypt he became friends with the cholera bug, and in 1890 he put a bottle with the phthisis bacillus in his collection. He is now 59 years old and thinks he can find a few new germs before he finally swallows a lively one.

Archbishop Ireland is of the opinion that the high officials of the Roman Catholic Church have accepted the policy of the United States in the Philippines and American ideas will prevail. Archbishop Ireland, in speaking of the situation, says: "Rome has left the so-called Philippine question to Mr. Guidi and the three American Bishops who are to go there—Dr. Rooper of Washington, Dr. Dougherty of Philadelphia and the man who will be selected in place of Dr. Montgomery of California, who declined the appointment. The Roman Catholic Church and the American civil authorities are anxious for peace in the islands, and both are hopeful of settlement of all the questions there to be met. Whether the friars will be taken out of the islands will be left to the judgment of the American Bishops. It is a hard question to solve, because of the difficulty in filling their places. It is hard to replace priests who know the dialects, as the native priests are neither numerous enough nor well enough equipped to take charge."

Many persons were killed and a number injured in a terrific storm in the Northwest. The worst of the tornado was felt in Nebraska.

On April 24 the teachers and students of Haines Institute, Augusta, Ga., celebrated the birthday of Miss Lucy E. Laney, principal and founder of that institution.

Paul Bonet (Max O'Rell), the French litterateur, died last Sunday in Paris, France, of a cancerous formation following an operation for appendicitis.

The subway contractors in New York City have employed about 2,000 colored laborers from Maryland and Virginia to take the places of Italians who went on a strike May 1.

Rome has celebrated her 2,656th birthday.

The Legislature of Cuba refused to make Good Friday a legal holiday.

The Cubans celebrated last week the first anniversary of Cuban independence.

The next World's Students' Federation Conference will be held in Japan in 1904.

Baden Powell, of the British army, cables the New York World that his alleged criticism of Uncle Sam's cavalry was a fabrication. He avows that what he saw of our boys gave him "a most favorable impression in every detail."

Virginia proposes to put statues of Washington and Lee in Statuary Hall, National Capitol, Washington. Each State is entitled to two statues of her distinguished. Of course some of the Northern papers are howling about General Lee going in.

Lebandy brothers in Paris have made a most successful ascension with a new airship—a dirigible balloon. They circled around cathedral spires, went against the wind, performed all sorts of evolutions, and gently descended without difficulty, having covered twenty-three and three-eighths miles in one hour and thirty-six minutes, surpassing the record of Santos Dumont for the Deutsch prize. Dumont also made his first ascension with his "No 9"—the smallest one of all. He performed at a height of thirty yards.

The Philadelphia Press tells a story which illustrates well how queer things sometimes get into the mails. An elderly woman was seen the other day waiting patiently for a long time beside a mail box in Philadelphia. Finally a postman appeared and she explained to him the object of her wait. She had hurried to the box to mail a letter and just as she deposited was about to be made she sneezed violently, dislocating her false teeth, which, catching in the same hand that

held the letter, in her agitated absent-mindedness she placed in the box by mistake. The postman returned her lost molars, and told her it was not unusual to find many odd things deposited in this way, which somewhat relieved the mind of the old woman, who, placing her teeth in position and thanking the carrier, hurried to her nearby home.

According to the report of the Agricultural Department, the robins and other birds of the South are almost exterminated.

Since 1896 Mormon missionaries have been carrying on an active propaganda in Germany. The work was begun by Peter Lantensae, a German, who, naturalized in Utah, returned to his native country to make converts to his adopted faith. Hugh J. Cannon is the present head of Mormon movement in Germany, and, under the shrewd and energetic labors of himself and his co-adjutors, several hundred have espoused the religion of the Latter-day Saints. The decision of the governments of Prussia and of the Grand Duchy of Mecklenburg, to expel the Mormon missionaries, numbering between two and three hundred, is based upon the ground that they are propagating a system of doctrines out of harmony with the laws of the State and public morals. Bavaria lately decreed their expulsion, and they "quietly folded their tents and stole away" without exciting widespread comment. It is thought that Saxony and the other States will adopt the same policy.

Among the many presents received by the czar last Easter the offering of a Siberian convict attracted special attention and the czar is said to have derived extraordinary pleasure from it. It consisted of a hazel nut, the hollow of which contained a chess board with all the men artistically carved in bone. The convict had worked on it for many months.

Capt. Richard Pearson Hobson, of osculatory fame, has been pink-tead and dined lavishly by society in San Francisco. At one dinner, described by a local paper at length, "exquisite bridesmaid roses formed the centerpiece and pink-shaded candelabra, with quantities of pink and white tulle, combined to make a particularly pretty and pleasing ensemble."

When Thomas Dixon, Jr., in a recent speech in Cleveland, referred to his anticipation of a race war in this country and ventured the prediction that the Anglo-Saxon would sweep the negro off the face of this Continent, a level-headed old dandy in the audience remarked: "Not entirely, doctor, not entirely. You'll want a few negroes left to do the sweeping."

It is now said that District Attorney Jerome, of New York, in person, secured the first evidence against Richard Canfield's splendid gambling house in East Forty-fourth street. Disguised in a white wig and pretending to be an elderly visitor from California he obtained admission to the place and still retains some of the chips he bought on the evening of his visit.

Count von Raventlow will doubtless be particularly interested in the news that the Holland submarine torpedo boat Porpoise, after a successful run under water of a mile and a half Monday, fired a torpedo that went straight between two flags 150 feet apart, representing a war vessel. The submarine boat will have to be reckoned with in future naval warfare.

Two of the leading ticket scalpers in New Orleans, David Pike and J. T. Smith, were sentenced to imprisonment by Judge Boorman for violating the injunction issued to restrain them from dealing in Reunion tickets. Smith was fined \$100 and ten days' imprisonment and Pike \$1 and ten days' imprisonment.

The estate left by the late Jacob S. Rogers, the locomotive builder of Paterson, N. J., is inventoried at a little over \$8,000,000. Most of it was bequeathed to the Metropolitan Museum of Art, at Trenton. The executor's fees foot up to \$214,000, the largest sum ever paid in New Jersey for the administration of an estate.

Russia and Japan continue to make preparations for pouncing upon each other. The Bear seems determined to swallow Manchuria, and little Japan seems determined that the feat shall not be performed. John Bull and Uncle Sam are looking on with more than ordinary interest, though they seem not to be in a fighting humor.

DRAKE'S PALMETTO WINE.

A trial bottle is sent prepaid, free of charge, to every reader of Christian Advocate who has chronic Stomach Trouble, Flatulency, Constipation, Catarrh of the Mucous Membranes, Congestion of Liver or Kidneys or Inflammation of Bladder. One dose a day relieves immediately, cures absolutely, builds up the nervous system and promotes a larger, purer and richer blood supply. Every reader of Christian Advocate who needs medicine will be supplied with a trial bottle of Drake's Palmetto Wine, free of charge, by writing for it to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill.

Notes From

NORTH TEXAS

Baird

Atticus Webb, Jun to be some positive ward movement on t and the movement stronger than many. When we came there supplied with some are well supplied, an gan has been orle Chapel. For this Laura Crandall, Co Reynolds and Ethel fore has there been the country, but th took this burden off pastor, raised the me we all feel good over some very profitable appointment, and I united in a covenant conversions on the May God grant then Od Quarterly Conf M-Lean did some of ing, and all are del. The warmest expres tion are heard on es ces are very badly I tor has to live for 1 months on \$152.

Commerce

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C. W. Jacob, May May 24, we had Ch beautiful success it seven or eight hun ent. Our superintendent trum, and co-labore Sunday-school here. Late Sunday even came along from Co ference, on his way me Sunday night at ing. After an early in a buggy seven m though tired and d found him genial a and speech; his ex Bible topics of to-d taining to me, a we found a good gardless of his 21 m the dust, after pra ing, he gave us a fin the congregation for tention. It was sim May 25, by 11 a. t congregation and I officials, and other parts of the circuit gave a soul-stirring

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PALMETTO WINE.

is sent prepaid, free of
ry reader of Christian Ad-
s chronic Stomach Trouble,
constipation, Catarrh of the
traces, Congestion of Liver,
Inflammation of Bladder,
day relieves immediately,
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e will be supplied with a
Drake's Palmetto Wine,
by writing for it to Drake
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Notes From the Field.

NORTH TEXAS CONFERENCE.

Bailey.

Atticus Webb, June 2: There seems to be some positive evidence of a forward movement on the Bailey Circuit, and the movement may be much stronger than many of us suspect. When we came there was not a Church supplied with song books. Now all are well supplied, and a brand new organ has been ordered for Crandall's Chapel. For this credit is due Misses Laura Crandall, Cora Ruark, Martha Reynolds and Ethel Jones. Never before has there been so little money in the country, but these young ladies took this burden off the hands of the pastor, raised the money so easily that we all feel good over it. We have had some very profitable services at each appointment, and now we are all united in a covenant to pray for 150 conversions on the circuit this year. May God grant them to us. Our second Quarterly Conference is past. Dr. McLean did some of his best preaching, and all are delighted with him. The warmest expressions of appreciation are heard on every hand. Finances are very badly behind. The pastor has to live for ten and a half months on \$152.

Commerce Mission.

R. E. Moreland, May 20: Having just recovered from the measles, and of course could not read, was forced to meditate some, and as I have not written anything this year, will give a short report of our work. Everything is moving very well considering the very bad roads and weather we have had. Our congregations are good and have held some very fine services; have organized one League at Century with over thirty members, and they are doing some good work; have spiritual meetings. We have also organized two Woman's Home Mission Societies, with prospects of two more; have some fine Sunday-schools hard at work; also some of the best prayer-meetings I have ever attended. At Mt. Zion they have from 150 to 250 present in their mid-week prayer-meeting, and it is in a blackland country. We have good attendance all round. My people are keeping very nearly up with their pastor's salary, notwithstanding our people suffered from the drouth last year. We have our plans fixed for our meeting and help secured, and are praying for and expecting a great revival all over our charge.

Bagwell.

W. T. Gray, June 1: We just held our second Quarterly Conference. Bro. Casey, our presiding elder, was with us and preached three fine sermons. My people are in love with Bro. Casey. He is a fine preacher and presiding officer. He looks well after all of the interests of the Church. To know him is only to love him. We are getting along very well on our work. My people are becoming more interested and taking hold and doing better than ever. There has been one conversion. Some of my people have got the old-time shouting religion. At my appointment the first Sunday in March I preached as best I could by the help of the Lord, and asked the people to pray for the power of the Holy Ghost to come on the preacher and people that night. Some met there at 8 o'clock and sang and prayed, and God gave me power to preach. So at the close of the sermon I called to prayer and asked Bro. Bateman to lead us in the prayer. So God gave him great power in praying, and he got about half through with his prayer and began to shout and from that the thing broke out, and for one half an hour I never saw people rejoice more in my life. You can guess how I enjoyed it. I ask the prayers of all the Church for me and my work.

Reilly Springs.

C. W. Jacob, May 28: Last Sunday, May 24, we had Children's Day, and a beautiful success it was; there were seven or eight hundred people present. Our superintendent, R. E. Bertram, and co-laborers have a good Sunday-school here all the year round. Late Sunday evening Dr. Alderson came along from Como Quarterly Conference, on his way to hold forth for me Sunday night and Monday morning. After an early supper, I took him in a buggy seven miles further on. Although tired and dusty as he was, I found him genial and full of thought and speech; his exposition of leading Bible topics of to-day was highly entertaining to me, and at 8:45 p. m., we found a good congregation. Regardless of his 21 miles travel through the dust, after preaching in the morning, he gave us a fine sermon that held the congregation for an hour in rapt attention. It was simply grand. Monday, May 25, by 11 a. m., we had a good congregation and a fine turnout of officials, and others from different parts of the circuit. Then the Doctor gave a soul-stirring sermon. We were

lifted up into a happy state of mind and feeling. After the sermon the good women spread before us a bountiful dinner of things that were good. The presiding elder was almost as efficient at the table as in the pulpit. In consequence of all the good things going before, we had a delightful session of the Quarterly Conference. Bro. Alderson spread himself on the superior qualities of the Texas Advocate. He made the best talk for it I ever heard him could feel like he was a Methodist and not take the Advocate. It will do good for the future, I believe. Seventeen members received last quarter, by certificate and by ritual; five dismissed by order of Church Conference; \$58.89 reported for the ministry. The prospects are good for the future.

Petty.

I. A. Thomas: Have had Children's Day service at Petty, one of the best I have seen. The house was beautifully decorated and the pupils of the Sunday-school rendered their parts well. We had some additions to the regular program, and the music was good. Collection \$5, which was forwarded to Rev. J. J. Clark, of Terrell. We will have another Children's Day service soon at Pleasant Hill, in this charge. May 24 we closed a fourteen days' revival services. I preached five times. All the rest of the preaching was done by Rev. F. F. Treadgill, of the Indian Mission Conference, and done well. He is untiring in his work in and out of the pulpit. He made himself many friends, whose prayers will follow him, and his sermons will not soon, if ever, be forgotten by my people. He is a safe man, a good preacher, and presents accurately and forcibly the cardinal doctrines of the Church. There were about 25 professions and reclamations. The people of all denominations were very kind and hospitable to us here during the meetings. We dined among them every day by invitation, and could not get to fill near all of the invitations which were sent in, even one to two days notice in advance, and the invitations did not fail to include the family of the preacher in charge. We have four Sunday-schools under the care of our Church, and only three preaching points. These people here have been very kind to us, and finances are very far behind on account of a great drouth that is upon us. Much of the cotton has been planted twice, and some three times, and not a stand yet. We are praying and hoping for better things. May God bless and give us a great ingathering of souls.

Clarksville.

L. S. Barton: Our meeting closed May 31, after continuing three weeks. Three services were held daily, and large crowds attended from the beginning. If anybody thought that Clarksville had too large a church for the size of the town they do not think so now. It was frequently crowded. There were over a hundred professions and reclamations. A hundred have joined the Church or given their names to do so. Of this number we have received fifty, and will receive more. The other Churches of the town will receive about the same number between them. Our own choir led the music, and from a delayed order for song books the hymn book was used in the beginning, and we liked it so much that we continued using it through the meeting and, judging from the singing, it could not have been excelled. Though the work was wonderful on the outside of the Church, the greatest work was done among Church members. Wordly amusement, dancing, cards, etc., were rife. From evidences we have we believe it will be a thing of the past among Church members here. Bro. Egger, of White Rock, was over to see us twice, and preached four or five times very acceptably. The whole town co-operated in the meeting, the preachers of the other Churches being some of our best personal workers. The Lord is wonderfully blessing us, and we are on solid basis and could not be in a better condition to receive our visitors to the Woman's Foreign Missionary Society's Annual Conference. It convenes here this week, and Bishop Hoss is to be with us next Sunday. "Our cup runneth over."

TEXAS CONFERENCE.

Edom Circuit.

A. A. Kidd: Our second Quarterly Conference went into history May 17. Our presiding elder, J. T. Smith, was present, and in that way peculiar to Bro. Smith, he made things interesting to us. A Quarterly Conference never grows dull when J. T. Smith is in the chair. Reports in the main were good. The occasion was a typical Quarterly Conference. Services began Friday night. Our Advocate Agent Abroad, Rev. W. A. Bowen, preached to a large audience Saturday. The preacher in charge preached to a house full. Dinner on the ground. At night Bro. Bowen preached to another full house. Sunday the presiding elder

or baptized ten infants and children, and preached to the edification of all. At 2:30 p. m. Bro. Bowen preached to the children, and there were seven conversions and ten accessions to the Church. Since then have received thirteen, making 23 this round. Fourteen of whom by certificate. We then adjourned and departed into our own country. Bro. Bowen and myself then started from house to house, I leading the way and pushing Bowen, and he pushing the Advocate for these ten days, and we have visited 76 homes, and now the Advocate goes to 63 of the 76 homes. We have one more week to spend at this and "we are going on unto perfection."

Bethany, La.

Mrs. J. E. Oden, May 25: Yesterday was Children's Day with us, and it was quite a success. With Bro. Jim Trosper as superintendent, Miss Verna Westmoreland as organist, and Miss Anna Jones to train the children, everything was well executed and ran on to a complete climax. The collection was \$2.75, rather below the average. After a splendid dinner, Bro. Graham gave us an earnest sermon on the supremacy of children over all else. At night we had service again, the text being "Even so come, Lord Jesus." Then passed one of the most pleasant, and we trust, the most profitable Sabbaths we have had in a long while.

New Boston.

Stuart Nelson, June 1: The Lord has blessed our town with a glorious revival. The meeting lasted eleven days. All the preaching was done by Rev. L. H. McGee, of Gilmer. He is a first-class revivalist and preacher of ability. We had thirty-three conversions, thirty accessions and ten baptisms of adults, also one baby. We paid Bro. McGee \$32.75 and raised \$35 on conference assessments in addition to that subscribed before. I received from the Post Boys, a present of a fine hat and pair of pants also two old penholders from a mercantile friend with primitive predilections. Our new presiding elder, J. W. Downs, has displayed remarkable executive ability, and is a very strong preacher. All of my people are delighted with him. Hurrah for Dr. Rankin. He is effectively exposing crankism, whiskeyism and all the other diabolisms aimed at our Church and this godly Southland of ours.

Canton and Edgewood.

D. L. Cain, May 28: Canton and Edgewood charge is rapidly coming to the front. We have paid every cent of our foreign and home-mission assessment. We are expecting great revivals this summer, in which many souls will be converted and added to the Church. We have no other thought but raising every cent of our conference collections before the Annual Conference comes around. The Woman's Home Mission Society of Canton is doing some good work on the parsonage. We hope the good women of our Church at Edgewood will be able to report some good works by the end of the year. Our two Junior Epworth Leagues are as good as can be found in the land. Our stewards are good, religious, business men and will bring things up full in the end. We believe Canton and Edgewood will make the best report this year of all its history.

Anderson.

W. W. Horner, June 1: Yesterday was a red-letter day with us at Steel's Chapel, a little church five miles from Anderson. We had our missionary mass-meeting at 11 a. m., and the service was profoundly interesting from start to finish. We had six recitations by little girls and two excellent papers—all on missionary subjects—and then a short talk on the duty of the Church to support missions and then took up a collection and got the full

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

READ THIS:

Henderson, Texas, April 25, 1892.—Dr. E. W. Hall, St. Louis, Mo. Dear Sir: Your Texas Wonder, Hall's Great Discovery, has cured me of kidney and bladder troubles and I can cheerfully recommend it to others.
Yours truly,
W. J. CROW.

amount of the assessment at that church. The people had dinner on the ground, and then repaired to the school house near by, where Hon. John M. King delivered one of the finest sermons on prohibition that I ever heard. We had some most excellent music by a male quartette, led by Prof. Dan Dayle, of Navasota, and the people were perfectly delighted with it. We felt that the day was well spent and that the cause of God was advanced by the work of that day. We are in the midst of our local option fight, and we feel perfectly confident that the accursed whiskey traffic will be abolished in Grimes County. The anti-are uneasy and are circulating all sorts of false reports about local option, and are doing a great deal to carry their point. But the pros are working nobly and exposing the falsehoods of our opponents, and we believe that on the 15th day of this month, we will roll up a good majority for local option. Again we ask that all the friends of prohibition pray for us that victory may be achieved and that we may be able to get rid of the saloon here. We are making out our plans for our revival meetings and hope to have glorious success all round the work.

NORTHWEST TEX. CONFERENCE.

Holland.

C. S. Cameron, May 29: We have held two successful Children's Days. First, at Little River and Wilson's Valley, the first Sunday in May, which was a great success. Our faithful superintendent and untiring women at these points made it possible for our great success on this day. The children were well trained, and the program was a credit to the children and the Church. Some \$5.00 was realized therefrom. Our second Children's Day was at Three Forks, the third Sunday in May, and a great day it was. The committees were untiring in their efforts to train the children, and they were rewarded with great success. A fine program was rendered, and a good collection was realized. The preacher in charge preached to the children at 11 o'clock that day, and as a result, fifteen of the larger children professed faith in Christ, and a family of six joined the Church, and four babies were baptized. Mrs. Buchanan, our District Secretary, organized our good women into a W. H. M. Society the same day. Is this not good for one day's work? Our Sunday-schools are doing splendid work.

Hewitt.

W. N. Curry, May 29: Children's Day at Hewitt, Sunday, was a good day. Preached to children at morning hour. Children's Day exercises at night; collection good. On following Tuesday morning I received a letter from one of our class-leaders at Spring Valley saying: "Sister — is sick; had a great day Sunday; had seven conversions at class-meeting in morning; 2 at prayer-meeting at night—19 in all." God bless the class-meetings. Oh, that we may return to some at least of the ways of the fathers! We expect a revival over the entire charge.

