

**WEDDING SILVER.**

Nothing more appropriate, nothing more showy, nothing so thoroughly appreciated. Silver presents endearments; they are durable and useful remembrances.

**C. P. Barnes' SILVERWARE**

is noted for beauty of design and fineness of quality. It possesses character, worth and originality. A strained ear half a century. Let us give, free Silverware Catalog.

**BARNES & CO.,**  
Market Street, LOUISVILLE, KY.

# TEXAS CHRISTIAN ADVOCATE

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

Official Organ of all the Texas Annual Conferences of the Methodist Episcopal Church, South.

L. BLAYLOCK, Publisher.

Vol. XLIX.

Dallas, Texas, Thursday, April 30, 1903.

No. 36

## Editorial.

### THE GREATNESS OF TEXAS METHODISM.

That Texas Methodism is great in her numbers, wealth, social and aggressive relations, none among us will assume to deny. This fact is patent, for we have lost no opportunity to emphasize it and give it a wide publicity. Really, we glory in our proportions and magnitude, and we love to tell the Church and the world how wonderful is our greatness. This is all right, and we propose to continue the good work of sounding our trumpet wherever and whenever the occasion calls for it. But there is another side to this question of our greatness, of which we must not lose sight. Are we now pushing the enterprises of the Church as vigorously as we are blowing our numbers and territory? This question is worthy of close consideration. It is barely possible that in boasting of our present magnitude we are forgetting that to continue to grow, we must scrupulously continue to work and bring forth results in keeping with our increased facilities. With our two hundred thousand members, our seven hundred pastors, our church buildings, like tents upon the field of encampment, and our other appliances for active service, we ought to have annually from fifty thousand to one hundred thousand conversions. In the early days of the work our fathers in the ministry they usually reported at the conference session more converts during the year than they had members at its beginning. But we are falling wonderfully short of these results. The primary work of Methodism is to convert the people and then gather the harvest. However great may be our success in other departments, we are radically lacking if we fail in saving men and women from their sins. Then, too, our liberality in turning our means into the channels of Church enterprise ought to be more than duplicated. Our people and preachers are not contributing to God's causes in proportion to the means that come into their possession. A congregation that pays out five thousand dollars to defray local expenses and only contributes about one-fifth of that amount to the several collections, including missions, has nothing of which to boast. Texas Methodism alone, is able to contribute as much to missions as the whole Church is doing to-day. Furthermore, look at our educational institutions, and what is their condition? The whole of our Texas Methodism is actually playing with this question. Our central school needs thorough equipment and a handsome endowment, but we are overlooking these needs and actually congratulating ourselves upon the fact that within the last four or five years we have raised money and built one house at Georgetown at a cost of about one hundred thousand dollars. We are glad that we have done this much, but really the result is meager and paltry in comparison with our need and ability. So far as our other institutions are concerned, we have helped them but very little within the past decade. We have done something rather marvelous during this period in the way of church build-

ings, but these are local, and unless we use them to stimulate the people to something beyond their own comfort and blessing, even these will not bear the seal of God's approval. Therefore, the time is upon us when we must either shorten our spirit of boasting, or lengthen our purpose and disposition to sacrifice more for the general upbuilding of all departments of our Church enterprise at home and abroad. The number of our converts must be quadrupled and the volume of our liberality must be more than doubled, else our glorying will look out of place in the eyes of God and Christendom. A general forward movement all along the line, is the order we need to heed from this time forward.

### THE ADVOCACY OF LAWLESSNESS.

Some one, perhaps the editor of the sheet, has sent us the April number of "The Texas Liquor Dealer," published in San Antonio, and the would-be organ of the liquor and beer business in this State. It is a rare periodical, but altogether possessed of the spirit of the infamous business it assumes to advocate. It sneers at Governor Lanham, makes faces at the Legislature, ridicules Judge Bryant and abuses Prohibitionists. More than this, it puts itself in line with anarchy and favors ignoring the laws of the State. Well, this is not surprising, since the liquor business was conceived in corruption and born of lawlessness. Since it has had legal existence in the State that gives it conceded rights, it has not ceased to put the laws of the State under its unhallowed feet. It revels in violence, grins at crime, insults manhood, starves women, grinds the humanity out of children, suborn officials, tries to control legislation, poisons politics, and spreads pandemonium throughout society. For these reasons, our outraged humanity has risen up and is sweeping it from the habitations of Texas. Such a business as this must needs have an organ in keeping with its own diabolical heart, to support its lawlessness and advocate its claims to delinquency and prostitute the manhood of the commonwealth. And San Antonio, with its mongrel population, is about the only city in the State that would tolerate the presence of such a degraded piece of literature. Were it not for the few good people that live in that city, the class of population that dominates its public sentiment would sink it to perdition. Among other things, this ill-ordered organ of the liquorites says, "The passage of the anti-pool selling bill will be ignored by the managers of the San Antonio Fair. The Fair Board have decided that they can not have the International Fair killed by a foolish act passed by a Democratic Legislature." That is, the San Antonio Fair is a bigger thing than old Texas. Her laws amount to nothing and the liquor business over there has educated and fostered that sort of sentiment among the Fair people. Does San Antonio want to be put under martial law? If her local government can not manage her lawless spirit, may be old Texas can manage it for her. But we guess that the liquor organ is only breathing hard, and that San Antonio has not lost all her sense.

### THE INNOCENT SUFFER FOR THE GUILTY.

How often in the walks of life do we find the innocent mother suffering the torture of pain and disgrace on account of the waywardness of her wicked boy? And how often is it the case that this poor mother would willingly suffer these things and even die if by so doing she could restore that boy to honor and rectitude? The fact is, were she able to accomplish this result she would esteem it a privilege to suffer and die for him. The question of justice does not enter into her calculations. It is love and nothing but love that actuates her. So it is with God in the gift of his Son to die for sinners. He is an infinite Father and all men, however wayward and guilty, are his children. It was not the judicial element in God's nature that prompted him to give his Son to die for our guilt. It was his love. "God so loved the world that he gave his only begotten Son," etc. "God commendeth his love toward us in that while we were yet sinners Christ died for us." Had God been prompted by a sense of justice pure and simple, he never would have given his innocent Son to die for guilty sinners. While it is true that the death of Christ satisfied the demands of justice because in his innocence and sinlessness he died for the guilty, nevertheless it was God's love that inspired the gift of his Son to suffer such a fate. Therefore God's interest in us is akin to the interest that the ideal father has in his children. There is nothing that love will withhold from the object of its affection. Perfect love is found in the heart of God and its highest expression is manifested in the gift of his only begotten Son to die for transgressors. "O for such love let rocks and hills their lasting silence break! And all harmonious human tongues their Savior's praises speak."

### THE ST. LOUIS EXPOSITION.

The approaching St. Louis Exposition will be the most stupendous material event that has ever transpired west of the Mississippi. It will afford a coveted opportunity to show the world something of the possible resources of the great Southwest. It will bring the great world in miniature to our doors. Texas ought not to play a second part in this wondrous enterprise. We represent territorially and otherwise the greatest State anywhere adjacent to the strip of country known as the Louisiana Purchase. We have the people and the resources within our boundary to make one of the largest showings in this Exposition of any State in the Union. As yet, much of the world at home and abroad has no adequate conception of the greatness and diversity of our resources and possibilities. But this magnificent Exposition will make the occasion for us to let the world know who and what we are as a people and as a commonwealth. But we stand face to face against a problem, and its solution will determine whether or not Texas is to gather her share of the harvest of this opportunity to give the peoples of other States and countries the proper ideas of our growth and possibilities. Such is the nature

of our State Constitution, so we are authorized, that the Legislature has no power to appropriate public money to movements of this character. Therefore, if we have anything like a creditable exhibit at the St. Louis Fair, the money needed for it will have to come directly from the pockets of the people. And it will have to come as voluntary contributions. Our State Commissioners are devising plans whereby the money can be raised in this way. Will you cooperate with them in this worthy enterprise? Surely we will hasten to give them our assistance. We can not afford to do otherwise. The material and moral good of the State, to say nothing of our legitimate pride, is at stake. We must have a suitable building on the grounds and our diversified resources must be there to tell the world what Texas has done and is capable of doing. We need the wealth and the good citizenship of other sections to help us develop the wondrous resources of this great domain, and if we are properly represented at the St. Louis Fair, the money and the people will learn of us and come this way. Therefore, let every reader of the Advocate do his and her duty to this worthy and necessary movement.

Many people, for various reasons and prompted by various motives, restrain themselves from gross and evil acts, but if we could only read a few of their thoughts we would be surprised at much that is impure that never finds outward expression.

Had Paul yielded to discouragements, he would have left the field of his missionary operations, long before he reached Rome; but such was his faith in the ultimate triumph of the gospel that he was willing to hazard his life in proclaiming it to the world.

Influence in the Church of God is one of the sins of our day. Hundreds of members do nothing to promote the salvation of men or to establish the Kingdom of Christ in the earth. They are just members of the Church. It never seems to occur to them to put forth any special effort to push the gospel forward in any of its enterprises.

It is not well for any one man to take it in hand to run things in Church or State his own way regardless of the judgment of other people. No one person has a monopoly of all honesty of opinion, however prominent he may be in his advocacy of a measure. Other people have some sense and at least a small measure of honesty, and their opinions are entitled to ordinary respect. The Savior did not always act independently of the judgment of his followers.

Christ is possessed of infinite patience and forbearance, and for this reason he does not withdraw himself from many of his imperfect followers. He looks with pity and allowance upon their follies and infirmities, and where there is a genuine repentance for wrongdoing he quickly and freely forgives. The weaker the man, the more he needs a Savior's love and solicitude; and the weaker the man who has a desire to live right, the more constant the Savior yearns over him.

and cause the wagon to  
nd so hard.  
e trees grow? In most  
he soil is deep and rich,  
n the mountain side the  
ep, as shown by many  
ut trees grow in many  
seems impossible. You  
a tree "turned up by the  
the soil is only 12 to 18  
d the under side is as flat  
the rock on which the  
ow could the tree stand  
ow so large in no more  
It is really a wonder.  
several large trees two  
through, standing close  
is shallow soil, and the  
be more than half above  
run over and under each  
ing one another in hold-  
pective burdens. Such  
reaching out 30 and 40  
beauty" is one of these  
From the road that runs  
he side of the mountain  
o level, rich acres ap-  
contrast with every other  
round them. What can  
uty a hundred acres of  
yling in a square block  
wn the valley? I have  
se patches standing in  
midst squares of green  
a and meadows. Mont-  
will soon be noted far  
ugh its inexhaustible  
blue and black slate,  
sometime write.

**A. C. BENSON.**  
Ark.  
**Chronic Dyspepsia—**  
d Phosphate, the ideal  
and nerve food, ban-  
sion, dejection and dis-  
sused by disordered di-  
s up the entire physical

**SCHOOL INSTITUTE.**  
chool Institute of the  
onference was held in  
April 6-8. Dr. H. M.  
led the institute. He  
ed by Mrs. Hamill.  
nce was not nearly so  
it to have been, but it  
stitute was of immense  
Sunday-school workers  
nt. One hundred "Cer-  
nor" were issued. The  
s by Rev. New Harris  
and earnest. A larger  
rincipals and teach-  
t at this institute than  
of last year.  
ote was taken by the  
Board in arranging to  
practical Sunday-school  
field, to divide his time  
our Texas Conferences.  
ody, a young man em-  
for the work, was se-  
place. The success of  
is largely due to the in-  
rs of Bros. Passmore  
Bro. Fisher had charge  
d it was good.  
ed that a great impe-  
iven to the Sunday-  
d that its fruits will be  
Sunday-school in the  
F. H. C. ELLIOTT,  
ay-school Board West  
nce.

**RENTS FOR RENT.**  
**IRA O. WYSE,**  
Greenville, Texas.

**"COCO HABIT."**  
ure anything that walks  
is habit in any form  
ou want. Dr. J. S. HILL,  
s.  
sits in the country one  
secured these five sub-  
A. L. SCALES.

For Railway Service,  
Write for Prospectus  
**DALLAS TELEGRAPH**  
College, Dallas, Texas.



# The Christian Pulpit

By Judge L. H. Browne.

The religious press and Christian educational institutions are important agencies in the creation of moral sentiments, but the greatest moral power in the world is the Christian pulpit, and it has always been great from the day of Pentecost, when Peter preached until now. There is in history nothing that so accentuates the greatness and divinity of man as the triumphs of the sacred desk. Many periods of the Christian era are chiefly distinguished by the pulpit work of eminent divines. The fourth century is not more illustrious for the enthronement of Christianity in the Roman Empire than the establishment of the Nicene creed by the preaching of Athanasius. Nothing so distinguishes the fifth century as the eloquence of Chrysostom and the logic of St. Augustine. To the preaching of the renowned Basil in the sixth century the world is indebted for the establishment of that monachism which preserved the Christian religion through the long, dark night of the Middle Ages. The Crusades, beginning in the eleventh century, had their origin in the preaching of Peter the Hermit, and their continuance through the twelfth century was mainly owing to the eloquent appeals of St. Bernard. In the fourteenth century the Reformation dawned in England by the preaching of Wycliffe, and in the seventeenth it filled Europe with light under the great Luther. Savonarola was the glory of Italy. Bourdaloue and Bossuet, of France, and Wesley and Whitefield, by their pulpit labors, originated a religious revival throughout the English speaking world second in importance only to the Reformation itself.

There can be no adequate estimate made of the vast value to mankind of the pulpit work of these and other illustrious divines, and yet great as it is, it can stand no comparison with the worth of the preaching of the less distinguished class—an immense multitude—who in all the years of Christian growth, since the plan of salvation was revealed, have not ceased in high places and in low, and everywhere, and in all manner of perils, to reprove the world for unrighteousness, and to warn men of the wrath to come, and to turn them to a better life by pointing them to the cross, and to the precious hope that is in Christ Jesus. What a power the Christian pulpit has been! What a power it is to-day! From two hundred thousand pulpits voices, more or less potent, go forth every Sunday proclaiming substantially the same thoughts, the same promises, the same hopes, all emanating from God and pertaining to the highest life here and hereafter, that man can know. Oh the power and the dignity and the sacredness of the Christian pulpit! The Lord dignified and sanctified it by preaching himself, and proved its power by a pulpit deliverance that, for simplicity, beauty and wisdom, is unapproached and unapproachable. His last words to his disciples were to go preach the gospel. From the pulpit, in living words, he chose to be revealed. It was there these momentous truths he had taught were to have utterance. Those first ministers were, indeed, loyal to their Master. They preached the gospel pure and simple. From every pulpit were heard those great truths concerning God's love and man's duty, and Christ and the cross, and heaven and hell, and eternal life, that the gospel brings to light.

The preaching of this age is mainly of the same character and there is no lack of force, but rather increased power in the Christian pulpit, though it may be doubted whether the increment is proportioned to the increasing multitude of preachers. For in this age especially it must be admitted that the use of the pulpit is often perverted, its privileges abused, and its lofty thrones ignored. It is a sad truth that preachers sometimes abdicate their prerogatives and become lecturers, discussing the popular topics of the day; or philosophers, airing the theories about which they have read; or scientists, indulging in speculations concerning the laws of nature. That this is all wrong and that the preacher should have no concern with such things, and that his mission is to preach of matters of greater importance—of themes as much higher as the heavens are higher than the earth—is settled, not only by our Lord in the command referred to, but by the great apostle, who expressly condemns this kind of preaching. Paul appeals to Timothy in his letters to him: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called. . . ."

meat and poetry. If it is not treason against the Almighty, it is the greatest unfaithfulness, for the preacher to descend from the great doctrines of salvation and moral accountability to a discussion of the beauties of nature, of æsthetic culture, or the wonders of a material civilization.

Let us all pray that the pulpit may be delivered from pedantic and unfaithful ministers. What the world needs is the Bible preached in its purity, in its love and in its wrath, and unmingled with and undefiled by paganism.

I am not to be understood as opposing an educated ministry. On the contrary, preachers should be familiar as far as possible with the learning of all the best schools, and they may use all their learning, but only for the elucidation and enforcement of the teaching of the Bible. We have come to a period in the world's history when an uneducated man should hardly be admitted into the ministry, and when such are admitted, I believe they are often hindrances than helps to Church progress. Ministers must be educated and they must preach the gospel, but to glorify the pulpit and make it the means of saving the world there are other requirements, well established, that they must recognize and observe, and to call the attention of my brethren of the clergy to some of these was my main object in writing this article, though I have not left myself much space in which to do it. I have nothing new to offer. I shall simply state old truths, and the good I shall do, if I do any, will be bringing them to mind and giving them emphasis by stating them with clearness.

1. The minister should preach a pure and full gospel, not measuring out the waters of life in a gill cup and then diluting with platitudes to suit the tastes of people whose intellectual struggle is to reconcile the pleasures of material and sensual life with the performance of Christian duty.

2. He should use old thoughts rather than search for new ones, and should endeavor to use the forms of expression employed in the scriptures as far as possible. Nothing in our language compares in force with the prose of the Hebrew prophets, nor in beauty and melody with their poetry.

3. He should not deceive himself with the idea that he is a born orator. It is not true that honey bees swarmed around the lips of Virgil as he lay an infant in his cradle. Before any preacher can be eloquent he must be a student, and a hard one. He must severely and persistently train his powers by careful and continued practice.

4. He should be a scholar without losing his respect for the Bible, and a Christian without repudiating the learning of the schools; but he must set above worldly wisdom those divine revelations that alone can save man.

5. He must be heard. He may as well talk to stones as to people who do not hear him, and he ought to so speak that he can be easily heard. A congregation soon tires when with difficulty the preacher is heard.

6. He should be an artist in attitude, in gesture, in voice, in language, and bring all to bear in the delivery of his message to make it acceptable and effective.

7. He should avoid uncleanliness. He must be great indeed who can be unclean in the pulpit and escape censure.

8. He should not try to amuse his congregation; he should tell no funny stories, nor indulge in witticisms while preaching. People never think on serious things nor do great things while laughing. He must preach the truth, whether the people relish it or not. He is the messenger of God and he must deliver God's message.

9. He must be outspoken; he must denounce sin and the sinner with boldness and that the sin is a popular one or that the sinner is of high rank must not be considered by him. Chrysostom denounced the vanity of Eudoxia and the venality of Eutropius in their very city of Constantinople, and Savonarola inveighed against the oppression of the Medici in his capitol of Florence.

10. He should not be stern, gloomy and austere, but bright and genial, so far as the same is consistent with humility and a high religious life.

11. He must be a sympathetic man and be ever ready to strengthen the suffering with the consolations of the gospel. He should be like his Master, who, while in this world, never lost an opportunity to bind up a broken heart.

12. He should not hold heretical opinions and in no case should he utter them. He should be perfectly loyal to the doctrines of his Church. A preacher who questions the tenets of his Church will not be long in finding his example taken up by his people. He must follow the fashion of Jerome, St. Bernard and Thomas Aquinas, and not that of Wycliffe, Calvin and Luther. A reformer is an exceptional preacher and not an exemplar.

13. He should avoid the controversial habit. Pulpit controversies generally result in more harm than good.

14. He should be tolerant of the opinions of others, but toleration is not always a virtue. He should not tolerate those audacious infidels who cloak their cruel attacks on the faith of Christians with the name of science and presume to know more about creation and the origin of man than Moses, David and Paul, and even Jesus Christ himself.

15. He should abstain from politics—at least from what is known as partisan politics. The auditors whom he seeks to influence are of all parties, and partisanship on his part will create a prejudice against him with some, and to that extent he is hindered in his work.

And lastly, the preacher must above all bear the cross of Christ, and if need be, be nailed to it. A time-serving minister who trains with worldly minded people winking at their vices, it not actually taking a part with them, is a reproach to the cause of Christ, and worse in his influence than an infidel.

## THE JOY OF WORKING.

Think not, Sir Man-of-Leisure, as you peep lazily through your heavily curtained window at the scurrying seven-o'clock crowd on the way to its daily toil, that you have the best of it because you can snuggle back beneath your luxuriant covering and sleep until Joems or Meadows brings your morning coffee and paper and asks if you prefer the Yellow Dragon or the Green Devil for your forenoon spin.

Do not lay the flattering unction to your soul that yours is the happier lot. Younger youth with swinging step, with fists dug deep into the pockets of his threadbare coat and a cold luncheon wrapped in paper tucked beneath his arm, tastes a finer, sweeter joy than all your luxury can bring.

His is the pleasure of incentive—the glory of work.

For there is a zest to it all. The quick spring from bed at the alarm clock's summons, the hastily-swallowed breakfast, then out into the wine-like air of early morning. To work—vigorous work of brain or brawn, whether it be pegging away at a desk or directing the eternal grind of clanking machinery.

It is occupation—accomplishment! Do not pity these work-a-day folk. Save your sympathy for the hapless and hopeless idle fellows—the unfortunates or unwilling; alike commiserable.

Joy goes with the working masses. There is joy in the noonday luncheon, whether in a gilded cafe or a cold snack hastily devoured "before the whistle blows."

The evening meal is a feast to the weary man, and his well-earned rest is the greatest joy of all.

Hard work is the best of all cures for insomnia.

Thank God you can work!

Though your office labor strains your nerves and racks your brain, though the "shop" takes the best of your strength and vitality—be glad to be living, an active part of the working world.

You must earn your amusements before you can enjoy them. Ennui has no part in the strenuous life.

Be glad, for conscience's sake, that you are not one of those most miserable of all men, a fellow without a job—a human machine standing idle, rusting and losing its value from disuse.

Thank God you can work!

When sorrow and grief come, when you seek to forget, to crush out cruel thoughts, thank God that you can absorb yourself in your occupation, plunge deep into the details of your duty.

Thank God that you can work—that you can grasp your pay envelope and say, "This is mine, the rightful pay for the labor of my brain, the just earnings of my strong right arm."

Be thankful, Employer, as well as Employee, for the joy of working.

You know the pleasure of it. Do not deceive yourself by the promise (nine times in ten a pleasant little fiction) that by-and-by you will retire, ease up, end your life in idle luxury.

The business game is not alone for the pleasure of the spoils, but for the joy of playing it.

What the world may call greed and avarice you know to be the fascination of success—the intoxication of accomplishment; and it will keep you untiringly at it—on your mettle in the battle—till the end of life.

For life is work. And work is life.—Lord & Thomas' Judicious Advertising.

