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Editorial.

THE SIN OF ENVY IN THE MINISTRY.

Envy is a selfish and an unfriendly grudging upon the part of one person toward what another person possesses or enjoys. It is a species of covetousness. In its inception it may not necessarily involve personal ill will, but when indulged long enough, the ill will is sure to follow. Envy is a very common weakness of human nature and by and by it actually becomes a sin with some people. And it so happens that you occasionally find it among ministers of the gospel. This is the last place where it ought to exist, but even here it thrusts itself and exerts its evil influence. One preacher is in great demand and another one is a drag; one is uniformly successful and the other one is a failure; one is gifted with eloquence and the other is dull and slow of speech; one is placed in responsible positions and the other is sent to obscure positions—and out of these inequalities envy is born. The less favored man can not see for the life of him why he should not fare as well as the one who is a popular and successful man. He dwells upon the apparent grievance until he grows sour and morose. He can see but little to commend in his fortunate brother, never loses an opportunity to speak depreciatingly of him and his work, feels that he is kept back and oppressed while his favored brother is put forward and magnified. In other words, he finally persuades himself to believe that it is favoritism pure and simple that gives to his successful brother the positions that he occupies, and that it is injustice and wrong that keep himself back and under. He now believes that the one above him occupies places and receives emoluments that rightfully belong to himself. He grumbles, complains, finds fault, becomes a sore-head, makes himself miserable and actually injures his efficiency and usefulness as a minister. To him envy becomes a sin and the results of it are manifested in his speech, his conduct and his disposition. But after all his troubles are within himself and not in the inequalities of station and standing. Were he to devote as much time to making himself a sweet-spirited and effective minister as he does to the evil of envying his brother minister, his troubles would vanish. The fact is an envious man is an intensely selfish man and he is constantly thinking more highly of himself than he ought to think. He is exactly what he makes out of himself and not what others fail to do for him. He is the victim of his own unhappy and ungenerous nature. The great man rejoices in the success and enlargement of his brethren, but the small man whines when he sees others advanced and he is left behind. His soul is just large enough to inclose a spirit of envy and when this spirit possesses him he is unfitted for cheerful and self-sacrificing service. People do not want the ministry of that sort of man and instead of censuring himself for it he holds his brethren and the Church responsible for his

drawbacks and failures. The sooner he divests himself of all envy the better it will be for his own soul, his character and his calling. Envy is the rust that corrodes the spirit and prevents fruitfulness—the cancer that ultimately destroys the tissues of the soul and brings about gradual death.

THE MOTHER IN THE HOME.

We have no disposition to excuse the shortcomings of the father in his relation to the home, but after all it is a fact that the home is the creation of the mother. She practically makes it what it is. Her taste, her spirit, her hand dominate in its cleanliness, its order, its harmony, its elevation and its happiness. And where the reverse is true the responsibility is largely with her. If she is wise, patient, good, noble and true, the home is projected on that sort of principles; but if she is ignorant, irritable, quarrelsome, whining and disorderly, the home is one of confusion and unhappiness. The former home attracts the husband and the children and puts them at her feet, but the latter repels them and puts them in an attitude of rebellion. There is no blessing comparable with a good wife and a devoted mother. She is God's best gift to the world. The husband may be a man of sour disposition and unpleasant habits, but he can not live long with a good and true and wise woman without touting up his character and adjusting himself to the decent requirements of his home life. She rules and molds him without his becoming conscious of the power of her ruling spirit. And her children love, reverence and respect her. She is the inspiration of his life and the joy of their circle. From that sort of a home there blow no adverse winds, and into it there come no poisons of jealousy and discord. Around its altar is the incense of prayer, and from its soil the flowers of virtue and love grow and bloom in perpetual beauty and sweetness. To enter such a place is to breathe the perfumes of paradise and to drink from the fountains of pleasure. It is paradise regained, and the mother is the guardian angel whom God sends into the world to transform its disorders into harmonies and to change its thistles into roses. There is no touch like mother's touch, no tones like mother's tones, no smiles like mother's smiles! As long as she lives she is entitled to veneration akin to worship and when she is gone her grave is the loveliest spot this side of her habitation in the skies! In life, in death, there is none to take the place of mother.

MINISTERIAL SUPPLY.

Every fruitful branch of the Church produces a bountiful supply of ministerial workers. This is especially true with the various branches of our common Methodism. While nearly all the evangelical Churches draw more or less from us for ministerial supplies, we rarely ever encourage workers from outside sources to enter our ranks. Of late years, however, the surplus of ministerial help has not been so great as formerly. There are reasons for this state of things. In the

first place we have raised the standard of qualification for admission into the traveling connection, and the applicants have grown less in numbers. Then, too, there are now other avenues of Christian work open to consecrated young men in which their talents and graces can be utilized almost as efficiently as in the ministry and many of them enter these fields of religious endeavor. But we have had no dearth of applicants for the regular work of the ministry, and our supply is equal to the demand. However, we notice in a late number of the London Methodist Reviewer that our Wesleyan brethren are overwhelmed with applicants for the ministry-pastoral work, and this, too, in view of the fact that they make a great deal more out of the local ministry than we do on this side the water. These applications come through their district synods, and to date for the present year there are sent in already about two hundred names. This is the largest number that has ever come before the Wesleyan Church during one year, and the Reviewer says it is largely in excess of the demand. They can only use about eighty this year. But it shows the fruitfulness of the Wesleyan Methodist Church. It is always better to have an excess than to have a dearth, for there is a place somewhere in the field where the excess can be used in some other department of work. We always rejoice to meet young men of education and deep piety who feel their earnest call to the ministry, and there is usually a place for the young man who is consecrated and thoroughly prepared for the duties of the ministry. We hope there will never come a time in the progress of our Church when our ministerial supply will be less than the demand.

OFFICIAL DISHONESTY.

Men in official position have many temptations. Their influence is often sought and the inducement to control it is frequently very strong. These temptations are not always resisted. For the past months the papers have been full of the accounts of bribery among the city officials of St. Louis. Large sums were paid by leading corporations to members of the Council to secure their votes for certain valuable franchises. They disagreed among themselves over the division of the corruption fund, and the plot was exposed. As a result, a number of the Councilmen, together with several leading men who did the bribing, have been convicted in the courts of the State and sentenced to various terms of imprisonment. Then, just the other morning, we read in the daily papers of indictments against a number of the State Senators of Missouri, for accepting bribes to vote for certain bills. In these instances, the facts of bribery were brought to light and the guilty parties were presented. But how many guilty officials in State and municipal government go uncovered and unpunished? We are not able to answer the question. Doubtless the number is large. Take our State and city officers, and the amount of salary they pay is very meager. No man can get anything like luxury out of them. In the city offices, except that of Mayor, the

amount is not sufficient to support decently the average family. It follows, then, almost without question, that the man who goes rich as a State or city official, does so at the expense of honest men. He does not get his riches out of the pockets of his fellow-men. And the man who spends money extravagantly while filling one of these offices, is not an honest man. The office does not afford him the afford such excesses. Besides our own State, one of the pettiestestly adopted methods to support his high shade of his bid of an salary, and the result is a loss to the State treasury. Yet it is wonderful how many men want these paltry official salaries. They have a burning desire to be rich. They are seeking candidates for them. Such a man is not morally healthy. There are about two men who might be apt to seek great responsibility with such narrow remuneration. Young men, as a rule, ought to be seen from seeking these positions. They are fraught with dangers, and then there is nothing permanent in them. Besides that, those who fill them often have to resort to tactics in modern politics whose influence is very demoralizing and absolutely harmful. The man who makes politics his profession runs many risks, and if in the end he comes out with his conscience unscathed and his character unscathed, it is a miracle. If a man wants money, and is determined to make it, he would better accept some other calling than that of politics. There is no honest way to make big money in the official positions of municipal, State, or National Government. But if a man wants these positions in order to render honest service to his country, and then retire from them poor and honest, that sort of man is a patriot and deserves well of his coadjutors. Such a man is one among a thousand. Solomon's advice is good for the young man to follow: "Fear God and keep his commandments; for this is the whole duty of man." How many men in modern politics today observe this injunction?

The man who makes an extravagant salary his only goal, and who counts his money, is incapable of seeing his way through and everything else must subordinate itself to that or he is ready to perish, as it is a mortal sin. As a man, when things are very liberal about, but when he comes to his hobby, he has not the least bit of sympathy for anybody that stands in its way.

The woman who runs after wealth, who keeps her name in the papers, but who neglects her home, fails to look after her children, and her husband is a secondary consideration. She sacrifices most everything else for social preferment and when she has achieved it she has that which is worse than abjectness and poverty.

Christian charity is broad and unselfish, etc. While it makes no allowance for sin, nevertheless it deals very kindly with the sinner. It puts its character in such light as to conciliate and save him. That is the thirteenth chapter of First Corinthians points out the excellencies of true Christian charity.

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DEAREST PLACE.

Best spot to me—
Is 'tis in the North?
Whigh-bells' merry chimes
Or air-pal forth?
The bracing air,
Which has charms for me;
Or not guessed the spot—
A spot on land or sea?
Sunshine and flowers?
Its loveliness;
Or not named the place
We all others bless?
The billow's foam
Now drifts on the sea?
Mountain top—
Or from poison free?
A path on land or sea,
Or where'er I roam,
It echoes the refrain:
Dearest spot is home.
HE MALONE McCOLLUM.

SCHOOL AND EPWORTH LEAGUE RALLY.

Day-school and Epworth League for the western part of the District, including Lovelace, Milford, Itasca, and Alvarado, met at Itasca. The meeting was well attended. An excellent program of our aggressive presiding by Bros. Jerome Dun-A. Heaton, was well received. A feature of the work was the much interest, giving phasis to the mission Sunday-school and League, and effective Conference Secretary, Rev. H. Bishop, with us and delivered two and instructive addresses. There had a "grand, good" went away with new resolve to better work in future. He handsome thing, as is in entertaining the rally, inner and supper for all in spread on the church women and children were fed and enough left to feed re. W. M. LANE, Sec.

KANSAS MISSIONARY REPORT.

Notice given, this report those charges who are in full for missions by day—the goal set by the Board of Missions is the list:
Foreign and domestic: Pearsall, Del Rio, and Uvalde, writes before the close of the 1st Treasurer had his balance, do in full also.
Surer's report to me is 19 p. m., April 20. So I hope they

above, Kyle and Lampard in full for domestic and First Street, Austin, 15 cents. Shall it be the whole conference has something over \$2,000 for a year.
A. L. SCARBOROUGH.

ADDITION TO STEWARDS.

Your pastor is coveting to attend the Theology at Georgetown in June. I inquired into his financial ascertain if he has sufficient to meet his expenses? should do so at once. Young preachers are on salaries, and besides this early close season of the institute will do a wonderful preachers have opportunity. Surely no faithful stewards will deprive their rare opportunity through on their part. The Lord reward these faithful and by his servants.
C. A. CLARK.

Why is Cutting Teeth, that old and well-tried remedy, SOOTHING SYRUP for children, soothes the child, softens the gums, cures wind colic and is the remedy. Twenty-five cents a bottle.

The Immortality of the Soul

By Rev. R. N. Price.

I will present briefly and plainly a few considerations from a purely philosophical standpoint that point to the immortality of the soul.

1. The brevity of life. We cannot doubt the power, wisdom and goodness of God. We cannot, therefore, believe that creation is a failure; but if there is no future to man, life is an abortion. The death of infants, the untimely passing of youth in its bloom and promise, the descent of fate in sudden night on manhood's middle day, as well as the halting to the tomb of the decrepit at three-score and ten or four-score, all bespeak the budlings of promise nipped by death's untimely frosts.

2. Unfinished development. That we are upon a plane of evolution cannot be doubted. The body grows, the mind expands. The babe, the most helpless of all new born animals, becomes the stalwart youth, the vigorous man. Born a blank, its mind acquires strength and knowledge by age and education till it wrestles successfully with the problems of an Euclid, a Newton, a La Place, soars into heaven's unmeasurable depth and walks along the milky way. It sees the footprints of the Creator in the strata of the earth, and reads the testimony of the rocks. It delves into the resolute laws of chemistry and counts the myriads of the microscope world. Upon bended knee it perceives the beauty of the Lord, and is awed by the thunder of his power. All this by a babe which could not originally feed itself and was as ignorant as the brute. All this development is ended by death if there is no future existence.

3. Frustrated plans. Most of life's plans are broken off in the middle. Human life, it seems to me, naturally falls into the category of unfinished business. Really a broken shaft would make a suitable monument over the grave of any man, woman or child. The farmer plants a crop and dies before it matures; the man of wealth befalls him a princely dowry and is carried out of it to the silent, eternal house of the tomb; the ambitious student earns a diploma at the university and receives in its stead his death warrant; the young man marries a beautiful woman and begins to rear a promising family, but leaves a weeping widow and disconsolate children. The reformer leaves his plans to others to neglect or execute. The king ascends the throne only to descend into the dust of the earth. The ambitious candidate for office receives his certificate of election, and makes his last will and testament. The historian leaves his work to be finished by others; and the poet dies without the opportunity to correct his prosody or to give the finishing touches to his hexameters. Are all these plans and labors to no purpose to the planners and laborers? Is there not a higher sphere where the genius that plans and executes here will have a wider and freer scope?

4. The fruits of education and experience. Education is a life long process. We are always learning. We learn in the last year, the last month, the last day of life. To what use is this last tuition if there is no future life? When and where are we to reap the fruits of a ripe experience if death ends all? Just as we learn how to live we cease to live if death is an eternal sleep.

5. The rewards of piety. To what end is a life-long growth in grace, a perfected Christian life, a matured religious experience, if there is no life to come in which we may enter upon the rewards of holy deeds and the fruitage of a holy experience?

6. Why should man, created in the image of God, be annihilated? Is there not room enough in the universe for all the intelligent and morally accountable creatures God has made? Is not infinity spacious enough for the accommodation of an infinite number of creatures who love and serve the Creator?

7. If the soul is a function of the brain, then when the body dies the soul is extinct. If materialism is true, then death is the end of consciousness. But the soul is immaterial, as it has properties which do not belong to matter. It is greater than the body, and can live after corporeal dissolution has taken place. It can act independently of the body, and can take cognizance of its environment independently of the five physical senses. These facts are demonstrated by mind reading, thought transference, telepathy, clairvoyance, etc. The immortality of the soul, its independence of brain cell action, its superiority to the body, its wide range of cognizance by its own independent action—all these are negative arguments for the immortality of the soul.

But the great scientific argument, after all, is the normal and universal desire of immortality.

"Plato thou reasonest well! Kise whence this pleasing hope, this fond desire, This longing after immortality?"

Every man, woman and child that is not under mental derangement feels this longing. God never created anything in vain. If there had been no

light he would not have made the eye; if there had been no vibrations to create sound, there would have been no ear; if there were no food, man would have no need of it, and no appetite for it. It is said that the fishes that are spawned far back in Mammoth Cave have no eyes. Why? Because they could not use them there.

God never planted in the human mind a passion or desire for which there is not an object upon which it is to be expended. To have done so would have been to mock and deceive his creatures; and he is incapable of this; for "God cannot lie," and he is too good to tantalize his creatures with false hopes. It seems to me that this is demonstration.

I shall live forever, because this desire is woven into the warp and woof of my being. I was not made to be unmade. I was not kindled to be extinguished. I have been projected into an orbit, where I will revolve forever and forever around the great center of all being. I shall not discuss the doctrine of the resurrection of the human body, based as it is upon the historic fact of the resurrection of the Lord Jesus. I shall not inquire what becomes of the wicked, whether they are annihilated or go into endless punishment, or whether upon the hypothesis of eternal probation, they shall have opportunity to believe in Christ and be saved. These are theological questions, which are outside of a purely philosophical view of the question. But I do not believe in the annihilation of any soul.

Morristown, Tenn.

CREATING AND SOLVING DOUBTS.

Are we as "up to date" preachers creating doubts in the minds of the people that did not exist in the minds of our fathers, or are we solving doubts they were unable to solve? The editor of the Christian Advocate, Nashville, tells us "Times change and we are very unwise if we do not change with them." Well, I am sure times do change and some Methodist preachers do not teach what our fathers taught, and it may be the changes of times have brought about these changes in teaching; but I am not sure it is a mark of unwisdom to fail to follow them in their new teaching.

I have just been reading "The Theology of the New Testament," by Stevens, and in it I find many things that do not agree with the teachings of Wesley, Watson, Pope, Clark, Rollin, et al. And yet he seems to have the unqualified approval of our leading teachers, editors and preachers. Of course I would not be so presumptuous as to undertake to break a lance with the great Yale professor and that is not the object of this letter; but I do feel like saying if Dr. Stevens is right, then it is certainly necessary for us old Methodist preachers to go to school again and unlearn what we have been taught by other masters. On page 77 Mr. Stevens says: "When he (Christ) spoke of the law of Moses, and the book of Moses or what Moses wrote, did he mean to say that Moses composed the Pentateuch in its present form? Did he pronounce upon the authorship of certain psalms by the way in which he quoted them as what David said? After answering this question in a similar way he quotes approvingly in a foot note the following from Bishop Moorhouse: "If indeed the question had ever been put to our Lord, "Was such a passage written by such a man?" then he would either have refused to answer such a question or he would have resolved the difficulty. Had he pronounced his decision I would have believed him. Judging, however, from his ordinary method of teaching, I should have expected that, just as he said to the man who desired him to interfere in a question of inheritance, "Who made me a judge or divider among you?" he would have said in reply to the question about the age or authorship of a passage in the Old Testament, "Who commissioned me to resolve difficulties in historical criticism?" This position renders our Lord's expressions absolutely useless in a discussion of the genuineness and authenticity of the Old Testament, which is certainly different from the course pursued by the old masters in discussing the subject. If, however, our Lord's words are useless in the discussion, it is weakness to use them, but somehow men without technical education will have a feeling that the Lord's seeming endorsement of Moses as the author of the Pentateuch and of David as the author of certain psalms is worth something or else our Lord would have been careful not to have used words that could have been so construed. Mark 12:35-37.

In speaking of our Savior's reference to Jonah in Matt. 12:40, he teaches in the body of his book and an appended foot note that the probability is Matthew has quoted our Lord wrong, and that he really never said anything about Jonah's being in the whale's belly, and that Luke, who

makes no reference to it (Luke 11:29, 30) has reported all our Lord said. But if our Lord did say what Matthew reports him to have said, he did not mean to state it as a historic fact. So we are shut up to the necessity of repeating Matthew as a historian or convicting our Lord of carelessness in speech. Mr. Stevens is not slow to show us which horn of the dilemma he takes, since on page five he tells us the first gospel is not genuine, but was written by some unknown author and based on the "Logia" which was written by Matthew.

Our author does not believe the great commission was given by Christ, *Ipsissima verba*, p. 146. Regarding Mark 16:15-16, as spurious in which he is not alone, and believing Matt. 28:18 to have been written by some unknown person who never heard our Lord, he regards the great commission as harmonizing with the spirit and work of Christ and as a natural outgrowth of his teaching, but not as his personal deliverance. This may be true, but until Matthew's logic is produced and the author of Matthew discovered, we will feel inclined to follow the teachings of the old masters and believe that the book of Matthew is genuine and was published first in Aramaic or popular Hebrew a few years after the ascension. When Jesus says this accords with historic statements made by Theophylact and others, and some of us greatly prefer to follow historic statements made early in the Christian era to following literary criticism made nearly two thousand years afterwards. On page 160 Mr. Stevens expresses an opinion that all three of the synoptists have applied the words of Christ in Luke 19:11-27, Matt. 25:14-29 and Luke 12:35-48 in a way Christ did not intend them to be applied. "A candid review of the passages appears to me to leave no room for doubt that all three synoptists have applied to a final coming, sayings of Christ which could not have been originally intended to refer to that event. Again on same page he says, "The confusion of our materials does not warrant us in concluding that Jesus said nothing on this subject to which his hearers overdid the application of his language. Now, we submit that this leaves little grounds for the trustworthiness of the synoptists and none for the inspiration of the Holy Ghost, who was to "guide them into all truth." How can we preach with confidence from such fallible records? In concluding a chapter on "Good and evil angels," in which the devil and the existence of good and evil spirits is discussed, he says: "He taught nothing concerning the nature, functions or actions of angels or demons," p. 91. If this be true, we will have to get up a new commentary on the New Testament to explain our Lord's words, and certainly we will have to keep the sermons of Wesley and the sermons and commentaries of all his followers out of the hands of our young preachers or they will continue to propagate a falsehood that is as old as Christendom and runs through all our literature. What a job of reconstruction is on our hands!