Duffau.

R. A. Clements, May 20: We are moving steadily onward on Duffau Circuit. Bro. Bailey held our second Quarterly Conference on May 14. He preached us one of his old-time soul-stirring sermons, held the Quarterly Conference in the afternoon, concluded the conference by giving us all a general good "skinning" for not reading the Advocate, and not holding family prayer, etc., but we all kept sweet over it, and I think it did us good. We have recently organized a Woman's Home Mission Society at Duffau. We have four good Sunday-schools on the charge—all doing good work. We are planning for considerable improvement in church buildings this year. We have six protracted meetings to hold on the charge during July and August. "Come over into Macedonia and help us," for we have not been able to secure any help yet, except the good Lord and the dear people. We are asking God for a great revival of old-time Holy Ghost Methodist shouting religion. The writer is planning to take the train Monday morning for Georgetown—"goin' after theology."

Hillsboro.

Jerome Duncan, June 1: We began a protracted meeting here Sunday, May 17, and closed 11 days later. Bro. Sensabaugh, our truly evangelistic presiding elder, came to us on Monday and remained four days, preaching with power the gospel of salvation. The pastor did the rest of the preaching during the meeting. Bro. D. J. Evans led the singing, and did it well. From the beginning interest increased with every service. Special services for old people were productive of much good. Many say it was among the best meetings our Church has ever

had here. Congregations were large, morning and night. The Church was strengthened, many re-converted, and thus far have united with our Church on profession of faith as a result of the meeting. Truly we have cause for gratitude to God, and I believe we are truly grateful.

WEST TEXAS CONFERENCE.

Stockdale.

W. H. Brown, June 1: I am satisfied that 20 were turned to God in this town yesterday and last night. God is greatly stirring this community. Bro. Williamson, the pastor, is very happy, of course.

Luling.

M. B. Henry, June 1: Our third Quarterly Conference is past. The presiding elder, Rev. Sterling Fisher, was on hand and preached two of the best sermons we have heard in a good while. We have about twenty members since conference, and have organized and have in successful operation a Sunday-school at Soss Springs, where for many years no effort has been made to systematically study and teach of the Holy Scriptures. Our ladies, led by my wife, in Luling have organized a W. H. M. Society of about eighteen members, and this year they have raised and expended over \$70 rearranging and carpeting the altar and covering the church windows. They contribute in the near future regarding our church. Our finances are somewhat in advance of this time last year. Our conference assessments are all well-nigh in hand or in good volume, so that we feel assured of full collections. Our Sunday-schools, especially, seem to meet the extra class to support an American missionary among the Mexicans in this district. We have regular missionary programs in our Sunday-schools and lectures every month. Programs are on hand for our Children's Day services. Altogether we are hopeful and expect, by God's help, good reports at the Annual Conference. We have one tale of sadness at the threatened possibility of having to give up our presiding office, that he may become the President of Colonial Institute at San Marcos. His success on the district, as in all his work, has called attention to his energy and wisdom in carrying forward to complete results every enterprise entrusted to his hand by the Church, and should he decide to accept, we profess the rebuilding of Colonial as never before.

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, keeps all parts moist and regulates the bowels. For sale everywhere. Price, 25 cents a bottle.

The Randolph-Macon Woman's College, Lynchburg, Va., closes its tenth session June 9. Dr. R. D. Smart is to preach the baccalaureate sermon, and Dr. J. M. Buckley, of the New York Advocate, will deliver the literary address. The session has been most prosperous.

Santa Fe Excursion Rates.

Chicago—Around Summer Schools, one fare, June 15, limited Sept. 15.
St. Louis—Account, St. Louisport, one fare plus E. June 15, limited June 27.
Temple—Account, Convention, Christian Endeavor, excursion rates, June 15, and 22, limited June 15.
Indianapolis—Account, Meeting, T. P. A., one fare plus E. June 15, and 22, limited June 20.
Waco—Account, Meeting, Grand Army, B. P. O. E., convention rates, June 15, and 22, limited June 20.
New Braunfels—Account, Convention, Roman Catholic Central Union, excursion rates, June 22 and 29, limited July 1.
Austin—Account, Convention, Texas State University, and Summer School, convention rates, June 8, 15, and 22, limited July 2.
For further information see any agent or write W. S. KEENAN, G. P. A., Dallas, Tex.

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In the highlands and mountains of Tennessee and Georgia, along the line of the Nashville Chattanooga & St. Louis Ry., may be found many health and pleasure resorts, such as Monticello, Sewanee, Lookout Mountain, Borsheba Springs, Bon Aqua Springs, East Brook Springs, Edith Springs, Nicholson Springs and many others. The bracing climate, splendid mineral waters, romantic and varied scenery combine to make these resorts unusually attractive to those in search of rest and health.
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The Home & Circle

THE TALES THAT GRANNY USED TO TELL.

What happy time as children had back in the days that's dead,
Auntin' round the basin' long fore we was chucked in bed,
With eyes as big as saucers, 'or the water from 'em fell—
A hain't in the story tales that Granny useter tell!

Told the same one ever' night, an ever' time we knowed
Just how they all was count' out—'t' this we never shooed;
An' what of they wuz kinder ole? I'm here to tell yo, sir,
They just weren't nobody that could tell 'em good or her.

Why when she'd tell about the bear the runned the little boy,
We all 'ud cry—'t' we knewed we was wuz 'ud laugh for joy—
For soon the man 'ud kill the bear—
But just in time, yo see,
'Fore he kin git the little boy what's up the simon tree.

An' then, when it wuz gittin' late an' moonlight all wuz said,
Away wuz scurble in the dark an' tumble into bed,
An' all 'ud kiver up the heads in pillows warm an' soft—
A hain't from the shadders that wuz daner' in the left.

O, childhood days had many ways to make a youngster glad—
Er many ways or later days hev had to make him sad—
But mostest 'em all none ever seemed to please me quite ez well
Er hain't in the story tales that Granny useter tell.

—Hugh A. C. Walker

THE STORMY PETREL'S WARNING.

It was a dull, leaden day in summer, and in the great Atlantic Ocean was mourning a strange sort of sorrow for the dead which it had swallowed up, for it was just after one of the hurricanes which occasionally sweep on the coast and destroy ships by the score. The clouds were dark and heavy overhead; the waves white and foamy with the foam and spray. The shore birds had retreated inland during the storm; but now they were returning to their accustomed haunts along the water's edge, glad that the storm had spent its fury.

But suddenly out of the dull roaring of the sea there came a sound which made the plovers, ducks, snipe, and terns stop their feeding and look up inquiringly. It was the distant cry of a bird borne to their ears far across the tossing waves. At first the birds wondered if one of their number had been washed out to sea and was calling for help; but a few moments later they caught the more distant cry of the sea bird, and a small tern, which was soaring high in the air, called down to its mate:

"It's only one of Mother Carey's children."

"O, indeed?" replied the tern on the sand. "I wonder if it has had a good time in the storm. I can never understand why a bird should like to go so far out to sea."

"Neither can I," spoke up a grebe; "but, then, that isn't strange, for the shore birds around here can't understand why I like to dive so much; but I do, and I suppose it's because I was made to dive."

"With that the grebe walked toward the water, swam out where it was deep, and then disappeared deep down in the water. For a long time it did not appear again, but the birds looked out of curiosity to see it come up half a mile away. It suddenly bobbed its head up within a foot of the stormy petrel, or Mother Carey's chicken, whose voice had so startled the feeding birds on the beach.

"You frightened me!" exclaimed the petrel. "Where did you come from so suddenly?"

"From the bottom of the sea," answered the grebe, with a violent shake of its head and feathers. "But where did you come from?"

"O, I came from the middle of the sea—a thousand miles away."

"I should think you would be tired out, and want to rest on the shore."

"I never get tired," answered the petrel, "or if I do I rest on the waves, or sleep under the stern of a passing ship. I would feel lost on the shore."

"The two were now slowly making their way toward the shore birds. The grebe was swimming rapidly, but the little petrel half-flew and half-walked over the surface of the sea, making such speed that the grebe could hardly keep up with it.

"What are the birds doing on the water now?" asked the petrel, survey-

ing the different flocks floating around or skimming far out over the waves on strong wings.

"They are eating their dinner, and flying around for exercise," answered the grebe. "They are all so glad that the storm is over."

"Over? Do they think this storm is over?" asked the petrel, incredulously. "Why, it has just begun. The worst of it is coming up the coast. It is so violent that I am flying just ahead of it to keep out of its way."

"Are you sure of that?" asked the grebe, doubtfully.

"Did you ever know a petrel to make a mistake? Don't you know every storm that comes up, and when to expect them? If the birds are all as doubting as you I'll go back, and not tell them."

"No, they will believe you," said the grebe. "Go and warn them. They are flying far out to sea, and some of them will get caught."

"O, well, what is it to me? I'm not appointed their guardian. If they must be foolish, don't blame me."

But despite this apparently heartless reply the petrel skimmed over the surface of the sea, and called out in its peculiar way the warning that danger was approaching. Many of the other birds heard it, and prudently stayed in near the shore, but the young and more venturesome ones laughed at the petrel's cry and continued to search for food far out at sea.

Finally the petrel reached the outermost flock of young terns, and warned them, saying in unmistakable words: "A storm is coming. You are too far out, and you'll get caught in it."

"What a foolish petrel that is!" answered one of the terns. "The storm has been here, and is now over."

Still the petrel shrilly uttered its cry of warning, circling around and around the terns, and then finally it added: "The storm is now here, and I must fly away before it. It will be too late for you to escape if you wait much longer."

Again the young terns scoffed at it, and to show their disbelief in such prophecy they flew half a mile further from the shore; but when they turned in their flight they saw the stormy petrel far off in the distance, half-flying and half-running over the water toward the north. Its cry, borne to them on the salt air, seemed now to say, "Foolish birds! Foolish birds!"

Then it occurred to the young terns that probably they were not as wise as they thought, for they remembered that the stormy petrels had always been sure prophets concerning the weather. Instinctively they turned their heads toward the distant shore, but before they had flown a dozen yards a puff of wind struck them, and then another and another. In vain they tried to fly against the gale, which steadily increased. They could hear the shriek and chatter of the other birds, but they knew that their fate was sealed.

For half an hour they struggled with the wind, and then unable to stand up against it longer, they fell into the sea, and were washed out into mid-ocean before the fierce hurricane. They were never seen again on the coast, but one day far out at sea a Mother Carey chicken happened to see dead bodies floating around, and it was heard to say, "Foolish birds! Foolish birds!"—Geo. E. Walsh, in Christian Advocate.

25

HOW A BOY SUCCEEDED.

Boys sometimes think they cannot afford to be manly and faithful to the little things. O story is told of a boy of the right stamp and what came of his faithfulness.

A few years ago a large drug firm in New York City advertised for a boy. Next day the store was thronged with applicants, among them a queer looking little fellow accompanied by a woman, who proved to be his aunt, in lieu of faithless parents, by whom he had been abandoned. Looking at this waif, the advertiser said: "Can't take him; places all full. Besides he is too small."

"I know he is small," said the woman, "but he is willing and faithful."

There was a twinking in the boy's eyes which made the merchant think again. A partner in the firm volunteered to remark that he "did not see what they wanted with such a boy; he wasn't bigger than a pint of cider." But after consideration, the boy was set to work.

A few days later a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of the others. In the middle of the night the merchant looked in to see if all was right in the store, and presently discov-

ered his youthful protege busy securing labels.

"What are you doing?" said he. "I did not tell you to work nights."

"I know you did not tell me so, but I thought I might as well be doing something."

In the morning the cashier got orders to "double that boy's wages, for he is willing."

Only a few weeks elapsed before a show of wild beasts passed through the streets; and very naturally all hands in the store rushed to witness the spectacle. A thief saw his opportunity, and entered at the rear door to seize something, but in a twinkling found himself firmly clutched by the diminutive clerk aforesaid, and, after a struggle, was captured. Not only was a robbery prevented, but valuable articles taken from other stores were recovered.

When asked why he stayed behind to watch when all others quit their work, he replied, "You told me never to leave the store when others were absent, and I thought I'd stay."

Orders were immediately given once more, "Double that boy's wages; he is willing and faithful."

Today that boy is a member of the firm.—Presbyterian Banner.

26

MAXIMS FOR THE MARRIED.

Respect each other's individuality. Seek to influence each other only by the power of higher example.

Maintain and allow the same freedom that exists between good and pure friends.

Let your love be founded on admiration and friendship. Strive to correct your own faults and study to make the other happy, and be exceedingly careful that you never reverse this rule.

Keep your most refined and gentle manner for the home.

Never refer to a mistake that was made with good intentions.

When a wrong is pardoned, bury it in oblivion.

Consider the other's honor your own, and shield each other's weakness with sacred jealousy.

Remember, that ill-temper nearly always comes of disappointment or overwork or physical suffering.

Treat each other as courteously in private as you treat your friends in the drawing-room.

Never allow intimacy to become familiarity.

Be rivals in generosity, and let misunderstandings die for want of words.

Consider marriage as the partnership of equals.

Share the joys and sorrows of life, its toils and profits, as equal partners should.

By your worthiness and culture make the other proud of you, and do not feel that marriage gives you any right to demand or dictate or criticize.—Presbyterian.

27

AN ENTERTAINING EVENING.

There is usually a period in every young man's life when his idea of having a good time means being away from home. He forgets what the father of the young man in this story from the New York Times took of effective means to make his son remember. The young man had to work till six o'clock, and had got into the habit of staying downtown to dinner and spending his evenings at the theatre or in calling on friends. One afternoon his father came to him and asked him if he had any engagement for the evening. The young man had not.

"Well I'd like to have you go somewhere with me."

The young man himself tells what happened:

"'All right,' I said. 'Where shall I meet you?'"

"He suggested the Columbia Hotel at half past seven; and I was there, prepared for the theatre and a lecture on late hours. He had combined the two on several previous occasions. But when he appeared, he said he wanted me to call with him on a lady. One I knew quite well when I was a young man," he explained.

"We went out and started straight for home."

"She is staying at our house," he said.

"I thought it strange that he should have made the appointment for the Columbia under those circumstances, but I said nothing."

"Well, we went in, and I was introduced with all due formality to my mother and my sister."

"The situation struck me as funny, and I started to laugh, but the laugh died away. None of the three even smiled. My mother and my sister shook hands with me, and my mother said she remembered me as a boy, but hadn't seen much of me lately. Then she invited me to be seated."

"It wasn't a bit funny then, although I can laugh over it now. I sat down, and she told me one or two anecdotes of my boyhood, at which we all laughed a little. Then we four played



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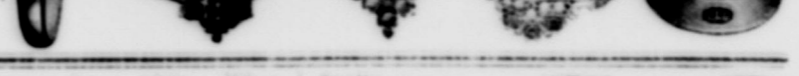
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games for a while. When I finally retired I was invited to call again. I went upstairs feeling pretty small and doing a good deal of thinking.

"And then?" asked his companion.

"Then I made up my mind that my mother was an entertaining woman and my sister a bright girl.

"I'm going to call again. I enjoy their company and intend to cultivate their acquaintance."—Youth's Companion.

28

SURGERY'S TRIUMPH.

The famous Vienna surgeon, Dr. Lorenz, who has returned to America for the purpose of removing the bandages inclosing the plaster cast about the body of the little daughter of Mr. Armour, of Chicago, arrived safely.

Neither father nor mother was at home when the climax of the famous operation came. A visit from Dr. Lorenz was expected after luncheon, and it was not expected that the plaster cast would be removed until later on. The Vienna healer, however, had other views. After he had eaten breakfast he drove at once to the Armour home. He was welcomed by the little patient.

"You are coming now to make me walk," she said. "Will I walk like the little girls who go by to school? I see them, and I want to be like them."

"You shall be like them, my child," he replied.

With a stroke of a knife, Dr. Lorenz severed the bandages inclosing the plaster cast about the body of Lolita. By a deft manipulation he straightened out the imprisoned right leg, and after a careful examination, said to the nurse: "It is all I expected it would be. She can walk a little bit now." Then, lifting the child on her feet, he took a position some twenty feet away, and said:

"Now, walk to me, my child."

The plucky little one walked the distance in a natural manner, for the first time in her life, just as the other children do.

The big surgeon seized her in his arms, and, patting her on the head, said:

"You are a brave little girl."

"She is cured," he announced, "and will be all right as soon as she obtains full control of her leg. This comes by use."

An hour later, after taking step by step at a time to accustom herself to control of the leg, she walked downstairs, and became hostess at a luncheon for Dr. Lorenz.

By this time Mrs. Armour had returned. The moment she entered she was told the good news. Lolita walked as rapidly as she could toward her mother, shouting: "Oh, mamma, see! I can walk now."

Mrs. Armour was overcome with joy, and smothered the little one with kisses.—Christian Outlook.

29

OUR SLEEPING ROOMS.

A physician of note says: "We hear a great talk about malaria nowadays, but there is more malaria to be found in most modern bed-chambers than anywhere else."

Persons who are moderately intelligent on other topics appear to have small thought, or that very perverted, on the subject of hygiene in their sleeping rooms, and especially those occupied by children. The ventilation of a bed-chamber cannot be too carefully attended to; and, as says Horace Mann, "seeing the atmosphere is forty miles deep all around the globe, it is a useless piece of economy to breathe it more than once." Yet nine mothers out of ten will carefully close all the windows, "for fear of colds and night air," and leave two or three children to sleep in a stifling atmosphere, and see no connection between the colds and throat troubles they have and the vitiated air she compels them to breathe night after night.

Let the morning air and sunshine into the bedroom as soon as possible after the occupants have risen; and if there is no sunshine, and it is not raining, let in the air. Do not make up beds too soon after they are va-



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ated. You may get your house tidied sooner, but it is neither cleanly nor healthful to snugly pack up bed-clothing until the exhalations of the sleepers' bodies have been removed by exposure to air.—Selected.

30

A GENEROUS GIFT.

"One doesn't have to be worth a great deal of money to make costly gifts," said a man who goes about the streets with wide-open eyes. "I've been interested in a little street urchin that I've met going to and from the hospital on the street cars. There was something wrong with one leg—he had met with an accident, I believe—and he was receiving treatment through the free clinic. He had a ticket entitling him to treatment, or something of that sort, and he was never tired of praising 'his doctor.'"

"One day I saw him on the car with a very shabby man whose arm was in a sling. Tim nodded to me brightly enough, but avoided conversation. When I met him two hours later he was alone."

"How is the leg?" I asked.

"'Gettin' along first rate. See that fellow with me on the car? He's got an awful arm, but I know my doctor can make it all right, and I ask him if he'd give that fellow half my treatment. He didn't want to at first, but 'time-by he 'greed; so that's where I was takin' him. Me? O, I'll get along—somehow. Why, mister, that man's got a wife and three little girls to take care of!'"

"No, I don't suppose the little fellow will be allowed to lose any part of his cure, but he doesn't know that, and think of the gift he is making!" —Wellspring.

31

EXPERT TESTIMONY.

Coffee Tried and Found Guilty.

No one who has studied its effects on the human body can deny that coffee is a strong drug and liable to cause all kinds of ills, while Postum is a food drink and a powerful re-builder that will correct the ills caused by coffee when used steadily in place of coffee.

An expert who has studied the subject says: "I have studied the value of foods and the manufacture of food products from personal investigation and wish to bear testimony to the wonderful qualities of Postum Cereal Coffee. I was an excessive coffee drinker, although I knew it to be a slow poison. First it affected my nerves and then my heart but when I once tried Postum I found it easy to give up the coffee, confirmed coffee fiend though I was."

Postum satisfied my craving for coffee and since drinking Postum steadily in place of the coffee all my troubles have disappeared and I am again healthy and strong.

"I know that even where coffee is not taken to excess it has had effects on the constitution in some form or other and I am convinced by my investigation that the only thing to do if health and happiness are of any value to one is to quit coffee and drink Postum." Name given by Postum Co., Battle Creek, Mich.

The Wesley Movement

Robert Southey says: "I consider his mental mind of the tury—the man who v the greatest effects naps millenniums b ent race of men sl long."

These strong we state the greatness Methodism, nor ure the results of this year—the 100th birth—Christian bod and order througho in celebrating the e epochal points in th of modern times.

It is eminently fit ple called Method honor his memory, that they celebrate anniversary of his v his virtues and lau his labors. They e ly honor him who s my parish" with an mighty effort to s the earth the bless which he preached.

