

# TEXAS CHRISTIAN ADVOCATE

G. C. Rankin, D. D., Editor.

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## Editorial.

### THE JOY OF EASTER MORNING.

The night before Easter was the darkest and most oppressive that ever settled down upon the hopes of the Christian heart. Christ's lifeless body was in the tomb and his followers were terror stricken and in hiding. Judas, the traitor, after seeing the result of his crime and giving up hope that the Savior would take things in his own hand and deliver himself from the power of death and the indignity of the mob, had hanged himself and gone to his own place. John, the beloved disciple, was overwhelmed with grief and his eyes were swollen with weeping. Peter, brooding over the sin of his denial of the Lord, was in the depths of penitential sorrow, and as he called up the tender and importunate look of the Savior the night that the bitter profanity of the impulsive disciple fell upon his ears, was nowhere to be seen. The others also were scattered abroad. The good women along with the sacred mother, were gathered in some private apartment to nurse their sorrow where the eye of the cold world would not fall upon them. The new tomb in the garden was sealed with the signet of authority and the rugged soldiers were pacing to and fro, keeping strict watch over its contents. The city of Jerusalem was wrapped in slumber, thoroughly satisfied that the impostor was no more. The stars looked down from their places in the sky and kept a silent vigil over the murdered sleeper. Not even the disciples, nor the women who had followed him, remembered that he had given them a pledge of his resurrection. Finally, the third morning began to dawn. The reddish streaks of light penciled their beauty in hues of gold and crimson upon the eastern horizon. And just before the curtains of day were pulled aside for the sun in his glory to look forth upon a waiting world, the stone at the opening was seen to fall away, the soldiers staggered and prostrated themselves upon the ground, the tremor of earthquakes was felt even in the city's limit, a form arrayed in white garments was seen to emerge from the death chamber, and two brilliant forms were visible at the foot and the head of the open tomb. Just as the full light of day broke upon the same the women who were tenderest in their love appeared with spices and myrrh and other perfumes to anoint his dead body. But when they peered into the rock-hewed vault, it was empty! At first they were seized with alarm, but an angel spoke to them and then they called to mind the words of their Lord that on the third day he would arise from the dead. They went in haste and found the affrighted disciples and told them of the condition at the tomb. Two of them ran to the garden and found that it was true. The Lord had risen and had left a message for them. The news spread from mouth to mouth until all Jerusalem was astir. Hope revived in the hearts of his followers, their souls were thrilled with inexpressible delight, and the whole world to them took on

a new aspect. At the appointed time in Galilee he met them and communed with them, and during the forty days thereafter he was seen at different times by them, and at the close more than five hundred brethren saw him as he departed from the earth, leaving upon them the injunction of his last and world-wide commission. From that time till their death they never questioned the facts of his resurrection, and they went forth to preach and to suffer under the inspiration of the hope of that glad Easter morning. Everywhere they told the story of Jesus and his resurrection. Down the ages it has come and on this return of Easter morning his rising from the dead stands out before us as the one inextinguishable hope of mankind. We celebrate it with songs and prayers, and by faith enter into its supremest joys and holy raptures.

### PAUL'S VISION OF CHRIST.

The conversion of Saul of Tarsus is one of the most remarkable events that transpired in the progress of the early Church. In fact, it is the most remarkable event, looking at its results, in the history of Christianity. He was a young man of ideal mental training, held a leading position in the counsels of the Jewish Church, possessed of great pride of character and enjoyed great social prestige and preferment. He was devoted to his religious predilections and showed his zeal by his works. He was antagonistic toward all influences and organizations that stood in opposition to Jewish rites and ceremonies. When the movement in favor of Christ's teachings took on shape after the crucifixion, and began to develop as a dominant force, Saul took the lead in trying to suppress it. He witnessed and consented to the death of Stephen, and he used his authority to arrest and put in prison those who dared to profess faith in the crucified Nazarene. He was not satisfied to confine his efforts to Jerusalem and the regions round about, but he obtained permission and started on a crusade to Damascus against this sect which seemed to be gaining headway over there. While on his way to that great city he was seized with conviction and a strange experience came to him. He was stricken down and the blindness covered his eyesight. A vision of the Christ passed before his spiritual gaze and he beheld him as the crucified Savior. The vision was as real as life to him, and such was its vividness that it lingered with him during the rest of his natural life. He fell to the earth, heard a distinct voice, and then cried out, "Lord, what wilt thou have me to do?" The answer to this inquiry was satisfactory, and he obeyed that voice. He was led into Damascus, a spiritual prisoner. There a man of God met him and said unto him, "Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." What a matchless vision that was when the Savior revealed his presence to this man! It resulted in the introduction of one of the most tremendous forces that

ever operated in the promulgation of the Christian religion. He at once became converted in head and heart and spirit and body. The sum total of his gifts and graces, together with his magnificent life, was placed upon the altar of service, and from that moment till his death as a martyr that first vision of Christ threw its sacred illumination into his experience and ministry and made him the greatest preacher in the Church of God. It was his motive power and inspiration to the end of his career. Years and years afterward he was wont to say in his exposition of the resurrection of Christ and the evidences upon which it rested, and naming the witnesses to the fact, "And he was seen of me also as of one born out of due time." Such was the reality of his vision of the Master that he even included himself as one of the eye witnesses to the statement that Christ had risen from the dead. He had beheld him and was ready to render his testimony to the eternal verity of the fact. And it was the supremest burden of his ministry when he stood before Judges and Kings and the great congregations of Asia Minor and in portions of Europe. It was the staple of his masterful sermons and cogent epistles. As a matter of fact, not only Paul, but no man is ready for the Christian life and ministry until he has had a veritable spiritual vision of the crucified Christ. This is the seal that God has for him a special work to accomplish. When once the Savior stands out before him, transfixed upon the cross, and his voice is heard calling him to the divine life, he goes forth never to doubt the fact that his commission to tell the story of dying love was given to him from on high. Brother reader, has that heavenly vision of the crucified one ever come to you in its fullness? If so, make it the force that will hereafter inspire you to the best service of which your talent and life are capable.

### THE CHICAGO UNIVERSITY HAS WAXED FAT AND KICKS.

The Chicago University, under the presidency of Dr. Harper, started out under the name of the Baptist Church, or at least with a strong feeling of friendship for it. It proceeded to affiliate with several leading institutions of that denomination. Still the Church had no jurisdiction over the university, neither did it have anything to do with shaping its policy or constituting its faculty or course of study. The Church was simply its patron and contributed students from its various schools; and one leading and wealthy member of that Church has furnished very largely the money that has built up the success of the university. But the institution has grown and become mighty and it no longer needs the co-operation of the Baptist denominations of this country. Hence President Harper has announced his purpose to discontinue all denominational affiliation with the university. He has an idea that the Baptist Church is not broad enough to form the basis of great university work. In other words, President Harper has gotten about all the service possible out of the denomination for his great school and

now he wants the world to know that the Chicago University is ready to divorce itself from all Church relation and patronage. Though a Baptist preacher himself, Dr. Harper does not feel that he needs the sympathy and co-operation of his denomination any longer. In this respect his university differs from Princeton, Yale and Harvard. After years and years of denominational affiliation they continue in their fealty to the Church; and instead of its narrowing and reducing their breadth and compass, it only enhances their value and esteem in public confidence. And it will be many a day yet before the Chicago University builds itself to the great heights attained by these splendid New England schools. The Church is the strongest ally that our institutions of learning can secure. The moral and religious support of the Church is the guarantee of their success. But the Chicago University has waxed fat and kicks, like Ephraim of old. Can Church people afford to turn their boys and girls over to the training of a man who has this sort of view of the Church? Methodists can not, to say the least of it. Let us stand by our Church institutions with our money and patronage. We can not afford to do less than this in these perilous times.

Character is wrought for good or bad by the control or misrule of the same elements of human life. Appetites, passions, ambitions, aspirations are the divinely appointed agencies for the exaltation of our humanity, and yet when they become the masters instead of the servants of the will, the resulting character is diabolical instead of divine. Human nature was that which the Son of God took upon himself and which he at no time ever condemned. There is no need of accusation of this nature when it submits to the control of the righteous power of heaven. The kingdom of God set up within is the one need of every soul that would fulfill its purpose in this world and reap its reward in the next.

Beware of the man who is a candidate for office and who never tires of prating about his superior honesty. Such a man is self-centered without knowing, perhaps, and he is liable to overestimate his own lofty qualification. No one man has a monopoly of honesty and when he arrogates to himself such airs he is either self-deceived or he is a consummate egotist. In either case he is not a safe man to entrust with grave responsibility.

To read the Bible simply as a task may be very good exercise and the mind may get many good impressions as a result, but the better way to read it is to take it up carefully in some of its books or epistles and carefully study it in all its bearings. Try to prayerfully find out the exact thought that was in the inspired writer's mind at the time he recorded it and the direct truth that he was endeavoring to convey or to expound. That sort of reading will make you understand the Scriptures and to become imbued with their principles and spirit.



# Some Easter Notes

By Rev. C. W. Meyers.

## I.—The Meaning and Origin of Easter.

Easter is the annual festival kept by Christians in commemoration of the resurrection of Jesus Christ. In honor of this notable event the weekly Sabbath also was changed from the seventh day of the week to the first; hence Easter is always observed on Sunday. Though Easter commemorates the resurrection of Christ, yet its observance did not begin at the time of Christ's resurrection. This festival was not instituted earlier than A. D. 68. From this time until the year A. D. 354 the Christian Church observed only a weekly and a yearly festival—Sunday and Easter. In Rome on Dec. 25, 354, Christmas was celebrated for the first time in the world; hence Easter antedates Christmas by about 300 years. The early Christians were more deeply impressed with the resurrection of Christ than with his incarnation.

## II.—The Name of Easter.

Our English word Easter is of heathen origin, being derived from Ostera or Eastre, the name of a Saxon goddess who presided over the reviving forces of Spring. Her name was derived from Ost—the Saxon word for East—and it was in the vernal sunrise that the ancient Teuton saw the glorious face of this divinity. Her luminous smile shed life and beauty over every bursting bud and blossom. At sunrise the people congregated in the fields and danced gleefully on the new grass, shouting exultantly, "The Sun is risen!" This they did daily for the first eight days of April, which they called Ostermonat (Easter month). When these people became Christians this celebration of Nature's resurrection was changed into a celebration of the resurrection of Christ. Christianity, instead of abolishing this joyous festival, christianized it into an institution of the Church. It has a pagan name, but a Christian heart; and is celebrated in honor to Jesus, the "Sun of Righteousness," instead of Ostera, the Goddess of the East.

In the Romance tongues—Italian, French, Spanish and Portuguese—the name of this festival is derived from the Latin word pascha, meaning "passover." This word pascha is derived directly from the Greek, and remotely from the Hebrew; and the Greek and Hebrew words from which it is derived are translated "passover" in both the Old and New Testaments. In the early Church this word was employed as the name of the anniversary of our Lord's death and resurrection. Subsequently, it was used to designate his resurrection only. Thus we learn the interesting fact that the only people on earth who have a Bible name for the Easter festival are the Italians, French, Spanish and Portuguese.

## III.—The Date of Easter.

Why does not Easter, like Christmas, always occur on a fixed date? Why is it a "movable festival," occurring on different dates from March 22 to April 25? Some of the early Christians observed it on a fixed date; but in A. D. 325 the Council of Nice decreed that the anniversary of the event which changed the Sabbath from the seventh day of the week to the first should always fall on Sunday. The Emperor Constantine prepared rules for regulating the date of Easter, and secured their adoption by this famous Council. They are as follows:

1. "That the 21st day of March shall be accounted the vernal equinox."
  2. "That the full moon happening on or next after the 21st of March shall be taken for the full moon of the Jewish month Nisan." (It was always at this time that the Jews held the Passover).
  3. "That the Lord's day next following that full moon shall be Easter."
  4. "But if the full moon happen on a Sunday, Easter shall be the Sunday after."
- From this it is evident that Easter must always fall on the first Sunday after the full moon that occurs on or next after the 21st of March. The earliest date on which Easter can occur is March 22. This is when the full moon falls on Saturday, March 21. The latest date for Easter is April 25. This is when the first full moon after March 21 falls on Sunday, April 18. The next Sunday (April 25) is Easter. It is interesting to note that the date of Easter regulates the dates of all the other "movable" feasts and fasts. The nine Sundays before Easter and the eight Sundays after it are counted especially holy by the Roman Catholic Church, and by many Protestants. The first of these is Septuagesima Sunday and the last is Trinity.

## IV.—The Origin of the Easter Egg.

The egg, as a religious symbol, is

as old as the pyramids of Egypt. The ancient sages of Oriental philosophy taught that the world was hatched from an egg. We read also that the Romans in early spring ran races in an oval (egg-shaped) arena, and that the winner was presented with eggs accompanied with the wish that he and his posterity should be prolific. The egg has always been regarded as an appropriate symbol of life; and the early Christians, under this impression, easily adopted it as the symbol of the resurrection. While the egg is apparently dead, it contains the germ of a new life, and hence was used by many Christian teachers as an illustration in refuting the arguments of those who denied the possibility of the resurrection. By the repeated use of this illustration the egg finally came to be intimately associated with Easter. It is to be regretted that in modern times the Easter egg has ceased entirely to have any religious significance. It has been degraded to a ludicrous association with rabbits, and is used only to please and surprise children. It is perhaps the silliest superstition that was ever connected with a sacred institution.

C. W. MEYERS.

Water Valley, Texas.

## AN IMPORTANT PROPHECY'S FULFILLMENT.

The "seventy weeks" prophecy of Daniel, so far as the writer knows, has never been solved and satisfactorily explained. The date of the decree referred to, nor even the particular decree from which the seventy weeks begin has not been definitely agreed upon. Writers have found great difficulty in making the chronology agree with the terms of the prophecy and the events of the history. Indeed, chronologies differ. Some have concluded that the decree of Cyrus is meant, others that of Darius to Ezra, and still others that of Artaxerxes to Nehemiah. Differing so widely as to the starting point, they have likewise differed as to the terminal point, varying all the way from the birth of Christ to the destruction of Jerusalem by Titus, A. D. 70. The writer has spent a good deal of time, read much purporting to furnish solution and made many calculations trying to solve. He has at length reached a conclusion that is satisfactory to himself and he therefore gives it out for what it is worth. If any one can give a more satisfactory solution he will greatly oblige me by doing so. As this is the only prophecy giving a definite time for the appearance of Messiah, it is not only a very interesting question to determine, but a highly important one as to the Messiahship of Jesus and the truth of prophecy. The difficult and yet all-important part to settle is a beginning point from which to reckon. If we can ascertain what decree is referred to, and then find its date, the solution can be had and verified by the history. But there are four decrees, though only three are particularly stressed. And when the three are mentioned together by Ezra, he refers to them as one commandment of God. (Ezra 6:14.) If we can get the correct beginning point from the decree and the prophecy or the proper terminal point in history, the solution becomes possible. Let us study the prophecy (Dan. 9:24-27): "Seventy weeks are determined (decreed) upon thy people and upon thy holy city to finish transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy and to anoint Messiah. Know therefore and discern that from the going forth of the commandment to restore and to build Jerusalem unto Messiah, the prince, shall be seven weeks, and three score and two weeks the street shall be built again and the wall, even in troublous times. And after the three score and two weeks shall Messiah be cut off but not for himself. . . . And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease." etc. It must be noticed that there are nine events included in the prophecy, viz: (1) to finish transgression, (2) to make an end of sins, (3) to make reconciliation for iniquity, (4) to bring in everlasting righteousness, (5) to seal up vision and prophecy, (6) to anoint Messiah, (7) Messiah is to be cut off, (8) he shall confirm the covenant with many for one week, (9) in the midst of the week he shall cause the sacrifice and the oblation to cease. We have special use for Nos. 6 and 7 in connection with 8 and 9. It will be not that the seventy weeks are divided into three periods: (1) seven weeks, (2) threescore and two weeks, and (3) one week. The events of the seven weeks and those of the sixty-two weeks are to precede those of the one week. This one week is the seventieth week,

or the last seven years. Of course each day represents a year. The seventy weeks therefor equal 490 years; the seven weeks and the sixty-two weeks, or sixty-nine weeks, equal 483. So it is to be 483 years from the going forth of the decree unto or till the Messiah the prince, or whatever is meant by that expression. We do not think it means his birth or his baptism, but his declaring himself such. This he did when at the first Passover after his initiation into his Messianic office. He entered the Temple, overthrew the tables of the money-changers and cleansed it and claimed it as his house, saying: "It is written, my house shall be called a house of prayer, but ye have made it a den of thieves." Another fact: He was to confirm the covenant with many into the midst of the seventieth week, when he should be cut off, i. e., crucified, and by the death of himself cause all other sacrifices to cease. So this one week covers the period of seven years, beginning with his public ministry and ending some three and a half years after his death, possibly till the martyrdom of Stephen and the consequent dispersion and the opening of the gospel to the Gentiles. At any rate, the ministry of Christ is regarded as covering one-half of this week: "In the midst (or middle) of the week shall Messiah be cut off." This event furnishes the only sure starting point for a solution of the prophecy. Whatever the disagreements as to the year of Christ's birth and the decrees of Cyrus, et al., all are agreed that Christ was thirty years old at his baptism, and about thirty-three at his death, and that he was crucified on the 25th of March. This took place at the fourth Passover after his baptism and on Friday. While there is belief that the common date is wrong, it is not thought to be more than four years wrong. So the year of crucifixion must fall between 29 and 34 A. D. Now, how can we determine that? If we can find a year between these dates on which the Passover came on Friday and also on the 25th of March, we settle the date of the crucifixion as to day, month and year. Now the Septenary rule comes to our aid. By this rule we find that the year A. D. 34 is the only year between 29 to 34 that the Passover came at the same time on Friday and on the 25th of March. So we accept the 25th day of the third month of the thirty-fourth year of the Christian era as the date of the crucifixion. This is one point decided.

Now, beginning with this date and going back three years in the ministry of Christ, we reach the first Passover of that ministry on the 25th of March, A. D. 30, the date of his Messiahship. He was inducted into his Messianic office before that at his baptism and anointing, but it is questionable whether anybody witnessed it but John; his act at the Passover was public. Without stating the details of how we reach the conclusion, will say his baptism doubtless took place eighty-four days before that time, i. e., on the first day of January, A. D. 30, and that this is his thirtieth birthday. So we have thirty years and eighty-four days of the sixty-nine weeks or 483 years of the prophecy. Subtracting these from 483, eighty-four days, we have 453 years to account for as the beginning of the seventy weeks. It is evident the decree of Cyrus nor that of Darius to Ezra will not do. The date of Cyrus' decree was 536 B. C., entirely too much time. That to Ezra was 520 or 519 B. C. Darius began to reign in 521 B. C., too much time also. Besides, neither of these decrees included the building of the walls of Jerusalem or fortifying the city, and this is necessary to the fulfillment of the prophecy. But the decree of Artaxerxes Longimanus to Nehemiah did include this, and also the restoration of the Jews to their national privileges. Now Rollin says Artaxerxes began to reign in 473 B. C., and Nehemiah says the decree was issued to him in the twentieth year of Artaxerxes the King, and in the month Nisan. Subtracting the 20 from 743 we have 453 B. C. as the date of the Nehemiah decree. Now, add the thirty years and eighty-four days of A. D. time and we have 483 years and eighty-four days, or 25th of March, A. D. 34 as the exact fulfillment of prophecy. I will only add that this calculation gives us Friday, March 25, at noon, A. D. 34. So our dates are all right, and all time is properly reckoned.

S. W. TURNER.

## THE DEDICATION OF STANFORD CHURCH.

On a winding woodland road, eight or nine miles west of Waco, stands a new church. Glistening white, against a background of old liveoaks, it forms an attractive picture, its slender spire rising high above the trees can easily be seen for miles around. Nearly thirty years ago the Methodists of a small prairie settlement near Waco organized a Church and built a small house on land donated to the Church by Rev. Thomas Stanford. Here the community surrounding Stanford Camp-ground has worshiped, holding regular services for more than twenty-five years. In the little come-

tery near by are buried Rev. Thos. Stanford and Rev. E. R. Barcus.

The influence of this humble rural Church has been far-reaching. It has given to the Methodist Church seven preachers, all in the active ministry, and useful members of the Northwest Texas Conference. Scores of souls have been converted each year at the camp-meetings held annually.

The little house built when means and numbers alike were small did not meet the demands of a growing congregation. Realizing this, the Stanford community has built this beautiful church on the same grounds occupied by the old building.

On the 13th of March the first service held in the new church dedicated it to the worship of God. Bro. W. N. Curry, the pastor, had arranged an "all-day" service, including dinner on the grounds, after the old-time fashion. The place is admirably suited for such an occasion.

Though a cold north wind was blowing, the appointed day found the house filled with young and old—many coming from quite distant points. Tasteful hands had decorated the interior of the church, with pots of blooming callas grouped around the chancel railing.

After the usual Sunday-School exercises, conducted by the superintendent, Prof. W. J. Barcus, Rev. J. M. Barcus, presiding elder of Corsicana District, preached the dedication sermon on the subject, "God's Call to the Church," from the text Isa. 52:1. Bro. Barcus was preaching to his own home Church, to them who know and love him best, and this fact, aside from the sacredness of the hour, gave him added inspiration. The forceful sermon carried its earnest message to the hearts of his hearers and held the undivided attention of old and young throughout. The service of dedication was that ordained by our Discipline and was very impressive. Following this a bountiful dinner was spread for the whole congregation.

At 2 o'clock Rev. Chas. Davis, a former pastor, made an interesting address to the young people at half past 3 o'clock. Rev. E. R. Barcus held a short experience meeting and preached, carrying out the same line of thought suggested by the forenoon sermon. Rev. J. S. Barcus selected for his discourse at the evening service an appropriate text, thus symmetrically rounding the day's exercises.

In addition to the visiting preachers present, was Rev. Thos. S. Barcus, who, with the others mentioned, took part in the dedication services. The absence of some of the former pastors of the Church was noted and regretted, as was also that of the presiding elder, Rev. B. R. Bolton. A pressing appointment kept him elsewhere. Nothing but this marred the pleasure of the day.

This church is of modern structure, and has been built at a total cost of \$3,500. It is furnished with circular oak pews and has a seating capacity of 300. It is lighted by acetylene gas. The aisles are carpeted with Brussels carpeting.

The pastor of Hewitt circuit, Rev. W. N. Curry, and his people at Stanford, have wrought well in building this church, and their pride of it is pardonable. "Let living waters go forth from this sanctuary carrying life and joy to all around."

ANNIE WRIGHT BARCUS.

## VANDERBILT MISSIONARY CONFERENCE.

The Vanderbilt Missionary Conference for the present session was held in Wesley Hall, March 4-6. To Rev. J. W. Shackelford and his associates is due the credit of arranging a strong program, on which every speaker put down appeared. Dr. W. R. Lambuth presided throughout, and added much to the conference by his strong personality and timely words. In opening the conference, he struck a deep note by his appeal for "great ideas, great plans," and that the men should get a "vision of the kingdom." The other speakers fell in line, and throughout the discussions ran the thought that the man who can get worldwide visions of human need, his duty, and his opportunities, is the man who can do great things.

The first speaker was Dr. E. B. Chappell, who spoke of the "Missionary Pastor" as one who has Christ's view of humanity. Then came Dr. H. M. Mamil, on "Missions in the Sunday-school," handled in his own original, striking style. Rev. J. J. Stowe, of the Tennessee Conference, discussed "The Presiding Elder and Missions," and gave an impressive address on this "keystone man with the keynote message" of Methodism. He declared that the presiding elders of Southern Methodism could lead the Church to pay the entire missionary assessment if they would. Saturday morning, Rev. J. W. Shackelford spoke of "The Young People and Missions," and Dr. Parker, of the Era staff, spoke of the "League and Missions." These two speakers gave a clear and forceful presentation of the great movements now under way among our younger Methodists. They pointed out the fact that God is pre-

paring a generation to meet the great world-crises of Christendom, now appearing in the Orient.

During the day Dr. Winton gave a stirring address on the "Missionary Obligation" as resting upon the individual. He declared that the missionary impulse was the first impulse of the Christian life. Two mission fields were represented by men at home on furlough, both "Wesley Hall boys"—Dr. Hayden, from Japan, and Rev. W. B. Nance, from China, the one portraying "Japan as the schoolmaster of the Orient," the other speaking of "Our Educational Opportunity in China. The masterly presentation of these two fields, as these men see them from strategic positions, one from Kwansai Gakuin, the other from Soochow University, is enough to stir the hearts of any who love our Christ. Such men show by their speech that they face, at close quarters, the certainty that some day "the kingdoms of this world shall become the kingdoms of our Lord."

Saturday night's session was given to a presentation of the English City Mission work, by Rev. and Mrs. J. E. McCulloch, who have lately returned from a visit to England to study the Wesleyan Forward Movement. A stereopticon exhibition of the field, the workers, and their equipment, was given. It was refreshing to learn that the spirit and power of Wesley is alive in the home of Methodism's birth to-day, as never before, and that Methodism is proving to the twentieth century that no precedent is too cherished to be broken to save souls, and that her one method is to reach men with the "gospel of scriptural holiness."

Sunday's services began, after the morning watch service, with talks on personal experience, by Bros. Nance and Hayden, and they were followed by Dr. W. F. Tillett, on "The Divine Anointing for Service." Each of these addresses was freighted with spiritual power. At 11 o'clock came the annual missionary sermon, by Dr. O. E. Brown. He preached from the words: "Lo, I am with you always, even unto the end of the age." The inspirations aroused by such a discourse can never die. The outlook of the faith behind it cannot but be universal, and calls men to a passion for souls that is measured only by the love of God.

The Sunday afternoon session was given to biographical sketches of missionaries, by the students, and the closing service at night was a free-for-all experience meeting. When conscientious men thus stand face to face with the call to the highest service, and to a closer walk with God in "the upland pastures of the soul," only our Father can know the full results. We may see some of them in the lives of Wesley Hall men, as they some day fall on the firing line beyond the seas; equally so do we hope to see the fruits appear in the home fields, but in the end, when the harvest is over, we shall count the sheaves in the kingdom above.

J. L. JAMES.

Nashville, Tenn.

## TWO DREAMS.

Last summer while visiting Aunt Martha White, a good Baptist sister, who was very sick and has since passed over the river, she related to me a dream she had had, as I remember, only a few nights previous (I may be mistaken as to the time, but I am not mistaken as to the substance of the dream, if they may be said to have substance). She thought she came to the river of death and for awhile stood on the shore, but realizing that she must cross over she waded in, going on and on into deeper and still deeper water until she was entirely under and almost drowning. She floundered about, but finally reached the happy land of song and the angels and redeemed saints sent up such glad acclamations of praise that she too clapped her hands in triumph; and this, she said, awakened herself ere she caught sight of her mother.

Here is another dream, actually dreamed by a Methodist: I thought I too reached the Jordan of death and had it to cross, but instead of wading in, I crossed on a bridge, rough indeed, and dangerous in the extreme to all appearances, yet the trained horses which drew the chariot across so well understood the bridge that when their feet would go through and sink through the spaces between the planks they did not seem the least disturbed, but simply and almost apparently without effort drew them up and stepped forward, their feet again sinking as before and thus drew the chariot after them, jolting most fearfully, yet reaching the other shore in safety.

Query: Does it make any difference whether we go under the water or over on the bridge, so we reach the other shore in safety? So thought the good sister who is now doubtless rejoicing in glory, and so think I. No difference as to our mode of crossing so we reach the evergreen shore.

A happy New Year to all the readers of the Advocate, and especially to my four boys and their families. They are all in Texas, but scattered indeed.

MRS. J. D. BURKE.

Milano, Texas.

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# Devotional and Spiritual

## TOO LATE.

If there is any supreme defect in the preaching of our time, it is on the awful, damning, irrevocable consequences of sin. The honeyed words about the divine love that drip like treacle from the tongues of so many are so sweet to the sinner and to the backsliding Christian that the awful ravages, the awful catastrophes of sin are lightly esteemed or forgotten altogether. How many souls have gone to hell because the preaching they heard, or about which they heard, prophesied smoothly that it is never too late to mend. It may be too late to mend. "My Spirit shall not always strive with man," says the Lord God. There is something in the human will that tends to fixedness until the strivings of the Spirit are impotent and unfelt.

Nature does not encourage us to believe that it is never too late to mend. The hardening clay, the momentum of falling bodies, the law of the harvest, the deepening of moral tendencies into fixedness of habit and fixedness of destiny, these teachings of nature tell us that it may be too late to mend.

One night a curate in the East End of London was called out in the middle of the night by a woman to see her dying husband. In a rickety house up a squalid court he found a man about forty years old. Bending over the bed, he talked to the dying man as well as he could, while the wife stood by, sobbing. The minister dropped on his knees by the bedside to offer a prayer for this poor passing soul, but as he knelt he noticed a sudden eager gleam in the man's eyes. While the minister prayed the man died, and when the curate tried to rise from his knees he found that the dead fingers were clutched tightly through his watch-chain. The man was a hardened thief, a confirmed criminal, and even in dying could not resist the impulse to pick the praying clergyman's pocket. A young man whose eyesight was suffering consulted a London physician. The doctor saw in a moment that it was a case for plain speaking: "Young man," he said, "you are leading an immoral life; if you

do not stop, you will be blind in three months." For a moment the young man was silent. Then he moved slowly toward the window, and, looking out, said, in a low, hoarse whisper, "Good-bye, fair world of light! I cannot give up my sin." Character tends to become fixed and permanent. "Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny." He who will not repent, at last cannot. God damns no man. But the awful fact is that man may damn himself. His will and choice may become eternally set toward evil.—Central Christian Advocate.

## SONGS IN THE NIGHT.

Years ago, the writer visited an old woman who, for more years than she could remember, had lived in a one-roomed cottage by the side of an old turnpike, her sole duty being to collect the toll from the few travelers that passed that way. The cottage was little better than a hut, the sole light, apart from that which found entrance at the door, came from a small square of glass let in the roof. After talking for some time, the visitor said: "Mother, don't you feel lonely here at night?" To which the waiting pilgrim replied, "No, sir! The window is not very big, but through it I can see the sky and far more stars than I can count." Then, in an old, trembling voice, the old lady started to sing, "Jesus, lover of my soul," in which the visitor joined, and a brief prayer closed an interview that has never lost its preciousness. The old lady has long since "hid" herself in the "bosom of Jesus," the "Lover" of her soul, but the song still echoes in the heart of the one who heard it and who still is journeying on the pilgrim path. It has seemed many times since a living commentary on the words of the old singer: "I will call to remembrance my song in the night."

The pains and pleasures of memory are to be counted among the wealth of life. The yesterdays have all led to the present, and are the capital with which one will have to deal to-morrow. There are many things one cannot forget, and there are just as many one should not forget. The will has more to do with memory than is often thought. The possibility of recalling and dwelling upon the precious memories is often neglected. We remember things that we cannot forget rather than recall those that, on account of their value, should not be forgotten. Our wills should be summoned to this profitable task of recalling the abundant joys that broke out into song in the dark past. To do this will require courage, for one cannot recall the songs without recalling the night. But many bright mornings have dawned since then. The darkness is only a background now, but the song comes floating down to us, and has lost none of its sweetness in the lapse of time.