On page 472 Paul is represented as having preached the Lord's speedy return in such a way as to produce "fanaticism." "Some had relinquished their employments and given themselves up to idleness and to indifference respecting the present life. The apostle must have perceived the dangers attending a form of expectation which so easily led to such results. In the second epistle he seeks to recover his readers from the fanatical excitement into which they had been thrown." It sounds strangely to many to hear of Paul's taking the back track to correct the fanaticism into which his teaching had thrown the people, but if he had made a mistake in too strongly emphasizing the speedy return of Jesus, which was untrue, it was commendable in him to stop as far as possible the effects of his mistake. Mr. Stevens seems to think while Paul undertook to allay the fanaticism he still held to the false notion that Christ would come soon, p. 472.

Mr. Stevens doubts the genuineness of James. "It must be admitted that the authorship of the epistle of James is involved in some doubt," p. 249. He positively rejects the genuineness of II Peter, "I find the difficulties in the way of belief in its genuineness quite insurmountable," p. 256. The epistle itself claims to be the work of Peter and the council of Laodicea in 543 admitted it into the canon on historic grounds. But he rejects it wholly on literary grounds. What a bold forger he must have been who so soon after Peter's day wrote this book with all of its claims and succeeded in passing it off on the past apostolic fathers as a genuine work of the great apostle. One naturally wonders when he claimed to have found it and what sort of argument he produced to prove its descent from Peter to him. It seems to those of us who are not technically educated on the line of higher criticism that if it can do so much in setting aside books written nearly two thousand years ago because they are not in the style of

their reputed authors, that that same ability to detect style ought to enable them to trace the style to its source and discover the real authors, and thereby add a little history to their literary argument, for surely men who could write well enough to palm the first gospel off on the early Church as a work of Matthew, and II Peter as a work of Peter did not consume all their ability to write on those books, and if they wrote anything else their style ought to be detected by these experts and the authors run down.

On page 477 Mr. Stevens represents Paul as not believing in "resurrectio carnis." I do not wish to be understood now as asserting it, but I do not believe that Mr. Stevens believes in the real resurrection of Christ's body, or in the resurrection of our bodies, or in the general judgment. If in this I am mistaken I do hope some one will refer me to the page where he does indorse one or all of these doctrines.

If he does not believe in any or either of them, and can make out his case, then the apostles' creed ought to be revised or at least taken out of the Methodist Discipline and not required to be indorsed by candidates for membership. God knows I have not written this just to criticize. I want to know the truth and teach the truth, but there are indications that leading ministers of our Church—men much better and more capable than I am, or can hope to be—are giving up doctrines that seem to me to be fundamental. To my mind a Savior who has had no supernatural birth and no literal resurrection has not many evidences of being a Savior at all.

In the Nashville Advocate of April 9 is an editorial on the "Resurrection," in which occurs this sentence, "One finds it puzzling to try to fix upon a reason why Paul made the rising of Christ the hinge upon which hung his whole doctrine. 'If Christ be not risen,' etc. Men there are to-day who believe in Christ and in his saving work, and yet think the only real resurrection is in a rising from a life of sin to a life of holiness. Nor is it indeed clear why the rising again to life of a mere human body was needed to complete the redeeming passion of Calvary."

Others may see how to dispense with the resurrection of Christ, but I can not. With all my heart I believe St. Paul's statement, "He was buried and rose upon the third day," 1st Cor. 15:4. Equally strong do I believe 1st Cor. 15:14. "If Christ be not risen then is our preaching vain and our faith is also vain."

It seems to me if the doctrine of Christ's resurrection from the tomb of Joseph is not true; if the history of the forty days after the resurrection, including the ascension, is not true, then there is no truth in any of it. If all these things are mere poetry or their meaning is not the literal one, and can only be gotten by the very learned, then the Bible is not for the masses, but the classes, for undoubtedly the common folk understand them to mean just what they say. Placed in the gateway to his teaching place, "No admission but for mathematicians," but certainly Christ has put no such inscription over the gateway to the scriptures. "These things are spiritually discerned and in Christ's day they were hidden from the wise and prudent." I still believe the Bible was written for the common people, of whom there are so many, and that the general consensus of opinion of Bible readers among the common people is not far from the truth. Otherwise Protestantism is wrong in putting it into their hands; and if we have it not in about the form it was written by the men whose names are appended to the books, then the one hundred scholars of Europe and America who wrought ten years to give us a correct version is worse than wasted.

B. H. GREATHOUSE
Jacksonville, Texas.

AN OPEN LETTER TO L. H. BROWNE.

Dear Sir: I received the Texas Christian Advocate of February 26th, containing an article written by yourself, which I read with much interest, not only for its value as a composition, but because it was prepared by an old friend. I have never witnessed an exhibition of the power of hypnotism, and have given the matter very little thought, and being a little skeptical, I confess, I was surprised at the prominence you gave it as a science. The theory of the dual nature of the mind, and your reasoning thereon, is so intricate and subtle that I fear my untrained mind may not catch the full scope of your meaning. I hope, therefore, that you will bear with me while I present to you, in my crude way, some of the reasons that occur to me against hypnotism and also against the duality of the mind.

The doctrine of hypnotism is, I fear, fraught with danger, and if generally accepted, would result in much evil and disorder. One might commit any crime and escape the penalty of the law by the plea of hypnotism; or, still

better, he might hypnotize another and impel him to do the deed for him, and thereby escape the expense and annoyance of the courts. We are all frail creatures, and are beset in this life by temptations on every hand. And if we open up to each other the record of all our secret thoughts and acts, what a fearful state of affairs would be brought about.

The theory of the duality of the mind, or of two separate intelligences, does not commend itself to my mind, for several reasons. First, because it tends to mystify and obscure our conception of a complete personal existence in the hereafter.

If we begin to divide the mental man, we weaken the doctrine of the indestructibility of mind. What is decay but a process of dividing or separation; and if the objective mind may die, why may not the subjective mind die also? They both belong to the realm of thought, and are of the same essence, so far as we have been able to discover.

The objective mind, including consciousness, which has been our main guide through life, is by this theory to perish. And the subjective mind, whose chief office in this life has been to deceive and mislead, is to be clothed with immortality, and set up as the whole thing. We are told in God's word, that in the future life we shall know each other. But if with my body you destroy all the mental powers that have been wont to keep in touch with it, what is there left by which I am to be identified? At most, only a dim and viewless phantom, without any connection with my former self. If you reply that the record we make on earth remains, then I ask what good or harm can our records do us, after we have been annihilated? It is true, the immortality of the soul has never been demonstrated, and perhaps may never be in this life; yet I accept the doctrine as true, because reason indicates it and Christianity teaches it, and I think, too, that Christianity teaches, at least by inference, that our idea of the future life must be largely a matter of faith.

With reference to dream life, I observe that if my mind and body are at ease I seldom dream at all. But if I am under mental strain, or in bodily pain, I am much given to dreams. Hence I conclude that there must be a close and intimate connection between the dreaming faculty and the brain, which could not exist if separated by an intermediate set of faculties.

Again, I observe that when I dream, the objects that figure in my dreams are persons and things that I have known before. I infer from this that my dreaming faculty, instead of being away communing with kindred spirits, has been rummaging memory's storehouse for material to work on. Again, I observe that when in my dreams I become entangled in all kinds of absurd difficulties, and the enquiry arises whether it may not be only a dream, my dreaming faculty always gives me one answer, to-wit: No this is not a dream; it is real. Thus I am deceived, until consciousness comes to my aid, when it becomes simply a question of veracity between the two. Which will you believe? The subjective mind says there was no dream. Will you believe it? I know you will not. I think now you understand my position. I contend that the entity of the soul requires every attribute of the mind. It seems to me that it is not in accord with God's way, to resurrect the body and leave the intellect to perish. We read that the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

I am now white with the frost of sixty-eight winters, and you are not much younger. This reminds me that according to the natural course of events we shall both ere long solve the problem of the future life for ourselves. Until then we can afford to wait. Your old friend,
J. M. TRAINER.
Adkins, Texas.

WHAT DRINK DID.

A two-dollar bill came into the hands of a relative of mine, which speaks volumes on the horrors of strong drink or the traffic in it. There was written in red ink on the back of it the following: "Wife, children, and over \$40,000, all gone. I alone am responsible. When I was twenty-one I had a fortune. I am not yet thirty-five years old. I have killed my beautiful wife, who died of a broken heart; have murdered my children with neglect. When this bill is gone I do not know how I can get my next meal. I shall die a drunk on paper. This is my last money and my history. If this bill comes into the hands of any man who drinks, let him take warning from my life's ruin."—Selected.

Little Horace Miller was playing with his toys and singing, "Merry Christmas." Suddenly he turned to his mamma, and said, "Say, mamma, who is Mary Christmas? Is it Santa Claus' little girl?"

Devotional

The Lord will be hath spoken.

He who hath task will pro strength, and burden he lays maketh the se est not how, a knowest not how, which he hath . . . Thou mu change thyself, ly change thee, man. Only yo moulding hand, potter, having own, but seekin ever faint, to be in thee, and he to pray for, and he teacheth thee own image on t facing by his gr discipline the mar which have def.

THE TE

Consider the which the Savie derness to be to He was led—an Spirit—the sam which he was an gospel to the po en-hearted, to p the captives and to the blind, to that are bound, of the living G of the Trinity, now in the worl pose of the Fatl carrying to com of human redem vany's Christ, to-day waging against the Ev of men, evange jugating the k, to the dominio this Spirit sho the beginning o the wilderness a devil presents a strangeness of e

Do you think you apart that y ed of the devil? there is any ap in this question tempted by so where would you experience? Who to come in upon and present bef in actual experie tempts you—or, tempted at all, w the arena of ima may contemplate tually yield to agination is wh where shall th be located? Sh busy cares of and strife—wher tudes are calling —or where you plate the circum may weigh the advantages and where you may be of marshalling t of Jehovah to prayer at the th

The temptatio wilderness was e him, we believe, of his ministry t it found its base of the Savior's quest of the hum the world. He ha ed with the bap in whose power l such temptation, al that the Evil that Spirit was t at once advance prove his armor at the very outse ness was the fir tween the Son of between Christian

Devotional and Spiritual

The Lord will do the thing that he hath spoken.—2 Kings 20:9.

He who hath appointed thee thy task will proportion it to thy strength, and thy strength to the burden he lays upon thee. He who maketh the seed to grow thou knowest not how, and seest not, will, thou knowest not how, ripen the seed which he hath sown in thy heart. . . . Thou mayest not see the change thyself, but he will gradually change thee, make thee another man. Only yield thyself to his moulding hand, as the clay to the potter, having no wishes of thine own, but seeking in sincerity, however faint, to have his will fulfilled in thee, and he will teach thee what to pray for, and will give thee what he teacheth thee. He will trace his own image on thee line by line, effacing by his grace and gracious discipline the marks and spots of sin which have defaced it.—Selected.

THE TEMPTATION.

Consider the circumstances under which the Savior went into the wilderness to be tempted of the devil. He was led—and he was led of the Spirit—the same Spirit as that with which he was anointed to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bound. It was the Spirit of the living God—the third person of the Trinity, the Spirit that is now in the world breathing the purpose of the Father and the Son, and carrying to completion that purpose of human redemption through Calvary's Christ. The same Spirit is to-day waging inveterate warfare against the Evil One in the hearts of men, evangelizing the world, subjugating the kingdoms of the world to the dominion of Christ. That this Spirit should lead Christ, at the beginning of his ministry into the wilderness to be tempted of the devil presents apparently a striking strangeness of contradiction.

Do you think the Spirit ever led you apart that you might be tempted of the devil? Let us see whether there is any appearance of reason in this question. If you are to be tempted by some external thing where would you prefer to have the experience? Where the enemy is able to come in upon you like a flood and present before your very eyes in actual experience the thing which tempts you—or, if you are to be tempted at all, will you have it upon the arena of imagination, where you may contemplate it before you actually yield to it? And if the imagination is to be intensely real, where shall this arena of conflict be located? Shall it be amid the busy cares of the world—its din and strife—where men in multitudes are calling you on every side—or where you may calmly contemplate the circumstances, where you may weigh the pros and cons, the advantages and disadvantages—where you may have an opportunity of marshalling the spiritual forces of Jehovah to your aid in quiet prayer at the throne of grace?

The temptation of Christ in the wilderness was one which haunted him, we believe, from the beginning of his ministry to the very end, for it found its base in the great object of the Savior's life, viz., the conquest of the human heart and so of the world. He had just been anointed with the baptism of the Spirit, in whose power he was to meet all such temptation. Was it not natural that the Evil One whose power that Spirit was to overthrow should at once advance to the attack, to prove his armor and his weapons at the very outset? In this wilderness was the first great battle between the Son of man and the Devil, between Christianity and the powers

of darkness. It was an ambush, a strategy, a strong descent upon him ere he had been tried. But he obtained the victory. Every advance toward the death and the grave of the Savior involved, we believe, a similar conflict. But, thank God, victory was always his. One of the last great conflicts of his life was in the Garden where the tempter sought to turn him aside from his purpose of the world's conquest by the bitterness of the cup he must drink; but though he prayed, "Father, if it be possible let this cup pass from me," he was able to add, "nevertheless, not my will but thine be done." Gethsemane was the climax of which the wilderness was the beginning. The spirit knew that this first conflict was to come at once, and that Jesus would meet it better unharassed by the presence of men. Hence he was withdrawn by the Spirit into the solitude of the wilderness to fast and meditate, and in his humanity to commune in prayer with the Father. And is it not here where the follower of Jesus is to gather strength? Not perhaps in the wilderness, but in prayer and meditation and in private, secret, solitary communion with God. How else can the spirit of God within us lift up a standard against the Evil One when he comes in upon us like a flood?—Rev. H. W. Varley, M.A., in the Canadian Epworth Era.

NOT FAR FROM THE KINGDOM.

Those who are outside of the kingdom of God are not all equally distant. Some have never gone far away. Their early education, the influence of their parents and companions, their dread of evil have thrown about them restraints which have kept them from wandering far away. They attend Church, they enjoy the society of Christians, they take pleasure in the songs of Zion, and in many ways they show an interest in religion. While many sin with a high hand, going into all excesses of wickedness, these tread daily on the borders of Canaan.

It is not so bad to be almost a Christian as it is to be in a far country. There are thousands of such men and women in every Christian community. They are not far from the kingdom of God. Outwardly they would not have far to go to enter it. In their thoughts, in their practices, in their sympathies, they are not far away. Some are altogether in the kingdom of God. Their religious life and experience are so definite and clear that no one who knows them has the slightest doubt as to where they stand. They know themselves, and their neighbors know that they are Christians. Others are so far away that there is no room for doubt in their case. They know and others know that they are not Christians. But between these two classes there is a third class of persons who, accord-

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"That which is not finished is nothing." Many who are far away shall enter in before those who are almost Christians. Those who are far away know that there is no hope for them where they are. There is not much danger that they shall flatter themselves that they are safe. They may wake up to see their condition, and rush into the kingdom while those who are not far away are still hoping that they have need of nothing. There are first that shall be last, and last that shall be first.

Art thou not far from the kingdom? A great opportunity is just before thee. There is only a step between thee and the gate of the kingdom. One step and the work is done, the seal is set, the name is written in the book of God.

"So near to the kingdom! what keepeth thee back? So near to the kingdom! yet what dost thou lack? Renounce every idol, though dear it may be. And come to the Savior, now pleading for thee."

IN GOD'S SCHOOL.

Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we will discover that the world is not a playground. It is quite clear that God means it for a school. The moment we forget that, the puzzle of life begins. We try to play in school. The Master does not mind that so much for its own sake, for he likes to see his children happy; but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care. But our Master cares. He has a perfectly overpowering and unexplainable solicitude for our education; and because he loves us he comes into the school sometimes and speaks to us.

He may speak very softly and gently, or very loudly. Sometimes a look is enough, and we understand it, like Peter, and go out at once and weep bitterly. Sometimes the voice is like the thunderclap startling a summer night. But one thing we may be sure of, the task he sets us to is never measured by our delinquency. The discipline may seem far less than our desert, or even to our eye ten times more. But it is not measured by these. It is measured by God's solicitude for our progress; measured solely by God's love; measured solely that the scholar may be better educated when he arrives at his Father's home.—Henry Drummond.

PRAY FOR THE PASTOR.

There are some things the young people cannot do; and, again, there are some things they can. They cannot be the main support of the Church financially, possibly, but they can do other things equally profitable. Money is power; but prayer is a greater power. The one who has not to give largely may be

able to pray mightily. If there has been one thing more than any other which has helped, strengthened and comforted me in my work as pastor, it has been that the young people have never failed to pray for me. No, a very few times they forget, and the excitement, the loss, the pain of it, but emphasized the most possible gain of it when they did not forget. Many a time when weary of the burden which has ever so heavy on a pastor's soul, I have gone faint-hearted into the young people's meeting. And then the help. How it came! One prayer after another for this and that, but simply with almost every one: "Lord, bless and help our pastor." Then the clouds would break away, and the glorious sunlight of hope, courage, and faith returned. Praise, young people, let me hear you this message: Pray for your pastor. Pray for him in the sacred place of your secret devotions; for it is calling on the Infinite for help for him. But do not forget, never forget, to pray for the pastor in public prayer; in the mid-week prayer-meeting; in the young people's prayer-meeting. How he needs it; how it thrills him with joy; how it mightily lifts him in his work. No difference how your soul may be burdened for other things, pray for your pastor every time you pray.—Rev. C. H. Carter, in "Baptist Union."

We are to be rewarded, not only for work done, but for burden borne, and I am not sure but that the brightest rewards will be for those who have borne burdens with-out murmuring.—Andrew Bonar.

POOR DOMINIE.

Between the Devil and the Deep Sea. A clergyman of Gresham, N.H., who drank coffee for many years suffered from chronic insomnia and from terrible headaches when he got coffee. He says: "I have been a very heavy user of coffee for so long and have seen its effects so clearly that there is now no doubt in my mind concerning its injurious effects upon the nervous system."

"While a coffee man I was unable to sleep for hours after retiring at night and on the other hand terrible headaches resulted if the regular hour for drinking coffee passed and I did not get it so I was in a miserable condition."