Vincent Perronet, of Shoreham said: that Methodist, n the wiles of Satan, vine providence to preaching millenni lowers of Wesley the bi-centenary of from this year gird to make good this of Perronet and to the world-wide m founder of Metho himself. Not other worthy expression tion of his char ments. They must his praise, make aual effort to perpe the great spiritual initial impulse in and apostolic zeal life.

Accordingly, at it St. Louis, Mo., the of the Methodist South, took the fo

The ever-increas opportunities for p pel and planting th Christ in pagan an rapidly changing own country, the population, the gr spreading spirit of rest, challenge the plans, to greater c more vigorous e motion of the kin world; therefore w

1. That our poe serve Sunday, Jun able day as near pient, as the bice of John Wesley, an addresses and su as may be deeme tres commemorate of this mar who founder of world w

2. That special p the spirit that liv the founders of ou in all the hosts t and that the grea sed by Twentie dism may be devot God and man wit and liberality that work, and the giv his immediate folk

2. That in v opportunities for a business over this and our consequer the moral and spir fellow-men, a g ment be inaugura of missions at hom movement shall l widest disseminat information, to the minds of our peo responsibility for lization, and to th of not less than sand dollars to l vested in mission in heathen lands John Wesley. Of not less than one thousand dollars t the building and es and other inste eign field under t Board of Missions three hundred and lars shall be inve gization at ho Churches and oth of urban mission

4. That a comm consisting of one Chairman, the V Secretary of the the Correspondin Board of Church layman to be elec Missions, whose assist as far as i in raising the W



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- El Paso, El Paso June 16
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- Vernon, Crockett June 18
- Dallas, Tarrant June 17
- Palestine, Groveton June 18
- San Antonio, Pearsall June 19
- Shippur Springs, Sulphur Bluff June 23
- Beaville, Goliad June 24
- Huntsville, Comroe June 24
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- San Augustine, Teneha June 25
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- Sherman, Collinville June 25
- Brenham, Caldwell June 25
- Gatesville, Meridian June 25
- Weatherford, Breckenridge June 25
- Waco, McCall June 25
- Mangum, Hobart, O. T. June 24
- Dublin, Tolar July 1
- Daumont, Cartwright Chapel July 2
- Calvert, Franklin July 3
- Jano, San Saba July 3
- Marshall, Henderson July 3

A SUNDAY IN GRANDVIEW.

I left Dallas Saturday evening and came to Grandview to preach the commencement sermon for the Collegiate Institute located at this point. Prof. Head, with a fine faculty, has charge of it. It is non-denominational and it combines with it the public school of the town. Prof. Head is a Methodist and an earnest worker in the Church. The school building is a large frame structure with numerous rooms and an auditorium that will seat a thousand people. It was built by a stock company at a cost of about \$15,000. The present administration has had charge of it several years and the school has had wonderful growth. This year its enrollment amounts to more than 400 pupils. Some seventy of these are boarding pupils. The people here are justly proud of the institute, and well they may be, for it is a very fine school. Sunday was a great day. About 1600 people were packed into the auditorium. The music was specially prepared for the occasion and it was appropriate. I preached to the congregation about one hour, and the attention was perfect. They were serious, devout and respectful. There was an air of culture and good behavior indicative of an excellent citizenship. In the afternoon I addressed a mass-meeting of young people and the service was interesting. At night Rev. J. G. Putman, of Waxahatchie, preached a fine sermon to a large audience. He is a thoughtful, earnest preacher and the people were greatly edified. This closed a very profitable day among a delightful people.

Grandview is located on the M. K.

& T. road between Alvarado and Hillsboro. It has a population of upwards of 1900 people, with a thickly populated country round and about it. The town is comparatively new. It does an extensive business. The people recently voted \$10,000 in bonds with which to build waterworks. The pipes are now on the ground. They are also agitating an electric light plant. They already have a good telephone system. They have a number of good church structures. Ours is a new one, and among the best in the place. It is a handsome building, tastefully finished inside and complete, except seats, and they will be provided in due time. Best of all is, it is paid for. It has a membership of 250, and it is now a station. These results are due to the energy of Rev. W. M. Lane, the pastor, who is now closing his fourth year here. When he came we were worshipping in an old building off to one side of the town. He went to work, got this location and succeeded in getting his people to take hold of the enterprise, and now we have as elegant a structure as one needs to want in a town of this size. Bro. Putman and myself are being entertained at the elegant home of Brother and Sister C. C. Hayden. He is a prosperous merchant in this place and has made money. He is the superintendent of the Sunday school, and Sister Hayden is the infant class teacher. The school is a success. These two good people keep open house and it is the preacher's home. It is good to be with them, for they know how to make you feel at home. I have never had two more restful nights than the ones spent under this hospitable roof. The Advocate is a part of the household, and Brother and Sister Hayden are known to the preachers of the conference. He is one of the tellers of the conference. I will leave directly for Georgetown to do my part in the Summer Institute which will open to-night. I will be there for two weeks. G. C. R.

A BRAVE SHERIFF.

Last week a worthless brute, wrapped up in a black skin, committed a nameless crime against a helpless white woman in Kaufman County. He was almost immediately apprehended and turned over to the custody of the Sheriff. The officer promptly placed him in the county jail. It was not long until a mob gathered in the Courthouse yard and began to sink an iron rail in the ground preparatory to burning the criminal. Such was the shock given to the people by the dastardly crime that a number of them seemed to lose all self-control, and they determined to visit vengeance upon the culprit. The District Judge came out of the Courthouse and addressed the crowd, so did the County Attorney. But a few of the mob seemed bent on their purpose. Then it was that Sheriff Henderson took the stand and spoke to them. He expressed no sympathy with the fiend, but plainly told his auditors that their act toward the negro was a crime against the laws of the State, and these laws would take care of the criminal if they were allowed to take their course, and that he was there to see that no law was to be violated. He announced that he was the friend of all present, but that Texas must not be disgraced by needless lawlessness, and that under no circumstances would he permit it; and he frankly told them that they would have to kill him before they obtained the negro, and that while they were doing it would be forced to kill some of them. His words had a magic effect, and the attorney took advantage of the state of things and called for all the citizens present who favored the law's taking its course and who would help the Sheriff to protect the prisoner to come over and form a line near the officer. Ninety per cent ranged themselves in line on the side of law. This made its impression, and those who were bent on lynching the negro desisted, and the brute was lawfully proceeded against. All honor to a Sheriff who takes this attitude!

He is the safeguard around the life and liberty of our law-abiding citizenship. Mob law is no law. It is anarchy, and it is the duty of the officers to take as bold a stand against it as they do against the outrages committed upon innocent and helpless womanhood. Let the guilty wretch be hung, out let him be hung according to law. Give him a fair trial, and when found guilty let his punishment be swift, but let no disgrace come upon the community through the excesses of the mob.

TEXAS PERSONALS.

Prof. Oscar Seagle, soloist, who has recently aided in revival services at Trinity Church, Dallas, will give a concert at Carnegie Hall on Thursday night, June 4th, under the auspices of Trinity Aid Society. Prof. Seagle has a fine voice, and those who attend will be amply compensated.

Dr. John M. Moore has received 145 members into First Church, this city, since his pastorate began six months ago.

Rev. J. W. Holt, of the Indian Mission Conference, was in Dallas this week and was a pleasant visitor at the Advocate office.

The following brethren, en route to Georgetown, Texas, whither they go in search of more theology, made pleasant calls at the Advocate office: Revs. J. E. Roach, W. T. Morrow, R. B. Moreland and J. N. Hunter.

Mrs. W. C. Young, wife of Rev. W. C. Young, a pastor in this city of more than forty years, was given a surprise by her children and some old friends, May 29, on the occasion of her birthday anniversary. Mrs. Young is and has been, one of the most faithful workers of all Dallas Methodism. First Church recognizes in her one of her most efficient and devoted members.

It is with profound sorrow we announce the death of Mrs. G. W. Gray, of Terrell. She died at the home of her daughter in Amarillo, Wednesday, May 27. For several years she has been Treasurer of the Woman's Foreign Missionary Society of the North Texas Conference, and her presence at the session of that body of women will be sadly missed. She was the mother of Rev. C. R. Gray, of the North Texas Conference. The Advocate extends heartfelt sympathy to the bereaved ones.

The sympathies of thousands of our people will go out to Rev. W. H. H. Biggs and his family in the death of their son, an account of which has appeared in all the papers of the State. It is an awful thing that a young man must lose his life at the hands of one who neither regards God nor man. But we rejoice to know that Bro. Biggs has grace to enable him to endure his bereavement. If there is anything in the hearty expressions of tenderness upon the part of his brethren, surely he finds much to help him in this hour of grief. And, thank God, there is untold strength and helpfulness in Christian sympathy. The Advocate expresses its deepest feelings of condolence to those who are so sorely stricken.

CHURCH NEWS NOTES.

Bishop J. C. Keener's address is now Ocean Springs, Miss.

Bishop Morrison has transferred Rev. J. H. Pence from Campton, Ky., to Farmington, W. Va.

Bishop Hendrix will deliver the baccalaureate sermon before the Woman's College of Baltimore, on May 31.

A leading Baptist preacher in Nashville proposes to join with the Methodists in celebrating the bi-centenary of Wesley.

Mississippi Methodists paid last year for missions more than \$36,000, an average of forty-two and one-half cents per member.

St. Paul's M. E. Church, South, of Baltimore, celebrated its fortieth anniversary with interesting and appropriate exercises May 13-17.

Bishop Hartzell, of the M. E. Church, has been delayed in sailing for Africa for a few weeks. He will leave New York on the "Germanic," June 17.

It is said that there are about a quarter of a million conversions from heathenism to Christianity every year. Competent authorities give the popu-

lation of the world at 1,544,500,000. Of this great total 535,000,000 are professed Christians. Mohammedans number 315,000,000; Confucianists 200,000,000; Brahmists 214,500,000. The Jews number nearly 11,000,000.

A telegram to the mission rooms the other day announces the gift by a lover of education and missions of \$2,500 to the Wesley Bi-centenary Mission Fund.

It is the intention of Bishop Hendrix to have his lectures on the "Religion of the Incarnation," which he recently delivered at Vanderbilt, published in book form.

Doctors Cannon and Lipscomb, of the Virginia Conference, were recently thrown from a buggy drawn by frightened horses running away, and narrowly escaped with their lives.

The combined business at our Publishing House at Nashville and the branch house at Dallas, for the past year aggregates \$525,000, an increase over the year before of \$16,000.

A memorial arch erected to the memory of the thirteen missionaries of the American Board who were killed in China during the Boxer outbreak was dedicated at Oberlin College, May 14.

The Scotch Missions in India have begun an effort, such as has been made for some time by Germans in Africa and elsewhere, to provide for the future of the 2,300 orphans under their care.

McKendree Church property, Nashville, is much sought after. Some time ago a Northern capitalist offered \$75,000 for the site on Church Street. This was refused, as was also a subsequent bid of \$100,000.

Herbert Booth, son of General Booth, who has left the Salvation Army, is to start a mission in which he will preach the gospel by means of Bible dramas, illustrated in up-to-date fashion by the cinematograph.

The inauguration of the new President of Central College, Missouri, will take place on commencement day, June 10, following the literary address, which will be given by the President-elect, Rev. James C. Morris, D. D.

REVIEW NOTICES.

American Review of Reviews for June.—The principal features of this number are a series of four illustrated articles entitled "New Hope for Consumptives," giving particulars of the new methods of outdoor treatment; a paper on "The Renaissance of Nonconformity in England," by W. T. Stead, with the portraits of the three great Nonconformist leaders at the present time; an exhaustive article on "Wesley and the Wesleyan Movement," by Dr. J. M. Buckley; a sketch of the late Governor Ramsey, of Minnesota, by Warren Upham; an account of the Government's latest experiments in "Forest-Making on Barren Lands," by Charles M. Harger; and brief articles on "The College of the City of New York and its new President," "The Well-Governed District of Columbia," and "An American's Views of Patagonia."

In "The Progress of the World," the editor discusses current issues in the industrial field, the question of Southern education, the attempt to muzzle the press in Pennsylvania, and many other topics of the month, at home and abroad.

Popular Science Monthly for June contains the following articles: "Hertzian Wave Wireless Telegraphy," by Professor J. A. Fleming; "Physiological Economy in Nutrition," by Professor Russell H. Chittenden; "The Field of Municipal Hygiene," by Professor Edwin O. Jordan; "University Tendencies," by President David Starr Jordan; "The Improvement of the City of Washington," "Changes in the Age of College Graduation," by W. Scott Thomas; "Education, not the cause of Race Decline," by Dr. Geo. J. Engelmann; "Magazine Science," Hermann von Helmholtz; "Josiah Willard Gibbs," "The Scientific Program of the Louisiana Purchase Exposition," and "Congresses of Physicians."

There are eight short stories in the June number of Frank Leslie's popular monthly, ranging from a most original baby story, the "Gymkhana at Milkville," which is illustrated by Miss Cory's drawings, to a dreamy tale of an old Bishop in a peaceful little town in Spain, by S. R. Crockett. The best story of a college boat race that has appeared for a long time, one

thoroughly American in its quality, and the account of the business stratagem of a real estate man, possessed of a sense of humor and a love of dogs, together with a true yarn of a noted band of Western desperadoes, make up a variety of choice in the fiction. The article called "Life Ashore" is the second paper on the life of the modern sailor, and takes up the most unknown, but one of the most interesting sides of a sailor's life, and that on "Our Farmer Presidents" tells much about those of our Chiefs of State who were farmers as well as statesmen, though not always so successfully. A dramatic sketch of E. S. Willard, a good deal of verse, and the usual light stories and rhymes in Marginalia and "Men, Women and Books," round out the number.

The June number of the Pilgrim has the most attractive cover of any periodical coming to this office, and the inside is filled with most readable matter. A more inviting bill of fare is hard to find, and it is suited to the appetite of all classes of people.

The June number of Success is replete with interest. It is highly illustrated, and contains articles of merit on many leading topics. Its editorial department is well edited and its fiction is well selected and composed by leading men and women of reputation.

The June number of the Atlantic Monthly opens with a rather partial article entitled the "Negro in the Regular Army." The Unitarian Church is very freely discussed by M. A. DeWolf Howe in his article on "The Boston Religion." Goldwin Smith's article, "The Cult of Napoleon," is very interesting, also "The Glamour of a Consulship," by John Ball Osborne, "His Daughter First," a novel by Arthur Sherburn Hardy, is concluded in this number. Other articles and stories are: "Changes in College Life," by John Basson; "Barataria; the Ruins of a Pirate Kingdom," by Leonidas Hubbard, Jr.; "Books New and Old," by H. W. Boynton; "Helen Keller's Story of My Life," by William Neilson; and "Ode," a poem by Mr. Woodberry, which was read at Symphony Hall, Boston, on the eve of the Centenary of the birth of Emerson, May 21, 1903.

Scribner's Magazine for June is, as usual, filled with good reading matter and beautiful illustrations. Mr. Edward Whymper's description of "A New Playground in the New World" is extremely interesting. The illustrations are made from photographs by the author and G. W. Francklyn. The fifth series of papers by various authors on the Government of the United States is "The War Department," by William H. Carter, Brigadier-General of the United States Army. Southern people will especially take pleasure in reading "Antietam and Chancellorsville," by our own General John B. Gordon. Another interesting article, accompanied by beautiful illustrations, is "The Lover of Trees in Italy," by Sophie Jewett. Several other short articles and stories form the remaining contents.

The June issue of the American Home Journal of Dallas, Texas is before us, and it is an excellent looking magazine. Its front page, which is printed in colors, is a piece of fine art. Few magazines have come under our observation whose cover design has been more tasty than this one of the American Home Journal. As to the contents of the June number, they are of a high order of literary merit. The opening story, "The Minister's Wife," is well told and of great interest, as is all the other fiction. The Girls' and Women's Departments contain much that is interesting and practical. The page entitled "Little Dots for Tiny Tots" will be sure to get close to the heart of every mother who reads it. The boy's page, with its stories and pictures, is certain to furnish its quota of entertainment. "How to Build a Model Home for \$2100," giving complete plans, is another interesting feature for all who have in contemplation building a home. The humorous touch is given in the article "My Scrabook" by Drab Gallene. This is not half of the contents of this excellent number. You should see it and read it for yourself and enjoy it.

Prohibition in Milam County.
The pros win by about two hundred and fifty. There are in the county nearly thirty saloons. Under all the conditions we count it a great victory.
CHAS. F. SMITH.
Cameron, Texas, May 31.

A DEBATE.

A debate begins June 19 near Knapp, Texas, between Rev. C. L. Ballard, of Sherman, and Rev. J. J. F. Lockhart, a Baptist minister.
JOE TRICE, P. C.
Knapp, Texas.

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Address of Geo. N. Aldredge

Before the Literary Societies of Southwestern University, at Georgetown, Texas, May 30, 1903.

Young Gentlemen of the Alamo and San Jacinto Societies, and Young Ladies of the Clio and Alethean Societies:

I am here to advise you. The most prolific and abundant thing in the world is advice.

The poet sang, "Hope springs eternal in the human breast." So does advice. It springs eternally and does not stop when the breast is full, but overflows on all the neighbors, and they are powerless to avert the calamity.

About two years ago I gave up my law business. I pined for leisure. I concluded I had labored enough, and I was very careful not to overdo the thing. I was on the bench ten years. And no people work harder and get less for it than District Judges, except Methodist preachers and street car mules. I even tried politics for three weeks; but I found I was not cut out for a politician. Being all things to all men and nothing for myself, smirking and smiling, fanning prejudice and flattering ignorance, was rapidly undermining my self-respect.

I do not know that I am positively indolent, but I am becoming very economical in the matter of mental and physical exertion. I enjoy repose. I find I can endure a great deal of rest. I am getting prejudiced against white labor. While at home enjoying this quiet, reposeful existence, your invitation to go to work came like thunder from a clear sky. I had never wronged any of the young men or young ladies here, and why they made this assault on me is past my comprehension. If the invitation had come by mail I could have parried the blow. With a few white lies about business engagements, etc., etc., I could have escaped. But it was delivered in person by King Bob—not much person in weight, but very emphatic. Do you know, I think little people are generally much more emphatic and dictatorial than big ones. They make up in assertion what they lack in size. When King Bob presented the invitation I promptly declined. I told him it would require me to think, and thinking is hard work. I never think when I can possibly avoid it. But he was deaf and the more I declined, the deafer he got. East India hunters tell us the tiger is harmless until he comes across a dead man in the forest. After that he relishes no other diet, and becomes a man-eater. It is the same way with the schoolmaster. Having tasted absolute, despotic power, in the school-room, he takes no denial, even out in the open world. I sometimes think I will accumulate a great stock of Lincoln's proclamation abolishing slavery, and mail them out to the teachers.

The interview ended in my surrender. But dark, sinister thoughts of revenge began to blacken my soul. "Vengeance is mine, saith the Lord," but I determined to swipe a little of it for my own use. So I am here to heap on you a stock of advice which, perhaps, no one else would listen to. I want to speak to the young gentlemen first about vanity. Having lived in a purely intellectual world all to yourselves; having associated, on terms of intimacy, for years, with Socrates, Plato, Cicero, Virgil, and all the great of bygone ages, and especially having enjoyed the society of your teachers, you are very apt to become vain. A squab pigeon is a bigger bird when he is a week old than he ever is afterwards. He spends the balance of his life shrinking and hardening. So it is with the young man who has just graduated. It took me twenty years, hard scuffling, to get anywhere in the neighborhood of the high place I occupied the day I left school. I have long since despaired of being able to climb entirely there. It is all right to hold yourself up, think well of yourself and let the world know you think that way; for the world is inclined to take a man at his own estimate. But don't carry it too far. I have had young collegians, with a little down on the upper lip, a little soft, watery gray matter in the head, patent leather shoes and a screaming necktie patronize me, and feel sorry for me. Well, it didn't hurt me, and made them feel good so I didn't object. Be modest. Modesty wins a thousand times where offrontery wins once. It is all right to know that you are great, but let on that you don't know it, and the world will reward you for your consideration. Modesty is an ornament to a man, no matter how great his ability may be, or how high his station in life. Modesty not only will not retard you in the race for success, but it will actually furnish the wings to win it.

Be always a gentleman in conversation and in your bearing. Be kind and affable, but not familiar, except with

true and tried friends. Keep your own counsel; lay bare your own soul to no one, except on great occasions when you need help, and then only to some one entirely worthy of your trust.

When you get out into the great world, which awaits your coming with due patience, and will not become unduly excited when you arrive, make it your business to hook on to something as soon as you get there. Get busy. Don't acquire habits of idleness while waiting for a lucrative salary to turn up. I have seen bright, clever young men return from college and loaf. After a while they learn to crook the elbow in front of a bar, and then to handle the light, fantastic pasteboard. I have seen those same men, years afterward, seedy, bloated, bleary-eyed, still waiting for something to turn up. For these men nothing turns up but their own toes. The critical period in a young man's life is the first year after the school days. More characters are made or marred in that first year than in all the other years combined.