Music is the language of thoughts and feelings that are too deep for words to utter. Songs are the natural expression of pent-up emotion, that must express its gladness. Songs in the night are the expressions of joy that come from the felt presence in the heart—even during the darkness of the night—of the great Comforter who strengthens us with all might by His Spirit in the inner man. The night is around us, but not within us. The wind howls without, the storm lowers and the darkness can be felt. But within a feast is spread. The welcome Guest "sups" with us at the board of love, and His presence brings not only light, but that deep feeling of safety and blessedness that must tremble into song. Such experience all followers of Jesus have had, and in proportion to their nearness to Him has been

the brightness of their light and the wealth of their song.

The calling to remembrance of these songs in the night has a purpose. The one who speaks of it as an experience was in trouble. The present hour was dark and the future darker. To steady his soul and to inspire him with courage, he summoned his memory to the task of recalling former dark experiences and the joys of Divine companionship. Recalling songs in past nights is the surest way to inspire songs in those through which the soul may now be passing. Past mercies recall present cumulative evidence that He who has been with us in six troubles, will not desert us in the seventh. If now we lose heart, it is because we refuse to recall the blessings of the past.

It may be only with a trembling voice, choked now and again with sobs, that we can sing these night songs. But they speak of a future morning no less surely than of a past night. The darkness shall be dispersed. The billows sob themselves to sleep, and then upon the "sea of glass mingled with fire" there shall be struck of celestial harps and hearts tuned by the struggles of earth, a new song, the song of Moses and the Lamb.—Selected.

## BE CHEERFUL.

By enduring hardship cheerfully, or by enduring discomfort without a murmur, we may be of more real service to our fellows than by performing acts of ministry while we appear to begrudge the required effort, or while we ourselves are in an unloving mood. The way in which we do our most generous deeds is sometimes as of much importance as the deeds themselves. Many a child or man has been made more glad by the pleasant looks and words of one who had to refuse a requested favor, than by the reception of a desired favor from one who gave it with a sneer or a frown. The importance of the right way of doing good, in the line of giving or of withholding, should not be forgotten or under-valued. Charles Buxton says, in this line, "You have not fulfilled every duty unless you have fulfilled the duty of being pleasant."—Sunday-School Times.

## SECURING AND CARING FOR CONVERTS.

One great object of effort on the part of every preacher ought to be the conversion of sinners. In every community unconverted people are to be found. Some of them attend religious services, but the vast majority of them seldom or never darken the doors of the house of God. There are three ways in which sinners may be reached. If they attend religious services, they place themselves under the direct influence of the gospel, and so they are within reach of God's people. One way to reach those who are not church-goers is for the Christians of any given community to search them out from house to house and personally labor with them, and persuade them to turn from sin and accept Christ. Another way is for the pastor to follow the example of the good shepherd who left the ninety and nine sheep gathered within the fold, and went out to seek for the lone, wandering member of the flock. And it will be remembered that when the lost was found it was not driven home, but it was tenderly taken up in the arms of the shepherd and borne gently to a place of rest and safety.

In this great work of securing converts the pastor must have the active co-operation of his people; indeed, he ought to have the loving, loyal co-operation of all, from the youngest to the oldest. Especially should all unite with the pastor in earnest, believing prayer for the outpouring of the Holy Spirit and the conversion of the unsaved.

It will be found in eternity that

one of the greatest spiritual influences ever wrought by human agency for the salvation of the souls of men is earnest, faithful, effectual prayer. But this prayer in behalf of the unconverted and unsaved can only be offered by those who have a deep personal experience of the divine life. The men and women who have been most successful in their supplications, have been those who have lived nearest to the cross and most in conformity to the will of God. If we would have access to the throne we must approach it with pure hearts and clean hands. Then we must be sure that we ask in conformity to the will of God, and in harmony with the divine order.—Bishop Mallalieu, in Western Christian Advocate.

## A REASONABLE SERVICE.

Nothing is more reasonable than the service of God. Scores of men and women stand outside of the kingdom of God, and complain that the hardships of religion are too great. They think that the Christian is robbed of some freedom and pleasure which he has a right to hold fast. There may be found persons in the Church who look longingly to the fields of worldly pleasure and wish they might be free to enter them. They do not enjoy their religion, but wear it as a yoke.

If anyone should compare the service of God with every other way of life he would learn something to his profit. God has placed us under obligations to serve him by his mercies. The apostle makes a strong plea when he says, "I beseech you by the mercies of God." Let anyone consider the temporal mercies of one year and multiply them by the number of years he has lived, and he will find himself indebted to an amount which he can never repay. But the spiritual mercies of God are more and greater still.

It is just as much a duty for every man to serve and please God as it is for a son to honor his father and his mother, for a husband to love his wife, for a father to support his children, for a citizen to obey the laws of his country and stand by the flag, or for one to pay his honest debts. Whatever else one may be, it is his duty to be good and true. It is not enough to be rich, to be a good citizen, to be a great scholar, to be a wise statesman, to be a rare poet. One may be any or all of these and not be a real man. No one can measure up to the standard of a man without being a good man. And this requires that he follow Christ, for he is the only model. It requires that he give his heart to God, for he has placed us under obligation to love and serve him.

We all need Christ. It is unreasonable to live on under the pressure of a great need when the supply is within reach. A sick man is unreasonable who refuses or neglects to call a physician when he is ill and knows not what his malady is. A young man is unreasonable who refuses or neglects to educate and train his mental powers, when he absolutely needs the training and when the means of education are within reach. A man is unreasonable who refuses or neglects to make friends in this world, where a friend is indispensable and when he has the opportunity to win good friends. Is it reasonable in any man to live in this world without God when he needs his counsel, his aid, his comfort every day? No man can manage his sin without God. No man can bring up his children in the right way without God. No man can bear the perplexities and burdens of business life without the counsel and help of God. We need him every hour.

Every other way is hard. The world does not believe this. We are told that the way of the world is smooth, bright, easy, inviting. There are no rugged hills to climb,

# DYSPEPSIA

Geo. S. Scally, of 75 Nassau street, New York, says: "For years I have been troubled with rheumatism and dyspepsia, and I came to the conclusion to try your pills. I immediately found great relief from their use; I feel like a new man since I commenced taking them, and would not now be without them. The drowsy, sleepy feeling I used to have has entirely disappeared. The dyspepsia has left me, and my rheumatism is gone entirely. I am satisfied if anyone is so afflicted will give Radway's Pills a trial they will surely cure them, for I believe it all comes from the system being out of order—the liver not doing its work."

## Radway's Pills

cure all disorders of the Stomach, Bowels, Kidneys, Bladder, Dizziness, Constipation, Piles, Sick Headache, Female Complaints, Biliousness, Indigestion, Constipation and all disorders of the Liver, 25c per box. At Druggists or by mail, Radway & Co., 55 Elm Street, New York.

Be sure to get "Radway's" and see that the name is on what you buy.

nor sloughs of despond to flounder through, no crosses, no self-denials. Indeed! So men say and so they think. But is it so? "There is a way that seemeth right." But we must be on our guard about seeming. Things are not always what they seem. A thing may seem to be a gold brick, when the man who buys it will find himself badly cheated. One thing may seem to be a diamond, another a ruby, another a sapphire, when they are all artificial. They are only seeming. The ways of the world seem to be smooth and easy. The people who walk in them seem to be happy. But are they? Are there no self-denials, no crosses, no sacrifices, no hills of difficulty? More of them by far than in the ways of the Lord. The way of the transgressor is hard. This is true when the transgressor is a prodigal and a vagabond, and it is quite as true when the transgressor is a millionaire, a scholar, a gentleman.

The service of God is reasonable because of the reward. The world works, its servants very hard and pays them very poorly. The outlook is not bright to the man who makes this world his choice. What of the future? It is the part of wisdom to look to the future. It is folly to think only of the present. We shall not be here long, then what will all our worldly gains signify? Hope is the main thing. If the road were ever so smooth and easy, but led downward into darkness, what would it matter? The service of God leads to glory, honor, and immortality. We are living for eternity. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."—The Christian Advocate.

Our Lord teaches us, as to those very little things, in order that we may know and feel that nothing is too little to be ordered by our Father, nothing too little in which to see his hand, nothing, which touches our souls, too little to accept from him, nothing too little to be done to him. Since the hairs of our head are all numbered, so is every throb or shoot of pain, every beating of the heart. Every tear which starts is seen, and if wept to him is gathered up by him. Every heart's sigh he hears at once from every bosom in his whole creation. He, who is in the highest heaven and filleth all things, but is contained in none, is present to each single heart, and if the heart form its wish to him he hearkens.—John Keble.

What we can do is a small thing, but we can will, and aspire to great things. Thus, if a man cannot be great, he can be good in will; and what he, with his whole heart and mind, love and desire, wills to be that without doubt he most truly is.—John Tauler.

## If You Have These Symptoms Send For My Book.

If you want to feel better.  
If you want more strength.  
If you lack ambition.  
If you can't do things like you used to.  
If you lack confidence in yourself.  
If your nerves—your courage—is leaving you.  
If you lack vim, vigor, vitality.  
If something is eating away your constitution, write to me for the book you need.  
The book tells of my discovery. Tells how after thirty years I found the cause of the symptoms, and many others, given above.  
The book tells how by scientific experiment I traced out the causes that bring on chronic diseases. I tell how I perfected my prescription—Dr. Shoop's Restorative.  
I found invariably that where there was a weakness the inside nerves were weak. Where there was a lack of vitality that the vital nerves lacked power. Where weak organs were found, I always found weak nerves. Not the nerves commonly thought of, but the vital organs' nerves, the inside—the invisible nerves.  
This was a revelation. Then my real success began.  
Then I combined ingredients that would stimulate, that would vitalize these nerves. That prescription I called a restorative. It is known the world over now as Dr. Shoop's Restorative. A fever that did not fail to cure one case in each hundred. In the extremely difficult cases my failures for five years were one in each forty treated. I found cancer incurable. Cancer is for surgery, not medicine.  
Then how to get this prescription to sick ones everywhere was my thought. I must announce it in the public press. But thought I, will they realize the truth of my discovery—the real power of Dr. Shoop's Restorative? Then a way came to me—like an inspiration. "I will offer it to the sick on trial. Then they will know I am sincere."  
I wrote a reliable druggist in each city and village in America. They agreed to co-operate with me. Now by any sick one

### Dr. Shoop's Restorative

Can be taken on trial. For a full month I will let you use it entirely at my risk.  
Send no money. Just write me for the book you need. When I send it I will tell you of a druggist near by who will permit a month's trial. Use the Restorative a month. Then decide if you say to the druggist "It did not help me" that will relieve you of any expense whatever. He will bill the cost to me.  
This is my way of clearing your mind of all doubt as to what Dr. Shoop's Restorative can do. No matter how prejudicial, you cannot dispute this absolute certainty. You cannot resist an offer like this if you are at all sick.  
If you have a weakness, write me. If you can't do things like you used to do them, tell me about it.  
Write in confidence. As a physician I will tell you a way to help. Get my book now—to-day.

Simply state which book you want and address Dr. Shoop, Box 544, Racine, Wis. Book 6 on Rheumatism. Mild cases, not chronic, are often cured with one or two bottles. At druggists.

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Secular News Items.

STATE ITEMS.

C. R. Battle, of Elm Mott, is the possessor of a living chicken with four legs, all of them perfect, though the two superfluous ones are slightly shorter than the natural articles of locomotion.

Managers of Dallas Sangerfest are in receipt of a letter from President Roosevelt, regretting his inability to accept an invitation to attend the coming jubilee in April.

Green bugs are reported as doing considerable damage to the oats and wheat around Italy. It is generally agreed that the fruit crop is uninjured up to the present time.

A judgment was rendered in favor of the Waxahachie Cotton Mills against the Cincinnati-Beaumont Oil Company of Beaumont for \$6000 for breach of contract to furnish fuel oil to plaintiff.

A dispatch from Bartlett says the south wind has brought millions of boll weevils to this section. They are blown into houses through open windows and doors, and vessels left out of doors uncovered catch them by the hundreds.

The proposed Waco-Thurber Railroad has made a proposition to Waco to locate shops there under certain concessions.

An announcement has been made that a new National bank will be opened at Red Oak, a small town in Ellis County, about July 1.

County Judge B. H. White, of Donley County, is dead. He was the first elected Judge of Donley County, and served continuously from 1882 until the day of his death, and had no doubt served longer continuously than any other County Judge in all the great State of Texas.

At Cisco Mrs. Wm. Kilner shot John Walker in the head, with a shotgun. Walker killed her husband about a year ago. Walker is still living.

Frank Scherer, a well-known gun locksmith of Galveston, was accidentally killed in the yard at his home by a bullet from a parlor rifle, the trigger of which was sprung by a pet dog.

Dallas capitalists and contractors are figuring on establishing a complete sewerage system in Greenville.

Paris business men are weighing a proposition to raise a \$75,000 bonus to secure a \$750,000 duck mill for the city.

A "Jim Crow" street car ordinance went into effect at San Antonio recently. Negroes practically boycotted all cars.

Ground has been broken at Hico for the erection of the new City Hall that was voted upon lately. It is to be an artistic structure, to cost \$2500, and will be completed at an early date.

NATIONAL AND INTERNATIONAL.

The St. Louis Fair is to be formally opened April 29. The ceremonies will be confined to the grounds.

The funeral of the Dowager Empress of Korea, who died in January, was celebrated March 14 with a royal bonfire.

King Menelik, of Abyssinia, has sent a present to President Roosevelt of a baby lion, a fierce hyena, and two valuable ivory tusks.

It is reported that flour is selling at fifty cents per pound at Chita, Eastern Siberia.

The Government has forbid the transmission of all cipher messages throughout Russia and abroad as a military measure.

The United States Government has asked the Russian Government to guarantee peace and happiness to Japanese subjects, non-combatants, left in Siberia. It is authoritatively stated all such have been boycotted by Russia.

The Senate has confirmed the nomination of Leonard Wood to be Major-General, after a hard-fought contest by its opponents.

Major Bean, of the United States Army, when ordered to the Philippines for duty suicided at Omaha, Nebraska. No cause assigned.

The United States Department of Agriculture estimates the world's cotton crop for 1902-03 at 17,179,765 bales, valued at \$750,982,451.

For allowing gambling in connection with their business the licenses of two Bristol, Virginia, saloonists were revoked.

Bishop Bonacum, of the Catholic see of Lincoln, Nebraska, removed Priest Murphy and later excommunicated

him. The priest refused to be removed, and with the trustees kept the property. The court has just enjoined the Bishop from disturbing the priest in the possession of the property. The Bishop had based his claim on the ruling of the Vatican Court, but the Supreme Court refused to be governed by that decision when in conflict with the civil law.

Prior to leaving for Europe on Saturday, Andrew Carnegie donated a check of \$5,000,000 for educational purposes.

The Supreme Court of the State of Tennessee upheld the law making school districts co-extensive with civil districts.

The Civic Federation of Knoxville, Tennessee, has begun a vigorous war against Sunday liquor selling and gambling.

A combine of eastern bar-iron manufacturers has advanced the price \$1.00 per ton.

Congressman C. W. Thompson, of Alabama, died in Washington on Sunday, of pneumonia.

The Maryland Governor on Friday signed the separate coach law applying to railroads in that State.

The textile trade in New England will improve with the failure of Sully & Co., the cotton future gamblers.

A Russian torpedo boat is reported as having been destroyed the 16th inst, while entering Port Arthur by striking an unplaced mine and being blown up.

Henry T. Thurber, who was Secretary to President Cleveland during his second term, died in Detroit from the results of an operation for appendicitis. He was fifty years old.

The threatened strike of the bituminous coal miners has been averted by the miners accepting the offered reduction of 5 1/2 per cent. Had this not been done, there would have been another great coal strike, extending all over the bituminous field, and making coal higher than it has been for years. The reduction was accepted on the ground that business is on the eve of a retrograde movement, and prices must go backward, instead of forward.

Ten thousand dollars in gold, lost from a Great Northern express car the 14th of March, was found by a tramp in the snow in the Cascade Mountains, and returned to the owner. In an effort to throw the bags of gold from one train to another as they were passing, the bags fell in the snow, but their loss was not discovered for some time after. The tramp is to have a position on the railroad.

The anticrime crusade in Chicago has gone far enough to make the telephone company, which supplies the means for carrying on race-track gambling, guilty of supplying gambling paraphernalia. Public sentiment has gone far enough to make the company willing to tear out any telephones which the police say are used in the infamous business. Thus is righteousness being exalted.

The Japanese Diet opened the 20th with stately ceremony. The Emperor was present with the Crown Prince, and read the address in person. It placed the blame of the war on the Russians, and praised the valor of the Japanese forces in the field. It is expected that the budget for the war will pass the Parliament.

The election in Vermont has been a surprise to the liquor men, who have been crowing over the election of last year, when many places voted for local option. But this year eleven out of fourteen counties gave prohibition majorities, while fifty-four towns, which last year voted for license, this year voted for no license.

Charles M. Pepper, a Commissioner appointed to look into the project of a pan-American railway, has made his report. It shows the feasibility of connecting North America with South America by a railroad. Only 4800 miles are needed to connect New York with Buenos Ayres.

The Southern Express Company's storage building and stables in New Orleans collapsed on the 17th under the weight of hail and rain which had fallen in a terrific storm. Two were killed, and it is thought that at least a dozen others met death. The ruins were partly consumed by fire.

The Chicago Council has recently passed an ordinance requiring saloons to be closed between the hours of one and five o'clock in the morning. The police are seeing that the law is observed.

The murder of Italians in Pennsylvania has led to the discovery of an Italian secret society, to which they are being traced. More than thirty murders are attributed to them, and they are said to be national in extent.

The farmers near Rockwell, Iowa, operate a co-operative store. Last year they did a business of \$600,000 at a cost of less than one per cent. The merchants of the place complain that the farmers will run them out of business at that rate.

The investigation into the relations of Senator Smoot have gone far enough to show that, while he is not guilty of

polygamy, he is not ignorant of what has been going on in Utah among the apostles of the Mormon Church. The majority of them have been confessedly violating the law in continuing their polygamous relations, and propose to continue them at all hazards. A sentiment is growing about the Senate that the only way for Senator Smoot to save his political neck is to renounce his allegiance to the Mormon Church, and disown any responsibility for the violation of law which has been and is still going on. It is expected that the prosecution will show that marriages have been celebrated since the manifesto in 1890, but the difficulty in getting the right witnesses may prevent the investigation from being finished at this session of Congress.

The Russian Commander at Newchang has forbidden all foreigners to go beyond the walls of the native city, with the exception of the river bank between the foreign settlement and the foreign gunboats, where the foreigners are allowed to go, so that the foreign boats are not wholly cut off from their settlements, which they are to protect.

A Detroit woman, one of the sentimental kind, who loses her head over a jail bird, married one of them in an insane moment, with the intention of reforming him. It took her twelve days to recover from her hallucination, and the thread snapped when he was placed under arrest for alleged theft. She has concluded that the task of reforming is too much for her frail nature and has invoked the aid of court to sever the tie.

Chicago is giving the Republican National Committee trouble about her guarantee of \$75,000 for the convention of the New York Herald. Not even the first installment of \$15,000, which was asked for long before Senator Hanna died, has yet been paid. Matters have reached a critical stage. Some of the expenses of the committee on arrangements have not been paid. There is talk of taking the convention to Pittsburg.

Congressman Bede, of Minnesota, was one of the guests at the dinner of the old 2d army corps in Washington and was assigned to speak to one of the regular toasts. He began by declaring he was not accustomed to speaking to so distinguished an assembly. "The most of my friends," said he, "are in Congress or the penitentiary. The other day up there—I mean in the House, not in the penitentiary—the Chaplain asked the Lord to look down upon us. Some of us thought that was pretty hard, inasmuch as most men had been doing it, and we didn't see why the Lord should be asked to add to our humiliation."

A special dispatch to the Baltimore Sun from Snow Hill, Maryland, says: "Delegate William G. Kerbin, of Worcester County, who strenuously pushed the 'Jim Crow' bill at Annapolis, has been boycotted by negroes. Mr. Kerbin boards at a hotel here, and recently when he sat down to breakfast, it is said, he was informed that the colored cook had refused to prepare another meal for him. Hungry and angry, he traveled to Baltimore before obtaining food. His washerwoman, too, has refused to longer do up his weekly wash. After scouring the town in vain for another negro to do the work, Mr. Kerbin has been forced to send his wash outside."

Primaries for State officers were held in Arkansas last Saturday. A great effort was made to defeat Jefferson Davis, who ran for a third term as Governor, but the indications point to his renomination, which will be equivalent to his election.

Senator Burton, of Kansas, was indicted a while back by the United States Grand Jury in St. Louis for receiving bribes and last Monday he was convicted of the crime in the court. He has applied for a new trial, but his conviction is tantamount to declaring his seat vacant in the United States Senate.

NEWS FROM THE FAR EAST.

St. Petersburg, March 27.—An official dispatch from Port Arthur to the Emperor says that 1 o'clock this morning the Russian searchlights disclosed four large merchant steamers making for the entrance to the harbor, supported by six torpedo boats. A heavy fire was opened on them by the batteries and some warships. The torpedo boat Stini, commanded by Lieutenant Krinizki, turned the merchant vessels from their course by blowing up the prow of the first, and then boldly attacked the enemy's torpedo boats. In the fierce fight which followed, Chief Engineer Swyeroff, of the Stini, and six marines, were killed and the commander and twelve men were injured. The Japanese plan to block the entrance to Port Arthur was frustrated, however, and the channel is still clear.

Vice Admiral Makaroff, commanding the Russian naval forces at Port Arthur has sent the following telegram to the Emperor: "I beg most humbly to report that at

2 o'clock this morning the enemy made a second attempt to block the entrance to the inner roadstead. They dispatched four large merchant steamers, convoyed by six torpedo boats, to the entrance. The enemy's ships were promptly discovered by the searchlights and were bombarded by the batteries and by the guardships Bohr and Otvajny. Fearing the enemy's ships might break through, Lieutenant Krinizki, commanding the guard torpedo boat Stini, attacked the enemy and destroyed the bow of the foremost Japanese steamer, with a torpedo. This steamer turned to the right and was followed by two others, with the result that the three were stranded to the right of the entrance. A fourth steamer went to the right of the enemy's ships, and likewise sank to the side of the Fairway. The Stini then battled with the enemy's six torpedo boats. Engineer Artificer Swyeroff and six men were killed, and the commander and twelve seamen were wounded.

"At daybreak the enemy's battleship and cruiser squadrons appeared, and I proceeded with the fleet under my charge to meet the enemy. The second attempt of the Japanese to block the entrance to Port Arthur has failed, thanks to the energetic defense by the sea and land forces, who acted as they did during the first attempt. "The harbor remains perfectly clear."

The following official dispatch has been received from General Smyrnof, dated Port Arthur, March 27:

"The enemy's torpedo boats reappeared at 5 o'clock this morning. They were sighted south of Port Arthur and the batteries reopened on them. Toward 6 o'clock the enemy's squadron appeared on the horizon, and ours steamed out to meet it. At 6:30 o'clock the batteries opened fire. Our ships' batteries soon ceased fire, the Japanese drawing off to the southeast, evidently declining an engagement. At 10 o'clock they disappeared beyond the horizon."

UNANSWERED LETTERS.

March 24.—V. E. Powers, subs. D. W. Gardner, matter has attention. J. E. Williams, change made. J. M. Smith, sub. C. R. Wright, sub. Joe F. Webb, sub. D. W. Gardner, subs; 2 cards. J. L. White, sub. Lee Sanders, sub. M. W. Clark, sub. W. E. Wilson, sub. Jno. W. May, sub. J. D. Whitehead, change made. R. F. Dunn, sub. J. R. Atchley, sub. R. E. Porter, sub. Ross Williams, sub. S. W. Miller, change.

March 25.—J. M. Perry, sub. J. W. Bridges, sub. K. S. Van Zandt, sub. Nathan Powell, sub. J. R. Ritchie, sub. W. S. Eberling, matter has attention. J. O. Lawrence, subs.

March 26.—Arehle Crawford, sub. W. H. Carr, sub. J. W. Dickinson, sub. Ross Williams, sub. Wm. I. Ball, subs. S. N. Allen, sub.

March 28.—J. M. Smith, subs. W. B. Wilson, sub. J. C. Huddleston, sub. W. L. Harris, sub. T. B. Anderson, sub. C. E. Lamb, sub. J. Sam Barcus, sub. L. A. Burke, sub. L. St. Barton, sub. R. E. Stutts, sub. H. E. Carter, sub. E. R. Wallace, sub. C. W. Hughes, subs.

March 29.—J. S. Huckabee, sub. W. D. Mountcastle, sub. J. D. Hudgins, sub. J. W. Clifton, sub. L. G. White, sub. H. R. Henry, sub. J. J. Canafax, sub. H. K. Agee, sub. G. W. Kincheloe, sub. L. H. McGee, sub. J. M. Armstrong, sub.

March 30.—Frank Hughes, sub and trial subs. C. A. Clark, sub. W. F. Packard, o. k. J. D. Burke, sub.

MARRIAGES.

Walker-Wright—At the residence of the bride, March 13, 1904, Mr. J. F. Walker and Mrs. M. E. Wright, all of Hamilton County, Texas, Rev. G. W. Tempin officiating.

Kindrick-Tucker—At the bride's home, near Millsap, Texas, March 8, 1904, Mr. Walter Kindrick and Miss Sallie Tucker, Rev. J. O. Gore officiating.

Coleman-Duke—At the home of the bride's parents, Austin, Texas, Feb. 26, 1904, Mr. Clide Coleman and Miss Edna Duke, Rev. J. W. Ward officiating.

Jones-Bachman—At the Cumberland Presbyterian Church, Austin, Texas, Feb. 16, 1904, Mr. Charles Edgar Jones and Miss Ella L. Bachman, Dr. F. A. French officiating.

Crosby-Nickolas—At the Methodist Church, DeWalle, Texas, Mr. Emory Clark Crosby and Mrs. Onie Mary Nickolas, Rev. J. A. Biggs officiating.

Pierce-Kelton—In the M. E. Church, South McDade, Texas, Mr. H. H. Pierce, of Houston, and Miss Maude Kelton, of McDade, Texas, Rev. Hal A. Burns officiating.

Livingston-Eddleman—At Blum, Texas, March 21, 1904, Rev. A. D. Livingston and Miss Alice Eddleman, Rev. S. J. Vaughan officiating.

FOR BUSINESS MEN.

Merchants are now contemplating their journey to market for the purchase of their spring and summer stock. Before determining how you will go, we ask you to notice our facilities for a rapid, comfortable and convenient journey. With our three daily trains from North Texas and double daily service from the central portion of the State, we can give you a trip that for speed, service and accommodation can not be surpassed. Our trains invariably leave on time, with fresh, clean equipment, modern in style and elegant in appointment. Our dining and cafe car service assure you of what you want to eat, prepared by experienced chefs and daintily served, just what you want. There is no "Twenty minutes for dinner" with the rush and confusion attendant upon an eating house meal. Our trains run through to St. Louis and Memphis, making direct connections for Chicago, New York, Boston and all Northern and Eastern markets. Give us a trial and be convinced that ours is the best line for the busy man. For detailed information address, A. S. WAGNER, Waco, Tex. D. M. MORGAN, Fort Worth, Tex. JOHN F. LEHMAN, Tyler, Tex. G. F. & P. A.

RESOLUTIONS.

Resolutions on the death of Mrs. M. E. Hicks, by the Home Mission Society, Tenth Street Methodist Church, Austin, Texas:

Whereas, Our All-wise Father has called home to Him in heaven his faithful daughter here, Mrs. M. E. Hicks, who entered into rest December 22, 1903, in her Christian home, the Scarritt Bible and Training School, Kansas City, Mo., whose she was surrounded in her last days by great, loving hearts, to whom she said in her dying hour, "You all have been so good to me. My life here with the Christian companionships I have enjoyed has prepared me better for death."

Resolved, That we of the Home Mission Society do bow in humble submission to the divine will, having as we do the comforting assurance that she has entered into the eternal joys prepared for them that love Him, and while our hearts ache for the loss we sustain in the death of our lamented sister in Christ, we also rejoice that her trials and sorrows are ended here, and henceforth there is laid up for her a crown of righteousness that fadeth not away.

Resolved, That these resolutions be recorded in the minutes of our society; also published in the Austin daily papers, as well as in the Texas Christian Advocate and the Woman's Missionary Advocate. (Signed) HELEN M. KIRBY, Chmn. LILLIAN JONES BLATTNER, Sec. DORA FOWLER ARTHUR.

Austin, Texas, Feb. 8, 1904.

THE KATY TO THE FRONT.

Will Reserve Rooms for World's Fair Visitors.

The Passenger Department of the Missouri, Kansas and Texas line are preparing a move of much interest and value to its patrons who desire to visit St. Louis during the World's Fair. It has established a bureau to supply the wants of visitors in the way of rooming accommodations. It has secured option on several thousand furnished rooms in St. Louis hotels, and first-class private residences—all are inspected by a representative of the bureau. None but clean, first-class rooms in the most desirable districts of the city are accepted.

The M. & T. Ticket Agents at each city and station on its line are prepared to secure reservations in advance. "Katy" Ticket Agents will explain the plan. This arrangement will no doubt prove popular. Those desiring accommodations should apply as far in advance as possible, as it will be difficult to reserve rooms on short notice. An office of the bureau will be maintained near the Union Station, St. Louis, at which quarters an efficient corps of clerks and uniformed messengers will be on hand to direct visitors to their rooms. The bureau will be prepared to furnish guides, chaplains, messengers, automobiles and automobiles to carry visitors to their quarters and express service for the transfer of baggage at reasonable rates. This will be recognized at once to be of special value to strangers and ladies without escort. "Katy" ticket agents will be glad to give full information, or you may write to W. G. CRUSH, G. P. & T. A., Dallas, Texas.

He who takes justice in his own hands calls it on his own head.

VERY LOW RATES FROM MEMPHIS TO THE Southeast Via N. C. & St. L. Ry.

On the first and third Tuesdays of the months of February, March and April, the Nashville, Chattanooga & St. Louis Railway, which has its own rails from Memphis to Nashville, Chattanooga and Atlanta, will sell one-way settlers' and round-trip homeseekers' tickets at very low rates from Memphis to certain points on its lines in Tennessee, Kentucky, North Alabama and Georgia, also to other points in the Southeast. For additional information, time tables, etc., write to R. C. COWARDIN, T. F. A., Dallas, Texas.

Locations in Texas Wanted.

The Frisco System Land and Immigration Association is already turning its share of the Southwest tide of immigration to Texas.