"But I found a firm friend in Postum Cereal Coffee and from that time that I adopted Postum all those evil effects vanished. I now enjoy sound sleep and improved appetite and a decidedly clearer complexion, and I am convinced that better health and a longer life would be the result of its general use. I have a friend who has been a user of Postum for several years and the story of her recovery from neuritis of the stomach simply by using Postum in place of coffee seems almost too wonderful to be true. Many times she was near Death's door and the doctors had frequently given her case up as hopeless, but she was entirely healed by leaving off coffee and using Postum. It is a pleasure to say these good things about Postum." Name given by Postum Co., Battle Creek, Mich.

he might hypnotize another and him to do the deed for him, and y escape the expense and annoy- of the courts. We are all frail res, and are beset in this life by itious on every hand. And if we p to each other the record of all cret thoughts and acts, what a l state of affairs would be it about. theory of the duality of the or of two separate intelligences, ot commend itself to my mind, vernal reasons. First, because it to mystify and obscure our con- n of a complete personal exist- nce hereafter. re begin to divide the mental we weaken the doctrine of the ruitibility of mind. What is de- it a process of dividing or sepa- and if the objective mind may by may not the subjective mind so? They both belong to the thought, and are of the same so far as we have been able over. objective mind, including con- cess, which has been our main through life, is by this theory ish. And the subjective mind, chief office in this life has been ve and mislead, is to be clothed mortality, and set up as the thing. We are told in God's hat in the future life we shall each other. But if with my ou destroy all the mental pow- at have been wont to keep in with it, what is there left by I am to be identified? At most, dim and viewless phantom, t any connection with my for- lf. If you reply that the record ke on earth remains, then I ask ood or harm can our records after we have been annihilated? ne, the immortality of the soul r been demonstrated, and per- ay never be in this life; yet l the doctrine as true, because ndicates it and Christianity it, and I think, too, that Chris- teaches, at least by inference, r idea of the future life must y a matter of faith. reference to dream life. I ob- hat if my mind and body are at seldom dream at all. But if I ler mental strain, or in bodily am much given to dreams. I conclude that there must be a nd intimate connection between ming faculty and the brain, could not exist if separated by mediate set of faculties. I observe that when I dream, eets that figure in my dreams sons and things that I have before. I infer from this that ming faculty, instead of being omuning with kindred spirits, n rummaging memory's store- or material to work on. Again, ve that when in my dreams I entangled in all kinds of ab- ilities, and the enquiry whether it may not be only a my dreaming faculty always e one answer, to-wit: No this i dream; it is real. Thus I am d, until consciousness comes to , when it becomes simply a n of veracity between the two. will you believe? The subje- nd says there was no dream, u believe it? I know you will think now you understand my l. I contend that the entity of I requires every attribute of the It seems to me that it is not rd with God's way, to resurrect y and leave the intellect to per- fe read that the Lord God man of the dust of the ground rathed into his nostrils the of life, and man became a liv- l. now white with the frost of ht winters, and you are not ounge. This reminds me that g to the natural course of e shall both ere long solve the of the future life for our- Until then we can afford to our old friend.

J. M. TRAINER.

WHAT DRINK DID.

A dollar bill came into the hands of mine, which speaks on the horrors of strong drink raffle in it. There was written on the back of it the follow- Wife, children, and over \$40,000. e. I alone am responsible. was twenty-one I had a fortune, at yet thirty-five years old. I lled my beautiful wife, who a broken heart; have murdered dren with neglect. When this one I do not know how I can next meal. I shall die a drunk- er. This is my last money and ry. If this bill comes into the f any man who drinks, let him coming from my life's ruin."

Horace Miller was playing toys and singing, "Merry as." Suddenly he turned to ma, and said, "Say, mamma, Mary Christmas? Is it Santa ttle girl?"

Secular News Items.

Near Madison, a town in Northern Missouri, recently the telephone was brought into use in conducting religious services, the people being unable to leave their homes on account of the heavy rains and thawing weather. A small organ was moved in the central telephone office, a choir rendered several selections, prayer was offered and then a sermon was delivered which was attentively listened to by hearers in the hundred and twenty-six different homes.

President Haer, of the Philadelphia and Reading Railroad upon the stand at the inquiry into the charges by W. R. Hearst, that the coal carrying roads are violating the Sherman antitrust law, said that the coal trust does not discriminate against independent dealers, and adds that coal will advance in price ten cents a ton after May 1.

In the third trial of James Howard for the killing of Governor William Claiborn over three years ago, the prisoner was found guilty. The jurors all voted for a verdict of guilty, the disagreement being as to the extent of punishment. Death was favored by all but Juror Burkes, who announced that he would under no circumstances vote for the death penalty, and a verdict for life-sentence was agreed upon.

Strikes are prevalent just now in the United States. There are 1,000 strikers in Pittsburg, 1,000 in Baltimore, 10,000 in Philadelphia, 2,500 in Chicago, 1,800 in Omaha, 2,000 in Newark, besides a number in smaller places. Nearly all these strikers demand greater pay and shorter hours.

The cornerstone of a \$100,000 steel plant of the Mohawk Steel Valley Company, was laid at Brunswick, Ga., with appropriate ceremonies. Ex-Senator John L. McLaurin, of South Carolina, was the principal speaker. This occasion marks the beginning of one of the largest enterprises ever inaugurated in the South.

A force of laborers engaged in grading at Fort Riley, Kan., unearthed a number of skeletons thought to be the remains of Indians. The relics found in the vicinity, consisting of flint hatchets, spear-heads, and odd-shaped stones probably used for grinding corn, are considered to be at least two hundred years old.

Owing to the prevalence of small pox in Holyoke, Mass., the Home National Bank of that city has been making entirely new issues of bank notes, in place of the soiled and worn bills that have been passed from blocks which have been quarantined. The danger of using bank-notes is increased by the poor practice of wetting the fingers while counting the bills.

The National Geographic Society, on the invitation of William Ziegler, will send a representative with the Ziegler Arctic expedition, who will be the chief of the scientific staff, and have entire charge of the scientific work of the expedition. William J. Peters, one of the most experienced geographers of the U. S. Geological Survey, has been given the coveted appointment.

Even when writing an official document, Maine's present Governor does not consider it necessary to suppress his personal sentiments. "Wholly contrary to good sense and in spite of my own convictions," he wrote, "I do now appoint a fast day, hoping nobody will observe it, feeling sure that it is a mockery and a farce, and wishing with all my heart that it might be abolished and thus enable me to keep a clean conscience."

At a Wednesday revival meeting of the Second Baptist Church, of Little Rock, Ark., J. E. McNeemer, formerly a State Senator, got up and confessed that he had gambled for money and committed other sins. He expressed contrition for these backslidings. Thereupon, Ex-Governor Eagle making the motion, the Church took him back into its fellowship. He says he's going to wind up his law business and enter the ministry.

Count Cassini, Russian Ambassador to the United States, has been decorated by the Czar with the Order of St. Alexander Nevsky—a mark of great distinction and one given to but few persons outside of royalty. The order has been conferred on Count Cassini in recognition of his long and brilliant career in the Russian diplomatic service. He entered the foreign office in St. Petersburg in 1862, having attained his majority but a year before.

A dispatch from Charleston, S. C., of date May 1, says: "The child labor bill, known as the Marshall law, went into effect May 1. Under its provisions no child under 16 can legally work in any cotton mill. There were so few of such employes that the enforcement of the

law did not create a ripple at Columbia, the State capital, and a great factory center, where about 20 children were affected. The children reported for work, as usual, and were promptly turned back and not permitted to work.

A new Russian orthodox Church has been dedicated in Chicago, which will be supported by the Czar's Government. This is the reflex action of missions.

The opponents of the local option bill in Illinois are trying to array the Roman Catholic Church against the measure, but the sentiment among the leaders in that Church is increasing so rapidly in favor of the restriction of the rum traffic that they are found on the better side in the fight.

An unfortunate fact in the St. Louis elections is that all the city candidates supported by Prosecuting Attorney Folk, who has sent a dozen members of the corrupt ring to prison, were defeated. A genuine reformer has sometimes to fight against even the people whom he would protect from corruption and spoliation.

Our high civilization is not an unqualified blessing. As riches ruin many who fall heir to them, so the higher development of our modern civilization is not a good thing for all people. One of its evils is the artificial, high-pressure life of our modern cities. This makes of our cities the danger-points in the fight for religious life.

By the decision of the Anthracite Strike Commission ninety thousand working men were brought under the nine-hour day system. The shortening of the hours of hard labor is an end earnestly to be sought, and this change in the lot of the miners will please all the people. Civilization and Christianity have a great mission to lighten the burdens of human toilers.

A wealthy Englishman, Mr. Moseley, sent over twenty-three representative British workmen on an inspection tour to this country. Their report has just been made public. They criticize our work in many respects, even the plastering done in the White House, but some very pleasant things are said of us. Among others, Mr. Moseley says that the American workman has a better education, is infinitely better paid, housed, fed and clothed, and, moreover, much more sober than his British cousins. Let us keep it so.

It is officially announced that the bubonic plague in India is affecting 9 British provinces, 156 districts, 109 large towns, 7 cantonments, and 51 states, and that the weekly mortality exceeds 30,000 victims.

The April balance sheet for the Treasury shows that the receipts in volume are greater than ever before, and that while the expenditures have also been very large, the indications are for a surplus of \$10,000,000 at the end of the fiscal year approaching.

Stanford University, California, has ruled that at present no more women shall be allowed to register as special students, in order that the whole number of women students may not exceed the limit of five hundred placed by the founders upon the enrollment. The rule applies only to new applications.

Nearly 500 eviction cases came before Justice George Roesch, in the Fourth Municipal Court, in New York, on May 1. Many of the evicted tenants told pitiful stories. Julius Harburger, clerk of the Court, who is the Tammany leader of the district, said: "The increase in the number of evictions on this May 1 over May 1 a year ago is about 100 per cent. The increase over the number on April 1 of this year is about 25 per cent. This state of affairs is caused entirely by the greed of landlords." The increase throughout the whole city was 50 per cent.

"The history of organized labor in Chicago furnishes no parallel for the prosperity enjoyed by the workmen and women during the past twelve months," says the Record-Herald. "May 1 this year finds practically everybody who toils in an organization of his or her calling. At no time since the advent of labor unions in Chicago have they made such gains in shorter hours, better wages and more favorable working conditions as in the working year just closed. A year ago to-day Chicago had 377 recognized labor unions; to-day she has at least 550, with more forming. The 327 unions a year ago had a membership of 129,000; a safe estimate places the membership of Chicago unions to-day at double that number.

M. Cavaignac, whose name has been brought up in connection with the latest phase of the Dreyfus case, is of interesting French descent. He is the son of the Gen. Cavaignac, who was Chief of the State for a short time in 1848, and was defeated by Prince Louis Napoleon (Napoleon III) in the election to the Presidency at the end of that year. He was imprisoned for a few months after the

coup d'etat of 1851, and would never take the oath of allegiance to the Empire. He died in 1857, at the age of 55. He was the son of a regular member of the convention. The living Ex-Minister Cavaignac was 4 years old when his father died. He refused to receive a prize in Greek as a school boy at the hands of the Prince Imperial on the ground that "he would not let himself be complimented by a gentleman whose father had put his father in prison."

Ex-Postmaster General Charles E. Smith has been charged with suppressing an investigation into the affairs of the Washington Post-office, by S. W. Tulloch, a former cashier of that office. Postmaster General Payne has written to Mr. Smith, and also to a number of other high officials named by Mr. Tulloch, asking for information regarding the charges made. Mr. Smith flatly denies the charge of suppressing an inquiry.

The number of Union men who left their work on May Day this year was smaller than it has been in several years past. In a large number of instances the demands of the men, presented previously in proper form, were accepted in whole or in part by their employers, while many impending strikes were averted by the acceptance by the employers and workmen of the principle of arbitration. A notable exception was the strike precipitated, May 1, in Philadelphia by 6,000 carpenters and hoisting engineers, which was attended by a sympathetic strike of 2,000 other building tradesmen, and may finally force out scores of thousands of craftsmen.

There are signs that England and France, after many years of commercial warfare, are about to come to an agreement to work harmoniously in all matters in which both are interested. This, no doubt, is the result in part of the recent visit of King Edward, of England, to President Loubet, of France.

Secretary Shaw, of the Treasury of the United States, offered recently to refund 2 and 4 per cent bonds almost due for 2 per cent bonds due 1920. Over \$30,000,000 was presented at once for refunding. That is a remarkably low rate of interest, but the length of time the bonds are to run made the investment desirable.

Edward VII of England is off on a continental tour. He is being given elaborate receptions in all the capitals of Europe.

A British Captain who has returned recently from the Philippines makes some ugly assertions concerning things at Manila. He says that every one out there is trying to feather his nest; that there is wholesale dissipation among both the officers and soldiers of the army, and that, on the whole, Manila is the worst port he was ever in.

It is published that George Jay Gould, the great New York financier, recently returned from an extended Western trip and reported a year of great prosperity ahead for the West, that the practice by Westerners of drawing on New York for funds will soon be unknown, as the Western bankers now have their own money to lend to their own people.

Dr. Max Uhle, director of the anthropological excavations and explorations of the University of California, declares that he has found evidences in Peru of a great American civilization 2,000 years earlier than that of the Incas and of a race of higher culture than the Incas. This race was in existence, Dr. Uhle assumes, before the Trojan war.

The steamer "Pretoria" brought to New York recently a party of forty-three German "Gutsbesitzer," or wealthy farmers, representing all the agricultural societies of Germany—who are said to represent besides property worth \$100,000,000—who are to travel through the United States to study the American system of agriculture, and especially the methods of dairy production employed in this country.

The government forces at Barahona and other points in San Domingo have joined the revolutionists in the northern part of the island, and the overthrow of President Vasquez is complete. A provisional government has been formed. The misery of the population of San Domingo city is very great, several hundred families having been rendered homeless through the burning of the suburb of San Carlos. The wounded men in the hospitals are suffering from lack of treatment, the U. S. cruiser "Atianta" having sailed away.

It is said that the Finns are making preparations to emigrate in large numbers to South Africa.

The first bluecoat parade under the Law administration was held in New York City the other day, when 5,000 stalwart policemen, clad in new uniforms, marched up Broadway and down Fifth Avenue, eliciting many compliments from admiring crowds.

Many figures of Tammany braves formerly familiar in the ranks or on the reviewing stand were conspicuously absent. Gen. Greene, the efficient Police Commissioner, reviewed the parade. A great improvement in the looks of the force was noticeable.

A monument in honor of the Union soldiers from Rhode Island who lie in Andersonville Cemetery was dedicated, April 30, in the presence of a large gathering, which included Governor Garvin, of Rhode Island, and his staff, and a number of other distinguished citizens of that State. Addresses were delivered by the Governor and Rev. Clay MacCauley, of Providence.

The North Atlantic Squadron arrived at Hampton Roads, April 30, and previous to its disbandment was inspected by Admiral Dewey, who was much pleased with the result of his examination, being especially gratified with the condition of the ships' crews, and by the improvement in marksmanship shown by the records of the recent target practice. The "Alabama" for the first time in the history of the American Navy flies a flag of special design denoting eminent excellence in several lines of naval efficiency.

Andrew Carnegie's offer of \$1,500,000 for the erection of a palace of peace at The Hague has been officially conveyed to the Dutch Government. No condition is attached to the offer.

A Japanese report quotes the Russian Minister as saying that the effect of the remonstrances of Japan and other powers, would be that the statesman now paramount at St. Petersburg, would decide to incorporate the three provinces of Manchuria in the Russian Empire.

Gov. Murphy, of New Jersey, has vetoed the anti-cigarette bill, basing his action on his personal opinion that cigarettes are not injurious to boys under sixteen years of age.

Good rains all over the State are causing great rejoicing among all classes of people.

Chile will refund its debt of \$2,500,000, at 6 1/2 per cent interest.

Pope Leo has served longer than any other Pope. His reign has surpassed that of the famous pontificate of St. Peter. Leo was elected Pope twenty-five years, two months and seventeen days ago.

The jointists seem to be on the run in Topeka, Kansas. As their cases are called for trial in the District Court they either plead guilty or fail to put in an appearance. These reports indicate that all that is needed to enforce the law is for the officers to perform their sworn duties.

Circuit Attorney Folk, of St. Louis, has filed a suit for the forfeiture to the State of Missouri of property owned by Charles Kratz, who is a fugitive from justice. Mr. Kratz was one of the indicted St. Louis hoodlums. His property is estimated to be worth \$75,000. He forfeited a bond of \$29,000 when he fled to Mexico nearly a year ago.

The Chinese Minister to the United States intends to take steps to establish schools for teaching the English language to the Chinese who have colonized in sections of our country. Minister Cheng Tung Liang Cheng is convinced that this is the best way to elevate the general condition of his countrymen in this land. The first school will probably be established in California.

United States Senator Daniel, of Virginia, said in a recent speech at Baltimore that the Nineteenth Century produced five soldiers to whom the world has given the title of great—Napoleon, Wellington, VonMoltke, Grant and Robert E. Lee.

Immigrants landed at Ellis Island during the month of April numbered 92,774. The corresponding month of last year 73,067 landed. The total immigration the last four months was 210,061. During the same period last year it was 179,604.

A story comes from Kansas City that the hackmen there (all of whom belong to the union) threatened to go on strike if President Roosevelt permitted himself to be taken around town in Mrs. K. B. Armour's landau, and that the committee made haste to change the arrangements accordingly. Mrs. Armour's coachman is not a union man, it appears.

Hereafter the Chaplains of the Pennsylvania Legislature are to get \$6 a day instead of \$3. "Why should not the poor fellows who do the praying have a fair share of the hoodlum?" asks sarcastic Dr. Swallow, the Prohibitionist. "Doubtless \$6 for a three-minute prayer will double the applicants as compared with \$3 a prayer, and the fight for these positions will grow more bitter as the next session approaches."

Professor Babcock, of the University of Wisconsin, has announced the discovery of a new theory of atomic energy which, it is claimed, will revo-

Radway's Pills

Purely vegetable, mild and reliable. Regulate the Liver and Digestive Organs. The safest and best medicine in the world for the

CURE

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

DYSPEPSIA,

Sick Headache, Foul Stomach, Biliousness will be avoided, as the food that is eaten contributes its nourishing properties for the support of the natural waste of the body.

Price 25c. a box. Sold by all Druggists or sent by mail on receipt of price.

RADWAY & CO., 7 St. Helen St., Montreal.

tionize the scientific world. The law, in brief, is that the weight of any substance is affected by the molecular changes which it undergoes, or that the weight of a body is inversely proportional to its inherent energy.

Major General Chaffee, recently in chief command of the American forces in the Philippines, defends in a published interview the rice transactions criticised in the Miles letter, declaring that the measures taken constituted "an unusual course for an unusual situation," and that out of the profits the destitute outside of the concentration camps were fed.

The Huntington Library of the Hampton Normal Institute was dedicated, April 28. The thirty-fifth anniversary of the Institute was celebrated the next day. On both days Booker T. Washington made addresses. On commencement day Dr. Lyman Abbott addressed the students. The graduating class consisted of eighty men and women, both negroes and Indians.

The New Education.—My friend was teaching the primary class in a city Sunday-school. The lesson was the story of the wandering Israelites, who were miraculously fed upon manna.

"I don't know," she said, in a soft aside to me, "just what manna looks like, but I have this little bottle of homeopathic pills for an illustration," taking from her pocket a tiny phial and shaking it lightly.

She made the story interesting, and every little face was turned upward expectantly as she proceeded. She told of the cloud by day and the pillar of fire at night, the coming of the quails and the fall of manna, then rapidly reviewed the whole, asking questions to test the attention of her audience.

"And what did the Lord feed the children of Israel upon?" she asked. "Pills!" they all shouted, without a dissenting voice.

Then, for a moment, there was silence, while the teacher bent low, to look into her reticule after something which was not to be found.—Harper's Magazine for September.

Hardness of heart is not a sign of strength of character.—Ran's Horn.

A LAST RESORT.

Pure Food Should Be the First.

When the human machine goes wrong it's ten to one that the trouble began with the stomach and can therefore be removed by the use of proper food. A lady well-known in Bristol, Ontario County, N. Y., tells of the experience she had curing her only child by the use of scientific food: "My little daughter, the only child and for that reason doubly dear, inherited nervous dyspepsia. We tried all kinds of remedies and soft foods. At last, when patience was about exhausted and the child's condition had grown so bad the whole family was aroused, we tried Grape-Nuts.

"A friend recommended the food as one which her own delicate children had grown strong upon so I purchased a box—as a last resort. In a very short time a marked change in both health and disposition was seen. What made our case easy was that she liked it at once and its crisp, nutty flavor has made it an immediate favorite with the most fastidious in our family.