As soon as you leave the school-room, commence building for yourself a character. Reputation is unimportant, character is everything. Reputation is the world's estimate, is often wrong, and changes in a day. Character is your real self, knows no change except as you make it, surmounts all obstacles, and conquers the opinion of the world. A good character is priceless, is far better than wealth and position. It is the "Open Sesame" to all the avenues of business. The timbers essential in building character are these: Honesty, Energy and Sobriety. Be honest at all times, at all places, and under all circumstances. In the morning of your business life make with yourself a solemn covenant that your daily walk among men shall be clean and upright. The world never needed such men more than it does now. They are the salt of the earth in every age. Let not your ambition be so much to achieve success as to deserve it. Be meritorious and success will come as surely as the day follows the night. Sham may win for a day, but it is only for a day, and then it falls, while in merit there is a buoyancy which will bring it to the top, and the earth has no forces which can hold it down.

An element of honesty is truth. Be truthful. A liar is an abomination and his utterances are soon discounted until they are but as the breath upon the air. I do not mean that you are to tell the whole truth on all occasions. Some of the meanest, most disagreeable people I have known were inveterate truth-tellers. They were human porcupines, jabbing their unwelcome quills of truth into all their neighbors, regardless of consequences. A white lie that pours oil on troubled waters, that soothes pain and comforts sorrow, is far better than an ill-timed truth which hurts. But you need not tell a good lie nor a bad truth. Silence is often golden. The world would be better off if it had a bigger stock of silence.

Young gentlemen and young ladies, in building character, make conscience your architect, and let it approve every inch of material used. Begin right. To begin right is to think right; for deeds are but executed thoughts, and if you guard the thoughts, the deeds will take care of themselves. Keep the inside of your heads clean; on this hangs all the law of right living. Get your self-respect and keep it as the immediate jewel of your soul. Live on good terms with yourself. I would rather be posted as a criminal on every wall in the land than have my monitor, conscience, whisper it to me, ever so softly. I could get away from those walls, but that little fellow goes with me by day and lies down with me at night, and he is the most uncompromising and the manliest little fellow in all the world. It seems to me his backbone is made of Bessemer steel, and between you and me, I have more respect for him than I have for all the sages and philosophers who ever lived or died. I pray you stay on good terms with that little monitor, and listen for his whisper at every turn in life. He has the right to rule you. He is a King and he is the only one that ever reigned by divine right. His coronation was not attended by any pomp and pageantry of state, but God was there and gave him dominion over your lives.

Be good. Mark Twain said "Be good and you will be lonesome." I do not believe it. The world is full of good people. That is why the exceptions stand out so prominently. The world is getting brighter and better all the time. I wish you all could stay here a thousand years, and I could live long enough to bury the last one of you.

Be moral. Be religious. There are

two kinds of religion. One I admire, and one I do not. One kind ruins the liver, lengthens the face, curdles the milk of human kindness, and makes its possessor look like he had swallowed a barrel of vinegar. He goes through life groaning out his piety. When he enters a room the temperature falls ten or fifteen degrees. He seems to think it a sin to be happy. He is with his religion like the old lady was with her health. She said she was "enjoying of very poor health." When I see this man coming I always cross to the other side of the street. He is a living reproach to his Maker. If I were to adopt a child into my family, and shower blessings on him, and he went around looking and acting like that, I would get a baseball bat and club him until he got in a good humor.

On the other hand, there is a piety which scatters sunshine, which reveals in kindness and charity. This Christian goes about with a smile on his face and song in his heart. He is glad he is living, and the brightness of his future prospects is reflected in his face. Having a cinch on happiness above makes him happy here below. This is the kind of Christian I like to run with. I know a little Methodist preacher who is evangelizing with laughter, and his laugh is so broad and capacious, if I had the job of skinning his head and he were to laugh, I would swear I was half done.

I am a friend to all the Churches, and would fain talk a little about them. A congress of women met in Washington a year or two ago to discuss "How to raise children." It so happened that every woman who made a speech on that subject was an old maid. Now, I do not belong to any Church, and therefore I feel like I am qualified to talk.

I like the Presbyterians—good, quiet, orderly, well-dressed crowd, and if they could be inoculated with the microbe of enthusiasm, they would make real good Methodists.

I like the Baptists—honest, hard-headed lot. A little too fond of water, and talk too much about going down into and coming up out of it. I have a suspicion that some of them think in going down into the water the sins are actually washed off and go down stream like liberated real estate.

I have but one objection to the Christian Church. They call themselves "The Christian Church," with a big "The." I have slept with men who would pull up their knees, then turn over and take all the cover. I have seen a big boy get in front of the fire and try to absorb all the heat. These people mean well. They are just a little greedy about naming themselves—that is all.

My wife is a Methodist, and I like that Church best—the truth is, I have to. I like it because it is such a convenient Church. It is adjustable. It is built on a sliding scale. Its members can slide up during revivals, and slide back between times.

Young ladies, woman was not an afterthought in creation. She was intended before the beginning. I think Jehovah intended to let Adam acquire a great stock of loneliness before he presented the "Last Best Gift." The first man looked out upon a sinless world, all his own, was attended by the angels and held communion with his Maker, and yet, amid this splendid environment he was not happy. His sigh of loneliness was the only sad note which marred the symphony of joy and contentment that rose like incense from the garden to its God. The obedient animals no longer pleased him, the pendant fruit of all the zones no longer tempted him, the laughter of brooks and the merry song of birds cheered him not; evening zephyrs freighted from a wilderness of blooms failed to soothe him, the velvet couch and the panorama of glittering stars were unheeded by him. His untutored soul hungered for a mate. So woman came into the world. All-powerful and all-loving Creator determined to fashion for him the richest blessing in his power to give. All the way down the centuries Adam's sons have been sighing for the same blessing, and ever mourning when they found it not. Woman was indeed the climax in creation. More beautiful than the lily, more graceful than the fawn, with voice sweeter than the song of birds, she stands the highest exponent of Jehovah's creative power. Whether we contemplate her physical grace and beauty, or the far more enduring qualities of her mind and soul; whether as the handmaid of religion, the ministering angel of charity, as the sainted mother at the hearthstone blessing and directing the lives of her children, or smiling away the cares of her husband, we are amazed at the goodness of God as evidenced by this last best gift of heaven.

This praise of your sex but leads up to this suggestion: The more valuable the jewel, the higher the polish it should receive, and the finer the setting it should have. I have always

believed in the highest education of women. Your bodies are but the frames for your souls and intellects, the tissue leaves that cover but do not conceal the pictures. So much stronger is mind than matter it absolutely changes the features. If a cultivated intellect and noble soul lights the eye, rides in the voice and moves in the gestures, we look through the clay features and bow in admiration before the spiritual entity. The education of its women is the richest legacy that one generation can bequeath to another.

When you leave the school-room and go out into the great world, be a moral woman, be a modest woman, be a refined woman. These three cardinal graces do adorn a woman far more than the finest raiment or rarest jewels. Strive not so much to live in the world's eye as to bless and brighten the lives of those among whom you do live. Oh! I do love a womanly woman, and I do abhor a mannish woman, and so do all men, except those effeminate ones who by some mishap fell on the wrong side of the sex line.

All the avenues of business are open to you, but do not let any of them make you less a lady. Let not contact with the world mar your God-given morality, modesty and refinement. Let these virtues go with you even to the end of your lives. In reference to these virtues there can be no compromise, for upon them hang the hopes of the world.

Business is all right, but the best thing you can do is to pick out some good man and appropriate him to your own use and benefit. It is easy to do. Just a little encouragement and discouragement properly mixed does the work. Freeze him and thaw him out alternately. Love before marriage is largely mental friction. Keep him on the ragged edge. Never let him get too familiar, or take liberties. Teach him that your person is sacred. Hold yourselves high. Every man wants to marry a woman whom no other man in the world could marry, and whom he just can't adopt these tactics and you will soon own one of the lords of creation, and you will be surprised at what an amiable and obedient creature you have caught. And if you make a mistake in your selection you will never find it out. I think I am under more obligation to the good Lord for the way he allows us husbands to fool our wives, than for any other provision he has made for our comfort.

After you have appropriated a good man, these tactics pass out. You are then partners, and between partners there should be utmost confidence. You can then lay bare your heart to him, and tell him how hard you have been loving him, on the sly, all the time, and that you would not give two cents a dozen for all the other men in the world. Make his home a happy home. Light it with bright smiles and give him something good to eat. A man's stomach lies right along beside his heart. There is but one essential to a happy home. A man may own a costly mansion rich furniture, velvet carpets, and French mirrors, multiplying these evidences of wealth, but if there is no good, true, loving wife to greet him when he comes, the man is homeless. On the other hand, he may live in a tent with only a pine table and three-legged stools, but if love reigns there, he has a home and a happy one.

You are living in the golden age of your sex. If you had had the selection of the time and place of your birth, you could not have improved on it. The evolution of woman has been most complete. But I am just a little bit alarmed lest she is evolving too much. The women are moving to the front so fast I am afraid we men will not be able to keep in halting distance of them. In the business world the business man is a slave to his business. But he makes money, provides servants at home, and thus frees his wife. Having leisure she organizes a club. Thus we have clubs galore in the cities and towns almost every lady has a club of her own. These club ladies are exploring every field of literature and art and are even dipping into the sciences. I am afraid they will get ashamed of their dear old money-makers, and begin inviting them into the back-yard when company calls. What will be the result of this ever widening breach I do not know. I do know that a high-stepping, fast horse in double-harness with a slow old plug that is all the time being bumped by the single-tree, does not make a good-looking team, and they do not move together with that degree of harmony which should characterize a well matched pair.

If the club does not impair the home, then the club is all right. A woman can not know too much, nor know too well how to tell it. Her cultivation now means brighter eyes and broader foreheads in the next generation. But her highest and holiest duties are in her home. There she is loved, honored and revered. There God has committed to her keeping the most sacred trust that ever fell to

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mortal hands. No amount of success in the club can compensate for a failure there. How to keep an equilibrium in the family I am unable to say. About the best thing I can suggest is, let the good wife pretend that she is unaware of her superiority. Don't put on airs about it around home; save those for the club. Some one said, "Fill a woman to the brim with love for herself, and all that runs over is yours." It works the same way on a man. Put and flatter your dear old money-maker. Make him think he is still up at the head of the procession. Consult him about things he knows nothing about, and always defer to his judgment as long as he is in sight, and peace will reign and you will have free access to his pocket-book.

The Sunday-School Department

Second Quarter, Lesson 11, June 14.

PAUL AT ROME.
Acts 28: 16-21, 29, 31.

Golden Text: "I am not ashamed of the gospel of Christ."—Rom. 1:16

The International Evangelist.

Paul and his company were delayed for three months on the island of Malta on the shore of which they found themselves cast by their shipwreck. After the first discomforts of their condition as they escaped from the sea their stay there was most pleasant. The natives treated them kindly. After the episode of the viper (28:3-4) the feeling of the people was quickly changed from abhorrence of Paul as a criminal pursued by divine justice, to something almost like worship. They were received and cared for in the house of the Governor of the island; and when Paul by prayer and the laying on of his hands healed the Governor's father, and the fame of that miracle going abroad, healed many other sick who were brought to him, many honors were bestowed upon him; and when the time for departure came they were supplied with all things necessary for their journey. It was about the first of February when they again embarked.

Malta lies almost directly south of the lower extremity of the great island of Sicily. Sailing from Malta they stopped at Syracuse, eighty miles distant, the chief city on the east coast of Sicily. From there, after three days, they sailed to Rhegium, principal city of lower Italy, on the east side of the straits of Messina, where they tarried one day. Then, with a favoring south wind, they ran swiftly over a course of 180 miles, to Puteoli, only about one hundred miles south of Rome, and one of the most charming of the Roman watering places. There with a little society of Christians which they found, and by the courtesy of Julius the centurion, they tarried for seven days. While they waited, messages were continually forwarded to the Christians at Rome, letting them know of the near approach of Paul; and when Paul and his company resumed their journey, welcoming delegations from the city met them as far south as Anagnin Forum and the Three Taverns. For the Church at Rome was eager to see and hear the great apostle to the Gentiles. Some who were there had met him and known him at Corinth and at other places; his fame as a teacher and founder of Churches had been among them for years, and not unlikely the most of the members of the Roman Church were the fruits directly and indirectly of his ministry. And then they had his great Epistle, written more than three years before from Corinth, which was doubtless their richest source of religious instruction. The great passages of that letter no doubt, were deeply engrained on the minds of the disciples at Rome long before the author's arrival.

Here again, as we have noted in other sections of Paul's life, the spiritual interests connected with his journey, so completely overshadowed the interest in natural scenery and historic associations that no slightest reference is made to the latter. It would be difficult to think of a single line of travel more crowded with nature's beauties and sublimities and with great and dramatic events than that over which Paul passed from Syracuse to Rome. But there is not a scintilla of reference to them. Paul and Luke saw them all and felt their influence and meaning; but so incomparably greater was the spiritual purpose which occupied their minds that those things otherwise interesting were passed without mention. A little company of Christ's disciples at Puteoli and a few other disciples coming out from the great city to welcome them in Christ's name were more inspiring than the first sight of Aetna and Vesuvius, than all the multiplying monuments of wealth and power, and art through which they passed up to the very gates of Rome. It is merely an instance of the greater interest absorbing the secondary.

We may easily believe that Julius, the centurion, experienced some regret when at last he turned over his prisoner to the Captain of the guard at Rome. He had had opportunity through the long and eventful journey from Caesarea to see much of Paul and to become impressed with his spirit. Not unlikely he had known him during at least a portion of the two year's detention at Caesarea. He brought to that hour when he took official leave of Paul the knowledge that to him both he and his fellow soldiers were indebted for their lives in connection with the shipwreck. And the miracles wrought by Paul which he had witnessed, and the teachings to which he had listened, must have

deeply impressed him. And there can be little doubt that it was due to the good report of Julius and his friendly representation that Paul was granted the special favor of greater liberty and kinder treatment during the two years of his imprisonment at Rome. This was his first Roman imprisonment. Of the second, of which we know no details, it is safe to say that he was not accorded any such privileges. The shadows of the Neonian persecutions and atrocities were gathering.

Paul's first duty when the conditions of his imprisonment were settled was to lay his case before the Jews. It is estimated that at that time there were 60,000 Jews in Rome, and that they maintained six synagogues. He sent for their chief representatives and laid before them the history of his case. His arrest in Jerusalem was at the instigation of the leaders of the Jewish Church. He might well suppose they had forwarded charges against him to Rome. But the Roman Jews professed entire ignorance of the whole matter. Of the Christian sect they had some knowledge, but declared that it was everywhere spoken against. They invited Paul to set forth his doctrines. This he did, going over we may be sure the great expositions and arguments with which he had become familiar in his years of pleading with his people in many cities. And the result was the same as elsewhere—some, a small minority, believed; but the majority stubbornly rejected the messages, resisting the truth; and again, as elsewhere, Paul was compelled to declare that "the salvation of God is sent unto the Gentiles." For two years he remained, bound to his guard by a chain, teaching those who came, writing many letters, and deepening his own life by prayer and meditation.

The Epworth League Department

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

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(Advance Lesson from Epworth Era.)
Topic for June 14: "Gold or God?"—Luke 18: 18-20.
Reference Word: Gold.—Ps. 119: 72; James 5: 2; Rev. 3: 18.

Daily Bible Readings.
Sunday—Wisdom Cannot be Bought.—Job 28: 12-28.
Monday—Godliness and Contentment.—1 Tim. 6: 6-12.
Tuesday—Precious Faith.—1 Peter 1: 2-9.
Wednesday—More Desirable Than Gold.—Ps. 19: 7-14.
Thursday—Loss Through Gain.—Mark 8: 24-38.
Friday—Two Treasures.—Matt. 6: 19-25.
Saturday—The Topic.—Luke 18: 18-30.

The young man of the text is one of the noblest in the Bible; his morality according to the law was perfect; his character was most attractive, for "Jesus beholding him loved him" (Mark 10: 21.) Yet he lacked one thing, the main thing, the only thing, by which he could be saved. External morality and loveliness of character cannot take the place of faith.

It is well to study a topic like this. Gold is god to the world. The haste to be rich is a mania that obsesses even many Christian people. The teaching of Mammon is that a man's life consisteth in the abundance of the things of this world. (Luke 12: 15.) We may learn that

Worldly Condition Has No Moral Character.

Riches in themselves are neither good nor bad; they become good or bad according to their use. They are a blessing or a curse to their possessor and to the world according to their expenditure. A rich man is not necessarily a sinner nor a poor man a saint. Worldly condition does not create or destroy piety. Poverty has its dangers no less than wealth. A man who works for a dollar a day may be as avaricious and miserly as the multi-millionaire, and may worship money as ardently as the young man of Scripture who trusted in his riches.

He, whether rich or poor, who considers money as the chief good trusts in it, and is not fit for the kingdom of heaven.

Riches Never Satisfy.

The young man showed this in a remarkable degree. He had "great pos-

sessions," yet in his anxiety he came running to Jesus and said: "Good Master, what shall I do to inherit eternal life?" The question shows a discontentment, a vacancy of soul, that the world could not fill. It was the will of consciousness after wealth and morality had been tried and found wanting. Happiness cannot be bought with money. You say, "It is a misery to be poor;" so it is to be rich, if you seek satisfaction in worldly possessions. It is said that some emperor of Rome fed his horse on oats of gold. The soul cannot be nourished on such food. Its cravings cannot be satisfied on the moldy bread of time, even though it be sprinkled with gold dust and served on platters decked with jewels. Perfect peace comes only to those who, renouncing all things else, stay their minds on God because they trust in him.

Money-Getting and Money-Using Are Perilous.

1. Absorption of mind. This is true of employer and employee. The one works to advance his business; the other to "hold his job," to "get a raise," to save for the purpose of starting in business for himself. From early Monday to late Saturday the business racers run at top speed. Some do not halt on Sunday; or, if so, the mind still runs on past or future transactions. A prominent merchant said: "My mind has never had a Sabbath."
2. Tricks in trade. Competition is sharp. Shrewdness is at a premium. Getting the advantage of "the other fellow" is planned like a military campaign. Adulteration of goods is easy. These are constant temptations, hard to resist by all, yielded to by many.
3. Selfishness. The successful money-getter is tempted to grow purse proud, selfish, contemptuous of those unsuccessful, and resolute to have his own way, because "money counts." Good fortune should make one mellow; it often makes one hard.
4. Living beyond income. Notwithstanding business checks and precautions, embezzlement and defalcations are frequent. Social demands, get-rich-quick concerns, the belief that money can be made in "futures," gambling, horse-racing, and the exploitation of careers like steel trust magnates and some inventors, have created a money lust that eats like a canker and corrupts the character of many young people and old. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6: 9.
5. Trusting in riches. This was the Savior's point with the young man. "How hard is it for them that trust in riches to enter into the kingdom of God!" A camel can go through the eye of a needle sooner than a rich man can be saved. That is, the whole tendency of riches is to become an object of trust; so that the rich man builds his heaven on earth; he feels no need of God; he will enjoy the present and leave the future to take care of itself. This is the greatest peril of worldly prosperity.

The money-making gift is an endowment that should be used. As Wesley said: "Make all you can; save all you can; give all you can." Money must be used as a means, not as an end. It is right to employ it for personal gratification, for helping others, for advancing the cause of Christ; but happiness must not be staked on it; salvation cannot be found in it. The owner of the world will be a pauper at the judgment unless he has saving faith in Christ.

The Principle of Sacrifice.

The young man's sin was not in his riches. He would not have become righteous by reducing himself to poverty. The trouble was not in his earthly condition, but in his heart, which made worldliness its chief god. When Jesus told him to sell his possessions and give to the poor he did not establish the rule that riches must thus be given up; but he laid down this proposition: whatever the heart trusts in, that must be surrendered. It is the principle of sacrifice, of self denial. (Matt. 16: 24.) The heart must be emptied of all objects of trust before God can come in. He can brook no rival. No man can be a Christian without casting away every thing that comes between him and God. If dear as a right hand or right eye, it must be given up. The completeness of the sacrifice in this particular case is shown in Christ's requiring the young man to reduce himself from wealth to poverty.

The Great Reward.

The Lord does not ask for a sacrifice without promising an indemnity. "Sell," give, and thou shalt have treasure in heaven." Wealth is subject to losses. Moth and rust corrupt it, thieves steal it, change of fortune dissipates it.