## FROM A WOMAN'S LOVE.

Th' little things—the kiss at parting,  
The helping hand, the loving word—  
That give her strength—her joy—pulse  
—daring  
Through her song, like trill of bird,  
Then, if you'd keep a woman strong,  
Keep her face with love light shining,  
Let her not for kindness long,  
Nor find your thought of her declining  
ELSIE MALONE McCOLLUM

## A SHORT METHOD WITH CHRISTIAN SCIENCE.

### I. Theology.

1. Sin. One has only to examine the index to "Science and Health" to find Mrs. Eddy's notions about sin. We quote only once, which is a sample: "When, then, is the material personality which sins, suffers and dies? It is not man, the image and likeness of Truth, but man's counterfeit, the likeness of error, sin, sickness and death."—Science and Health, p. 181.

Take the subject index of your Bible and turn to the word "sin." We quote Jesus' words (Matt. 15:19): "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

See also Ez. 18:1-20. "The soul that sinneth it shall die."

2. Pardon.—Science and Health, p. 341. "Science reveals the necessity of sufficient suffering, either before or after death, to quench the love of sin. To remit the penalty due for sin would be for Truth to pardon error." David confesses in Psalm 51, verse 4, "Against thee, thee only, have I sinned and done this evil in thy sight." And in verse 7, "Purge me with hyssop and I shall be clean." In verse 9, "Hide thy face from my sins, and blot out all mine iniquities."

3. "Holy Ghost, Divine Science; the developments of eternal Life, Truth and Love."—Science and Health, p. 579.

4. "I, or Ego, Principle; Spirit; Soul; incorporeal, unerring, immortal and eternal mind. There is but one I, or Us, but one Principal or Mind, governing all existence."—Science and Health, p. 579.

5. "Death. An illusion, the lie of Life in matter; the unreal and untrue."—Page 575.

6. "Devil, Evil; a lie; error; neither corporeality nor mind; the opposite of Truth; a belief in sin, sickness and death; animal magnetism; the lust of the flesh."—Page 575.

7. "Angels. God's thoughts passing to man; spiritual intuitions pure and perfect."—Page 572.

8. "Adam, Error; a falsity; the belief in 'original sin,' sickness and death; evil; the opposite of good or God." etc.—Page 576.

And yet Christian Scientists pretend to believe the Bible.

### II. Healing.—Different From Bible Methods.

1. They deny the fact of sickness and the fact of healing with medicine and surgery, and yet they offer to heal the sick. But the Bible everywhere admits the fact of sickness. God instituted definite proceedings to diagnose leprosy. Simon's wife's mother was actually sick of a fever.

2. Jesus and his disciples always healed instantaneously. These people generally want considerable time.

3. Divine healing as practiced in Bible times was always a gift—never taught. Nobody could learn how. In modern times it is taught.

4. In I Cor. 12th chapter, God's method is shown. He confers the gift of healing to those whom he selects. But Christian Science teachers are ready to teach any one who wishes to learn.

5. Christ and the apostles always healed without pay. Christian Science folks usually must be paid.

6. Christian Science teaches that sickness and disease are always and necessarily an evil. Lazarus at the rich man's gate was very much diseased, but it did not for a moment hurt him in his real interests—that is, his spiritual.

7. Christian Science ignores medicine, while Paul enjoins it. He says to Timothy, "Take a little wine for thy stomach's sake and thine often infirmities."

8. Bible healers raised the dead, healed leprosy. Jesus healed a man born blind. Christian Science confines itself to the realm of possible quackery.

9. By consulting I Cor. 12th, 13th and 14th chapters we learn that there are six gifts and graces, one towering above another, until the highest is reached—namely, Love. Beginning with Love at the top we descend to Faith, which produces it, thence to Hope, which desires and expects; these three abide, with Love pre-eminent.

Next come the comparatively ephemeral: First, prophecy; second, teaching; third, miracles; fourth, healing. So healing ranks seventh in importance in the Christian life. But Christian Science ranks healing almost, if not quite, first. If the authenticity and inspiration of the Scriptures depended in any measure on such power as the whole tribe of divine healers manifest, we would certainly have cause for alarm. Their cures stand before Bible cures as did the magicians' rods before Aaron's rod.

### III. Science.

Inconsistencies. They admit the fact of horses, wagons, plows, cattle, hogs, sheep, timber, railroads, etc. This is seen in the fact that they eat, wear clothes, live in houses and travel by various methods. They admit the facts

of paper, ink, cloth, iron, feeling, hearing, seeing, smelling, for on all these they depend in order to get thoughts put into book form and sent out to produce converts to their faith. After all this they solemnly tell us that matter is unreal, evil, etc.

If a rabbit should hop into the garden of a Christian Scientist he would probably shoot him as a pest. If a wolf should invade his flock of sheep he would poison him with strychnine. Now the germs of malaria and of tuberculosis are known and recognized in the blood or in the sputa. It is as well known that quinine will kill malarial bugs as it is that powder and buckshot will kill a rabbit. True a good deal of the practice of medicine is vague. But so is farming an indefinite science. But who will deny that there are laws governing farming. Moreover is not Christian Science a rather inexact science? They certainly fail in a great many of their efforts to heal. Jesus said: "Ye shall know them by their fruits." Who does the most of the healing that is actually done, Christian Science or the doctors?

J. A. PHILLIPS.

## THE DEAF HEAR AND THE BLIND SEE.

It is a strange coincidence that, early in the month of March, accounts should be published of two marvelous inventions, similar in principle, yet differing in application, by one of which the blind are made to see, and by the other the deaf to hear.

The account of the first comes from Paris, and is contained in an article by Dr. Caza, published in Revue des Revues. The invention is that of Professor Stiens. Dr. Caza explains how Professor Stiens tested the invention by blindfolding him and taking him into a dark room. The professor put an apparatus around his temples, and instantly he saw a dim light by which he could distinguish surrounding objects. Soon the light became stronger, and the doctor could count the fingers on a hand held up before him, and the number of chairs in the room. Just as he was feeling that if the experience were continued he would recover his normal clearness of vision, the professor removed the apparatus, and the doctor was plunged in total darkness. Professor Stiens' theory is that man sees with his brain, not his eye. The latter only serves to receive the image which the optic nerve transmits to the seat of perception. If, then, the image is transmittable to the brain without eyes, the blind can see. His apparatus has the same scientific basis as the telephone, and in it the transmission of light rays plays a part identical with that performed by the telephone in the transmission of sound waves.

The other account comes from New York, where three children, deaf, dumb, and blind, heard a pianist play Sousa's marches, and listened to their own voices. Miller R. Hutchinson had invited some friends to his laboratory to witness the workings of his new instrument. The invention consists, primarily, of a transmitter, an ear piece, and a small electric battery. The penetrating quality of the electric sound-waves apparently disregards the mechanism of the outer ear and affects the inner ear direct.

The first patient brought out was blind, deaf and dumb. The little instrument was clapped to his ear, the current switched on, and Mr. Hutchinson said in an ordinary conversational tone, "papa." The lad raised his sightless eyes to his friend, Professor Van Tassel, and worked his fingers rapidly in sign language. "He says he can hear something, but does not know what it is," remarked Professor Van Tassel. The current was made stronger. The boy's eyebrows were raised, and he smiled. Then he tried to repeat the syllables, and in a weird treble cried, shrilly, "bahh-pahh." A girl eighteen years old, who had lost sight and hearing through exposure a dozen years ago, was led into the room. She could not hear a sound, no matter how loud, but when she had the ear piece of the instrument fastened to her head, and a person at the end of the room began to play a Sousa march, her cheeks flushed crimson, and her fingers beat time on a table. Another girl, born blind, deaf, and dumb, clapped her hands in ecstasy when she heard her own voice say "mamma" and reached out wistfully toward the piano when the musician stopped playing, and the new harmonies died out of her ear.—Epworth Herald.

Give me the lowest place; not that I dare  
Ask for that lowest place, but thou hast died  
That I might live and share  
Thy glory by thy side.

Give me the lowest place; or if for me  
That lowest place too high, make one more low,  
Where I may sit and see  
My God and love thee so.

—Christina Rossetti.

## Devot

Many a home and blessed in promising son, dim the eyes of waiting to meet of silver are crowly since the last ther had expected but every mood homestead are cannot see. The almost breaking him the last tion constantly the two, strike alone the long. Their boy is not fore. They we change with the istence. They appear when the again. They w spirit finds tim Dreamy questio another in mind explain their es mortality. Low dens, burdens v get. We cherish us down; but strong in the in out such a bel Muller, "religio arch resting on bridge ending D. O. Mears, through Sufferi

## ALL-SUFFICIENT.

A man engaged coast steamer. He was in strain and had but a his ticket was this he investe cheese, thinking too expensive fo After a while bi and stale, and hard and mou matters he was a day, to inhale cook's galley, a mas drove him a ly, when about the port of dest perate. Seeing a huge platter w ings, he waylaid of the dining "See here! I h but I've stood I can. How I like that cost?" "Cost?" exel "why, man, it thing; it's all p sage." "Our Father! provision for a journey heaven intend that we There is no on crackers and pared a table I with his choic B. in Epworth

## Overcome ev 12:21.

If we must h wherein to mak war so brilli wrong, and no l as he who has victory of trut ace Bushnell.

## A WITNES

No Church is it is aggressive hearing. Ther element for the doctrine and of compare with enthusiasm. N of drifting out so long as the ness by word a regnant in his close to men in of Christ, who istered unto, b This should b prayers and ou



# Devotional and Spiritual

Many a home has been softened and blessed in the memory of its promising son, too early gone. Tears dim the eyes of the lonely parents, waiting to meet him again. Threads of silver are crowding in more quickly since the last good-by. The father had expected to lean on him; but every nook and corner of the homestead are vocal of him they cannot see. The mother's heart was almost breaking when she kissed him the last time. The conversation constantly recalls his name, as the two, stricken with grief, muse alone the long winter evenings. Their boy is not dead, only gone before. They wonder if immortals change with the passing roll of existence. They question how he will appear when they shall meet him again. They wonder if the active spirit finds time to think of them. Dreamy questions crowd one upon another in quick succession, but all explain their conviction of his immortality. Love makes heavy burdens, burdens we would never forget. We cherish memories that bend us down; but our thoughts are strong in the immortal life. "Without such a belief," remarks Max Muller, "religion surely is like an arch resting on one pillar, like a bridge ending in an abyss."—Rev. D. O. Mears, D.D., in "Inspired through Suffering."

### ALL-SUFFICIENCY OF GRACE.

A man engaged passage on a coast steamer bound for Florida. He was in straitened circumstances, and had but a small sum left when his ticket was paid for. Part of this he invested in crackers and cheese, thinking the cabin fare much too expensive for his limited means. After a while his crackers tasted flat and stale, and his cheese became hard and mouldy. To aggravate matters he was obliged, three times a day, to inhale the odors from the cook's galley, and the delicious aromas drove him almost frantic. Finally, when about a day's sail from the port of destination, he grew desperate. Seeing the steward bearing a huge platter with a turkey and fixings, he waylaid him at the entrance of the dining-saloon, and said: "See here! I haven't much money, but I've stood this thing as long as I can. How much will a dinner like that cost?"

"Cost!" exclaimed the steward, "why, man, it don't cost you anything; it's all paid for in your passage."

Our Father has made abundant provision for our welfare on the journey heavenward. He does not intend that we shall live on crusts. There is no need of our lurching on crackers and cheese. He has prepared a table for us and laden it with his choicest bounties.—C. E. B., in Epworth Herald.

Overcome evil with good.—Rom. 12:21.

If we must have heroes and wars wherein to make them, there is no war so brilliant as a war with wrong, and no hero so fit to be sung as he who has gained the bloodless victory of truth and mercy.—Horace Bushnell.

### A WITNESSING CHURCH.

No Church is decadent so long as it is aggressively busy with witness-bearing. There is no conserving element for the essential things of doctrine and of worship which can compare with genuine missionary enthusiasm. No man is in danger of drifting out of touch with Christ so long as the desire to bear witness by word and deed and gift is regnant in his soul; for he who is close to men in service has the mind of Christ, who came, not to be ministered unto, but to minister.

This should be the keynote of our prayers and our endeavors for the

coming year. Never mind defense or apology—God will take care of the defense of his own. Our thought can not be established by controversy, but it may be made influential in action. If it tends to selfishness, excluding thought of others and obscuring Christ's claims of obedience in service, it is not God's thought. Unless we have some gift to offer to the world, our Christianity and our theology are valueless. When our aggressive action wholly ceases we are near to death. The only Church which Christ threatens wholly to reject and repudiate was a lukewarm Church.—The Congregationalist.

### WHEN TWICE ONE IS NOT TWO.

"Figures never lie," we are told, but we find that they sometimes mislead us marvelously. This is especially true in the moral realm. We take our census of Church membership and buildings, of college endowments and missionary income, and think we know all about these things; but we forget. Church membership may be readily calculated; spiritual statistics are an impossibility. Numbers are of no avail in estimating men. Paul cannot be expressed in terms of Judas. A Carlyle or Emerson only counts one upon paper, but in the intellectual life of this world they may count a million. In every analysis of Churches or Church life we run against this fact, and in estimating correctly the strength of a Church we must ask, sooner or later: "What manner of men does this Church consist of or produce?" Quality always ranks quantity. The Church that is possessed of greatest spiritual power is the one that will forge ahead, and a numerous membership may be only an impediment.—Zion's Herald.

Judge not, that ye be not judged.—Matt. 7:1.

Set no standard for others—they may live nearer to the light they have received than you do to that which has been given to you.—Selected.

### THE TERRACE OF INDECISION.

A little west of Mt. Zion, near the Jaffa gate of Jerusalem, is a small terrace, on the top of a water-shed, so level that the rain as it falls upon it seems at a loss which way to go. But part of it is carried by a faint breath of wind over on the west side, and descends into the Valley of Roses, and down to the beautiful plain of Sharon. Fertility and beauty and fruits spring up, and finally it is exhaled to heaven from the fragrant cups of the lilies and roses of Sharon. But a large part of it finds its way to the other side of the terrace, and descends through the dark valley of Tophet to the Dead Sea, where it brings forth the apples of Sodom and is lost forever in the bitter waters of the Sea of Death. This terrace is the Terrace of Indecision.

### THE USES OF LENT.

The Lenten season presents its peculiar opportunities for purifying and deepening our spiritual lives through bringing them into contact with Jesus Christ. Fastings, vigils, ceremonials, a multiplying of religious meetings, are incidental rather than essential to its proper observance. Through the Christian ages many followers of our Lord have found these accessories of the season stimulating to piety. But any disciple may make the Lenten time serviceable to his growth in grace simply by thinking more often and lovingly of his Savior and particularly by calling to mind the incidents and experiences of those significant last days in his earthly career. No one can follow him from point to point as he makes his sor-

rowful way into the shadows and emerges thence into the glory of the resurrection morning without feeling fresh sorrow for sin and a deeper longing for Christ-likeness of character.—The Congregationalist.

### CHRIST'S SERVICE.

In Christ's service of his fellow-men there were no reservations. He gave his life for his friends, not merely in the giving up of death, but also in the harder gift of daily self-denial. Looked at upon one side, the life of Jesus was all for God. Looked at from another, it was all for men. In a higher unity the two were one. The life with God made possible the work for men. The earlier self-givings of the home in Nazareth we can only imagine. He gave himself in true obedience to his parents. We may believe that he gave himself in quiet, uncomplaining work for the support of the family when Joseph died. He postponed, perhaps, his settled purposes of a wider life until brothers and sisters were provided for. But with the opening of his public ministry he gives himself for men with a completeness which admitted of no reserves, not even the primacy of filial or of brotherly affection.—Congregationalist.

The love of Christ constraineth us.—2 Cor. 5:14.

If any man ask me, seeing that faith justify me, why I work, I answer, Love compelleth me. For as long as my soul feeleth who love God hath showed me in Christ, I cannot but love God again and his will and commandments, and of love work them, nor can they seem hard unto me. I think not myself better for my working, nor seek heaven because of it. For a Christian worketh to make his weak brother perfecter, and not to seek a higher place in heaven. I compare not myself unto him that worketh not. No, he that worketh not to-day, shall have grace to turn, and to work tomorrow; and in the mean season I pity him and pray for him. If I had wrought the will of God these thousand years, and another had wrought the will of the devil as long, and this day turn, and be as willing to suffer with Christ as I, he hath this day overtaken me. . . . and I envy him not, but rejoice as of lost treasure found. For if I be of God I have these thousand years suffered to win him for to come and praise the name of God with me. These thousand years have I prayed, sorrowed, longed, sighed and sought for that which I have this day found, and therefore I rejoice with all my might and praise God for his grace and mercy.—William Tyndall.

### COULD NOT LEAVE HIS BROTHER.

A cry of "fire" was raised at a children's entertainment. Amid the confusion and terror a lad sat quietly in his place, with a smaller child in his arms. When the danger was past he was asked, "Why did you not try to escape like the others?" and the beautiful answer came, "I couldn't carry baby through the crowd, and I couldn't leave him—he's my brother." The Bible tells us of a Friend who both can and will carry us safely through a danger, never leaving us alone to face it.—Selected.

### A SENSIBILITY IN SIN.

A lady in the bureau of engraving at Washington told me that, when first appointed to her post, she was miserably anxious lest she should permit any spurious bank-note to pass undetected; most painfully did she scrutinize numbers, signs, and signatures, until she was pretty nearly consumed by solicitude. At length a senior officer comforted her by saying: "Do not worry. Be careful; and when you have done that, be tranquil, for the first time you touch bad paper you



will feel a shiver, as though you had received a cold shower bath." It is much the same in our moral life: the soul also has a sensibility by which we detect the spurious, the unclean, and the dangerous.—Rev. W. J. Watkinson.

### SWEPT, GARNISHED, EMPTY.

The evil spirit is obedient to higher powers and must depart from the soul at the voice of the Lord, but the Master seems to point to the possibility of a soul being free, but empty—swept and garnished, but not garrisoned. The empty room offers scant resistance to evil spirits. The presence of the Lord is the sole guarantee of the Devil's absence. Heaven empty would soon be hell. Sweeping is good, adornment praiseworthy, but both are useless in a tenantless soul. Not unneeded is the injunction: "Be filled with the Spirit." Men must be filled. There are no empty souls—for long. The only choice lies in the kind of spirit. If the Holy Spirit is absent, the evil spirit will not be far away. Spirit-filled men are spirit-kept men. The beauty of holiness belongs only to the holy; and the holy are they, and they alone, who are kept (i. e., guarded) by the power of God. Seek not so much to be rid of sin as to be filled with God.—Selected.

### HISSES VS. CHEERS.

Few are the men who do not like a cheer; fewer still they who do not shrink from a hiss. Yet the cheer may reward a Judas, and a hiss be the meed of a Stephen. If the righteous cheer us, let us rejoice, even if the demons hiss; but we are surely in strange company when the righteous hiss and the demons cheer. God loves us for the enemies we make. The cheers of the righteous may often be won without merit and lost without fault. The hero of to-day may live unnoticed and die without praise, but the future times his garland and sings his unrewarded merit. Let not the applause of men cause us to be unduly elated, for the cheer may soon die away into a hiss; and let us not be discouraged by the animosity we arouse, for it may find no echo in the sky above or in the coming future.—Zion's Herald.

Ruskin ever exalts the ethical aspect of holiness. At the base of it, in the structure of character, there must be righteousness. "The one ordered work, the one ordered sacrifice, is to do justice." The objector pleads that charity is greater than justice. "Yes, it is greater; it is the summit of justice; it is the temple of which justice is the foundation. But you can't have the top without the bottom; you can not build on charity." Love grows out of righteousness, and love is in its nature a holy thing; and in proportion as men love God do they understand the infinity of the moral law and the manner in which alone it can be fulfilled. In proportion as they love one another with a love that is more than unctuousness and lip-largeness and snavity, that is heart-deep, will they display the holiness of service in the interests of their brethren, not of this

Church or that, but of the human race.

For holiness is helpfulness. God himself is forever the Helpful One, or, in softer Saxon, the "Helpy" One. "The word has no other utterance-meaning. Helpful, harmless, unselfish; living or Lord of life. The idea is clear and mighty in the Christian's cry: 'Helpful, Helpful, Helpful, Lord God of hosts.' . . . The highest and first task of the universe, and the other name of life is 'Help.'"—The Methodist Record.

### THE UNBLEMISHED PAGE.

Each true heart in which there is a spark of the Divine life turns eagerly toward the unblemished page, the untrodden way, of the new year, not with wonder simply, or with hope, but with fervent resolve that the dead past shall bury its dead, and that a nobler, finer, sweeter spirit shall clasp in the chalice of existence.—Rev. F. B. Meyer.

### LIVING IN RUTS.

It is necessary to be on the watch that life be not narrowed and limited in its powers through the daily repetition of the same acts in the same way. A man who thinks and does the same things over and over again day after day and year after year is in danger of becoming simply an automatic machine. The danger is, that the thoughts will become cramped and that prejudices will spring up against everybody out side of the rut in which he lives. If continued long enough, these prejudices become so strong that it seems impossible to eradicate them. This is one of the great dangers to the sinner. The wicked habit is a rut which gets deeper and deeper every time the wrong deed is performed. Christ lifts the sinner out of the rut and puts him on the broad highway of holiness.—Exchange.

Not in husbanding our strength, but in yielding it in service; not in burying our talents, but in administering them; not in hoarding our seed in the barn, but in scattering it; not in following an earthly human policy, but in surrendering ourselves to the will of God, do we find the safe and blessed path.—F. B. Meyer.

### TO-MORROW.

Would it not be better to leave to-morrow with God? That is what is troubling men: to-morrow's temptations, to-morrow's difficulties, to-morrow's burdens, to-morrow's duties. Martin Luther in his autobiography says: "I have one teacher that I love better than any other on earth; it is my little tame robin, which preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops onto the sill when he wants his supper, and takes as much as he desires to satisfy his need. From thence he always hops to a little tree close by and lifts up his voice to God and sings his card of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth."—H. W. Webb Peeploe.

nk, cloth, iron, feeling, ing, smelling, for on all depend in order to get t into hook form and sent ce converts to their faith. is they solemnly tell us is unreal, evil, etc. t should hop into the gar- ristian Scientist he would ot him as a pest. If a wolf de his flock of sheep he n him with strychnine. ms of malaria and of tu- e known and recognized in in the sputa. It is as well quinine will kill malarial s that powder and buck- l a rabbit. True a good practice of medicine is so is farming an indefinite who will deny that there evening farming. More- ristian Science a rather ce? They certainly fail ny of their efforts to heal. "Ye shall know them by Who does the most of that is actually done, en or the doctors?" J. A. PHILLIPS.