Three hundred and fifty agents of this Association from the East and North have just completed a tour of Texas and viewed its resources and interviewed its landowners and local Association agents, for the sole purpose of better presenting Texas opportunities to the homeseeker and investor in the older States.

This Association is the most efficient of its kind in existence, and has agents everywhere in the United States. If you wish to sell your farm, town or other property, or if you desire capital for factories, mercantile establishments, or any of the industries, please address R. S. Lemon, Secretary Immigration Bureau, Dept. A, Frisco Building, St. Louis, Mo. S. A. HUGHES, General Immigration Agent.

WORLD'S FAIR RATES VIA TEXAS MIDLAND RAILROAD.

The Texas Midland Railroad announces the following rates and arrangements for the Louisiana Purchase Exposition, to be held at St. Louis, Mo., May 1 to Dec. 1, 1904:

Season Excursion Tickets: Rate to be 50 per cent of double one-way regular rate. Dates of sale to be daily from April 15 to Nov. 15, 1904, inclusive, with final limit of Dec. 15, 1904.

Thirty Day Excursion Tickets: Rate to be one and one-third fares. Dates of sale to be daily from April 25 to Nov. 29, 1904, with final limit of thirty days from date of sale, but not later than Dec. 15, 1904.

Ten Day Excursion Tickets: Rate to be one regular first-class fare plus \$2 for the round trip. Dates of sale to be daily from April 27 to Nov. 29, inclusive, with final limit of ten days from date of sale, but not later than Dec. 8, 1904.

Coach Excursion Tickets: Rate to be 70 per cent of the regular one-way rate. Final limit seven days from date of sale. Tickets sold under this basis will not be good in parlor cars or sleepers.

Rates for Children: Children of the age of five and under twelve will be accorded one-half of the rates shown for season, thirty-day and ten-day excursion tickets. For coach excursion tickets children will be accorded rate of 50 per cent of the regular one-way rate.

HARTSHORN Shade Rollers. Look on the label for the signature. Get the improved Wood Rollers. The Rollers.

March Note NORTH F. M. fine mee a goodly ed our Church. Other Ch given to J. H. ace Bish profit A to our m tion, she aries an do much their peo ing these C. G. Quarterly 19th and ever held growing Frisco. ing Com sum to be Mission with ev one addi Creek, to tions (all W. B. I to be in In Januar in this r consecrat day-scho Bro. H. doing m went to miles aw filled the larly till League, u ident, Br service, a Though v I must so leal treat Inconven I long to veloping no, not fo er to keep SEVE T. S. I have been pitality of Street, T. founded, the pecul suppose c and many k which are work. O condition, true and is at wor ized our HAPPY T Of Bal in CURE Now P A ter lie's poor neck, choe anything Mrs. Hele City "A ter lie's poor neck, choe anything Mrs. Hele City back thro pain of t boy burn At last I across th Remedies Ointment half full I follow Charlie a on the se surely, C peace by The foret away, an pletely." "Yes, I dow is Ch as a snow Remedies. Know abo and if it i with sick what I ha Sold thro (In form of Ointment, 20c Boxes 50c 1 Pa Ave. Porter I Send to



Notes From the Field.

NORTHWEST TEX. CONFERENCE.

LOCUST GROVE.

F. M. Winburne, March 25: We had a fine meeting at Locust Grove recently; a goodly number converted. Seven joined our Church and six the Baptist Church. Others will likely join us and other Churches soon. The sacrament was given to perhaps 100 people or more.

DUBLIN.

J. H. Wiseman, March 21: Rev. Horace Bishop spent Sunday with us, to our profit. At night he gave us a flying trip to our mission fields by use of a stereopticon, showing church property, missionaries and natives. The preachers will do much for the cause by securing to their people the opportunity of witnessing these views.

WINCHELL.

C. G. Shutt, March 21: Our second Quarterly Conference was held here the 19th and 20th inst. This was the first ever held in the town. This is a rapidly growing town of several hundred, on the Frisco. Town not yet a year old. Building Committee has secured a nice little sum to build a church. A Woman's Home Mission Society was organized Sunday with eleven members. Have had thirty-one additions on this charge, Indian Creek, to date, and taken ten subscriptions (all new) for Texas Advocate.

STRATFORD.

W. B. McKeown: I have not been able to be in my pulpit since the fifth Sunday in January. But this new pastoral charge in this new country is not lacking in consecrated men and women. The Sunday-school superintendent at this place, Bro. H. A. Kight, a layman, has been doing much of the pastor's work. He went to one appointment seventy-five miles away and preached for me. He has filled the Stratford pulpit for me regularly till last Sunday night. The Epworth League, under the leadership of the President, Bro. C. R. Heizer, conducted this service, and it was a profitable service. Though we have a good little town here, I must go forty miles to get suitable medical treatment. This is one among many inconveniences I find at the front. How I long to be in the field in this fast-developing country. But the doctor says no, not for a few months yet. It is hard to keep still than it is to work.

SEVENTH STREET, TEMPLE.

T. S. Barcus: For four months we have been enjoying the abounding hospitality of the good people of Seventh Street, Temple. Other pastors have been pounded, but we have not yet experienced the peculiar joys of such an occasion. I suppose our people are waiting until I—and move into the parsonage. But many kind words have been spoken, which are a real inspiration to us in our work. Our Sunday-school is in splendid condition. Our officers and teachers are true and faithful. Our Women's Society is at work in a quiet way. We reorganized our Epworth League the first of

January and are now doing splendid work. We have not a member who is not willing to take part in the services and even lead the meeting. I have attended Epworth Leagues in several States in the Union, but have never found a more faithful First Vice-President than the one we have at Seventh Street. The Literary Department of our League meets regularly every month and is growing in interest. Our Junior League is proving to be most helpful to the children. Our prayer-meeting, with a regular attendance of more than forty, is an inspiration to us in our work. Coming to the work, we found a list of eight Church papers in the charge. We now have a Thirty-seven. Conference collections already covered with subscriptions. Have received nine into the Church and baptized two babies. We have endeavored to make the past four months a time of seed sowing and confidently expect when during the next quarter we shall reap an abundant harvest. "The lines are fallen unto me in pleasant places; yea, and have a goodly heritage."

JOSHUA.

J. P. Mussett, March 28: We have just closed our protracted meeting in Joshua. Rev. Abe Mulkey assisted me in the meeting. He did the preaching and conducting in general. He is a great revivalist. He has not lost his power to draw the multitudes here when they come. I had not held him for five years. He has improved in sermonizing. His coming here has been a great uplift in many respects. We can not tell how many conversions we had. I suppose I can safely say there were about 50 conversions and re-conversions. The entire membership wonderfully blessed spiritually. A broadening of views concerning duties to the Church and her privileges. The hospitality of the people here was all that we could ask. The congregations were overflowing, and I have never seen better conduct anywhere. Twenty-one joined the Methodist Church; four the Baptist; three gave their names for the Christian Church. Old men and strong men in sin were powerfully convicted and asked for prayers ready to do anything to the people. We sent to the hotel several sufferers in the Thornton community \$14.00; a liberal thank offering, \$100, to Bro. Mulkey and a collection to pay for the parsonage improvement just made; and last, but not least, the organization of a Woman's Home Mission Society with seventeen members. Bro. Mulkey always strives to influence the people to be true to their pastor. He is a safe man anywhere.

PEACH STREET, FORT WORTH.

Nat B. Read, March 22: For the second time since I took charge of this work we are enjoying a great revival. The meeting has grown in interest from the first service. There have been fifteen conversions up to date. The last dollar of our indebtedness will soon be paid, and then this important post in Fort Worth Methodism will flourish as never before in its history. To God be all the glory.

POLYTECHNIC COLLEGE.

E. P. Williams, March 28: Friends of Polytechnic College will rejoice with us because of the great revival that has come to the community and school. God was with us in great power. There were about sixty professions and a large number of accessions to the Church. Every young lady in the boarding department, who was not already a Christian, was reclaimed or converted. Only a very few of the young men were unsaved at the close of the meeting. Patron of the college would have rejoiced, could they have been present and seen the fine body of young men and women enthusiastic in the Master's service. At the close of the services there were perhaps a hundred personal workers ready to do anything to lead their friends to Christ. We believe the work will abide. Rev. R. J. Birdwell was with us ten days, doing most efficient service. Bro. Birdwell is a strong, helpful and inspiring preacher. His heart is in the work and the Lord is with him in power. He preaches the straight truth and emphasizes the cardinal doctrines of the Bible. He is now a resident of the community and we claim him as our own. The school moves on well. This is the most prosperous year in the history of the college. It is expected that larger and better dormitory facilities will be added before the opening of next session. President Boaz and faculty did very efficient and successful work during the revival in bringing the unsaved students to Christ. On last night Harry Halsell, of Decatur, delivered a fine address to the student body and citizens. His subject was, "True Wisdom." He read a selection from the 28th chapter of the Book of Job, and took as a basis for his remarks the 28th verse: "And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." He spoke many wise and helpful words. At the beginning and during the address no attempt was made at oratory, but his presentation was eloquent. We hope he will come again.

TEXAS CONFERENCE.

DAINGERFIELD CIRCUIT.

S. H. Morgan, March 21: Salary raised \$50 and one-fourth paid. One-half of our conference assessments are pledged and nearly that amount paid. Paid domestic missions, \$18; foreign, \$20; evangelism, \$12. We are painting, papering and otherwise repairing the parsonage. It will soon have a brand-new suit on inside and out. We are now collecting for a new Church organ at Daingerfield. My people are all O. K. I am here to stay awhile—maybe five or six(?) years.

BEAUMONT.

Mrs. Alex. Woldert: It was a pleasant morning for me when the T. & N. O. train pulled into Beaumont and we saw standing on the station platform Rev. V. A. Godbey, pastor of the First Church who had come to meet me. All Texas Methodists know that for some time our preachers and Church were not as well thought of in Beaumont as we would have liked them to be. I had never known the wise thing to do when he sent that man of God and friend of man, and prince of good fellows, Godbey, back to these Beaumont folks, who in that first short year had seen so many things come to pass under his leadership. A few facts sneak for themselves. From a small auditorium, poorly filled, the congregations have increased to an average of 500 Sunday morning. A Sabbath-school of 285, with 103 of this number present in the primary department, under Sister Godbey; a mission afternoon Sunday-school of about 50. The financial condition is second only to the spiritual status. The evening services are a benediction to all who attend; the evangelistic

form of service obtains at this time. The new form of service is being adopted and the good, efficient work of the pastor and his wife is ably seconded by a strikingly young and efficient corps of Sunday-school workers, and a choir under the leadership of Mr. Smith that is about 20 voices that render the Hallelujah choruses, or old-time religion, with really thrilling effect. The Street Church has a working Home Department and Cradle Roll with large memberships. The League seemed the "net" of the Church and people. The devotional service Sunday night was well attended; and the League socials and general rejoicing, the parsonage bring hundreds of young women and men under the influence of the gospel, by giving the pastor a chance to know them. This note would be incomplete if no mention were made of the parsonage—a home indeed; and to say that it is good enough for the present occupants is a great deal. I congratulate Beaumont and Bro. and Sister Godbey on the conditions that now exist in Beaumont, and still more my congratulations be in order when they have a fine, modern church building, which is only a question of time. I would not be a local Home Mission woman to say nothing of the fine society presided over so gracefully and forcefully by Mrs. J. L. Cunningham, as well as a Foreign Missionary Society, the efficient leader being Mrs. H. R. Polte. These good women are thoroughly furnished to all good works as their pastor realizes, for he attended the session of both in company with the writer. My best wish for Beaumont is that she may have the full quadruplex of her pastor and wife to the height of his ability: for her God, who has done much for her.

WEBBERVILLE.

J. T. Osborn, March 26: Webberville Circuit seems to be starting on the upgrade. Congregations are increasing; Sunday-schools alive and active, and the people appear to be taking more interest in the work of the Church. We have put a new roof on our church at Webberville, remodelled it a little and had it painted inside and out. So we have a real neat and comfortable church now to worship in. When such men as T. R. Banks and J. T. McCall put their shoulders to the wheel something is going to happen. The combined efforts of the good people, are about to get the old "gospel train" out of the ditch and getting ready for an upgrade run. Now if we can get all the "brakemen" converted into "firemen," we will fire up the old engine, throw the throttle wide open and take our freight train to the glory world. Some of our strongest members having moved away, left the Church considerably weakened, and the remaining members somewhat discouraged. But others are taking their places and still the good work goes on. We have many true and noble souls who are a true and noble to the pole. We are all praying for a gracious revival.

CANTON.

G. R. Hughes, March 22: Our Quarterly Conference is over. Rev. E. W. Solomon, our presiding elder, was on hand in due time, and to make it complete, he brought that all-round, up-to-date, immortal, and imitable A. A. Kidd, with him. Bro. Kidd is the Campbellite caterpillar, and a terror to the anti-prohibition you ever saw—a born debater. We are now in the midst of another campaign in our county and Bro. Kidd has his fighting clothes. If you need any kind of a fresh start, get out of the glory world. Some of our strongest members having moved away, left the Church considerably weakened, and the remaining members somewhat discouraged. But others are taking their places and still the good work goes on. We have many true and noble souls who are a true and noble to the pole. We are all praying for a gracious revival.

MUSGROVE.

J. E. Morgan, March 28: It made our hearts sad at the thought of leaving the good people of Quinlan charge, but one thought that cheered our hearts was that we were going home to serve the good people that gave us license to preach. We only have four organized Churches on this charge. Expect to organize two other congregations in the near future. In all we have a very pleasant work. Many thanks and appreciation have been shown us since we came. We have paid our domestic mission assessment and are now at work on the foreign mission claim. We find the people ready to help on these claims. We are planning to pay our missionary assessment by our second Quarterly Conference which convenes April 16, 17, with Shady Grove Church. We are expecting a great blessing to come with our Quarterly Conference occasion. Bro. J. T. Smith, our presiding elder, is not only a good financier but a revivalist, and we are on to the time for our Quarterly Conference with delight. We are expecting a revival in each congregation and many sinners to be brought to a knowledge of forgiveness in Christ, and all the claims of the Church in full bearing. The Lord will answer the many faithful prayers of his servants. It seems to be the desire of all for the Master's kingdom to advance. So note it be.

STATE LINE, TEXARKANA.

O. T. Hotchkiss, March 28: This has been a memorable day with us. At 11 o'clock this morning we met on our church lot and "broke ground" for our new church. This means much for Methodism in this fast growing city, and our people deserve much credit and praise for pushing this matter to a point that justifies the step that we have just taken. In the face of depleted numbers and weakened ability, though beset by many difficulties and almost innumerable discouragements, they have planned and worked for a fitting home in which to worship and serve God, and at last the matter has taken form and we have

commenced a building that will be an ornament to our city and a credit to Methodism. The building is Grecian and Doric architecture of pressed brick, slate roof, art glass, with Sunday-school rooms, parlor, study, class rooms, toilet rooms and heater room separate from auditorium. The cost of the building and furnishings will approximate \$20,000 and we expect to be worshipping in it by the close of the conference year. This morning, amid singing and general rejoicing, we made a start, and will watch its progress with deepest interest and earnest prayers. While writing of our church, I want to take this method of thanking those who have kindly responded to my appeal, and have made my burden lighter. You will never know, my brethren, how much I appreciate your help and the kind words of cheer you have given me. Now that we have projected the enterprise and are going to push it to completion, may I not hope that others, whom I have asked to lend a helping hand, will think of us and think of me, and help to make it a little easier for me to succeed? For more than twenty-five years I have been going wherever the pioneers have said go, and have endeavored in this glorious mission, but never before have I found conditions that would have caused me to make the appeal that I have here, but the need is so great and the conditions so peculiar that I feel justified in doing as I have. I hope I believe that my brethren would help me.

NORTH TEXAS CONFERENCE.

COLLINSVILLE AND TIoga.

E. R. Edwards, March 28: We have been blessed with a good meeting at Collinsville. Bro. Abe Mulkey was with us ten days. It was a genuine revival. The town has not been so stirred in a long time. If the brethren that have engaged Bro. Mulkey will follow his suggestions and plans, a good result will surely follow. Have you worked his plan? The revival interest will abide and be a permanent contribution to the religious interests generally, and to Methodism especially in the community. About forty gave their names for membership in various Churches, we receiving twenty-four. We are gratified at the results of the meeting. There being no church or parsonage improvements or debts on hand, the material improvements consisted of a new \$125 organ placed in the church in the place of an old "buffer and blower," that had done duty for fifteen years. Our second Quarterly Conference has been held at Plaza. We were delighted with the presiding elder, both as chairman and preacher. Methodism has not yet produced a greater than he in these respects. The reports were good and encouraging. By the Lord's help, many of us propose to have a great year in this part of the vineyard.

SAINT JO.

A. P. Hightower, March 22: This is our second year on this charge. We have received many expressions of kindness and appreciation and we feel moved to give the best efforts to make an humble and efficient Rev. J. A. Stafford was with us last Saturday and Sunday to hold our second Quarterly Conference. He preached three times, to the delight of all who heard him. He is a painstaking presiding elder and we expect a prosperous year through his entire district. Our W. H. M. Societies, Sunday-schools and Leagues are getting along nicely. New carpets have just been put in our church at Saint Jo. And at Myra we have completed and furnished a beautiful church, and Dr. Rankin is to be with us in the near future to dedicate it. Van Slyke was added to this charge at the last Annual Conference. There we have a small membership, but true to the Church, and a Sunday-school is successful. It is carried on under the leadership of Dr. E. W. Roberson. We are praying and planning for an advance move along all lines of Church work during this year.

QUINLAN.

J. C. Moore, March 29: We arrived in Quinlan Dec. 8 and were very kindly received by the good people of Quinlan. The founding came in due time, which was very much appreciated. Our Quarterly Conference is a thing of the past. The presiding elder came and gave us three good sermons, and after attending to the business of the conference gave us some good advice and took his departure for other parts. The steward made a very liberal assessment for the preacher in charge and paid to presiding elder and preacher in charge \$73.80. We have received seventeen members to date. The work is increasing along all lines. The good women have put a new roof on the parsonage at a cost of about \$25. We paid off an old debt to the Orphanage and \$15.12; paid \$5.70 to the Orphanage and \$25.00 to the American Bible Society. We have been sick most all the time since our arrival here. The parsonage has only been closed a few days since Christmas. Mrs. Moore is just able to sit up a part of the day at this writing. We had a good day last Sunday; a fine congregation at each service. At the close of the morning service we received five into the Church. Our work is in very good condition. We are praying for and expecting a great revival.

A CORRECTION.

I wish to correct two mistakes in H. T. Hill's letter in the Advocate of March 19. In line 13 from beginning "violation" should be "volition"; in line 8 from close "wealthy" should be "weakly." JNO. A. BROWN.

OUR WORLD'S FAIR EXCURSION.

If you desire the company of Epworth Leaguers and pastors en route, special arrangements for your comfort on the way and at St. Louis, the best service and accommodations at lowest cost, send your names for our World's Fair Excursion.

We are planning this for some date in June or July, after the Fair has fully opened, and hope to have a special train for our exclusive use and want to arrange in advance our rooms in St. Louis either in Methodist homes or at a respectable hotel. In order to make definite arrangements we must have names early. By joining this party you have all details of trip looked after for you and have the advantage of a congenial crowd, which will add greatly to the pleasure of your trip. Send in your names and we will post you as to exact cost of ticket, where you can best join us and other information as arrangements are perfected. A number of our Detroit party and other pastors and prominent Leaguers are already enrolled. For full information address either Gus Thomasson, Van Alstyne, or A. K. Ragsdale, Dallas, Texas.



The renaissance of bicycling brings with it one of the finest mechanical devices invented since the beginning of this industry.

TWO-SPEED GEAR CHAINLESS BICYCLE. POPE MFG. CO.

Enables the rider, by a slight pressure of foot on pedal, to change from high to low gear for hill climbing and difficult roads. Eastern Dept., Hartford, Conn. Western Dept., Chicago. Catalogue free at our 10,000 dealer stores, or any one. Catalogue mailed on receipt of a 2-cent stamp.

PROGRAM.

Instruction, Conviction, Inspiration. MISSIONARY CONFERENCE. Waco, Texas, May 2-8, 1904.

Monday, May 2-8 p. m. opening sermon, Rev. Alonzo Monk, D. D. Tuesday, May 3—Chairman, Rev. J. B. Sears, 8:45 a. m. opening service, Rev. J. C. Wilson, 9 a. m. Southern Methodist and Missions, Rev. Seth Ward, D. D.; 9:30 a. m. "Our Resources—Spiritual, Material," Rev. W. F. Packard; 10 a. m. "On to the Borders of a Neighborly Republic—Opportunities—Obligations," Rev. G. B. Winton, D. D.; 10:30 a. m. "The Foreigners Within our Borders; our Duty to Them," Rev. A. E. Rector; 11 a. m. "Young Life and Missions," Rev. James Atkins, D. D. Afternoon—Chairman, Rev. J. M. Peterson; 2:45 p. m. devotional service, Rev. B. Morris; 3 p. m. "Current Objections to Foreign Missions Stated and Answered," Hon. R. W. Hall; 3:30 p. m. "The Work of the M. E. Church, South in the West," Rev. C. F. Ruld, D. D.; 4 p. m. "Missions to our Rural Population—Importance, Difficulties," Rev. O. T. Hotchkiss; 4:30 p. m. "A Pastor's Experience on a Circuit in China," Rev. J. L. Hendry; Evening—8 p. m. Missions and Commission; "Our Aim and our Authority," Bishop E. R. Hendrix, D. D. Wednesday, May 4—Chairman, D. M. Alexander; 8:45 a. m. opening service, Rev. J. D. Scott; 9 a. m. "Conference Board of Missions," Rev. Horace Bishop, D. D.; 9:30 a. m. "The Presiding Elder as Leader in Mission Work," Rev. J. T. Smith; 10:30 a. m. "The Pastor and Missions," Bishop W. W. Duncan, D. D.; 11 a. m. "Problems in the Home Land," Rev. W. R. Lambuth, D. D. Afternoon—Chairman, Rev. C. B. Fladger; 2:45 p. m. opening service, Rev. R. C. Hicks; 3 p. m. "Indebtedness of Christian Methodism to Christian Women," Mrs. M. D. Wightman; 3:30 p. m. "Christian Women and Home Missions," Miss Belle Bennett; 4 p. m. "Texas Methodism and Missions: What Shall our Record Be?" Rev. John M. Moore, Ph. D.; 4:30 p. m. open conference, Rev. W. I. Nelson, D. D. Evening—8 p. m. "Money and Missions," Bishop E. E. Hoss, D. D. Thursday, May 5-9 a. m. meeting of the Board of Missions, Bishop Wilson presiding; devotional service; address of welcome, Regent R. S. Heer, LL. D.; responses, 11 a. m. "Christianity's Debt to the World," Bishop H. C. Morrison, D. D. Afternoon—2 p. m. (a) the General Board of Missions, business meeting in Austin Avenue Church; (b) Conference Board of Missions, mid-year meeting, in different Churches; (c) Woman's Work for Women (in the Tabernacle), Chairman, Mrs. A. C. Johnson; 2 p. m. devotional exercises, Mrs. L. P. Smith; 2:30 p. m. "The Part of Christian Women in the Solution of the City Problem," Mrs. Estelle Haskins; 2:45 p. m. "The Deaconess," Miss Mabel Howell; 3 p. m. Mrs. L. L. Jester; 3:30 p. m. "The Woman Physician as Missionary Agent in Heathen Countries," Miss Elizabeth Hughes; 3:45 p. m. "Application of Young People to Foreign Missions: Work of the Church," Mrs. S. Phillips; 3:50 p. m. "Educational Work of the Woman's Foreign Missionary Society," Mrs. A. L. Marshall Pleasant Hill, Mo.; 4 p. m. "The Woman's Home Mission Society and Parsonage Building," Mrs. Alex. Woldert; 4:15 p. m. "Question Box," Mrs. W. F. Barnum. Evening—8 p. m. "Latin America and Protestant Christianity," Bishop W. A. Candler, D. D. Friday, May 6—9 a. m. Board of Missions business meeting; Chairman, Rev. J. L. Morris (at Tabernacle); 8:45 a. m. devotional service, Rev. A. L. Scarborough; 9 a. m. "City Missions," Rev. J. W. Moore; 9:30 a. m. "Missionary Literature: How it may be Used with Best Results," Rev. H. M. Dufosse, D. D.; 11 a. m. "Plans and Work for Missions; or, How to Do It," Bishop J. S. Key, D. D.; 10:30 a. m. "Question Box," conducted by Rev. Sterling Fisher; 11 a. m. "The Great Commission," sermon, Bishop A. W. Wilson, D. D. Afternoon—2 p. m. Board of Missions, business meeting; 2:45 p. m. Conference Rallies in the different Churches; 4 p. m. "Wesleyan Forward Movement in London," Mr. J. E. McCullough. Evening—8 p. m. "Christianity's Opportunity in the Orient," Bishop C. B. Gallop, D. D. Saturday, May 7—Board of Missions, business meeting. Sunday, May 8—Services in the Churches as arranged by local committee. Jno. R. Nelson, T. J. Smith, P. R. Robn, Horace Bishop, M. S. Hotchkiss, Executive Committee. Seth Ward, Horace Bishop, J. B. Sears, R. C. Hicks, M. S. Hotchkiss, A. L. Scarborough, J. H. Wiseman, A. E. Rector, Jno. R. Morris, Committee. Committee on Entertainment: F. A. Winchell, Chairman; Rev. M. S. Hotchkiss, Secretary. For information as to hotels, boarding houses, etc., address, REV. M. S. HOTCHKISS, 405 S. 5th St., Waco, Texas.

HAPPY MOTHER'S TOUCHING STORY Of Baby's Dreadful Suffering from Eczema. CURED BY CUTICURA. Now His Skin is as White as a Snow Flake.

"A terrible rash broke out on Charlie's poor little face and spread to his neck, chest and back. I had never seen anything quite like it before," writes Mrs. Helena Rath of 821 10th Ave., N. Y. City. "The skin rose in little lumps, and matter came out. My baby's skin was hot, and how he did suffer. He wouldn't eat, and night after night I walked the floor with him, weak as I was. Often I had to stop because I felt faint and my back throbbled with pain. But the worst pain of all was to see my poor little boy burning with those nasty sores. At last I was persuaded by a friend across the street to try the Cuticura Remedies. She gave me some Cuticura Ointment—I think the box was about half full—and a piece of Cuticura Soap. I followed the directions, bathing Charlie and putting that nice Ointment on the sores. Little by little, but so surely, Charlie and I both got more peace by day and more sleep by night. The sores sort of dried up and went away, and now Charlie is cured completely. "Yes, that fat little boy by the window is Charlie, and his skin is as white as a snow flake, thanks to the Cuticura Remedies. I think everybody should know about the Soap and Ointment, and if it is going to help other mothers with sick babies, go ahead and publish what I have told you."

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per oval of 50). Ointment, 25c. Soap, 25c. Depot: London, 27, Charterhouse Sq.; Paris, 3 Rue de la Paix; Boston, 132 Columbus Ave. Potter Drug & Chem. Corp., Sole Props. "See" for "All About the Skin, Soap and Hair."



# The Home Circle

## LISEBETH'S EASTER LILY.

Poor little trusting soul! Not to know that among all those riches there was no corner of a home, no single penny to spare a tiny outcast.

She turned her steps and went towards the west. It had been a cold, gray February day, and the short winter twilight had already commenced to deepen into the long winter night.

"Boston's a big place," said Lisbeth cheerily, watching the electric lights one by one flash into being. "Guess its most as big as the world." She could afford to be philosophical now. She could even talk cheerfully to herself for company. Wasn't she going home—somewhere?

She turned into Commonwealth avenue, and paused a moment before one of the long flights of steps, praying a little prayer her mother had taught her. Prayed with all her baby might for a home, in the only words she knew—"please, God, bless everybody and make me a good girl." Yet I think the listening angels understood, and laid a blessing on Lisbeth's head.

The child climbed the long stone steps and timidly rang the bell. How warm it looked inside, she thought. Through the long draperies at the windows she could look in where the soft light flooded beautiful pictures and rich furnishings. "I guess I'll like to live here," she said. Just then a servant came to the door and Lisbeth raised her eyes. The girl regarded the ragged mite before her, curiously. "What do you wish for?" she asked, not unkindly.

"Please, marm, a home," said Lisbeth.

The girl laughed. "There is none here for you," she answered and closed the door.

Lisbeth sank down on the door-step stunned and sobbing, feeling as Rascals might have felt when the gates of the Happy Valley clanged behind him. The snow had begun falling, and Lisbeth watched the soft flakes through her tears, almost envying the harsh, bare pavement they covered so tenderly. "There ain't no place for me," said she.

The door behind her opened softly once more, and a little boy looked out. He had heard the servant's description of the little waif who so coolly demanded a home, and his childish heart was touched, so he had quietly crept out, intending to follow that poor little girl and bring her back. A little startled at having his search so suddenly rewarded, he stood motionless for a moment, looking down at the shivering, ragged heap before him. Then he stooped over and touched it. The heap stirred and moaned, then two bright eyes, that all the tears and hunger had not been able to dim, looked up at him.

"What is the matter?" asked the child.

"I'm hungry," sobbed Lisbeth, "and I'm cold, an'—" she broke down and cried bitterly.

"Hush!" said the child. "Don't cry. You shall come in and have somefin' to eat. I'll ask Nurse."

"No, don't yer!" cried Lisbeth. "They'd send me off an' I'm only restin'."

"Then I won't," answered the boy, "but I'll bring you somefin' you wait a minute," and he closed the door only to open it again in a few minutes with a large napkin in his hands, filled with hastily snatched goodies from the dining-room. "Eat it quick!" he said, "before Nurse find me."

Lisbeth's eyes dilated as she took the proffered food. "Thank you," she said, gratefully. "You're awful good."

The small boy was not at all averse to compliments. He liked them, and rather gloried in what he had done, but he bore his laurels modestly, nevertheless.

"That's all right," he said. "I'm sorry, and I've brought you ten cents my mamma gave me to-day. Where is your mamma?"

"Dead," said Lisbeth, briefly, talk-

ing the money and smiling at the velvet-clad child.

"What is 'dead'?" he asked curiously.

"Oh, I don't know," said Lisbeth. "It's layin' down an' not breathin'. It's different from bein' drunk. Father, he's drunk—most always."

"Oh!" said the child, regarding Lisbeth as a woman of wide experience. "Which had you ruvver be—dead or drunk?"

"Dead," answered Lisbeth. "Mother is."

The child nodded as through he understood. "Do you like flowers?" he asked presently.

Lisbeth's eyes sparkled. "Yes," she said, with her mouth too full to talk easily.

"You wait a minute, then, and I'll get you a present," he answered, and ran into the house. His little heart was filled with pity for this poor little girl whose mamma was dead, and whose papa was drunk—most always. He came back in a moment and pressed a flower-pot into Lisbeth's hands.

"Keep it where it's warm and sunny," he said hurriedly. "By-and-by it'll be pretty. It's an Easter lily. I must go now. Nurse is calling me. Good-bye, little girl."