"It's use seems to be thoroughly established in western New York where many friends use it regularly. I have noticed its fine effects upon the intellects as well as the bodies of those who use it. We owe it much." Name given by Postum Co., Battle Creek, Mich.

J. T. Bloodworth "our meet th first Sunday in time we will res weeks. This has ing in some res conversions and work done in t Of course there tie down, but u word they in a way. Our clous last night of the a man and "his was not room for Overstreet of 43 work. He is a p of the meeting i tion to "pay hin etc., and he said, " money to help so it," etc. His last blessing to us. the town next da a star hunt, but men with the w Society ordered for our Church, seeing th old down on the church. These w The brethren are to build a tower church has sto the years without

F. M. Winburne ly wish all our p would read and d Polpit," by Judge Texas Advocate A be in pamphlet a ally. It might to that foolish idea "We can read Tal fine sermon and all of which is e the apostles went ing the word, and and heard the w followed" and su added to the Chu memorial such by ed of evangelists be no doubt till t world become sub of our Christ. De sicana District ev

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SCALP I

Itching, Scalp With Los

Speedily Cure Soap and

When Every Ot Physici

Warm shampoo and light dressing great skin cure, a hair, remove cruds, soothe irritated, troy hair parasites, follicles, loosen the the roots with ement, and make th sweet, wholesome, all else fails.

Millions of the use Cuticura Soap, Ointment, the great serving, purifying skin, for cleansing scales and dandruff of falling hair, fo ing and soothing hands, for baby r chafings, in the fo noying irritations, or too free or offen the form of washes nesses, and many which really sug women, as well as of the toilet, bath, cura Soap combine price the best ski soap and the best s soap in the world.

Complete treatm ment, consisting o cleanse the skin, c heal the skin, and cool the blood, m one dollar. A sing elent to cure the uring, itching, bur mours, eczemas, ru from infancy to age

Way's Pills

Stable, mild and reliable. Liver and Digestive Organs. Best medicine in the world.

CURE

of the Stomach, Liver, Gall Bladder, Nervous Disturbance, Headache, Constipation, Indigestion, Bile, Inflammation of the Gall Bladder, and all derangements of the Liver. PERFECT DIGESTION accomplished by taking WAYS PILLS. By so doing

PEPSIA,

Foul Stomach, Biliousness, as the food that it takes its nourishing property of the natural waste

Sold by all Druggists on receipt of price.

W. H. M. Society, 7 St. Helen St., Montreal.

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Notes From the Field.

NORTHWEST TEX. CONFERENCE.

Crowell.

J. T. Bloodworth, May 4: We "suspended" our meeting on last night until first Sunday in September at which time we will resume action for two weeks. This has been a great meeting in some respects. Good many conversions and accessions. The work done in the Church was good. Of course there were things to battle down, but under the force of the word they in a large measure gave way. Our closing out was fine. On last night of the meeting I baptized a man and "his household." There was not room for the crowds. J. H. Overstreet, of Childress, did us fine work. He is a power. On last night of the meeting I suggested a collection to "pay him for his services," etc., and he said, "No, but I have some money to help some one if he needs it," etc. His last sermon was a great blessing to us. It was the talk of the town next day. He did not go on a star hunt, but went down among men with the word. The W. H. M. Society ordered a bell on yesterday for our Church. They are tired of seeing the old "Noah's Ark" bell down on the ground beside the church. These women are at work. The brethren are raising a collection to build a tower to the church. The church has stood here through all the years without a tower.

Armour.

F. M. Winburne, May 3: I sincerely wish all our preachers and people would read and digest "The Christian Pulpit," by Judge L. H. Browne. In Texas Advocate April 29. It ought to be in pamphlet and scattered generally. It might to some extent dispel that foolish idea so prevalent that "we can read Talmage or some other fine sermon and stay at home," etc. all of which is a delusion. Christ and the apostles went everywhere preaching the word, and the people went also and heard the word, and the "signs followed" and such as believed were added to the Church. From time immemorial such has been God's method of evangelizing the world and will be no doubt till the kingdoms of this world become subject to the kingdom of our Christ. Down here in the Corsicana District every prospect pleases

SCALP HUMOURS

Itching, Scaly and Crusted With Loss of Hair

Speedily Cured by Cuticura Soap and Ointment

When Every Other Remedy and Physicians Fail.

Warm shampoos with Cuticura Soap and light dressings of Cuticura, the great skin cure, at once stop falling hair, remove crusts, scales and dandruff, soothe irritated, itching surfaces, destroy hair parasites, stimulate the hair follicles, loosen the scalp skin, supply the roots with energy and nourishment, and make the hair grow upon a sweet, wholesome, healthy scalp when all else fails.

Millions of the world's best people use Cuticura Soap, assisted by Cuticura Ointment, the great skin cure, for preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales and dandruff, and the stopping of falling hair, for softening, whitening and soothing red, rough and sore hands, for baby rashes, itchings and chafings, in the form of baths for annoying irritations and inflammations, or too free or offensive perspiration, in the form of washes for alleviative weaknesses, and many antiseptic purposes which readily suggest themselves to women, as well as for all the purposes of the toilet, bath and nursery. Cuticura Soap combines in one soap at one price the best skin and complexion soap and the best toilet, bath and baby soap in the world.

Complete treatment for every humour, consisting of Cuticura Soap, to cleanse the skin, Cuticura Ointment, to heal the skin, and Cuticura Pills, to cool the blood, may now be had for one dollar. A single set is often sufficient to cure the most torturing, disfiguring, itching, burning and scaly humours, eczemas, rashes and irritations, from infancy to age, when all else fails.

"and only man is vile." Our District Conference at Mertens was a thing of beauty, and I trust will be a joy forever. Dr. Barcus presided with the usual dignity of a well-trained "beloved." He reserved all his force for the main while such lights as Moss, Kilgore, Mrs. A. C. Johnson, Sister Reed, Armstrong, Bishop, Solomon, Franks, Evans and possibly others led us. We "lesser lights" sat spell-bound and entranced, but absorbed much for the coming campaign. Sunday was a high day in Israel. Our love feast was an occasion long to be remembered. We reached the climax when Dr. Solomon swept the decks. My, my, how the people shouted! Solomon "felt more like it than he had in ten years." My age entitled me to "speak out in the meeting" and tell him to "shout." Several souls were happily converted. It was good to be there.

Big Springs.

C. W. Irvin, May 5: This charge for two and one-half years has made slow but continuous progress. We now have all the machinery of the Church in very good shape and at work. At our last Quarterly Conference our presiding elder gave us a fine sermon on woman's work, and the next day we organized a good Foreign Missionary Society, which is working and growing as it works. Our great need now is a good revival among our people. If there is anything in the signs of the times we will realize it before long, for there is an increased spirituality perceptible in all of our services, and many are beginning to be burdened with the desire and are praying for it. The moral atmosphere of Big Springs is growing better, with a strong, healthy prohibition sentiment beginning to take form. We have a population of about 3000 and five saloons, but we believe the day is not far distant when these people will rise up and say by their vote that they shall be no more. The Y. M. C. A. here has had a marked influence in this direction. It now has a membership of more than 200, many of whom, before the establishment of the institution, were habitual loafers around the saloons when they were not at work. The Advocate enjoys about as large a circulation here as the pastor can secure for it. We hope to put it in a few more homes before the year is out.

Stamford.

I. E. Hightower, May 11: I have not written to the Advocate in some time, but have not been idle. Have organized a new Church with twenty-four members. Have received thirty-two members since conference. We will have our District Conference here May 28. We expect the conference to be a great occasion for Stamford.

Abbott.

W. A. Gilletland, May 11: Abbott Circuit is all right, although we have not been pounded as some of the other preachers have been. Our second Quarterly Conference was held last Saturday and Sunday. The financial report with regard to the support of the ministry was very good. Our presiding elder, B. R. Bolton, was present and preached his two able sermons. I think that every one who heard those sermons was benefited thereby. Every interest of the Church was carefully looked after by our presiding elder. The rain Saturday night and Sunday morning kept most of our congregation at home Sunday morning, but the service was good nevertheless. Our Sunday schools at this circuit did not suspend during the long continued wet spell, although this is a black land circuit. And it was so muddy part of the time that the people could not get to Sunday-school and Church only by walking, but they walked to the place of service. One superintendent reported that so far he had only missed holding Sunday-school two Sundays. Some others have not done so well. I have written the above that the readers of the Advocate may know that Abbott Circuit still exists and has some life in it, and that we expect yet to go on unto perfection.

NORTH TEXAS CONFERENCE.

Commerce Station.

R. C. Hicks, May 6: We are having a healthy, normal advancement in every department of our work here. Our house is too small for the Sunday school, and is filled at all Sunday services in good weather. This, notwithstanding the fact that five denominations have regular weekly services. At our Easter services at least 200 people were turned away from the door, and \$13 was realized for the Scarritt Training School. The program was rendered by the Junior League, and, by the way, I believe I have the best Junior League in the State. The Senior League is also doing well. Both of the Woman's Missionary Societies are doing good work. A revival held in January greatly

quickened the Church and brought several happy converts into the membership. Have received in all twenty-eight members during the year and have several more in prospect. Our finances are well up. Only a very small amount would put them even with presiding elder and preacher in charge at this date. The Orphanage assessment is overpaid, just one-half the foreign missionary claim is in hand with a good per cent of the rest like complete. Besides, about \$150 has been raised for other purposes during the year. I must think that this speaks well for my people, when the impoverished state of the country and gloomy prospect for a crop are considered. Yet the stewards say they find it easier to collect this year than ever before. We received the largest pounding last week I ever saw. The Home Mission Society took the lead and they literally took us by storm. But aside from numbers, finances, etc., there is that which can not be put into figures, namely, the strengthening and building up of individual Christian character. It is a subject of remark among those who have so faithfully stood by the Church here in all its past history. Getting rid of the saloon has contributed largely to our progress. It took the

a good people who have given every expression of kindness and appreciation. They love God and the Church. His great blessing rest upon all.

Henrietta and Halsell.

P. J. Smith, May 5: Our second Quarterly Conference was held April 12 and 13. Bro. Miller preached as a fine sermon to a large congregation. We began our protracted meeting the night after the 13th and had a good meeting. We were assisted by Bro. Leatherwood. The Church was spiritually built up and nine joined the Church. We are praying that we may do the best year's work of our life. I don't think we have ever lived among a better people than are in Henrietta. Last week we moved out of the old parsonage into Sister Curtis' elegant home to take care of it for her the rest of the year. All of the former pastors of Henrietta know Sister Curtis, as she has long been the preacher's friend. We regret very much that she is going to move to Amarillo in a few months. Our District Conference will convene here May 28. We are praying for and expecting a good meeting. Next Sunday is our day at Halsell. We have a good Church out there, and preach largely to our progress. It took the



Parsonage at Eagle Pass, Texas—Rev. R. E. Nunn, Pastor.

worst enemy we had out of the way and gave the Church a less powerful influence to combat. Our progress is also very largely due to the presence and cooperation of our two conference veterans who reside among us, Bro. W. I. Clifton and M. A. Smith. To those who know them it is useless to say that these two co-presiding elders are among the brainiest men and finest preachers in the State. When they preach the people listen, and then talk of the sermon for weeks. Then Rev. J. M. Strickland, an honored local preacher of English birth, is always at his place in the "amen corner." He is too old and infirm to do much active work, but his presence is a great help to his pastor. Last I should be accused of making a flattering report of my work, a thing which I detest, I will close by saying that Bro. Thomas, our "beloved," says that all things considered, Commerce Station is in the best shape of any charge in Greenville District. That may speak poorly for the district or well for Commerce, but I rather think it is the latter. At any rate, it is the judgment of the presiding elder. The whole district seems to be doing well.

Deport.

W. R. McCarter, May 11: Prosperity confronts us; many encouraging signs for a successful year. Have been hard at work and the Lord has blessed us, with the labors of our people. Special mention might be made of our Sunday-school work, together with the work of the Home Mission Society. Our Sunday-school here at Deport, under the wise direction of Bro. J. A. Burrus, is making progress. He has this interest well in hand and the Lord is blessing his work. Our other schools also doing well. How near ought this Sunday-school work to be to the heart of every Methodist. It was near to the heart of our Lord and he seeks the co-operation of parents in the salvation of their children. May all our people soon be brought to see the great importance of this work. The Home Mission Society are working for Christ. They know how to succeed. They have made some valuable and substantial improvements at the parsonage, for all of which they have the thanks of preacher and family. They now have plans in full process of execution for the improvement of the church, in all which they confidently look for and expect success. The Lord direct and bless them in their work. Many other things we would like to make special mention of, but time and space forbid. We are among

the brethren know Bro. Harry Halsell of Decatur. Though a man of much work, he is fully consecrated to God. He has now moved his membership out on the ranch. Our first camp meeting begins out there the 15th of this month, also another one in September and we are expecting all who can to be with us.

Languor and weakness, due to the depleted condition of the blood, are relieved by Host's Serravallo's, the great vitality.

TEXAS CONFERENCE.

Kirbyville.

Stephen Smith, May 4: Yesterday was a great day for our Church at Kirbyville. Twenty-two were added to the Church on profession of faith and two by certificate. Sixteen were baptized. The house was crowded. Our Church has a fine prospect in this new and growing town.

Coffeeville.

O. A. Shook, May 6: We are having a nice shower of rain and our people are looking cheerfully at prospect for a crop. We hope that they will remember that this rain is a blessing from the Lord and that as they sow seed in the earth that God will make water and warm with the sun and they might cultivate in order to reap a good harvest, so may they plant prayer, faith, and money in God and his cause spiritually, that he may water and fructify with his blessing abundantly and we may cultivate with as much zeal, hope and faith as they do the soil. Then they will have to pull down some of their church houses and build greater in order to hold the young converts, and the prayer and other social meetings that result from a genuine revival.

Meredith.

A. Nolan, May 7: Our second Quarterly Conference was held at Elm Grove April 26 and 27. We had a pleasant and profitable time. Bro. J. T. Smith was on hand looking after every interest of the Church and preaching with the power and demonstration of the Spirit. We had a good representation, every Church being represented except one. We have a good Board of Stewards. They fixed the preacher's salary at the same figures as last year, although we have lost one appointment. We are planning and praying for and expecting a revival all over the circuit.

INDIAN MISSION CONFERENCE.

Selma Circuit, I. T.

M. E. McKinney, The Cherokee Orphan Asylum, situated on the east side of Grand River, is as pretty a group of native trees as you will find anywhere. It is one of my appointments. They have about 130 orphan children here, all Cherokee. In 1860, from about eight to eighteen years of age, I began a mission here April 26 and continued eleven nights. We could have no services in the day except Sunday, as it would interfere with the school. We had a grand revival. I had expected some help, but failed and with Miss Edmondson, the music teacher, and her choir to do this thing. We pressed the battle and the results were at least twenty-five or more either reclaimed or converted. The last night I baptized fourteen and there are six or more yet to be baptized. The superintendent, Bro. Albert, is a man of God and is doing a splendid work. The principal of the school is not a Christian, but is a nice man and his wife was converted the last night and joined the Church, and I believe will be instrumental in bringing him in. I was with them in their Sunday-school last Sunday for the first time. They meet promptly at 10 o'clock and each one reads three unless unable, after the opening exercises they spend 15 minutes in a silent study period, then at the top of the bell the classes retire to their recitation rooms and recite, and at the ringing of the bell they repair to the chapel and they have the application and closing exercises. The small girls, perhaps from eight to twelve years, without the knowledge of the Bible were during the morning were meeting in one of the old houses and holding prayer meetings. They have two regular evening meetings a week and then on Tuesdays besides they have a girls' prayer meeting and I was told of a fine prayer meeting nearly all the girls were testified for Jesus. We organized a Women's League here Sunday with twenty-four members. We surely have a great work and the Lord is blessing us. Our work is spreading on all lines. I have baptized three infants and twenty-one adults since conference and some six or eight awaiting baptism, which will make two hundred forty and fifty not including I expect to be in a revival for the next four weeks, and beginning Aug. 25 we will have a district camp-meeting here.

Greenville District—Third Round.

Greenville	May 12
Hamlet	May 13
Hamlet	May 14
Hamlet	May 15
Hamlet	May 16
Hamlet	May 17
Hamlet	May 18
Hamlet	May 19
Hamlet	May 20
Hamlet	May 21
Hamlet	May 22
Hamlet	May 23
Hamlet	May 24
Hamlet	May 25
Hamlet	May 26
Hamlet	May 27
Hamlet	May 28
Hamlet	May 29
Hamlet	May 30
Hamlet	May 31

Stamford District—Third Round.

Stamford	May 12
Stamford	May 13
Stamford	May 14
Stamford	May 15
Stamford	May 16
Stamford	May 17
Stamford	May 18
Stamford	May 19
Stamford	May 20
Stamford	May 21
Stamford	May 22
Stamford	May 23
Stamford	May 24
Stamford	May 25
Stamford	May 26
Stamford	May 27
Stamford	May 28
Stamford	May 29
Stamford	May 30
Stamford	May 31

San Antonio District—Third Round.

San Antonio	May 12
San Antonio	May 13
San Antonio	May 14
San Antonio	May 15
San Antonio	May 16
San Antonio	May 17
San Antonio	May 18
San Antonio	May 19
San Antonio	May 20
San Antonio	May 21
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San Antonio	May 26
San Antonio	May 27
San Antonio	May 28
San Antonio	May 29
San Antonio	May 30
San Antonio	May 31

The Southern Pacific has lately devised an unique way of advertising their line of passenger cars on the Texas coast. The idea is to use the sides of the cars as billboards. The cars are painted with large, bold, black letters, which are visible from a distance of several miles. The cars are used for advertising the Southern Pacific's "Great Atlantic and Pacific" route. The cars are used for advertising the Southern Pacific's "Great Atlantic and Pacific" route. The cars are used for advertising the Southern Pacific's "Great Atlantic and Pacific" route.

Address to a Woman in Trouble

By W. D. Knowles.

Mrs. ———:

My Dear Sister—In the faith of our blessed Savior, I am not a stranger to some of the experiences and trials through which I hear you are now passing. Most deeply do I sympathize with both yourself and your dear husband, but that which has brought the keenest pain to me is the news that you have already, or are now becoming enamored of some very modern and strong delusions, foretold in God's blessed word, which alone should be looked to as the lamp of our feet and the only light to our pathway—a strong tower, a wall of protection, a sure defense. It does seem to me that the whole trend of Bible teaching—not necessarily theological or orthodox teaching—is against these modern delusions so plainly and graphically set forth or foretold through God's word, but especially in the following texts:

"Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."—1 Tim. 4:1. Again:

"But men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. 3:13.

But here is one which read in the light of the others, does seem to me to conclusively point out these "strong delusions." Please listen and I pray you heed these scriptures:

"And for this cause (i. e., heeding these seducing spirits rather than the word) God shall send (permit) them strong delusions that they shall believe a lie."—2 Thes. 2:11.

But again, listen, Dan. 11:35, referring, as the text shows, to these latter days, to-wit, the time of the end of the gospel dispensation: "And some of them of understanding shall fall, to try them and to purge and to make them white, even to the time of the end; because it is yet for a time appointed."

Dear Sister, bear with me while I try to analyze, elaborate and apply these wonderful prophecies and instructions of God's word given for our (the Church's) instruction in these very times.

This latter text says, "Some of them of understanding" shall fall. Now, who does the word "them" refer to if not to persons in your position who have a large measure of the light of this precious lamp? You are also an intelligent woman, a person of "understanding," but the purpose of the fall of these intelligent Christians is also given. Notice, "To try them (the same them) the preceding word, some, distinguishes those that are seduced or fall from the balance of them who do not fall. This, I take it, fixes your position, but the purpose of Satan as it was with Mother Eve to beguile that he may destroy with this "doctrine of devils."

But a purpose of God is also intimated in the same text, i. e., to try the saints, to test or shake out from the faithful little flock all who have a flaw in their faith, a winnowing process peculiar to harvest times or "time of the end." God in this text takes Satan's device and uses it for his own glory and the perfection of those who remain (the rest of them), for it is recorded that he causes the wrath of men and devils to praise him.