HEAR AND THE BLIND SEE.

ange coincidence that, ear- nth of March, accounts plished of two marvelous milar in principle, yet application, by one of nd are made to see, and the deaf to hear. t of the first comes from contained in an article published in Revue des invention is that of Pro- Dr. Caza explains how ins tested the invention ng him and taking him om. The professor put around his temples, and aw a dim light by which inguish surrounding ob- he light became strong- ctor could count the fin- nd held up before him. er of chairs in the room s feeling that if the ex- continued he would re- mal clearness of vision, removed the apparatus, r was plunged in total ofessor Stiens' theory es with his brain, not tatter only serves to re- e which the optic nerve the seat of perception, nage is transmittable to out eyes, the blind can aratus has the same as the telephone, and mission of light rays entical with that per- telephone in the trans- nd waves. count comes from New three children, deaf, d, heard a pianist play s, and listened to their Miller R. Hutchinson me friends to his labor- ss the workings of his t. The invention con- of a transmitter, an a small electric bat- etrating quality of the ave apparently disre- hanism of the outer the inner ear direct, dent brought out was d dumb. The little in- lapped to his ear, the d on, and Mr. Hutch- an ordinary conversa- apa." The lad raised es to his friend, Pro- ssel, and worked his in sign language. "He ar something, but does t it is," remarked Pro- sel. The current was The boy's eyebrows d he smiled. Then he the syllables, and in- ried, shrilly, "pahh- eight years old, t sight and hearing re a dozen years ago, he room. She could nd, no matter how she had the ear piece at fastened to her head, t the end of the room a Sousa march, her erimson, and her fin- on a table. Another d, deaf, and dumb, nds in ecstasy when own voice say "mam- ed out wistfully to when the musician t, and the new har- of her ear.—Epworth

rest place; not that I owest place, but thou ve and share thy side.

rest place; or if for me lace too high, make ow.

and see love thee so. —Christina Rossetti.



Secular News Items.

The financial system of China is to be reorganized.

A colony of Boers will locate in the State of Chihuahua, Mexico.

The Prince of Wales is to be President of the British World's Fair Commission.

A Hungarian soldier has been arrested in connection with a plot to kill Emperor Francis Joseph.

The Secretary of the Oklahoma Mills Association estimates the yield of the year's wheat crop at 40,000,000 bushels.

An investigation has developed that cattle in Western Kansas are dying of starvation instead of a mysterious disease.

Another line of steamers is to ply between Mexican ports and Europe, arrangements being under way for the establishment of an Austro-American steamship line.

Before sailing for his home in Scotland, Andrew Carnegie donated \$1,500,000 for a Temple of Peace for the permanent court of arbitration at The Hague.

Since April 19, the date on which the Texas World's Fair Commission decided to make a final effort to raise money for an exhibit at the Louisiana Purchase Exposition, about \$50,000 has been subscribed.

A Texas boy, Mr. Aldredge Kidd, in competition with sixteen others, among them some of the best music composers in the United States, has won the prize offered by the Daughters of the Republic for the best musical composition fitted to the prize poem on the Texas flag.

President Roosevelt's vacation is at an end. He greeted the members of his party and a large number of people at the Mammoth Hot Springs Hotel in Yellowstone Park on the 23rd.

Simon Cockrell, who will be 102 years old on his next birthday, is visiting in Stamford his old army comrade, J. H. Craig.

Russia has demanded that China sign an agreement practically ceding to her the sovereignty of Manchuria, and excluding other nations from that country.

A dispatch from Lincoln, Nebraska, says: Passengers on a Burlington train were held up and robbed of \$1,000 as the train was leaving the Burlington Union Station in Lincoln.

Mr. Grace, one of a party of St. Louis capitalists who contemplate purchasing one of the iron furnaces at Rusk, has received permission from the penitentiary management to make a series of tests at the Rusk penitentiary furnace to demonstrate that certain grades of car wheel iron can be produced from the ore.

The members of the New York Stock Exchange abandoned business on April 23rd and devoted themselves to the ceremonies incident to the dedication of their handsome new building.

Worn and dim with age, but bearing the mark of indisputable genuineness, three treasury warrants of the Republic of Texas have been in the possession of Justice Price, of Speegle-

ville, near Waco, for a good deal more than half a century, and the bills have just been sent to Austin to see if Governor Lanham cannot have an appropriation made to take them up, as Mr. Price is in rather straitened circumstances.

A dispatch to the Chicago Chronicle from New York says: "The woes of poor old Uncle Tom and the pitiful death of little Eva will no longer bring tears to the eyes of the children of New York if they confine their reading to the class libraries provided by the board of education."

Ross Perry, the attorney for Mrs. James N. Tyner, whose husband has been summarily removed from his position as Assistant Attorney General for the Postoffice Department under rather sensational circumstances, called upon Attorney General Knox last week and talked over the case with him.

By one stroke of the pen the Dawes Commission has withdrawn from allotment 700,000 acres of pine timber land in the Choctaw Nation. This was done to circumvent the army of speculators who were preparing to gobble up the timber after allotment.

The officers of the American Smelting and Refining Company have formed the American Smelters Steamship Company with a capital stock of \$2,000,000, which will transact a general freight transportation business between Galveston and ports in Mexico, Central and South America and elsewhere.

New quarantine regulations, the first promulgated since 1899, have been signed by Secretary Shaw, having been prepared by Surgeon General Walter Wyman of the public health and marine hospital service of the United States.

When the Fifty-eighth Congress meets in Washington, it will be able to secure a mass of information in relation to industrial corporations that has not in the past been available. It will then only require a resolution by either the Senate or House of Representatives to get the result of the investigation now being conducted by the Bureau of Corporations of the Department of Commerce and Labor.

It is estimated that the real number of cattle to go to Kansas from above the State quarantine line this spring will aggregate about 30,000, as against 38,000 last season.

A dispatch from Gardiner, Montana, says: "President Roosevelt on the 24th resumed his tour. Before going, however, he participated in the laying of the cornerstone of the new gate at the northern entrance to Yellowstone Park."

Gov. Lanham has submitted to the Legislature the matter of an appropriation to provide for a deficiency of \$16,228.89 in the appropriation for the purchase of clothing for the inmates of the Confederate Veterans' Home.

"If Jesus Christ should return to earth to-morrow he would be welcomed in every Jewish synagogue in the land, and every Jew would say with David, 'Lift up your heads, ye everlasting doors, and the King of Glory shall come in.'" was the climax

You Are to Be the Judge! What Vitae-Ore is. Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Affections, Stomach and Female Disorders, Latrippe, Malarial Fever, Nervous Prostration and General Debility.

of a lecture by Dr. Hirsch, delivered in Chicago last week before the Epworth League of St. James' Methodist Church, Ellis Avenue and Forty-Sixth Street.

The Japanese Minister, Mr. Takahira, and Baron Von Sternburg, the German Minister, called upon Secretary Hay on Saturday, and it is believed the Manchurian question was discussed.

Protests are being made throughout Cuba against the taxes imposed by the newly-created provincial governments. The drug stores of Havana and its suburbs, almost without exception, were closed in protest against the stamp tax of 2c on every package of patent medicine sold.

William K. Vanderbilt and Mrs. Anna Ruthertford were married in London, April 25, at St. Mark's Church, North Audley street. The officiating clergyman was Rev. R. H. Hadden.

The order has been placed for a suitable stone of gray granite to mark the place where the first gun was fired for Texan Independence, October 2, 1835, at Gonzales, D. S. H. Darré has located the spot and B. L. Dike promises to deed to the State twenty feet square on which it is to be erected.

Dr. Daniel Kimball Pearsons, the Chicago philanthropist, who recently celebrated his eight-third birthday anniversary down South, for the last decade has made the giving away of money his chief business.

The Texas Senate has passed finally the general appropriation bill by a vote of 29 to 4, after having devoted

the entire day to its consideration. The fight over the measure was over the appropriation for the university and A. and M. College, and in each instance these institutions won out.

The Christian Church of the entire State of Texas is interested in the building of an orphan's home and refuge for indigent white women at Dallas. The home is to be located with in three miles of Dallas on fifteen acres of ground already the property of the Church.

The recent investigations made by government agents in Western and Southwestern Oklahoma for the needs of irrigation systems have greatly interested political leaders of both parties, and none more so than Gov. Tom Ferguson and Delegate B. S. McGuire, Oklahoma's new representative in Congress.

A report from St. Petersburg states that the Jews at Kishineff, capital of Bessarabia, during the anti-Semitic riots there April 29, suffered even more severely than admitted officially.

Liace riots, it seems, are not confined to the South alone, for now and then these tragic occurrences will creep across the Mason and Dixon line.

Lieut. Gov. John A. Lee, of Missouri, has resigned. He made the following statement in connection with his resignation: "A desire to retire from political life and personal publicity has prompted my resignation."

Dr. Daniel Kimball Pearsons, the Chicago philanthropist, who recently celebrated his eight-third birthday anniversary down South, for the last decade has made the giving away of money his chief business.

as he has been for the last ten years. Happiness, he figures, is the greatest elixir of life—that is, if the happiness be divorced from selfishness and personal greed.

The British War Office on April 23 received a dispatch from Brigadier General Manning, dated from Somaliland, April 18, stating that the British troops under Col. Plunkett, his entire command, with the exception of thirty-seven fugitives, had been annihilated by the enemy.

The testimony in the case of James Howard was completed Saturday afternoon at Frankfort, Kentucky, and the jury was taken to the capitol grounds, where they viewed the scene of the killing.

A report from St. Petersburg states that the Jews at Kishineff, capital of Bessarabia, during the anti-Semitic riots there April 29, suffered even more severely than admitted officially.

Liace riots, it seems, are not confined to the South alone, for now and then these tragic occurrences will creep across the Mason and Dixon line.

Lieut. Gov. John A. Lee, of Missouri, has resigned. He made the following statement in connection with his resignation: "A desire to retire from political life and personal publicity has prompted my resignation."

Dr. Daniel Kimball Pearsons, the Chicago philanthropist, who recently celebrated his eight-third birthday anniversary down South, for the last decade has made the giving away of money his chief business.

The Texas Senate has passed finally the general appropriation bill by a vote of 29 to 4, after having devoted

Notes From

WEST TEXAS

J. E. Buck, Ap... the best revival... it is estimated that forty conversions... Methodism reaps... The Baptists got a... were settled and... greatly revived... the Hon. C. A. Da... What a power to... phlet faith in... crated courage... strike him in... certainly doing... both sent him... the traveling coun... create such a... may be appointed... anything in West... have received... three members... which increased... found a Senior... been and a Junior... six. Prayer-meet... are. Expanded... the encouragement... of churches, ... Jests. The assent... claims ordered... voted for. An ev... would serve... to this charge. I... the Lord has be... and people in... glory. We have... here which create... alone and many... of activity in the... W. J. Johnson... stirring sermons... a good people... our collection... in all the brethren...

HONOR

J. E. Buck, Ap... The conference... Bro. A. B. David... court of the form... Platonia is a... at home with... expect to leave... weeks and found... appreciative peop... co-laborer's wife... I would serve... to this charge. I... the Lord has be... and people in... glory. We have... here which create... alone and many... of activity in the... W. J. Johnson... stirring sermons... a good people... our collection... in all the brethren...

ST.

C. W. Perkins... Quarterly Confer... Circuit was held... fine representation... not help compar... land to-day with... and missionaries... have so many good... by us with their... friends. Our con... Pleasant Ridge... the cross present a...

CUTICU

For Cooling the Blood

In Cases of Itchy Scalp

And for Reddening

The Best and Yet Cost

Cuticura Resolvent is the practical in the preparatory treatment of hum and blood, with it confidently believe all other alterative blood purifiers, while enabling all properties of free without consumit and often injuriu in which such m fore been preserv Cuticura Pills a tic, tonic and di question the pure cessant and econo purifiers, humou tives yet compe dose, one pill. Complete exterm ment for every I had for one dolla cura Soap, to clea ument, to becu cura Resolvent t the blood. A 3 one-dollar, is oft most torturing, d and blood humo itchings and irri hair, from infanc scians and all od







The Home & Circle

ALL IN ALL.

I turn away from earthly joys
That perish with the day
I cling to Thee, my Savior dear,
For Thou art true for aye.

No day so dark but Thou art near,
And when I kneel in prayer,
I feel Thy presence and Thy love,
O Jesus, with me stay.

A BOTTLE OF GLUE.

Paul had just 10 cents to spend for
Baby Ruth's birthday present and he
couldn't quite decide what he had bet-
ter get for her. He knew plenty of
things he wanted to buy, but they all
cost more than 10 cents.

Just as he and mother were talking
it over on Ruth's birthday morning a
loud cry came from Ruth. She was
out in the hammock with Angela, her
best loved doll.

Mother and Paul ran out to see what
the matter was.

"I—fell out of my hammock and
Angela tumbled too, and Angela's head
tumbled off," she sobbed. "My head
went on the ground less like Angela's,
but mine didn't tumb off."

"Well, darling, I'm very glad of
that," laughed mother, "because per-
haps we can mend Angela's, and I'm
afraid we couldn't put Ruth's on
again."

Mother went in to find some glue,
but the bottle was empty.

"I'm afraid we can't mend it to-day,"
said mother.

Ruth's tears began to flow again. A
bright thought came to Paul.

"O mother! wouldn't Ruth rather
have me buy her a bottle of glue to
mend her doll right off, instead of that
other thing? You said it cost 10
cents."

Ruth clasped her hands at the
thought of having Angela again so
soon, and mother said he might spend
the money in that way if he wanted
to. So Paul and Ruth went hand in
hand to the nearest store and bought
a bottle of glue.

Mother gloed the head on tightly
and when Ruth woke up from her nap
the head was on firm and hard. Ruth
thought a bottle of glue was the nicest
birthday present she ever heard of.—
May C. Mason, in Northwestern Chris-
tian Advocate.

SAM AND HIS BROTHER.

"Yes," Mrs. Tucker decided doubt-
fully, "I'll buy some clams if you two
boys will take them to the sink and
open them."

The two small boys buzzed their
baskets across the kitchen and went
quietly to work. Mrs. Tucker returned
to her cooking, and sent occasional
friendly glances at them; they were
good looking boys. At last they showed
her what they had done.

"Yes, that will be enough," she said,
and took out her purse to pay them.

She laid a ten dollar bill on the
table, and then, fumbling in the purse,
secured some small coins, which she
handed to the older boy. "That's right,
isn't it?" she asked.

"Yes, ma'am, thank you."
The pot on the stove began to boil
and summoned her. She dropped the
purse beside the ten-dollar bill, and
seizing the spoon, stirred rapidly. The
boys lingered at the sink, gathering up
the shells.

"Good-by!" said the older boy.

"Good-by!" said Mrs. Tucker, with-
out turning. "If you have any clams
on Friday, you might bring me some."

The Tuckers were growers of small
fruits, and as the boys made their way
down the lane toward the road they
gazed longingly at the berry pickers.

"Wouldn't you like to be in among
them raspberries, Sam?" asked the
smaller boy.

"I don't know. They ain't there to
be eaten; they're just there to be pick-
ed," said Sam, stolidly.

"Hi, there, boys!"

They turned at the shout, and saw
Mrs. Tucker and a man running to-
ward them from the house.

"It's because I cracked a dish in the
sink," said the younger boy, beginning
to run.

"Come back, Tom, come back!" cried
the older. But Tom paid no attention
and fled down the lane.

Sam walked slowly toward Mrs.
Tucker and the man, who came up out
of breath.

"Now," gasped the man, angrily,
"just hand that ten dollars over to my
wife!"

Sam stared in amazement.

"How could you?" asked Mrs. Tuck-

er, reproachfully. "And I thought you
were such nice boys!"

"I don't know about the ten dollars,
said Sam, flushing in spite of himself.
"I'm sorry Tom cracked the dish, and
I'll pay for it."

He offered her the thirty cents she
had given him.

"I don't know anything about any
cracked dish," she said. "It's the ten
dollars you or the other boy took from
the table that I want!"

"Yes," said Mr. Tucker, harshly,
"just drop that bluff about the cracked
dish!"

The boy made no movement, but he
grew pale and stood in silence.

"Come," said Mr. Tucker, impatient-
ly, "you had better confess! It may
save you from the reform school."

"I've got nothing to confess," said
Sam. "I don't know anything about the
ten dollars—except that I noticed it
on the table. That's all I know."

"Maybe the other boy took it while
you weren't looking," suggested Mrs.
Tucker.

"Tom ain't a thief!" protested Sam,
indignantly. "More likely I'd take it
than him. He ain't twelve years old."

"Is he your brother?" asked Mr.
Tucker.

"Yes, sir."

"I've seen you about the village. Who
are you, anyway?"

"Sam Williams is my name. My
father was Henry Williams that—that
got drowned."

Mr. Tucker's voice and manner soft-
ened. "I knew your father; he was a
good fisherman, and he was always
honest. I'm sorry if his boys ain't
growing up to be the same."

Sam's eyes filled and his lips quiver-
ed, but he only repeated:

"I don't know anything about the ten
dollars, Mr. Tucker."

Mrs. Tucker pulled at her husband's
arm and whispered in his ear, and he
stroked his beard and seemed uncer-
tain how to proceed. At last he said:

"Well, I won't do anything about it
for the present. But there's no telling
what I may do if things ain't straight-
ened out pretty soon. You can see on
the face of it, it looks bad for your
brother and you."

He turned away, and so did his wife
after a commiserating glance at the
boy, who stood with downcast head.

"I'm sure he's honest, George," she
said, as they walked back to the house.

"Yes, I can tell that by the look of
him," her husband answered, "of
course it was the little fellow that took
the bill. And I'll trust this Sam to get
it back for us."

Three days later, as Mr. and Mrs.
Tucker was leaving the house, Sam
appeared before them, looking pale and
depressed. He produced a small bag
from his pocket and handed it to Mr.
Tucker, who, on opening it, found it
was full of coins.

"There's four dollars and eight cents
there," Sam said, in a low voice, "and
—will you please let me work out
the rest?"

Mr. Tucker looked at him gravely.

"So you lied to me the other day? Do
you think it would be safe for me to
have such a boy as you on the place?"

Sam blushed but did not answer.

"Where is the rest of the money you
stole?"

The boy straightened himself and
his lips trembled as if eager to speak.
Then his head sank again, and he said
almost inaudibly:

"That's all there is left. O Mr.
Tucker, if you'll only let me, I'll do
anything—anything! I'll work harder
than any boy you ever had!"

"You can join the pickers in the
south lot," Mr. Tucker said, abruptly.
"Go into the packing-house and get
some empty baskets."

The boy looked up at him gratefully
and hurried away.

"You know he didn't steal that
money, George," said Mrs. Tucker,
reproachfully. "Why did you speak to
him so?"

"I wanted to make it easy for him,"
answered her husband. "This is the
way he'd like to have one take it. Don't
you see? He thinks we don't suspect."

So the kindly people watched and
waited, and Sam worked away, happy
in the delusion of his sacrifice.

At the end of the third week Mr.
Tucker called the boy to him.

"Well, Sam," he said, "we're square
now. You might take a couple of
boxes of berries home to Tom."

"Thank you, sir," Sam answered.

"And see here. Why didn't you tell
me in the first place it was Tom and
not you that took the money?"

The boy turned red. "I—I don't
know how you found out. You won't
send him to the reform school, Mr.
Tucker?" he pleaded.

"No. Tell me about the money."

"I found out," 'twas his initiation fee.
There's a lot of tough fellows that live
near us, and they'd started a robbers'
gang and got Tom into it. Every one

who joined had to steal something for
an initiation fee."

"And the ten dollars was Tom's
fee?" said Mr. Tucker. "I shall have
to look into this."

"It's all broke up now," Sam assured
him. "I thrashed the chief."

"And why did you pretend it was you
and not Tom that stole?"

"Because Tom's such a little fellow.
And if he was sent away to the re-
form school, I didn't know how he'd
stand it. And then 'twould be bad for
him to begin with a bad name."

"But how about yourself? Didn't
you think it would be just as bad for
you?"

"No, sir. I'm bigger and I could
stand it better. I could work it out
some way."

Mr. Tucker was silent a moment;
then he said:

"I suppose the money you brought to
was your own savings?"

"Yes, sir. The ten dollars had been
spent."

"What are you going to do now?"

"Go back to fishing and digging
clams."

"You come up here again to-morrow,
Sam. Maybe I can find you a steady
job. And bring Tom along. With you
to keep an eye on him, I don't mind
his playing about the place; and now
and then I can likely give him an odd
chore to do. That'll keep him away
from bad company, and maybe help
out his self respect."

That was the way in which the two
boys got their start. And in after
years, when both of them were prosper-
ing, Tom was as grateful to Sam as
Sam was always grateful to Mr.
Tucker.—From Youth's Companion.

A WIGWAM STORY.

It was such a beautiful day! The air
was warm and hazy; the sun shone
brightly; the crows flapped along in
lazy, straggling rows as they passed
from one cornfield to another; the long
leaves of the corn rustled and whisp-
ered and mysteriously beckoned. Who
could withstand such urgent invita-
tions to outdoor delights? Certainly
not the two little cousins.

They had made a tour of the door-
yard, visiting every flowerbed, to see
what blossoms Jack Frost had spared.
They had sampled apples from every
tree in the orchard, and now came to
the edge of the cornfield.

Grandpa had cut the corn, and the
shecks stood in long brown rows, ready
to be carted to the barn. In between
the rows were dozens and dozens of
pumpkins, big and little, thick and thin,
round and long—pumpkins that were
golden all over, and those that were
green on one side, and little baby
pumpkins that were not yellow at all.

Allice and Myra sat down, each on a
big pumpkin, and for a few minutes
surveyed the scene, talking meanwhile
of Uncas and his braves, about whom
they had been reading.

"And he lived right here in Con-
necticut, and hunted and fished right
in this valley! Do you suppose he
ever came right here to this lake?"

asked Myra, pointing to the uncer-
shipped pond which shone like a toy
mirror just beyond the corn.

"I don't suppose so. There's no fish
in that—only frogs. Let's play Indian.
You be one tribe, and live over there,
and I'll be another, and live here."

Myra obediently went to the corner
of the field which Allice had design-
ated, and, by carefully spreading
apart the stalks of corn, soon trans-
formed a shock into a wigwam. Here
she crouched and watched for Allice.