He stooped and touched his childish lips to hers, then shut the door, leaving Lisbeth alone once more, this time thoroughly dazed.

No one had ever kissed her since her mother died, and the unfamiliar caress burned deep into her warm little heart and comforted it.

She finished the remainder of the food, then carefully folded the napkin and placed it close to the door, considering in the meantime, with a gravity far beyond her years, what her next move should be.

Presently she arose, and after fastening the pennies in a corner of her dress, she went down the steps, hugging the flower-pot as though it were something living.

Down the avenue, past the beautiful houses she went, looking wistfully at them once in a while, yet knowing now they were not for her.

It snowed faster and faster, and Lisbeth's tired little feet just managed to drag themselves over the ground. By-and-by she crawled under the shelter of a friendly porch, and sank down in a little shivering heap, too utterly exhausted to move another step, and wrapped her precious plant tight in her skirts to keep it warm.

If she had been some well-fed, well-clad little child, she would, in all probability, have frozen that night. Being only "Lisbeth," a waif, accustomed to the street from her earliest childhood, she only moaned a little occasionally, and tried to warm her purple hands next her skin, or rubbed her tired little limbs with despairing energy, in a fruitless attempt to cure the ache.

All around her, that night people lay in soft, warm beds, and shivering said, how cold it was. Lisbeth said nothing. She only waited. God must have made a mistake, she thought, that would come right in time. Perhaps her prayer hadn't reached him yet. It was a long way to Heaven.

So the night wore away, and in the early morning Lisbeth, carefully shielding her flower-pot, trudged on again, seeking she knew not what.

Towards noon she wandered down towards the wharves, where the rough workman shared his scanty dinner with her. Then she came back, talking to the plant she held in her arms, as she went along. It had become a companion to her, so soon, and was an unspeakable comfort.

"We'll go down town," said Lisbeth, "and look for work." She had not the faintest, most remote idea what "looking for work" meant, but remembering is as one of her father's pet phrases, used it with a child's love for effect. "We's a lonesome couple,"

she went on, "you an' me is, Lily. Don't seem to be no kinder place for us, does it? I wonder if God's got my prayer yet. Its an awful bother for prayers to have to go such a long ways. I wish I could find a Lord with a skin face. Maybe he'd understand' better. 'Course we can't speet anybody such a far ways off to think much 'bout us, Lily." She turned into Bedford street just then, and, startled at something, slipped and fell, never losing her hold of her treasured lily, however, which, strange to say, was not injured in the least. Not so with Lisbeth. When she tried to rise it was only to moan and fall back again with a strange, shooting pain in her back. Then everything grew dark, and she knew nothing of the curious faces that bent over her; nothing of the quick alarm of the ambulance, nor of the ride to the hospital. When she opened her eyes again, it was to find herself in a clean, white bed, with sunlight streaming in at the window opposite, and a pleasant warmth in the air. On a little stand beside her bed was her pet companion, the Easter lily.

I have seen many sad sights, many heart-rending things in my hospital life, but nothing that ever touched me more than the pitiful, questioning face raised to mine.

"Is this Heaven?" said Lisbeth. "Has God got my prayer? Do you help God take care of folks?"

"No, dear," I answered. "This is only the hospital, and I am your nurse. I am going to take care of you and get you nice and strong. Can you tell me your name, dear?"

"I'm only Lisbeth. But this"—speaking with infinite affection and pointing to the plant beside her—"this is Lily. She's my friend, please ma'am."

"Yes," I said. "I thought you cared a great deal for her. No, don't move," for she had attempted to turn, and moaned a little with the sudden pain.

"You have hurt your back, dear, and must lie very quietly. Do you understand?"

"Yes, ma'am," said Lisbeth patiently.

I gave her a cooling drink and then sat down beside her. Little by little her sad bit of history came to light.

"I've been thinkin' I'd have to go to Heaven long o' mother," she finished. "There don't seem to be no place for me an' Lily here. I've got ten cents the little boy gave me. Do you s'pose God'll charge more'n that fer us two?"

The tears rained down my cheeks. "No, little one," I said. "When you are ready to go, there will be a place for you."

February passed, March came and went, and April dawned. Lisbeth still lay in her bed, making no complaint, but wasting day by day. We had all come to love the patient little soul, and could not bear to think of the parting we knew was coming slowly and surely.

The wonderful lily had a wonderful bud, and Lisbeth watched it grow and swell from day to day with eager eyes. "It will be open for Easter, dear," one of the nurses said to her one day.

"What's Easter?" asked Lisbeth wonderingly.

So Nurse Mary told her of the Lord of the children, pointing Him out in the picture that hung on the wall, among the little throng. Told of how He died, and how on the third day the angels rolled the stone away from the tomb, and the living Lord came out, "and that is Easter," said Nurse Mary.

Lisbeth pondered and her eyes turned wistfully toward the lily bud, but she said nothing.

The days went on. Lisbeth was in a high fever, and we feared for her life, but the Easter morning dawned clear and beautiful, and with it came a return to consciousness for Lisbeth. The lily had opened, and the first thing her eyes rested upon were its perfect petals. The fresh morning sun bathed the flower in its streams of pure light as Lisbeth eagerly stretched out her lean little arms—an eagerness that told how close the

flower had been to her thoughts—perhaps even in her hours of sleep.

"Will you break it off for me?" she asked. "Is it Easter? Nurse Mary said it would bloom for Easter."

"Yes, dear," I said. "It is Easter-day," and gave her the beautiful blossom.

She looked at it attentively for a moment, then turned to me. "I think it is very pretty," she said, "but I don't know about the Lord. I meant to give it to him. Is it good enough, do you think?"

Her voice was very weak, almost a whisper. I felt her pulse and knew the messenger was near, whom Lisbeth would welcome.

"Darling," I said. "To-day you shall go to the Lord and take him your lily. He will like it, I know."

She heaved a contented little sigh. "It'll be a long ways," she whispered. "I guess I'll go to sleep and rest a bit. Will you kiss me, please?"

I bent over the dying child with my eyes filled with tears.

"Rest well, dear little girl," I said, and watched the breath flutter between the pale lips a little longer. It was only a slight flutter, fainter and fainter!

Then it went out, and Lisbeth gave her Easter lily to the Lord on Easter morn.—Ladies' Home Journal.

### CONUNDRUMS.

What is the difference between a bankrupt and feather bed? One is hard up and the other is soft down.

Which animal travels with the most and which with the least luggage? The elephant the most, because he never travels without his trunk. The fox and cock the least, because they have only one brush and comb between them.

What is that which comes with a coach, goes with a coach, is of no use whatever to the coach, and yet the coach can not go without it? Noise.

Why is an old man like a dog's tail? Because they are both in firm.

What is the most afflicted part of the house? The window, because it is full of panes (pains); and who has not seen more than one window blind?

Why is Westminster Abbey like a fireplace? It contains the ashes of the grate.

Why is a beehive like a bad potato? A beehive is a bee-holder, a beeholder is a spectator, and a specked 'tater is a bad potato.

If a farmer can raise 250 bushels of corn in dry weather, what can he raise in wet weather? An umbrella.

What is the strongest day in the week? Sunday, because all the rest are week (weak) days.

How can you divide fourteen apples equally between nine boys if four of the apples are very small? By making them into sauce.

If a man on the front of an ice-cart weighs 139 pounds, what does the man on the back weigh? The ice.

What is it that looks like a cat, walks like a cat, but isn't a cat? A kitten.—Christian Endeavor World.

### GO AT IT.

We feel sorry for the young man that stands around looking for a good job to turn up; and bemoaning the fact that things are going against him. If he has a man's heart in him, is free from vicious habits and willing to do honest work, the tide will surely set in his direction. But he must brace himself, and not dodge hard toil. His strength was given him to be useful, and he ought to use it. Indolence and laziness are a crying shame. Let him roll up his sleeves and go in. The trades are open to him. The skilled artisan has a sure chance for a living, but to be a skilled artisan one must serve an apprenticeship. Farming pays even on a small scale if it be conducted diligently and intelligently. The boys must get to work.—Nashville Christian Advocate.

### "IT IS WELL."

The fever lights were in the little eyes, and the lad's head restlessly turned on the pillow.

"I wish papa were a Christian," he murmured. "If he would only start then I would. If he—would—only start, then I would. O why don't he stand up and say, 'I'll be a Christian,' like the rest of them? I so want to be one. If he only would!"

The listening father groaned. "Why didn't I! O God, why didn't I! What if my boy should die? O God, why—why didn't I give my heart to thee before the meetings closed, and then my boy would have gone with me. But now, O God, have mercy!"

The little lips again moved. "I'll stand up," they whispered, "and then

I am proud of my lamp-chimneys. I put my name on them.

## MACBETH.

How to take care of lamps, including the getting of right-shape chimneys, is in my Index; sent free.

MACBETH, Pittsburgh.

perhaps papa will. I'll stand up." And then, raising himself, in a clear, distinct voice he said: "I need Christ. I want to be a Christian. I will be a Christian. I—I am His, and He—is mine."

A light, and a look of peace, as from heaven, swept over the many little face as it fell back on the pillow.

"God," cried the father in agony, "so do I need thee! I will be thine! Help thou me!"

And then the peace of God came into his heart, as it had into the heart of the little lad.

Before the little lad died the fever and delirium left him.

"Papa," he whispered, "I am a Christian, and you are?"

"Yes, my boy, and you have led me to Christ."

"I am so glad, so glad."

Then the little eyes closed forever to this world, and the father said:

"It is well with the lad. It is well with me. Thou art with me. Thy rod and thy staff they comfort me."

And in the weeks following, when they saw the changed life of the father, the friends said one to another, "The little lad led him to Christ!"—Charles H. Dorris.

### THE FINISHING TOUCH.

The small boy with his eyes open often knows more of things as they are than the artist who draws things as they are not. An illustrator who is winning laurels by his fine work maintains that his most valuable critic is his son—a boy of twelve.

"He knows little about drawing," says the artist, "but he has a quick sense for beauty and a keen imagination as well. Not long ago I had to make a drawing of a street full of people running to a fire. I flattered myself I had made a life-like and moving scene, and submitted it to my boy with a feeling of satisfaction.

"He surveyed it a moment, hands in his pockets, head on one side. Then he said: 'The people are all right, but where's the dog?'"

"The dog?" I inquired. "What dog?" "Any dog," he said, in a tone of pity for my dullness. "Why, father, don't you know there's always at least one dog running alongside and getting under everybody's feet when you're going to a fire, father, or seen a crowd going to one?"

"When I thought it over I knew he was right, and the dog went in."—East and West.

### A CHILD'S DICTIONARY.

The late Frederick R. Couderc, the noted lawyer and wit, had a great fondness for children. He collected indefatigably the quaint sayings of children, and one of the treasures of his library was a small manuscript volume filled with definitions that children had composed. This volume was called "a child's dictionary," and these are some of the definitions that Mr. Couderc would read from it:

"Dust—mud with the juice squeezed out of it."

"Snoring—letting off sleep."

"Apples—the bubbles that apple trees blow."

"Backbitter—a mosquito."

"Fan—a thing to brush the warm off with."

"Ice—water that went to sleep in the cold."

Are

Be sure of the foundation of your life. Know why you live as you do. Be ready to give a reason for it. Do not, in such a matter as life, build on opinion or custom or what you guess is true. Make it a matter of certainty.—Thomas Starr King.

What we need is not a plainer, easier path to heaven, but a deeper determination to climb courageously any road that leads us nearer to God.

The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.—B. F. Westcott.

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A TEST EXPERIMENT.

Peculiar Power Possessed by a New Medicine.

Of new discoveries there is no end, but one of the most recent, most remarkable and one which will prove invaluable to thousands of people, is a discovery which it is believed will take the place of all other remedies for the cure of those common and obstinate diseases, dyspepsia and stomach troubles. This discovery is not a loudly advertised, secret patent medicine, but is a scientific combination of wholesome, perfectly harmless vegetable essences, fruit, salts, pure pepsin and bismuth.



These remedies are combined in lozenge form, pleasant to take, and will preserve their good qualities indefinitely, whereas all liquid medicines rapidly lose whatever good qualities they may have had as soon as uncorked and exposed to the air.

This preparation is called Stuart's Dyspepsia Tablets, and it is claimed that one of these Tablets or lozenges will digest from 200 to 3,000 times its own weight of meat, eggs and other wholesome food. And this claim has been proven by actual experiments in the following manner: A hard-boiled egg cut into small pieces was placed in a bottle containing warm water heated to ninety-eight degrees (or blood heat); one of these Tablets was then placed in the bottle and the proper temperature maintained for three hours and a half, at the end of which time the egg was as completely digested as it would have been in a healthy stomach. This experiment was undertaken to demonstrate that what it would do in the bottle it would also do in the stomach, hence its unquestionable value in the cure of dyspepsia and weak digestion. Very few people are free from some form of indigestion, but scarcely two will have the same symptoms. Some will suffer from distress after eating, bloating from gas in the stomach and bowels, others have acid dyspepsia or heartburn, others palpitation or headaches, sleeplessness, pains in chest and under shoulder-blades, extreme nervousness as in nervous dyspepsia, but they all have the same cause—failure to properly digest what is eaten. The stomach must have rest and assistance, and Stuart's Dyspepsia Tablets give it both, by digesting the food for it and in a short time is restored to its normal action and vigor. At the same time the Tablets are so harmless that a child can take them with benefit. This new preparation has already made many astonishing cures, as for instance, the following:

"After using only one package of Stuart's Dyspepsia Tablets I have received such great and unexpected benefit that I wish to express my sincere gratitude. In fact, it has been six months since I took the package and I have not had one particle of distress or difficulty since. And all this in the face of the fact that the best doctors I consulted told me my case was chronic dyspepsia and absolutely incurable, as I had suffered twenty-five years. I distributed half a dozen packages among my friends here who are very anxious to try this remedy." Mrs. Sarah A. Skeel, Lynnville, Jasper Co., Mo.

Stuart's Dyspepsia Tablets are sold by druggists everywhere at 50 cents for full-sized packages. A little book on "Stomach Diseases" mailed free by addressing F. A. Stuart Co., Marshall, Mich.

Are You Weak

If you are weak where perfect men are strong; if you have lost your vitality; if bad dreams make your nights miserable; if your nerves are racked and your ambition gone, or if varicose bothers you, no matter what your age, what caused your weakness or how dangerous, long standing or desperate the case, I ask you as an honest, true friend to mention this paper and write to me—Geo. S. Beck, 44 Main Street, Springfield, Ohio, so that I may send you free as the air you breathe the most valuable information you ever received, together with my sworn statement about the "Wonder-Worker" that cured me quickly, at almost no cost after the poisons of the quacks and frauds had nearly killed me. No matter how you may have been deceived, robbed and swindled, I want you to know that there is a certain, safe, lasting, quick and cheap cure for you. The publisher of this paper is hereby authorized to publish me as a fraud and scoundrel if I fail to keep perfect faith with any informants who answer this appeal.

A VISIT TO SHERMAN, TEXAS.

I had the pleasure of visiting Sherman during the annual session of the Grand Lodge I. O. O. F. of Texas, and the way Sherman's people entertained us was a credit to it and her people. Sherman is a hustling city, always on the alert for anything that is an advantage to it, or to its people. It has a fine court house and the finest jail in Texas, fire-proof inside and out. As I walked through its halls and corridors and looked on the faces of the prisoners, some of them young men, "the promise of our country," I breathed a breath of prayer to God that they might change their way and live for God. Young men, watch your company; steer clear of all that is wrong.

There are also some fine schools in Sherman. It is said that Sherman is the city of schools, and one begins to think so on visiting the schools there. The session of the Grand Lodge was held in the chapel of the North Texas Female College, and as we passed in and out those bright and beautiful girls seemed so contented and happy. And to see the face of that grand and noble Christian lady, Mrs. Kidd Key, as she went to and fro was a benediction to any one. The good that she is accomplishing will be felt in this fair land of ours for years after she has been transplanted beyond the river of life. Her presence would cause any one to be happy and contented.

On Wednesday evening at 8 o'clock the curtain was thrown back on the stage in the chapel for our entertainment, and as the girls came out and sang those sweet songs and played that fine music I thought to myself if they knew the prayer that was ascending at that time from their different homes, scattered over all of this fair land of ours for their benefit and protection they would not go to sleep that night before they would thank their God for such an institution. Mother and father, you need not fear evil when your daughter is in the care of that grand lady, and those tried and true teachers, such as Miss L. L. Belger, and others there.

At the close of the music the Kidd Key Volunteers came upon the stage and drilled, and as I gazed upon that beautiful scene I could look down through the future and see those brave "soldier girls" reigning as queens over happy homes, and pointing with pride back yonder to the North Texas Female College and saying, "You made me what I am. You took my feet, as it were, out of the miry clay, and placed them on a rock—that rock which is Christ Jesus." At the close of the exercises the "soldier girls" were treated to ice cream by quite a number of the Odd Fellows for their gallantry and bravery, for which we received their heartfelt thanks. May they live as the poet says:

"Live for those who love you; For those whose hearts are true; For the heaven that smiles above you And the good that you may do."

While there I had the pleasure of hearing our "own" Rev. E. W. Alderson preach one of his fine sermons, and the way he pictured out the Christian's peace with God was pleasing to the ear. R. C. GREEN. Quinlan, Texas.

ECHOES FROM VANDERBILT.

"Much missionary interest is often too much of a faddism. He who looks upon man as Christ did is a missionary."—Dr. E. B. Chappell, in the Missionary Conference.

Dr. Hamill said: "To find a Hardshell Baptist Church now you have to follow the owls and bats, for they know where they are." And again: "Give me the child for the first ten years of his life, and let me do what I ought to, and I'll make a Gibraltar of character in him."

Rev. J. W. Shackford: "What kind of a missionary society is the Sunday-school? It should not be 'for revenue only.' Through the Student Volunteer Movement 9000 have volunteered and 3000 are now on the field."

Dr. G. B. Winton: "We are willing to help the Lord save the world when we are in a particularly good humor. Do not make missions a question of benevolence. I defy the Church to put an obligation upon me in regard to the salvation of the world that I won't meet."

Dr. Hayden: "In Japan, up to thirty-five years ago, it was a capital crime to be a Christian. The average Japanese primary schools have 300 to 600 pupils each. Japan is laying emphasis on brains—and guns. Japan is the strategic point of the East—and, at present, of the world—politically and religiously. The legal adviser at the Court of Siam is a graduate of Vanderbilt."

Dr. Seth Ward: "For the first time in her history the Church knows the extent of her commission. We need as many missionary preachers as missionaries. Our Church paid to all missionary enterprises last year a total of

about \$725,000. The fate of Protestant Christianity is to be decided within the Twentieth Century."

Dr. Parker: "The difference between men is not so much in talent, in genius, as in interest."

Rev. W. B. Nance: "Among the members of the Chinese Government there is no real conviction of the value of Western civilization, no conception of the extent of China's needs. Our government college exacts from students a pledge not to become converts to Christianity while in college. This is against free thought, hence the cream of the Chinese youth shun such a school and pour into the mission schools."

J. C. McCulloch: "The Salvation Army in London in 1890 was saved from defeat by adopting the social work. The Forward Movement saved the Wesleyan Church from decadence."

Dr. O. E. Brown: "Bring together the pictures of Jesus on the cross, and Jesus saying, 'All power is given unto me in heaven and earth.' Herein lies the secret of living a great life. We have a Christ that believes in every man. Only the best is fit for any man. It was somewhat of a struggle to give up the law for the ministry; it was somewhat of a struggle to quit the home ministry and go to China; it was a terrific struggle to leave China and come back here. It has been a mystery to me. But if I can live out my life in some of you (the students) I can understand it somewhat."

Some one quoted a Chinese saying: "If Jesus came from heaven to save men, surely you can go from America to China to save men." J. L. JANES.

MEMORIAL SERVICES.

Memorial services were held in memory of Mr. S. M. McAshan at Shearn Church, Houston, on Sunday, March 22, 1904. The following account from the Houston Chronicle of March 23 gives a full account of the sad though beautiful and impressive occasion:

The Sunday morning service at Shearn Church was dedicated to the memory of the late lamented Samuel M. McAshan, a solemn, black and stout as a man, a reminder of the absence of one who all his long and useful life was subject to the authority of the Church, obeyed its ordinances and supported its institutions. Members of Dick Dowling Camp, U. C. V., attended the memorial services in a body.

Lilies, typical of the purity of life and purpose which characterized the departed, appeared on the altar. A very large audience was present for the service.

After "Nearer, My God to Thee," the final selection by the choir, from a program of especially prepared music, Rev. S. Steven McKenney, pastor of McAshan Methodist Church, read as a scripture lesson the Ninetieth Psalm.

The memorial discourse was delivered by the pastor, Rev. Sam R. Hay. The text was Revelation 14:13: "Blessed are the dead who die in the Lord."

In his eulogy of the departed the pastor said in part:

Brother McAshan was all his life a loyal member of the Church, one who walked in her statutes and observed her discipline; one who loved the institution and the worship of the Church. He was never absent from that draped pew until after he was stricken. He was devoted to his Lord and to the Church, which are one and the same.

The preacher at this point touched upon the growing sentiment with some to magnify Christ and to minimize the Church, commending Christ and censuring his bride.

Faith in God was the basis of Mr. McAshan's life. From this fact came his cheerful disposition which kept him in perpetual youth. Every phase, question and problem of his life found its solution in the divine will. He believed that all things work together for good to those that love God. He never complained. No matter what might be the clouds without, there was no change within. He loved God and he believed that God loved him.

Punctuality, accuracy and honesty were the trinity of his business life. It was never questioned that he was honest and just. It was never his purpose to make money. He passed through a period of opportunity in which he could have amassed great wealth, had he so desired. He gave much to the poor, and the property he accumulated was confined almost entirely to increased values in judicious investments. His income he freely divided with those in need. In his family life he was tender, loving and faithful. This brief statement is tribute enough. No higher eulogy could be paid a man.

Incident to the discourse the pastor read a sketch of the deceased published at the time of his death, and also an extract from his diary, which was written on December 31, 1861, while Mr. McAshan was in Mexico on an important mission for the Confederate Government. The entry in the diary breathed the highest ideals of Christian experience, and revealed the fact that although engaged in an enterprise involving one of the most important factors in the Confederate Gov-

ernment, Mr. McAshan was constantly aware of the higher responsibilities resting upon him as a soldier of Christ. Far from home and upon a mission of the most intense temporal importance, Mr. McAshan did not forget the God whom he had served. His diary shows that he engaged in giving thanks to Almighty God for the mercies which had been bestowed upon him during the old year. It also breathed a prayer for the spiritual welfare of the family from whom he was separated, and implored Divine influence in bringing peace to the distressed country. Perhaps no one incident in Mr. McAshan's more than three score years of life so clearly reveals his godly walk and Christian purposes at all times and under all circumstances.

From the life and character of this good man the preacher drew a beautiful and forcible lesson, and one which seemed to fall upon willing ears. The entire congregation followed the discourse throughout with great earnestness.

Mr. S. M. McAshan was a reader and subscriber of the Texas Christian Advocate from its first issue up to his death and he was a subscriber and a contributor to the Texas Wesleyan Banner, which was the predecessor of the Advocate.

The Kidneys and the Skin.

In the spring, the kidneys have much to do. If they are weak or torpid, they will not do it well, and the skin will be pimply or blotchy. That is telling the story in a few words.

Hood's Sarsaparilla strengthens and stimulates the kidneys, cures and prevents pimples, blotches and all cutaneous eruptions.

Don't fail to take it. Buy a bottle to-day.

We determine destiny by our answer to the call of duty.—Ram's Horn.

A FINE KIDNEY REMEDY.

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

CYCLONE, LIGHTNING, FIRE.

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The Machine That Has Pleased Hundreds of Purchasers. And the Texas Christian Advocate one year. Fully Guaranteed - Freight Prepaid. Cash must accompany all orders. Address BLAYLOCK PUB. CO., Dallas, Texas. This is What They Say: I have been using one of the Texas Advocate Sewing Machines for six years, and like it splendidly. It is as good to-day as it was the day I got it and runs as light. MRS. T. C. MITCHELL, Marfa, Texas. So Say They All

THE CADILLAC AUTOMOBILE. THE CADILLAC REPRESENTS THE GREATEST VALUE EVER OFFERED IN THE HISTORY OF MOTOR CARS. NO OTHER MACHINE IS SO STRONGLY BUILT, OR HAS EITHER ENGINE, TRANSMISSION GEAR OR STEERING APPARATUS WORTHY OF COMPARISON, EXCEPT THOSE COSTING THREE TIMES AS MUCH. FAST OR SLOW SPEED ON THE LEV. EL. WONDERFUL HILL CLIMBER—THE MACHINE THAT SOLVES THE PROBLEM OF SAFE, RAPID AND PLEASANT MOTOR TRAVEL. DOES ANYTHING THE ENGINE MACHINES DO AND LOOKS EQUALLY AS WELL AT ONE-THIRD THE COST. CALL AND EXAMINE OR WRITE FOR CATALOG. PARLIN & ORENDORFF CO., SOUTHWESTERN DISTRIBUTORS, DALLAS, TEXAS





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DISTRICT CONFERENCES.

- Dallas, Lancaster, 8 p. m. ....Apr. 19
Fort Worth, Kennedale, 11 a. m. ....Apr. 19
Waco, West .....Apr. 21
San Angelo, Brady .....Apr. 21
Terrell, Garland .....Apr. 21
Greenville, Wolfe City, 8 p. m. ....Apr. 22
Beville, Stockdale, 8:30 a. m. ....Apr. 22
Sherman, Van Alstyne, 8 p. m. ....Apr. 25
Clarendon, Silverton, 8 a. m. ....Apr. 25
McKinney, Celina .....Apr. 28
Llano, Center Point, 7:30 p. m. ....May 11
Corsicana, Dawson, 8 p. m. ....May 12
Gainesville, Aubrey .....May 12
San Marcos, San Marcos, 8:30 a. m. ....May 17
Cuero, Edna, 9 a. m. ....May 18
Vernon, Childress .....May 18
Waxahachie, 9 a. m. ....May 19
San Antonio, Del Rio, .....May 20
Houston, Richmond, 8 p. m. ....May 23
Bonham, Ladonia, 10 a. m. ....May 24
Gatesville, Hamilton, 7:45 p. m. ....May 25
Georgetown, Taylor .....Apr. 28
Pittsburg, Pittsburg .....May 25
Gatesville, Hamilton, 8:15 p. m. ....May 25
Bowie, Boyd, 9 a. m. ....May 26
Brownwood, Ballinger .....May 27
Aldene, Sweetwater, 9 a. m. ....May 27
Weatherford, Gordon .....June 2
Austin, Elgin, 9 a. m. ....June 2
Sulphur Sp'gs, Mt. Vernon, 9 a. m. ....June 24
Huntsville, Montgomery, 10 a. m. ....June 25
Palestine, Grapeland .....June 28
Tyler, Edgewood, 8 p. m. ....June 29

STATE EPWORTH LEAGUE CABINET.

President H. H. Haisell, of the State League Conference, requests us to say that the State League Cabinet will meet in Waco May 3, and the following representatives of the five Annual Conferences are appointed by him to meet with the Cabinet: Northwest Texas Conference, Rev. R. B. Bonner and J. G. Baker; North Texas Conference, Rev. J. J. Clark and Gus Thomasson; Texas Conference, Rev. W. W. Watts and W. B. Jones; West Texas Conference, Rev. T. F. Sessions and G. C. Johnston; German Mission Conference, Rev. A. E. Rector—and he is requested to appoint a layman from that conference to serve and notify him. This is to be a very important meeting and it will take place at Waco during the May meeting, and all of them are requested to meet with the Cabinet, as it will be a good time to go to Waco.

The suit for libel of Dr. E. A. Schell against Dr. Charles Parkhurst and the Wesleyan Association of Boston, publishers of Zion's Herald, growing out of the complaints made against Doctor Schell in connection with the Epworth League Secretaryship, was decided last week in Doctor Schell's favor, and damages of \$21,000 awarded. This, of course, is not the end of the litigation, but what further steps may be taken we do not know. The alleged libel related to a song-book to be used by the League, with which it charged the Doctor was improperly connected.

LOCAL NOTES.

There will take place in this city an election, next Tuesday, for city offices. Several candidates are in the race for Mayor, as well as for all the subordinate positions; but there is but little excitement and no public speaking going on. The poll tax amendment and the Terrell election law have robbed the boosters of their jobs. The candidates know every man who has his poll tax receipt, and they go after him personally rather than through the old campaign rousement. Hundreds of the riff-raff will take no part in the election—a big improvement on the old style.

Chief of Police Knight and his men are making war on the gamblers, and they are pulling them with great promptness. The Commissioner and the Chief say that this sort of offense against the laws and the morals of the city has to stop. So the old-time resorts are being pulled with vigor. Scores of them have been fined and others are now before the Grand Jury. There is no practice so demoralizing to the young men and older ones, too, in this city as gambling. The officials will confer a benefit on hundreds of homes in this city if they succeed in breaking up these dens of iniquity.

With all of its most excellent people and large and influential Church organizations, Dallas is also a place of great wickedness. Places of evil resort slip into the residence sections, and it is a hard matter to dislodge them. Certain sections along the Trinity and within the vicinity of the Courthouse are honey-combed with this form of evil. Then, too, we have something over 300 saloons and dives. Some of these are scattered far out from the business and police regulations of the city. The local option elections in the adjacent counties have caused much of their refuse of this character to overrun Dallas. Surely the better element of people will tire of this business and rise up against them one of these good days. But in the meantime the young men and boys who come to Dallas are exposed to many temptations. It is a miracle if they escape. Pastors from the interior will do well to follow such with letters to the city pastors.

LOCAL OPTION NOTES.

A local option election was brought on last week in San Saba county, and the ants bit the dust. Thus it is that when a county has once tried local option, they stick to it with an increased majority. Good for San Saba. It seems that the opposition never know when they get enough in the way of a merciless drubbing, but they will find it out by and by.

The McKinney Democrat is one of the best weeklies coming to this office. It is newsy, moral, high-toned, and sticks to its Democracy, and it stands by local option in Collin, which it helped to win by a big majority. The Democrat was approached with a flattering offer the other day to advertise whiskey firms, but it respectfully declined the offer. That paper has too much respect for the manhood and womanhood of old Collin to bring before them the debauching fluids of the liquor shop in the way of advertisements. It has a local contemporary, however, that snaps up all such offers and licks its chops for more. Good for the Democrat! It is a clean, worthy paper for clean people.

The Hillsboro Mirror speaks out in no uncertain sound on the local option question. It does not mince matters, neither does it dodge the issue. Its editor does not hesitate to take the position that the people of Hill County must put men in office who are in favor of local option, and who will stand by it when elected. Such an outspoken man is worth something to the moral sentiment of a community, and the people will stand by him and give him support. The time has come when local option does not lack for true men to guard its interests amidst the poli-

tical contentions and scramble for office.