NOTES.

Bro. Halsell and myself, together with our wives, are going to Detroit for the International meeting: We

have planned a ten days' trip, including stops at Mammoth Cave, Nashville and Niagara Falls. Our plan is to charter a steamer for the trip, eat and sleep in it and be at home all the time. We want eighteen of our friends to join us for the trip, the approximate expense of which will be \$60 each. If you are interested in the trip, let us know at once.

Brother Ellis has turned the Treasurer's books over to Brother Ragsdale, so in remitting dues send them to the latter.

The promised report of the Cabinet meeting at Fort Worth has not shown up, but we hope to receive it soon.

Local Chapters ought to use the report blanks furnished by the Publishing House. They are inexpensive so far as cost is concerned, and their use will remedy one of the most deplorable conditions with which the League has had to contend—namely, a lack of records.

A NEW OFFICIAL.

The General League Board has provided for a new officer, to be known as the Epworth Era Agent, whose duties shall be "to solicit subscriptions for the League organ (the Era), to secure prompt annual renewal of Era subscription clubs, and furnish quarterly reports from the Chapter to the Editor."

As we regard it this action of the Board will do much toward solving the question of circulation, for it makes some one in each Chapter responsible for its maintenance. Let each of our Texas Chapters appoint this new officer at once and forward names to the Epworth Era. Each agent will be supplied with a blank subscription book and all information necessary for the work.

THE INTERNATIONAL CONFERENCE.

The sixth International meeting will be held in Detroit July 14-19. The Epworth Era of May 21 contains the program in full. The keynote is "Forward," and the watchwords are "Waiting," "Witnessing" and "Working." Three places of meeting have been provided—the Detroit Opera House, the Central Methodist Church and the Tent Ontario. Bishop Galloway and Bishop Hoss of our Church are each down for an address on "The Eighteenth Century Pentecost." Our general Secretary, Dr. DuBoise, will respond to the address of welcome, which is to be delivered by the Governor of Michigan. The usual quota of Southern representatives are on the list. Three periods are assigned to Texas, to which have been appointed Rev. T. F. Sessions, of Seguin; Rev. J. Marvin Nichols, of Gainesville, and our worthy President, Harry Halsell, of Decatur. The program is of a high order, and every feature of League work is brought under consideration. The missionary spirit predominates.

INTERNATIONAL CONFERENCE NOTES.

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Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 171 Mausten Street, Dallas, Texas.

CHILDREN'S SOCIETIES.

For many years we have had a Juvenile Missionary Society in First Church, Weatherford. Like all others, it fluctuates according to the zeal and consecration of the leader and the interest of the pastor. I have always found you could rely on children to work in this society if they have a good leader. They love the machinery of a society—the aggregation of enthusiasm inspires them; their young hearts are easily stirred by the knowledge of the heathen's woes; and if they have felt the touch of divine love they are eager to work for Jesus. So when I know of a Church where no organization of this kind exists, I know where to lay the blame—and should we not deplore this great loss to the spiritual force of the Church? These children, gathered in, carefully trained and instructed, in later years fill the ranks of the best workers in the Churches. Neglected, they wander away into other pursuits, the very energy of the buoyant youth demanding scope and exercise; so that they are not only lost to the working force of the Church, but are added to the opposing element, whose trend is all away from God. I cannot quite agree with Sister Bullock in her late article in the Woman's Department of the Advocate, in thinking we need but two children's organizations—the Sunday-school and the Juvenile Foreign Mission Society. These two are indispensable, but there is another field they do not cover—that of home work. To be well poised as Christians we must reach out in our work to all God's needy ones. And no hearts are so readily touched by visible suffering as children's. The work of the Junior League and the local work of the W. H. M. Society are identical, and something for the children ought to be arranged in which both could be merged. I used to have charge of the Junior League in our Church here, and never saw children work as beautifully or develop as workers as rapidly as in this League. Their weekly reports showed visiting the sick, carrying flowers, food, clothing, fancy gifts, helping busy neighbors, going to the hotels and boarding houses to invite strangers to Church. These are lines of work in which children should be drilled and trained. It might be said that Christian parents should lead their children out in these lines of work. It might be said, too, that they should instill into their hearts the missionary spirit and teach them the truths of the Bible; but experience has shown the necessity, after all this, of the organization of the Missionary Society and the Sunday-school. So an organization for home work seems a necessity, too. We who were workers in the Woman's Foreign Missionary Society prior to the organization of the Woman's Home Mission work, have not forgotten how often, in soliciting members, we were met with the rebuff, "Enough to do at home; heathen at our own door." This was only an excuse, for we have found that most of these objectors will not work at home either; but we verily believe it caused us to look at our own doors and in our own land; and looking, we saw so many neglected fields as to call into force the many departments and ramifications of our W. H. M. Society. So a vast field of labor has come into view, extending from our very thresholds to the lands beyond the seas, and it behooves every woman who has enlisted under the banner of King Emmanuel to put forth her highest endeavor to hold and win all lands and people for Him. Then let us train the children too to work for all. Just in what organization this is to be done is a matter that our preachers and wisest women ought to discuss. I once heard a very prominent home mission worker say, in discussing the juvenile work, "My children now belong to the League and Foreign Society, and are not going into any other. I must have some time with them at home." This, I thought, a very vital consideration. That holiest of all work—that of the mother with the child on the quiet Sabbath afternoon—must not be interfered with by multiplying organizations beyond what are necessary. I hope to hear from our workers on this subject. Our pastor, Bro. Evans, is doing very successful work among the children. He has them in what he calls a "double-header"—one Sunday in the month devoted to foreign missionary work and three to the Junior League.

MRS. C. C. ARMSTRONG.

A sad announcement has come to us, since last issue, of the death of Mrs. G. W. Gray, of Terrell, Treasurer of the W. F. M. Society, North Texas Conference. She died at the home of her daughter, in Amarillo, and the remains were taken to Terrell for interment.

THE DISTRICT MEETING OF THE HOME MISSION SOCIETY OF PARIS DISTRICT.

Rev. E. H. Casey, presiding elder, preached the opening sermon of the district meeting of the W. H. M. Society, Paris District, at Centenary Church, Paris, Wednesday evening, May 29. The business session convened at 9 o'clock Thursday morning, May 31, with Mrs. J. H. Hancock, District Secretary, in the chair. Rev. J. L. Morris, pastor of Centenary, conducted the devotional exercises at the opening of the session, reading and commenting on the 15th chapter of St. John. He also welcomed the delegates and visitors in a way that made all hearts glad. Mrs. L. P. Smith, our Conference Secretary, responded in behalf of the visitors, in her own charming way. Of course our own Mrs. J. T. Webster, First Vice President of the Conference Society, was with us. The District Secretary's report showed successful work done in the district, convincing all present that the work is in safe hands. There were present delegates from the several Auxiliaries, all making encouraging reports. Mrs. Smith gave fine talks on the various departments of the connectional work, also presenting the claims of the Virginia Johnson scholarship in Scarritt Bible and Training School, for which pledges were made by Centenary and Lamar Avenue Auxiliaries. There were papers and talks on "The Lord's Tenth," "How the W. H. M. S. Helps the Pastor," "The Supply Department," "Our Schools," and "City Evangelization," by the workers and delegates. While telling of the spiritual feasts enjoyed, I must not omit to mention the creature comforts in the way of an elegant dinner, served at the noon hour in the basement of the church by the ladies of Centenary Church. At the close of the afternoon session the sacrament was administered, the service being conducted by Rev. I. T. Stafford, of Lamar Avenue Church, after which we were dismissed with the benediction by Bro. Casey, and all felt that it was good to have been there.

MRS. G. W. HOLMES.

W. H. M. SOCIETY, CORSICANA DISTRICT.

The first Auxiliary of the Woman's Home Mission Society, Corsicana District, Northwest Texas Conference, was organized in Groesbeck, April, 1895. Mexia followed in May, and Corsicana in October. Frost and Hubbard City fell in line in 1897, Wortham and Thornton in 1900, Kerens and Blooming Grove in 1901, Brandon in 1902, and in 1903 Frost and Thornton have reorganized after a period of inactivity, and Dawson, Rice and Mertens are new Auxiliaries. Hubbard City was cut off from the district last year, and at present we have twelve auxiliaries, with two hundred members. Seven of these auxiliaries raised \$1,500 last year. The presiding elder and preachers are interested in the work and women are becoming interested. I am looking forward to an auxiliary in at least each of the twenty-two preaching charges of the district. All of these have parsonages, with two exceptions, and the district parsonage fund is growing nicely, and we hope the house will soon be a reality. Last October we held a joint meeting with the Foreign Missionary Society of the district, which was delightful and profitable, and we expect to have another in the fall somewhere in the district. I have attended two District Conferences in less than a year, and take pleasure in thanking presiding elders and preachers for courtesies and kindness at all times. Corsicana District is waking up, and it is my ambition to see her improve each year.

MRS. A. C. JOHNSON, Corsicana, Texas.

We clip the following item from local social notes of the Dallas News, telling, as it does, of a most happy and auspicious occasion given in honor of the birthday anniversary of one of our members, who is First Vice President of the W. F. M. Society of North Texas Conference, and who is also President of the Auxiliary W. H. M. Society of First Methodist Church, Dallas. It was indeed an hour of social enjoyment to all who were so fortunate as to be present, and was a loving tribute to a devoted mother from her children, five in number, who, with the grand-children, ten in number, were all present to do her honor.

"Mrs. W. C. Young, of South Dallas, was honored at a surprise party given Saturday evening by her children, the day being the sixty-fourth anniversary of her birth. Japanese lanterns lighted the lawn, and cut flowers and palms were used in trimming the parlors and dining room.

"Messrs. James Tillman, Jenkins and Barham were assisted in receiving by Rev. W. C. Young, Mrs. J. M. Young and Mrs. W. C. Young, Jr.

"Among the pleasant features of the evening was the address made by Rev. Dr. H. A. Bourland, who recalled pleasant reminiscences covering a period of

forty years. A happy and humorous response was made by Dr. J. M. Moore, pastor of First Methodist Church.

"At supper covers were laid for Mrs. Mattie Pipkin, of Beaumont, mother of the honoree; Mr. and Mrs. G. M. Swink, Dr. and Mrs. W. H. Howell, Dr. and Mrs. Bourland, Dr. and Mrs. J. M. Moore, Dr. and Mrs. Beaumont, Mrs. Aunsbaugh, Judge and Mrs. T. J. Kendall, Col. and Mrs. S. E. Scott, Col. and Mrs. J. M. Young, of Seagoville, Clay Martin, of Little Rock, and the grandchildren of Mrs. Young.

"The evening closed with a program of old-fashioned songs, sung in chorus by the guests."

W. H. M. SOCIETY.

Corsicana Auxiliary Woman's Home Mission Society evolved from the old "Ladies Aid" in 1897, and since that time has been an important factor in church building and furnishing, as well as an aid to the pastor in many ways. Organ, carpet and handsome windows in the church, and the constant care of the parsonage are visible evidences of the work of the members. The district does not own a parsonage, and to meet this long felt want a movement has been set on foot—each pastoral charge in the district raising a stated amount. At the pastor's request, the Home Mission Society took charge of the matter for Corsicana First Church, and the women raised \$405 for first year's payment, with a promise to repeat the effort. When the presiding elder moved here early in the year, the ladies furnished a house comfortably for his family, and this furniture belongs to the district parsonage. Much good is done in relieving sick and needy, and indeed the Auxiliary never fails to measure up to the requirements, and yet we do not fulfill all our duty—there is something wanting—we do half-hearted work. There is so much we could and should do, and so few to do it. The women of the Church are indifferent. We need to wake up and give better service in the cause of the Master. Officers for the year: President, Mrs. C. W. Jester; First Vice-President, Mrs. Fannie Halbert; Second Vice-President, Mrs. W. C. Kinsolving; Recording Secretary, Mrs. Lizzie McDaniel; Corresponding Secretary, Mrs. Geo. T. Jester; agent "Our Homes," Mrs. Geo. T. Jester; Treasurer, Mrs. M. S. Reed; Reporter, Mrs. W. M. Tatum. A MEMBER.

W. H. M. S. PRESS DEPARTMENT.

Will the District Secretaries of the W. H. M. Society of North Texas Conference kindly send me the names of all the local press superintendents they have secured? It is greatly desired that each Auxiliary President make an effort to induce a capable woman to assume the duties of this office, that our Church and secular papers may be furnished with up-to-date items concerning the work of our society. Only one District Secretary has reported, and she has obtained and forwarded to me the names of six local reporters with the names of the papers granting them space. Now, let the others, on whom this work depends, follow her example.

MRS. J. S. TURNER, Press Supt. N. T. C. W. H. M. S. Terrell, Texas.

The annual district meeting of the Woman's Home Mission Society for Terrell District, North Texas Conference, will be held in Mesquite, Texas, June 17 and 18. Rev. J. M. Peterson will open the meeting with a sermon the night of the 17th. Thursday will be devoted to the reading of reports and papers, and a general discussion of the work. I hope every society in the district will be represented.

MRS. A. S. HOLMES, Dist. Sec. Terrell, Texas.

ANNUAL MEETING W. H. M. S.

Notes of annual meeting Woman's Home Mission Society, Northwest Texas Conference, Brownwood, May 28, 1902.

Rising at half-past four o'clock in the morning is not always pleasant, but this writer enjoyed it for once, when starting to Brownwood. Mrs. Reed joined me at the station and made a good chum and fellow traveler. Our route lay over the Cotton Belt. "Train one hour late" greeted our half-awakened eyes. We took a walk, ate breakfast at lunch counter (my first experience), and at last the train came. Three hours wait at Waco, so we went to see our old friend, Mrs. M. S. Hotchkiss, who gave us a warm welcome. At Temple we had another wait, and called on Mrs. L. P. Tally. She and Mrs. Kate Alma Orgain showed us something of the town and refreshed us with delicious ice cream. Many delegates, old friends and acquaintances, joined us at every station, and how we did talk. The run on the Santa Fe was delightful, and the scenery between Temple and Brownwood beautiful to one who had not seen a real hill in seven years. Twenty miles out from Brownwood Mr. Mays, superintendent of Sunday-school at Brown-

wood Methodist Church, met us and went through the car assigning delegates to their homes. Arriving, we were met by a bevy of ladies, Rev. W. B. Andrews, the pastor, and citizens in carriages. Our lines fell in pleasant places, we being entertained by Mr. and Mrs. J. J. Mistrot, old acquaintances. This is a lovely home and family, and the keynote of all its happiness is love and kindness. We were shown every courtesy and enjoyed every moment of our stay. The Brownwood people are truly big-hearted, and the homes of all denominations were thrown open to us, and the people attended all the sessions and just took us into their hearts and homes—such beautiful homes, with luxuriant flowers and that delightful sensation of being welcome and honored guests that made it a joy to be living and there.

It is impossible to give the names, because of their great number, but nothing was left undone that could add to our comfort and pleasure. A splendid reception at the Lambertson home was the crowning feature on the last day. We saw a great deal of Brownwood and its vicinity, and it was a revelation to us, being our first trip in the western part of the State. Returning by Fort Worth, thence by Interurban to Dallas and on to Corsicana, we reached home with thankful hearts that we had been permitted to make this delightful visit and to know such charming people.

MRS. A. C. JOHNSON.

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MULCTING THE RAILROADS.

"This thing of suing a railroad company," says the Hamilton Herald, "for every accident that occurs on the road, whether such accident is the fault of the company or not, is an abuse that should not be tolerated by the courts and justice-loving people of Texas. Many of these suits are filed, not with the hope of ever getting damages in the courts, but in the hope that a compromise will be agreed to by the railroad. It is not right to allow the railroads to be mulcted in such a manner. Besides, it comes out of the pocket of the poor man, as they must 'pay the freight'."

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THE CORSICANA

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THE CORSICANA DISTRICT CON- FERENCE.

The Corsicana District Conference met in Mertens, Texas, April 29, with John M. Barcus in the chair. The roll was called and all the pastors were present. The opening sermon, on Thursday night, was preached by W. W. Moss, of Groesbeck, Texas, after which followed the Sacrament of the Lord's Supper.

FIRST DAY.

The first morning session was given to the discussion of "Our Finances," the hearing of reports of local preachers and the renewal of their licenses. The subjects discussed were as follows: "Good Points in a Steward," by the Conference; "Do Stewards Ever Become Superannuated?" W. W. Moss, Groesbeck, Texas; "The Best Time to Take General Collections," John R. Smith Mertens, Texas; "The Relation of Information to Liberty," by W. P. Garvin, Rice, Texas; "Is the Assessment Plan of the General Collections Advisable?" Mae M. Smith, Brandon. At 11 o'clock, Rev. James Kilgore, A. M., our Educational Commissioner, delivered a very thoughtful and interesting address on "Education."

SECOND DAY.

The following subjects were discussed: "The Review and Missionary Literature," by T. S. Armstrong. "The Epworth Era," John M. Barcus. "What Are the Chief Obstacles in the Way of Maintaining Sunday-schools in the Country? Can They Be Overcome?" I. F. Harris, Cotton Gin, Texas. "Is the Epworth League Workable in the Country?" Frank Hughen, Horn Hill. "The Place and Value of Junior Leagues," J. C. Mims, Kerens, Texas. Samuel J. Franks, R. E. L. Stutts and W. Vinsant were recommended to the Annual Conference for admission on trial. Arthur Laney, Samuel Mann and Samuel J. Franks were licensed to preach. At 11 a. m., Rev. E. W. Solomon, of Corsicana, Texas, delivered a very instructive address on the work of the American Bible Society. Second Afternoon Session—"How the Preachers Can Help Our Women's Societies," J. B. Berry, Corsicana, Tex. Owing to the illness of Dr. Atkinson, R. B. Evans represented the Blooming Grove Training School. After the election of delegates and the disposition of some other miscellaneous business, the conference adjourned, with the benediction by Rev. John M. Barcus. The devotional exercises of the conference continued through Sunday. Saturday night, Rev. Samuel J. Franks preached to a large and attentive congregation. Sunday, at 9 a. m., a love feast was held by F. M. Winburne. At 11 a. m., Dr. Solomon, of Corsicana, preached a very inspiring sermon from Luke 19:42. At 8 p. m., R. B. Evans preached to a crowded house. The interest began to increase from the very beginning, and during the conference there were four or five conversions. The presence of the Holy Spirit was greatly manifested at every service. JAS. B. BERRY, Sec'y. Corsicana, Texas.

EL PASO DISTRICT CONFERENCE.