Presently Allice stole out of her wig-
wam, bearing an ear of corn for a tom-
hawk, and slipped from shock to
shock in the stealthy style described
in all Indian stories. Although Myra
knew that they were only playing In-
dian, she was unprepared for the un-
earthly war-whoop with which Allice
sprang in front of the wigwam, and
her answering shriek had real terror
and tears in it.

"O, O, Allice!" she sobbed. "How
you scared me!"

Allice, disgusted at the tears, said,
scornfully: "Well you are a regular
squaw! Can't you see it's only play?"

"But you don't know how dreadfully
you screamed," protested Myra, trying
not to cry.

"Humph! I wouldn't be afraid. Now
you make the attack, and see how
bravely I'll fight." So saying, Allice
went back down the hill to her wig-
wam and crawled in between the stalks
to await the attack.

Myra, with her heart smarting from
the scorn of her little playmate, sat
down to make her plans. Almost in
spite of herself the tears came again,
but before they overflowed she noticed
the very grandfather of pumpkins him-
self fairly laughing at her.

Up she jumped. "What a splendid
plan!" she whispered to herself.

"Allice'll never think of it, and we'll
see who who's afraid this time." Her
wigwam was directly above Allice's,
and there were no shocks of corn be-
tween the two; the hillside was quite
steep, and comparatively smooth.

"If only Allice won't see what I'm
doing," continued Myra, still talking to



Business men find that the profuse
quick lather of Ivory Soap readily
removes the dust and grime of the
office. The Ivory is pure soap, made
in part of vegetable oils which are
soothing to the skin. It can be used
as often as necessary, without causing
chapping or roughness.

IT FLOATS.

herself in a whisper. "There! I
know!" "Allice," she called aloud:
"I've got to have a council with my
braves, and while I am, don't you want
to go and ask grandma for some
lunch?"

"Yes," said Allice; "she'd make us
some turnovers, so, while Myra ate,
she gave further directions for contin-
uing the warfare."

"Now, Myra, I hope you won't be
fraid this time, 'n I'll play good. Just
imagine that you are a real Indian, and
I'm a real enemy, and then we'll have
a regular fight, and afterwards we'll
smoke the peace pipe and bury the
hatchet."

Myra promised. "But you must wait
till you hear my war-whoop, just as I
did."

Allice assented, and each went to her
own wigwam.

Allice curled up in her wigwam. "I
won't even watch for her," she said to
herself. "I'd rather be truly scared."

So she began to hush the ears of corn
within reach. "I'll get the corn ready
for the feast when we've buried the
hatchet."

Meanwhile Myra was ransacking her
golden-skinned warriors in line and
giving them her final words: "Amb-
ling Buffalo, you stand here right be-
hind Fleet Foot! You, Golden Club,
next! And mind you, use your club.
Then Hard Heart, and Yellow Bear,
and Spotted Jacket, and the rest of
you! Now do you march straight
and hit hard!"

Then with all her strength she push-
ed them, one after the other, straight
down the hill toward the wigwam of
her unseen enemy. How they rolled
and bumped and bounced! For the
most part they ran straight through.
The Buffalo stopped half way down.
Faster and faster they rolled, and Myra

slipped softly along beside them, urg-
ing them on.

With a crash three of the struck the
wigwam at once. Myra gave her war-
whoop, the others hurled themselves
against the trembling logs, which, un-
able to withstand the onset, fell over.

Then such screams as came from
the ruins: "O! O! What did you do?
O! O! I believe I am scared! Help
me out! Help me out!"

Truth to tell, Myra herself was some-
what frightened at the result of her
bombardment, and began to pull at
the cornstalks to liberate the poor
prisoner.

Allice soon came to light, unhurt, but
much dishevelled and very dirty.
"Humph!" she said. "So those are your
braves! I guess we better bury the
hatchet, and be at peace right away!"

—Western Christian Advocate.



Tyler College, Tyler, Texas.

Largest school building, largest com-
mercial and shorthand school in the
South, Bookkeeping, actual business from
start to finish.

The famous Byrne Shorthand taught
here by its author in 7 to 12 weeks with
a speed of 30 words to the minute, or no
charge—half the time and cost and one
and one-half times the speed of other sys-
tems. Students hold the world's record
Positions secured for graduates. Write
for large illustrated catalogue, free, and
mention course wanted.

Quickly Relieves
Car Sickness
Seasickness
Sick Stomachs
It's good for children too.

PISO'S CURE FOR
CONSUMPTION

A MEDLEY C
I hear you spo
laws.
That strange,
draws
The sun abou
And awakes an
berling eye
And often mak
"Like Giant
And Sun-rays
plain,
And nodding
green,
Obedient to
And hills of an
high,
That rest the
sky,
Make rivers
And ripples
fearful ab
Thy moor's
rocks
That walk a
And cities—tu
now,
Because the w
from,
Engulfed and
That drives of
bed,
The shaggy in
The rocks of
Tien look, a
cave,
Again in swift
As child to
And postience
Are sped along
sea,
Till health I
And joy an
and hope,
To its imperio
And fall no
And war's dre
sted to be
With light of
hundred,
And rays of
From those a
God's day
Were crushed
was,
Not feared I
And rising on
catho,
And waving in
set in fr
From distant
And stars that
Hathelom
And seasons o
gone,
And in its a
The mighty ch
And created w
rills,
And have the
And then, into
To wait, like
call,
Not over woo
And great dyn
The balance, I
that peer,
Through dis
And throw off
That falls ab
we stray,
Till that "G
But then, thro
those,
A self-enforc
Awake from
We see what
I'll be
Today, to-mor
The same, a
That dread co
place,
Each day and
to face
And know of th
of work or th
South,
Look up or d
breath,
It is to Him
The poor Bod
mind,
Saw God in e
the wind,
Was sweet it
For God to r
its pace,
And then for
eyes,
The times ha
Were yet to do
Which no dog
Without the
Which came
grand a
That God's a
and sky,
Is holding a
For he who kn
laws,
Is he who sees
His heart, he
To honor God,
Albeit too, w
That faith in
That men may
His del,
The winds, th
ing mist,
And waters,
Are held, and I
All these have
so true
For He, their
He knew the f
make,
And every futu
tak,
He were not,
But deep rock
He gave each
If they had
Strange way to
By wayward t
have trod,
To say and m
As though deb
in truth,
Is yet what m
sooth,
Where do th
That God him
they true,
What He for
know,
For can't I
He knows all
effect,
In-fore then t
thus prote
The choices a
This vign was
adrift,



A MEDLEY ON FOREKNOWLEDGE.

I hear you speak, sometimes, of Nature's laws, That strange, mysterious power which draws...

And man with power his neighbors' destiny to rife, By sudden turn of will, If God will then, nor could, and did not know...

THE HISTORY AND PLEA OF A CHURCH.

Perhaps there is no Church in Indian Territory, Oklahoma, or even in the far West, that has a more unique and interesting history than that of the Methodist Episcopal Church, South, of Ninnekah, Indian Territory...

God grant that you may, and great will be your reward. Any amount donated will be appreciated. Remittances for the building fund should be sent by draft or express money order...

DANDY.

Dandy is a little black dog. He always wears a white shirt-front and four white slippers. He has a tiny tuft of white on the tip of his silky black tail.

CONSUMERS should bear in mind that there are many brands of White Lead (so called) which are claimed to be "just as good" or better than Pure White Lead...

Collier Missouri Red Seal Southern

National Lead Co., Clark Ave. and Tenth Street, St. Louis.

The Summer Institute of Biblical and Theological Study AT SOUTHWESTERN UNIVERSITY. The Conference Course Post-Graduate Course.

Tutt's Pills This popular remedy never fails to effectually cure Dyspepsia, Constipation, Sick Headache, Biliousness.

Queen City Business College The celebrated expert accountant, Prof. J. H. ... Dacus & Day's Business Colleges.

Take Things As They Come When you buy soda biscuit in a paper bag, take them as they come; stale-soggy-spoiled. Uneeda Biscuit 5c

the profuse Soap readily grime of the soap, made which are without causing

College, Tyler, Texas. Quickly Relieves Car Sickness Seasickness Sick Stomachs







Gleanings from the Exchanges

ARE THE YOUNG PEOPLE DEGENERATING?

Central Advocate:

We are startled by the statement lately made by Doctor McDonald, of the United States Bureau of Education, that crime is increasing among the young people of the country. He declares that within the past three decades there has been an increase in crime, insanity and other forms of abnormality. Coming from this source we can not dispute the accuracy of the statements. Certainly they are of the most serious character, and deserve the closest study by all friends of the race. Can it be possible that with all our advance in knowledge, in science, in the healing art, in the care of the health and the prolongation of life, in the comforts of living, in education, and in the appliances of religion—can it be possible that the young life of the nation is deteriorating after this fashion?

A DEAD LITTLE BIRD.

Dumb Animals:

The celebrated Russian novelist Turgenieff tells a touching incident from his own life, which awakened in him sentiments which have colored all his writings.

When he was a boy of ten his father took him out one day bird-shooting. As they tramped across the brown stubble a golden pheasant rose with a low whirr from the ground at his feet, and, with the joy of a sportsman, he raised his gun and fired, wild with excitement, when the creature fell fluttering at his side. Life was ebbing fast, but the instinct of the mother was stronger than death itself, and with a feeble flutter of her wings the mother bird reached the nest where her young brood were huddled, unconscious of danger. Then, with such a look of pleading and reproach that his heart stood still at the ruin he had wrought—and never to his dying day did he forget the feeling of guilt which came to him at that moment—the little brown head toppled over, and only the dead body of the mother shielded her nestlings.

"Father, father!" he cried, "what have I done?" as he turned his horror-stricken face to his father. But not to his father's eye had this little tragedy been enacted, and he said: "Well done, my son; that was well done for your first shot. You will soon be a fine sportsman."

"Never, father; never again shall I destroy any living creature. If that is sport, I will have none of it. Life is more beautiful to me than death, and since I can not give life, I will not take it."

ONLY A BROKEN KNIFE POINT.

Rev. John McNeill:

Once a ship was wrecked on the Irish coast. The Captain was a careful one. Nor had the weather been of so severe a kind as to explain the wide distance to which the vessel had swerved from her proper course. The ship went down, but so much of interest attached to the disaster that a diving-bell was sunk. Among other portions of the vessel which were examined was the compass, which was swung on deck; and inside the compass-box was detected a bit of steel, which appeared to be the small point of a pocketknife blade.

It appeared that the day before the wreck a sailor had been sent to clean the compass, had used his pocket-knife in the process, and had unconsciously broken off the point, and left it remaining in the box. The bit of knife-blade exerted its influence on the compass, and to a degree which deflected the needle from its proper bent, and vitiated it as an index of the ship's direction. That bit of knife-blade wrecked the vessel.

Even one trifling sin, as small as a broken knife-point, as it were, is able to rob a soul of peace and happiness.

JONAH AND THE WHALE.

Dr. Burrell in "A Quiver of Arrows:"

It is the fashion to make light of the story of Jonah and the great fish as a fable.

1. The Jews did not so regard it.

They never called the event into question. To them it was historic.

2. The early Christians believed it. Pictures of Jonah and the great fish are on the graves of the Catacombs. The dead were laid away in the hope of a resurrection by the sign of the prophet Jonah. As the sea-monster vomited up the prophet, so the grave one day would give up its dead. Life and immortality was thus indicated as an article of faith.

3. Christ himself believed it. He cited it as a guaranty of his own resurrection. Had he regarded the story as mere folk-lore, he could not have made use of it. We do not use fables as facts. Try it in a court of justice. "As surely as Jason sought and found the Golden Fleece, so surely will I tell the truth." Will that answer for an oath? No. What will? This: "As surely as there is a God in heaven, I will tell the truth." Try it in a common matter like the contract for a debt. Make your note thus: "By the sign of Jack and the Beanstalk, or of Cinderella and Her Crystal Slipper, I promise to pay when this obligation falls due." Does this seem preposterous? Not more so than if Jesus referred to Jonah as a fable to verify the truth that he was the Son of God.

HER FATHER'S BUSY DAY.

Epworth Herald:

Everything nowadays must pay tribute to modern business methods. Even a father may consent to his daughter's marriage according to the business code, as the following dialogue indicates:

"Did you call on her father this morning?" asked the friend.

"Yes, I did, and my head is whirling yet."

"Didn't use violence, did he?"

"Violence! I guess not! I got into his office all right. I had written asking for an appointment, and he at once pulled his watch on me, and said: 'I can give you just seven minutes. Talk fast.' Well, that rattled me so that I could only stammer. 'You want to marry my daughter, don't you?' he abruptly asked. I said I did. 'Anything else?' he roared. 'That's all,' I hastily said. He made a hurried memorandum. 'Did you put your request in writing?' I told him I hadn't done so. 'How irregular,' he snarled, and made another memorandum. 'When,' he yelled. 'When Miss Amy is ready,' I replied. 'She says June,' he snorted, and made another memorandum. 'Where do you want to go on your wedding journey?' he cried. 'Wherever she wants to go,' I murmured. 'She's going abroad,' he said, and worked away at another memorandum. 'One first-class suite on steamship Adriatic, June 25. I'll order it to-day. Anything else?' he growled. 'No, thank you, sir,' I said. Then he put out a clammy hand. 'Glad to know you,' he said. 'Come in again some time when I'm not so busy. That's all. See you in June. I suppose. Good day.' And I found myself gasping outside the door."

"Violence! I guess not! I got into his office all right. I had written asking for an appointment, and he at once pulled his watch on me, and said: 'I can give you just seven minutes. Talk fast.' Well, that rattled me so that I could only stammer. 'You want to marry my daughter, don't you?' he abruptly asked. I said I did. 'Anything else?' he roared. 'That's all,' I hastily said. He made a hurried memorandum. 'Did you put your request in writing?' I told him I hadn't done so. 'How irregular,' he snarled, and made another memorandum. 'When,' he yelled. 'When Miss Amy is ready,' I replied. 'She says June,' he snorted, and made another memorandum. 'Where do you want to go on your wedding journey?' he cried. 'Wherever she wants to go,' I murmured. 'She's going abroad,' he said, and worked away at another memorandum. 'One first-class suite on steamship Adriatic, June 25. I'll order it to-day. Anything else?' he growled. 'No, thank you, sir,' I said. Then he put out a clammy hand. 'Glad to know you,' he said. 'Come in again some time when I'm not so busy. That's all. See you in June. I suppose. Good day.' And I found myself gasping outside the door."

"Violence! I guess not! I got into his office all right. I had written asking for an appointment, and he at once pulled his watch on me, and said: 'I can give you just seven minutes. Talk fast.' Well, that rattled me so that I could only stammer. 'You want to marry my daughter, don't you?' he abruptly asked. I said I did. 'Anything else?' he roared. 'That's all,' I hastily said. He made a hurried memorandum. 'Did you put your request in writing?' I told him I hadn't done so. 'How irregular,' he snarled, and made another memorandum. 'When,' he yelled. 'When Miss Amy is ready,' I replied. 'She says June,' he snorted, and made another memorandum. 'Where do you want to go on your wedding journey?' he cried. 'Wherever she wants to go,' I murmured. 'She's going abroad,' he said, and worked away at another memorandum. 'One first-class suite on steamship Adriatic, June 25. I'll order it to-day. Anything else?' he growled. 'No, thank you, sir,' I said. Then he put out a clammy hand. 'Glad to know you,' he said. 'Come in again some time when I'm not so busy. That's all. See you in June. I suppose. Good day.' And I found myself gasping outside the door."

"Violence! I guess not! I got into his office all right. I had written asking for an appointment, and he at once pulled his watch on me, and said: 'I can give you just seven minutes. Talk fast.' Well, that rattled me so that I could only stammer. 'You want to marry my daughter, don't you?' he abruptly asked. I said I did. 'Anything else?' he roared. 'That's all,' I hastily said. He made a hurried memorandum. 'Did you put your request in writing?' I told him I hadn't done so. 'How irregular,' he snarled, and made another memorandum. 'When,' he yelled. 'When Miss Amy is ready,' I replied. 'She says June,' he snorted, and made another memorandum. 'Where do you want to go on your wedding journey?' he cried. 'Wherever she wants to go,' I murmured. 'She's going abroad,' he said, and worked away at another memorandum. 'One first-class suite on steamship Adriatic, June 25. I'll order it to-day. Anything else?' he growled. 'No, thank you, sir,' I said. Then he put out a clammy hand. 'Glad to know you,' he said. 'Come in again some time when I'm not so busy. That's all. See you in June. I suppose. Good day.' And I found myself gasping outside the door."

"Violence! I guess not! I got into his office all right. I had written asking for an appointment, and he at once pulled his watch on me, and said: 'I can give you just seven minutes. Talk fast.' Well, that rattled me so that I could only stammer. 'You want to marry my daughter, don't you?' he abruptly asked. I said I did. 'Anything else?' he roared. 'That's all,' I hastily said. He made a hurried memorandum. 'Did you put your request in writing?' I told him I hadn't done so. 'How irregular,' he snarled, and made another memorandum. 'When,' he yelled. 'When Miss Amy is ready,' I replied. 'She says June,' he snorted, and made another memorandum. 'Where do you want to go on your wedding journey?' he cried. 'Wherever she wants to go,' I murmured. 'She's going abroad,' he said, and worked away at another memorandum. 'One first-class suite on steamship Adriatic, June 25. I'll order it to-day. Anything else?' he growled. 'No, thank you, sir,' I said. Then he put out a clammy hand. 'Glad to know you,' he said. 'Come in again some time when I'm not so busy. That's all. See you in June. I suppose. Good day.' And I found myself gasping outside the door."

"Violence! I guess not! I got into his office all right. I had written asking for an appointment, and he at once pulled his watch on me, and said: 'I can give you just seven minutes. Talk fast.' Well, that rattled me so that I could only stammer. 'You want to marry my daughter, don't you?' he abruptly asked. I said I did. 'Anything else?' he roared. 'That's all,' I hastily said. He made a hurried memorandum. 'Did you put your request in writing?' I told him I hadn't done so. 'How irregular,' he snarled, and made another memorandum. 'When,' he yelled. 'When Miss Amy is ready,' I replied. 'She says June,' he snorted, and made another memorandum. 'Where do you want to go on your wedding journey?' he cried. 'Wherever she wants to go,' I murmured. 'She's going abroad,' he said, and worked away at another memorandum. 'One first-class suite on steamship Adriatic, June 25. I'll order it to-day. Anything else?' he growled. 'No, thank you, sir,' I said. Then he put out a clammy hand. 'Glad to know you,' he said. 'Come in again some time when I'm not so busy. That's all. See you in June. I suppose. Good day.' And I found myself gasping outside the door."

"Violence! I guess not! I got into his office all right. I had written asking for an appointment, and he at once pulled his watch on me, and said: 'I can give you just seven minutes. Talk fast.' Well, that rattled me so that I could only stammer. 'You want to marry my daughter, don't you?' he abruptly asked. I said I did. 'Anything else?' he roared. 'That's all,' I hastily said. He made a hurried memorandum. 'Did you put your request in writing?' I told him I hadn't done so. 'How irregular,' he snarled, and made another memorandum. 'When,' he yelled. 'When Miss Amy is ready,' I replied. 'She says June,' he snorted, and made another memorandum. 'Where do you want to go on your wedding journey?' he cried. 'Wherever she wants to go,' I murmured. 'She's going abroad,' he said, and worked away at another memorandum. 'One first-class suite on steamship Adriatic, June 25. I'll order it to-day. Anything else?' he growled. 'No, thank you, sir,' I said. Then he put out a clammy hand. 'Glad to know you,' he said. 'Come in again some time when I'm not so busy. That's all. See you in June. I suppose. Good day.' And I found myself gasping outside the door."

"Violence! I guess not! I got into his office all right. I had written asking for an appointment, and he at once pulled his watch on me, and said: 'I can give you just seven minutes. Talk fast.' Well, that rattled me so that I could only stammer. 'You want to marry my daughter, don't you?' he abruptly asked. I said I did. 'Anything else?' he roared. 'That's all,' I hastily said. He made a hurried memorandum. 'Did you put your request in writing?' I told him I hadn't done so. 'How irregular,' he snarled, and made another memorandum. 'When,' he yelled. 'When Miss Amy is ready,' I replied. 'She says June,' he snorted, and made another memorandum. 'Where do you want to go on your wedding journey?' he cried. 'Wherever she wants to go,' I murmured. 'She's going abroad,' he said, and worked away at another memorandum. 'One first-class suite on steamship Adriatic, June 25. I'll order it to-day. Anything else?' he growled. 'No, thank you, sir,' I said. Then he put out a clammy hand. 'Glad to know you,' he said. 'Come in again some time when I'm not so busy. That's all. See you in June. I suppose. Good day.' And I found myself gasping outside the door."

ROLL THE STONE YOU CAN NOT DRAG.

Dr. Albert Banks in Christian Endeavor World:

I saw some men building a stone-wall the other day, and they were putting into it some enormous stones which they wanted to get out of the driveway to the house. Some of them were so large that a pair of strong horses was unable to drag them. When they found that this was the case, the man in charge, without being in the least sense defeated, hitched the chain around the rock in such a way that, instead of dragging it, it would roll it over. While the horses were not strong enough to drag the stone, they could roll it over very easily; and so they rolled it over and over again, until they got it into its place.

There is a good lesson in that. Some people do all the work of life in the hardest way. If they can't drag their stones of difficulty, then they leave them, and give up as defeated. But that is not wise, for among our daily trials and burdens of life, as well as among the rocks on the New England side hills, there is many a stone too big to drag which can be rolled into a piece of service.

TEXAS PERSONALS.

Rev. D. J. Martin, of Plano, was in the city recently and called to see the Advocate family. He is in good health and devoted to his work.

Col. J. E. Wall, a staunch Methodist of Plano, made the Advocate a pleasant call this week. In Methodist parlance, "he is looking well after the interests of the Church in his charge."

The meeting at Travis Street Church, Sherman, is still in progress with very fine results. Rev. P. C.

Archer, aided by Rev. J. L. Morris, is moving things for the Master in that excellent congregation.

Mrs. Shockley, wife of the late Rev. W. M. Shockley, of the West Texas Conference, died recently in great peace at Pittsburg, Pa. Sister Shockley was a good woman and has gone to join him with whom she labored so faithfully in this life.

Says the Clarksville Times: Rev. and Mrs. E. L. Egger, of White Rock, were the recipients of an abundant "pounding" by the loyal Methodists of that vicinity a few evenings ago. Among the other pounds was an \$85 buggy horse given the minister.