The great furor sent out from Washington in the press dispatches about the friends of temperance misusing the franking privileges of the committee considering the Hepburn-Dolliver bill, all turns out to be a tissue of falsehoods from the beginning to the end. It was a scheme concocted by the attorneys for the brewers and the liquor dealers to prejudice public sentiment against those who are pressing the passage of this bill. Rev. Wilbur Crafts and Dr. Dinwiddie have shown beyond the shadow of doubt that they never, in a single instance, sent out any matter in franking envelopes not entitled to such a privilege. The friends of temperance do not have to resort to trickery and fraud to carry their cause. The ants have a monopoly of this black art.

The ants have a man specially employed to go around in dry counties, like Burnet and San Saba, and get up an election to see if the said dry county cannot be thrown back into the wet column. Through him the election was brought on in the above named counties. It gave him a job, and it gave the people an opportunity to win larger victories. But it emphasizes the fact that vigilance is our only hope of keeping up with the wily doings of the unscrupulous enemy with which we have to contend. They never sleep. Their eyes are open day and night, and the only way to keep up with them is never to permit them to have one advantage in any contest before the people.

REV. N. A. KEEN.

Rev. N. A. Keen, of the Northwest Texas Conference, died in great peace last Friday afternoon at his home in Hubbard City. He was born Feb. 16, 1845, in Harrison County, Indiana. Came to Texas and located in Dallas County, where he was converted in 1865. He was received into the North Texas Conference at Bonham in 1877; transferred to the Northwest Texas Conference in 1883, and he has labored faithfully in that connection. Last year he took a superannuated relation on account of ill health. He was a man of deep piety, thoroughly religious and consecrated to his work. He was quiet, unobtrusive and devoted; and as true as steel to his conviction. Bro. Keen finished his work well, and he has entered into the membership of the conference on high.

DR. R. N. PRICE IN THE ROLE OF AN ALARMIST.

This is the way in which you head an editorial in your paper of March 17. I am sorry you did not reproduce my whole article so that your readers might see the connections of the isolated passage which you quoted. Your "truly loyal" people who have read your article will doubtless think that I am kicking against the government of the M. E. Church, South. The article had no such design. I am dyspeptic and my liver is often out of order; but I am as buoyant and cheerful as any preacher in my conference. The objectionable article, sir, did not come out of my stomach or liver, but out of my head and heart. It expressed sentiments deep-seated and of long standing. I hold them in my happiest moments as well as when I have the blues; I hold them in the closet, in the pulpit, in the social circle. You say: "Dr. Price, when in his prime, was a man of great intellectual neumen, capable of clear discriminations, and his visions of the Church's future were clear and braeing; but things are not to him now what they seem." In comment on this passage, allow me to say that my friends in this country have seen no change in my sentiments since I have begun to enter the "sear and yellow leaf," and they tell me they have seen no decadence either in my mind or style. Those who know me best tell me that I am not in my dotage. But admit that I am, my present views were formed and expressed when in my prime, if I am not in it now. I am sorry to see that you failed to perceive the trend of my argument.

Please copy my whole article, so far as it relates to Church polity, and let your readers form their own opinion of the condition of my digestive organs. It is as follows:

"In a letter of Rev. T. C. Shuler, Knoxville, Tenn., he speaks of having been thrilled by reading the history of

the Revival of 1800, as given in Holston Methodism, and expresses a regret that I could not quote more extensively from Asbury's journal. The fact is, Asbury was the chief founder of Methodism in the Holston country. He visited it nearly every year after he was made Bishop in 1784 to the date of his death, which occurred in 1816. His journal is comprised in three octavo volumes, and shows that he was a man of excellent common sense and that he had a good English education. There was nothing bookish or scholastic about his style. He seems to have been aware that he was making history and that the world would want to read his diary; but he was doing a grander work than he was aware of. How much trimming and polishing his journal passed through in the hands of the editors I know not. I have seen it suggested that the editors eliminated many personal sarcastic words, for Asbury, with all his piety, had teeth and could bite. Asbury was narrower than our Bishops now dare to be. A Bishop was a bigger thing in that day relatively than he is now. Now Bishops are chips on the flood; but Asbury was the flood. He had the same salary with other preachers, dressed plainly like other preachers, preached, exhorted, did altar work, and pastorally visited like other preachers; but for some years he was the only Bishop of the Methodist Episcopal Church; he made all the appointments; held the carnal bread of every preacher, and the spiritual bread of every congregation in his own hands. This power is now divided among a number of Bishops. Besides, the ministry and laity of the Church have made great strides in learning, wealth and social standing since the days of Asbury, diminishing the relative greatness of the Bishop. Again, our Church has not only grown in numbers, wealth and social position, but in the ideas of liberty. 'Jeshurun has waxed fat,' and kicked against the Bishops. A congregation that pays its pastor four thousand dollars a year is not going to take anybody the Bishop sends it. It feels that it has the right to choose, yea, to dictate. The giraffe system is nothing but a stride toward congregationalism. The Bishops, bless their pious souls! imagine that in running the giraffe system they are only showing the world that they know their rights and dare maintain them, that they are making stronger and stronger the great iron wheel, while indeed they are hammering it to pieces. As the barons of England wrung their liberties from King John, so the great city congregations are wringing their natural rights (or they think them to be) from the Methodist Bishops.

"Sure enough our great connectional system has its checks and balances. The appointing power is a tremendous power; but the feeding power is equally tremendous. Let a Bishop try to lord it over God's heritage by thrusting upon congregations unacceptable preachers, and he will find nothing but walking skeletons at the next conference, starved to skin and bone, too small for their breeches. The Bishop holds the keys of the kingdom; but people hold the keys of the larder. Lording it over the people by the Bishops is a practical impossibility. They may squeeze a preacher now and then; but they are obliged to respect the wishes of the men that have the keys of the crib, the garner and the pantry."

Dr. R. N. Price is one of our most incisive and valued correspondents, but for some reason he had been playing off for months. So we concluded to give the old lion's tail a twist awhile back and see if he could not be induced to growl. Hence we did the twisting act and the growl is prompt and forthcoming. When a man can write and won't write, there is a way to make him write. Do you now see the point, Brother Price?—Ed Advocate.

THE WILLIAM IRA PRITCHETT MEMORIAL AT SOUTHWESTERN UNIVERSITY.

Mrs. M. A. Pritchett, through her sons, John E. Pritchett, or San Marcos, and H. C. Pritchett, of Huntsville, has given to Southwestern University one thousand dollars in memory of her late husband, directing that this money be invested in books which are to be kept in a designated alcove of the college library known as the William Ira Pritchett Memorial. The only condition of this handsome and timely gift is, that as these books become defaced or destroyed they be replaced through the library fees; a condition very easy to meet. This good woman, in conference with her children, decided that it would be more in harmony with the life of Mr. Pritchett to have a perpetual memorial of this kind, where it would be continually giving out pleasure, culture and knowledge to the young men and women of our State, rather than have a costly monument of granite or marble.

TEXAS PERSONALS.

Capt. W. A. Kendall, of Pilot Point, made the Advocate a pleasant visit this week.

Rev. J. B. Sears, presiding elder of the Palestine District, made us a pleasant visit last week. He is a live and wide-awake man in his conference.

Rev. T. N. Weaks, of Mesquite, was in to see us the other day. He and his people are making some church improvements, and they are otherwise prospering.

Rev. Percy Knickerbocker, of Grace Church, last Sunday received even forty persons into the Church, thirty-three of whom came in by profession of faith. Decision Day had much to do with this interesting event.

Rev. J. J. Clark, at Terrell, aided by Rev. J. L. Morris and Rev. J. B. Gober, is having a fine meeting in his charge. It has been in progress several days. Good results are being gathered.

Rev. W. F. Clark, of Clark's Chapel, this city, has returned from a long visit to friends and relatives in Arkansas. He is rested and much improved in health and spirits.

The papers tell us of the death of little Abe Mulkey, son of Brother and Sister George Mulkey, of Fort Worth. The little fellow was a sufferer for some time, but he is well now. God has him in the blessed kingdom above.

Rev. Abe Mulkey is now helping Rev. Hubert Knickerbocker at Trinity Church in a revival. The meeting began last Sunday with two sermons by the pastor, and Brother Mulkey came in Tuesday and is doing the preaching. They look for a great meeting.

Little Annie May, daughter of Rev. and Mrs. J. W. Downs, of the Texas Conference, went from them the 7th of March to her heavenly home. She was a sweet child and her death is a great grief to her parents, but it is well with her now.

We had a pleasant call this week from Brother G. M. Swink, of this city. He is a member of First Church and a devoted man. For a number of years he has held a position on Board of Appeals in the city and has given great satisfaction. He is a candidate for re-election.

Brother and Sister D. M. Clower, of Paris, recently celebrated their golden wedding, and their friends gave them congratulations. They are just sixty-nine years old, having been married when they were nineteen. Long may they live to continue in the bliss of their wedded lives.

Rev. W. L. Nelms, D. D., of Georgetown, was in the city recently on business connected with the Summer School of Theology. His work is prospering, and he takes time to devote to the Summer School, too. He is greatly encouraged over the prospect of the institute this summer.

We regret to record the death of J. I. Campbell, of Houston. He was a leading lumberman of Texas, the son of a Methodist minister, and a prominent official member of Shearn Memorial Church. We were his pastor several years, and a better man we have never known. His death is a great loss to Houston Methodism, and to the community at large.

Concerning the marriage of Rev. A. D. Livingston, our pastor at Blum, Texas, and Miss Alice Eddleman, of Cisco, Rev. S. J. Vaughan writes:

"Bro. Livingston is a very competent pastor already, and with so worthy a helpmeet we shall expect a good report from Blum. Miss Alice is one of our best and most worthy young ladies and will be missed by her friends here in the Church, but we cheerfully make this donation to Bro. Livingston and the Blum charge, and commend her to their utmost love and kindest consideration."

Mrs. Bishop E. E. Hoss and her son, Sessler, spent last Tuesday night in Dallas. They were on their way to New Mexico for the health of the young man. He is not at all well. She expressed herself pleased with the city, and says that she will remain with her son out West till Bishop Hoss returns from England next September, and that then they will set up house-keeping for good in Dallas. They are a part and parcel of Texas. A letter from the Bishop the other day stated the same thing. He and his family have no other thought but to make their home permanently here just as soon as he gets back from abroad.



CHURCH NEWS NOTES.

The Epworth Herald has a circulation of 125,000.

Methodism reports a world membership of 7,801,311.

The Moravians have one missionary for every fifty-eight members.

The Salvation Army will hold an Ecumenical Conference in London next June.

The close of the year's work in Cuba shows a net increase in membership of 235 with over 300 probationers.

Bishop A. Coke Smith spent several days recently at Chapel Hill, North Carolina, as the university preacher for March.

A vigorous canvass is being made in Shreveport to raise the \$110,000 bonus for the removal of Centenary College to that city.

A Presbyterian hospital costing \$20,000 has been opened on the Island of San Juan. The money for this institution was raised in New York.

Dr. Ira Landrith, late of Nashville, now of Chicago, has been invited to address the Presbyterian Union of New York at its April meeting.

There was an increase last year of contributions for the cause of Church Extension, as reported by the Secretary, Dr. Whisner, of over \$14,000.

Chancellor Day, of Syracuse University, says that it costs \$15,000,000 to support the ministers of our gospel, and \$25,000,000 to support the pet dogs.

The Presbyterians of the city of New Orleans have organized a movement to raise \$100,000 to erect a hospital to the memory of Dr. B. M. Palmer.

Zion's Herald predicts that the coming General Conference of the M. E. Church, in May, will restore the time limit of the pastorate in that Church.

Dr. Lee, pastor of St. John's Church, St. Louis, has been preaching a series of sermons on the "Six Great Sermons of Christ." They will be published in book form.

It is said that there are five thousand Jews in China who speak the language fluently, wear queues, and strictly conform to the dress and customs of the natives.

Rev. William S. Patton, a gifted young minister of Holston Conference and stationed at Jefferson City, has left our Church and gone to the Congregational Church.

Mrs. Isabella Beecher Hooker, sister of Henry Ward Beecher, and the only surviving member of the Beecher family, recently celebrated her eighty-second birthday. She is in good health.

The annual meeting of the Board of Education will be held at the Board's Rooms in the Publishing House in Nashville, Tennessee, on Wednesday, April 27, at 9:30 a. m., by order of the President.

Rev. Dr. C. M. Bishop, of the Missouri Conference, has completed a course of lectures at Scarritt Bible and Training School on the "Wisdom of the Bible." Dr. Bishop is a ripe scholar and a devoted pastor.

Pope Pius has instructed the American prelates to allow only men and boys to sing in Church choirs, thus rebuking the growing practice of having women singers. He has also forbidden the use of drums, cymbals, pianos, in Church services, classing them under the general title of "noisy and frivolous instruments."

Rev. E. K. Miller, D. D., a superannuated member of the Missouri Conference, died of heart disease at Palmyra, Missouri, March 14, aged about seventy-five years. He joined the Missouri Conference in 1851, and in 1863 was transferred to the Pacific Conference. Fourteen years later he returned to the Missouri Conference, filling its leading appointments until his superannuation, in 1903.

Mrs. B. M. Messick, the wife of one of our best-known and best-loved ministers, died in Louisville last week. Many in Missouri will drop a tear to her memory while they tenderly sympathize with the bereaved.

A movement is in progress to purchase the old Williamston Female College building, South Carolina, and establish there a school to be the property of the Greenville District. Rev. J. J. Ransom, D. D., of Tennessee, is interested in the enterprise, and has made a survey of the field.

MAGAZINE NOTICES.

The April number of Leslie's Monthly has a beautiful cut of spring on its front page; and it opens with a well-written article by James L. Ford on "Our Melancholy Pastimes." It is a fine take-off of the restlessness of the people to find something to amuse them and to occupy their leisure time. Following are many fine stories written by leading artists in this department, with a number of articles of more solid worth.

Scribner's Magazine for April gives a very effective and artistic presentation of the beauties of the World's Fair at St. Louis in a series of drawings by Jules Guerin, four of them reproduced in colors. There is no artist who succeeds in giving more of the poetic beauty of architecture than Guerin, whose wonderful sketches of Washington will be recalled. Montgomery Schuyler, the well-known art critic, writes of the architectural significance of the great Exposition which is soon to open. The illustrations and the plan, with the illuminating text, will enable anyone properly to see and appreciate the architectural features of the Fair.

The Home and State Magazine. The April number of the Home and State Magazine is before us, and it is one of the best yet issued. The front page has a splendid cut of the Hon. Jno. W. Robbins, our State Treasurer. The first inside page is the continuation of "The Grip of Honor," third installment of this popular serial, by Cyrus Townsend Brady. This is a very thrilling story, and it is on a high moral plane. Then follows a unique story, "The Dead Man Came to Life," by G. S. Clark. There are a few gruesome phases to this story, but it is full of interest and entertainment to the end. "Studies in American Literature," by Professor S. E. Burkhead, is one of the most valuable yet written by this man of letters. He takes for his subject in this issue Henry W. Longfellow, the most popular poet this country has ever produced. The next page has a symposium on "Napoleon Bonaparte Judged by Great Thinkers." This is a collection of the finest thought on this man of destiny that the thinkers of several countries have ever recorded. This is preparatory to the serial on Bonaparte which will begin in the next issue. The editor is giving special attention to this pen sketch of Napoleon. "Questions of Law," by Hon. C. L. Simpson, is a fine contribution on a most useful subject to our readers. "Men, Measures and Events," is a page devoted to a digest of leading subjects of the day. "The Home Circle" is a good presentation of different themes for domestic people. "The Progress of Reform" is a hot page, and it handles matters and things vigorously. "Talks to Girls," by Mrs. Kidd, is very helpful and suggestive. She is a mother and a teacher and knows how to conduct that department. "An Honest Politician," by B. W. Vining, is a graphic prohibition story. A new department appears on page 15, "Our Contributors' Corner." Leading men and women talk through this page. Fashions, flowers, humor, wit, and the like fill the rest of the issue. It is published in Dallas at fifty cents a year.

The authorities of the University are contemplating engaging the services of Miss Bowen for the greater part of the coming summer for a number of recitals. This will give a fine opportunity for the people of Texas to hear this gifted young woman, the finest public reader in the South, and one of our own daughters. The University is very proud of her, and of the honors she has won in the New York Chautauqua, in New York, and in the Massachusetts Chautauqua, in which last she had an engagement last summer during the whole session, and it has been offered her again for the coming summer.

SOUTHWESTERN UNIVERSITY NOTES.

Dr. Allen's classes are rejoicing this week over his absence. The trustees have sent him off on some sort of a trip.

Dr. Neils has had a severe wrestle with the grip, which holds on to him tenaciously. Owing to this fact he has been compelled to postpone his revival meeting. It will begin now some time.

Southwestern University is offering some special attractions for the rural school teacher who has just dismissed for the vacation, and who wishes to add to his or her equipment by further study. Many of the classes are just where the teacher should join them, and other classes will be started about April 1st to accommodate the demand. We will have a Summer Normal and a Summer Session of the University beginning June 7th and continuing eight weeks. So the teacher entering now can get in about a half year consecutive work.

The grading on the M. K. & T. Railroad has been about completed between Georgetown and Austin and the contractors have begun to lay the steel. This means that the trains will be running regularly on this addition in a few weeks, and by commencement Georgetown will be on the main line, enjoying an excellent service.

The pulpit has been demanding the service of several of our preachers of late. Dr. Hyer has appeared as lay-preacher recently in more than one pulpit. Professor McSwain, Prof. Hardy and Dr. Allen have delighted and edified the Georgetown congregations, as well as the congregations of our neighboring towns.

Our protracted meetings begin on April 10th. We are praying for a great meeting.

Seeking the Kingdom, by Earnest Everett Day, and published by McMillan Co., is a volume of earnest and practical lectures or essays of different phases of gospel teaching and life. It is a suggestive and spiritual book.

Notes of the International Lessons for 1904, by Bishop E. E. Hoss and published by our Nashville House. After so long a time we are now in possession of this handy volume, so thoroughly prepared by our own Bishop. Bishop Hoss is one of the clearest and most evangelical thinkers in the Methodist Church, and his productions are worthy a widespread reading. Into these International Lesson studies he has put his deepest thought and research, and the result is a volume that will compare with the very best of the sort in America. A Sunday-school teacher needs no better commentary on the Sunday-school lessons than the one furnished by Bishop Hoss.

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THE ADMISSION OF LAYMEN INTO THE BISHOP'S CABINET.

By Jno. M. Barcus.

In advocating this proposition, Dr. B. H. Greathouse begins by asking the question: "Can any living man tell why the laity of the Church who pay the preachers' salary should not have a voice in fixing the places where the preachers labor?"

Since this proposes a distinct innovation and one that would be cumbersome in its operation, and is open to many objections, it devolves on Dr. Greathouse to give some good and sufficient reason why it should be adopted. Until he does this, argument against it is almost a work of supererogation. But as the editor has called attention to it as a live question, I may venture a few considerations.

Dr. Greathouse argues from the fact that laymen are now admitted to our Annual and General Conferences and serve on our Boards, that they ought to be given this additional privilege and responsibility. This is clearly a non sequitur. Laymen are now admitted into those councils where they are competent to serve. They make good legislators and hence are valuable members of the General Conference. Their experience as financiers and men of business make them almost indispensable in much of the work of our Annual Conferences and on our Boards, but to put them in the Bishop's Cabinet would be to put them where, in the very nature of the case, they could not give any information that would throw any light on at least nine-tenths of the appointments to be made. This is true, not because they lack intelligence or good judgment, but solely for the reason that the knowledge necessary can only be had by visiting each charge and carefully and diligently studying all the conditions involved. This the average layman would not have either the time or the inclination to do. Not only must he have a thorough knowledge of each charge, he must also have a good knowledge of the preachers in the conference before he could intelligently recommend a preacher for any given conditions. Very few, if any, of our laymen have any such acquaintance with the bulk of the preachers.

To say these things is no reflection on the intelligence of our laymen. It just simply is not in their line. It would be just as reasonable to ask a preacher to dictate to a Board of Directors whom they should elect president of a bank, when he knows absolutely nothing about the banking business in general and nothing about the particular bank involved, as to ask the president of a bank to name a preacher for a certain work, when he knows nothing about the conditions involved as they affect either the preacher or the charge. The question of Dr. Greathouse assumes that the presiding elder is in the Cabinet as the representative of the preachers only. This is not the fact. The presiding elder is supposed to visit each charge in his district at least four times during the year, and during those visits to make careful study of all the conditions. This he does, not after consulting with the preacher in charge only, but the laymen as well. So he represents the laity to the same extent that he does the preachers. This is what the laymen pay him for.

BOOK NOTICES.

The Easter number of the American Home Journal is out. It is decidedly the most beautiful as well as the most interesting of any issue of this creditable and popular family journal. In literary excellence, artistic effects and typographical skill, it ranks favorably with the high-class journals of the East. Some of the best writers in the United States are regularly on its staff, and the miscellaneous contributions are from some of the ablest and most popular contributors in the literary field. It seems to improve with every issue. The enterprise, talent and resources which have combined to make it a success certainly deserve the patronage of the public.

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Spring Humors

Come to most people and cause many troubles, — pimples, boils and other eruptions, besides loss of appetite, that tired feeling, fits of biliousness, indigestion and headache.

The sooner one gets rid of them the better, and the way to get rid of them and to build up the system that has suffered from them is to take Hood's Sarsaparilla and Pills, which form in combination the Spring Medicine par excellence, of unequalled strength in purifying the blood, as shown by unequalled, radical and permanent cures of

- Scrofula
- Salt Rheum
- Scald Head
- Boils, Pimples
- All Kinds of Humor
- Psoriasis
- Blood Poisoning
- Rheumatism
- Catarrh
- Dyspepsia, Etc

Accept no substitutes for Hood's Sarsaparilla and Pills. No substitutes act like them. Insist on having Hood's.



MR. E. C. KITCHENS. One of the best known citizens in South West Texas, Writes:

Killeen, Texas, March 22, 1903. Dr. W. J. Thurmond, Dallas, Texas: Dear Sir—Mr. R. G. Hallum, of Brownwood, handed me an envelope addressed to you, stating that you wanted me to write to you and let you know if I was still cured of catarrh. I can't remember what year I took your CATARRH CURE, but it was some 10 or 12 years ago. Before I got it I was almost dead with catarrh of the head. I had tried every thing that I could hear of and none of them did me any good. I heard of your remedy and decided to give it a trial. The first two bottles I used did me so much good that I kept on using it till it made a permanent cure. Doctor, I was almost dead when I began using your CATARRH CURE, but I have never had any symptoms of it since. I weigh now 135 pounds and that is 20 or 25 pounds more than I ever weighed in my life and it is all due to the use of your CATARRH CURE. I have recommended it all over Texas and will keep on doing so, for I know it will cure catarrh, no matter how bad it may be. Wishing you much success, I am yours truly, E. C. KITCHENS. Sold by druggists. Write for free booklet.

NEW YORK CHEMICAL CO., DALLAS, TEXAS.

THIS BEAUTIFUL HAIR SWITCH FREE ON EASY CONDITIONS.

Send only a lock of your hair and we will mail a 24 oz. 22-inch fine human hair switch to match. If of extraordinary value, remit \$1.50 in ten days or secure 5 orders and get your switch free. Extra shades allite more, send sample for estimate. Enclose 5c postage. Mrs. Ayer's Hair Emporium, 37 Quincy St., Chicago, Ill.



You cannot save society if you have no love for souls.

OPIMUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. R.M. WOOLLEY, M.D., Atlanta, Ga. Office 104 N. Pryor St.

ANNOUNCEMENTS. ALEX. COCKRELL, Candidate for SHERIFF OF DALLAS COUNTY. Your support will be appreciated. Subject to Democratic Primary Election, Saturday, July 3, 1904.



**The Sunday-School Department**

Second Quarter, Lesson 2, April 10.

**PETER CONFESSES THE CHRIST.**  
Matt. 16:13-28, Luke 19:18-27.

Golden Text: "Thou art the Christ, the Son of the living God."—Matt. 16:16.

Topical Outline: I. Peter's Confession. (Verses 27-30.) II. The Savior's Rebuke. (Verses 31-33.) III. Self-denial. (Verses 34-38.)

Time: The early autumn of A. D. 28. About nine months have elapsed since the visit to Nazareth.

Place: Near Caesarea Philippi a Roman town at the foot of Mount Hermon, and near the springs of the Jordan. It was one hundred and five or ten miles from Jerusalem.

Dr. Paul Whitehead, in Sunday-School Magazine, says:

The apostles had followed Jesus and beheld his mighty works and heard all his wonderful words without as yet an explicit declaration of faith in him as the divine Savior of mankind. At length he draws out their confession by asking what they had heard of other men's opinions about him; and when answered, suddenly coming to close quarters with: "But whom say ye that I am? You who have been closest to me and have seen me deprived of all that could conceal from the world my real self—what do you think?" Peter spoke for the little company. The natural spokesman of the group, perhaps the oldest, impulsive and ardent, he at once tells the best thought of him in their hearts: "Thou art the Christ, the Messiah of the prophets, the chosen Savior of the world." In the parallel passage (Matt. 16:16) the important addition is given: "Thou art the Christ, the Son of the living God." This appears also in another saying of Peter's recorded in John 6:69; and it is singular that it is not given in Mark if, as tradition says, Mark wrote from Peter's mouth.

Be this as it may, here was indeed the Rock upon which the Christian religion and Church stands. No matter how remarkable a man Jesus was, no matter how wonderful his life and how beyond comparison the wisdom and depth of his sayings, unless he be the Christ, the Messiah of the ancient prophecies, the being sent from God to lead men to heaven and eternal life—he is a failure and an impostor. But if he be the Messiah, the Savior of mankind, sent of God to destroy the works of Satan and reconcile us to our Heavenly Father, all is well; we may trust him implicitly, and be sure that he will be made of God unto us—"wisdom, and righteousness, and sanctification, and redemption." (1 Cor. 1:30.) Well may it be said, as our Lord declared to Peter, in Matthew 16:17, that such faith comes not by the reasonings of flesh and blood (anything below the Godhead), but is the reception of truth revealed by our Father in heaven to the soul of a believer. It is the work of the Holy Spirit in the heart of man. "With the heart," thus moved upon graciously, "man believeth unto righteousness." (Rom. 10:10.) And such a righteous believer, like Peter, "with the mouth" makes "confession unto salvation," sets his seal to God's truth, and acknowledges God the Father's "well-beloved Son." He says adoringly: "Thou art the Christ"—the Way, the Truth, the Life.

But though Peter's faith was saving and sound as far as it went, he had not yet learned the depths of the mystery of the world's salvation. His mind was as yet befogged with prepossessions originating in the old Jewish notions of Messiah as a temporal Prince, an earthly monarch, ruling the world by force of arms and conquering by irresistible might. When, therefore, the Master began to speak about what was in store for him at Jerusa-

lem at the hands of men at the close of his earthly career, Peter treated this as incredible, saying: "This be far from thee, Lord. This shall not be unto thee." Such treatment and such a fate are not reconcilable with Messiah's reign and kingdom. Jesus at once termed him "Satan," an adversary to God. "Thou savorest not," said he, "the things which be of God, but those which be of men." The low ideas of men conceive only of a Messiah rich, powerful, conquering. God's idea is of a suffering Christ, his soul made an offering for sin. (Isa. 53:10.) He tells Peter to "get behind," keep out of the path of his Lord—be no obstructor of God's plan of redemption. The confounded apostle was silent under such a stern rebuke. The time was to come when he would understand and preach, with courageous boldness, the very doctrine about the Christ which he now said ought to be "far from" his Lord. (See Acts 2:22-24; 3:13-15; 4:10-12; 5:29-32.)

Going further in the unfolding of this divine idea of the Redeemer-Christ, our Lord declared that his disciples must be of the spirit of complete self-effacement; must be willing to lose, if need be, for his glory, all temporal good, even life itself. Yea, that when men in their anxious desire to secure ease and safety for this life do not make thorough consecration of their service to him, they lose their lives in the highest sense; whereas they who for his sake have abandoned all, ventured all, and, in the eyes of men, lost all—all that can be seen and enjoyed temporarily—have in reality saved their best and highest goods, their souls, their lives, their all. "For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" (Luke 9:25.)

"The world is naught, when that is lost  
Which was the world"—and more than all worlds—"the soul of man, Jehovah's breath."

**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.)

**State Epworth League Cabinet.**  
President—H. H. Halsell, Decatur.  
First Vice-President—A. H. McVegh, Cleburne.  
Second Vice-President—Miss Moile Davis, Houston.  
Third Vice-President—Wesley Peacock, San Antonio.  
Secretary-Treasurer—J. E. Swepston, Halsell.  
Junior Superintendent—Miss Clara Wood, Van Alstyne.

Topic for Sunday, April 10: "The Priceless Gospel."—Matt. 44-46.

These two parables are short, but they convey a vast amount of spiritual truth: 1. The gospel possesses intrinsic merit independent of those who may profess it. The treasure and the pearl did not increase their inherent worth by being discovered. They were valuable assets before anybody found them. They had this merit in and of themselves. So it is with the gospel. It is of intrinsic value whether we ever apply it or not, because it is of God and comes to us through the mouth of the Savior. We add nothing to the worth of the gospel by professing it. We merely apply this worth and become its beneficiaries.

2. Notice how the treasure and the pearl were discovered. The former was found by the man accidentally. He was not in search of it. Now no man finds the pearl of great price accidentally, but sometimes he becomes possessed of it through what seems to be a real and special providence. At least there are those who profess it at a time and under circumstances when they did not seem to be specially in quest of it. Take the case of Paul, the woman at Jacob's well, Matthew at the receipt of custom, and various others. God is using all means to bring men face to face with his truth, whether they are seeking it or not. But the man who found the pearl was seeking for it. He was "seeking goodly pearls." So those who intelligently seek the truth always find it. "Seek and ye shall find, knock and it shall be opened unto you, ask and ye shall receive." 3. However the way in which the truth gets into the mind and heart, it leaves an experience. Both these men had joy when the one got the treasure and the other the pearl. So it is with religion; it leaves us joyful Christians. 4. When we apprehend the truth, we must part with everything contrary to it, and give it the right way. Then we are rich in the things of God.

**AN INQUIRY.**

Dear Leaguers: I am requested by our pastor, Bro. Sparlock, to ascertain through you the place and time of the

next Next North Texas League Conference.

J. N. KEITH,  
League Secretary.  
[Gainesville, July 28-31. Program will be published soon.—G. W. T.]

**NOTES.**

Miss Mary L. Potts, of Dublin, writes that they have a good League there, and that a number of the Leaguers expect to attend the St. Louis Fair.

In this issue appears an appeal from President Halsell relative to State dues. It is to be hoped our Leaguers will respond liberally and promptly to this call.

The drummers have formed an association called the "Gideons." The following extracts are from the constitution of the organization, viz:

**Article II.—Object.**

The object of the Gideons shall be to recognize the Christian traveling men of the world with cordial fellowship; to encourage one another in the Master's work; to improve every opportunity for the betterment of the lives of our fellow-travelers, business men and others with whom we may come in contact; scattering seeds all along the pathway for Christ.