It is also written, "It must needs be that offenses come, but woe to that man by whom offense cometh." Are you going to be the shifting, winnowing wind or the true wheat? Is this woe to fall upon you by your choice, induced by your failure to analyze these and many other scriptures? Are you going to follow the thundering admonition of God's eternal truth which demands that you should "let God be true (i. e., His word) though all men or schools of theology should be liars" (or mistaken.) Are you going to let some beautiful words and charming but false philosophies interwoven (Satan like) with God's precious word as well as with many undeniable scientific truths in such a charming and cunning fabrication, deceive you as Eve was deceived? Turn, I pray you, to Genesis 3:1-6, and read the counterpart of your present attitude, not to the nominal Church, but to God's holy word. I challenge you to find, if you can, a single untruth in Satan's argument as it appears from the record. It took the after experience to wake Eve up to the awful truth.

Think you those flowery, flimsy philosophies which belie both Bible and science, and ask you to stultify conscience, strangle intelligence and murder the commonest of all common sense, would have beguiled Eve? God forbid that it should beguile any of the God's elect in these testing days. But it is pointed out so that the elect and chosen of God may be forewarned, that these very delusions shall not only be strong (i. e., exceeding beautiful and plausible) but that they shall be permitted of God in the "time of the end," or testing or winnowing days; and that both Satan and God have

a purpose in these delusions. It is written, "To whom you yield yourselves servants to obey his servants ye are." Here is volition and choice on the part of the individual. Will you follow these fables and thus yield yourself the servants of their author? Or, like heroic Joshua, declare, "As for me and my house, we will serve the Lord," by honoring and believing his word to the exclusion of all vain philosophies of men?

But to justly judge I must put myself in your place and hear you say, "Ah, brother, if you could see and hear the beautiful and almost, if not quite, miraculous things that I have seen and heard, you too would believe because these that you call fables and delusions would become quite realities to you." Yes, I understand the wisest and best of us are bound to accept what we regard as proven. You have doubtless been healed of some stubborn malady, or you know of some wonderful cures or some other wonderful things that seem good in themselves and it is not possible for you to account for these except through supernatural agency or what is much the same, some occult science, linked to the supernatural.

Well, let us use an illustration which will come with force to every man who has served on a jury. A man is being tried for some great crime, the witnesses are being examined, you are one of the jury. An elegant appearing gentleman takes the stand and gives clear testimony—a perfectly connected story that fastens conviction upon your mind—of the guilt or innocence of the prisoner. All you can now ask is confirmatory evidence; this is not wanting, as competent and numerous witnesses testify to the integrity and veracity of the main witness who is a stranger to you, but the corroborating witnesses are your neighbors whom you know to be honest men. The jury are all with you, all of one mind and ready to convict. There is but one witness on the other side and he a detective whom you deem to be unreliable, but standing before the jury without uttering a word he proceeds to disrobe the main witness of his mask and various disguises until a well known magician stands before you. One who is known to be a liar and an expert in every conceivable deception as well as smart and cunning to the last degree. Now I ask, could you believe his testimony, no matter how certain you had been of its truth before his exposure?

Let us now take that Divine Detective who is "sharper than any two-edged sword piercing to the dividing asunder of joints and marrow and is a discerner of the thoughts of men," and tear away the disguises of these witnesses which you thought had so conclusively proven not only their story, but their own credibility.

Matt. 24:23-24, also Mark 13:21-22 speaks of false teachers or prophets that shall arise and show great signs and wonders in so much that if it were possible they shall deceive the very elect, even preachers and the members of their domestic and official families; it is then added, "But take heed, behold I have foretold you all things." It is a proverb that "to be forewarned is to be armed against an enemy." So one may be on the lookout for them, but you ask where they appear as angels of light and teach so sweetly and so beautifully, how is one to know that they are "false prophets" or teachers?

Gal. 1:9 is profitable to read in this connection. Paul here is astonished that those instructed in the way of Christ should go after any other gospel, which he declares is not the gospel, but a perversion of it; and then in the 8th and 9th verses shows that a curse will finally fall upon those who preach any other gospel than that which he preached. Spiritualism, Christian Science, so-called, are any of these delusions so powerful to those who are willing to forget God's word and who yield themselves servants to obey these cunning devices of Satan. Mark, they have no power if the shield of faith in God's word is used.

True all these "isms" are now in this day (and that quite recently) Spiritualist, Mormons and all the rest) laying hold of God's word are plainly foretold in Isaiah 4:1. Listen, "In that day seven women shall take hold of one man, saying, 'we will eat our own bread and wear our own apparel, only let us be called by thy name, to take away our reproach.'"

In the scriptures seven stands for completeness and the Church is symbolized by a woman, false Churches as well. Well, here is the whole brood represented by the word seven and they all lay hold of the one man (Christ) who is the source of all honor, and ask not the bread of heaven (Christ), but their own bread (moral and spiritual teaching or food). Neither do they desire the robe of Christ's righteousness, but their own apparel, i. e., their own righteousness. But please note what they do desire to

be called by, his precious name, and the purpose is stated "to take away our reproach." Notice further this is said to take place in "that" day. What day? Why, in "the latter day." "The time of the end," just preceding the awful tribulation. (Dan. 12:1-4, Matt. 24:21). That is the present day and time. In former ages a large measure of reproach attached to the name of Christian, but in this ("that") day nothing is so popular and honorable—so much so that even Mormon elders and evangelists carry the Bible under their arm and turn its leaves as flipplantly and quote from it as glibly as if to the manner born and "sugar-coat" their bread and garnish their apparel with its precious truths. But you say that you have had evidence that a sane person can not doubt. I have tried in the above illustration and scripture to show that their evidence on which you rely is controvertible and is false, notwithstanding your faith in it.

I coincide with one more illustration and a few other scripture quotations. Optical illusions can be so strong as to perfectly deceive the ignorant, or the very intelligent who are unacquainted with the magician's art and with scientific truths on certain lines. Who has not seen Roltair's or similar illusions? Take an intelligent country lad, a novice, prepare his mind to believe he is going to see a wonder and a reality, usher him into the show where he beholds perhaps the trunkless head of his own brother. Now without explanation put him under oath on the witness stand and ask him if he believes he saw and talked face to face with that discovered head. What will be the answer? What can it be? Not that he believes but that he knows, and yet those who are fully forewarned or informed know that he is not lying but mistaken. Thus do men posted in the forewarning of holy writ quietly recognize these "isms" as among the latter day delusions. The scriptures intimate that in the latter days or "time of the end," just prior to the binding of Satan, certain evil spirits hitherto bound will be loosed, and doubtless for the same purposes as before noticed. Satan's purpose in loosening these evil spirits will be to destroy the saints, while God's purpose will be to test with these "fiery trials," for pure gold must be tried (refined) by fire. (See Jude 6.) And for the lying wonders that Satan, aided by these evil spirits, will perform please read the entire second chapter of 2 Thes., but more particularly from the 8th to the 12th verses inclusive.

The description and end of these people will be found graphically described in 2 Tim. 1:9. Of course there are a few exceptions who, like yourself, are deluded for the time being. After reading this quotation you will look

at your companions in delusion and say, surely Brother Knowles is greatly mistaken; our people are not mentioned in any of these classes, but we refer you to the illustration of the disguised witness and the optical illusions and the pointed scriptures which followed, and let a potent fact pointed out by common sense, and that is that the devil's best agents are not always clothed in ignorance and rags, but strong delusions must have strong intellectual, scholarly administrators and a genteel following in order to capture and beguile a Christian from his faith. But notice the 5th verse saying, "Having the form of Godliness." Oh, yes, the whole seven want to be "called by his name," but furnish their own bread, or spiritual food, and their own apparel, or self-righteousness.

Dear friend, I pray that the voice of God, which I have so abundantly quoted, may awaken you to the dangers to which every one is now in these testing days exposed. Please carefully read the following, which you will find recorded in 2 Cor. 11:3-14, also read the verses preceding and following these:

"But I fear that lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity which is in orthodoxy? No, but the simplicity which is in Christ. For if he that cometh preacheth another Jesus (Mrs. Eddy or the Fox Sisters) whom we have not preached, as if ye receive another spirit, which ye have not received (of Paul) or any other gospel which ye have not accepted (from the New Testament) ye might well bear with me (marginal reading). For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel for Satan himself is transformed into an angel of light."

Finally, shall the marvelous cures, or any other wonders that you may have witnessed outweigh these scriptures which so pointedly foretell or ascribe them to Satanic power and cunning? In the name of the Lord Jesus Christ, and by the power and force of these wonderful scriptures, I beg you be warned.

Believing you will receive this in the brotherly and I believe Godly spirit that prompts it, I am sincerely yours in the "simplicity that is in Christ."

Dallas, Texas.



The description and end of these people will be found graphically described in 2 Tim. 1:9. Of course there are a few exceptions who, like yourself, are deluded for the time being. After reading this quotation you will look



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In heaven? I used to take my missive from the wee pink couldn't tell her how far away mama was. One day she came a letter and there was pain in it, sweet eyes. Mr. Postman, ants a letter from mamma. Mr. Postman, tell my mamma is some letters, too, and, boys, y for a week I had to pass that th the pain in the gray-blue th I wondered the angels did some way somehow to make y heart understand."



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DISTRICT CONFERENCES.

Table listing district conferences for various locations including Albuquerque, Austin, Houston, Dallas, etc., with dates.

PLAN OF EPISCOPAL VISITATION FOR THE YEAR 1903-04.

Table listing Episcopal visitation plans for various districts and locations, including First District Bishop Wilson, Second District Bishop Duncan, etc.

EDITORIAL BIRDSHOT.

It takes sunshine to thaw out a freeze.

You can not force the human will into submission.

Persuasion is an argument that is hard to resist.

People who laugh heartily can be made to cry easily.

A joke in the pulpit will make an audience smile, but truth will save them.

Rhetoric is a very poor form of argument, but its skillful use will often explode an error.

A fertile sermon is one that the Holy Ghost impregnates with the uncton of power and with the anointing of inspiration.

God is infinitely pure, and he can not dwell in the heart whose desire and purpose are mixed with the beggarly elements of this world.

A SUNDAY IN CISCO.

Last Saturday morning I boarded the Texas and Pacific train for Cisco. This is a delightful road over which to travel. It makes good time, has comfortable coaches, attentive porters and accommodating conductors. From Dallas to Fort Worth I was regaled with argument between a Seventh Day Adventist and a Jew. The latter was all month and the former mostly cars. When I left them, or rather when they left the car, the subject which they had under discussion was a mixture of not-sense and confusion. At Fort Worth I met Rev. C. V. Gowalt on his way to Mineral Wells and we spent a pleasant time together. At Thurber I had a few words with Rev. A. P. Smith and he told me of their plans to bring on a prohibition election some time in the late summer. I reached Cisco at 2:19 p. m. after a run of 147 miles. The country through which we passed is broken and rather mountainous. The Brazos comes down through that section, but there had not been any rain for some time, and the bed of the stream was rather shallow. Frost had done damage in the low places. Cotton and corn were late for the season. The grass looked well and the cattle were in good case. I was met at the train by Rev. S. J. Vaughan, the pastor, Bro. Lewis Read and Dr. Chas. Vance. The latter is an old East Tennessee friend. He was brought up under good Presbyterian tutelage at Bristol and he was educated along with Bishop Hoss at Emory and Henry College. It was at his good home that I was entertained. We had long and good talks over recollections of life in East Tennessee, and our experience had many things in common. He was well acquainted in early life with W. G. Brownlow, Landon C. Haynes, Nat Taylor, Judge Nelson, W. E. Munsey and hosts of other notables of that section. His wife was born and brought up in Houston—a Miss Bryan—whose parents belonged to the early class of the Texas pioneers. I was the pastor of her mother and sisters for four years. So it was a double pleasure to be entertained in that home. In the afternoon Bro. Read and I Bros. Vaughan and Mitchell took me driving all over that undulating country, and the experience was exhilarating. Bro. Read formerly lived in this city and I was his pastor at First Church. He went out there for his health, and in a large measure he has found it; and he is also building up a good real estate, cotton and stock business. He, too, is a Tennesseean. This is Bro. Vaughan's first year out there, and his work is already a success. He found a good church property, but it was not in creditable repair. So he went to work and collected and spent about \$500 in renovating and fitting up the edifice; and when they put a coat of paint on the outside, they will have a beautiful structure. It is already

commodious and comfortable. He has also succeeded in drawing a large congregation to his place of worship. His Sunday-school is flourishing and his Epworth League is prosperous. He has a good Church membership composed of strong, earnest business men, consecrated women, working people and many young people. And best of all is they are harmonious and live in peace. A recent revival has left the spiritual state good. There is a reasonably good parsonage on the lot adjoining the church, but it needs improving. Bro. Vaughan is a consecrated, devoted man and he is a tactful pastor. His preaching is earnest and persuasive. He is orthodox through and through and there is not an element of compromise in his character. His people are very fond of him and his ministry is proving a blessing to the congregation and the community. I was sorry to find his wife quite ill, but hope she will soon be up and in her accustomed place in the family and Church.

Cisco is an enterprising town. Only ten years ago, or about that length of time, the town was completely blown away by a storm. Twenty-seven people were killed outright and a great many seriously injured. It looked like the place was ruined, but the people rallied, rebuilt their homes and business places and went to work with a will. Now there are no evidences of the storm. The town is a great deal larger than before and the volume of business much greater. They have a population of 2,000, and from 50,000 to 70,000 bales of cotton are marketed there annually. They have a compress, a large oil mill, two banks, public waterworks and they will soon have an electric light plant. The county is local option and the law is working well. There are several good church buildings. The Texas and Pacific and the Texas Central intersect each other at that point and this gives them fine railroad facilities. The former traverses the country between there and Fort Worth, and the latter passes out toward Waco. Long before the development of Cisco the court house was located at Eastland, some ten miles this side, and as it will take a two-third vote to change it, it will probably remain where it is—though Cisco is the much larger town now. Judge Calhoun the District Judge, will locate at Cisco. He is a true man. I heard him lead in prayer at the close of the service Sunday morning. He and Judge Connor, of the Appellate Court at Fort Worth, are brothers-in-law and staunch Methodists. When such men fill public office the people rejoice. The County Commissioners are also mostly Methodists. I had the pleasure of meeting two of them. I was to lecture Saturday night, but a fine rain filled the appointment. The rain was more needed than the lecture. Sunday morning I looked upon the Sunday-school. Bro. Yeargan is the superintendent and he is a good one. At the public service every seat in the building was occupied. We had a good service. I enjoyed preaching to them and they were good listeners. The singing was inspiring. A daughter of Rev. S. W. Turner presides at the organ, and Bro. M. V. Mitchell, everybody's friend, leads with vigor. He is a number one Church man. But they have many of them in that congregation. I found quite a list of Advocate readers and I am always at home with them. In the afternoon I lectured to a young people's mass meeting. We had a crowd. Was to preach at night, but another good rain took the place of the service. So I spent the evening with Bro. Vaughan's household. From thence I went to the City Hotel, now owned and conducted by Bro. W. J. Walker. I took him into the Church in this city a few years ago. So he showed me much brotherly kindness. He keeps a newly fitted up and nicely furnished hotel and he runs it on good religious principles. He gave me a clean and comfortable room where I slept till 2 o'clock in the morning and then boarded the train for home. Day light came upon us beyond Weatherford, and the rain

had changed the face of vegetation. Everything seemed to be rejoicing under the soaking shower. It did not look like the same country over which I had passed the Saturday before. All the way to Dallas the rain had fallen and everybody was in a good humor. By 9 o'clock I was back in the office at work. My visit was a refreshing one. I love to go out, come into touch with the actual work of the Church, meet the people and the preachers and preach the gospel. It helps me to make the Advocate help the home and aid the pastors.

G. C. R.

A NIGHT IN SHERMAN.

Last Thursday we went to Sherman to lecture or rather talk in behalf of the Woman's Home Mission Society. Rev. P. C. Archer, the pastor of Travis Street, met us at the train and took us to his newly bought parsonage. It is a modern, six-room house, two blocks from the church, and situated on a good lot. It is elegantly furnished and all its apartments are complete. It was purchased at \$4,000, but it is worth much more money. We congratulate those good people upon having secured so nice a home for their pastor's family. A good revival meeting had just closed, in which Rev. J. L. Morris had done much of the preaching. The meeting would have continued longer, but Bro. Morris was called to Tennessee to attend a very ill brother. There were many conversions and a goodly number of accessions and reclamations. The Church membership was greatly revived and much good accomplished. It always disturbs the elements for me to go to Sherman. So just before night fall the clouds gathered and it began to rain. The rain was light but the outlook was threatening; so the lecture was somewhat interfered with. However, there were more than 100 people present and they listened with marvelous patience while I talked about one hour—more or less. But the ladies had sold a good batch of tickets and their income was more than the attendance indicated. I spent the night at the College where everything is in readiness for the approaching commencement. They are expecting a great time. Mrs. Key extends, through me, a cordial invitation to all the members of the patronizing conference, and the brethren may expect a royal welcome. The College keeps open house during the commencement exercises. The institution was never more prosperous than now, and the buildings and the campus never looked so attractive. The North Texas Conference is justly elated over the progress of their school.

THE MCKINNEY DISTRICT CONFERENCE.

On Wednesday of last week we took the Cotton Belt and ran up to the session of the McKinney District Conference, which was Nevada. This is a good little town between here and Greenville in the midst of a fine black land country. The conference was in session when we arrived. Rev. F. A. Rosser was in the chair and Bro. Cole was at the desk as Secretary. All the preachers of the district were present but one and he was expected on the next train. A number of local preachers and a good attendance of the lay delegates were noticeable. It was a good conference and the people of the town took much interest in its deliberations. Bro. Roberts, the pastor, gave everybody a good home and the brethren were well entertained. This writer was delightfully domiciled with Brother and Sister Levereit. At 11 o'clock Rev. R. W. Thompson, "Uncle Dick," preached a warm and helpful sermon and took a collection for the Orphanage. In the afternoon I was given the liberty of the conference to present the claims of the Advocate and spoke for twenty-five minutes. The reports of the preachers, insofar as we heard them, showed the district to be in good condition. Brother Rosser is in favor with his preachers and the people. I regret that another en-

agement caused me to leave in the afternoon of the same day I arrived and hence I did not get the full benefit of the occasion.

BISHOP W. W. DUNCAN, D. D.

From a list of the Episcopal appointments found in another column, it will be seen that Bishop William W. Duncan, of Spartanburg, S. C., will hold all the Texas Conferences next fall. It has been a number of years since he presided over these several bodies, and his coming will be hailed with pleasure by the Church. Bishop Duncan is a scholar, a parliamentarian, and a preacher of great ability. He has a great deal of Irish in his temperament and character, and along with his gravity there is a keen sense of humor. No conference session ever lags or grows dull under his presidency. Sometimes he appears to be a trifle sharp in his remarks, but underneath all that he says and does there is a warm, tender heart, and when the preachers get used to him they really enjoy his method of conducting the business of the sessions. Personally he is one of the most genial men we have ever met, and in one's association with him in the home circle you forget that he is a Bishop. He has a strong personality, a devout spirit, acute powers of discrimination, a good judge of human nature, tender when the occasion demands tenderness, and a born master of assemblies. With it all he is very original and somewhat independent in his deliverances. We are glad that we are to have Bishop Duncan next fall and the Methodism of our State will be greatly encouraged by his ministry. He will receive a hearty welcome, both from the ministry and the laity.

DALLAS POSTMASTER DEAD.