Dr. John M. Moore, of First Church, this city, has been called to the dying bed of his aged mother in Bowling Green, Ky., and in his absence Dr. H. A. Boardman will look after the First Church flock. The prayers and sympathies of the brethren will be given to Dr. Moore in his affliction.

Rev. Aba Mulkey passed through the city last Tuesday on his way home from McKinney and called to see us. He has been engaged in a meeting up there for several days with good results. About sixty persons gave their names for Church membership, and this means that they were converted. Bro. Mulkey is looking well for a man who does the hard work to which he devotes himself.

Rev. George Stuart has just closed one of the most successful meetings of life at Ware. Scores and scores were converted and a great many have applied for membership in the Church. All our Churches in the city united in the meeting. Toward its conclusion a collection was taken for the payment of the debt on the Austin Avenue Church building and \$9500 was subscribed in a few minutes. This will pay off everything except a small amount due the Church Extension Society. This is simply glorious, and the Waco Methodists are walking on the high places. We rejoice with them.

CHURCH NEWS.

Dr. Byrd has declined to accept the presidency of the Wesleyan Female College.

Dr. C. F. Reid has settled temporarily at 2158 San Jose Avenue, Alameda, California.

The Holy Week lectures recently delivered by Bishop Hendrix in St. Louis are highly spoken of.

Bishop E. E. Hess spent a week recently in Chicago, assisting Dr. Coburn in a series of services.

Bishop Hendrix is in Nashville, Tenn., where he is delivering the Cole Lectures at Vanderbilt University.

The Sunday-schools of Toronto, Canada, number thirty-three, with 1727 officers and teachers and 16,312 scholars.

Rev. John Slater, General Missionary Secretary of the Primitive Methodist Church of England, died suddenly a few weeks ago.

Rev. C. A. Tague and wife, of our Japan mission, sailed for America on the "Honekong Mara" March 25. Bro. Tague is in poor health and returns home to rest.

A cane, made from wood taken from a tree under which Ashbury preached in North Carolina, was presented to Rev. W. B. Wood, the oldest active member of the Philadelphia Conference.

The Woman's Board of Home Missions of the Methodist Episcopal Church, South, will meet in its fifth annual session in Trinity Church, Atlanta, Ga., on Friday morning, April 17, 1903.

Dr. Chappell is anxious to inaugurate a movement to build a more modern church on the site of "old McKendree" at Nashville. His idea is the organization of an institutional church—a building equipped for reading rooms, apartments for young men, amusement hall, etc.

We obtain the following from a regular press dispatch dated April 25: "The Board of Church Extension of the Methodist Episcopal Church, South, completed its work to-day and adjourned. The entire day was spent in considering applications from Churches for loans and donations. The total amounts voted were: Donations, \$24,000, loans, \$50,000. Among the largest

beneficiaries this year were the First Church at Greenville, Miss., which received a donation of \$1,000 and a loan of \$2,000; and the Texarkana Church, which received a loan of \$5,000.

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

The collections of the Woman's Foreign Missionary Society of the Methodist Episcopal Church last year amounted to \$478,226, an increase of \$51,449 over any previous year. This society employs 245 missionaries, of whom twenty-two are medical women located in China, India and Korea.

Mr. Thomas Neall, of Kent, O., who died last month, left by his will \$20,000 to the Missionary Society of the Methodist Episcopal Church for use in India. He also left \$20,000 to the various hospitals of Cleveland, O.

The new organ at St. John's Church in St. Louis is one of the finest in the West. It cost \$10,400.

The commencement sermon for Searritt Bible and Training School will be preached Sunday, May 19, by Rev. C. W. Searritt. Thirteen young women will graduate—six from the Bible Department and seven nurses. Three of the former will go into the foreign mission work, and one will serve as a deaconess.

Bishops Keener, Granberry, Fitzgerald and Hargrave, the retired Bishops, will probably meet with the College of Bishops at the annual meeting in May in St. Louis. Bishop Wilson remarked at a recent Preachers' meeting in St. Louis, when it was reported Bishop Keener and probably all the superannuated members of the Episcopal College would be present: "It will be a great pleasure for us all to meet together once more."—Exchange.

Bishop Nindé used to think that our Church Insurance Company would become the most important financial institution in the Church. The growth of its business seems to be bringing his vision into a reality. Its increase has been about \$4,000,000 the past year, and the total now is \$18,000,000. It wrote 8828 policies the past year. The losses paid during the year were 153 in number, and \$22,078 in amount. It increased its reserves during the year \$7,593, and its surplus \$4,287. Its present assets are \$232,564.—Michigan Christian Advocate.

A DISCLAIMER.

I am informed that communications have been sent to various ministers of the North Texas Annual Conference by a layman of Dallas asking their support in having the undersigned appointed to a prominent position in the conference. I desire to disclaim all connection with the matter. I neither endorse the end sought nor the method used. I am no aspirant for the position, and am content where I am. I deeply regret the use of my name in such a manner.

T. H. MORRIS.

Denton, Texas.

STATE LEAGUE CONFERENCE.

The State League Conference opened April 24 with a much smaller attendance than had been expected, and a number of program speakers notified the committee at the last moment that they could not be here. Dr. S. H. Welein preached the opening sermon at 11 a. m., and took "Consecration" as his theme. He dealt with the subject in a masterly way, delighted and greatly edified his audience and created a spirit of religious enthusiasm that put the conference in excellent condition for the day's work.

The San Antonio Committee under the direction of Prof. Wesley Pearock, has all arrangements carefully made and are carrying them out to the satisfaction of the visiting Leaguers. A full report of the conference will appear next week.

G. W. T.

San Antonio, Tex., April 24.

I want to give my unqualified endorsement to the plain, concise, logical article of Rev. R. A. Ellis, of Mississippi, on the "Religion of Children to the Church," or the "Sacrificial Kingdom of Our Lord Jesus Christ," as published in Advocate of April 16. But must depart from Bro. E.'s criticism of Bro. John W. Hall's scripture proofs of infantile faith.

J. W. COKER.

Denbar, Okla.

GILLOTT'S For Fine and Medium Writing. No. 1. 60 E. F. 702 DEMI-CLANT—1000 THE DENTULAUNT PEN. Sub Points—100, 101, 102. For Vertical Writing—302. (Vertical, 303. Vertical, 304. (Ballpoint, 305. Vertical, 306. (Ballpoint, 307. Vertical, 308. (Ballpoint, 309. Vertical, 310. (Ballpoint, 311. Vertical, 312. (Ballpoint, 313. Vertical, 314. (Ballpoint, 315. Vertical, 316. (Ballpoint, 317. Vertical, 318. (Ballpoint, 319. Vertical, 320. (Ballpoint, 321. Vertical, 322. (Ballpoint, 323. Vertical, 324. (Ballpoint, 325. Vertical, 326. (Ballpoint, 327. Vertical, 328. (Ballpoint, 329. Vertical, 330. (Ballpoint, 331. Vertical, 332. (Ballpoint, 333. Vertical, 334. (Ballpoint, 335. Vertical, 336. (Ballpoint, 337. Vertical, 338. (Ballpoint, 339. Vertical, 340. (Ballpoint, 341. Vertical, 342. (Ballpoint, 343. Vertical, 344. (Ballpoint, 345. Vertical, 346. (Ballpoint, 347. Vertical, 348. (Ballpoint, 349. Vertical, 350. (Ballpoint, 351. Vertical, 352. (Ballpoint, 353. Vertical, 354. (Ballpoint, 355. Vertical, 356. (Ballpoint, 357. Vertical, 358. (Ballpoint, 359. Vertical, 360. (Ballpoint, 361. Vertical, 362. (Ballpoint, 363. Vertical, 364. (Ballpoint, 365. Vertical, 366. (Ballpoint, 367. Vertical, 368. (Ballpoint, 369. Vertical, 370. (Ballpoint, 371. Vertical, 372. (Ballpoint, 373. Vertical, 374. (Ballpoint, 375. Vertical, 376. (Ballpoint, 377. Vertical, 378. (Ballpoint, 379. Vertical, 380. (Ballpoint, 381. Vertical, 382. (Ballpoint, 383. Vertical, 384. (Ballpoint, 385. Vertical, 386. (Ballpoint, 387. Vertical, 388. (Ballpoint, 389. Vertical, 390. (Ballpoint, 391. Vertical, 392. (Ballpoint, 393. Vertical, 394. (Ballpoint, 395. Vertical, 396. (Ballpoint, 397. Vertical, 398. (Ballpoint, 399. Vertical, 400. (Ballpoint, 401. Vertical, 402. (Ballpoint, 403. Vertical, 404. (Ballpoint, 405. Vertical, 406. (Ballpoint, 407. Vertical, 408. (Ballpoint, 409. Vertical, 410. (Ballpoint, 411. Vertical, 412. (Ballpoint, 413. Vertical, 414. (Ballpoint, 415. Vertical, 416. (Ballpoint, 417. Vertical, 418. (Ballpoint, 419. Vertical, 420. (Ballpoint, 421. Vertical, 422. (Ballpoint, 423. Vertical, 424. (Ballpoint, 425. Vertical, 426. (Ballpoint, 427. Vertical, 428. (Ballpoint, 429. Vertical, 430. (Ballpoint, 431. Vertical, 432. (Ballpoint, 433. Vertical, 434. (Ballpoint, 435. Vertical, 436. (Ballpoint, 437. Vertical, 438. (Ballpoint, 439. Vertical, 440. (Ballpoint, 441. Vertical, 442. (Ballpoint, 443. Vertical, 444. (Ballpoint, 445. Vertical, 446. (Ballpoint, 447. Vertical, 448. (Ballpoint, 449. Vertical, 450. (Ballpoint, 451. Vertical, 452. (Ballpoint, 453. Vertical, 454. (Ballpoint, 455. Vertical, 456. (Ballpoint, 457. Vertical, 458. (Ballpoint, 459. Vertical, 460. (Ballpoint, 461. Vertical, 462. (Ballpoint, 463. Vertical, 464. (Ballpoint, 465. Vertical, 466. (Ballpoint, 467. Vertical, 468. (Ballpoint, 469. Vertical, 470. (Ballpoint, 471. Vertical, 472. (Ballpoint, 473. Vertical, 474. (Ballpoint, 475. Vertical, 476. (Ballpoint, 477. Vertical, 478. (Ballpoint, 479. Vertical, 480. (Ballpoint, 481. Vertical, 482. (Ballpoint, 483. Vertical, 484. (Ballpoint, 485. Vertical, 486. (Ballpoint, 487. Vertical, 488. (Ballpoint, 489. Vertical, 490. (Ballpoint, 491. Vertical, 492. (Ballpoint, 493. Vertical, 494. (Ballpoint, 495. Vertical, 496. (Ballpoint, 497. Vertical, 498. (Ballpoint, 499. Vertical, 500. (Ballpoint, 501. Vertical, 502. (Ballpoint, 503. Vertical, 504. (Ballpoint, 505. Vertical, 506. (Ballpoint, 507. Vertical, 508. (Ballpoint, 509. Vertical, 510. (Ballpoint, 511. Vertical, 512. (Ballpoint, 513. Vertical, 514. (Ballpoint, 515. Vertical, 516. (Ballpoint, 517. Vertical, 518. (Ballpoint, 519. Vertical, 520. (Ballpoint, 521. Vertical, 522. (Ballpoint, 523. Vertical, 524. (Ballpoint, 525. Vertical, 526. (Ballpoint, 527. Vertical, 528. (Ballpoint, 529. Vertical, 530. (Ballpoint, 531. Vertical, 532. (Ballpoint, 533. Vertical, 534. (Ballpoint, 535. Vertical, 536. (Ballpoint, 537. Vertical, 538. (Ballpoint, 539. Vertical, 540. (Ballpoint, 541. Vertical, 542. (Ballpoint, 543. Vertical, 544. (Ballpoint, 545. Vertical, 546. (Ballpoint, 547. Vertical, 548. (Ballpoint, 549. Vertical, 550. (Ballpoint, 551. Vertical, 552. (Ballpoint, 553. Vertical, 554. (Ballpoint, 555. Vertical, 556. (Ballpoint, 557. Vertical, 558. (Ballpoint, 559. Vertical, 560. (Ballpoint, 561. Vertical, 562. (Ballpoint, 563. Vertical, 564. (Ballpoint, 565. Vertical, 566. (Ballpoint, 567. Vertical, 568. (Ballpoint, 569. Vertical, 570. (Ballpoint, 571. Vertical, 572. (Ballpoint, 573. Vertical, 574. (Ballpoint, 575. Vertical, 576. (Ballpoint, 577. Vertical, 578. (Ballpoint, 579. Vertical, 580. (Ballpoint, 581. Vertical, 582. (Ballpoint, 583. Vertical, 584. (Ballpoint, 585. Vertical, 586. (Ballpoint, 587. Vertical, 588. (Ballpoint, 589. Vertical, 590. (Ballpoint, 591. Vertical, 592. (Ballpoint, 593. Vertical, 594. (Ballpoint, 595. Vertical, 596. (Ballpoint, 597. Vertical, 598. (Ballpoint, 599. Vertical, 600. (Ballpoint, 601. Vertical, 602. (Ballpoint, 603. Vertical, 604. (Ballpoint, 605. Vertical, 606. (Ballpoint, 607. Vertical, 608. (Ballpoint, 609. Vertical, 610. (Ballpoint, 611. Vertical, 612. (Ballpoint, 613. Vertical, 614. (Ballpoint, 615. Vertical, 616. (Ballpoint, 617. Vertical, 618. (Ballpoint, 619. Vertical, 620. (Ballpoint, 621. Vertical, 622. (Ballpoint, 623. Vertical, 624. (Ballpoint, 625. Vertical, 626. (Ballpoint, 627. Vertical, 628. (Ballpoint, 629. Vertical, 630. (Ballpoint, 631. Vertical, 632. (Ballpoint, 633. Vertical, 634. (Ballpoint, 635. Vertical, 636. (Ballpoint, 637. Vertical, 638. (Ballpoint, 639. Vertical, 640. (Ballpoint, 641. Vertical, 642. (Ballpoint, 643. Vertical, 644. (Ballpoint, 645. Vertical, 646. (Ballpoint, 647. Vertical, 648. (Ballpoint, 649. Vertical, 650. (Ballpoint, 651. Vertical, 652. (Ballpoint, 653. Vertical, 654. (Ballpoint, 655. Vertical, 656. (Ballpoint, 657. Vertical, 658. (Ballpoint, 659. Vertical, 660. (Ballpoint, 661. Vertical, 662. (Ballpoint, 663. Vertical, 664. (Ballpoint, 665. Vertical, 666. (Ballpoint, 667. Vertical, 668. (Ballpoint, 669. Vertical, 670. (Ballpoint, 671. Vertical, 672. (Ballpoint, 673. Vertical, 674. (Ballpoint, 675. Vertical, 676. (Ballpoint, 677. Vertical, 678. (Ballpoint, 679. Vertical, 680. (Ballpoint, 681. Vertical, 682. (Ballpoint, 683. Vertical, 684. (Ballpoint, 685. Vertical, 686. (Ballpoint, 687. Vertical, 688. (Ballpoint, 689. Vertical, 690. (Ballpoint, 691. Vertical, 692. (Ballpoint, 693. Vertical, 694. (Ballpoint, 695. Vertical, 696. (Ballpoint, 697. Vertical, 698. (Ballpoint, 699. Vertical, 700. (Ballpoint, 701. Vertical, 702. (Ballpoint, 703. Vertical, 704. (Ballpoint, 705. Vertical, 706. (Ballpoint, 707. Vertical, 708. (Ballpoint, 709. Vertical, 710. (Ballpoint, 711. Vertical, 712. (Ballpoint, 713. Vertical, 714. (Ballpoint, 715. Vertical, 716. (Ballpoint, 717. Vertical, 718. (Ballpoint, 719. Vertical, 720. (Ballpoint, 721. Vertical, 722. (Ballpoint, 723. Vertical, 724. (Ballpoint, 725. Vertical, 726. (Ballpoint, 727. Vertical, 728. (Ballpoint, 729. Vertical, 730. (Ballpoint, 731. Vertical, 732. (Ballpoint, 733. Vertical, 734. (Ballpoint, 735. Vertical, 736. (Ballpoint, 737. Vertical, 738. (Ballpoint, 739. Vertical, 740. (Ballpoint, 741. Vertical, 742. (Ballpoint, 743. Vertical, 744. (Ballpoint, 745. Vertical, 746. (Ballpoint, 747. Vertical, 748. (Ballpoint, 749. Vertical, 750. (Ballpoint, 751. Vertical



Sunday-School Department.

Second Quarter, Lesson 6, May 10.

THE PLOT AGAINST PAUL.

Acts 23:12-22

Golden Text: "The Lord stood by him and said, He of good cheer." Acts 22:11.

Topical Outline: 1. The Plot Formed. (Verses 12-15.) 2. The Plot Revealed to the Chief Captain. (Vs. 16-22.)

Time: A. D. 59.

Place: The city of Jerusalem.

Memory Verses, 29-22. Reference Word, "Plot." Lesson Hymn, No. 526.

We take the following doctrinal teachings from the Sunday-school Magazine prepared by Dr. Paul Whitehead:

The desperate malice of which the human heart inspired by bigotry and intolerance is capable finds illustration in this lesson. Half of their intended making way with Paul, forty of the most malicious and desperate Jews formed a murder and assassination club and bound themselves with a curse neither to eat nor drink till they had killed Paul. For this purpose the Chief Captain Lydas was to be induced to make an appointment for the prisoner ones more to meet the council. The desperadoes, at any hazard, were to slay him as soon as they could get at him. The plot was discovered and revealed to Lydas by Paul's nephew, whereupon it was defeated by the Roman officer, who sent Paul by night to Caesarea, under escort of a body of cavalry, aided part of the way by four hundred of the Roman infantry. Safely delivered to the Governor Felix, with a letter describing his case, Paul was secured from the plotters and their unscrupulous malice.

Then the conspirators fulfilled the ancient Scriptures in which David more than once speaks of the wicked falling into "the pit they have digged" for the righteous. They had to starve or break their oath and be perjured and forever accursed. He they must, and be under everlasting condemnation, if their league and covenant with death and hell stood.

Such covenants are especially offensive to God. This is, indeed, an atrocious "act of wickedness." To express our humiliation and our sense of unworthiness and guilt in the sight of God and to devote ourselves to unceasing prayer for forgiveness and deliverance, we may with propriety abstain from our customary food, giving ourselves to fasting and prayer. But to deny ourselves food unless we can imbue our hands in a fellow-creature's blood is a resolve born of perdition hatched in the gloomiest depths of the abyss of the damned. "Bloody and deceitful men shall not live out half their days," says Scripture. They cut their own throats with the sword of their malice. Back upon their own heads recalls the destruction they have planned for others. They are blown up by the blast they have prepared with care to send an innocent being into eternity.

We must suppose from Paul's escape in this case that deliverance from the present deadly purpose of such plots is to be expected in every in-

VERY EMPHATIC

are the claims made concerning the remarkable results obtained from the use of Vernal Saw Palmetto Berry Wine for quick and complete cure of all stomach troubles, such as dyspepsia, indigestion, flatulence and catarrh of stomach, with only one small dose a day.

These positive claims are made by thousands who are cured as well as by the compounders of this wonderful medicine. No statement can be too positive concerning what this great remedy has done, and is now doing for sufferers.

A small trial bottle is sent Free and Prepaid to any reader of the Texas Christian Advocate who writes to Vernal Remedy Company, 49 Seneca St., Buffalo, N. Y.

Vernal Saw Palmetto Berry Wine will cure any case of constipation, to stay cured. The most stubborn case will yield in less than a week, so the sufferer is free from all trouble and a perfect and permanent cure is well begun with only one small dose a day.

We have received thousands of unsolicited testimonial letters from persons who have been cured by this wonderful remedy, when other preparations have failed.

Every sufferer from catarrh of the stomach, constipation, torpid or congested liver and kidney troubles should write to Vernal Remedy Company, Buffalo, N. Y., for a trial bottle.

Vernal Saw Palmetto Berry Wine is a specific for the cure of inflammation of bladder and prostate gland. A trial bottle is sent free and prepaid if you write for it.

For sale by all leading Druggists.

stance. James, the son of Zebedee died, while Peter miraculously escaped; Stephen was the first martyr in a persecution, sore and fierce and unrelenting, wherein many others perished; yet the apostles escaped, including the very James who later was beheaded by Herod Agrippa, and so did others among the holy men "scattered abroad." "The Lord knoweth his own," and not less when, "to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2:9.)

Let us leave all such matters calm to him "to whom all hearts are open and from whom no secret is hid." Meantime "be not afraid of them that kill the body, and after that have no more that they can do."

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 LEAGUE CABINET.

President—Gus W. Thomasson, Van Alstyne. First Vice-President—Rev. W. W. Watts, Naacogdoches. Second Vice-President—Miss Lula Heartwell, Marshall. Third Vice-President—C. C. Cody, Georgetown. Junior Superintendent—H. H. Hartsell, Decatur. Secretary-Treasurer—John T. Ellis, Elgin.

Topic for May 10: "What does the story of Zaccheus teach us?"—Luke 19:1-10.

Reference Word: "Salvation." (Ps. 2:8; Eph. 6:17; Phil. 2:12.)

Daily Bible Readings.

Sunday—A Lost Race, Rom. 2:16-19. Monday—A Seeking Savior, John 10:7-18. Tuesday—Salvation for a House, Acts 16:23-34. Wednesday—All May Be Saved, Rom. 5:13-21. Thursday—Building on Truth or Error, Matt. 7:24-27. Friday—Practical Christianity, Matt. 25:31-46. Saturday—The Topic, Luke 19:1-10.

Nothing is known of Zaccheus except what is mentioned here; but this mention makes him immortal, like the woman who anointed Jesus for the burial. We may draw profitable deductions from the brief record.

No Case Hopeless.

Zaccheus was a publican. The publicans were renegade Jews, who accepted office under the Romans "for revenue only." In general, they were considered traitorous, dishonest, and oppressive in office. They were hated and distrusted both by Jews and Romans. Yet Jesus came to save such. He chose Levi, one of the hated class, to be an apostle under the name of Matthew. The Savior's attitude toward the publicans and other outcasts, and their acceptance of him, teach that the gospel is able to save the vilest sinner, the most leprous outcast. Methodism among the Kingswood colliers and the Salvation Army in the city slums prove this old-time power of saving from the deepest mire of sin. Christianity should not be applied in any conflict either with the worst classes at home or the most heathenish populations abroad, for it has gained too many victories to be faith now or to withdraw from the field.