**Article III.—Membership.**

Section 1. Any commercial traveling man of recognized Church membership who believes in and trusts Jesus Christ as his personal Savior may become a member by conforming to the by-laws governing membership.

Sec. 2. The term "commercial traveling man," as here used, shall be construed to apply to the following professional lines only, and any application not coming under this list must have the unanimous vote of the National Cabinet before a membership card can be issued: Traveling salesmen, traveling buyers, traveling collectors, traveling auditors, traveling claim agents, traveling advertising agents, traveling passenger agents, traveling freight agents, general traveling insurance agents, general traveling insurance adjusters.

Hershel G. Williams, of Paris, Texas, one of Texas' most active and substantial League workers, is State Superintendent of the Gideons, and is proving himself a master workman in organizing and developing the new society. G. W. T.

**AN APPEAL.**

I notice appeals through our different Church papers for the Epworth League to subscribe to various things throughout the whole range of Church work. All of which calls are perhaps commendable within themselves. I look upon them as volunteer offerings, but recommend to our Leaguers that debts previously contracted be discharged first.

If we do not support our State organization and consider it of primary importance the machinery of government cannot be judicially managed. It will consequently break down. We would then be compelled to disband and dispose our energies elsewhere. I therefore call upon all the Leaguers of Texas to send at once their dues to our Secretary, J. F. S. Wepston, Halsell, Texas, and I further ask that the strong Leaguers send more than their dues in proportion to their strength. Some will be able to give \$1, some \$5, and from that amount up to \$10.

If we will all work together it will insure a successful meeting this summer.

I will hold a counsel meeting of the cabinet officers at Cleburne Saturday evening, March 26, and then another more important meeting about the 5th of May in Waco. At the later meeting I expect to meet the members of the Assembly Committee, to decide all matters in reference to our assembly meeting, especially as to time and place of holding it.

H. H. HALSELL, President.

**FROM DUBLIN.**

We have a good League here. Our devotional meetings are well attended and are both a help and a blessing. We are to introduce the "comrades of the quiet hour" next Sunday. I feel that if we succeed in getting our League to covenant together in earnestly seeking "God's face" in Bible study and prayer their future lives for the Church is assured. Backsliding will be a thing of the past. By prayer and systematic study of God's Word they will become strong, and having the continual abiding presence and companionship of our Savior, making backsliding almost impossible. All for Christ is our motto, and we are working and praying for conversions at our regular devotional meetings.

THOS. H. McCARTER.

**A HAPPY INCIDENT.**

At 7:30 p. m. of the 20th of March, at the home of the bride's father, in the presence of a few friends in Merkel, Texas, Mr. A. H. Thornton and Miss Clara Browning were united in

holy wedlock, C. A. Evans, their pastor, performing the ceremony. The bride is the Secretary of our Sunday-school and the First Vice-President of our League, and is an efficient worker in the Church, and the bridegroom has recently been converted and joined our Church, and is also a wide-awake Leaguer.

**NATH MORALIZES THUSLY.**

I am sore afraid the great problem "Laymen in the Cabinet" will be settled before I have my say. Please don't close this distinguished discussion without my getting in. Ain't we having fun? A Campbellite has got to spute and a Methodist spout. Our protracted meetings will soon open up. We Methodists will get religion and this tremendous question forgotten.

Did you see that joke Bro. Wootton got off on me sometime ago about, "Can't tell whether I was coming or going?" Right straight I thought of another one of his jokes. A new passenger brakeman was put on. The conductor says, "I will help you start off by coming in at the other end of the coach, calling out the name, and you say the same at this end." Pretty soon the conductor stepped in and yelled out, "Tal-la-poo-sa." "Same at this end," hollered our new brakeman.

I wish Bro. Morgan would take John Green and I to St. Louis in a cage so we could get to see the Exposition. He might expose my feet and let the crowd guess what it was, and let John be the speller.

Well, what has this to do with "laymen in the cabinet?" About as much as some of the other arguments. Brethren, that question does not bother me at all. I am still small enough for the Lord to look after my appointment.

"The way to stop the Bishops from getting so much advice is to give them more advice." That won't work. It would be better to take the elders out than put the laymen in. Bros. Fly, Gregg and Horton have expressed my sentiments. Get up something else, brethren. We have thrashed all the green persimmons off that tree.

Nearly all societies have honorary members anyhow, so I guess we ought to be thankful for these giraffe stations.

The next General Conference might form a giraffe conference to consist of all charges which pay their pastor \$2500 or more, and kick about having a presiding elder in their pulpit occasionally, and no use for him at all when it comes to making their appointment. But my notion is for most of us, the presiding elder is a very useful go-between for both preacher and people—able to and does represent all concerned. Besides he enables the folks to at least get some good preaching.

**UNCLE NATH.**

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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### A POEM.

Sometime the shadows fall and hide Thy face; Hard seems the path and lone, dark and chill; 'Tis then I'm glad I know that by Thy grace Naught can befall me saving by Thy will.

Sometime life's sea is tempest-racked and drear; Upon the shoals my bark is almost wrecked; 'Tis then I'm glad I know that Thou art near. And that Thy hand doth guide me and protect. Dallas, Texas. J. W. P.

### MISSOURI LETTER.

Our new Carondelet Church, St. Louis, was dedicated yesterday by Bishop Hoss. The building, with the lot, is worth about \$30,000 and is the only church we have in the southern part of that great city. At present our membership is small, but with the new church building, which is well located, a rapid and healthy growth may be expected. The long needed and long talked of improvements on First Church have been made at a cost of \$5000 or more and that large stone church is in good condition. The new pastor, Rev. L. E. Todd, whose four years of successful work in St. Joseph had prepared him for this important field, has already added scores to the membership of this Church.

Both of these enterprises have been carried through by our St. Louis Church Extension and City Mission Society, which has recently been incorporated. The next important forward movement before that society is the building of a church in the southwestern part of the city on Shaw Avenue, at the northeast corner of Shaw's Garden. Here we have a temporary structure on a large and eligible lot on which we pay \$300 per year ground rent with the privilege of purchasing for (I believe) \$6000. It will take from \$20,000 to \$40,000 to build the church we need at this place. It is hoped that this enterprise will take form as soon as the spring fairly opens.

Last year Mr. R. M. Scruggs gave \$750 to aid the colored M. E. Church in the purchase of a lot. The frame building which stood upon that lot proved much too small for the congregations that sought to worship there. A few weeks ago he gave \$5000, which it is estimated will build the first story of a permanent church and give them adequate room for their present needs. Last week it was announced that he had given a lot valued at \$2500 to aid Immanuel Church in the western part of the city in securing a parsonage.

Centenary, the great down-town Church, continues its rapid growth. It has received about a thousand members in a year and a half.

St. Paul's Church in the northern part of the city has our largest Sunday-school. Many children from German families attend this school. A recent revival brought over a hundred into the Church, many of them from families that have been reached through the Sunday-school. Our German recruits average high in the qualities which make for good membership.

In Kansas City our people are projecting an institutional Church for the North End to take the place of the Campbell Street Church, which was burned last year. A commodious lot has been purchased several blocks south and a little west of the old Campbell Street location. Rev. C. W. Moore is at the head of this movement and will succeed if any one can.

Rev. W. G. Beasley is trying to raise the \$6000 debt on our Olive Street property and is hopeful of success.

In St. Joseph our strongest Church—Francis Street—is preparing to build an edifice to cost about \$75,000. They need a new church, but regrets are expressed in some quarters that they have gone a number of blocks nearer the Olive Street Church, which, though prosperous, is far below them in numerical and financial strength.

We have had a cold winter and stormy Sundays have been the rule—in fact, we have had only one pleasant Sunday since January began. In the few months that I have been pastor of Marshall Church, I have found more than fifty Southern Methodists who are not members here. A few have their certificates with them, but the greater part hold their membership elsewhere. The plea which many offer is that Marshall Church is strong and does not need their support while the Churches to which they belong are much weaker and need their financial help. On the other hand, I find that at least 75 of the 530 members my predecessor reported were away from Marshall in a dozen different States, and from Montana to Texas. My parish is too large and I am trying to reduce its limits.

Among the books I have recently read with profit are Bishop Hendrix' "Religion of the Incarnation" and "The Personality of the Holy Spirit." They are strong books and ought to be read by all our preachers who are young enough to learn. Some months ago I read with interest Dr. J. E. God-

bey's "Foundations of Faith." It is timely and clear and strong. I know of nothing better to put in the hands of any one who is troubled with doubts concerning the foundations of faith.

C. H. BRIGGS.

Marsall, Mo., March 14.

### THE THEATER.

As there is considerable discussion in the papers of late on the subject of theater-going, and as I happen to have at my command the testimonies of some prominent men on this subject, I will give a few of them in this connection.

There has been some talk of reforming the theater, but I believe such would-be reformers have about come to the conclusion, with the rest of us, that the thing is so horribly corrupt that the task is about as hopeless as reforming the devil himself. At any rate the proper authorities have made no mistake in putting the theater down on the devil's side and among those "diversions which cannot be used in the name of the Lord Jesus." "By their fruits ye shall know them." The theater can be traced by its slimy trail of corruption back down the pages of history for many centuries; but its work has been evil and only evil, and that continually.

Plato says, "Plays are dangerous to morality."

Aristotle says, "The seeing of plays ought to be forbidden to young people until age and discipline have made them proof against debauchery."

Ovid says, "The stage is a source of great corruption."

Seneca says, "Nothing is so destructive to good manners or morals as attendance upon the stage."

Caesar wished to humiliate a Roman knight, Laberius, so he compelled him to appear on the stage and take part in the performance. Laberius said, "After having lived sixty years with honor, I left my house this morning a Roman knight, but shall return to it this evening an infamous stage player. Alas! I have lived a day too long."

These from whom the foregoing quotations are taken have not been accused of holding up a very high standard of piety or morals, and yet they all agree that the theater is a hotbed of corruption.

"Well," says one, "that was the theater among the Greeks and Romans, and we are not to suppose that the modern theater is half so bad." Now, really, if the theater has been improving in morals as the centuries have passed, it is a new departure, for I assure you that the devil usually adds new traps and snares and devices to his concerns as the years pass. That the theater is no exception to the rule is evident, and that it has been growing worse instead of better is quite certain.

Dr. Eaton, who is good authority on the subject, says: "The Greeks and Romans allowed no woman to appear on the stage; all the female parts were acted by boys dressed as women." Then the devil scored a mighty victory when public sentiment got down so low as to look on with interest and even applause when actual live women came upon the stage about one-fifth dressed.

Women first appeared on the stage in France in the early part of the 17th century, which innovation was not tolerated in England until many years later. Let us have a few more testimonials later on:

Origen says, "Christians must not lift up their eyes to stage plays, the pleasurable delights of polluted eyes."

Cyprian says, "The Scriptures everlastingly condemn all sorts of such spectacles and stage plays; it is altogether unlawful to be present at these plays."

Augustine says, "Stage plays are the subverters of goodness and honesty, the destroyers of all modesty and chastity, the arts of mischievous villainies, which even modest pagans did blush to behold, the cages of uncleanness, the public profession of wickedness."

Bishop Collier said, "Nothing has done more to debauch the age in which we live than the stage plays and the play-house."

Archbishop Tillotson said, "The play house is the devil's chapel, a nursery of licentiousness and vice, a recreation which ought not to be allowed among a civilized, much less a Christian, people."

It is well known that a bad reputation on the part of the performer is not in the way of success on the stage, but the papers report "the house filled with the most fashionable people." Shame on woman who can sit and smile her approval while those of her sex appear upon the stage arrayed in costumes and go through performances which tend to lower the dignity of womanhood! Shame on the man who can sit and look on with interest while females appear upon the stage almost nude, and he would not have his own mother, or wife, or sister, or daughter to be the performer for any consideration!

How true the language of a great writer, "Familiarity with the stage

blights the innocence of childhood, quenches the blush on the maiden's cheek, and gives the lad that sensual air so repulsive on a youthful countenance. The spirit of the theater not only supplants purity and paralyzes intellectual vigor, but by placing false estimates on life it lifts fancy on stilts and by its glamour causes in reaction a distaste for the sober realities of the domestic circle and practical life."

Then look what immense sums of money are paid out to run the play house, which is worse than thrown away. The books show four hundred millions of dollars paid out annually in the United States for amusements. Of course the most of this is spent on the play house, while about one-fourth that amount is paid out on all Church work. The press announces that in fifteen weeks one female dancer earned for her managers the sum of sixty thousand dollars. What sort of a Christian would that be who would get down and pray "Thy kingdom come," and then open his purse-strings to help run the devil's meeting house? Wouldn't that be a paradox? I don't suppose that Christians would act that way, though there are plenty of Church members who do contribute largely of their means to run the devil's concerns; though I do not suppose they ever pray, "Thy kingdom come."

It is simply horrible to think of the thousands of young men and boys who have been led to their ruin by the theater. That very thing that some Church members are paying in his money to help run, "Oh, that theater!" said the agonized mother of a felon son; "he was a virtuous, kind youth till that theater proved his ruin." When a boy gets in the habit of going to the theater he is going if he must steal the money to pay his way. And thousands of them do steal it. Prof. Knowles states that at a juvenile prison it was ascertained that a large proportion of the boys began their career in vice by stealing money to buy theater tickets. A keeper of a juvenile prison in Boston gave testimony under oath that "of the twenty young men confined for crime, seventeen confessed that they were first tempted to steal by a desire to get tickets to attend the theater." I have it from good authority that of fifteen young men from country towns employed in a publishing house in New York, thirteen within a few years were led to destruction by the play house.

That the theater is notoriously immoral, even actors and actresses themselves testify. Edwin Booth said, "I would not be willing for my wife and daughters to attend the theater unless I had first ascertained the name of the play and actors." Edwin Booth certainly ought to know. Much has been written about some prominent Methodists whose lives were snuffed out in the burning of the Chicago theater. And that was not the first time Methodists have been caught in burning theaters; for about a hundred theaters have been burned in this country, and multiplied hundreds of lives have been lost in the same. At any rate, the theater is a poor place to go to heaven from. Then we should never go where we would feel a sense of chagrin to be found dead. One thing sure, wherever those Methodists who died in the theater may have gone, they would not have passed out at that time and place by the route of fire if they had been living up to the covenant which they made when they came into the Church, to "be subject to the discipline of the Church." C. E. SHUTT.

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## Try for Health

222 South Peoria St., CHICAGO, ILL., Oct. 7, 1902.

Eight months ago I was so ill that I was compelled to lie or sit down nearly all the time. My stomach was so weak and upset that I could keep nothing on it and I vomited frequently. I could not urinate without great pain and I coughed so much that my throat and lungs were raw and sore. The doctors pronounced it Bright's disease and others said it was consumption. It mattered little to me what they called it and I had no desire to live. A sister visited me from St. Louis and asked me if I had ever tried Wine of Cardui. I told her I had not and she bought a bottle. I believe that it saved my life. I believe many women could save much suffering if they but knew of its value.

*Surgis Dunder*

\* Don't you want freedom from pain? Take Wine of Cardui and make one supreme effort to be well. You do not need to be a weak, helpless sufferer. You can have a woman's health and do a woman's work in life. Why not secure a bottle of Wine of Cardui from your druggist today?

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WOMAN'S DEPARTMENT.

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 170 Masten Street, Dallas, Texas.

ANNOUNCEMENT.

The annual meeting of the Woman's Board of Home Missions will be held in Kansas City, Missouri, April 15-22, in Troost Avenue Church.

All who expect to attend this meeting, send names to Mrs. Z. M. Williams, 3117 Lydia Avenue, Kansas City, Missouri.

MISS BELLE BENNETT, Pres. MRS. FRANK SILER, Rec. Sec.

DISTRICT MEETING OF THE WOMAN'S HOME MISSION SOCIETY, OF DALLAS DISTRICT, NORTH TEXAS CONFERENCE.

Opening session, Wednesday, March 9th, 2 p. m., at the First Methodist Church, Dallas, Mrs. W. M. Crow, District Secretary, presiding.

All joined in singing the familiar old hymn, "Blest Be the Tie That Binds."

Scripture selected, 13th chapter of 1st Cor., followed with a fervent prayer by Miss Bennett for God's presence and divine guidance in our work.

It is with no small degree of pride and pleasure that we "welcome" to our city, hearts and homes, such a delightful Church luminary as Miss Belle Bennett, of Richmond, Ky., President of our Woman's Board of Home Missions. Pleasure and inspiration, indeed, is the privilege of all who will come in contact with such a charming and edifying personality.

As Lord Chesterfield said of one: "It is a liberal education in itself to know her."

The business program began with roll call of Auxiliaries, responded to by delegates, viz: First Church, Mrs. T. A. Manning; Grace Church, Mrs. J. L. Tichenor; Trinity Church, Mrs. Mamie Houghton; Ervay St. Church, Mrs. Cammack; Oak Cliff Church, Mrs. Henry Dorsey; Oak Lawn Church, Mrs. Horn; Maple Ave., no delegate; Webb's Chapel, Miss Cox; Cochran's Chapel, no delegate; Louisville, Miss Jacobson; Lancaster, no delegate; Cedar Hill, no delegate; Denton, no delegate; Mission Home, Miss May. Two societies recently organized, making sixteen in the district—(Grace and First Church Young Ladies' Auxiliaries.) The Young Ladies' Society has been "sowing seed" for a good many years, and at last made the surrender and became an auxiliary W. H. M. Society.

Mrs. Crow read a report of the last quarter for the district. An increase in membership of 105. Total amount collected, \$999.56. Encouraging to state, reports were promptly received from every auxiliary in the district.

Miss Bennett was ready with a helpful clause for every department of work. She plead for personal workers, with no "standing army" to compel, but a matter of conscience; seeing our duty, to perform it.

Interspersing the annual reports were discussions, and many helpful thoughts brought out, as well as questions asked by enthusiastic women, eager to know the best plans for the betterment of the work. Miss Bennett stressed the urgent need of collecting the \$1 extra per annum per member. With a Home Mission army 32,000 strong, what wonderful results!

How funds were raised; were church entertainments approved, and other topics were discussed. It was declared the subject, Church entertainments, suggested no argument. Not much spiritual power in such efforts, but hard work to the women. Mrs. E. B. Perkins spoke at length and most convincingly, condemning such work by our women.

Miss Bennett gravely asserts such efforts enfeeble the Church powers of our men (who grow to expect it). In other words, "they are neglected."

The next topic worthy of prayerful consideration, "Tithing." Educate to tithing.

How? First to believe in it yourself. 2. The Word of God commands it, and is full of wonderful and beautiful promises. "Bring ye all the tithes in the storehouse, that there may be meat in my house, and prove me now, herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Neal Dow was asked how he carried temperance in Maine. His answer was, "Sowed deep." So we should sow deep in tithes in our Church.

Mrs. Henry Dorsey introduces a subject which should find lodgment in every "mother heart"—the importance of educating and training our children, to take root and grow up in the Church equipped and ready to serve in any department of Church work. The first mention of children by name in the Acts may call our at-

tention to the power that may be gained in the Church through the children. Convert an adult, and you have a unit, convert a child, you have a multiplication table. Miss Bennett's impressive object lesson of the mother's prayer over her infant, to be a co-laborer with her in God's service, will not be forgotten.

Mrs. J. T. Dumas, of Mobile, Ala., was introduced to the body as a visitor to our city. In a modest manner she told some experiences in the mission work, with which she is associated in her own city, also of efforts being made to establish a Settlement Home there.

A greeting from Marvin Auxiliary, Tyler, was read by Mrs. Milton Ragsdale—126th Psalm, 6th verse, with an urgent invitation to Miss Bennett to visit Tyler.

Closing request from Miss Bennett that Friday, the 11th, be a day of thanksgiving and fasting, praying to God earnestly for the laborers.

Benediction by Bro. W. C. Young. Adjourned.

Thursday morning at 10 o'clock the meeting opened for second session, Mrs. L. H. Potts, President of the Home Mission Society of North Texas Conference, conducting the devotional exercises with an earnest prayer that the message in the Word might reach the hearts, throw out light, and illuminate.

Bible reading, "Partnership with God," 1 Cor. 3-9, conducted by Mrs. Potts. The spiritual, physical and financial relation of God to man were ably portrayed, with established proof from various references in God's Word.

Mrs. Dorsey led in prayer. Mrs. W. M. Crow called for reports from the various departments of work. Mrs. Ragsdale, superintendent of the "Reading Course," suggested some helpful and clear-cut ideas for this important branch of work.

"Nothing save holiness commands such homage as a thorough mastery of facts," says Dr. Pierson.

Mrs. Potts recommends a uniform method of study, taking the course prescribed in regular order and supplementing, if necessary, with the study previously omitted.

Mrs. Fry and Mrs. Tichenor, of First and Grace Churches, Dallas, submit the plans pursued by their Auxiliaries. The final solution of the problem led to a request that the superintendent should write out questions on the book under consideration and send to each Auxiliary. It is recommended that "Deaconesses" be our next study.

Mrs. J. G. Fry, superintendent of the supply department, was next heard from. A woman full of Christian activity and "go ahead" will doubtless be the medium of helping and brightening many homes in "hard places."

"The very flowers that bend and meet, in sweetening others grow more sweet."

Mrs. Crow dwells at length on the needs of the district parsonage. Would have us bear in mind, as the season suggests a renovating and "freshening up" in our homes, that we do not forget the home of our beloved presiding elder. "Tis love makes duty sweet."

Mrs. Potts was asked to explain the calendar plan, which she made plain to all—a plan ideal, not real, as yet—\$3.65 (one cent a day) requested for one year from each for this special fund. It looks like any one could give a "penny" a day for Jesus' sake. Multiplied interest in this direction means multiplied interest in this direction; means a completion of our Virginia K. Johnson scholarship—named by God. There is no one more aroused to the uplift of God's needy than this devout Christian woman. Heaven's benedictions rest upon her, and her life-work.

Another demand confronts us—the need of laborers, the desire for young women in "training" at our own Scarritt Bible and Training School, not only now, but until the end of time. Mrs. Crow asks expressions concerning the District Circulating Library. All in favor of making an effort to secure books for this purpose, granting it will prove a great acquisition to our work.

Agreed that a list of books selected by a committee be mailed each Auxiliary in the district, a purchase of at least one book required.

A "book reception" to be held at Mrs. Potts'.

In the name of our Master, Mrs. L. H. Potts presented the following resolution, which was heartily and unanimously endorsed by a rising vote:

"Whereas we, as Home Mission women, feel the integrity of our home is threatened by one standard of virtue for our daughters and another for our sons; therefore, be it

"Resolved, That we put ourselves on record in this district meeting for a single standard of purity, and that the highest.

"That we extend a helping hand to the erring woman or girl, and endeavor by every means in our power to restore her to purity of life and to protect her from temptations.

"That we commend her partner in sin to the counsel and care of the pure men of the Church.

"But that we, as the protectors of our sex, socially ostracise all whom we know to be violating the standard of virtue which exists for the wife, mother and daughter."

Mrs. F. E. Howell spoke so touchingly of the "White life for two," recalling Miss Frances Willard's noble appeal in this same direction years ago, and fancied if her spirit were hovering o'er us, the joy the adoption of these sentiments would bring to her heart, as this action is following along in her footsteps.

The "Prayer Band" was a closing thought. What a wonderful power! To know we have this "unity of spirit" and sympathy working in harmony to one purpose.

Mrs. G. C. Rankin asked that a united prayer meeting be led by Mrs. Milton Ragsdale, Friday afternoon, the 11th inst., at Mrs. Potts', praying for God's blessings on our work.

The meeting closed with prayer by Mrs. Howell.

MRS. MAMIE HAUGHTON, Secretary.

ANNUAL MEETING.

The annual meeting of the W. H. M. Society of Texas Conference, will be held in Cameron, Texas, April 26-29. Opening service will be held on the evening of the 26th, and closing service Friday afternoon, the 29th.

Every auxiliary will be allowed two delegates. The delegates are urged to come for the first service and stay through the last.

The ministers are especially invited to attend. Homes will be provided for all whose names are sent to Mrs. George Call, Orange, Texas, by April 15th.

MRS. ALEX. WOLDERT, Pres. MRS. GEORGE CALL, Conf. Sec.

JOINT DISTRICT MEETING.

Woman's Home and Foreign Mission Societies of Weatherford District, Northwest Texas Conference, will hold a joint meeting for the district, at First Church, Weatherford, April 7 and 8. Opening sermon 8 p. m., April 6th. Lecture by Dr. Rankin on the night of April 7. All pastors and representatives of the two societies in the district are urged to be present for the opening service.

MRS. J. B. PRICE, Dist. Sec. W. H. M. S. MRS. D. M. ALEXANDER, Dist. Sec. W. F. M. S.

Resolutions were recently adopted by the Auxiliary W. F. M. Society, of Granbury, Texas, in memory of Mrs. Georgia A. Terrell, testifying to "the excellency of her character, as was proven by her devotion to the cause of Christ," and thanking God "for such a worker and friend." Signed by Mrs. J. R. Morris, Miss Ora Gordon, Miss M. E. Nutt, Committee.

Report of Treasurer of Woman's Foreign Mission Society, North Texas Conference, for fourth quarter, ending March 1st, 1904:

Contingent Fund—Receipts: Balance on hand at first of quarter, \$11.74; collected during quarter, \$46.70. Total, \$58.44.

Disbursements: Office expenses of Cor. Sec. for third and fourth quarters, \$20.00; floral offering, \$5; express on missionary views, \$4; printing blanks, \$1.50; office expenses, \$1.35; balance on hand at close of quarter, \$26.59. Total \$58.44.

General Fund—Receipts: Pledges, \$364.10; dues, \$261.20; Eliza Bowman School, \$154.65; honorary life membership Mrs. Howell, \$12.60; Oak Cliff Day School, Saltillo, \$33.90; M. A. Allen scholarship, \$40; thank offering, \$15.17; building fund, Juiz de Fora, 70c; general fund, undirected, \$7.10; for Miss Kendrick, \$5. Total, \$894.42.

Disbursements—Sent Mrs. McTyeire, \$889.42; sent Mrs. Bowman for Miss Kendrick, \$5. Total, \$894.42.

Summary—Receipts: On hand at first of quarter, \$11.74; contingent, \$46.70; general fund, \$894.42. Total, \$952.86.

Disbursements—Sent Mrs. McTyeire \$889.42; sent Mrs. Bowman for Miss Kendrick, \$5; sent Cor. Sec., \$20; floral offerings, \$5; expense on missionary views, \$4; printing blanks, \$1.50; office expenses, \$1.35; balance on hand, \$26.59. Total, \$952.86.

Clarksville also sent a box to Scarritt Bible and Training School, valued at \$18.

MRS. W. H. ALLEN, Treas. Conf. Society.

Terrell, Texas.

NORTHWEST TEX. CONFERENCE.

Claude Auxiliary of the Woman's Home Missionary Society was organized 6 years ago.

There had been a Church "Aid Society" for several years. We are away out on the plains in Armstrong County, and have only about 1,200 inhabitants in the county, but plenty of good air and excellent water. Windmills bring the water from 150 to 300 feet. Our Home Mission women work hard, have no help, can only

meet once a month. Yet, in the several years, we have made \$150 beside paying our dues. Our work is nearly all for home, as we are just getting started. We have nine members, five of whom are connectional. We helped build and furnish our Church, beside keeping the parsonage in repair. We are so far from towns of any size we don't seem to realize the need of sending money to the various benevolent institutions. I am hoping at the time of our annual meeting our organizer or one of the Secretaries may come on up to our village and wake up the women in our Church. Yours for "Our land for Christ."

MRS. A. V. WARNER, Cor. Sec. Claude Aux.

The Auxiliary W. H. M. Society, Trinity Methodist Church, Dallas, Texas, held the annual election of officers in February, which resulted as follows: President, Mrs. Milton Ragsdale, 143 Hibernia Street; First Vice-President, Mrs. Daniel Morgan, 278 N. Harwood Street; Second Vice-President, Mrs. S. A. Mahon, 385 McKinney Avenue; Third Vice-President, Miss Josephine Julian, 141 Thomas Avenue; Corresponding Secretary, Mrs. J. W. Brents, 128 Allen Street; Recording Secretary, Mrs. Mary Haughton, 691 McKinney Avenue; Treasurer, Mrs. J. J. Simmons, 382 McKinney Avenue; Press Reporter, Mrs. E. R. Ardinger, 165 State Street.

The Auxiliary W. H. M. Society, Travis Park Methodist Church, San Antonio, Texas, held its annual election of officers March 8th, with the following result: President, Mrs. Will, 822 Carson Street; First Vice-President, Mrs. Sue Wash, 704 W. Laurel Street; Second Vice-President, Mrs. J. W. Hancock, 513 Camden Street; Third Vice-President, Mrs. Rogers, 921 Burnett Street; Recording Secretary, Mrs. Decker, 308 North Street; Corresponding Secretary, Mrs. A. E. Wilson, 515 E. Quincy Street; Treasurer, Mrs. Gohlke, 117 Park Ave.; Local Treasurer, Mrs. Stanfield, 827 Macon Street.

If the Baby is Cutting Teeth,

Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

TEXAS COLLEGE.

Colored Institution of Learning That is Making Splendid Progress and is Deserving of Much Praise.

This institution of learning for the colored people, located in Tyler, deserves the encouragement and support of all our citizens. It was established about ten years ago, and to-day has enrolled about 250 students, and has about \$12,000 worth of property, out of debt. It is run under the auspices of the Colored M. E. Church, which is the daughter of the M. E. Church, South, and in harmony with Southern ideas and ideals. This Church has two colleges of high grades, one in Georgia, the Paine Institute, with a Southern Methodist president, and one in Jackson, Tennessee, the Lane Institute, where its preachers are educated. The M. E. Church, South, helps to support both these institutions by annual contributions taken in all the Churches. Now, Texas College represents their educational plant in Texas, and ought to be helped by all our people.

As a business proposition only, the citizens of Tyler ought to stand by this college. I am told it brings not less than \$1000 per month to be expended in Tyler. But from higher considerations every Christian citizen should help this school. Christian education is what the colored people need above all things, and the Church

which established this school represents the very best element of the colored race in the South. There has never been one of the members of this Church lynchd for crime. They are law-abiding, industrious, frugal, and Southern to the core. While other colored people after the war ran off after Northern ideas, social, ecclesiastical and political, this Colored M. E. Church cast in its lot with the South and has known and acted on the assumption that the Southern people are its best friends. Its Bishops are recognized, loved and honored by the Bishops of the M. E. Church, South, and the presidents of its schools are modest, humble, cultivated Christians.

Rev. W. B. West, D. D., the president of Texas College, Tyler, Texas, is a good man, and craves kindly consideration for his college from the citizens and business men of Tyler. I bespeak for him a cordial and liberal treatment at their hands.

W. F. PACKARD, Pastor Marvin Church.

Houston District—Second Round.