Major W. M. O'Leary, Postmaster of this city, died last Friday night after a long and tedious illness. Such was the nature of his sickness that he was able to be up and about his duties until a few days before his decease. Hence his death was rather unlooked for by the people generally, though his immediate friends were prepared for his departure. Major O'Leary was appointed to this position by President McKinley in the early part of his first term at the White House, and he was reappointed the second time about a year ago. He was a most affable and polite gentleman, and his management of the postoffice gave great satisfaction to the public generally. We have had many official and private dealings with him in our connection with the Advocate, and we invariably found him to be a faithful officer and a true friend. Such was his sunny disposition, lofty moral character, and his fidelity to duty, that everybody, regardless of political or Church affiliation, loved and honored him. He was a true, devoted gentleman in all the relations of life, and in his death the community sustains a loss. He eschewed everything mean and admired the true, the beautiful and the good. He was lenient and kind to those under him, but he had no patience with the man who drank, or gambled, or who was in any way unfaithful to his domestic relations. We all mourn the departure of this big-hearted, sober, virtuous, truthful, bright-faced and genial man.

Many of the brethren have written to us expressing their hearty appreciation of the position of the Advocate on the doctrine of Christ's resurrection, and we take this method of saying that these kind words, along with their hearty endorsement, are very encouraging. We cannot write a personal reply to all who have written to us, but we appreciate their hearty approval of our course.

Says the Nashville Advocate: "At the meeting of the Board of Extension in Louisville last week, Secretary P. H. Whisner reported that during the past year 125 Churches had been aided by the Board, which has donated \$33,620 and loaned \$67,787. During the year \$77,831 was collected on assessments, and the collections of interest and principals of loans were \$46,303. The Board had before it applications for donations to the amount of \$109,354, and for \$92,725 in loans."

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V. W. DUNCAN, D. D. of the Episcopal appointment in another column, it will Bishop William W. Dunbar, S. C., will hold all conferences next fall. It number of years since he these several bodies, and ill be hailed with pleasure. Bishop Duncan is parliamentary, and a great ability. He has a Irish in his temperament, and along with his a keen sense of humor. session ever lags or der his presidency. Some- to be a trifle sharp in out underneath all that he there is a warm, tender then the preachers get ey really enjoy his meth- ing the business of the enally he is one of the men we have ever met. association with him in le you forget that he is a was a strong personality. It, acute powers of dis- a good judge of human when the occasion dem- and a born master With it all he is very omewhat independent in es. We are glad that we Bishop Duncan next fall ism of our State will be- raged by his ministry. a hearty welcome, both try and the laity.

POSTMASTER DEAD. O'Leary, Postmaster of last Friday night after a us illness. Such was the sickness that he was and about his duties us before his decease. th was rather unlooked e generally, though his ds were prepared for. Major O'Leary was ap- s position by President e early part of his first hite House, and he was e second time about a was a most affable and an, and his management e gave great satisfaction generally. We have had nd private dealings with nection with the Adv- nvariably found him to ffer and a true friend, sunny disposition, lofty r, and his fidelity to rybody, regardless of hurch affiliation, loved tm. He was a true, de- in in all the relations of s death the community t. He eschewed every- d admired the true, the he good. He was lenient se under him, but he ce with the man who led, or who was in any l to his domestic rela- mourn the departure of t, sober, virtuous, truth- d and genial man.

brethren have written g their hearty apprecia- on of the Advocate on Christ's resurrection, is method of saying that rds, along with their ment, are very encour- not write a personal re- have written to us, but heir hearty approval of

Nashville Advocate: "At the Board of Extension ist week, Secretary P. orted that during the hurches had been aided chief has donated \$32, l \$67,787. During the is collected on assess- ollections of interest of loans were \$46,503. before it applications o the amount of \$109, 2,725 in loans."

Gleanings from the Exchanges

NOT TO BE JUDGED BY THE FEW.

Alabama Advocate: A wise pastor made the remark in our hearing the other day, that the spiritual life and character of a congregation are too often judged by a few families who indulge in card parties, etc. To do this is a very great mistake. Count the families in any congregation that do not indulge in worldly amusements, before pronouncing the judgment of worldliness on the whole Church.

THE DUTY OF PATIENCE.

Nashville Advocate: We ought to be very patient when misunderstood. Our own hearts teach us how halting and inefficient human speech is. As a vehicle for thought, it leaves much to be desired. And not many of us have complete mastery of speech—spoken or written. Then, circumstances often cut us short, and the fair figure of our idea is left but half revealed. Some will see only the shadows and the drapery, and will find our vision not fair at all. Patience, more patience!

HOW GOD SPEAKS.

Christian Guardian: A lady went shopping with a considerable sum to buy necessities, and an extra five-dollar bill to spend upon herself. She went from counter to counter, but with each attempt to buy some long-wished-for article, a powerful something within restrained her. On reaching home she said to her husband, "I believe the Lord wants that five-dollar bill, for I could not spend it." A few weeks later, the same woman sat in a well-filled Church, listening to a deaconess as she told about her work among the poor in the great city. Moved and stirred by the pathos of it all, the listener said to herself, "Now I know how the Lord wants me to use that five dollars." Yesterday it came to the Deaconess Home, along with a letter vibrating with womanly sympathy and kindly wishes.

'T WAS EVER THUS.

Baltimore-Richmond Advocate: Bishop A. Coke Smith is reported as not to remain in North Carolina, which he selected as his home, as there was no Bishop in that State. Newspapers represent there is a disposition in Norfolk to have him settle there. The Bishops seem to incline towards old homes. "The heart untraveled," etc. Candler stays in Georgia, Galloway in Mississippi, Wilson in Maryland, Granbery in Virginia, Morrison left Georgia for his old Kentucky home; Hendrix prefers Missouri, Duncan South Carolina. Haygood went to California but returned to Georgia. Hoss ought to have two homes, Texas and the Holston hills. He has the energy to swing through that circle. The mustangs mustered to a man for him at Dallas. Wherever these men of God have roof-tree they cannot cope with the successor of the "fisherman" in palaces and perquisites. How biting the sarcasm of Bolingbroke: "The inventor dies in poverty and obscurity, while the fellow who makes the improvement becomes a Lucullus and dines daily in the hall of Apollo.

The glory of God is not in a throne under dome of universe, but rent hemispheres of heart in agony of love to win wayward prodigals—oblivion of self and services to bankruptcy of resources.

REMOVING THE TIME LIMIT AND ITS OPERATION.

Northern Exchange: "Gotham," the New York correspondent of The Christian Guardian, of Toronto, gives testimony in no uncertain terms concerning a question of vital interest to our Methodism. His account of the practical results of our present plan of appointment is in line with our own prophecies and expectations. He writes:

"The removal of the 'time-limit,' under which our ministers can remain indefinitely in circuits and stations, though interfering with Conference interest and excitement, is working vast benefit to the Churches at large. Of this there is now no question. At first there was much uneasiness. Churches and ministers felt unsettled. There were, however, many changes; far more than the old plan. But now the new rule is bringing about a closer adjustment, and, as an illustration, one that applies to an almost unlimited territory, on a district in this region, employing seventy-two preachers, sixty-two were invited to return for another year, and of the remaining ten who desired a change, the removal was sought for mostly by the preachers themselves. In these days

of broadening Church activities, Methodism, in order to hold its proper place, must plant its strong men in our cities, not as telegraph poles to hold up the wires of an itinerant system, but as trees who will grow into the life of the community. A whirligig ministry may have a certain mobility, and Boer fashion, live for a time in the saddle, but we notice how the settled, steady work of Lord Kitchener finally brought the Boers to terms."

IT TAKES EARNESTNESS TO MAKE SCHISM.

Methodist Protestant: Schism as an evidence of earnestness was handsomely illustrated recently in this way. The Pope of Rome made inquiry sometime ago of the Archbishop of Albi, if he thought there was danger of a schism in the French Church. The reply was: "No, your holiness, for people must be in earnest to create a schism, and the Catholics are not in earnest." People who are profoundly convinced of truth will stand by it. When Luther stood before the Diet of Worms and uttered the historic words, "I can do no other, God help me," he was in red-hot earnest, and he created what the Church of Rome calls a "schism," but it was a manly stand for truth, a stand that considered no consequences, except the propagation and establishment of truth. We do not want schisms, but we do want the earnestness that will stand for the right always, everywhere.

CARD PLAYING ON TRAINS.

Christian Intelligencer: Card playing on passenger trains is to very many exceedingly offensive; and when liquor drinking is added, it becomes an intolerable nuisance. The exclusion of both from the Pennsylvania system will receive the hearty and grateful endorsement of the traveling public. The wonder is that railroad companies have permitted these twin evils—distracting to some passengers and demoralizing to others—to exist on their trains. It is to be hoped that all roads, following the example of the Pennsylvania, will soon banish these evils from their systems. The Interior well says: "The railroad company, though it draws its patrons principally from the polite classes, feels that it will be surer of decorum on its trains when it casts off the bottle and the card-pack together, and the young man who takes notes from what he sees going on around him, may well conclude that what is not safe lading for a railroad train had better be left out of the cargo that he himself ships for the voyage of life."

TEXAS PERSONALS.

Rev. J. M. Sweeton, of Kavanaugh Church, Greenville, is in the midst of a promising meeting.

We recently met Rev. J. M. Binkley in Sherman. He looks hearty and hale and is doing good preaching at a number of places.

The meeting at Wesley Church, Greenville, under the pastorate of Rev. J. L. Pierce, closed with fifty odd accessions.

Rev. Frank Alderson is having a good meeting at Wolfe City. It has been in progress several days with encouraging results.

We are indebted to Bishops Candler and Key for corrected copies of the Plan of Episcopal Visitation. It is published in this issue.

We met Rev. C. L. Ballard on the train last Monday coming from Salado, where he had closed a good meeting. He helps the brethren and he sends subs to the Advocate.

We recently enjoyed a visit from Rev. J. C. Mimms, pastor of our Church in Kerens. He and his people have made a number of excellent improvements in their church and parsonage properties.

Rev. J. E. Harrison has sent us a beautifully printed invitation to attend the commencement exercises of the San Antonio Female College, which will embrace May 15-20. It contains a very inviting program.

Rev. J. A. Stafford, of the Sherman District, is in good case and makes fine report of his work. Notwithstanding the wet weather in the winter and the dry weather this spring, his preachers are doing well.

We are in receipt of a beautifully gotten up invitation to the silver anniversary of the marriage of Rev. and Mrs. J. B. Sears, of the Texas Conference. The occasion will come off

May 14. The Advocate extends to them hearty congratulations. Their home is Jacksonville.

Rev. George S. Sexton, of Gainesville, lectured recently for our people at Ladonia. He took them on a journey to the East and gave them good entertainment. Brother Sexton made a four-months' tour through Europe and Asia a few years ago and made good use of his eyes and ears.

CHURCH NEWS.

New York City has forty-five Methodist Churches.

Bishop Randolph S. Foster, of the Methodist Episcopal Church, is dead.

Gov. Aycock, of North Carolina, is announced to deliver the literary address at Vanderbilt commencement on June 19.

Dr. James Chapman, of the English Wesleyan Church, has been invited to deliver the Cole lectures at Vanderbilt University in 1904.

Dr. H. F. Chreitzberg, of Gastonia, N. C., is in Cleveland, Ohio, where he will spend a month taking a special course in psychology.

President Charles F. Thwing, D. D., LL. D., of the Western Reserve University, will deliver the Phi Beta Kappa address at Vanderbilt University.

The Baptists of North Carolina are making a tremendous effort to pay the debt on the Baptist Female College of that State. The sum of \$17,000 is wanted.

Prof. Charles D. Tillman will represent the Leagues of the M. E. Church, South, in the joint chorus leadership of the International Conference at Detroit.

Rev. J. A. Burrow, of the Midland Methodist, has recently been to Texas and he gives a good account of his San Antonio trip in a recent number of his sprightly paper.

Dr. Richardson, of the Southern Christian Advocate, and Dr. J. O. Wilson, late editor of the same paper, are having a sharp controversy in the columns of their organ.

The annual missionary sermon of Wesleyan Methodism is to be preached in April in Great Queen Street Church, London, by Rev. R. J. Campbell, of the City Temple.

Since the last General Conference Bishop Warne, of the Methodist Episcopal Church, has traveled 94,000 miles in the discharge of his episcopal duties in India.

The Methodists of Georgia are discussing a great Wesley Memorial building in Atlanta as a sort of institutional Church, with offices, classrooms, reading rooms, dispensary and hospital.

Methodist union in Australia seems to be a great success in actual operation. Reports indicate that the first year of union has been a year of gain in nearly every department of Church work.

The average salary of preachers in the Rock River Conference, which embraces the city of Chicago, is \$1,065, and the average salary of the presiding elders in the same conference is \$2,257.

At the beginning of the nineteenth century, Protestantism had fifty missionaries in the field and paid to the cause \$50,000; to-day there are 13,007 and an annual contribution of \$29,000,000.

Methodists occupy third place in the religious census of the Australian commonwealth, Anglicans coming first and Roman Catholics second. The total number of Methodists in the commonwealth is 504,154.

Perhaps the largest Bible class in the world is that conducted by Rev. A. T. Pierson, D. D., daily in Exeter Hall, London, with an attendance of nearly 3,000 persons. The present course will continue till the latter part of April.

Says the Raleigh Advocate: We are of the opinion that those editors who are so severely criticising Dr. Winton's statement of his views on the resurrection have misunderstood him, and that they will find that Dr. Winton is much nearer in accord with them on this question than they sup-

pose." We hope so, but the editor of a great paper ought to make himself very clear when he writes on the fundamental teachings of the scriptures.

The annual camp-meeting this year at Ocean Grove will take the form of a missionary mass meeting, the special purpose being to assist in raising the \$3,000,000 or \$1 a member from the Methodist Episcopal Church.

The Court of Appeals of the Canada Methodist Church decided against the use of the gown in the pulpit. In keeping with this finding Dr. Rose, of Dominion Church, Ottawa, lays aside his robes, but thinks the court entrenched unduly upon personal privileges.

The M. E. Church and the M. E. Church, South, will hold a joint service in Washington, D. C., commemorative of the birth of John Wesley, May 15. Mr. Shaw, Secretary of the Treasury, will preside, and Bishop Candler will deliver the principal address.

The indications to-day are that Methodism in New Orleans is entering upon another era of prosperity. The prospects are brighter than for several years. Every Church in the city is sharing in the prosperity, having large congregations and a larger number of applicants for membership than usual and every department of the Church alive and active.—New Orleans Advocate.

THE AMERICAN HOME JOURNAL.

The above periodical for May is before us, and concerning it we wish to make a few remarks. It is the successor to the "Southern Young People," projected in this city about one year ago by Mr. Fred Johnston and a number of gentlemen. After conducting the paper for this length of time it was found necessary to enlarge its scope in order to make it meet the demands of a popular home journal. So a while back it was changed in name to the "American Home Journal," with the young people's department retained and improved. To this is added other departments of general interest to the entire home circle. Mr. Walter Stevens, a young man of culture and fine literary taste, is editor-in-chief, and the writer of this notice has agreed to take the editorial page, in which will be discussed in an independent way the leading topics of the day and other subjects of interest to the home life of the people. A goodly number of first-class writers have been secured, and they will contribute a variety of matter, in the way of pure fiction, short stories, adventures, etc. It is a very interesting and entertaining home paper, highly moral tone, and a credit to its management. It is issued monthly, and at \$1 per year. We feel no hesitancy in commending it very highly as worthy of patronage.

"ON THE WING."

I am just home from a thirteen days' meeting with Rev. A. L. Moore and his people of Seventh Street, Temple. This was my first meeting away from home this year. I was hungry for a great meeting—a meeting that would be a kind of tonic to a plodding pastor. Many of us who are dragging along old grooves gain much strength from a hand to hand battle saving souls. Getting into a great meeting away from home, we return with new zeal to the home vineyard. A great meeting of the old time power strengthens a man's faith in God, in the glorious power of the gospel, and reaffirms to him his God-call to the ministry. I have always spent my summer vacations in meetings, and they have been pleasant, helpful and helpful to me. What hour can be more supremely joyous than when many souls are coming to Christ under your ministry? The average pastor finds in a meeting a change from the daily routine at home and is invigorated by the work. He goes home after for souls—he is helped, his work at home is helped by having a more earnest man at the helm.

We found conditions at Temple ripe for a great meeting. The pastor is a strong, devout young man. A graduate of Southwestern University, consecrated, a man "of parts," he has a great work before him. He loves his people and I have never gone into a charge more devoted to a pastor. The man who holds meetings much knows what it means to labor with a pastor who has a religious—spiritual—grip on his work. It means half the battle and more.

Then we were on Southside (I expect there are some on Northside) in the midst of unsaved people. They came to the meetings in surprisingly large numbers. The Lord honored his word and 113 of them professed saving faith in Christ.

We had many good services—two great ones. On Monday night eighteen professions; on Sunday night, the closing service, twenty-four. Among

100 Doses For One Dollar

Economy in medicine must be measured by two things—cost and effect.

It cannot be measured by either alone.

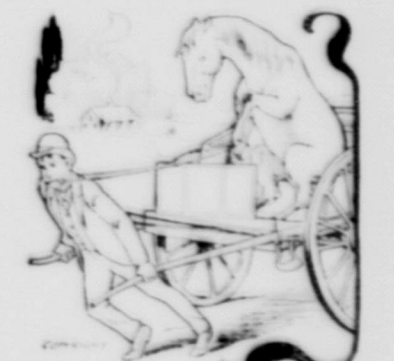
It is greatest in that medicine that does the most for the money—that radically and permanently cures at the least expense.

That medicine is Hood's Sarsaparilla.

It purifies and enriches the blood, cures pimples, eczema and all eruptions, tired, languid feelings, loss of appetite, general debility, and builds up the whole system.

"I have taken Hood's Sarsaparilla and found it reliable and giving perfect satisfaction. It takes away that tired feeling, gives energy and puts the blood in good condition." Miss EVELYN COLVSK, 1335 10th St., N. W., Washington, D. C.

Accept no substitute for Hood's Sarsaparilla. No substitute, no other preparation, acts like it. Insist on having Hood's and get it.



TRY IT YOURSELF

and find what it is to pull a heavy carriage in hot weather. You will enjoy your summer drives much better in a light, stylish, easy running carriage, and think how much more comfortable it is for your horse. We are showing the latest styles in light rigs for city or country.

When you see the P. & O. Co. name plate on buggies on the floor of your merchant, you will know that it stands for full value and a good guarantee as to quality. Look for it. Write for our new Vehicle Catalogue which will be sent free to any address.

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ARREST IT—\$50 REWARD.

A bottle of Eucalypti will be sent free to every reader of Christian Advocate who is suffering with any kind of skin diseases or eruptions, Eczema, Itch or Itching Piles, Blood Poison, Fever Sores, Cold in the head or lungs, Tonsillitis, Diphtheria, Pneumonia, Rheumatism, Parotitis, Sinusitis or any other skin disease or sore of any name or nature.

\$50 reward will be paid for any case of Eczema that is not completely cured with Eucalypti. The cure will heal any sore or eruption, stop itching and make it look like velvet. Thousands cured daily. Never mind what you have tried. Forget the failures made by other remedies and send for free sample of Eucalypti, which always gives full and permanent cure. The Eucalypti Company, 1141 Ashland Building, Chicago.

the converts were ten heads of families. The greatest scene to me on earth—one I am sure over which every angel in heaven shouts—is when the father and mother of a large family sweep into the kingdom of Christ. It not only means two souls, but many—possibly beyond numbering.

C. R. Wright is doing well at First Church. He dropped into the work there after conference, and the machine has not missed a stitch. He is one of those characters that you love on first sight—and then better every time you meet him thereafter. All departments of his Church work are in fine condition. He is planning for a meeting; trust it will be a great one.

We left Temple with memories of many kind friends. We hope to meet on earth—if not, within the veil.

R. J. BIRDWELL.

SPECIAL BARGAINS IN PIANOS.

Write the Great Jesse French Piano & Organ Co., Jesse French Building, Dallas, Texas.