An Unexpected Conversion.

Zaccheus had heard of Jesus; he knew that he was passing through Jericho; he desired to see him out of curiosity, such as inspires anyone when it is reported that a person of distinction or sensationalism passes by. Little of stature, he could not see Jesus over the shoulders of others; but, resolute of action, he ran ahead of the procession and, climbing into a tree, opened wide his eyes to take in at all points the form and features of the man who was creating so much excitement by his words and works. It was a mutual look that passed between the man in the tree and the man on the ground. Never was man more surprised than Zaccheus at the words, "Zaccheus, make haste and come down; for to-day I must abide at thy house." The publican was quick in perception as in action. Christ's words were accompanied with heavenly grace that entered the heart of Zaccheus and made him a willing subject of divine influences. His acceptance of the Savior's words was instantaneous, and, climbing down, he was converted—as Bishop McVeele said, between the limb and the ground. He gave genuine proofs of his conversion.

1. He obeyed instantly. "He made haste, and came down." 2. He received Christ "joyfully."

Jesus had invited himself; now Zaccheus reinvites him with all the force of love for a new-found friend and Savior.

3. He reformed his life. This was shown by restitution. "The half of my goods I give to the poor." Some think that he had been doing this already; the usual opinion is that he now states his purpose to do so for the future. Roman law required a four-fold restitution; Jewish law, only the principal and one-fifth added (Num. v. 7.) The sincerity of his conversion was shown by his willingness to make full restitution. He who wrongs his neighbor in any way must right the wrong before he can be saved.

4. He received the commendation of Jesus. "This day is salvation come to this house." He who had cast himself out of the fold of Judaism for love of gain was received by faith into the family of Abraham, and became a son of righteousness.

A Savior Guest.

"To-day I must abide at thy house." This self-invitation shows Christ's willingness to save. He invites himself into the house and heart of every man. How often do we refuse to accept him as Guest and Savior? Zaccheus in his reception of Jesus shows the way of salvation; anxiety to see Jesus, readiness to hear Jesus, willingness to obey Jesus, opening the heart to Jesus, abiding with Jesus.

The Mission of Christianity.

"The Son of Man is come to seek and to save that which was lost." Here several things are assumed as facts.

1. Man is lost. As a sinner he is without God and without hope. He is doomed to everlasting destruction, and cannot rescue himself, nor find a rescuer.

2. The lost is sought for. Jesus is the good Shepherd who leaves the heavenly fold and goes out into the wilderness of sin, out on the mountains of difficulty and suffering, hunting the lost sheep. But for him the lost would be devoured of evil things or perish of cold and hunger.

3. The Seeker finds. No difficulty turns him back; no sacrifice cools his zeal; no danger, not even death, affects his resolution to seek until he finds.

4. Finding, he saves. He takes the lost into the arms of his love, and abides with him as his defense and shield.

The disciple is not above his Lord. If Jesus thus seeks the lost, shall not his disciples, shall not organized Christianity represented by the visible Church, count no sacrifice too great and no effort too hard to seek and to save the lost?

Reflections.

Personal imperfections may help us to God, if Zaccheus had not been so low in stature, he would not have climbed the tree to see Jesus, and might have been unnoticed in the crowd.

Jesus will be seen of those who look for him. Curiosity led Zaccheus to climb the tree; faith caused him to descend.

The Pharisees were (and some others are now) like the dog in the manger; they would not let Jesus come to them, nor others go to him.

The fact of Jesus demonstrates the fact of sin. If man had not been lost, Christ would not have come to seek him.

Christianity demands giving up sin and a restitution of ill-gotten gains. Zaccheus illustrated the Savior's word that publicans and sinners should go into the kingdom of God before scribes and Pharisees.

God does more for us than we for him. Zaccheus fed Jesus on earthly food; Jesus fed Zaccheus on the bread of heaven.

It is the highest philanthropy and pity to help the neediest.

APPOINTED PRESIDENT.

Rev. Wallace A. Dunn, of Rockport, has been appointed President of Beeville District League Conference in place of Bro. Albert Coeke, who has resigned on account of his removal from the district.

JOE F. WEBB, P. E.

Loss of Appetite.

A person that has lost appetite has lost something besides—vitality, vigor, tone. The way to recover appetite and all that goes with it is to take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion and makes eating a pleasure.

Thousands take it for spring loss of appetite and everybody says there's nothing else so good as Hood's.

Men will trust in the Churches when the Churches cease to trust in man.—Ram's Horn.

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 diarrhea. Twenty-five cents a bottle.

"I AM HUNTING CHRISTIAN WORK."

These words were spoken to me by a young man in Minneapolis whom I, in response to a ring of the bell, found standing at my front door. His first rank salutation was: "My first name is —; I am a graduate of Iowa College; I know you are a friend of President Gates; I have accepted a position here as a high school teacher; I am hunting Christian work."—Gus W. Black in a recent issue of the Nashville Advocate.

Who is Gus W. Black? Where does he live? Is he worthy of quotation in a great religious paper? Could he make affidavit to the above? When did this happen? Who is that young man? Where does he live? Was it immediately after his conversion? Was he not a fanatical over-zealous young divinity student teaching as a side issue to get more of the amazing dollar to further pursue his theological course? He ought to run a side show to Barnum's Circus and charge 25 cents a sight for such a lingo-day monstrously. I've had persons (and have heard of them going to other pastors) to come to me with every kind of a complaint—from a love sense of school boy lads and lasses to an official fight—from birth to death—from sense to nonsense—from excess to reason—have had them hunt hours for me to get "out of doing Christian work." Have had them willing to do after they got hitched in and harness well adjusted, but have never heard before of one actually wanting and out "hunting Church work." The sight of a Niagara, Roosevelt dining with a negro, or even a collection of Dallas ants, would be nothing in comparison to one "bird's-eye view" of such a young man. I do hope he will go to the World's Fair in 1904 and have an exhibition of himself in a prominent place. He need a collection started for a monument. He can't live long!

True the Lord's cause needs hundreds of such young men, but no they "have a prayer hired to do all the work." I've had many that were willing. Most of them I've had to beg and sometimes say must, but the idea of being out "hunting Christian work." This is equal to Bro. E. Hightower's station evangelist.

Well, I do hope this is not a medieval, but a modern instance, and that this young man's tribe may increase. O for people, old and young, to relieve the pastor's burden by being actually out "hunting Christian work." Then such a mighty turning to the Lord we'd have. God speed the day. Most any of us preachers could "see visions" if we had many such as this young man. The Macedonian cry would no more be heard, but, like the old negro's description of sending a telegram, "We'd be due already." Out hunting Christian work! Let it ring in your ears, dear brother, until you will find yourself out "hunting."

E. V. COX.

American aggressiveness and industry have penetrated into the Alps of Switzerland and the Swiss people are climbing their own mountains in American-made shoes. And this, notwithstanding the fact that in Switzerland is one of the largest shoe factories in the world, a factory which turns out 5000 pairs of shoes a day and is an important exporter to the Latin-American countries. In 1901 the value of American shoes sold to the rugged Swiss was mere than \$28,000. Five years ago it was not possible to buy in that country a shoe made in the United States.—Leslie's Weekly.

The present Mayor of St. Paul, Robert A. Smith, is just at the end of a fifty years' residence in that city. He went there in 1853, as the private Secretary of the Territorial Governor appointed by President Franklin Pierce, and has seen the place grow from a hamlet of a few hundred persons to a city of nearly 200,000.

THE HARTSHORN SHADE ROLLER. Provides an exact center, insures uniformity, and is the only roller that will not break. The J. H. HARTSHORN Manufacturing Co. has the only roller in the world. Address: Chicago, Ill.

Typewriters Visible date to signature in. Laminated. Second-hand, cheap. Rejuvenated. H to B. Catalog free. County Agents wanted. Typewriter Depot, 211 Main, Dallas, Texas.

TAKE THE "SAP" (San Antonio & Aransas Pass Ry.)

Thro' Sleepers and Chair Cars between Dallas, Fort Worth and San Antonio. JUST TRY IT

Which? A lean and potash-hungry soil, wasted seed, wasted labor and idle guns—A MORTGAGE. Or, plenty of Potash in the fertilizer, many bales and a busy gin—A BANK ACCOUNT. Write for our book. They are money winners. We send them free to farmers. GERMAN KALI WORKS, 92 Nassau St., New York.

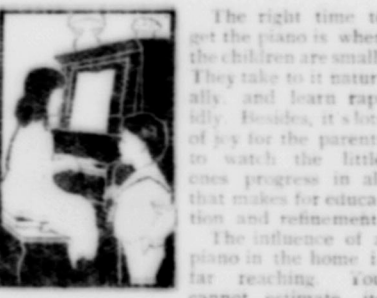
Before Buying a Piano or Organ be sure that it has the name



upon it as manufacturer. You can then feel assured of having an instrument which is PERFECT in tone and material, and of receiving the most complete treatment in all business transactions. Catalogues free. Mention this paper.

The Estley Co., 1116 Olive St. St. Louis, Mo.

Epworth Pianos



The right time to get the piano is when the children are small. They take to it naturally, and learn rapidly. Besides, it shows of joy for the parents to watch the little ones progress in all that makes for education and refinement. The influence of a piano in the home is far-reaching. You cannot estimate its value in advance, but look back in five, ten, twenty years, you will see it plainly. There's more in it than the mere enjoyment—its a good influence. But in getting the piano you should look ahead, and make sure to get a good one—one which is sturdy, toned and durable. Such a piano is the Epworth, and our method of selling direct to homes means quite a saving in the price.

Our Catalogue tells why the tone of some pianos soon becomes hard and metallic while others seem to get better and better—swifter toned with use. No matter what piano you are thinking of buying, it will pay you to sit down and write for the Epworth Piano Catalogue—its 200 pages.

WILLIAMS ORGAN & PIANO COMPANY, Methodist Book Concern Building, 47 Washington St., Chicago.

ORGAN INSTRUCTION AT North Texas Female College. Our Chapel is now supplied with a splendid FELGEMAKER PIPE ORGAN. PROF. HARRY DETWEILER, Instructor. Terms—Board, Lessons and use of Instrument, per month, \$40. Address Mrs. Lucy Kidd Key, Sherman, Texas.

6 weeks Summer Music School in SWITZER WOMAN'S COLLEGE and Conservatory. Send for Circular. HANNA, TEXAS.

LEARN TELEGRAPHY. For Railway Service. Special Free Lessons. DALLAS TELEGRAPH College, Dallas, Texas.

LEARN PROOFREADING. Write to Cincinnati.

L. TOR... is a cigar factory the best Rican... Waples

I have had Black-Draught... cine and an... used anything... good satisfact... mend it to all... J. B. E.

Sick stock eat cheap stock persons cared by food and poultry... icine. Don't... less stock food and stir up the animal will be able to cure it. and Poultry... bowels and stomach. It cures even taken in time of Black-Pras... Medicine and times over. It give more n... And hens lay problem of a flesh and ene... the smallest... smed. Buy

Vane-Caly ST. Manufacturers Mixe. This firm... Sold by G. At Dallas, Wm. Wylie, Cedar Hill Grand Prairie, etc.

GEO. MUI Jack Frost, W. H. GASTON, JNO. H. GASTON. Gaston B/A. We do a Gen. Cor. Main & P.

AUSTIN WHITE WHITE LIME at Special Cement. Write to Cincinnati.

PE Gran Ch.

BLYMIRE CHURCH. Write to Cincinnati.







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.

NOTICE.

All congregations and Woman's Foreign Missionary Societies who observed the Easter program and took collections for the Scarritt Bible and Training School, will please forward same to the Conference Treasurer, Mrs. C. J. Harper, Georgetown, Texas, at your earliest convenience. We thank you for your kindly interest in this matter and trust it has been mutually beneficial.

MRS. W. F. BARNUM, Fort Worth, Texas.

Referring to the foregoing notice, we take pleasure in stating that it was at the timely and thoughtful suggestion of our Sister, Mrs. Barnum, Corresponding Secretary W. F. M. Society, Northwest Texas Conference, that we recently brought the claims of the claims of the Scarritt Bible and Training School so especially to the attention of our members and friends. The desire for a more prominent and general notice of the school and its claims in the Texas Christian Advocate in view of the approaching Easter program to be observed, came to her as an inspiration, as she said to the editor of this department in a personal interview. The results of the plans which she then and there made for the same have been placed before our readers in the special articles regarding the school, which have been published, and in the pictures of the school and the founder, Dr. Scarritt, and of Bishop Hendrix, President of the Board of Trustees, and of the four noble women most closely connected with the interests of the school, Miss Bennett, Miss Gibson, Mrs. Wightman and Mrs. Mary Hargrove.—Ed. Woman's Department.

NOTICE.

The W. H. M. S. of Bowie District will meet at Wichita Falls May 4. Every minister in the district is earnestly requested to be with us. Let every Auxiliary send names of delegates to Mrs. J. W. Stone, Wichita Falls. Come praying that the Holy Spirit will be with us and endue us for better service.

MRS. JAS. F. CARTER, District Secretary.

PROGRAM.

Program of the Home Mission Society of the Northwest Texas Conference to be held at Brownwood, Texas, May 5-8, 1903:

Tuesday Morning—9:30 a. m. invocation service, Rev. W. B. Andrews; roll call and enrollment of delegates. Tuesday Afternoon—2:00 p. m., executive session; 2:30 o'clock, devotional exercises, Mrs. S. C. Follin; report of Conference Corresponding Secretary, Mrs. Flora N. Hey; report of Conference Treasurer, Mrs. Nat G. Rollins; report of Auditor; paper, "The Model Corresponding Secretary," general discussion.

Tuesday Evening—8:30 p. m., devotional exercises, Rev. W. H. Matthews; address of welcome, Mrs. J. C. Harpam; response, Mrs. J. M. Bass; report of delegate to Board meeting at Atlanta, Ga., Mrs. Flora N. Hey; President's address, Mrs. Fred Fleming; announcement of committees; benediction.

Wednesday Morning—9:30 a. m., devotional exercises, Mrs. A. C. Johnson; report of children's work, Mrs. S. C. Follin; tithing, Mrs. O. F. Sensabaugh; loan funds, Mrs. M. S. Read; baby roll, Mrs. J. T. Bloodworth, supplies, Mrs. R. L. Watt; parsonages, Mrs. D. M. Arnett; agent for Our Homes, Mrs. W. H. Purcell; agent for King's Messenger, Mrs. C. B. Burton; report of work by districts.

Wednesday Afternoon—2:00 o'clock, committee meeting; 2:30, devotional exercises, Mrs. J. A. Fautz; reports of work continued; paper, "The Model Home Mission Auxiliary," Mrs. Levi McCollum; general discussion; report of Dallas Mission Home and Training School, Mrs. W. H. Johnson.

Wednesday Evening—8:30 o'clock, annual sermon, Rev. C. E. Brown; collection.

Thursday Morning—9:30 o'clock, devotional exercises, Mrs. W. H. Purcell; reports of work continued.

Thursday Afternoon—2:00 o'clock, committee meetings; 2:30, devotional exercises, Mrs. O. F. Sensabaugh; "A Review of Our Year's Work," Mrs. Nat G. Rollins; general discussion; report of Committee on Extension of Work; report of Committee on Finance; report of Committee on Publication and Literature; report of Committee on Memoirs.

Thursday Evening—8:30 o'clock, devotional exercises, Rev. W. H. Matthews; "Survey of Our Home Mission Fields—Our New Work," Mrs. A. C.

Johnson; "Our Chinese and Japanese Schools," Mrs. J. H. Mackey; "Our Industrial and Training Schools," Mrs. Robert McSwain; parsonage and supplies; "Are We Meeting the Demands?" Mrs. C. E. Brown.

Friday Morning—9:30 o'clock, devotional exercises, Mrs. E. H. Edens; report of Parsonage Committee; report of Committee on Resolutions; report of Committee on Platform Conferences; election of officers; selection of place for next meeting; unfinished business.

Friday Afternoon—2:30 o'clock, Workers' Conference.

W. F. M. SOCIETY, NORTH TEXAS CONFERENCE.

The Woman's Foreign Missionary Society of North Texas Conference will meet in annual session at Clarksville June 27, inclusive. Bishop Hoss will preach for us at 11 o'clock Sunday, also at night. We are in correspondence with the railroads leading into Clarksville and feel that we have had enough assurance as to reduced rates to say that we are almost certain of the rate—in fact, we are certain of the rate, if we have fifty in attendance. Let us have a good attendance. Elect your delegates at once. You are entitled to two delegates, as you can see on page 18, last minutes of our Conference Society, which met in Whitesboro. We beg your earnest prayers for the success of our annual meeting; that each service may be accompanied by the presence and power of the Holy Spirit.

The program of our meeting will be published soon. Talk about the meeting, pray about it, think about it and finally get so interested and enthused that you need must attend the meeting, thereby adding your presence and influence toward making the whole a grand success. Miss Spivey, the candidate for foreign missions from our conference society, who is in training at Scarritt Bible and Training School, will be with us, right from the school, which feature will be interesting to us who have been bearing her upward on the wings of prayer. How we wish our dear Miss Norwood Wynne, who went out from our conference society three years ago, could be with us also, but she is doing very faithful and efficient work at Guadalajara, Mexico, and while we can not have her with us, we feel her prayers will be for our annual meeting.

Let's do our best to be a blessing to Clarksville as well as they to us. We meet this year with our Bro. L. S. Barton, as pastor in charge, than whom no one of our preachers could be more missionary in spirit. Then let us have for our motto, "Attempt great things for God; expect great things from God."

MISS J. H. BOWMAN, President.

Piano, Texas.

NOTICE.

All Auxiliaries of the Woman's Foreign Missionary Society of the North Texas Conference are requested to elect their delegates and forward their names to me; also insist upon each delegate and visitor buying her ticket on the certificate plan, in order that all may get the benefit of the reduced rates.

MRS. WILHELMINA G. WHITE, Clarksville, Texas, Box 761.

W. F. M. SOCIETY EASTER OBSERVANCE.

It gives me great pleasure to write you of the celebration of Easter services, carrying out the program arranged for the Scarritt Bible and Training School in the First M. E. Church, South, Fort Worth. It seemed that a joy and gladness, born of the day, and of the glorious hope of immortal and eternal life, were beaming and shining in the faces of the dear children and teachers that assembled in our beautifully decorated church on that bright Easter morning.

Their voices rang out in tones sublime, saying to all in tuneful chime, "Jesus arose to-day."

Our pastor preached a most eloquent and appropriate sermon at 11 a. m. He kindly consented to turn over the hour of evening service to the ladies. Some faintly murmured at this, for they were inclined to think they would be bored by songs and recitations of children. Nevertheless, a large crowd assembled at the hour designated and the magnificent singing of our choir under the training of Miss Nellie Higby, our accomplished organist, soon captivated the entire audience.

The responsive readings were rendered with an earnestness that made them very impressive. This was followed by an eloquent and cordial greeting by our pastor. Then the pure white cross, thrown out in bold relief by its back ground of dark green foliage, deepened the "Lesson of the Lilies," by the eleven little girls, clothed in spotless robes of white, as

they wreathed this emblem of our faith with the lovely flowers.

We are very fortunate in having among our members a most talented elocutionist and magnetic reader, Mrs. Swarts, who gave us "A Legend of Service" in her own incomparable way. The crowning feature of all was the song, "Christ was once a Little Baby Just Like You and Me," sung by little Dillon White, only four years old. In order to be seen by the congregation, his father stood the beautiful boy on a high chair, within the chancel rail, and he looked angelic. His clear, sweet, bird-like tones could be heard throughout the entire church, and every word of the matchless song was uttered with perfect distinctness and it was said, "Oh, can the angels sing any sweeter?" Our precious boy is the son of Dr. and Mrs. N. E. White, of our Church, and has a wonderful talent for music. The work and needs of the Scarritt Bible and Training School were most ably given by Master John Richardson, one of the brightest and most promising youths of our Sunday-school, who possesses remarkable powers of memory and extraordinary talent and ability. One gentleman said to the writer: "I am sure Bishop Hendrix could not have done better himself and I predict for the young gentleman the highest honors your Church can bestow and expect to live to see him one day a Bishop also."

Our offering amounted to \$29. With pride I make the statement that the success of our Easter services was due to our President of the W. F. M. Society, Mrs. W. F. Barnum, and her able committee, and the hearty cooperation of our pastor, Bro. Werten. MRS. J. J. MASSIE, Cor. Sec.

DISTRICT MEETING.

The district meeting of the W. H. M. Society, Georgetown District, was held at Holland, Texas, April 7 and 8, and was quite a success. Following is the program carried out in full:

Tuesday, April 7—8:30 p. m., invocation, Rev. C. S. Cameron; music; greetings; "On Behalf of Holland," Miss Alice Reed; response, Mrs. J. H. Bosty, Georgetown; music; paper, "The Barren Fig Tree," Mrs. R. L. McKnight, Temple; music; "Home Missionary Work," Mrs. A. C. Buchanan, District Secretary; music; benediction.

Wednesday, April 8—9:30 a. m., opening of district meeting; devotional exercises; singing, "Blest be the Tie That Binds," by members; report of District Secretary; report of Auxiliaries; "How Does the Home Mission Society Help the Pastor?" discussion; adjournment, singing doxology.

Wednesday, April 8—2:30 p. m., singing and prayer; "How Can the Home Mission Society be Made More Spiritual?" discussion; "How Can the Auxiliary be Enlarged?" discussion; discussion of place of next meeting; adjournment, singing "God Be With You Till We Meet Again."

The Auxiliaries were nearly all represented and the delegates entered heartily into the discussions, and gave a fine report of the work being done at home. Only four Auxiliaries gave a report the second quarter and we now have twelve Auxiliaries in the conventional work on the district and would have had more had it not been for the rain in the winter. They are wide awake and only a little more time and Georgetown District will make some of them move on, or fall in the rear. May the Lord bless the W. H. M. S. and all who have it in charge. MRS. A. C. BUCHANAN, Georgetown District Secretary, Temple, Texas.

Mrs. Flora N. Hey, Hillsboro, Texas: Dear Madam—I am in receipt of your favor of the 10th inst. in regard to the meeting of the Woman's Home Mission Society at Brownwood, Texas, May 5-8, and beg to advise that for this occasion the Frisco (F. W. & R. G.) announces a rate of a fare and one-third on the certificate plan. Yours truly, W. A. TULEY, G. P. A.