The El Paso District Conference, held at Alamogordo, May 5th, came to a close on Sunday night, May 10th. We have been attending these annual gatherings for several years, but have never witnessed a greater demonstration of brotherly love, peace and harmony with all. Alamogordo is a growing, rushing, typical Western town, supported by railroad shops and lumber interests. Our Church is fast becoming a stronghold in this growing city, and Bro. Williams, the pastor, has all the interests well in hand—each department well organized. The church debt has been paid and the dedicatory sermon was preached Sunday by Rev. Mark Hodgson, presiding elder of Albuquerque District. The conference was harmonious from first to last, and the preachers are cheerful and

hopeful. The advance along spiritual as well as other lines shows that our pastors are wide-awake, zealous, consecrated men. With unflinching step they go forward from conquest to victory, never stopping to consider what is thought to be hardships by the brethren of older conferences. There was a fair representation of preachers and laymen present. Bro. Foulks, of Alpine, having recently sustained an injury by a fall, was unable to attend. He was remembered at a throne of grace by the brethren of the conference. Bro. Goodson was on the eve of a protracted meeting and thought it not best to leave his flock, but sent in a most excellent report. Carlsbad is taking on new life under the faithful and efficient pastorate of this typical, zealous, consecrated Western man. Especially adapted to this new and developing country, he is deservedly held in high esteem by his people. Bro. Barke, of Haggerman, has an extensive work, a large territory. He is a safe man, having been identified with the Western work for several years, and we expect good reports to come from this charge. Bro. Lyon, of Roswell, was unable to attend, because of conflicting conditions—the organizing of so many new churches he did not feel safe in leaving his flock for a single Sabbath. He has received 63 members since conference, has excellent congregations, and there is a forward movement on all lines in this growing city. Bro. Hill, of Portales, had an excellent report from this new and enterprising town—membership and congregation increasing, while a nice new church is soon to be dedicated. He is in much favor with his people. At Nogal and Captain every interest of the Church is held in the "bond" of peace and unity, while the advance along spiritual lines tells of the untiring and zealous efforts of a faithful pastor. Bro. Hamilton, of White Oaks, has been forced to give up his work on account of falling health, and Bro. N. D. Wood has been appointed to take his place. Bro. Marston, a returned missionary from Mexico, his soul still on fire with missionary zeal, is making things move at Deming. His lecture on "Missions in Mexico" was an inspiration to all who heard it. Bro. Dickey, at Lordsburg, and his consecrated wife, are in great favor with their people, have been blessed with a glorious revival and about 40 accessions to the Church. Las Cruces, heretofore considered a difficult field, is being aroused on all lines under the efficient pastorate and able preaching of Bro. Campbell, and if Methodism continues to grow in proportion to the pastor, it will soon be the largest institution in New Mexico—no longer a camel, but a veritable elephant. Bro. Collie, at El Paso, may be considered in the lead, having the most responsible charge in the conference. Though a Kentuckian, he has quickly fallen in line with Western ways. He has succeeded in paying off the church debt, received a large number of members into the Church, and Methodism, under his able and efficient pastorate, has the brightest future in its history. Bro. Collie captured the entire conference by his amiable spirit, his unassuming disposition, making the humblest circuit rider to feel perfectly at home in his presence and that he is with a brother beloved. He, with his charming and accomplished daughters, thoroughly skilled in the arts of music, added much to the personnel of the conference. But what more shall I say, for time would fail me to tell of Allison, the sweet-spirited and forceful preacher holding the reins at Marfa; of Hedgepeth, the poetic genius and child charmer who has stolen the hearts of the people of Pecos City; of Thomason, at Odessa, the great-hearted, jovial, lovable pastor who by faith has moved mountains and put to flight the armies of the aliens? The conference adopted a resolution to memorialize the Annual Conference to readopt the Texas Advocate, instead of the St. Louis, not because of any prejudice, disfavor or inappreciation of the latter, but because nearly all our are Texans, and we want to be a part of the great body and life of Texas Methodism. Our presiding elder, Bro. Lallance, with his French address and finish, his American zeal and energy, has made a "beloved" in every sense of the word. Wide-awake, progressive, with his eye upon every interest of the district, showing a kind, sympathetic, brotherly spirit to all the pastors, and with his able and spiritual preaching, he is unquestionably the right man in the right place. We will expect you here at our Annual Conference, Mr. Editor, when you can get a more definite knowledge and extended view of our New Mexico work. Most truly,
 S. E. WILSON.
 Clondercrot, N. M.

"Better out than in"—that humor that you notice. To be sure it's out, and all out, take Hood's Sarsaparilla.
 God will always set the picture of character in a worthy chamber.

DISTRICT CONFERENCE NOTICES.

San Antonio District.
 Notice to delegates to the San Antonio District Conference: Delegates to the District Conference and Epworth League Conference, which meets at Pearsall, June 19-29, can secure on the I. & G. N. one and one-third rates round trip. A like rate will be applied for to the Southern Pacific.
 R. S. PIERCE,
 Acting Secretary.

Paris District.
 The time for opening the Paris District Conference is changed from June 18 to June 17, 8:30 p. m. Friday afternoon and evening will be devoted to Sunday-school work. Local preachers are especially requested to be present. You are to report your work and your characters are to be passed by this body. If providentially kept away, send written report.
 E. H. CASEY, P. E.

Houston District.
 Committees to examine candidates at the Houston District Conference to be held at Angleton June 25, 1903.
 For License to Preach—S. R. Hay, Geo. W. Davis, C. N. Morton.
 For Admission—A. J. Weeks, Nathan Powell, G. H. Collins.
 For Deacon's Orders—Ellis Smith, S. W. Thomas, J. L. Murray.
 For Elder's Orders—R. C. George, L. P. Davis, J. W. Kelley.
 GEO. A. LeCLERE, P. E.

Beaumont District.
 Beaumont District Conference will convene in Cartwright Chapel, Beaumont, July 2. The following committees are appointed.
 For License to Preach—J. W. Johnson, Frank Boyles, M. W. James.
 For Admission—A. A. Godbey, J. F. Wagoner, J. T. Kirkpatrick.
 For Deacon's Orders—J. J. Weatherly, J. E. Short, E. P. Anglen.
 For Elder's Orders—John E. Green, A. G. Serugas, R. O. Bayler.
 J. R. COCHRAN, P. E.

Brenham District.
 To the Preachers of the Brenham District:
 Brethren, please send me the names of your delegates to the District Conference. The day trains reach Caldwell at 1:20 and 3:33. I hope all preachers and delegates will come on those trains, Wednesday, the 24th. Those coming on those trains will be met with carriages and sent to their homes; those coming on the night trains will have to go to the hotels for that night, and those coming Thursday will have to find their way to the church. The presiding elder requests me to say that the conference will be organized the 24th at 5 o'clock. If any delegate finds that for any reason he can not come, he will do me a favor by letting me know it at once. The delegates to the W. F. M. S. and W. H. M. S. will please let me know what day they will come. Their societies will meet jointly Friday, the 25th, at 4 p. m. I am asking the General Passenger Agent for reduced rates on the G. C. & S. F., and hope to get them.
 H. R. KIMBLER.

Read the Spring House on Your Gallery advertisement on ninth page.

TREASURER'S REPORT.
 (From May 15 to May 30, 1903.)
 Beaumont District—S. D. Horger, Willisville Mission: Foreign missions, \$7; domestic missions, \$17. L. Christian, Jasper Mission: Foreign missions, \$15. M. W. James, Call Circuit: Foreign missions, \$5.
 Brenham District—J. C. Stewart, Lexington Circuit: Domestic missions, \$12. E. L. Burke, Cameron Circuit: Children's Day, \$4.12.
 San Augustine District—J. W. Goodwin, Shelbyville Circuit: Domestic missions, \$35. J. J. Rape, Burke Circuit: Foreign missions, \$15.50; domestic missions, \$15.50.
 Calvert District—S. F. Chambers, Bremond and Reagan: Foreign missions, \$28; domestic missions, \$28. W. E. Washburn, Durango Circuit: Domestic missions, \$7.
 Huntsville District—H. M. Whaling, Huntsville Station: Domestic missions, \$145. J. P. Skinner, Millican and Courtney: Foreign missions, \$8. Orphanage, \$10.
 Palestine District—H. J. Hayes, West Palestine Mission: Foreign missions, \$13; domestic missions, \$6. J. W. Albritton, Kennard Circuit: Domestic missions, \$19.30. E. L. Crawford, Crockett Station: Domestic missions, \$39.27; Paine and Lane, \$5.15. J. F. Howell, Willard Circuit: Foreign missions, \$7.83. B. H. Greathouse, Jacksonville Station: Conference claimants, \$15.
 Tyler District—G. R. Hughes, Lindale Circuit: Domestic missions, \$4. Orphanage, \$12.
 Pittsburg District—C. W. Hughes, Rose Hill Mission: Domestic missions, \$8.50.
 Total, \$612.14.
 L. L. JESTER, Treas. Tex. Conf.

FOR AID OF CHURCH.

I desire to acknowledge aid received for Fairfield Church:
 From Bro. Abe Mulkey, collected from the McKinney congregation \$17.20
 Rev. M. L. Storey 2.50
 Total \$19.70
 J. L. RUSSELL.

Gatesville District—Third Round.
 McGregor, at Springtown, June 20, 11
 Gatesville sta. June 21, 11
 Meridian, June 22, 11
 Valley Mills, Prairie Hill, June 23, 11
 Oglesby, at Station Creek, June 24, 11
 Crawford, at Compton, June 25, 11
 Grant, at Shive, June 26, 11
 Hamilton, at Prairie View, June 27, 11
 "Miss Scripps, at Soap Creek, June 28, 11
 Gatesville, at Mosheim, June 29, 11
 Harmony, at Mt. Zion, July 1, 11
 Jonesboro, at Sardis, July 2, 11
 The House, at Pearl, July 3, 11
 Klendon, at Cooper's Cove, July 4, 11
 Gatesville, at Brown's Creek, July 5, 11
 Brookhaven, at R. Chapel, July 6, 11
 District Conference and League Conference at Meridian June 25-28. Opening sermon at 8:20 p. m., June 25, by Rev. S. P. Brown. Let all local preachers be present, if possible, and have written reports of their labors. If they can not be present, send reports. This necessary to passing of character and renewal of license. Let recording stewards have the records of quarterly conference on hand for examination. Pastors, please see to this. Friday afternoon will be devoted to women's work. Let all the societies of W. F. M. and W. H. M. be represented. Let us have full attendance from all the charges. Preachers, arrange to stay over Sunday.
 S. W. Turner, P. E.

Terrell District—Third Round.
 Kaufman, June 25, 11
 Garland, June 27, 11
 Fate, at St. John, July 1, 11
 College Mound and Elmo, at Moron, July 3, 11
 Chapel, July 4, 11
 Rockwall, July 5, 11
 Terrell, at Lone Elm, July 6, 11
 Forney, July 7, 11
 Reinhardt, at Pleasant Mound, Aug. 1, 11
 Terrell sta., Aug. 2, 11
 Terrell, at Ables Springs, Aug. 10, 11
 Mesquite, at Leaning Creek, Aug. 12, 11
 Kemp, at Wilson Chapel, Aug. 22, 11
 Chisholm, at Bethel, Sept. 2, 11
 Royse, Sept. 12, 11
 Mabank, Sept. 15, 11
 J. M. Peterson, P. E.

Houston District—Third Round.
 Cedar Bayou, June 13, 11
 Mont Belvieu, at Dayton, June 20, 11
 District Conf. at Angleton, June 25-28
 Olney and Brazoria, at Hinkle's, July 1, 11
 Ferry, July 4, 11
 Argyle, at Phair, July 11, 11
 Rosenberg, at Orchard, July 18, 11
 Richmond, July 19, 11
 League City, at League City, July 22, 11
 Kemp, at Lane City, July 25, 11
 Wharton and Hungerford, at H., Aug. 5, 11
 AVE, Aug. 10, 11
 McKee Street, Aug. 10, 11
 Washington Street, Aug. 15, 11
 McLean and Brunner, at MeA, Aug. 17, 11
 Tabernacle, Aug. 22, 11
 Central Church, Aug. 23, 11
 West End, Aug. 23, 11
 Shearn, Aug. 23, 11
 Whittier, Aug. 23, 11
 Sandy Point, at St. John, Sept. 2, 11
 Geo. A. LeClere, P. E.

Waco District—Third Round.
 Leona, at Mooreville, June 29, 11
 Austin Avenue, June 30, 11
 Mount Calm, June 28, 11
 Mart, at Mart, July 1, 11
 Fifth Street, July 11, 11
 Sharroo Street, July 12, 11
 Hewitt, at Oak Grove, July 19, 11
 Elm Street, July 25, 11
 Boonville, at Eye-green, July 25, 11
 Annulla, at Elm Mott, Aug. 1, 11
 West End, Aug. 2, 11
 Houston, Aug. 9, 11
 Astell, at Kirk, Aug. 11, 11
 Peoria, at Cedar, Aug. 12, 11
 Whitney, at Cedar, Aug. 16, 11
 Morgan, at Enloy, Aug. 19, 11
 Enloy, at Enloy, Aug. 25, 11
 Abbott, at Abbott, Aug. 26, 11
 District Conf. at Mt. Calm, June 25-28
 B. B. Bolton, P. E.

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

PROHIBITION WON IN MILAM.

Saturday was the close of a vigorous local option campaign in Milam County, with the result in favor of the pros of between two and three hundred. The county was divided in two parts, Cameron managing one end of the county and Rockdale the other. Mrs. A. C. Zehner was chief speaker in the Cameron division, while your writer represented the Pros in the Rockdale division. Local speakers visited all points in the county where audiences could be gathered. Both sides were very active. Saturday morning the women and children were early on the streets singing prohibition songs and wearing banners, bearing mottoes, "For God and Home and Native Land," "Vote for Our Boy," "Vote for Our Children," "Vote to Protect Women." When the result was announced that Rockdale had gone pro by twelve majority, a mighty chorus of rejoicing rolled up toward heaven from the throats of every woman, child and man in town, and the next few minutes was turned into a regular "old-time Methodist camp-meeting," shaking hands, shouting and singing "Praise God from whom all blessings flow." All went home rejoicing with the burden of the licensed saloon lifted from their shoulders. I spoke in the M. E. Church at Lott, in Falls County, last night, to a large audience—many were turned away. To night and to-morrow night shall be in Rosebud, in same county, assisting in

preparations for a campaign in this county soon. From here I go to Karnes County, where a fight is on, and the anti are called to meet their Wellington next Saturday. This county after county is unfurling the white banner of prohibition. R. E. GRAHBL, Rosebud, Texas, June 1, 1903.

HOWE.

S. L. Ball: The second Quarterly Conference of Howe Circuit is a thing of the past. It was held at Cedar, and was a very pleasant and we trust profitable occasion. Bro. Stafford, our presiding elder, was on hand and preached three excellent sermons. In spite of the continued rains through the winter and the frost, cold and discouraging circumstances surrounding us since, all reports were fairly good. Seven stewards out of fourteen were present with very good reports. Cedar, though a country appointment, is a half station, and we have recently organized an Epworth League there which we trust will be a great blessing to that Church and community. Children's Day was observed at Howe, and a splendid program was well rendered. The congregation was large, and we trust the impression was good. We have secured twelve new subscribers to the Advocate, which more than doubles the list on the circuit.

WHITESBORO.

S. A. Ashburn, June 2: My meeting closed on May 24, having continued two weeks. Bros. Gohler, Old French and Goveette helped in the meetings, each did his part well. Twenty-four joined the Church by ritual and three by certificate. Many were reclaimed within the Church. The Home Mission Society, the Sunday-school and League—in fact, every department of the Church—has been enlarged by the meeting. Quite a number of family altars have been erected. Half dozen subscribers have been received for the Texas Advocate. The Methodism of Whitesboro is better equipped now to do the work of the Master.

EPWORTH LEAGUE NOTICES.

Bowie District League.
 The Bowie District Epworth League Conference will convene at Jacksonboro, Texas, June 16-18. J. S. LILLARD, President.
North Texas Epworth League Conference.
 The North Texas Epworth League Conference meets at McKinney, June 12-14. A fine program has been prepared, entertainment will be furnished and every one attending will be greatly benefited. If you are a Leaguer, the success of this conference depends partially upon your being present. So let each League send at least two representatives and as many more as possible. All District Secretaries who have not sent in their reports will please send them in to me at once.
 GERVIS FULTON, Sec'y.
 Sherman, Texas.

CHILDREN'S DAY.

The time designated by the Church for holding those services has past. So far I have received remittances from only six charges (including my own) in the entire West Texas Conference. Calls for help keep coming. Brethren, if you have held these services, send on your money. If you have not held them, do so yet. There is ample time, and the need is great.
 V. G. THOMAS,
 Treasurer S. S. Board

MARRIAGES.

Allison Sanderson.—At the residence of the bride's father, Dr. W. S. Sanderson, Rev. M. F. Allison and Miss Mattie A. Sanderson, all of San Saba, Texas, Rev. M. A. Black officiating.
 Wood-Speer.—Near New York, Texas, May 19, 1903, Mr. P. H. Wood and Mrs. Malinda Speer, Dr. Hall officiating.
 Taylor Scarborough.—At the home of the bride's father, Mr. Scarborough, Waller, Texas, May 17, 1903, Mr. Terrell Taylor and Miss Malinda Scarborough, Rev. C. H. Adams officiating.
 Kirksey Gwynn.—At the home of the bride's parents, Mr. and Mrs. J. B. Gwynn, of Knox County, Texas, May 17, 1903, Dr. E. F. Kirksey of Jack County, and Miss Nora Myrtle Gwynn, Rev. J. M. McCarter officiating.
 White-Campbell.—In the First Methodist Church, Temple, Texas, May 19, Raleigh R. White, M. D., and Miss Annie May Campbell, by Rev. H. A. Bourland, Rev. C. R. Wright assisting.

GILLOTT'S For Fine and Medium Writing—No. 60, 65, 70, 75, 80, 85, 90, 95, 100, 105, 110, 115, 120, 125, 130, 135, 140, 145, 150, 155, 160, 165, 170, 175, 180, 185, 190, 195, 200, 205, 210, 215, 220, 225, 230, 235, 240, 245, 250, 255, 260, 265, 270, 275, 280, 285, 290, 295, 300, 305, 310, 315, 320, 325, 330, 335, 340, 345, 350, 355, 360, 365, 370, 375, 380, 385, 390, 395, 400, 405, 410, 415, 420, 425, 430, 435, 440, 445, 450, 455, 460, 465, 470, 475, 480, 485, 490, 495, 500, 505, 510, 515, 520, 525, 530, 535, 540, 545, 550, 555, 560, 565, 570, 575, 580, 585, 590, 595, 600, 605, 610, 615, 620, 625, 630, 635, 640, 645, 650, 655, 660, 665, 670, 675, 680, 685, 690, 695, 700, 705, 710, 715, 720, 725, 730, 735, 740, 745, 750, 755, 760, 765, 770, 775, 780, 785, 790, 795, 800, 805, 810, 815, 820, 825, 830, 835, 840, 845, 850, 855, 860, 865, 870, 875, 880, 885, 890, 895, 900, 905, 910, 915, 920, 925, 930, 935, 940, 945, 950, 955, 960, 965, 970, 975, 980, 985, 990, 995, 1000, 1005, 1010, 1015, 1020, 1025, 1030, 1035, 1040, 1045, 1050, 1055, 1060, 1065, 1070, 1075, 1080, 1085, 1090, 1095, 1100, 1105, 1110, 1115, 1120, 1125, 1130, 1135, 1140, 1145, 1150, 1155, 1160, 1165, 1170, 1175, 1180, 1185, 1190, 1195, 1200, 1205, 1210, 1215, 1220, 1225, 1230, 1235, 1240, 1245, 1250, 1255, 1260, 1265, 1270, 1275, 1280, 1285, 1290, 1295, 1300, 1305, 1310, 1315, 1320, 1325, 1330, 1335, 1340, 1345, 1350, 1355, 1360, 1365, 1370, 1375, 1380, 1385, 1390, 1395, 1400, 1405, 1410, 1415, 1420, 1425, 1430, 1435, 1440, 1445, 1450, 1455, 1460, 1465, 1470, 1475, 1480, 1485, 1490, 1495, 1500, 1505, 1510, 1515, 1520, 1525, 1530, 1535, 1540, 1545, 1550, 1555, 1560, 1565, 1570, 1575, 1580, 1585, 1590, 1595, 1600, 1605, 1610, 1615, 1620, 1625, 1630, 1635, 1640, 1645, 1650, 1655, 1660, 1665, 1670, 1675, 1680, 1685, 1690, 1695, 1700, 1705, 1710, 1715, 1720, 1725, 1730, 1735, 1740, 1745, 1750, 1755, 1760, 1765, 1770, 1775, 1780, 1785, 1790, 1795, 1800, 1805, 1810, 1815, 1820, 1825, 1830, 1835, 1840, 1845, 1850, 1855, 1860, 1865, 1870, 1875, 1880, 1885, 1890, 1895, 1900, 1905, 1910, 1915, 1920, 1925, 1930, 1935, 1940, 1945, 1950, 1955, 1960, 1965, 1970, 1975, 1980, 1985, 1990, 1995, 2000, 2005, 2010, 2015, 2020, 2025, 2030, 2035, 2040, 2045, 2050, 2055, 2060, 2065, 2070, 2075, 2080, 2085, 2090, 2095, 2100, 2105, 2110, 2115, 2120, 2125, 2130, 2135, 2140, 2145, 2150, 2155, 2160, 2165, 2170, 2175, 2180, 2185, 2190, 2195, 2200, 2205, 2210, 2215, 2220, 2225, 2230, 2235, 2240, 2245, 2250, 2255, 2260, 2265, 2270, 2275, 2280, 2285, 2290, 2295, 2300, 2305, 2310, 2315, 2320, 2325, 2330, 2335, 2340, 2345, 2350, 2355, 2360, 2365, 2370, 2375, 2380, 2385, 2390, 2395, 2400, 2405, 2410, 2415, 2420, 2425, 2430, 2435, 2440, 2445, 2450, 2455, 2460, 2465, 2470, 2475, 2480, 2485, 2490, 2495, 2500, 2505, 2510, 2515, 2520, 2525, 2530, 2535, 2540, 2545, 2550, 2555, 2560, 2565, 2570, 2575, 2580, 2585, 2590, 2595, 2600, 2605, 2610, 2615, 2620, 2625, 2630, 2635, 2640, 2645, 2650, 2655, 2660, 2665, 2670, 2675, 2680, 2685, 2690, 2695, 2700, 2705, 2710, 2715, 2720, 2725, 2730, 2735, 2740, 2745, 2750, 2755, 2760, 2765, 2770, 2775, 2780, 2785, 2790, 2795, 2800, 2805, 2810, 2815, 2820, 2825, 2830, 2835, 2840, 2845, 2850, 2855, 2860, 2865, 2870, 2875, 2880, 2885, 2890, 2895, 2900, 2905, 2910, 2915, 2920, 2925, 2930, 2935, 2940, 2945, 2950, 2955, 2960, 2965, 2970, 2975, 2980, 2985, 2990, 2995, 3000, 3005, 3010, 3015, 3020, 3025, 3030, 3035, 3040, 3045, 3050, 3055, 3060, 3065, 3070, 3075, 3080, 3085, 3

DISC PLOWS




Manufacturers DALLAS, TEXAS

LY

EPT 30TH 1903.