The Sunday-School Department

Second Quarter, Lesson 8, May 24.

PAUL BEFORE AGRIPPA.
Acts 25:19-29.

Golden Text: "Having therefore obtained help of God, I continue unto this day."—Acts 26:22.

The International Evangelist:

For two years, from the time he was first brought before Felix until that Governor was succeeded by Festus, Paul was detained as a prisoner at Caesarea. The occasion of this removal of Felix was the course which he had taken in connection with a clash between the Jewish and Grecian elements at Caesarea, he having turned his soldiers loose upon the Jews, slaying many of them and giving their houses up to spoil. He was summoned to Rome to answer for his crimes, and narrowly escaped banishment or death. He was stripped of the most of his wealth. Their being no charges against Paul worthy of consideration, Felix should have discharged him after his first trial, when the Jews had so utterly failed to establish any crime against him. But Felix had detained him chiefly out of the hope that he would pay him a bribe. At the close of his term of office there was no excuse for his not discharging Paul, but he probably passed him over as a prisoner to Festus as a propitiation to the Jews, who were accusing him at Rome.

On the accession of Festus the high priest and the leaders of the Jews renewed their accusations against Paul. They sought first to have him sent back to Jerusalem, planning as before to murder by the way. Festus refused their request, and they came to Caesarea, and presented many accusations against Paul, without proof in support of any of them. Paul's reply was essentially the same as the one he made before Felix. The matters involved in the accusations being questions of the Jewish law, and wishing to please the Jews, Festus endeavored to get Paul's voluntary consent to return to Jerusalem for trial before the Jewish Council. He knew that would mean death independently of the evidence, and so declined, asserting his right as a Roman to appeal his case to Caesar. This the Governor could not refuse, and so dismissed the Jews and held Paul until he could be sent to Rome.

A few days after this appeal had been taken by Paul, King Agrippa II., with his sister, Bernice, came to pay a complimentary visit of state to Festus. This Agrippa was the grandson of Herod the Great, the slaughterer of the innocents; Herod Antipas, who put John the Baptist to death, was his great uncle; he was the son of Agrippa I., who had beheaded James the Elder, and who died miserably in that very city of Caesarea, when but seventeen years old (Acts 12:19-23). His father's kingdom had included the whole of Palestine, but his own jurisdiction was limited, including only Chalcis, Abilene and Trachonitis. His kingship was but a shadow, and he might at any day be dismissed by the Emperor. The good will of the Procurator, Festus, was therefore of great importance to him.

Standing on his rights Paul might have declined to speak before Agrippa. The King had no authority. The case even before Festus was closed, and nothing remained but his transference to Rome. He might have felt himself outraged by being used for the purpose of a court entertainment, and have cut the matter short. But Paul was not thinking so much of his rights as of his opportunity, not so much of himself as of his Master. He was glad of this extraordinary opportunity to bear testimony in the presence of such a company, not that it would favorably affect his own fortunes, but that he might persuade some one, possibly the chief persons present, to accept the Christian faith. He was undaunted by the magnificence of the assembly before which he was brought. He spoke for One greater than any earthly ruler, and the gospel he preached was for the humble and the most distinguished alike.

He made a courteous and ingratiating introduction, he referred to his life before he became a Christian, characterized by extreme Jewish zeal; he declared that the central article of his faith related to the chief hope of the

WORTH KNOWING.

That there is a cure for all stomach troubles, indigestion, dyspepsia, and constipation. No person need suffer or be annoyed by any of these ailments. Vernal Saw Palmetto Berry Wine will positively cure, do it quickly and permanently. Write a postal for a sample bottle—do it to-day. Address the Vernal Remedy Co., 46 Seneca Street, Buffalo, N. Y.

For sale by all leading druggists.

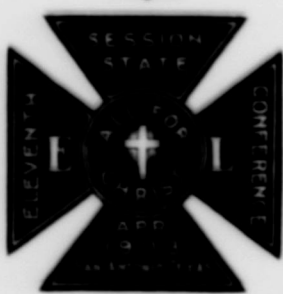
Jewish nation entertained through the centuries, then he recited the circumstances which changed him from a persecuting Pharisee to a humble disciple of Christ, in substance the same as the account which he gave to the mob before the steps of the castle of Antonia at Jerusalem; declared how since he had in a ministry among both the Jews and the Gentiles been carrying out the commission received at the time of his conversion; and affirmed that his teachings concerning Christ, including his sufferings and resurrection, were the teachings of the prophets and Moses, as was also the inclusion of the Gentiles in the purposes of God's grace, for which his apostleship especially stood.

The Epworth League Department

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

State Epworth League Cabinet.

President—H. H. Halsell, Decatur.
First Vice-President—A. H. McVeigh, Cleburne.
Second Vice-President—Miss Lula Hartsell, Marshall.
Third Vice-President—Wesley Peacock, San Antonio.
Secretary-Treasurer—A. K. Ragsdale, Dallas.



THE STATE CONFERENCE.

The early morning praise service of the second day's session of the State Conference was conducted by Rev. V. G. Thomas, of Pearsall. At 9 o'clock the conference reassembled and Rev. A. E. Werlein, of the German Mission Conference, conducted the opening devotional service, reading and commenting upon the 12th chapter of Romans. Under the head of new business, Dr. Werlein, of Fort Worth, introduced a memorial from the First Church League, asking that the League assembly, if adopted, be located between Fort Worth and Dallas. The memorial was referred to the Committee on Resolutions.

Upon being notified that neither of the speakers for Sunday, at 11 a. m. and 3 p. m., would be present, the Committee on Divine Service appointed Dr. J. A. Burrow to occupy the morning hour and Dr. H. M. DeBosse to occupy the evening hour.

H. H. Halsell, of Decatur, in reporting his work as Superintendent of Junior League, made a remarkable speech. For thirty minutes he entertained the conference with his personal experience in ranch life, applying the tactics of the ranchman to the economy of the League. The incident of a herd of sheep which became scattered in the wilds of the canyon and over the mountain's side illustrated, he said, the condition of the Junior Leaguers—the lambs—who are without trained leaders. His prayer was for more and wiser leaders. Bro. Halsell reported a number of visits to local chapters, and exhibited a number of paid reply postal cards containing statistical blanks which had been returned to him, some without blanks filled out, some without signatures of writers, and all more or less undecipherable. He expressed great sympathy for Secretary Ellis, and hoped the day would come when accurate reports could be had.

The addresses, "The Religion of a Child," and "The Junior League as a Factor in Methodism" were both dropped from the program, because the speakers to whom they were assigned were not present.

Rev. Sterling Fisher, of San Marcos, discussed "The Relation of the League to the Midweek Prayer Meeting." He said the League was not to exhaust its energies upon itself, but should be utilized as a training-school to equip its members in mind and spirit for the large enterprises of the Church. He also said that the Church expected the results of this training to be manifest in all its avenues of service, of which the prayer-meeting was a very important part. It was a strong plea for Christian activity, and was well received.

Miss Laura Allison, of Austin, the only lady who graced the program with her presence, read a most interesting essay on "The Ministry of Flowers." By unanimous vote the pa-

per was referred to the Epworth Era for publication.

Dr. DeBosse closed the morning's sitting with a thirty minutes' impromptu talk on "The Hovel and the Palace," drawing the lesson that a missionary field exists in both the hovel and the palace.

The business session was held Saturday afternoon. While the several committees were getting ready to report, a song and testimony service was conducted by Rev. J. M. Alexander, of the West End Methodist Church.

The Committee on League Assembly reported the existence of a strong sentiment in favor of the assembly plan, and recommended its adoption. At this juncture the Committee on Resolutions reported as follows:

Your Committee on Resolutions favor a State Assembly, and recommend that a committee of ten, two from each conference, consisting of a layman and clerical, to be appointed by the State Cabinet to co-operate with said cabinet in organizing the manner and method and place of holding the said assembly, and we further recommend that the business session of the State League be held in connection therewith, and further that there is to be no financial obligation incurred this year.

After considerable discussion the resolution was adopted.

The committee further reported: We recommend that the Leagues be requested to co-operate with the pastors in raising the endowment fund for supernumerary preachers.

Resolved, That your committee is of the opinion that the time has not yet arrived for the appointment of Field Secretaries.

These recommendations were adopted together with a most cordial vote of thanks for the hospitalities of the San Antonio brethren.

The Committee on Nominations reported as follows:

President—H. H. Halsell, Decatur.
Secretary-Treasurer—A. K. Ragsdale, Dallas.

First Vice-President—Arthur McVeigh, Cleburne.

Second Vice-President—Miss Lula Hartsell, Marshall.

Third Vice-President—Wesley Peacock, San Antonio.

The report of the committee was adopted.

The first report of the Committee on Local Option was rejected, and, upon motion, was recommitted. After an extended discussion between Bro. Dial, chairman of the committee, and the brethren, it was agreed by all parties that a new committee should be appointed, which was accordingly done, with instructions to report at the next session.

Upon reassembling at 8 o'clock, Dr. S. H. Werlein reported for the Committee on Local Option as follows:

Your Committee on Local Option beg leave to report that it is with unforgotten delight that they note the distinct and growing triumph of the cause of local option throughout the State. Nearly one hundred counties have adopted local option. Complete and ultimate victory is in sight. The advocates of the saloons are alarmed. This achievement may be credited to the faithful and courageous work of the Texas ministry. The united and persistent efforts of our own preachers are to be commended and encouraged.

It is resolved, That this League Conference is unalterably opposed to the liquor traffic and pledges hearty co-operation with every proper effort to suppress the saloon and sweep it from the American continent and the entire world.

Resolved second, That we call upon all our people in Texas to use their best endeavor to enforce the laws, and to bring such pressure upon the public officials as may be needed to induce them to faithfully discharge their official oath.

Resolved, That we heartily commend the vigorous campaign against the saloon which has been prosecuted in the "Texas Christian Advocate."

Resolved, That we bid the W. C. T. U. Godspeed in their persistent warfare against the saloon.

The report was adopted. The missionary sermon was then delivered by Dr. J. A. Burrow, of Nashville. It was practical, strong and convincing.

An old-time Methodist hand-shake followed the sermon, and the conference adjourned with the benediction.

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Beginning at 3 o'clock, the League rally was held. A number of familiar hymns were rendered, after which Rev. J. Marvin Nichols delivered a stirring address on "The Ends to Be Reached by the Devotional Department." Brother Nichols is known to Texas Methodism as a forcible speaker, a Bible student of wide research, and one of the most untiring ministers in our connection. His weekly messages in the "Heart Talks" department of the Era have greatly endeared him to the many thousands of Leaguers in his own State as well as elsewhere. His appearance on the state program was hailed with delight, and the vast audience listened to his discourse with the keenest interest. It was a powerful plea for personal effort in the salvation of souls.

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The closing scene of the conference will long be remembered. At the conclusion of Dr. DeBosse's sermon the congregation joined in singing "God be with you" and on the last stanza hundreds of handkerchiefs were waved aloft and were kept waving until the last word of the song had been uttered. The benediction was pronounced and the conference was over.

G. W. T.

NOTES.

Rev. Sterling Fisher conducted the music. He proved himself a fine leader, but was handicapped by a scarcity of books. We were much disappointed that the Publishing House failed to have a representative on the ground with a supply of Hymnals. We mention some of the leading spirits in the singing, viz: Miss Zue Ella Pickens, organist; W. G. Lee Woods, cornetist; Misses Lillian Rogers, Sadie and Mar McAllister, Sue Rogers, Annie Clair, Hazen, Mesdames Hartley and Love.

Miss Hammar, of San Antonio Female College, rendered a beautiful solo at Friday night's service. We did not learn the name of the lady who sang Saturday night.

Brother Duncan, of Ennis, and Dr. Gody, of Georgetown, had a dispute on the conference floor as to which was

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The Sunday-School Department

Second Quarter, Lesson 8, May 24.

PAUL BEFORE AGRIPPA.
Acts 26:19-29.

Golden Text: "Having therefore obtained help of God, I continue unto this day."—Acts 26:22.

The International Evangel:

For two years, from the time he was first brought before Felix until that Governor was succeeded by Festus, Paul was detained as a prisoner at Caesarea. The occasion of this removal of Felix was the course which he had taken in connection with a clash between the Jewish and Grecian elements at Caesarea, he having turned his soldiery loose upon the Jews, slaying many of them and giving their houses up to spoliation. He was summoned to Rome to answer for his crimes, and narrowly escaped banishment or death. He was stripped of the most of his wealth. Their being no charges against Paul worthy of consideration, Felix should have discharged him after his first trial, when the Jews had so utterly failed to establish any crime against him. But Felix had detained him chiefly out of the hope that he would pay him a bribe. At the close of his term of office there was no excuse for his not discharging Paul, but he probably passed him over as a prisoner to Festus as a propitiation to the Jews, who were accusing him at Rome.

On the accession of Festus the high priest and the leaders of the Jews renewed their accusations against Paul. They sought first to have him sent back to Jerusalem, planning as before to murder by the way. Festus refused their request, and they came to Caesarea, and presented many accusations against Paul, without proof in support of any of them. Paul's reply was essentially the same as the one he made before Felix. The matters involved in the accusations being questions of the Jewish law, and wishing to please the Jews, Festus endeavored to get Paul's voluntary consent to return to Jerusalem for trial before the Jewish Council. He knew that would mean death independently of the evidence, and so declined, asserting his right as a Roman to appeal his case to Caesar. This the Governor could not refuse, and so dismissed the Jews and held Paul until he could be sent to Rome.

A few days after this appeal had been taken by Paul, King Agrippa II., with his sister, Bernice, came to pay a complimentary visit of state to Festus. This Agrippa was the grandson of Herod the Great, the slaughterer of the innocents; Herod Antipas, who put John the Baptist to death, was his great uncle; he was the son of Agrippa I., who had beheaded James the Elder, and who died miserably in that very city of Caesarea, when but seventeen years old (Acts 12:19-23). His father's kingdom had included the whole of Palestine, but his own jurisdiction was limited, including only Chalcis, Abilene and Trachonitis. His kingship was but a shadow, and he might at any day be dismissed by the Emperor. The good will of the Procurator, Festus, was therefore of great importance to him.

Standing on his rights Paul might have declined to speak before Agrippa. The King had no authority. The case even before Festus was closed, and nothing remained but his transference to Rome. He might have felt himself outraged by being used for the purpose of a court entertainment, and have cut the matter short. But Paul was not thinking so much of his rights as of his opportunity, not so much of himself as of his Master. He was glad of this extraordinary opportunity to bear testimony in the presence of such a company, not that it would favorably affect his own fortunes, but that he might persuade some one, possibly the chief persons present, to accept the Christian faith. He was undaunted by the magnificence of the assembly before which he was brought. He spoke for One greater than any earthly ruler, and the gospel he preached was for the humble and the most distinguished alike.

He made a courteous and ingratiating introduction; he referred to his life before he became a Christian, characterized by extreme Jewish zeal; he declared that the central article of his faith related to the chief hope of his

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For sale by all leading druggists.

Jewish nation entertained through the centuries; then he recited the circumstances which changed him from a persecuting Pharisee to a humble disciple of Christ, in substance the same as the account which he gave to the mob before the steps of the castle of Antonio at Jerusalem; declared how since he had in a ministry among both the Jews and the Gentiles been carrying out the commission received at the time of his conversion, and affirmed that his teachings concerning Christ, including his sufferings and resurrection, were the teachings of the prophets and Moses, as was also the inclusion of the Gentiles in the purposes of God's grace, for which his apostleship especially stood.

The Epworth League Department

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

State Epworth League Cabinet.

President—H. H. Halsell, Decatur.
First Vice-President—A. H. McVeigh, Cleburne.
Second Vice-President—Miss Lula Hartsell, Marshall.
Third Vice-President—Wesley Peacock, San Antonio.
Secretary-Treasurer—A. K. Ragsdale, Dallas.



THE STATE CONFERENCE.

The early morning praise service of the second day's session of the State Conference was conducted by Rev. V. G. Thomas, of Pearsall. At 9 o'clock the conference reassembled and Rev. A. E. Rector, of the German Mission Conference, conducted the opening devotional service, reading and commenting upon the 12th chapter of Romans. Under the head of new business, Dr. Werlein, of Fort Worth, introduced a memorial from the First Church League, asking that the League assembly, if adopted, be located between Fort Worth and Dallas. The memorial was referred to the Committee on Resolutions.

Upon being notified that neither of the speakers for Sunday, at 11 a. m. and 8 p. m., would be present, the Committee on Divine Service appointed Dr. J. A. Burrow to occupy the morning hour and Dr. H. M. DuBose to occupy the evening hour.

H. H. Halsell, of Decatur, in resuming his work as Superintendent of Junior Leagues, made a remarkable speech. For thirty minutes he entertained the conference with his personal experience in ranch life, applying the tactics of the ranchman to the economy of the League. The incident of a herd of sheep which became scattered in the wilds of the canyon and over the mountain's side illustrated, he said, the condition of the Junior Leagues—the lambs—who are without trained leaders. His prayer was for more and wiser leaders. Bro. Halsell reported a number of visits to local chapters, and exhibited a number of paid reply postal cards containing statistical blanks which had been returned to him, some without blanks filled out, some without signatures of writers, and all more or less undecipherable. He expressed great sympathy for Secretary Ellis, and hoped the day would come when accurate reports could be had.

The addresses, "The Religion of a Child," and "The Junior League as a Factor in Methodism," were both dropped from the program, because the speakers to whom they were assigned were not present.

Rev. Sterling Fisher, of San Marcos, discussed "The Relation of the League to the Midweek Prayer Meeting." He said the League was not to exhaust its energies upon itself, but should be utilized as a training-school to equip its members in mind and spirit for the large enterprises of the Church. He also said that the Church expected the results of this training to be manifest in all its avenues of service, of which the prayer-meeting was a very important part. It was a strong plea for Christian activity, and was well received.

Miss Laura Allison, of Austin, the only lady who graced the program with her presence, read a most interesting essay on "The Ministry of Flowers." By unanimous vote the pa-

per was referred to the Epworth Era for publication.

Dr. DuBose closed the morning's sitting with a thirty minutes' impromptu talk on "The Hovel and the Palace," drawing the lesson that a missionary field exists in both the hovel and the palace.

The business session was held Saturday afternoon. While the several committees were getting ready to report, a song and testimony service was conducted by Rev. J. M. Alexander, of the West End Methodist Church.

The Committee on League Assembly reported the existence of a strong sentiment in favor of the assembly plan, and recommended its adoption. At this juncture the Committee on Resolutions reported as follows:

Your Committee on Resolutions favor a State Assembly, and recommend that a committee of ten, two from each conference, consisting of a layman and clerical, to be appointed by the State Cabinet to co-operate with said cabinet in organizing the manner and method and place of holding the said assembly, and we further recommend that the business session of the State League be held in connection therewith, and further that there is to be no financial obligation incurred this year.

After considerable discussion the resolution was adopted.

The committee further reported: We recommend that the Leagues be requested to co-operate with the pastors in raising the endowment fund for supernumerary preachers.

Resolved, That your committee is of the opinion that the time has not yet arrived for the appointment of Field Secretary.

These recommendations were adopted together with a most cordial vote of thanks for the hospitalities of the San Antonio brethren.

The Committee on Nominations reported as follows:

President—H. H. Halsell, Decatur.
Secretary-Treasurer—A. K. Ragsdale, Dallas.

First Vice-President—Arthur McVeigh, Cleburne.

Second Vice-President—Miss Lula Hartsell, Marshall.

Third Vice-President—Wesley Peacock, San Antonio.

The report of the committee was adopted.

The first report of the Committee on Local Option was rejected and, upon motion, was recommitted. After an extended discussion between Bro. Wal, chairman of the committee, and the brethren, it was agreed by all parties that a new committee should be appointed, which was accordingly done, with instructions to report at the next session.