Mrs. L. H. Potts, of Worth Street, entertained a special meeting of the Home Mission Society of Grace Church Monday afternoon. Quite an interesting lesson was conducted by Mrs. Paul Jones, followed by music and dainty refreshments.

MRS. HARRY A. HURT, Dallas, Texas.

The Woman's Home Mission Society meets at this place May 7, 1903, for district meeting. All delegates who will be in attendance and all ministers who intend to be with us, will notify us by postal so that homes may be secured for all. Please do not fail to notify us at once.

MRS. J. W. STONE, Cor. Sec. W. H. M. S., Wichita Falls, Texas.

Salt Rheum, or eczema, with its itching and burning, is cured by Hood's Sarsaparilla. So are all other blood diseases.

To all Pastors and Auxiliaries of the North Texas Conference: Bishop Hendrix and Mrs. Hargrove will be with us during the W. F. M. Conference and all are urged to come and to send delegates. Be sure and buy your ticket on the certificate plan. Send all correspondence to Mrs. Wilhelmina G. White, Box 761, Clarksville, Texas.

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

Havana is Healthy.

(From the Houston Post) The passenger department of the Southern Pacific Railroad has just received a copy of a New York publication in which the editor took occasion to comment upon a recent trip to Havana, Cuba. He made the trip via the Southern Pacific's New Orleans-Havana steamship line, the lately improved service of which has been very marked. Speaking of the sanitary conditions of the Cuban capital, the editor says:

"Havana is said to be the cleanest city in the world, and I have no doubt that the claim is altogether reasonable. In the poorest parts of the city, down where the riff-raff lives, and out in the very suburbs, the streets are cleaner than Fifth Avenue, New York, under a reform administration. Only this morning I saw a squad of men with broom, shovels and carts sweeping a stone pike that runs through a straggling village nine miles out of the city proper."

The above is a sample of the observation of travelers to the quaint old Spanish city, and as the Southern Pacific will boom the Havana business this winter, it is well that the public should know something as to the healthfulness and cleanliness of this once unsightly city.

Santa Fe Excursion Rates.

Austin—Account Grand Council U. C. T. of America, convention rates, May 6 and 7, limited May 10. New Orleans—Account U. C. V. Reunion, \$10.35, May 11 and 12, limited May 15, with privilege of extension. Savannah, Ga.—Account Southern Baptist Convention, May 2, 3 and 4, one fare plus \$2.25, limited May 20. Houston—Account Annual Meeting Cotton Glazers' Association, convention rates, May 4, limited May 5. Austin—Account Meeting Grand Council Red Men, convention rates for trains arriving Austin May 11 and 12, limited May 16. New Orleans—Account American Medical Association Meeting, one fare for the round trip, May 2 and 3, limited May 16, with privilege of extension. Mason, Ga.—Account Sugar Cane Growers' Convention, one fare plus \$2.25, May 2 and 3, limited May 12. Fort Worth—Account Convention W. C. T. U., one and one-third fare, May 6 and 7, limited May 11. Galveston—Account Local Underwriters' Association Meeting, convention rates, May 11, limited May 15. For further information see any agent or write W. S. KEENAN, G. P. A., Galveston.

I & G. N. EXCURSION RATES.

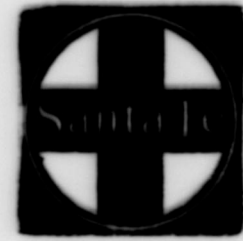
Austin—Grand Council of Texas U. C. T. of America. Sell tickets for trains arriving Austin May 7 and 8, limit May 12. New Orleans—Annual Reunion United Confederate Veterans. Extremely low rates. Sell tickets May 11 and 12, limit to leave New Orleans May 24. Privilege of extension final limit June 12. Marlin—The Great Health Resort. Sell tickets every day in the year, limit 60 days from date of sale for return. For further information call on ticket agents or address, D. J. PRICE, Gen. Pass. & Tkt. Agent, I & G. N. R. R., Palestine, Texas.

\$25

—TO—

California

Every Day Until June 15th the



will sell one-way tourist tickets to CALIFORNIA COMMON POINTS with privilege of stopover at many points in California.

For descriptive literature and further particulars, see agents, or address W. S. KEENAN, G. P. A., Galveston.

ELECTRIC LIGHTED TRAINS Are operated by the FRISCO Between TEXAS And the North and East Between BIRMINGHAM, MEMPHIS, And the North and West Between OKLAHOMA And the North and East Observation cafe cars, under the management of Fred Harvey. Equipment of the latest and best design.

"In the Good Old Summer Time" Not long now until the Substance of the Song becomes a Stern Reality to the People of the Southwest; hence it is time to pick out SOME COOL AND HEALTHY SPOT where the expended energy of a busy Winter and Spring may be recuperated. With our assistance, the Choosing of the Place—where to go—is now an easy matter. It should be a place where the air is light and dry and easy to breathe—where there is Good Fishing and other sports—where Scenic Attractions abound, and where there are Good Hotels and First-Class Boarding Houses; in a word, where one may take it easy and enjoy the passing hours in Comfort and at Reasonable Cost. THE DENVER ROAD offers, direct, more of such Attractive Summer Vacation Propositions than any other line in the Southwest. Drop us a Postal Card upon the subject and be convinced. A. A. GLISSON, Gen. Pass. Agt., Fort Worth, Texas.

ONE FARE PLUS \$2.25 —TO— Southern Baptist Convention, Savannah, Ga., May 7-14, 1903, General Assembly Cumberland Presbyterian Church, Nashville, Tenn., May 21-24, 1903. ONE CENT A MILE. Confederate Veterans Reunion, New Orleans, La., May 19-22, 1903. ALL VIA For Full Information Regarding Rates, Schedules, Limits, Extension Privileges, Through Car Service. ASK ANY COTTON BELT MAN or address T. P. LITTLE, Passenger Agent, Corsicana, D. M. MORGAN, T. P. A., Fort Worth, A. S. WAGNER, T. P. A., Waco. JOHN F. LEHANE, Gen. Freight & Pass. Agent, TYLER, TEXAS.

April 30, 1903. MOCK Mrs. W. V. T. Nay, mock not... The birds fall... In winter days... Nay mock not... When on the... The birds fall... In winter days... Nay mock not... No bird's song... They mocked... They lie... Within the to... CALIFOR The following from a recent issue of the Texas Christian Advocate: "Santa Anna, day next the decide a contest the morals and city, for there nous campaign saloon—in fact fight against the tion. It is a fla the uplifting of vation of the y betterment of t and, therefore, t to win. The cri 12, when a ve the proposition, fail, the seven will have to go like institutions of Riverdale, Pa other Southern t "As to public s there appears t that it is agal large, safe mak is of no account itself at the p When Santa An same attractive who wants to ra best surrounding in other cities o this section of t forming to the sister cities from its hangers-on t "Great work h ta Anna recently l perance, Francis loon war horse, and other able s and it has been sentiment has t the inequities of and the saloon t sentiment will t polls on Monday its people, will t "The temperat of Southern Cal Ana to continue t youth and of se peace in the c secured if the r out and vote rig t It will be gra ance people to t tions of the abov Santa Ana, Cal., 9,000 inhabitants rality of 257 vot Pasadena, Redla na, and most of if the sentiment favor of local o years as it has saloon will be dri and city in South two or three. One would not see such an edit a religious journa try weekly, but it of the great dail the liquor traffic see a leading pap for righteousness Dallas News mig the good exampl it not be forgotte Texas preacher, i Santa Ana in t liquor interest. Los Angeles, C LOCAL PREACH CONF In your issue e put us local prea we must make a District Conferen declare that the "is now pre-emin ers' conference," same declaration do the facts war The writer has be to the Church h has attended two the District Con this is a fair recu never heard but preach at a Distri few of our numbe



MOCK NOT DEATH.

Mrs. W. V. Tompkins, Prescott, Ark.
Nay, mock not death—you can not know
the weight
Of what thou sayest. Speak him fair:
I see mocking words—death has his favor-
ites.
He will not care.
Nay mock not death; to-day the ripening
grain
Chilled by his coming, falls beneath his
breath.
We hear him whisper to the frost-touched
flowers:
"Lo, I am Death!"
Nay mock not death. The flowers have
ceased to bloom.
When on their petals rested once his
eyes:
The birds fall shivering from their icy
noises.
In winter days.
Nay mock not death. Beneath the chill,
grey skies
No birds songs cheer, nor fragile flow-
ers bloom.
They mocked death once too often—now
they lie
Within the tomb.

CALIFORNIA LETTER.

The following editorial was clipped from a recent issue of the Los Angeles Times, the leading daily of Southern California:

"Santa Ana, Wet or Dry.—On Monday next the city of Santa Ana will decide a question that vitally concerns the morals and good behavior of that city, for there is on there a strenuous campaign against the wide-open saloon—in fact, it appears to be a fight against the saloon as an institution. It is a fight for sobriety, peace, the uplifting of the multitude, the salvation of the youth of the city, the betterment of the conditions of living and, therefore, it is a fight that ought to win. The crisis will come on April 15, when a vote will be taken on the proposition, and unless all signs fail, the seven saloons in Santa Ana will have to go in the same way that like institutions have had to go out of Riverside, Pasadena, Redlands and other Southern California cities.

"As to public sentiment in Santa Ana, there appears to be no question but that it is against the saloon by a large safe majority. But a majority is of no account unless it will assert itself at the polls on election day. When Santa Ana has been given the same attractiveness to the newcomer who wants to raise a family amid the best surroundings that is afforded him in other cities of approximate size in this section of the State, she will go forgoing to the front along with her sister cities from which the saloon and its hangers on have been eliminated.

"Great work has been done in Santa Ana recently by that apostle of temperance, Francis Murphy, that antisaloon war horse, Rev. Dr. Chapman, and other able speakers for the cause, and it has been telling work. Public sentiment has been aroused against the inequalities of the wide-open saloon, and the saloon in general, and if that sentiment will express itself at the polls on Monday next, Santa Ana, and its people, will be the gainers.

"The temperate and Christian people of Southern California look to Santa Ana to continue the work of saving the youth and of securing quietness and peace in the community that can be secured if the good people will turn out and vote right."

It will be gratifying to all temperance people to learn that the predictions of the above editorial came true. Santa Ana, Cal., a little city of some 5,000 inhabitants, is "dry" by a plurality of 257 votes. We already had Pasadena, Redlands, Riverside, Pomona, and most of the small towns, and if the sentiment continues to grow in favor of local option in the coming six years as it has in the past, the open saloon will be driven out of every town and city in Southern California except two or three.

One would not be at all surprised to see such an editorial as the above in a religious journal, nor even in a country weekly, but in this day, when most of the great dailies are subsidized by the liquor traffic, it is refreshing to see a leading paper take such a stand for righteousness. By the way, the Dallas News might do well to emulate the good example of the Times. Let it not be forgotten that G. S. Clark, a Texas preacher, has made a record at Santa Ana in the fight against the liquor interest. J. A. WRIGHT, Los Angeles, Cal., 325 Wilcox Bldg.

LOCAL PREACHERS VS. DISTRICT CONFERENCE.

In your issue of the 16th inst. you put us local preachers on notice that we must make a written report to the District Conference. And you further declare that the District Conference "is now pre-eminently the local preachers' conference." I have heard the same declaration for fifteen years. But do the facts warrant the declaration? The writer has held an official relation to the Church for thirty years and has attended twenty-four sessions of the District Conference. (We think this is a fair record.) And yet I have never heard but two of our number preach at a District Conference. Very few of our number are ever placed on

a committee. Once and occasionally a favored brother finds his name at the tail end of some unimportant committee. If it is "pre-eminently" our conference, why are we never consulted about the time of its meeting? For twenty years the presiding elders and pastors have been trying to solve the problem, how to secure the attendance of the local preachers at the District Conference. Now the plain, undisputed facts are these: We as a class are engaged in farming for a living in the main. The District Conference is held at the very busiest season of the year. To leave our farms and attend means financial ruin. Most of us are poor men and not financially able to hire some one to take our places in our absence. And the result is, we don't go to District Conference. I am sick and tired of hearing the District Conference called the local preachers' conference, when we have no voice in its deliberations and its time of meeting. The truth is, my class give more time and thought to the Church without remuneration or appreciation than any class under the shining sun. In conclusion, I want to propound this query: Why is a licentiate's character scrutinized so much more rigidly in the District Conference than the ordained brother? If a brother happens to be ordained he can be any kind of a "kum log" and maintain his official standing. J. W. COCKER, Dunbar, O. T.

LOOKOUT MOUNTAIN MISSIONARY CONFERENCE.

A conference for leaders of missionary work in Sunday-schools and Young People's Societies of the Southern States will be held on Lookout Mountain, Tennessee, July 1-8. This conference will be similar in its general plan and program to the conference for Northern leaders which was held last summer, and which will be held again this summer at Silver Bay, on Lake George, New York.

The purpose of these conferences is to bring together the strongest workers from the Sunday-schools and Young People's Societies of all denominations, for a week or more of unhurried prayer and conference concerning methods of missionary work among young people. The conferences are intended as councils of war for the organization of a more comprehensive missionary campaign among young people, and as training schools for the better equipment of leaders in the campaign.

In addition to official representatives of denominational missionary organizations who are expected to be present, an invitation is extended to leaders from local societies.

Inasmuch as most of the delegates attend these conferences in connection with their summer vacations, the programs are so arranged as to give ample opportunity for recreation in the afternoon. Lookout Mountain, rising 2,300 feet above sea level, and 1,700 feet above Chattanooga, and overlooking seven States, forms an excellent starting point for numerous inexpensive excursions that will be organized by the Recreation Committee to points of exceptional natural and historic interest.

While the vacation features will be emphasized to some extent, the conference is meant to be a gathering of serious and purposeful leaders of young people's work, who are in downright earnest touching the missionary propaganda.

Further information concerning program, speakers, expense and other details may be had upon application to J. E. McCulloch, 346 Public Square, Nashville, Tennessee.

J. E. McCULLOCH.

A PLEASANT TRIP.

We have just returned from Blossom, Texas, where we assisted Rev. C. W. Glanville in a great meeting. Many souls converted and the Church revived. Years ago the second blessing brethren withdrew from the Church, making a sad rent. Many of them did us good work in this meeting. There is less bitterness and more love toward each other now. There is a brighter day for Blossom. To us this was a most pleasant meeting, on account of a reunion with many old friends. This is the third time we have helped in meetings at Blossom. Years have elapsed since we were there. Many of the old guard were missing. Some gone to rest, some moved away, yet there are others left to hold the fort and to battle for the Master. These reunions are sweet. Fit foretaste of the blessed reunions that will know no breaking up.

Bro. Glanville is in high favor with his people. They speak well of him, which speaks well for them. I am afraid of a people that are always falling out with their pastor. In such cases the pastor may sometimes be to blame; but the fault is not always in the cloth. The Book says, "Like people like priest." Sister Glanville did much work in the meeting. She is loved by their people. This is as

it should be. The preachers should be loved, as well as the preacher. Our meeting at Roxton in March, mud, rain and hail was great. Its effects were felt in every home in the town. The old bachelor pastor is in much love with his people, especially the female part of them. He is doing his work well. God is good to us when we do wrong. Supremely good when we do well. To him give all the glory.

C. L. BALLARD, Sherman, Texas.

AUSTIN AND CORPUS CHRISTI IN 1846.

The entrance of the splendid capital of Texas into the bounds of the West Texas Conference less than a year ago afforded members of that body very great pleasure. As one of our late and most distinguished members, Homer S. Thrall, A. M., was one of the early pastors there, I thought to call up one or two historical facts for the younger members of our conference. A small class was formed in Austin in 1846; and then, when the citizens and members of the State Government fled in 1852, it was dissolved. At the sixth session of the Texas Conference, Houston, 1846, H. S. Thrall was stationed in Austin. He was new in this expanding frontier field of labor. On his arrival in that then village outpost he found no Church organization of any kind. The town was full of all sorts of characters, but among them many men of the highest intelligence. Congressmen and Judges of the Supreme Court, and a few families of excellent culture, Mr. Thrall was finely educated, and always pleasing and polished in manner. He procured the hall of the House of Representatives for preaching, and in it organized the first Sunday-school in the city. House-rooms were very scarce, and he slept for weeks on the floor in a lawyer's office. He took his meals at different boarding houses around in the city. When the Legislature adjourned he opened a school in the capitol building to help pay expenses. The Mission Board had no money to help him. This capitol building was the old one burned down several years ago. He was returned in 1847, a lot was secured and steps taken to build a church. He tells us that the preacher was school teacher, building committee, paymaster and general manager, and that the church was dedicated in December, 1847. In 1852 the building was sold to the Campbellites.

The late visit of Gen. Frederick D. Grant and his staff to Corpus Christi to visit the old camp-ground of Gen. Taylor, where Gen. U. S. Grant was a Lieutenant in the army, was made a notable social feature in the quiet life of that beautiful city. Even in 1861 I thought it was the prettiest town on the Texas part of the gulf. Taylor's army was camped a few hundred yards from where the old concrete Methodist Church stood in 1861. In 1818 John Haynie was sent to Corpus Christi Station. Taylor's army had just landed there. The Mission Board had no money to send with him. Mr. Haynie left his family at Ruterville and struck out on horseback. At Goliad he fell in with a band of Rangers. When he reached Corpus Christi he found the place thronged with a floating population and the army preparing to march into Mexico. He found it difficult to get lodging or a place to preach. He tells us that he took his meals at an army restaurant and "lodged on three bags of shelled corn," preaching in the morning at a theatrical hall and the theater in full blast every night. Taylor's army passed on, nearly depopulating the place, and Mr. Haynie was compelled to return to Ruterville. Joshua Soule was his Bishop and Mordred Yell his presiding elder. Bro. Yell lived for many years in old age and obscurity at a rocky hamlet called Wimberly, Hays County, died a few years ago, and, I believe, is buried at Dale, a few miles east of Lockhart. His district once included all of the country west of the Colorado and a large part of the present Northwest Texas Conference. He was a man of large physical frame and strong nerve, built on the style of Robert Alexander. But Henderson Lafferty built the first church in Corpus Christi, doing much of the work with his own hands.

EMMETT HIGHTOWER APOLGIZES.

I do not write for the papers just to see my name in print and I trust I am not vain enough to think that the reading public cares a fig for what is of merely personal concern to me. But a good brother has recently honored me with an open letter in the Advocate wherein he complains that injustice was done him in a recent article which I wrote and suggests that I ought to make an amende honorable. That is my apology for this product of my pen.

In my former article I charged a local preacher who does revival work with collecting complimentary notices of himself from various sources, having them published together with a write-up in his home paper, and mail-

ing marked copies to Texas preachers with a view to getting himself invited to hold meetings. I also said that the "write up" read more like the work of a preacher than of the average country editor. The brother comes back in an open letter (cover the fictitious name which I gave him out of respect for his feelings) wherein he proves—

1. That an editor of an Arkansas paper, and not a preacher, was the author of the write-up in question. I therefore take back what I said on that point. But as the article in question was not printed on the editorial page of the paper and it is quite common for reputable newspapers to print such write-ups of business and professional men, with no name attached, as advertising matter at so much per line, I fail to see that either the brother or the editor has a real grievance. The whole thing was so like the advertising scheme of some lecturer or specialist that a doubt as to who did the writing was natural. I did not charge the brother with its authorship.

2. The brother proves that he stands high with an Arkansas presiding elder. All this I steadfastly believe. I did not attack his personal nor ministerial character nor question his good standing among the brethren, and his defense of those points is entirely gratuitous.

3. He proves that he has been a successful pastor. Neither did I raise that question; but, nevertheless, his proof is good news. Successful pastors are in demand, and whenever the brother applies for admission into my conference he shall have my vote.

4. He says I charge "that the evangelist takes off all the honors of the occasion and leaves the pastor with the bag to hold." If he will read my article again he will see that it contains no such charge. It does say, "The evangelist is usually the lion of the occasion"—and who says he is not? But I carefully disclaimed any purpose of condemning evangelists in general.

5. The brother proves by competent testimony that he is doing good work "wherein I greatly rejoice." But neither did I raise that question.

6. He proves that he has in his veins the blood of four generations of Methodist preachers. That is a goodly heritage and no doubt he is worthy of such an ancestry.

7. The brother says he is in the evangelistic work by the advice of one of our Bishops. In justice to all the Bishops, he should have told us which one. Query: What right has a Bishop to advise a pastor to locate and take up a line of work which our General Conference has distinctly refused to approve?

8. The brother says, "At this very hour I stand ready to accept the orders of the Church to work in this field or to again enter the pastorate." But as a matter of fact, neither he nor any other preacher in the M. E. Church, South, who is a professional evangelist is acting on the orders of his Church. And whether the law on the subject be wise or not, the only way for such brethren to place themselves under the orders of the Church is to apply to their pastors or presiding elders for work, or else knock at the door of an Annual Conference. Excepting the one point already noted the brother's letter and my former article do not touch. My only charge against him was that he was responsible for the "marked copies" and that it was a scheme to advertise his ability as an evangelist. This charge he neither tries to palliate nor deny. As to the propriety of such a course he and I seem to differ. The rest I leave to the judgment of our brethren in the ministry.

Possibly this article is longer than the occasion justifies. I opened the discussion; the brother responded. I have made my rejoinder. So far as I am concerned this closes the debate. EMMETT HIGHTOWER, Gatesville, Texas.

THE DARK BACKGROUND.

When the artist commences painting a picture the first thing he does for the accomplishment of his design is the spreading of a dark background upon the canvas, and on this field he carefully delineates the outlines of the beautiful painting which is to merge into existence. To see the necessity of the dark background needs no argument, for with it the grand and beautiful face stands out in bold relief by virtue of the contrast.

Far back in the annals of the ages, when our world had the dark background made by the first sin in the Garden of Eden, it seemed as if there would never come an artist who could paint on such a canvas. But wait and let us see. The fingers that set the stars in their places and painted the radiant rainbow and set it as a diadem upon the brow of the frowning storm cloud and photographed the smile of the sunshine in the face of the lily and the rose was not to be baffled in this great dilemma of the human soul! Nay, verily, how true man's weakness is the vehicle by which the

power of the Divine Hand is made manifest. He spreads a dark background around the life of the rich and prosperous man of Uz, and the confused and dejected soul cries out in its helplessness, "O that I might find Him!" I would make my plea. These things are too much for me. I don't understand. Job did not understand the utility of the background. But look! God took that dark canvas and painted a picture—a face which has stood out in bold relief through all the distant past to cheer and inspire with a new hope the sorrowing ones of earth. But this is only a faint type of another picture transcendently beyond all others in the galaxy of the world's history. Upon the dark canvas of man's woe and despair I see the face of a babe—the Babe of Bethlehem. His smile, like the diamond though rough by its setting illumined the Jewish hills. His soft, hallowed light begins to invade the dark realms of superstition, unbelief and sin. It begins to shine in the sad and despairing hearts of an exiled humanity, and the radiance of its ineffable glory will shine on and on with increasing splendor as long as there is a sorrowing heart to make glad upon the arena of woe among the walks of the children of men." P. D. JARNAIGAN.