McKee Street, Houston, Mch 27. Central Church, Galveston, Apr 10, 11. West End, Galveston, Apr 10, 12. Rosenberg, at Orchard, Apr 16, 17. Shearn Church, Houston, Apr 21. Tabernacle Church, Houston, Apr 21. Harrisburg, Apr 20. Bay City, at Matagorda, Apr 30, May 1. Sandy Point, at Missouri City, May 2. League City, at Pasadena, May 5. White Oaks, at Crosby, May 7, 8. Washington Street, Houston, May 8. Angleton, at Velasco, May 14, 15. Columbia, at Brazoria, May 15, 16. Alvin, May 21, 22. McAshan, May 23. Richmond, May 25. Wharton, May 28, 29. Cedar Bayou, June 4, 5. District Conference at Richmond May 23-27. Opening sermon Monday night, May 23, by Rev. H. B. Urquhart. The following are the committees: License to Preach—Geo. S. Sexton, Ellis Smith, G. H. Collins. Elder's and Deacon's Orders—S. R. Hay, S. W. Thomas, S. H. Chambers. Admission on Trial—B. W. Allen, A. Methvin, Nathan Powell. C. R. Lamar, P. E.

Gatesville District—Second Round.

Copperas Cove, at C. C., Mch 26, 27. Gatesville mis, at Hummelin, Apr 2, 3. Gatesville sta, Apr 3, 4. McGregor, at M., Apr 9, 10. Evant mis, at L. C. House, Apr 16, 17. Hamilton, at Prairie View, Apr 17, 18. Turnersville, at C. Gap, Apr 23, 24. Pearl, at Pearl, Apr 30, May 1. Jonesboro, at Union, May 7, 8. Chisolm Springs, Tues., May 10, 11. Killean, at Nolanville, May 14, 15. Brookhaven, at B., May 21, 22. Oglesby, Sat, June 4. S. W. Turner, P. E.

Palestine District—Second Round.

Palestine, Howard Ave., 11 a. m., Mch 27. Palestine, Centenary, 8 p. m., Mch 27. Crockett cir, at Wesley Chapel, Apr 2, 3. Crockett sta, Apr 3, 4. Neches cir, at Pleasant Grove, Apr 9, 10. Elkhart cir, at New Prospect, Apr 16, 17. Grapeland sta, Apr 17, 18. Brushy Creek cir, at Pace's Ch, Apr 23, 24. Beaver Valley cir, at Beck's Chapel, Apr 29, May 1. Willard cir, at Carmona, May 7, 8. Groveton sta, May 14, 15. Trinity and Lovelady, at T., May 21, 22. Kennard cir, at Tadmor, May 28, 29. Augusta cir, at Pleasant Grove, June 4, 5. Mt. Selman cir, at Myrtle, June 11, 12. Alto cir, at Adams Ch, June 18, 19. Rusk sta, June 19, 20. Jacksonville cir, June 25, 26. Palestine District Conference at Grape-land June 29. Bishop Key will probably hold the conference. J. B. Sears, P. E.

Ablene District—Second Round.

Colorado mis, at R. Bar, Mch 26, 27. Big Springs, Mch 27, 28. Buffalo Gap, at Andra, Apr 2, 3. Putnam, at Cotton W., Apr 6. Merkel and Caps, at C, Apr 9, 10. Colorado sta, Apr 16, 17. Snyder, at Ennis, Apr 19. Clyde cir, Apr 25, 26. Sweetwater mis, at Claytonville, Apr 28. Roley, at Dowell, Apr 28. Merkel cir, at Tebo, Apr 30. Abilene, May 1. Baird, May 7, 8. Truby, May 10. Lynn and Trev., May 14, 15. Midland, May 21, 22. Sweetwater and Roscoe, at S. May 28, 29. E. A. Smith, P. E.

What Should You Do When the Clock Runs Down?

Why, find the key and wind it up so that it will run again. That is a simple question and a simple answer. The same answer will apply to a more important question—

WHAT SHOULD YOU DO WHEN THE SYSTEM RUNS DOWN?

Get the key and wind it up. There is a key to all run down systems. A key that will set the system to working smoothly and pleasantly again. That key is

DR. THURMOND'S BLOOD SYRUP.

It absolutely cures constipation, stirs up sluggish livers, stimulates the action of the kidneys, increases the appetite and promotes digestion. Sends rich, new, pure blood bounding through the veins. Makes life worth living. In short, it

WINDS UP RUN DOWN SYSTEMS.

Sold by all druggists at one dollar per bottle or will be sent anywhere on receipt of price. Send for testimonials.

NEW YORK CHEMICAL COMPANY, DALLAS, TEXAS.

Ma He wa Whose Grew Be And he Every And t Then h Of quic And o by And he A fig tr But h onl For a c But And h With th And f for On the 1 Soon he Up th pas And he When h But h wes A sinne From th And h And his Who els While who He took The talk And F sale And he Where a And h thot So the v Furrowe And h tott But the Quickene Thoug dim Twas th He bore As he God Like Mos For a vic Ere he 'nea And he With Ca Where And he Dropped With h on t Nashvill THE S For th mer Sch series of "The 1 Spirit," l "Missi "Men i ny. "The pel," Re Six lec tians," P "Some tion," Re Bishop en oil," preaching, and uncti a perfect fervor. most sch cps. His lim for these lec recently l Dr. Wa been ide sionary v man in o the foreig ject of hi It has b daily life sionary a has given no comes wit pared lec him spea and spirit Rev. Co Mental at derbilt U rous th speaker. with man ing a man have com vestigatio comes wit solid stan tendencies tion of th known as of our lea Dr. J. J stantly pr ary public to need a notable at Methodist American heard him ago were master of presented, more real he deliver the Fourth years he b the Fourtl



THE ITINERANT.

He was born on the highlands, Whose broad, sunny slopes Grew the corn in his Father's wide fields;

Then he thought of a future Of quiet content, And of flocks on the hills, and of grain by the stream;

For a call smote his ear, And he listened in awe, But obeyed, and fell in with the host; And his name was enrolled

On the march to eternity Soon he was seen, Up the road where the martyrs had past; And he shivered with cold,

A sinner he dragged From the mire at his side, And his hand was to orphans an aid; And his bread fed a widow

He talked of his Master— The Good Shepherd King— And His glory in heaven, where the saints once sing;

So the wrinkles of suffering Furrowed his face, And his locks bore the frost of his tottering years;

'Twas the Sword of the Spirit He bore in his hand, As he climber up the great mount of God;

And he stood, all enraptured, With Canaan in sight, Where the river of Death was a brook; And he fell, as the sky

Nashville, Tenn. J. L. JAMES.

THE SUMMER SCHOOL OF THEOLOGY.

For the coming session of the Summer School of Theology the following series of lectures have been secured: "The Person and Work of the Holy Spirit," Bishop Eugene R. Hendrix.

"The Theology of the Fourth Gospel," Rev. J. J. Tigert. Six lectures in "Expositions of Galatians," Prof. E. D. Burton.

Bishop Hendrix never gives "unbeaten oil." All know of his books and his preaching, his careful work as author and unction in delivery. His work has a perfect finish as well as a spiritual fervor.

Dr. Walter Lambuth has all his life been identified with the foreign missionary work in a way that no other man in our Church has. To say that the foreign missionary work is the object of his lifetime study is inadequate.

Rev. Collins Denny, Professor of Mental and Moral Philosophy in Vanderbilt University, is known as a vigorous thinker and a strong, clear speaker. He is a particular favorite with many Methodists in Texas.

Dr. J. J. Tigert's ability is too constantly proved to the Methodist literary public in the pages of the Review to need any statement. That he has notable attainments in philosophy and Methodist history is conceded by both American and British critics.

and historical training peculiarly fit him for interpreting the philosophic evangelist. When his results are published there will be a book with which New Testament scholars will have to deal.

Since the death of Dr. Thayer, Dr. Burton is easily recognized as the leading New Testament scholar in America. Perhaps no British or American student of the New Testament has made as great a contribution to the grammar of New Testament Greek as is found in his "Moods and Tenses."

Rev. J. L. Cunningham will be present not only as Secretary of the Correspondence School, for which the Summer School of Theology serves as a commencement occasion, but will in this connection have some especially prepared remarks on ministerial education as related to the work he has in charge.

Each morning 9:30 to 10:00 will be devoted to a chapel exercise or prayer-meeting. To prevent exhaustion of those in attendance the daily program will be shorter by one hour than last year. For three hours each morning there will be eight sections in class work as follows: Five sections in the conference course, a German section, a section for the training of Sunday-school teachers and a post-graduate section with options.

The options in the post-graduate course are as follows: 1. Salmond's "Christian Doctrine of Immortality," led by Rev. James Campbell, D. D. Or Beach's "Geography of Protestant Missions," led by Rev. Horace Bishop, D. D.

Constipation. Its Cause and Cure.

A person in order to be healthy must get rid of the waste products (or poisons) of the body. Nature has provided four ways to get rid of them: The Bowels, the Kidneys, the Bladder and the pores of the Skin.

If the bowels become inactive, that portion of the food which should be thrown off lies in the intestines and decomposes, causing blood, nerve, liver and kidney trouble, and closes the pores of the skin, thus creating disease in the entire system.

HE TALKS OUT IN MEETING.

When the Willacy bill was first exploited before the Texas Legislature and general reading public, a most excellent Texas lady said our say: "No, I thank you, local option is good enough."

ough not for either of the law-making bodies, but moved by a decent respect for the good opinion of polite society, apologetically tells us he is "neither for nor against us," but is perched upon that inert dead center, on the fence, known only to the craft of modern politics.

Our present local option law is responsive to the behest of our organic law, and the most popular measure, following up the common school, the Sabbath-school and temperance reform, of any and all experimental legislation in the South for the last fifty years.

Desiring to make a statement in the Advocate in regard to progress of collections for the current year, I wrote Bro. A. F. Platter, Treasurer, asking him to give me names of charges and amounts paid by each up to date on foreign and domestic missions.

IS IT POSSIBLE?

Desiring to make a statement in the Advocate in regard to progress of collections for the current year, I wrote Bro. A. F. Platter, Treasurer, asking him to give me names of charges and amounts paid by each up to date on foreign and domestic missions.

charred remains of our once splendid buildings, built by the hard earnings and close savings of good men, and think of wrecked families and a few poor souls hurled into eternity by their own frenzied suicidal hands, we at Hubbard would like to know of every man who aspires to either branch of the Legislature, in the 10th senatorial district, how do you stand on the Willacy bill, or any other intermeddling with a local option law that has given us relief and a quiet, law-abiding county?

A SUNDAY NIGHT MEDITATION.

I have just returned from church, where I tried to preach about the Centurion who came to Jesus about his sick servant. I had studied well the subject and had hoped to preach a good sermon, i. e., good for me. But it was an inglorious "flash in the pan!"

I do not know enough. I used to be well posted, a good thinker and a fluent talker. But I sometimes think I am losing out. I am as ignorant as an ass—yea, as "a ass!"

HOW LONG, O LORD, HOW LONG?

In reading the Old Testament Scriptures I have frequently found this exclamation, "How long, O Lord, how long?" And it has appeared all the more puzzling to me because of its seeming abruptness, and its entire disconnection from the subject.

DARKENED LIVES.

There are lives so enveloped by clouds of sorrow, pain and privation, that we would almost assert that the lights of hope, joy and peace could never reach them; but the life of no lover of God and his works can be deprived of all its light, for the brightness that such a one brings to other hearts will shine again, to bless his own.

Nelson's AMERICAN STANDARD Revised Bible. The Sunday School Times says: "It is the standard translation of the Bible for the English-speaking world."

in the Advocate speak of "large and appreciative congregations." Why have not at least some of these fine opportunities been used for taking a missionary collection? Some have been paying off Church debts, others have been springing enterprises and have been felt compelled to use discretion in the matter of calling for collections.

Now, I suggest that we make a united effort on our foreign mission claim and pay it off right away. And I offer this plan: Let every preacher on circuits and missions begin Easter Sunday (first in April), and take a collection at each Church in his charge during the month of April.

I am going to ask Dr. Rankin to publish in large letters on the front page of the Advocate the name of the first station and the first circuit or mission that pays its foreign missionary assessment in full. Out of 164 charges, which will get the distinction?

Now, let us all go to work. I want "North Texas Headquarters" in Waco the first week in May to be flooded with such messages as "Paid out in full last Sunday."

Send money to Mr. A. F. Platter, Treasurer, Denison, Texas. Dr. McLean was mistaken in saying in the Advocate recently that Dr. Sid Bass, of Terrell, was Treasurer. Dr. Bass was elected, and afterwards resigned, giving good and sufficient reasons, whereupon Bro. Platter was elected. Dr. McLean was in the cabinet at the time, hence his mistake.

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OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

MORRISON.—Prof. B. E. Morrison was born in Tishomingo County, Miss., June 5, 1856. His father and mother were devoted Christians from North Carolina and Alabama. When quite small his father was stricken with paralysis. He and his brother were left to care for the family. At twenty-one years of age of himself he said: "My education was very limited, I not having been to school nearly seven years. Within the next seven years he had prepared for matriculation at Emory and Henry College, Va., and finished the B. A. course. Later he received his Master of Arts degree. After teaching a few years in Texas he became a member of the faculty at the M. C. F. I. Jackson, Tenn., in the fall of 1882. He served the Church as a member of the faculty of the Millersburg Female College, Millersburg, Ky., and at Scarritt College Institute, Nashville, Mo., from which place he was called to the presidency of Willie Halls College, Virginia, L. T., where his arduous duties broke his health. He departed this life Dec. 10, 1903, from his farm near Lone Oak, Texas, where he had hoped to regain his health. On Dec. 21, 1891, he was united in marriage to Miss Addie Wyatt, of Wolfe City, Texas, in the Methodist Church by the pastor. One child was given to their home. She abides a comfort to her mother. Recently a young man who had known him from boyhood said: "I was sorry to hear of Prof. Morrison's death. He was a good man, loved by almost everybody." At Oklahoma City a young man inquiring said: "I love that man. He took me up a poor, purposeless, ragged, wicked boy, and made me a young man worth \$20,000, has a happy home and he and his wife are devoted members of the Church. A few days ago a young man who had been his pupil, when told that he had passed over the river, said: "When we meet him again you and I will be out of business. There'll be no sin to combat and no disease will cause sorrow there." Thus he invested in eternity securities where moth and rust do not corrupt and where thieves do not break through nor steal. To the bereft wife and daughter, let me lovingly say, do not try to console yourselves by saying: "Our loss is heaven's gain." Was it "our loss" when Jesus died and "heaven's gain" when He arose? Our heavenly Father does not impoverish his children of earth that he may add gain to glory to himself. Death is the terrible enemy of Jehovah. Resurrection, the glorious hope of the children of God. Your consolation is in the fact that he was a good Christian and while he was with you did what you could to make his life happy and profitable. Your hope is in the direct promise and demonstration of Jesus Christ. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Therefore let not your hearts be troubled. Some day you shall know why it is best. We know it is best, for all things work together for good to them that love God. He loved God and you love Him too. Kansas City, Mo. U. V. WYATT.

THOMAS.—Of all the sad scenes that confront us in life, the saddest is a mother who has just passed away, surrounded by her weeping children and heart-broken friends. Some of these will long be retained in the memory of the neighbors and friends of Mrs. Pearl E. Thomas on the morning of January 21, 1904, just after she had bade farewell to earth and gone to live with Jesus. She was born in Charlott County, Va., December 18, 1865, while on a visit to her brother, J. T. Williams, near Bluff Dale, Texas, she met and married J. M. Thomas, Dec. 23, 1882. She was converted in August, 1886, and joined the M. E. Church, South. She was the mother of ten children; three of them died in infancy, the other seven still live to battle through life without a mother. Oh, how they will miss her—the soft, tender touches of her dear hands as she smoothed the pillow and bathed the fevered brow, and kept the night watch when all the world was wrapped in slumber, that she might administer to their least wants. But she is gone, but not forever. We know where she is. Surely "in the midst of life we are in death. No home is free from his blighting touch. He comes as a thief in the night, and ushers our souls into the presence of God. Sister Thomas was a Christian in the truest sense of the word. Her faith was strong and child-like. She believed in God and in his power to save from all sin. The large crowd that followed her to her last resting place showed the estimate her neighbors placed upon her character. Dear husband, dry your tears. "She is not dead, but sleeping." To her children: You know where to find your mother; emulate her life and Christian character and you will see her again as of old. With sorrowing hearts we laid her to rest in the Morgan Mill Cemetery, Erath County, Texas, there to await the resurrection morn. R. M. BALLENTINE.

CLOWER.—Charley M. Clower passed peacefully to the home above from the home of his brother-in-law, Mr. L. E. Daniel, near Annona, Texas, Feb. 21, 1904. He was born in Tallapoosa County, Ala., Oct. 25, 1874. He professed religion and joined the M. E. Church, South, in 1895 and lived a faithful and devoted member till death. He was careful to keep his membership with him wherever he went. He was in declining health for some years from that dread, yet flattering, disease, consumption, but he was cheerful and buoyant to the end. I regarded him as one of the purest young men I ever met, and felt personally bereaved when he passed away. Truly we all "know where to find him." J. A. WYATT.

Invaluable for relieving Hoarseness or Loss of Voice, Coughs, Irritation or Soreness of the Throat. In boxes only. Avoid imitations. *Wm. A. Bennett*

McASHAN.—Samuel M. McAshan was born in Buckingham County, Va., March 11, 1825, and died at his home in Houston, Texas, Jan. 5, 1904. When he was fifteen years old he came with his parents to Texas and settled in Fayette County, near LaGrange, where he lived till about the commencement of the Civil War. He was most happily married to Miss Mattie R. Evans Aug. 12, 1854, who with his four children, is left to mourn his loss. Such are the brief chronicles of one of the truest and noblest lives I have ever known. He was an intense Southern man and everything he could do was done for the cause that he loved with all the earnestness of a devoted patriot. He moved to the city of Houston, Texas, and became, in 1864, Cashier of the T. W. House Bank, with which and whose phenomenal success he was intimately connected till the day of his death. For thirty-two years he was the Cashier of that financial institution and to it he gave the best work of his active life. His success is partially attributable to his splendid judgment and remarkable ability. Thirty-two years as Cashier of such an institution is a splendid presentation of strength, vigor and great financial ability, as well as a faithfulness which shows integrity of character worthy the emulation of all men. He was intimately connected with Shearn Memorial Church in the city of Houston for almost all of its history, up to his death, serving as trustee, Sunday-school superintendent, steward and Treasurer of the Church, and in every relation he was true to God and true to men. No man ever connected with that Church was truer to its work and its interest, and none took a keener interest or pride in its success or in its enterprises. There was nothing connected with it in which he was not deeply interested and intelligently active. I do not know how many years he was the teacher of the Bible class in the Sunday-school. His class was always large and always full. He was a true and a true teacher, and through its instrumentality he perhaps reached more men than any other one man ever connected with that great Church. How they will miss him! Who will fill his place? His home was one of the happiest I have ever seen. It was a model home, so far as I can see, in every way. A gentleman of the old school, Southern type, he and his noble wife had in their home all the requisites of intelligent Christian culture. Christian hospitality was his delight, and no man ever dispensed it with a more delightful hand. Some years ago his pastor began a missionary work, in a part of the city unoccupied, by preaching under the trees. Bro. McAshan soon became interested in it, and on a lot that had been bought by a member of Shearn Church, he built and furnished a church, "McAshan Chapel," and gave it to the Church, thereby erecting a monument of his love to Christ and his desire to help men to a better life. He was one of Nature's noblemen. He was my friend and I loved him as I have loved few men. I feel a sense of personal loss in his death that is greater than I can express in words. There are probably few or no men who will be more missed from Shearn Church or the city of Houston than Bro. S. M. McAshan. May God bless the bereaved ones. E. W. SOLOMON.

EAGLE.—Roscoe Eagle was born Feb. 16, 1885, and passed to his reward Jan. 31, 1904. He was baptized in infancy and grew up in a Methodist home, his father a steward and his mother a faithful worker in the Church. He was happily converted in 1899 under the ministry of Rev. J. W. Dickinson, but lived a nominal Christian until last May. After the writer had tried to preach on consecration he came forward and consecrated his life to the Master and was baptized by his comrades and said he had not been faithful to his Lord, but would be from that night, and exhorted his associates to join him in this step. The congregation was melted to tears and many joined him in the vow to live for Christ, and from that day to the end every one said he was faithful and true to that vow. He was happily married to Miss Harriet Carnegie Oct. 14, 1893. She also was a member of our Church and a good Christian girl. Thus they started on life's journey so happy and bright, but the end came so soon and the young wife is left so lonely and sad. I talked with him about dying just a day or so before he went and he said he believed he would go through with the operation all right and get well, but he was fully in the hands of the Lord and whatever His will would be all right with him. This ended the noble young life and a very large crowd followed him to his home where I preached his funeral; then we laid him away to await the Master's call. To the young wife, mother, father, brother and sister, weep not for Roscoe, for he is at home with the Lord and will welcome you home in the "sweet by and by," where no sorrow, pain nor death can ever come and where there will be no sad partings or farewells, but joy and peace to dwell forever with the Lord. May there not be a single member of the family left cut or a single link broken, but may the reunion be complete is the prayer of their pastor. W. H. HARRIS.

BROWN.—Martin Luther, son of Bro. and Sister I. D. Brown, was born Jan. 13, 1894. After a few days illness, with all that skillful hands and loving hearts could do to save his precious life, he passed away March 12, 1904. It seems he was given to them only long enough to entwine himself about the hearts of his father, mother, brothers and sisters, and to interweave himself into their tenderest affections, and then the Savior called him unto himself. Our hearts go out in deepest sympathy to the bereaved relatives and friends, but they sorrow not as those who have no hope, for they know that little Martin has gone to live with Jesus who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." MRS. J. N. HUNTER, Lake Creek, Texas.

FENNELL.—W. J. Fennell was born in Pickens County, South Carolina, Dec. 8, 1828, and died in Erath County, near Simpsonville, Texas, Feb. 9, 1904. Fennell came to Texas in 1877 and joined the Methodist Episcopal Church, South, in 1880, and up till the time of his death he lived a useful and consistent member of that Church. He leaves a loving wife, one son (two in the M. E. Church, South) and three daughters. Bro. Fennell lived such a pure life that we could say of him, "Mark the perfect man, for the end of that man is peace." Our loss is heaven's gain. All of his children are good and useful members of the M. E. Church, South. May God's love comfort them while they are here on earth and in heaven gather them all together never again to say good-bye. JAS. N. McCAIN, P. C.

MASON.—Mrs. Gertrude Mason (nee Grant) was born Jan. 28, 1823, and died at her home in Deport, Texas, March 5, 1894. She was soundly converted in 1850 and at once united with the Cumberland Presbyterian Church, in which she lived a faithful, consistent Christian life until the hour of her death. She was a high-toned Christian lady, modest and unassuming. High ideals and lofty purposes were hers in the Christian life and in the secular world. Her noble life remains a Master-challenge to the attention and won the admiration of all about her. The lamp of Christianity shed its sacred radiance on her pathway through time and its eternal light gleamed in the realm of immortality. Her noble life remains a rich heritage to her family and her large circle of friends. She lived for others in the true sense. In her home, surrounded by her family, her great wealth of virtues shone most splendidly. Her devotion to her husband and all members of her family was indeed beautiful. Nor were those of her own household the only ones influenced by her noble life. She loved music. Those attending services at Church to which she belonged have heard her singing and praise and many hearts have been enriched and lifted heavenward by her pleasing music. Having known Christ in the perfect remission of all sin, her singing was such as would at once help and strengthen the soul. She still sings. Note the Church below this world was not worthy such music—but "to the general assembly and Church of the first born" she is still singing. And while a number below are mourning her untimely death, the great hosts of heaven have been enriched and their hearts are being glorified. Her mother died March 21, 1891, one brother also preceded her to the better land. What a glad meeting that must have been. With the great company, the other side the dark stream, were mother and brother large and alive. They were together and marched up the hills of light and joy and received her rich and glorious reward. Grief-stricken husband, aged father and bereft loved ones, weep not as those who have no hope. Your dear one died as he lived, and that is the best. On a few days longer, follow her as she followed Christ, and you will meet her in that better land. W. R. McCARTER.

STEWART.—Sister M. A. Stewart (nee Baird) was born in Conway County, Ark., Dec. 11, 1828, and died Feb. 19, 1904. She was converted and joined the M. E. Church, South, when fourteen years old, at Temperance Hill, Dallas County, Ark., under the pastorate of Dr. Winfield, noble patriot and her dear friend for Southern Methodism, now at rest. Sister Stewart was for fifty-one years a consecrated Christian; her life was hid with Christ in God; a tender, loving mother, kind and affectionate to all, and devoted to her Savior. To know her was to love her. Her devoted and faithful life in God exemplified the gospel, and amid excruciating pain in her last hours, without murmuring, but instead praising her Savior, she with that triumphant faith, conquered death and took her flight home. Dear children, mother is gone, a chair in the home is vacant. The Church has lost a faithful member. She was a blessing to us all. We thought and planned to be with her, but our thoughts are not God's thoughts. Our ways are not his ways. "I like Ebenezer, and was not, for God took her;" took her out of a world filled with sorrow, sighing and dying, to a home of love, joy and peace forever. Weep not, loved ones; she has gone to receive "an inheritance incorruptible and undefiled, and that fadeth not away." Your treasures are up yonder; follow her motherly precepts; take up life's duties and live as she lived; "be fervent in spirit, always abounding in the Lord," and some sweet day you will meet her mansion above. Her pastor. S. L. CROWSON.

ODUM.—Little May Odum, daughter of L. E. and J. M. Odum, was born June 28, 1903, and after suffering greatly for a few days, with all that skillful hands of mother and kinsfolk and kind neighbors could do to save the precious life, she passed away peacefully on Feb. 7, 1904. She was a bright and cheerful child and the pride of mother's heart and grand-parents' home, but she has gone to our precious Savior. She meets a father and little brother whom God took April 3 and 22, 1903. All of my jewels are known in my grave. The blessed God give and take away; blessed be the name of the Lord; but I am living a life that will enable me to some day meet my dear ones, to part no more. I can not forget the promise that I made Rev. M. T. Brock last summer that I never would turn back. I am living nearer to God every day of my life. One month after my dear little babe left me I was in deep sorrow and some sweet voice came to me that I would not be in trouble always. I am ready to meet my Savior, and I know there is no woman who can afford to remain ignorant of the information.—Mrs. M. A. Nixon, Palestine, Texas. We have served each four years as pastor of above party and she is known to us as a most consistent Christian.—S. N. Allen and Caleb Smith, Tyler, Tex. Circulars are sent free to every one writing for them. Bear in mind the treatment is purely hygienic, as its name indicates. M. A. SIDES, MARTIN'S MILL, TEX.

ROBERTSON.—Died at Little Elm, Texas, little Mattie, infant daughter of Mr. and Mrs. Lawson Robertson, Feb. 21, 1904. She was 29 months and 21 days old; an interesting and promising child. While they miss her tender prattle and listen for the patter of her little feet that they shall never hear, they know she is treading the streets of gold and mingling her voice in praise with the throng of God's redeemed. There are no words to express the grief of the parents as they beheld the still white form of their darling for the last time. Yet we know 'tis best or it would not have been. They have the glorious privilege of looking from the cross to the crown, where heartaches and partings come no more. Let this comfort you, fond parents, brothers and sisters, of every tender heart, that little Mattie has gone to live with Jesus who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." MRS. S. E. SORRELLS.

TOWNSEND.—Oliver Curtis came from the Methodist Orphanage into the home and hearts of W. E. and Mary Townsend some six years ago. No child ever had a better home or more loving parents. Oliver had a bright mind and a loving heart. In him was the promise of a noble and useful life. In the sunshine and love of that home he was growing in stature, wisdom and in love and favor with God and man. All earthly possibilities were extinguished May 18, 1903, when he accidentally broke his neck while playing with a roller towel. Notwithstanding all of their watchful and loving care, the bones of the spine and joy of their home was suddenly extinguished. But true to their life long habit of devotion, they turned to the God of all consolation and grace and said: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." He was in his eleventh year. He was buried at Plantersville, Rev. J. C. Cameron conducting the funeral obsequies. CHAS. U. McLARTY.

The New Victor Combined Cultivator. NEVER IN THE HISTORY OF CULTIVATING MACHINERY HAS A MACHINE BEEN PRESENTED TO THE FARMING PUBLIC SHOWING THE GRAND FEATURES FOUND IN THE NEW VICTOR. THIS RESULT IS OBTAINED BY OVER SIXTY YEARS OF SUCCESSFUL MANUFACTURING OF CULTIVATING MACHINERY. DO NOT BE DECEIVED BY OFFERS OF SUPERIOR CULTIVATORS BY DEALERS WHO BUY CHEAP MACHINES BECAUSE THEY CAN MAKE SOME MONEY ON THEM. THE NEW VICTOR COSTS BUT A TRIFLE MORE THAN THE BEST ON HANDS. IF YOUR DEALER DOES NOT SUPPLY YOU, WRITE US FOR CIRCULARS AND SPECIAL INTRODUCTORY PRICES. We Manufacture AND HANDLE EVERYTHING THAT IS BEST IN Implement Wagons, Vehicles, Haying Machinery, Threshing Machinery, Gasoline Engines, Etc. WRITE US FOR YOUR WANTS. PARLIN & ORENDORFF CO., DALLAS, TEXAS. WAVES OF MELODY. BY REV. JNO. W. HOLT and W. J. KIRKPATRICK, 41 authors, 181 copyrights, mostly new. Very popular, some of which will go down the ages. 51 old hymns and songs. Price 30c. THE J. W. BURKLE CO., Macon, Ga. Or J. W. HOLT, Hallville, Texas.

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SWITZER WOMAN'S COLLEGE AND CONSERVATORY, Itasca, Texas. The Great Physician. (I am he that Healeth.) In Isaiah 65:20 and remainder of chapter we find man's age is to become as the age of a tree, the wolf and lamb feed together, etc. In Isaiah 11:3-9 we find a parallel to above scripture and in 9th verse the reason for these conditions is given, and we find such to be, "because the earth shall be full of knowledge." We are taught by history this increase of knowledge began in the fifteenth century and has wonderfully increased from then till now, one leading feature being as knowledge is increased there is less faith being placed in medicine and more in hygienic measures. A good evidence of the wisdom of this change is the fact that even to-day man's average life is much longer than in the days of superstition. The fact is, though medicine is one of our greatest blessings in relieving and curing certain abnormal conditions, yet is powerless in supplying the vitalizing agents of the blood and hence hygienic measures only can prevent and cure diseases caused by a deficiency of same. For the blood to contain a full supply of vitalizing agents added to its circulating medium is the basis of health and the reason of Natural Law Discovery supplying these agents is why it is the "most valuable information known to man." The information makes one engineer of the machinery circulating the blood, for he who understands the information can control the quantity of vitality and the blood circulating agent, decreasing or increasing the action of the organs circulating the blood as surely as the engineer controls the amount of steam and the speed of his engine.