THROUGH MAN SLEEPERS BETWEEN ALVESTON HOUSTON AND COLORADO-SPRINGS



the Year SERVICE PACIFIC COAST

CIFIC SUNSET ROUTE

SERVICE OBSERVATION CELESTIAL CHINESE, DAY NION SLEEPERS FROM

KPRESS

N BUFFET SLEEPING THROUGH FROM NEW ORLEANS.

T. J. ANDERSON, Mt. Agt. A. C. P. & T. A.

Central R. R.

TRIP RATES

pal SUMMER RESORTS

ST. LOUIS.

SLEEPERS.

and all information, write to

C. R. BULLOCK, City Ticket Agt. TEXAS.

rip.

Summer School Sept. 15 Imperial Council, Mystic Shrine Extension to July 31.

00.

National Educational Ass'n Extension to September 1. Epworth League Conference Extension Aug. 15. Annual Meeting B. P. O. Elks Extension July 31.

25.

Abney College Summer School 4, 5. Limit 15 days. Extension Summer School of the South 29. Limit 15 days. Extension

TATES TO ALL POINTS, ON TICULARS

MAN.

A. S. WAGNER, Traveling Passenger Agent, Fort and Passenger Agent, Tyler.

WEST TEXAS CONFERENCE.

Llano District—Third Round.

Liberty Hill cir. at L. H. June 4, 7
Blanco cir. at L. H. June 13, 14
Johnson City cir. at C. J. June 15
Wylie City cir. at Oxford. June 20, 21
Throckmole cir. at L. H. June 27, 28
San Saba mis. at Chapel. July 5, 6
Rock Springs sta. July 13, 14
District Conference will meet at San Saba July 5, at 9 a. m. Llano District League Conference will meet at San Saba, Texas, Monday, July 12. League sermon Sunday, July 12, at 3 p. m.
W. H. H. Biggs, P. E.

Cuero District—Third Round.

Nur & P. L. at Thomaston. 2d Sun June
Leesville, at Floyd's Chap. 4th Sun June
Hange, at Helena. 1st Sun July
Sweet Home, at Terryville. 2d Sun July
Hallsboro, at C. L. 2d Sun July
El Campo, at Ashby. 4th Sun July
Yoakum. 1st Sun Aug
Clear Creek, at Cheapside. 2d Sun Aug
Ganado, at Ganado. 3d Sun Aug
Cuero. 4th Sun Aug
J. C. Wilson, P. E.

San Angelo District—Third Round.

Water Valley, at Grape Creek. June 6, 7
Ozona. June 13, 14
Sterling, at Garden City. June 20, 21
Senora cir. at McHardville. June 27, 28
Junction City, at Coparas. June 20, 21
Brady, at Merian. July 4, 5
Pantoloco, at San Fernando. July 5, 6
Mason, at Loyal Valley. July 11, 12
Mildred, at Varga. July 11, 12
Center City, at Pleasant Grove. July 18, 19
Lometa, at Mullin. July 18, 19
Lampasas mis. at Kempner. July 25, 26
J. D. Scott, P. E.

Beeville District—Third Round.

Laverne. June 13, 14
Beeville. June 13, 14
Evanston. June 20, 21
Goliad. June 27, 28
Cooper's Chapel. July 4, 5
Oakville. July 11, 12
Mauds. July 18, 19
Bishop. July 25, 26
Blainville. Aug 1, 2
Joe F. Webb, P. E.

Austin District—Third Round.

Ha-trop. June 20, 21
La Grange. June 27, 28
McDade, at Oak Hill. July 4, 5
West Point, at F. Prairie. July 11, 12
Cedar Creek, at Upton. July 18, 19
Edgin. July 25, 26
Mamor. July 25, 26
Wahkiakum, at Meritown. Aug 1, 2
Murchison, at Creedsboro. Aug 8, 9
Webberville, at Osborn. Aug 15, 16
South Austin. Aug 22, 23
First Street, Austin. Aug 22, 23
Tenth Street, Austin. Aug 22, 23
Hotchkiss Memorial, Austin. Aug 29, 30
E. S. Smith, P. E.

San Marcos District—Third Round.

Lockhart sta. 2d Sun June
Seguin and Mill Creek. 2d Sun June
Dripping Spgs. at Frouth 4th Sun June
Clinton cir. at McMath. 1st Sun July
Demont cir. at Oak Forest. 2d Sun July
Gonzales sta. 3d Sun July
Kyle and P. Grove, at P. G. 4th Sun July
Stappes cir. at Harris Ch. 1st Sun Aug
San Marcos sta. 2d Sun Aug
Sterling Fisher, P. E.

San Antonio District—Third Round.

Bexar cir. at Oak Island. 2d Sun June
Pearl. 2d Sun June
Laredo. 4th Sun June
Columbia cir. at Coparas. 1st Sun July
Ampton cir. at Bely. 2d Sun July
Moore cir. at Big Foot. 3d Sun July
Upton cir. at Lark. 4th Sun July
Carrizo S. and Hatterhead. 1st Sun Aug
Scherman. 2d Sun Aug
Prospect Hill, 3 p. m. 2d Sun Aug
West End. Aug 12
South Heights. Aug 12
Travis Park. 2d Sun Aug
Central St. 3 p. m. 2d Sun Aug
W. J. Johnson, P. E.

NORTHWEST TEX. CONFERENCE

Dubin District—Third Round.

Stephenville sta. at S. June 6, 7
Hwy sta. at Hico. June 13, 14
Carbon and Gordon, at G. June 20, 21
Carbon mis. at Bonney. June 27, 28
Morgan Hill, at M. M. July 4, 5
Cisco mis. at Central. July 11, 12
Cresc. sta. at S. July 11, 12
Eastland, at Pleasant Grove. July 18, 19
Huff Dale, at Marvin Ch. July 18, 19
Granbury, at Granbury. July 25, 26
Olen Rose, at Elm Flat. July 25, 26
Green's Creek, at G. C. Aug 1, 2
Carleton, at Fairview. Aug 8, 9
Buffalo. Aug 15, 16
Irled and Fairy, at F. Aug 15, 16
Deadmona. Aug 22, 23
Huckabay. Aug 22, 23
District League and Sunday School meet at Dyer. June 17-19. District Conference at Tolar July 1-2.
E. A. Bailey, P. E.

Fort Worth District—Third Round.

Trinity, at Fossil. June 6, 7
Mc. Ave. June 13, 14
Covington, at Philadelphia. June 20, 21
Bono, at Liberty. June 27, 28
Cresson, at Bruce. June 27, 28
Kennedale, at Thomas ch. July 4, 5
Arlington. July 4, 5
Joshua, at Marytown. July 11, 12
Mansfield, at Fritt. July 11, 12
Cuba, Price chapel. July 18, 19
Blum, Kopperl. Aug 1, 2
Smithfield. Aug 8, 9
Grapevine. Aug 15, 16
Cleburne. Aug 22, 23
Jas. Campbell, P. E.

Georgetown District—Third Round.

Fendleton cir. June 13, 14
Seventh St. Ch. Temple sta. June 20, 21
Wartlett sta. June 27, 28
Maxdale cir. July 4, 5
Granger cir. July 11, 12
Taylor sta. July 11, 12
Salado cir. July 18, 19
Holland cir. Aug 1, 2
West Ch. Temple sta. Aug 8, 9
Georgetown sta. Aug 15, 16
Troy cir. Aug 22, 23
Rogers cir. Aug 22, 23
Hutto cir. Aug 29, 30
J. S. Chapman, P. E.

Coriscana District—Third Round.

Coriscana, Southside. June 7, 8
Missionary Ins. Dawson. June 13, 14
Missionary Ins. Wortham. June 20, 21
S. S. and E. L. Ins. Blooming G. June 27, 28
Bloomington. Qr Con. June 27, 28
Coriscana cir. at Harrison Ch. June 27, 28
Coriscana, First Ch. July 4, 5
Rice, at Rice. July 11, 12
Alma, at Alma. July 11, 12
Cotton Gln. at Campbell's Beh. July 18, 19
Wertham, at Woodland. July 18, 19
Horn Hill, at Central Ins. July 25, 26
Thornon, at Big Hill. July 25, 26
Gronbeck. July 25, 26

Eureka, at Birdston. Aug 1, 2

Richland, at Quimby cir. Aug 4, 5
Frost, at Salem. Aug 8, 9
Dawson, at Harmony. Aug 11, 12
Dresden, at Jones Ranch. Aug 15, 16
Brandon, at Renni. Aug 15, 16
Harry, at Love's. Aug 22, 23
Armour. Aug 22, 23
Mexico. Aug 29, 30
Kerens, at Bizette. Sept 5, 6
Roane. Sept 5, 6
Lane Cedar. Sept 12, 13
Jno. M. Barcus, P. E.

Vernon District—Third Round.

Crowell cir. June 20, 21
Vernon mis. June 27, 28
Seymour sta. July 4, 5
Munday cir. July 11, 12
Spring Creek mis. July 18, 19
Benjamin mis. July 25, 26
Padouah mis. Aug 1, 2
Matador cir. Aug 8, 9
Wellington cir. Aug 15, 16
J. G. Miller, P. E.

Weatherford District—Third Round.

Aledo, at Benbrook. June 13, 14
Weatherford mis. at Weland. June 13, 14
First Ch. Weatherford. June 20, 21
Con'ts. Mem. Weatherford. June 20, 21
Dist. Con. at Breckinridge night. June 20, 21
Mineral Wells. July 1, 2
Palo Pinto, at Cedar Springs. July 4, 5
Millsap, at Olive Branch. July 11, 12
Santo, at Santa. July 18, 19
Gordon, etc. at Strawn. July 18, 19
Ranger, at Harpersville. July 18, 19
Breckinridge, at Pisgah. July 25, 26
Crystal Falls, at Baker. July 25, 26
Springtown, at Goshen. Aug 1, 2
Walt, etc. at Bethesda. Aug 8, 9
Peaster, at Carter. Aug 15, 16
Farmer. Aug 22, 23
Graham cir. Aug 22, 23
Graham sta. Aug 29, 30
Elkaville. Sept 5, 6
Throckmorton. Sept 12, 13
E. F. Boone, P. E.

Clarendon District—Third Round.

Memphis, at Union Hill. June 6, 7
Channing. June 13, 14
Cumas, at Middle Well. June 13, 14
Dalhart. June 20, 21
Stratford, at Hansford. June 27, 28
Silverton, at Salem. July 4, 5
Floydada, at Farmer. July 4, 5
Emma, at Emma. July 11, 12
Hildesok, at Price & S. H. July 18, 19
Plainview. July 18, 19
Tulia, at Hart. July 25, 26
Clarendon. July 25, 26
Almafred, at Rowe. July 25, 26
Canadian, at Miami. Aug 1, 2
Higgins, at Ochiltree. Aug 8, 9
Catahine, at Hall. Aug 15, 16
Hereford mis. Aug 22, 23
Jas M. Sherman, P. E.

Waxahachie District—Third Round.

Bot, at Bethel. June 27, 28
Foreston, at Nash. June 27, 28
Milford, at Midway. July 4, 5
Grandview. July 11, 12
Avarado. July 11, 12
Bristol, at Carroll. July 18, 19
Ovilla, at Onward. July 18, 19
Ferris, at Bluff Springs. Aug 1, 2
Hardwell, at Avason. Aug 8, 9
Basca, at U. Valley. Aug 15, 16
Loveice, at Oceola. Aug 15, 16
Hillsboro. Aug 22, 23
Palmer, at Ch. H. Aug 22, 23
Waxahachie. Aug 29, 30
Venus. Aug 29, 30
Midlothian. Sept 5, 6
Emis. Sept 12, 13
O. P. Senabaugh, P. E.

Abilene District—Third Round.

Aspermont, at Olive. June 6, 7
Flamford, at S. June 13, 14
Haskell mis. at Wards. June 13, 14
Haskell sta. June 20, 21
Abson, at Fairview. June 27, 28
Alamy and Moran, at M. June 27, 28
Big Springs. July 4, 5
Gail, at Prairie V. July 4, 5
Lydia and Terry. July 11, 12
Hobby, at Howell. July 18, 19
Chairmont, at Light. July 18, 19
Snyder, at Dunn. July 25, 26
Colorado sta. July 25, 26
Colorado mis. at Champion. July 25, 26
Eskonia, at Center Point. July 25, 26
Haird. Aug 1, 2
Eula, at R. Creek. Aug 8, 9
Midland at Stanton. Aug 8, 9
Sweetwater, at Roscoe. Aug 15, 16
Pulnam, at Pisgah. Aug 15, 16
Buffalo Gap, at Jim Ne. Aug 15, 16
Merkel. Aug 22, 23
Truby. Aug 22, 23
Abilene. Aug 29, 30
E. A. Smith, P. E.

Gatesville District—Third Round.

McInteer. 2d Sun June
Gatesville sta. 3d Sun June
Meridian. June 20, 21
Valley Mills, at Prairie Hill. July 4, 5
Ogby, at Station Creek. July 11, 12
Crawford, at Compton. July 11, 12
Evan, at Salvia. July 18, 19
Hamilton. July 18, 19
China Springs, at Coon Creek. July 25, 26
Harmony, at Mt. Zion. Aug 1, 2
Coryd City, at Mosheim. Aug 8, 9
Ebe House, at Pearl. Aug 8, 9
Jonesboro. Aug 15, 16
Kilson, at Coparas Cove. Aug 15, 16
Gatesville mis. at Brown's Creek. Aug 15, 16
District Conference and League Convention at Meridian June 25-28. Opening sermon at 8:30 p. m. June 27, by Rev. S. P. Brown. Let all local preachers be present, if possible, and have written reports of their labors. If they can not be present, send reports. This necessary for passing of character and renewal of license. Let Recording Stewards have Records of Quarterly Conference on hand for examination. Pastors, please see to this Friday afternoon will be devoted to some of our work. Let all the societies of W. F. M. and W. H. M. be represented. Let us have full attendance from all the charges. Preachers, arrange to stay over Sunday. S. W. Turner, P. E.

TEXAS CONFERENCE.

Marshall District—Second Round.

Coffeoville, at Asbury. June 6, 7
Henderson cir. at Union. June 13, 14
Henderson sta. June 13, 14
Beckville, at Pisgah. June 20, 21
District Conference at Henderson July 5. Opening sermon by Rev. J. B. K Spain. C. R. Lamar, P. E.

Houston District—Second Round.

Sandy Point. June 6, 7
District Con. at Angleton. June 20, 21
Geo. A. LeClere, P. E.

Beaumont District—Second Round.

Call, at Call. June 6, 7
Wallville. June 13, 14
J. B. Cochran, P. E.

Tyler District—Third Round.

Wills Pt. cir. at Independence. June 6, 7
Wills Point sta. June 13, 14
Clinton and Edgewood, at C. June 13, 14

Grand Saline, at Antioch. June 27, 28

Mincola. July 4, 5
Emory, at Ford's Chapel. July 11, 12
Mercedith, at Campground. July 18, 19
Tyler cir. at Pleasant Retreat. July 25, 26
Cedar Sta. at L. H. July 25, 26
St. Paul, at Chandler. Aug 1, 2
Malakoff, at Oakland. Aug 1, 2
Athens. Aug 8, 9
J. T. Smith, P. E.

San Augustine District—Second Round.

Carthage sta. Wed. June 2, 3
Appley, at Bonita. June 6, 7
Sexton. Thur. June 11, 12
Hemphill. June 18, 19
C. A. Tower, P. E.

Palestine District—Second Round.

Brushy Creek cir. at F. June 15, 16
Augusta mis. at Weches. June 22, 23
Alto cir. at Cold Springs. June 27, 28
Mt. Selman cir. at. July 4, 5
Roak sta. July 11, 12
Beaver Valley cir. at. July 11, 12
Jos. R. Sears, P. E.

Calvert District—Third Round.

Jewett, at Buffalo. June 7, 8
Centerville, at Evans Ch. June 13, 14
Cedar Sta. at L. H. June 20, 21
Freestone mis. at Plum Creek. June 27, 28
Pattfield, at Dew. June 27, 28
Franklin sta. July 4, 5
Marquez, at High Prairie. July 4, 5
Franklin cir. at Concord. July 11, 12
Bremont and Hogan, at R. July 18, 19
Koss, at Stranger. July 25, 26
Gettaway, at Owensville. Aug 1, 2
Calvert sta. Aug 8, 9
Rosebud sta. Aug 15, 16
Travis, at Parris Ch. Aug 15, 16
Leil, at Goliada. Aug 22, 23
Durango. Aug 22, 23
Marlin sta. Aug 29, 30
R. A. Burroughs, P. E.

Huntsville District—Second Round.

Midway, at Sulphur Spgs. June 13, 14
Waverly, at Waverly. June 20, 21
District Con. at Conroe. June 27, 28
Zion, at New Hope. July 4, 5
Chas. A. Hager, P. E.

Pittsburg District—Third Round.

Texasarkia, State Line. May 29, June 5
Warrick, at Harris Ch. June 13, 14
Atlanta sta. June 20, 21
Queen City, at Laws Ch. June 27, 28
Whiteta, at Whiteta. July 4, 5
Texasarkia, Rose Hill mis. July 11, 12
New London mis. at L. Hill. July 18, 19
New Boston and Dekalb, at N. B. July 18, 19
Mt. Pleasant sta. July 18, 19
Quitman, at Liberty. July 25, 26
Naples, at Hamels Ch. July 25, 26
Linden, at Cedar Grove. Aug 1, 2
Pittsburg sta. Aug 8, 9
Gimer, at Hopewell. Aug 8, 9
Musgrove Springs, at Bettie. Aug 15, 16
Leesburg, at Leesburg. Aug 15, 16
Redwater, at Red Springs. Aug 15, 16
Dalby Springs. Aug 22, 23
Faxon mis. Jas. W. Downs, P. E.

NORTH TEXAS CONFERENCE.

Terrell District—Second Round.

Royce. June 6, 7
Mabank. June 13, 14
J. M. Peterson, P. E.

Sherman District—Second Round.

Sherman cir. 1st Sun June
Gordonville. 2d Sun June
J. A. Stafford, P. E.

Sherman District—Third Round.

Gunter. 2d Sun June
Collinsville and Thoga. 4th Sun June
Willow Street. 1st Sun July
Wintersboro. 2d Sun July
Wells Memorial. 3d Sun July
South Travis. 2d Sun July
Bells Circuit. 4th Sun July
Denison Mission. 4th Sun July
Southway. 1st Sun Aug
Van Alostyne. 2d Sun Aug
Pilot Grove. 3d Sun Aug
Whitewright sta. 2d Sun Aug
Howe cir. 4th Sun Aug
Pottoboro and P. 5th Sun Aug
Gordonville. 6th Sun Aug
Sherman cir. 2d Sun Sept
J. A. Stafford, P. E.

Dallas District—Third Round.

West D. and G. P. at Maple av. June 6, 7
Lewisville. June 13, 14
Wheatland, at Bechtel. June 20, 21
Farmers Branch, at Carrollton. June 27, 28
Denton. July 4, 5
Cedar Hill and Danville, at D. July 11, 12
Argyle, at Roanoke. July 18, 19
Lancaster, at Hutchins. July 25, 26
Grace Church. 1st a. m. Aug 1, 2
Farmers B. B. Aug 8, 9
Cochran and Caruth, at Caruth. Aug 8, 9
First Church, 1st a. m. Aug 15, 16
Trinity, 8 p. m. Aug 15, 16
Evans. Aug 22, 23
Oak Lawn, 3 p. m. Aug 22, 23
I. W. Clark, P. E.

Bonham District—Third Round.