Factors are putting up the prices of meats in Chicago. Whether they are doing so by agreement, and thereby violating the injunction of Judge Grosscup, has not been ascertained, but the circumstances have a suspicious look. All the companies are quoting practically the same prices. If competition is getting in its normal work there is no outward sign of it. In regard to the advance of prices the testimony of wholesalers and retailers varies widely. The head butcher of Hoob's general meat market said that the prices of the better cuts of beef had been advanced 2 to 4 pounds by the packers in the last fortnight, and that there had been a rise in the cheaper grades. He also said hams had been advanced 2½ to 4 pounds for the best quality and 1½ for the inferior grades.

M. Paderewski has just sold his large estates in Galicia and will get down in his Swiss home at Morges, near Lausanne. The great pianist's hobby is dairy farming and cattle raising, and attached to his beautiful home at Morges is a model farm, which the pianist superintends personally. Lately King Edward sent M. Paderewski some magnificent specimens of Shorthorn cattle, which were raised at the royal farm at Sandwick, Paderewski, when at Morges, goes around his farm every morning and takes the greatest interest in every detail. He will often talk for hours with the local farmers about cattle, but as soon as music is mentioned he shuts up like a trap.

Cherokee District—Third Annual. Canton City, Tenn., Oct. 22. Asheville, N. C., Oct. 23. Knoxville, Tenn., Oct. 24. Knoxville, Tenn., Oct. 25. Knoxville, Tenn., Oct. 26. Knoxville, Tenn., Oct. 27. Knoxville, Tenn., Oct. 28. Knoxville, Tenn., Oct. 29. Knoxville, Tenn., Oct. 30. Knoxville, Tenn., Oct. 31.

Money take your collections. If you have not already done so, send your missionary money at once to Rev. J. H. Woodman, Lubin, Texas. He will send the money to pay the third quarter's work. Jas. M. Sherman, P. O.

UNANSWERED LETTERS.

- April 23—W. K. Simpson, sub. W. T. Mott, sub. W. W. Graham, sub. J. M. Sweeney, sub. J. M. Lupton, sub. B. T. Hayes, sub. H. D. Henderson, sub. W. R. Wright, sub. A. W. Wilson, sub. H. B. Reynolds, sub. J. M. Baker, sub. E. F. Latta, sub. C. S. Cameron, sub. A. J. Porter, sub. T. R. Chelmsford, sub. J. W. Sims, sub.
April 24—H. B. Smith, sub. J. E. Taylor, sub. J. T. Hicks, sub. J. E. Latta, sub. A. L. Scales, sub. A. H. Henson, sub. I. Alexander, sub.
April 25—W. F. Davis, sub. Moss Weaver, sub. J. M. Mills, sub. Atkins Webb, sub. D. H. Ayton, sub. W. T. Harris, sub. W. E. Washburn, sub. W. H. Woodman, sub. J. D. Warrall, sub. J. M. Armstrong, sub. J. M. Carter, sub.
April 26—W. W. Gullough, sub. A. H. Henson, sub. W. T. Mott, sub. W. J. Hodder, sub. J. N. Hunter, sub. J. D. Hodgins, sub. E. L. Cook, sub. J. C. Huddleston, sub. J. E. Burke, sub. Eugene T. Bates, sub. C. E. Gillingham, sub.
April 27—N. C. Little, change made. D. S. Burke, sub. A. Nolan, sub. J. R. Henson, sub.

Purify the blood and put the system in order for summer work by using at this time a short course of PRICKLY ASH BITTERS; it is the greatest blood purifier on earth. It may be easier to write a guide-book to heaven than it is to go there.

25 -TO- California Until June 15th the way tourist tickets to COMMON POINTS of stopover at many in California. tive literature and fur- see agents, or address NAN, G. P. A., Galveston. CENTRIC LIGHTED TRAINS operated by the FRISCO Between TEXAS and East Between HAM, MEMPHIS, and West Between LANOMA and East cafe cars, under the of Fred Harvey. Equip- test and best design. "Mer Time" comes a Stern Real- to pick out. SPOT Spring may be re- Place—where to where the air is light Fishing and other here there are Good where one may take at Reasonable Cost. AD acation Propositions a Postal Card upon A. A. GLISSON, Fort Worth, Texas. 2.25 May 7-14, 1903, an Church, May 19-22, 1903. rough Car Service. T MAN N. T. P. A., Fort Worth. TYLER, TEXAS.











**Fifty Years the Standard**

**D. PRICES' CREAM BAKING POWDER**

**Awarded Highest Honors World's Fair Highest tests U.S. Gov't Chemists**

PRICE BAKING POWDER CO. CHICAGO

**METHODISM AND MISSIONS IN TEXAS.**

By Seth Ward, D. D.

Figures are reported to be dull reading and I am not disposed to controvert a conviction so well established. Columns of figures sometimes have a soporific influence too strong to be easily resisted. However, some figures have recently been brought to my attention that ought to be interesting to Texas Methodists, not only because of the tale they tell, but on account of their real historic value.

That Texas was for many years a mission field is a matter well known to all who have any acquaintance with our early history. Methodist preachers entered our territory and preached in many places prior to the organization of the Texas Conference in 1849. The story of their labors, of their hardships and conquests, if put to record, would make one of the most thrilling chapters in the history of American Methodism. What provision was made for the support of the work in Texas before the division of the Church in 1844. I have not been able to ascertain. The Missionary Society of the Methodist Episcopal Church, South, was organized in 1845 and issued its first annual report in 1846, and from that time to the present, with the exception of the four years of the Civil War, we have records more or less complete. When Southern Methodism entered upon her separate career, confronted with new and grave responsibilities, she had, as a part of the work that fell to her lot, missions to the slaves, missions to the Indians, missions to the Germans and missions in Texas, which until that very year had been a "foreign field." The following passage from the first annual report of the Missionary Society of our Church is interesting reading for those of us who live in this later day:

"It has been well said that the success of our missionary labors in Texas is unparalleled in the history of Christian missions. And when we consider the vast extent and rapidly increasing importance and productiveness of the field, no one will regret for a moment the few thousand dollars that have been expended in its cultivation. Indeed, it has been thought that the missionary treasury has only been loaning money to this part of the Lord's vineyard, which in due time will be returned with interest 'an hundred fold.' We have heretofore regarded Texas as possessing the most undoubted claim to our sympathy and support, and now that she has become politically identified with us, we should certainly consider our missionary enterprise in that country as having become invested with additional importance and as claiming at our hands a spirit of enlarged liberality."

This was written in 1846. The Rev. Edward Stevenson was Missionary Secretary. We have no records of missionary work by our Church from 1861 to 1866. It is an evidence of the unusual vitality of Southern Methodism that she lived through those years of strife and carnage. Summing up the reports of mission funds expended by our Board in support of the struggling Church in Texas, we get the following figures:

Conference.	Amount.
Texas, 1846 to 1861	\$46,496.16
East Texas, 1846 to 1861	28,956.67
West Texas, 1875	1,000.00
North Texas, 1875 to 1891	28,856.49
N. W. Texas, 1889 to 1891	21,225.90
Rio Grande, 1889 to 1891	19,941.59

This makes a total of \$142,575.75 paid by our Church in support of Methodist missions in Texas. It is probable that a considerable part of this money was collected and expended in Texas without passing through our missionary treasury, but it was all reported for foreign missions and is a

part of the recorded work of the Church. It will be seen that the above figures do not include appropriations to the German or the Mexican Border Mission Conferences.

Results show that this money was not expended in vain. It sustained men who were "bringing things to pass." The work grew rapidly and returns from the investment have been increasing until this day. A glance at the contributions made by Texas Methodism to the treasury of our Board of Missions shows that the faith of "the fathers" has been amply justified. The money appropriated to this field has, indeed, been "returned with interest." The following are the payments that have been made by the several Texas Conferences to the General Board of Missions:

Conferences.	Amount.
Texas, 1846 to 1892	\$159,164.05
East Texas, 1846 to 1892	194,169.13
N. W. Texas, 1866 to 1892	179,857.99
West Texas, 1865 to 1892	63,400.06
North Texas, 1875 to 1892	142,363.92
Rio Grande, 1869 to 1891	6,662.87
Trinity, 1866 to 1874	6,229.10

These figures show an aggregate contribution by the several Texas Conferences to the mission work of Southern Methodism of \$652,847.10. The increase by decades during the past thirty years has been as follows: Texas Methodists paid for foreign missions in 1870, \$2,943.67; in 1880, \$5,585.42; in 1890, \$23,835.81; in 1900, \$27,792.75. Our collections in 1902 amounted to \$31,954.12, an increase of \$4,261.37 in two years. For the greater part of the above figures I am indebted to Mr. J. D. Hamilton, the courteous and efficient Treasurer of our Board of Missions, who, at a cost of considerable time and labor, has gone carefully through records covering a period of more than fifty years.

A brief digest of the statistics of 1902 will make a sufficient array of figures for one time. Seven districts in Texas paid assessments for foreign and domestic missions in full and seven others paid assessments for foreign missions only. Four hundred and twenty-six pastoral charges paid both missionary assessments in full. Texas Methodism paid for domestic missions last year \$29,349. Six districts and 177 pastoral charges receive aid from this fund. Of these missions, three districts and fifty-seven charges are in the Northwest Texas Conference, two districts and forty-six charges are in the Texas Conference, one district and thirty-eight charges are in the West Texas Conference, and thirty-eight charges are in the North Texas Conference.

Such is a brief outline of our record "as touching giving and receiving." Altogether it is one to awaken gratitude. Our progress has been encouraging. Much has been accomplished. Much more is possible. If the next thirty years record equal advancement we will have some considerable part in the foreign mission work of our Church.

**TEXAS CONFERENCE MISSIONARY COLLECTION.**

The ten districts of the Texas Conference paid on missionary assessments as follows:

Huntsville District—74 per cent. Five out of fifteen charges paid in full.
Brenham District—82 per cent. Nine out of seventeen charges paid in full.
Houston District—92½ per cent. Fourteen out of eighteen charges paid in full.
Calvert District—101½ per cent. Seventeen out of eighteen paid in full.
Pittsburg District—102 per cent. Sixteen out of eighteen paid in full.
San Augustine District—103 per cent. Sixteen out of seventeen paid in full.
Marshall District—103 per cent. Every charge paid in full.
Palostine District—105 per cent. Every charge paid in full.
Beaumont District—111 per cent. Fourteen out of seventeen paid in full.
Tyler District—117 per cent. Every charge paid in full.

The following charges deserve special mention as paying over assessments.

Brenham, in Brenham District, \$19.75; Calvert, in Calvert District, \$92; Marlin, \$6; Pittsburg, in Pittsburg District, \$60; Fairview, \$5; San Augustine District, Sexton, \$8; Shelbyville, \$18; Center Station, \$11; Timpson, \$5; Lufkin, \$10; Marshall District, assessed a small margin on all its charges and all paid, with Henderson Station paying \$29 over on the domestic assessments. Palestine District Elkhart, \$19; Trinity and Lovelady, \$23; Jacksonville Station, \$27.50; Beaumont District, Beaumont, First Church, \$75.50; Tyler District, St. Paul's, \$45; Tyler Circuit, \$3; Lindale, \$42; Mineola, \$2.10; Big Sandy, \$2.50; Golden Mission, \$12.29; Grand Saline, \$10; Edom, \$69; Meredith, \$40; Troup and Overton, \$5.40.
---

Seven out of ten districts paid out each with a margin. One hundred and forty-one out of 171 charges paid in full. Thirty-eight overpaid. The as-

essment on the conference for foreign missions this year is now stands was \$8,562.50; paid \$8,472.30; deficit \$90.20. Assessed for domestic missions \$7,122.50; paid \$6,739.80; deficit, \$382.70. Total assessed for foreign and domestic missions \$15,695.80. Total paid, \$15,202.10. Total deficit for foreign and domestic, \$493.70.

The assessment for foreign missions this year is \$9,000 and domestic \$9,000. Total, \$18,000—\$2,204 more than last year. Can we raise it? We answer most emphatically, yes. That is 25 cents per member for 54,000 members. Is there a man, woman or child in the Texas Conference that is so poor they can't pay 25 cents for the conversion of the world? Surely not. But the question is not, "Can We?" but "Will We?" That would not be a question for a minute if we loved the Lord and the souls of men like He loved us. His love for us moved him to do or die. He did both. For us he journeyed, hungered, thirsted, sorrowed, wept, suffered. For us he prayed all night "neath the silent stars, while his locks and robes were wet with the dew of the mountain. For us he died by crucifixion—"mid rending rocks and darkening skies" he bowed his head and gave up the ghost. But it may be putting it too strong to say if we loved him as he loved us; perhaps none do, but let us say if we love him at all. He says: "If ye love me ye will keep my commandments." Note it: "Ye will keep my commandments." His last command, very last command, is, "Go ye into all the world and preach my gospel to every creature." Faith is the condition of salvation. "He that believeth shall be saved." But how can the heathen believe in him of whom he has not heard? and how can he hear without a preacher? And how can he preach without he be sent? A call to one to go is a call to many to send. Back to our question, "Will We?" The answer lies almost entirely with our presiding elders and pastors. Have we faith? If so, we are omnipotent in our sphere. "All things are possible to him that believeth." If we lay this matter on our own hearts, then on the hearts of our people; if we seek information, then inform our people, the work of raising the assessments will not be hard.

Brethren, it can be done. Let no man among us falter till our assessments are raised. Then let those of us who are in the stronger charges not stop with our assessment, but go beyond and raise an excess. May God bless and help us in the work.

J. T. SMITH.

Tyler, Texas.

**CHURCH INSURANCE.**

Rev. J. N. Hunter, Wylie, Texas:

Dear Sir—Replying to your favor of the 17th inst. I beg to say that the law referred to does not affect us or our present policy holders in the least or those prospective. The Supreme Court of the United States has placed it out of the power of any Legislature to prevent the citizen from buying his insurance where he pleases by applying direct to the company, by laying down a decision which is of course the highest law in the land, that all State laws interfering with the "right of private contract" assured to every citizen by the Constitution, are therefore void. This law will be useful no doubt (and this was the intent of the mover if he understood insurance law) in obliging companies which have agencies in the State to transact all of their business through such agents instead, as has been the practice of many companies, using such agents to a limited extent and really transacting the bulk of their business direct or through unauthorized outside agents. Companies which seek the protection of the State and the services of its citizens as their agents should of course comply with the law.

With us the situation is wholly different. This is not an insurance company in the ordinary sense of the term. We are incorporated merely for the proper handling of our business.

**A TEXAS WONDER**

**HALL'S GREAT DISCOVERY.**

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

**READ THIS:**

St. Louis, Texas, Oct. 18, 1861. Dr. E. W. Hall, St. Louis: Dear Sir—We have sold your Texas Wonder, Hall's Great Discovery, for several years. I frankly say that we have never sold a kidney and bladder medicine that proved to be a greater remedy.

MAXWELL & ST. JOHN.

This is merely a combination of Methodist preachers and Churches for mutual protection under an equitable system of distribution of responsibility. Your right and that of any trustee to apply to us direct for protection is based upon exactly the same constitutional principle as your right to send an order to your book concern for Church supplies. You need have no misgivings whatever, for we have been threshing over this old straw ever since the matter was up for consideration fully before our General Conference of 1896 previously to their electing the Board of Insurance and instructing it to proceed.

There are several of the strongest States that attempt to bar out absolutely any mutual insurance company that is not incorporated under the laws of those States, to say nothing of not being licensed. You will see that if we were not correct we would be absolutely debarred from helping the Churches in those States. One of them is Pennsylvania, where we already have over a million and a quarter of risks. Our Board of Church Extension has its headquarters in that State and we already have several millions of its loans, including Pennsylvania, as well as other States protected by our policies. Not in a single instance has there been an attempt to interfere with us or any of our policy holders in any of the States, for all well informed insurance commissioners know and the State Attorney Generals know that as we are chartered under the law of Illinois and are under the supervision of the Insurance Department of this State, we have a right to accept applications from the citizens of any other State in the Union.

Holding ourselves in readiness to be of further service, I am, yours very truly,  
H. P. MAGILL,  
Secretary and Manager Mutual Church Insurance Co.  
Chicago, Ill.

**When Tired Out**

**Take Horsford's Acid Phosphate.**

It vitalizes the nerves, assists the digestion, refreshes and invigorates the entire body. A Tonic that permanently benefits.

**THE HALL-WEAVER DEBATE.**

The debate between Rev. J. N. Hall, Baptist, and Rev. J. C. Weaver, of the North Texas Conference, began April 7 and closed the night of April 16. Dr. Hall began the first day to defame the name of Mr. Wesley and other Methodists, but when he found we were under the black flag, asking no quarters nor proposing to grant any; that some of the leaders of the Baptist Church, even in Texas, were not angels, neither did all of them think him one, he withdrew, at the suggestion of his own moderator, some of the matter he introduced the first day, after which the discussion, for the most part, was pleasant. The whole field of our distinctive differences was discussed. Bro. Weaver affirmed our teachings as to organization, and perpetuity of the Church, infant baptism, mode of baptism, apostasy and Church government. Dr. Hall affirmed their position on organization, believers' baptism, immersion only, government and communion. Sunday, April 12, was a great day for the Methodists. Dr. Hall was affirming that Christ commanded and the apostles practiced immersion only for baptism. Bro. Weaver was at his best and it is the opinion of the Methodists and even a few Baptists, that he ruined the theory of immersion only for baptism before all the people. Every day from Sunday till Thursday night was a decided victory for the Methodists. Thursday night Bro. Weaver made the closing speech on Church government, said by an intelligent, disinterested man to be the finest he ever heard. Bro. Weaver's defense of our Episcopacy was new to many of our people, helpful and unanswerable. The Baptists have been disappointed in some of their predictions, at least. They said we would back out; that there would not be a Methodist on the ground after the second day. They have found that we will defend ourselves when forced to do so; that it takes something more than noise to run us; that the hardest thing for a Baptist preacher to do is to find a missionary Baptist Church in the days of Christ's personal ministry, or to find anybody practicing immersion only for Christian baptism prior to A. D. 1641.

The Baptist Church presented Dr. Hall a nice bouquet of flowers the last night. We told the congregation that as we had not come out to the burial of Bro. Weaver we did not bring any flowers.  
J. B. GOBER.

**AN APPEAL FOR HELP.**

Some time ago aid was asked for our Church at Fairfield, which was destroyed about one year ago by storm. Our people there undertook to rebuild and have done nobly, but all funds have been exhausted and we are not yet in our house; and to add to our embarrassment, more than one-fourth

**WEDDING SILVER.**

Nothing more appropriate, nothing more showy, nothing so thoroughly appreciated. Silver presents endearments; they are durable and useful remembrances.

**C. P. Barnes' SILVERWARE**

is noted for beauty of design and fineness of quality. It possesses character, worth and originality. A sustained reputation of near half a century. Let us send you our large, free Silverware Catalog.

**C. P. BARNES & CO.,**  
504-506 West Market Street, LOUISVILLE, KY.

**Some Special Values in**

**Ladies Knit Underwear**

Fine bleached Cotton Vests, low neck and sleeveless, taped neck and arms, at 10c each, 3 for .....25c  
Richellee or lace ribbed bleached Cotton Vests, low neck and sleeveless, silkoline tapes and neatly trimmed, at 15c or 2 for .....25c  
Superior quality bleached Maco Cotton Vests, low neck and sleeveless, at 20c each, or 3 for .....50c  
Extra fine quality of bleached Lisle Cotton Vests, daintily trimmed with silk, equaling in appearance imported qualities at double the price, for only each .....25c  
Very fine gauze bleached Lislethread Vests, neatly trimmed with lace, the best values ever sold at 35c, 35c and .....50c  
Bleached Umbrella Pants with wide knees, with deep lace trimming, all excellent values, at 25c, 35c, 50c, 75c and .....\$1.00  
Summer Union Suits, made low neck and knee length, wide knees with lace trimming, 50c, 75c, \$1 and .....\$1.50  
Swiss ribbed spun silk cream Vests, low neck, and sleeveless—prices 50c, 85c, \$1 and .....\$1.25

**Ladies' Mittens**

We are showing a large collection of choice designs in imported Lace Mittens. These are mostly exclusive patterns and will be found only at the Sanger Store.  
12-inch black or white Silk Lace, at 50c, 75c and .....\$1.00  
12-inch black or white Milanese Silk at, per pair, 25c, 35c and .....50c  
18-inch black or white Lisle Lace, at, per pair .....25c  
18-inch black or white mercerized lace, per pair, 50c and .....75c  
18-inch black or white Silk Lace, at 75c, \$1, \$1.25, \$1.50, \$1.75, \$2.00, \$2.25, \$2.50 and .....\$3.00  
Genuine hand-made French Fillet Silk Mittens, prices, according to length, \$1 to .....\$4.00  
Children's Silk Lace Mitts, black or white, 50c and .....75c  
Complete assortment of imported Silk and Lislethread Gloves, in long and short lengths.  
The Nonpareil pure Rubber Gloves, in white and red or black, our price, per pair .....\$1.00

**SANGER BROTHERS, DALLAS, TEXAS.**

of the town has recently been destroyed by fire, some of our best men losing everything, thus putting a complete stop to our Church. Three hundred dollars will enable our people to complete the building so as to get into it. The call made some time ago only brought us \$26. Now, brethren, will you help us at this time? Send contributions to Rev. J. L. Russell, pastor, Fairfield, Texas.

R. A. BURROUGHS, P. E.

**GOSPEL TENTS FOR RENT.**

Address **IRA O. WYSE,**  
Greenville, Texas.

**"TOBACCO HABIT."**

I guarantee to cure anything that walks the earth of this habit in any form. Any reference you want. Dr. J. S. Hill, Greenville, Texas.

I send seven subscribers. I took six of them in one day. **R. J. SMITH,**  
Honey Grove Circuit.