Natural Discovery Law. A Discovery of Effects. If Rev. I. K. Turner, who made enquiry in last week's issue for a remedy to cure his wife, will write M. A. Sides, of Martin's Mill, he can receive a remission of the cost of the medicine and never cost him anything above what he paid after purchased. We unhesitatingly state we believe his the most valuable information known to man.—Ed. Texas Fruit Grower, Willis Point, Texas. My husband had sold his farm and spent all we had in treatments, six leading physicians attending me at time I obtained information. They said my only chance was an operation. Morphine made me deathly sick and could not use chloroform on account of heart trouble, and so my condition was something awful. My case being known in Willis Point and my husband having spent all, financially, Mr. Sides was induced by some of my friends to try in case as an advertisement. He informed me he was not after money, but desired to show the Willis Point people the merits of Natural Law Discovery in my case, assuring me it had cured in a short time women confined to their bed all the time, and some beginning work after first 15 minutes treatment. Of course I accepted his proposition. In 15 minutes I found my pain relieved and kept them so. My improvement began immediately in thirty days I attended Charles service in six days I gained twenty-five pounds in weight.—Mrs. S. A. Hawkins, Willis Point, Texas. I served as above woman's pastor and believe her thoroughly reliable.—J. H. Myers, Terrell, Texas.

Mine is the first case using Natural Law Discovery and its results in my case. I do not feel, could be exaggerated. My blood was sluggish and had insufficient amount of the vitalizing agents of the blood, suffering with various species of nervous prostration and had to take medicine almost daily, suffering often with neuralgia. Being a widow, I have many hardships and man's work often to do. When tired I can relieve it in five minutes and continue work, when, if ignorant of the information, could not safely do so. It enables one to withstand exposure and to relieve its evil effects. In short, I term it to the body what religion is to the soul and I know there is no woman who can afford to remain ignorant of the information.—Mrs. M. A. Nixon, Palestine, Texas. We have served each four years as pastor of above party and she is known to us as a most consistent Christian.—S. N. Allen and Caleb Smith, Tyler, Tex. Circulars are sent free to every one writing for them. Bear in mind the treatment is purely hygienic, as its name indicates. M. A. SIDES, MARTIN'S MILL, TEX.

A SPECIAL TRAIN FOR YOU CALIFORNIA. The Santa Fe will run two personally-escorted special trains to Los Angeles via Grand Canyon, leaving Texas April 27 and 28, 1904. FOR GENERAL CONFERENCE METHODIST EPISCOPAL CHURCH. Officially endorsed by several State delegations. Stops will be made at Albuquerque and Laguna in New Mexico, the Grand Canyon of Arizona, also Redlands and Riverside in California, affording opportunity to see unique Indian pueblos, earth's greatest scenic wonder, and two typical Southern California garden spots. Services Sunday at Grand Canyon. You will travel on the cleanest railway in the West—oil-sprinkled tracks and oil-burning engines in Arizona and California. Shortest line, finest scenery, most comforts. The rate is low; why don't you go? WRITE TO-DAY FOR METHODIST FOLDER. Tells all about this enjoyable trip. Berth space on these trains is limited; apply early. W. S. KEENAN, G. P. A., Galveston, Texas. ALL THE WAY

WILLIAM.—Sister J. and Mr. Richmond moved to was married in 1822; moved in 1831, and Methodist 1831 and until she was 80 she was an amphant. children, succeeded 1 four of her on brother who have are willing Sister William fell and suffered her death for brother though she be "made she was, for my husband loving hand done for her who loved way, and We too ca him that c tears." Millican,



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**BOOTH.**—Mrs. Ella Cullom Booth was born at Carthage, Tenn., Jan. 9, 1851. She was the daughter of Virginia A. and General William Cullom. Her mother was an Ingram, a family because of its liberal culture and sterling worth prominent in Virginia and Kentucky. Her father was richly gifted. For distinguished services in the war with Mexico he was made Brigadier General, and afterwards, for many years, he was a member of Congress from the State of Tennessee. The daughter inherited liberally the strongest traits of her distinguished parents. Her rare personal beauty and a gracious, queenly bearing, constantly betrayed her noble lineage, and marked her in every relationship of life as a shining example of "the aristocracy of gentleness." She was reared in one of the most elegant homes for which in those days the South-land was justly famous. She was educated at Nazareth, a famous old Catholic school near Bardonia, Ky. From this school she carried a strong mind, well disciplined, which never failed her in the countless perplexities of subsequent life; and by means of which she came off more than conqueror in many situations where most people go down in hopeless defeat. On Oct. 5, 1873, she was married to Rev. H. L. Booth, a zealous, consecrated member of the Tennessee Conference. From that day until her death no man ever had a nobler helpmeet, nor a truer, more self-sacrificing companion. After the first few years of their married life, her husband began to battle against failing health, being forced to take light work when he was able to do any. Through the rural sections of Middle Tennessee and North Alabama this gentle, cultured woman traveled with her husband, cheering and helping him to serve the Church, submitting to the inconveniences and privations incident to such a life, as cheerfully as if she had never known anything else. However poor the parsonage home she entered, it soon showed the transforming power of an artist's touch. Nor did she feel that her work was too great a sacrifice. To make her children happy and comfortable and enable her husband to best serve the people to whom his great soul was her abiding ambition, and the measure of success realized she deemed more than compensation for all her pains-aking effort. Possessing a rich voice, she sang effectively the songs of Zion and was a valuable helper in revival work. By precept and example she sought to give her children the true conception of life. She regarded them as a gift from God, and ever sought to impress them with the fact that to Him they belonged. To train them in the nurture and admonition of the Lord she believed to be the supreme obligation and exalted privilege of her life. Her name is worthy an honored place on that glorious roll, at the head of which stands the name of Abraham's illustrious mother. By persistent study she kept pace with the march of events and fed her mind and heart from the best thoughts of those who make our literature. The choicest expressions of the masters often gladdened in her spirited conversations "like apples of gold in pictures of silver." When a child she joined the Church to which she dedicated every energy of her life. She had a clear experience of saving grace which ever shone as a sun in the firmament of her soul. Like all mortals she had her sorrows; but on the heavenward side the sun was ever shining. She knew Him whom she had trusted. Compelled by failing health to give up work, Brother Booth moved to Florence, Ala., in 1892, to give his only son an education. Here his good wife finished her work and entered upon her reward. After a year of patient suffering, Jan. 11, 1894, her sufferings ceased and she passed quietly over the river into the inheritance of the saints in light. Her oldest son, Rev. Cullom H. Booth, after graduating from Vanderbilt University, has entered the itinerant ranks and is now filling an important charge successfully in Austin, Texas. The daughter, Miss Virginia, holds an honored position in the city schools of Florence, Ala. Leslie, the youngest, has recently graduated and enters upon life's work with the parting blessing of his sainted mother. Her bereaved husband, leaning on the everlasting arms, journeys toward the gates ajar through which his dear companion has passed into the realms of glory. The virtues of the deceased are a fit subject for an angel's pen, and he who would read the true tale must find it on the shining pages of "The Lamb's Book of Life."  
Birmingham, Ala. W. R. HENDRIX.

**GORDON.**—Helen M. Gordon (nee Coffey) was born in Yell County, Ark., April 29, 1852. Her father, "Uncle Rich" Coffey, as he was called, moved to Rannels County, Texas, in an early day. Sister Helen was married to J. A. B. Gordon April 14, 1875, in Rannels County. They afterwards moved to Erath County, Texas. Sister Gordon professed religion in 1873 and joined the M. E. Church, South, and lived a consistent member of the same until her death, which occurred Feb. 28, 1891, on Bartons' Creek, Erath County, where she had lived for many years and raised a large family. Sister Gordon and her scribe have belonged to the same Church for the past twenty-seven years. She was a noble, true-hearted Christian, and while I was closing her eyes and looking at the pleasing smile that was on her countenance I was satisfied in my mind that she was then in the realms of bliss. She passed quietly away almost without a struggle. She leaves a husband, several children and grandchildren to mourn her departure. We will miss her in the Church and the family circle. She was also an Eastern Star Mason and the fraternity will join me in saying the will of God is accomplished. So meet it be. Amen.  
J. O. A. CLARK.

**LYLE.**—Dr. J. W. Lyle, son of Joseph and Emily Lyle, was born in Kemper County, Miss., May 1, 1818; died at his home in Springtown, Texas, Jan. 25, 1894. He professed conversion in 1846 and united with the M. E. Church, South, in which he lived an exemplary and consistent member until his death. He was married to Miss Rebecca Stennis Oct. 4, 1839; to this happy union were born seven children, who, with the mother, are left to mourn his departure. As a citizen Dr. Lyle was held in the highest respect; he was always ready to lend his aid to the advancement of every worthy enterprise in his community. Having been a physician for many years, as such was very highly regarded, and had a large and extensive patronage. Ready to enter the old regime, he adopted the same method in his own home, and was blessed in bringing up a large and estimable family. The Church has had but few men who loved its interests and rejoiced in its success and self-sacrificing was an honored and valuable member of his Church, having filled many of its official positions. The writer conducted his funeral services in the Methodist Church, which were attended by a large concourse of friends and relatives. He was then laid to rest in Springtown Cemetery to await the general resurrection.  
H. BASCOM OWENS.

**STRAIN.**—Sarah J. Strain was born in Blount County, Tenn., Oct. 29, 1829, and "fell on sleep" at the home of her nephew, W. P. Strain, three miles northeast of Midsap, Texas, March 13, 1891. She professed faith in Christ in early life, united with the Presbyterian Church, but for some years before her death she had been a member of the Methodist Episcopal Church, South. Her life and death were a beautiful illustration of "For me to live is Christ, and to die is gain." Preparatory to these lines, her niece, Sister W. P. Strain, asked me to meet her, fear-praising her Christian character too highly; her kindness, love, patience and gratitude were unsurpassed, and her life "if she had left no other evidence" "is sufficient testimony of her Christian character." She testified, "I am ready and waiting to go." A strong, intense, and lovely character has been translated to its real self, and while we sympathize with the bereaved ones, we rejoice with her and the "innumerable host" that she has gone to join, for we know there were some loved ones there to meet her.  
Millsap, Texas. J. O. GORE.

**JONES.**—Mrs. Mary M., wife of T. B. Jones, of Marshall, passed over the river on March 2, 1894. Grandma Jones has been for many years a true friend of the Advocate. She was born in Carroll County, Tenn., Dec. 17, 1810, and came to Harrison County, Texas, in 1840, with her father, Jesse Parchman, and located near Rock Springs, at which place she gave her heart to God, in 1818, and joined the M. E. Church, South, at the old Rock Springs Church. She was married to T. B. Jones in 1851. Four children blessed this home—two sons and two daughters—who are still living. For fifty-six years Sister Jones was known for her devotion to God and his cause. When spoken to about her future welfare she said: "Don't worry about me, I am all right." God called and she answered. Moving silently from the shores of time, she passes into that house not made with hands, forever at rest. She leaves husband, four children and eleven grandchildren to mourn their loss. May these children follow her example, then when life is over they can meet mother in that land where the sad word "good-bye," is unknown.  
L. P. DAVIS, P. C.

**YEARLY.**—Sister Sarah J. Yearly, wife of N. X. Yearly, died at their home four miles north of Annetta, Texas, Feb. 25, 1894. Sister Yearly was born in Alabama July 11, 1831; emigrated to Texas with her parents when a girl; married to N. X. Yearly Feb. 4, 1858. To this union were born several children. Most of them are in the Church, with father and mother, and on the road to heaven. Sister Yearly had been a great sufferer for about twenty-five or thirty months ago she was stricken with paralysis and was entirely helpless until God released her by taking her home to rest. As she was leaving her face lit up with such an angelic glow as only those that die in the Lord can have. So shall she ever be with the Lord. J. S. HUCKABEE.

**STEED.**—Bro. W. H. Steed, of Carroll County, Ga., was born Dec. 25, 1862, lived there until November, 1887, then came to Erath County, Texas, in 1887, and lived a consistent, faithful member. He married Miss Ina Nipper Dec. 29, 1886, of Henry County, Ga. He moved to the Indian Territory in 1891, lived there until November, 1893, then came to Erath County, Texas, in 1893, and lived a consistent member. He departed this life Dec. 23, 1893. The writer had the privilege of receiving them by letter into the Church. No truer man ever lived in a community. He leaves a wife and two little children to mourn his departure. Jesus, the one to whom he gave his life, has now given him a home in the mansion above. All hearts touched by this sad event do enter heartily into sympathy with the dear ones so sad and lonely. We pray for a special charge of God's good providence to be over them and that his grace may be given abundantly, that they may be sustained amid such sore affliction. Cheer up, loved ones, your companion and papa has gone over the river only to meet and greet you at your coming; where in a minute day excludes the night and pleasures banish pain.  
J. W. CULLEN.

**COFFEE.**—Nimrod Thomas Coffee was born in Lauderdale County, Ala., Feb. 10, 1827, and was united in marriage to Miss Mary C. Davidson Dec. 2, 1858. Six children were born and raised—two sons and four daughters—all of whom are living and members of the M. E. Church, South. He and his wife, four daughters and his two sons-in-law, came to Texas Jan. 7, 1894, and located five miles southeast of Plano, where a home had been arranged for him by his son, T. J. Coffee. He and family came to Texas that he and all of the family might be near each other. His two sons, T. J. and Fowler Coffee, preceded him here several years. He had been a Christian from early manhood up to the day he left us. At midnight, Feb. 16, 1894, he passed away into the bright hereafter. He was a member of the M. E. Church, South. He served through the Civil War as a brave Confederate soldier. His funeral services were conducted by the writer. We laid his body to rest in Spring Creek Cemetery. Peace to his memory. May all the family meet in heaven. D. J. MARTIN.

**WESTBROOKS.**—Wesley Westbrooks was born in Chester District, S. C., Feb. 24, 1822; moved to Mississippi in 1841, and from there to Navarro County, Texas, in 1851, where he lived till the summons came for his translation, March 9, 1894. He was married to Miss Mary Cole Jan. 2, 1843, and to them were born seven children, of whom three survive him—one boy and two girls. Bro. Westbrooks professed faith in Christ and joined the M. E. Church, South, early in life. For many years he served as steward and in this office was faithful and efficient. His life was one of consistent piety. He lived in the county in which he died for fifty-three years and no man was ever more universally loved by all who knew him. I never knew a man more faithful and loyal to his Church. He has bequeathed to the Church, his family and friends, a rich legacy—a pure and spotless life. He was an ideal Christian, loving husband, kind father, faithful friend and good neighbor. May God comfort and keep his bereaved widow and children, and some sweet day reunite the broken-hearted pastor.  
J. C. MIMMS.

**WILLIAMS.**—The subject of this sketch—Sister Jane Williams, daughter of Wm. and Martha Slaughter—was born in Richmond County, N. C., Oct. 1, 1818; moved to Pickens County, Ala., in 1826; was married to Samuel Williams June 17, 1822; moved to Neshoba County, Miss., in 1824, and to Texas in 1882, joining the Methodist Episcopal Church, South, in 1824 and remained a consistent member until she went to join the Church triumphant. She was the mother of ten children, six of whom, with her husband, preceded her to the better land, while four of her children survive her. Also one brother. These weep not as those who have no hope, but as those who are willing to say, "God knoweth best." Sister Williams in her eighty-sixth year fell and sustained injuries which hastened her death. She suffered very much for one month, but bore it patiently as though she understood that she was to be "made perfect through suffering" and she was, for she said, "I am going to see my husband and the children." All that loving hands could do for a mother was done for her, but she must go and those who loved her could only say, "It is God's way, and it is therefore all well with us. We too can go to her." "Weep not for him that dieth, for he hath ceased from tears."  
E. S. HURSEY.  
Millican, Texas.

**MURPHY.**—The daughter of Rev. J. J. and Alice Murphy, Jennie, fell asleep in the arms of Jesus March 8, 1894. She had that dreadful disease, consumption. Though only a child of fourteen, she had been sick two years, but did not seem to suffer much and was confined to her bed only a few hours. I have never known a sweeter or more patient child. When asked how she felt she would say, "Very well," or "About the same." Though her face showed pain, yet such a sweet, patient look. She was a member of the Church in 1891 and those who knew her best say she never knew only to be good. Our hearts go out in deep sympathy for her bereaved ones. But we sorrow not as those who have no hope. Though Jennie is gone, we know where to find her; though her life was short, yet it was like a bright ray of sunshine that has come and gone. She has done her work; by her sweet, patient life she has influenced others to be better. Let the dear ones strive to gain that home where all is joy and gladness and where there will be no more sad partings.  
LAURA HARDEGREE.  
Elkhart, Texas.

**HOLLOWAY.**—R. I. Holloway was born in Georgia in 1865; departed this life Dec. 12, 1893, at the home of his brother-in-law, near Wake County, Texas. He left one daughter, five sisters and one sweet, patient look. Sister Yearly, who was in the County in which he died for fifty-three years and no man was ever more universally loved by all who knew him. I never knew a man more faithful and loyal to his Church. He has bequeathed to the Church, his family and friends, a rich legacy—a pure and spotless life. He was an ideal Christian, loving husband, kind father, faithful friend and good neighbor. May God comfort and keep his bereaved widow and children, and some sweet day reunite the broken-hearted pastor.  
J. C. MIMMS.

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LAYMEN IN THE CABINET.

It is yet a good while to the General Conference, but this subject having been started I presume it is in order to express until the editor says enough.

"In the multitude of counsel there is wisdom."

This proverb is all right in its place, but is it not a fact that cumbersome committees are sometimes a positive drawback, and what would the addition of laymen to the cabinet be but making a great committee? In my humble judgment laymen have ample opportunity of expressing themselves to the presiding elder, and my experience is that the presiding elder is generally ready and desirous of getting a full expression from the official body of the Church. As a local preacher I cannot see that any good would accrue to the Church by making any change. The method pursued in the old country is very different to ours, but they have no Bishops, and no presiding elders going around to the quarterly meetings. A few years ago the presiding elder of a certain charge was anxious to get the views of members on a new preacher, the time limit of the then preacher having expired, but there was not a single one able to make any satisfactory suggestion. The fact was they had never heard them spiritually, socially or otherwise, therefore the only sensible thing was to leave the case in the hands of the presiding elder to do his best, and the result was a satisfactory solution. Let us retain the present system until it proves a failure.

C. F. GOODENOUGH, L. E. Lufkin, Texas.

LAYMEN IN THE CABINET.

I see Bro. Godbey has spoken out on "Laymen in the Cabinet." I want to agree with him in all of the eight divisions of his subject:

- 1. I know the Bishop cannot make big preachers out of little ones, nor big appointments out of little ones.
2. Some charges who have paid little to education have asked the Bishop for strong preachers.
3. I agree that the Bishops put the big men in the principal churches.
4. Reiterating the second, I agree that big men have been transferred at the instance of laymen.
5. I agree that presiding elders have great influence.
6. I agree that a cabinet with power to make an appointment by a majority would be a bad thing. I have never advocated anything of the kind, but have opposed it. I am no revolutionist.
7. I think preachers and people ought to try to improve on all lines.
8. The Preachers' Institute ought to be supported by us all. I am glad to agree with Bro. Godbey all the way through. Am glad he has not controverted anything I have advocated.

Two points only have I contended for:

- 1. The Bishop needs more counsel on the presiding elder question than he is likely to get from presiding el-

ders only. This is the weak place in the customary cabinet.

2. I believe laymen ought to be put on an equality with the preachers in all the business of the Annual Conference.

Neither of these propositions have been discussed by anybody, and until they are I shall have nothing more to say. Okelleyism, Congregationalism, Episcopacy, etc., have been given a good airing, but they are not involved at all in the propositions I have made. I have asserted time and again I believe in the appointing power of the Bishops, transfer and all, and that seems to be a little more than some of the other brethren believe.

B. H. GREATHOUSE.

A MOTION.

As Bro. G. W. L. Fly has settled the question in my mind that there is no such creature as the "Bishop's Cabinet," I wish to make a motion: I move that the Bishops presiding elders, traveling preachers and all the members of the Methodist Church vote ourselves into a "Bishop's Cabinet" by uniting in earnest prayer on the first day of each Annual Conference that the Bishop, with the most accurate information he can get, which is bound to be from the presiding elders, be guided by the Holy Spirit in making the appointments, and that the preachers and members "eat what is set before them, asking no questions," realizing the fact that all things work together for good to them that love and serve the Lord.

T. F. MYERS.

TESTIMONY TO REV. J. L. KENNEDY.

In the death of Rev. J. L. Kennedy at Cotulla, March 9, 1904, the West Texas Conference loses one of its most useful preachers. He always built up his charge and was willing and efficient help in a meeting. He was one of the purest and most lovable men among us. At Pleasanton, Del Rio, Nursery, Rancho, Cotulla, and everywhere he has been, people love him as a dear brother. Our sympathy is extended to his good wife in her great loss. The writer has known and loved them both as long and intimately perhaps as any one in the conference. Boerne, Texas. F. J. PERRIN.

DISTRICT LEAGUE CONFERENCE.

The Llano District Epworth League Conference will meet at Llano, Texas, Wednesday and Thursday, June 8 and 9, 1904. A full representation and a complete report from every League in the district is earnestly desired.

RALPH A. PORTER, President District League.

SUNDAY SCHOOL INSTITUTE.

Dear Pastor: Methodism is in the front rank in Sunday-school work. Will you not urge your school to pay the way of at least one primary teacher to Clasco to attend the Sunday-school Institute, led by Mr. and Mrs. Hamill? Brother Superintendent, if you feel the responsibility of your position, you will manage to attend if possible. It is your duty to study to improve yourself, your teachers and your Sunday-school. Come. Dear Teacher, your position is next the pastor. Will you not make a sacrifice and attend this Institute? W. E. HAWKINS, Fort Worth, Texas.

DEDICATION.

Bishop J. S. Key, of Sherman, will dedicate our new church at Celeste, Texas, April 3—Easter Sunday. All former pastors most cordially invited to be present. Celeste, Tex. E. L. SPURLOCK, P. C.

ECHOES OF HEAVEN.

We have all stood on one side of a hill or barn or hollowed or talked in an unusually loud voice in order to hear the echo repeat verbatim our statements. No matter whether we speak in the ugly, unbecoming, unmanly vocabulary of profanity, or in the sweet, soul-stirring, character-erecting language of the children of God, the echo, like a hidden, but well-trained parrot, repeats our words. I can remember when a boy, how sometimes these echoes would "make me mad" because they always "mocked" me, and scarcely any little fellow enjoys being mocked. But if I hemmed and scolded and called the unseen self (?) had names it only repeated them back to my ears.

I have come to know that in Christian experience these are echoes of heaven that come back to the spiritual man. Between us and the "third heaven," as a sounding board, is a great gulf fixed. Between here and there is the river of death. Between here and there are the pale nations of the dead. Between here and there is the great judgment. On one side of these things the man lives. If his life is a profane, ungrateful, miserably wicked one the dreaded echo sounds the results of his life back into the cavities of his soul and makes him conscious of the fact that he is at heart "deceitful above all things and desperately wicked." But if we walk in the light as Christ, in the light, and live consecrated, holy Christian lives, singing the songs of love, making happy our fellow-men, with a happy, glad heart seeking the lost ones to save, bearing the interests of our enemies, our friends and ourselves to God in prayer, God seems to catch up such life and send the echo, the hidden spirit self (?) back to the individual and encouragingly reminds us that there remaineth a rest for the people of God. Surely "the Spirit beareth witness with our spirits that we are the children of God." Blessed echoes of heaven! May we ever live so that they shall be welcomed as they continue to mock us as we go through life. D. A. GREGG, Lometa, Texas.

MEMORY STIRRED.

Seeing Bro. A. J. Anderson's article in last week's Advocate wakes up old memories and stirred the deep fountain of the soul, and sent busy thought on retrospective wings and brings before me other days.

I, too, was born and reared in the bounds of the Memphis Conference. Father was an official member of the Methodist Church from my earliest recollections up to a few years before his death. He had grown old and was unable to attend the official meetings of the Church, hence when I grew up I was a full fledged Methodist.

Yes, I remember when the Methodist circuit rider used to preach on week days. When preaching day came everything was laid aside and all hands went to meeting, and oh my, how the preacher would preach! My young heart would thrill with emotion.

Yes, the Memphis Conference is near and dear to my heart, for there a great many of my friends and loved ones lived, labored and died. I was personally acquainted with a great many of the preachers of that conference, but when I look over the minutes of that conference now I see many strange names. Many of the old guard have crossed over the river, and among them is Rev. W. C. Johnson, who was my presiding elder for four years, during which time he licensed me to preach.

Yes, I knew Bro. Anderson in other days. He was my pastor two years, and a good one, too. He is a whole team. I would like much to shake his hand one time more in this life, and also the good wife. May God bless them and theirs, and if we are not permitted to shake hands in this life, may we strike hands on the other shore.

W. J. McCRARY, Mt. Pleasant, Texas.

PROGRAM COMMENCEMENT EXERCISES SOUTHWESTERN UNIVERSITY MEDICAL COLLEGE, CARNEGIE HALL, APRIL 2, 1904, 8:30 P. M.

Invocation, Rev. John M. Moore; "The Doctor Himself," Dr. Marvin L. Graves; A Word of Greeting from the Curators of Southwestern University to its Medical Department, Rev. H. A. Bourland; Valedictory address, Dr. J. P. Worsham; Faculty address, Dr. John O. McReynolds; presentation of prizes, Dr. J. M. Pace; presentation of diplomas and conferring of degrees, Dr. Robert S. Hyer.

THE WORLD'S FAIR.

The World's Fair Room Reservation Bureau has under contract in respectable and refined private families, a large number of desirable rooms convenient to the Fair Grounds, at reasonable prices. These rooms can be reserved in advance, also hotel accommodations, by large parties or individuals. Write for handsomely illustrated World's Fair Folder rates etc. Address World's Fair Room Reservation Bureau, 55 Star Building, St. Louis, Mo.

There is something the matter with the Christian who does not like children.—Ram's Horn.

"IT IS NOT WORK THAT COUNTS, BUT LOVE."

(Fragment from a sermon.)

'Tis love that makes the world go round; That makes the roses blow; Covers each scar and heals each wound That human hearts can know; 'Tis only love is worth the while, Of all—above, below— Without, nor heaven, nor God's own smile. Nor sweetest word, nor tenderest will, can cause the soul to glow; 'Tis only love is worth the while, And God has willed it so.

MRS. EUGENE S. HURSEY, Millican, Texas.

TESTIMONY TO OUR "AGENT ABROAD."

I have been looking forward to the coming of Rev. W. A. Bowen in the interest of our most excellent paper for quite awhile, as I appreciate the fact that the Texas Advocate is one of the strongest moral forces in Texas, and that its circulation among our people becomes a great educative system that we can't get in any other way before our people. And as there were only five Advocates taken on the entire work when I came to it, and I had increased them to eight, I was exceedingly anxious for Bro. Bowen to come and help me do that which I could not do alone.

Bro. Bowen reached me Tuesday, March 15, and we commenced work on the 16th. I had planned our line of work and had four appointments for him to preach already arranged. So we began a house to house canvass Tuesday and preaching him at night. Bro. Bowen preached for me six times, with great satisfaction to my people and all others who heard him, and held a children's service on Sunday evening which was very profitable. We closed our work yesterday, March 23, and I returned home exceedingly well pleased with the work done. We turn in this week fifty-two new subscribers, making in all sixty now on the work, besides my own. This is an epoch on this work, and will mark a new era that will tell upon the destiny of the Blue Ridge Circuit for years to come. I am happy in the thought that by God's grace there is a better day for this work. I may not see it under my pastorate, but I will see it, as I have in many other works, where I have sown seed and planned wisely, and others have entered in and reaped. I am selfish enough to believe that I and my wife, who has stood by me for the past thirty-two years, will be fully rewarded at last with an appointment where it will be celestial joy to enter on our then new work.

Bowen is clear, strong and forceful in the pulpit, and he has a way of reaching almost every one he comes in touch with. I am sure that fifty-two subscribers is the biggest work ever done here. Solomon says: "Get wisdom," but I say get Rev. Wm. A. Bowen where you need help on the Advocate, and plan before he comes, then shoot him through with a good conveyance and he will do you good. God bless the Advocate and its management and the many homes it enters every week. Blue Ridge, Texas. S. W. MILLER.

DISTRICT CONFERENCE NOTICES.

BROWNWOOD DISTRICT.

The Brownwood District Conference will be held at Ballinger May 27-30. The first day will be given to the Sunday-school work. Committees are as follows: Recommendations—C. G. Shutt, C. M. Shuller, M. H. Major. Deacons' Orders—E. T. Bates, J. C. Carter, R. B. Young. Elder's Orders—W. K. Simpson, L. A. Clark, J. J. Canafax. License to Preach—W. J. Hearon, G. W. Kincheige, W. H. Matthews, P. E.

TYLER DISTRICT.

The Tyler District Conference will convene in the Methodist Church in Edgewood on Wednesday, June 23 at 8 p. m. Opening sermon by Rev. Jno. W. Mayne. The following are the committees: License to Preach—W. F. Packard, J. B. Turrentine, W. F. Hardy. Admission—T. J. Milam, A. A. Kidd, Jno. H. Warlick. Elder's Orders—C. B. Garrett, L. H. Metcalf, Geo. R. Hughes. All local preachers are expected to be present and to have their reports in writing, according to the Discipline. E. W. SOLOMON, P. E.

BONHAM DISTRICT.

The Bonham District Conference will convene at Ladonia Tuesday, 19 a. m., May 21. Committees of Examination: License to Preach—C. M. Harless, J. R. Atchley, P. G. Huffman. Admission—Trial—S. C. Riddle, J. T. Budworth, A. F. Hendrix. Deacons' and Elder's Orders—L. P. Smith, J. F. Sherwood, A. H. Hussey. Recording Stewards will see that the Quarterly Conference records are present for examination. JNO. H. McLEAN, P. E.

GATESVILLE DISTRICT.

District Conference will convene at Hamilton at 8:30 a. m. May 26, and embrace fifth Sunday. Open sermon May 25 at 8:15 p. m. by Rev. W. E. Caperton. Let all pastors be present from start to finish. Urge all local preachers to come and have written reports of their labors. Recording stewards to be present with their quarterly Conference journals. District stewards, delegates and representatives of Leagues and Women's societies to attend. Women's societies will occupy Friday afternoon; League Saturday afternoon. The following are the committees: For License—J. S. Tunnell, T. B. Hilburn, C. H. Smith. For Admission—S. J. Rucker, J. D. Hendrickson, W. E. Caperton. For Orders—E. Hightower, S. P. Brown, A. P. Lipscomb. S. W. TURNER, P. E.

Weary Raggles: "You won't git nothin' decent in there. Them people is vegetarians." Hungry Harry: "Is that right?" Weary Raggles: "Yes, an' they got a dog wot ain't."—Chicago Journal.

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3. Orders for books, etc., should be sent to Smith & Lamar, and no Texas Christian Advocate business should be sent to them. Every day brings a mixture of our mails.

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