Honey Grove sta. June 6, 7
Brookston, at High. June 13, 14
Perty cir. at Pleasant Hill. June 20, 21
Todd, at Windham. July 4, 5
Ladonia sta. July 11, 12
South Bonham, at Savoy. July 18, 19
Lanmus, at Brotherton. July 25, 26
Ector, at Mt. Pleasant. Aug 1, 2
Bonham sta. Aug 1, 2
Farmers cir. at Telegraph. Aug 8, 9
Gober, at Providence. Aug 15, 16
Trenton, at Blanton Ch. Aug 22, 23
Randolph, at Randolph. Sept 5, 6
Bailey, at Crandall's Chapel. Sept 12, 13
Bailey June 25. Jas. H. McLean, P. E.

Greenville District—Second Round.

Greenville mis. 1st Sun June
Neola, at Meadow View. 2d Sun June
Lone Oak, at Lawnsdale. 3d Sun June
O. S. Thomas, P. E.

McKinney District—Second Round.

Copeville mis. 2d Sun June
Blue Ridge cir. 3d Sun June
F. A. Rosser, P. E.

Sulphur Springs District—Second Round.

Klondike, at God's Chapel. June 22, 23
District Conference will meet at Sulphur Bluff June 23, at 8 p. m.
E. W. Alderson, P. E.

Bowie District—Third Round.

Bowie. June 6, 7
Paradise. June 13, 14
Bridgeport. June 13, 14
Fruitland. June 20, 21
Chico. June 27, 28
Bonvane. July 4, 5
Henrietta. July 4, 5
Gibson, Wednesday. July 11, 12
Bellevue. July 11, 12
Rhome. July 18, 19
Boyd. July 18, 19
Craifton, Wednesday. July 25, 26
Elm Grove. July 25, 26
Livord. Aug 1, 2
Decatur cir. Aug 8, 9

Feacenter sta. Aug 8, 9

Bryson. Aug 15, 16
Jackson. Aug 15, 16
Archer City. Aug 22, 23
Iowa Park. Aug 22, 23
Wichita Falls. Aug 29, 30
F. O. Miller, P. E.

Paris District—Third Round.

Lamar Ave. June 1, 2
West Paris. June 6, 7
Cottonwood. June 7, 8
Hudson sta. June 13, 14
Leitch Sta. June 20, 21
Woodland and Kanawha, at K. June 27, 28
Roubid cir. at McK Ch. July 4, 5
Chicksville sta. July 4, 5
Chicksville cir. at Albion. July 11, 12
Hoson sta. July 11, 12
Report cir. at Halesboro. July 18, 19
Anderson cir. at Coleman Spgs. July 25, 26
Douglas mis. at Leola. July 25, 26
White Rock sta. Aug 1, 2
Master mis. at St. Bethel. Aug 8, 9
Cottonwood cir. at Hopewell. Aug 8, 9
Howard cir. at Rock, Ford. Aug 15, 16
Marvin cir. at Palfreaville. Aug 15, 16
Cluseta mis. at Hookley. Aug 22, 23
Russell cir. Aug 22, 23
E. H. Coates, P. E.

Gainesville District—Third Round.

Aubrey cir. at Oak Grove. June 6, 7
Pilot Point. June 13, 14
Woodbine, at Friendship. June 13, 14
Broadway. June 20, 21
Ponder and Krum, at Deep. June 20, 21
Sanger and V. V. at Wesley. June 27, 28
Belcher, at Spanish Pt. July 4, 5
Nocona and M. at M. June 11, 12
Denton sta. July 4, 5
Greenwood, at Sibley. July 11, 12
Marysville, at Stevens R. July 18, 19
Bosha, at Duxberry. July 25, 26
St. Jo. at Dye Md. Aug 1, 2
Boston, at Forestburg. Aug 8, 9
Burns. Aug 15, 16
Eira and B. Bear. Aug 22, 23
Dexter cir. Aug 22, 23
Geo. S. Sexton, P. E.

INDIAN MISSION CONFERENCE.

Mangum District—Third Round.

Gosnel, at N. Fork S. H. June 6, 7
Mountain Park, at Snyder. June 13, 14
Quincy, at Quincy. June 20, 21
Legy. June 27, 28
Mangum. July 4, 5
Faxon and Indianoma. July 4, 5

MISSOURI LETTER.

Bishop Hendrix spent the first two Sundays in April in St. Louis and gave his course of lectures on the "Religion of the Incarnation" during the week. These lectures were afterwards delivered at the Vanderbilt as the Cole Lectures and will be published. He is making an exceedingly valuable contribution to our theology. Every Methodist preacher ought to read these lectures when they are published.

Bishop Wilson preached at Cook Avenue Church April 12 and at Centenary April 26. He is still the greatest preacher in our Methodism. Our District Conference was held at Lafayette Park Church April 7, 8. Reports showed 1400 additions since Oct. 1. In the six weeks since then about 200 more have been received—1600 in less than eight months. Nearly half of this number have been received on profession of faith, the most of them by the pastors at the regular services. McMurry, of Centenary, has received 503; Sharp, of Lafayette Park, 230; Lee, of St. John's, about 200; Morris, of Cook Avenue, and Young of Wagoner Place, between 100 and 125 each; Webdell, of St. Paul's, and Lilley, of Cabane, nearly 100 each.

At the beginning of the conference year there was an indebtedness of over \$60,000 on account of recent improvements. The greater part of this amount has been raised and \$29,000 is secured for the new Carondelet church in the south part of the city. The new building will replace the little brick in which Dr. McAnally worshipped so long and which he served as pastor at different times; \$12,000 of this amount is the gift of Mr. R. M. Seruggs, of Cook Avenue Church.

Our leading schools have conspired against the peace and dignity of the St. Louis District. Central Female College at Lexington has laid hands on Rev. A. F. Smith, pastor at Kirkwood, for President. He will give up his charge the latter part of June. His people give him up with great reluctance. As though this were not enough, the curators of Central College at a meeting held in St. Louis May 4, by unanimous vote elected as President Rev. James C. Morris, D. D., pastor of Cook Avenue Church. Few men in so short a time gain the hold upon a people which Dr. Morris has gained in the eight months he has been in charge of that Church. He is very reluctant to give up his pastoral work, but after two weeks' prayerful and careful consideration of the matter has concluded that it is his duty to undertake the college work. His election is hailed with enthusiasm by our people. He will remain in charge of Cook Avenue Church until about the close of the conference year.

May 4-6 the St. Louis Conference Woman's Foreign Missionary Society held its annual meeting at Wagoner Place Church.

May 5, 6 the Bishops held their annual meeting at St. John's Church. All the Bishops were present except Bishops Keener and Fitzgerald.

The Board of Missions met at St. John's Church May 7-9.

Thursday evening, May 7, we held our Wesley Bi-Centenary service at Centenary Church. Bishop Hendrix presided. Bishop Granbery offered the opening prayer; Bishops Wilson, Hoss and Candler delivered the addresses, and remarkable addresses they were. Bishop Hendrix made the best introductory speech I ever heard. Bishop Wilson spoke for thirty-five minutes as only Wilson speaks. Bishop Hoss read for thirty-five minutes from a magnificent paper showing the condition of England and the need of Wesley's work. Bishop Candler spoke about forty minutes. Of him the St. Louis Advocate says:

"Bishop Candler, who was the last speaker of the evening, never had himself more perfectly in hand nor commanded his vast resources more fortunately than in his address; while his exquisite humor was often in the forefront, it was never undignified, and his mirth-provoking sallies were evidently incidental, and not the end of labored preparation. His stress was the wonderful personality of Wesley, and the Divine leading in his life and its results; and in discussing this many of his utterances were worthy to be enrolled with the paragraphs of 'proverbial philosophy.'

Saturday, May 9, Mr. Cupples gave a reception to the Bishops and Board of Missions, to which visiting ministers, our pastors and a number of our laymen were invited. A delightful social hour was closed with singing, the reading of the scriptures and prayer. Two days later our host started for a three months' sojourn in Europe.

May 10 our pulpits were occupied by the Bishops and other visitors. Bishops Key and Morrison did not remain over Sunday, but nine of our Bishops preached in the city that day.

Bishop Candler dedicated our new St. John's Church, the most beautiful and costly church building in our Methodism. Bishop Hendrix, Dr. Lee, the pastor, Dr. Matthews, a former

pastor, and the presiding elder took part in the service.

Two weeks before Dr. Lee had completed the work of raising the sum of nearly \$200,000, which the church cost. The Bishop preached a strong, thoughtful sermon and at its close the official board of more than twenty members, in a body, presented the house for dedication.

At night Bishop Wilson presided at the service and interesting and fraternal addresses were made by the pastors of several of the leading Churches of other denominations.

Marvin Camp-ground, near the city, has been sold for \$15,000 and the amount is to be the nucleus for an endowment fund for our local Church Extension work. C. H. BRIGGS, 447 Page Bl., St. Louis.

POLYTECHNIC COMMENCEMENT.

The Polytechnic College closed its last session with a program of unusual excellence. The exercises were better and the interest greater than for years past. On Friday evening, under the direction of Mrs. Mister, the Preparatory Department gave a splendid program. The young ladies of the Susan M. Key Literary Society entertained a large audience on Saturday evening with "Shades from Shakespeare." Sunday was a fine day. At 11 a. m. in the college chapel Dr. John M. Moore, of Dallas, gave us a fine sermon. At 8:30 Rev. J. W. Hill, of Denton, preached to the edification of all. Monday at 10 a. m. the class in elocution had its contest for the W. E. Williams gold medal. The medal was awarded to Miss Hattie White. In the afternoon a comedy recital was given under the direction of Miss Boone, the teacher of oratory. On Monday evening the auditorium was packed to its utmost capacity to hear the oratorical contest for the E. H. Smith gold medal. Alonzo Bickley, of Merkel, won the much coveted prize.

Tuesday morning Hon. W. H. Atwell, of Dallas, delivered the annual literary address before the societies of the school. It was an oration of great excellence, every sentence being perfectly polished, and every paragraph packed full of patriotic fervor. The classes in music and elocution gave a brilliant recital at 8:20 p. m.

Wednesday was commencement day proper, and witnessed the graduation of several bright young men. George Mulkey, in a very happy speech, presented several medals. Perhaps the most interesting of all his remarks was the promise given on the part of the Board of Trustees that the new building should be ready for occupancy by September 1. After the graduating orations, President H. A. Roaz delivered the baccalaureate address and presented the diplomas. The twelfth session closed with the long metre doxology and the apostolic benediction. The students went home in the finest spirits, expecting to return in September and bring hosts of new ones for the next session. The future prospects of the school grow brighter all the time. With a strong faculty, the new building, and the improved street car facilities, next year will doubtless prove better than any previous session of the school.

NOTES FROM THE TERRITORY.

I left home—Decatur, Texas—thirty days ago to hold several revival meetings in ("New") Oklahoma. At Mountain Park, in Kiowa County, a beautiful new town of some 800 or 1,000 souls, we held a meeting under the disadvantages of bad weather, railroad meetings and high excitement, a sledge of measles and mumps, a dance, Sunday baseball, and, if you can think of any other possible hindrance, we had that, too. Yet we had an interesting and spiritual meeting. Denominational rivalry is rife indeed—on the part of the M. E.'s is to the knife. Southern Methodist is on a firmer basis, with better outlook—the people are unified and greatly encouraged. Backsliders were reclaimed and Christians of all denominations, save the M. E.'s, were greatly encouraged. One saloon keeper was preached out of the saloon business.

At Hastings, Okla.

Rev. John B. Smith is the faithful pastor. We have just closed a truly great meeting there. While the society is metropolitan, and the people had felt isolated, being bound by no common bond, yet they were drawn together and blessed. Many strong men and women were strongly converted and the Christians much emboldened. Bro. Smith trebled his membership, with more to follow. The fruits of that meeting can be found there for years to come. A strong, plain gospel was preached, and God honored it. Convictions were profound, and consequently conversions were strong. Christians of all denominations rejoiced together and worked, and the entire town and surrounding country became absorbed—saloon-keepers, gamblers and all. Our Church is planted there to stay.

At Walter, Okla.

We are at this place in a meeting

that promises good results. This, also, is a new town of some 800 or 1,000 souls. It is a business place and many astute men are here from all parts. Our congregations here are growing in numbers and interest. A suitable place to hold the meetings is our greatest need here, save more of the power of the Holy Spirit. This new field is ripe for the gospel, and we have never anywhere seen such a demand for houses of worship. Surely, if our General Board of Church Extension were acquainted with the situation here they would turn more money this way, rather than appropriate so much to more established communities.

From this place I am to return to Texas for several meetings, thence to the Indian Territory, thence back to Texas for other battles. My health is good and I am standing and enjoying this work well. God bless you and the Texas Christian Advocate.

W. M. LEATHERWOOD.

Walter, O. T.

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ADVOCATE AGENT ABROAD.

According to arrangements over a month in advance by Rev. A. A. Kidd, the pastor, I started on the morning of May 15 for Shady Grove, in the bounds of Edom Circuit.

At Tyler I was joined by Rev. J. T. Smith, the presiding elder of the Tyler District. He is certainly a fine presiding elder, and is serving out his fourth year on the district to the regret of everybody I have met in its bounds. Rev. L. B. Saxon, one of the loyal local preachers of the great Edom Circuit, met us and took us to his comfortable farm home, where Sister Saxon soon made us feel as if we were part of the family.

Shady Grove is part of the biggest circuit in numbers in Texas, if not in "our Zion." There are about 1275 members. Shady Grove serves part of Henderson and part of Van Zandt Counties, and one of the most prosperous parts of Texas. The people verily "live at home," raising their own meat, bread, feed, fruits, vegetables, etc., as well as fine cotton crops; and there have never been better prospects for large yields than right now. And how they turn out to preaching! Friday night the presiding elder had me to preach the opening sermon of the second Quarterly Conference to a large and attentive and responsive audience. Saturday the ground under the grove was covered with vehicles and horses. The people came and brought their dinners and suppers and stayed all day. The same Sunday only more so. It was what many believe was an old-time Quarterly Conference time; but I am told it is common here this year. No wonder we had a religious time! Sinners were converted and ten joined the Church Sunday afternoon. Bro. Smith's preaching was "in demonstration of the Spirit and with power." And the good people gave this scribe patient and responsive attention. Bro. Kidd is in high favor. He is justly regarded by its people as a strong man. He studies books and the people, and the Book, and makes the people study, too. He started out to sell 1000 good books and to put the Texas Christian Advocate in every home on his charge. He has sold about 500 books and sent for me to help him with the Advocate and to preach to his people on Christian literature in their homes; and we will put the Advocate in about 150 homes before we are through.

But more of this big circuit next time. It will be ready to swarm this fall. All collections are provided for—and Kidd is still after them for "something from every member."

W. M. A. BOWEN.

STORM NEWS.

On Friday, Saturday and Sunday the Middle West was visited by the most terrible rainfall in its history. Veritable floods of water descended, and even the smallest streams were soon roaring torrents. All rivers rose with the greatest rapidity. The cities of Des Moines, Ia.; Topeka, Kan., and Kansas City, all situated on low lands, happened to be in the very wake of the floods as they rolled down from the hill country. The streets of Des Moines were soon under water and the people had to be rescued in boats. At Topeka, a large section of the town was inundated completely, and two hundred of the inhabitants were at first reported drowned. Hundreds of the people huddled together in the taller buildings of the city in order to escape drowning. There they remained for twenty-four hours, most of them without food or adequate clothing. To add to the horror of the situation fire broke out, and many buildings were burned. At Kansas City the flood literally swept over the city,

drowning many and leaving a trail of wreckage and death in its wake. Every public utility was disabled, and at night the city was in darkness. Communication with the outside world was cut off, and the food that was to be had was doled out in small packages. At this writing the city is still in a terrible plight, but with the waters of the Kaw River beginning to fall, but with the Missouri rising. It is asserted that so great has been the force of the flood that the course of the Missouri River at Kansas City will be changed. The property loss is estimated as up in the millions of dollars. At St. Louis the people are busily preparing for the flood when it reaches that city. The financial losses are estimated as follows: North Topeka, \$1,000,000; Lawrence, \$100,000; Concordia, \$100,000; Abilene and vicinity, \$300,000; Salina and vicinity, \$150,000; Solomon, Chapman, Detroit and Woodbine and in the surrounding country, \$400,000; Des Moines, \$500,000; Kansas City, \$5,000,000.

A tornado of terrific force struck Gainesville, Ga., on the afternoon of June 1, out of a clear sky, causing a fearful loss of life in that city and in New Holland and White Sulphur. As near as can be calculated at this hour, the results are 85 men, women and children dead, and perhaps 40 more fatally injured, with a property loss of something like \$300,000. The death list is yet imperfect, not all the bodies having been recovered and identified. Many of them are mangled beyond recognition, the only means of identification being the records of the two cotton mills, in which most of the victims worked. The death-dealing storm appeared suddenly, a little before 1 o'clock, and within two minutes it had killed nearly a hundred people, torn two stories from the five-floor brick factory of the Gainesville Cotton Mills, demolished almost two hundred cottages, razed several brick stores to the ground and blown down innumerable outbuildings. By what appears to be a miracle, the tornado's fury was confined to the outskirts of the city, the main business and residence portion not being touched. Torrents of rain accompanied the wind, but within five minutes after its first onslaught the sun was shining upon the scene of fearful desolation. The list of the dead is confined mainly to the operatives of the Gainesville Cotton Mills and the Paeolet Cotton Mills, and two-thirds of them were women and children.

UNANSWERED LETTERS.

May 29—H. T. Cunningham, subs. D. C. Stark, has attention. F. M. Winburne, sub. J. M. Adams, subs. J. P. Patterson, sub. E. H. Casey, sub. C. G. Shutt, sub. W. T. Ayers, sub. M. L. Dickey, subs. Clyde B. Garrett, sub. A. L. Scales, subs.

May 29—C. W. Dennis, sub. June 1—T. G. Woods, sub. J. T. H. Miller, sub. T. N.



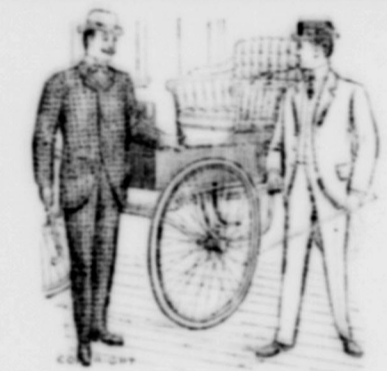
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PARLIN & ORENDORFF CO.,
Dallas, Texas.

Weeks, sub. J. R. Wages, sub. W. T. Gray, sub. John Moore, sub. June 2—M. F. Daniel, sub. Sam'l Weaver, sub. A. L. Scales, subs. H. B. Laney, subs. G. W. Kincheloe, subs. June 3—S. L. Ball, subs. H. B. Henry, subs. have attention. H. B. Urquhart, sub. J. L. Russell, sub. C. G. Shutt, sub.

He who bears false witness against his neighbor bears true witness against himself.

Black Silks & Grenadines

We do not sell a yard of black Silk that does not take with it our indorsement for satisfactory service. The manufacturer may be disappointed in some pieces, though the purchasers may never be. All silk thread black Grenadine, imported materials, and only one of each design, especially selected and offered this week.

\$40.00 patterns for	\$25.00
36-inch black Peau de Soie and Taffeta, a pure dye, heavy weave, for skirts and coats, value \$1.50 per yard, for the June opening, price	99c
Five designs in all silk black Grenadine, only a limited quantity in each pattern, former prices \$1.00 per yard, to close, choice, per yard	50c
36-inch black Jap and Taffeta—if you have noted the advance in raw silk, you will understand that this is a low price—this width of Silk is worth 82c. special at	70c
An excellent grade of black Peau de Soie, Jap and Taffeta, all Lyon's dye, which is the best \$1.25 per yard grade, for	88c
24-inch black Jap and 19-inch black Taffeta, in a good lining quality, the usual 50c grade, at	35c

Specials in Dress Goods.

Anyone one purchasing sheer dress materials will be in line for the coming season. Thin colored Dress Goods for receptions and at home affairs are in strong favor.

Ten shades of Silk and Wool imported Crepe de Paris, in pastel and street shades, the nicest \$2.50 per yard fabric, sold for three days' special at	\$1.85
46-inch colored Canvas Voile—a special purchase of this open mesh cloth, so scarce at this time—makes you a \$1.50 fabric at about importer's cost—per yard	\$1.15
44-inch colored Voile, in the popular national and navy blue, tans, grays, rosoda, cream and black—special price for this sale	75c
54-inch Skirting Cheviot, in one of the best values we have ever offered in this kind of cloth—colors, navy, cream and black, at	65c
38-inch Shepherd Check, in Wool Serge, blue and white, brown and white, black and white and purple and white, value 69c, special at	38c
22-inch all wool Challie, with blue ground and white dots and figures, special at	35c

SANGER BROTHERS Dallas Texas

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