Upon reassembling at 8 o'clock, Dr. S. H. Werlein reported for the Committee on Local Option as follows:

Your Committee on Local Option beg leave to report that it is with unfeigned delight that they note the distinct and growing triumph of the cause of local option throughout the State. Nearly one hundred counties have adopted local option. Complete and ultimate victory is in sight. The advocates of the saloons are alarmed. This achievement may be credited to the faithful and courageous work of the Texas ministry. The united and persistent efforts of our own preachers are to be commended and encouraged.

It resolved, That this League Conference is unalterably opposed to the liquor traffic and pledges hearty co-operation with every proper effort to suppress the saloon and sweep it from the American continent and the entire world.

Resolved, second, That we call upon all our people in Texas to use their best endeavor to enforce the laws, and to bring such pressure upon the public officials as may be needed to induce them to faithfully discharge their official oath.

Resolved, That we heartily commend the vigorous campaign against the saloon which has been prosecuted in the Texas Christian Advocate.

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the better looking. Honors were even. Brother Moore's ice cream was equal to all emergencies. On a cool day it was recommended to chase away the chills, on a hot day to relieve that tired feeling so peculiar to San Antonio, and on Saturday afternoon it was urgently prescribed for disturbed temper!

Harry Halsell said he read stock journals to keep posted on cattle, and he thought Epworth Leaguers should read the Epworth Era to keep posted on League work.

We have pleasure in presenting a cut of the badge worn by the delegates. It was printed in red on ivory card-board and tied with the League colors. Thos. H. Mullin and W. G. Leo Woods, bankers and members of the City League Union of San Antonio, jointly designed the badge. It was one of the neatest and most artistic we have ever seen.

Rev. T. F. Sessions, of Seguin, was a moving spirit among the Leaguers. He took great interest in all the proceedings and acted in the capacity of chairman for the Committee on Resolutions.

Will S. Moore, the young University student, acquitted himself with honor. He filled the place which Governor Lanham had been invited to occupy, delivering an address on "What John Wesley Has Done for the World." He handled the subject like a veteran and received close attention throughout the hour in which he spoke.

Some of the speakers chosen for the occasion were absent without excuse, much to the chagrin and humiliation of those having the program in charge. We cannot understand why Methodist preachers, especially, will accept an appointment weeks ahead and then fail to meet it, without even so much as an excuse. Engagements of this character should be kept.

We were pleased at the interest manifested by our German brethren. Revs. Reuter, Winkel, Rausch and Waltersdorf were especially active, and aided materially in the success of the conference.

Brother Wesley Peacock is a hard worker and a very systematic one. He has a large military school at West End, which would apparently require his attention, but he finds time to devote to the League and its interests. As chairman of the local committee all arrangements were well and carefully planned and exceedingly well executed. He was elected Third Vice-President for the ensuing year, and we predict unusual success for the department under his management.

Brother Halsell starts out well. His first cabinet meeting was held in Fort Worth, May 10th, of which a full report will appear next week.

We are under obligation to the publisher of the Midland Methodist, the organ of the Holston conference, for being placed on its exchange list. The Holston Leaguers are alert and progressive, and we are glad to be put in touch with them.

The inquiry has been repeatedly made since the San Antonio meeting if I would abandon my interest in the State work. My reply is: No, indeed; I have been in the work too long to give it up. But after five or more years' service I did not feel like retaining an official connection with the State League. I shall devote my best energy to the success of this department, and through it I hope to serve the Leaguers of Texas more faithfully and efficiently than ever. The work will be easier and more conveniently attended to, which is much of a consideration with me, on account of the heavy press of secular duties. I shall develop my plans later on.

G. W. T.

TO TEXAS LEAGUERS.

Despite the close economy practiced by the Cabinet during the past year, we came out \$50 in debt. The old officers do not propose that the new administration shall have one cent of this amount to contend with, and it rests with you as to whether the ex-officers shall pay it themselves, or the Leaguers of Texas.

At my request, Brother Halsell has consented for Brother Ellis to receive the dues until June 1st. I make this last appeal that those who have not yet paid their dues may do so now. Remit at once to John T. Ellis, Elgin, Texas. Yours most cordially,
GUS. W. THOMASON.

COMING CONFERENCES.

Notice, Texas Conference Leaguers.

The Ninth Annual Epworth League Conferences of the Texas Conference will meet in the Central Methodist Church, Galveston, June 2, 3 and 4. We expect all the Leaguers in the conference to send delegates. So don't fail to see that proper steps are taken to have your League represented. Please note carefully the following and act accordingly:

1. Your League is entitled to three delegates, both from Senior and Junior, if you have the latter. Your pastor is also requested to be present.

2. Delegates, pastors, conference officers and members on program will be entertained free by local Leagues.

3. Elect your delegates at once and forward names to S. E. Dowles, 823 Church Street, Galveston, Texas, also state whether your pastor will attend. If you can't send three delegates send one at least.

4. Railroads will give low rates. (See your local agent for particulars.)

5. We suggest that each delegate wear a badge, designating what League or town they represent.

6. All delegates will be met at the depot by local Reception Committee.

7. Conference opens Tuesday, June 2, at 7:45 p. m.

Anticipating your prompt reply and thanking you in advance therefor, beg to remain, yours fraternally,
S. E. DOWLES,
Secretary Executive Committee.

HELPING UPHILL.

It was cold wintry weather, and the street had become coated with ice. This made it very hard pulling for the horses especially up the hill near where Robbie lived.

Father," said Robbie, when his father came home that evening, "I helped a horse pull a load of coal up the hill to-day."

"How did you do that?" inquired his father.

"Why, it was just this way," answered Robbie. "The hill was covered with ice, and the horse was slipping all round; but I went and got some ashes and sprinkled them under the horse's feet, and all the way to the top of the hill. The driver thanked me, too, and said that I had helped to pull that load of coal up the hill."

When our hearts thrill and love, God has us by the hand.—Barrie.

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collected by local Leagues. This made it very hard pulling for the horses especially up the hill near where Robbie lived. Father," said Robbie, when his father came home that evening, "I helped a horse pull a load of coal up the hill to-day." "How did you do that?" inquired his father. "Why, it was just this way," answered Robbie. "The hill was covered with ice, and the horse was slipping all round; but I went and got some ashes and sprinkled them under the horse's feet, and all the way to the top of the hill. The driver thanked me, too, and said that I had helped to pull that load of coal up the hill."

When our hearts thrill and love, God has us by the hand.—Barrie.

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WOMAN'S DEPARTMENT.

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

The Woman's Board of Foreign Missions will hold the twenty-fifth annual session in Memphis, Tenn., beginning May 29, 1903. The annual sermon will be preached by Bishop Galloway Sunday, May 24, 11 a. m., and an address will be delivered at 8 p. m. by Dr. W. R. Lambuth.

To the Officers and Members of the W. F. M. Society, Texas and East Texas Conferences:

The annual meeting will be held in Palestine June 4-9. This will be the time when the two societies will be merged into one, "The Greater Texas Conference," and we are desirous of having it a great meeting for the Master. We look forward to your coming with a great deal of pleasure and will try to make your entertainment all it should be. Write to Mrs. Sadie Phillips as soon as possible and entertainment will be provided. We especially extend a cordial invitation to the ministers and to any and all interested in this work.

We have succeeded in getting rates on the different railroads. Please watch the Woman's column for further information. Pray for a large attendance and a profitable meeting.

MRS. C. C. STODDARD,
President Palestine Aux.

The Woman's Foreign Missionary Society of Northwest Texas Conference will meet in Temple June 9-12, inclusive. We accept the kind invitation of the pastor, Rev. C. R. Wright, in late issue of these columns. Do not delay in the election of your delegates. These, with the names of all visitors, must be sent to Mrs. J. R. Stanton, 514 N. 7th St., Temple, Texas, for entertainment. The railroads grant us rates of a fare and one-third on certificate plan. Be sure to get a receipt for ticket bought in order to secure the one-third fare on your return. I would call your attention to and reiterate the words of Mrs. J. H. Bowman, of the W. F. M. S., North Texas Conference: "Talk about the meeting, pray about it, think about it," etc. To our interesting program we expect to be able to add the names of Bishop E. E. Hoss and Mrs. M. L. Hargrove, of the Searritt Bible and Training School. See further notice in these columns.

The attention of the members of auxiliaries of the W. F. M. Society, North Texas Conference, is again called to annual meeting of the Conference Society, to be held in Clarksville June 27. Railroad tickets on sale June 2, 3, with return limit June 8. A round trip open rate of one and one-third fare has been secured on all railroads entering Clarksville, which can be secured without any certificate, the delegates and visitors buying a round trip ticket from agent at starting point, paying one and one-third fare for same, good for going and returning. Thanks are due the officials of roads entering Clarksville for this accommodation, and especially to Mr. E. P. Turner, General Passenger and Ticket Agent of the Texas and Pacific, office at Dallas, who led in the matter.

The attention of members of the auxiliaries is called also to the following resolution, adopted at annual meeting of the Conference Society last year, in Whitesboro, page 18 of the published minutes: "Whereas, a larger representation of the membership of the auxiliaries is desirable at the annual meetings of the Conference Society, therefore be it resolved, That each auxiliary be urged to send two representatives to the annual meeting, one the President, or some other officer, and one an elected delegate, the auxiliary paying the expenses of the elected delegate."

It is earnestly hoped that each auxiliary will be represented by one or more delegates. Send all names of delegates and visitors to Mrs. W. G. White, Box 741, Clarksville, Texas. A most cordial invitation is extended our brethren of the ministry of North Texas Conference to attend the annual meeting, also all interested members and friends, as our sisters of Clarksville Auxiliary wish it understood that a hearty welcome awaits all who will come, visitors as well as delegates.

In the report of the last monthly meeting of the City Board of Home Missions of Dallas, which we as Secretary gave in this department last week, the amount disbursed by the Treasurer was accidentally omitted. The amount of cash donations for the month, as reported by the Treasurer, was \$300.40, of which she paid out for furnishings for the Settlement Home, current expenses and salary of city missionary \$269.65.

In the report given last week the

name of Mrs. G. M. Swink, member of the local Board from First Methodist Church, was printed, Smith, by mistake.

DISTRICT MEETING W. F. M. S.

The district meeting of the W. F. M. Society of Dallas District will be held Wednesday, May 20, at 2 p. m., in the First Methodist Church, Dallas. The following will be the order of exercises:

Scripture lesson and prayer by the pastor, Dr. Moore. Hymn, "The World for Christ."

A talk by Mrs. Henry Dorsey, Oak Cliff Auxiliary, "Our School in Saltillo, Mexico."

Song by members of the Juvenile Auxiliary of First Church.

A talk by Mrs. J. H. Bowman, President of the W. F. M. Society of North Texas Conference, "The Eliza Bowman School in Havana, Cuba."

Vocal duet, Mrs. E. W. Rose and Mrs. Tongue, of Ervay Street Church Auxiliary.

A paper, "The Benefit the Auxiliary Derives from Sending a Delegate to the Annual Meeting of the Conference Society," Mrs. Mary Houghton, of Trinity Church Auxiliary.

A talk on Juvenile work by Mrs. Wright, of Oak Cliff Auxiliary.

Three Reasons why there Should be a Reading Circle in Every Auxiliary," Mrs. F. E. Howell, of First Church Auxiliary.

Reports from auxiliaries.

Adjournment. Benediction.

DISTRICT MEETING W. H. M. S.

The district meeting of the Woman's Home Mission Society of Greenville District will be held in connection with District Conference of the M. E. Church, South, at Celeste, Tuesday afternoon, May 26. Each auxiliary is urged to send two delegates.

MRS. E. W. HARRIS,
Dist. Sec. Greenville Dist.

SILVER JUBILEE.

Our Silver Jubilee will be May 22, 1903—the twenty-fifth anniversary of the founding of the Woman's Foreign Missionary Society, M. E. Church, South. Let it be a day of rejoicing throughout our borders. As May 22 will fall on Saturday, the Sunday evening following will be a good time for a universal rally. There are few pastors who will object to giving that time for a public meeting of the auxiliary if they are spoken to in advance. This will be a good time for letting the people know what this society has done in the past twenty-five years, a good time to let them know that we "expect great things" to be done in the future, and an unparalleled time for them to fall into line now and work for their blessed Lord as they have never dreamed of before.

How many saintly women there are in the Church to-day whose sten is beginning to be slow, whose hair is white and whose hands hang down in weakness—women who have allowed the years to slip by without making a single effort to help in this work of saving heathen women and children from sin and despair! This is not said by way of reproach, for many who are now in the "thick of the fight" were thrust out—actually pushed into the work. Nearly every woman in the Church, then, needed pushing. There are many of the same kind to-day. We must lay hold upon them and push them into this work for their own sakes and for Christ's sake. Let every auxiliary make a "strenuous" effort, in the words of our strenuous President, to win every woman in the Church to unite with us on this grand rally day.

Decorate your churches beautifully with flowers and silvery mottoes; have the very best music that can be provided, and make it a time to be remembered. Give to every one who believes in Christ the privilege of bringing a silver offering. It may be small or large, according as God has blessed the liberal soul, but above all let it be brought to his altar with thanks that the Woman's Foreign Missionary Society was ever organized, with gladness for its success, and with prayer that in the future it may succeed far beyond our hopes.

The Woman's Board of Foreign Missions will be in annual session on that day in Memphis, Tenn., and on that day many songs of joy should ascend to the throne of Him who said, "And they shall bring the glory and honor of the nations into it."—Woman's Missionary Advocate.

CHILDREN AND MISSIONS.

I have been hoping that some one with a more ready pen than mine would follow Mrs. Rankin's recent excellent articles on Juvenile Missions, believing that some agitation of the subject may arouse us all to a keener sense of our responsibility and opportunity in this important matter.

That the missionary idea is the one above all others that ought to get into the heart and thought and life of the Church, is a universally admitted fact

and is the end for which many agencies are striving. To change the habits and ideas of grown people is not an easy thing to do; but to implant in a child's mind seeds of right thought and action, to nourish those seeds and cause them to grow and produce fruit, is comparatively easy, and the only hope of having a Church imbued with the spirit of missions is to train the children. When shall we begin the work in earnest?

We have children's societies enough and to spare, where general Christian training is given, and where occasionally is mixed in a lesson on foreign missions; but we need more systematic, direct and earnest effort to instill this one idea of paramount importance in the hearts of our children.

The juvenile department of the W. F. M. S. is the only institution in our Church whose sole object is training children in foreign missionary work, and receiving their contributions for its advancement; and we are not half way doing what we ought to do and could do in that society. We need to bestir ourselves and rise to our duty and opportunity. We need improvement in some features of the work. Of prime necessity for success is efficient and suitable lady managers. The best young woman of the Church is needed for that place. According to the constitution of juvenile societies, the lady manager "shall be elected by the adult auxiliary where the two societies exist." Great care is needed in this selection. The President of the auxiliary, with one or two other members and the pastor, should constitute a nominating committee, who should secure as lady manager some one with gifts and graces, with time and talents, ready to be used in that important service.

It would be better, I believe, to have a meeting of the juvenile societies every week instead of once a month, and let them be a kind of mission school with regular course of study; questions and answers at every meeting, except occasionally when a program might be rendered as a review of the lessons.

In my opinion, we need just two children's organizations in the Church—the Sunday-school and the Juvenile Foreign Missionary Society. The Sunday-school for instruction in the Bible; its construction, its stories, its history and spiritual teachings; and for training in Church doctrine and polity. In the missionary society let foreign missions, by every means available, and from every standpoint, be drilled into the intellect, the heart and the spiritual life of every child.

There is an excellent article in "Go Forward" by Brother Hotchkiss on "What Can the Sunday-school Contribute to the Cause of Missions." If his suggestions were carried out in our Juvenile Missionary Society, instead of the Sunday-school, it would be better, I believe. As he says, let us educate with the definite purpose of working, praying and giving to missions for life, and then we shall have permanent results.

With the concentrated and united effort of the Church on the two organizations of Sunday-school and Juvenile Missionary Society, the pastor as leader and godly men and women working, what great results might be accomplished in the Christian training of our children!

MRS. MARY E. BULLOCK,
Lorena, Texas.

W. F. M. SOCIETY NORTHWEST TEXAS CONFERENCE.

We have a letter from Miss Leona D. Smith, another of our Brazilian missionaries, saying she would be in Texas for the summer, and offers her services for any conference work. You have yet an opportunity. Pastors, presiding elders and auxiliary societies will please notify me if you desire the help of Miss Smith in any department of your work—organizing new societies, stimulating your district work, personal visitation, or District Conferences. We hope that Miss Smith will be with us in annual meeting at Temple. District Secretaries can perfect arrangements there. Any delays in answering you will be explained by my attendance upon the annual meeting of the W. F. M. in Memphis, Tenn., May 29-27.

MRS. W. F. BARNUM,
Cor. Sec. W. F. M. S. N. W. Tex. Con.
Fort Worth, Texas.

To the Auxiliaries of W. F. M. Society North Texas Conference:

Notice of our approaching annual session, to be held in Clarksville June 27, has been made in these columns, but we write to urge upon our auxiliaries the importance of sending a representative.

With rates of one and one-third fare even from our farthest charges, the amount invested in sending a delegate will not be large, and will repay an hundred fold in increased interest in our woman's work. We are planning and praying that this meeting may be the very best our society has ever held.

We hope to have the program pub-

lished in next week's Advocate, but can state even now that Miss Spivey, our missionary candidate from Searritt Training School, and Bishop Hoss will be with us.

Our juvenile work will be stressed during this meeting looking to a great revival of interest in this special department next year.

The literature for the coming quarter has not yet been received. I leave for Memphis next Tuesday to attend our Board meeting. If you do not receive the literature as promptly as you have done in the past, remember that my absence from home has occasioned it.

Let us pray daily for a great manifestation of the Spirit's power in our annual meeting, not forgetting to pray for wisdom to guide the members of the Board in their responsible and delicate duties of planning for a broader spreading of the message of "Good Tidings" to world of heathenism and sin.

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DISTRICT CONFER

San Augustine

Will each one of San Augustine District the last clause of discipline of 1902, and name and address of C. A. Timpson, Texas.

Abilene

The Abilene District will convene in Stamford are anxious to have Stamford will provide all delegates and fire that the confer benefit Stamford, or preacher miss I. E. HIG Stamford, Texas.

San Antonio

The preachers in District will confer me by sending me delegates who will Conference. Also t who will attend th Conference and th District W. H. M preachers an dele to bring their wives so notify me. Plea information, breth June, Pearsall ex the whole crowd best; but we wan which to get read forget. V. G.

PERSI

After the 15th in be 1611 N. 6th St brethren who have helping them? I h June and July no glad to get out int if the brethren w they need help. 1611 N. 6th St.

WEST TEXAS PORT

To several of West Texas Confere frank apology and to make the ame some way, which I plain to my own less to anybody's I is full of errors the errors are all Treasurer's. Thos fall upon me, not

The charges pad and domestic mis are five. Named in settlements, they Del Rio, Alice, Co

In addition to charges have paid mestic missions in der of their fun are: Lockhart, L Memorial, First S cents), Uvalde, R tion.

As stated in rep explanation), U list of those paid left out of my forr first payment for Dec. 6. And Alie fore, made the th (only Kennedy, D Lockhart ahead).

MARRIAG

Walkup-Steeley of the bride's gra ville, Texas. April Walkup, of Roseh May Steeley, Res officiating.

Tena-McDaniel, the bride's father Jan. 27, 1903, Mr. Penn McDaniel, n I. K. Waller offic

Bain-Whitsett—the bride's mothe April 22, 1903, M Yoakum, Texas, sett, Rev. I. K. V

Jackson Teas—the bride's father May 6, 1903, Mr. Miss Anna Teas Rev. I. K. Walle

Blockmon-Whit Creek Church, M G. Blockmon and ker, Rev. I. E. I

Clark-Jones—A bride's mother, 1 April 28, 1903, M chison, Texas, at Rev. P. R. Whit

Brown Almond bride, near New 1903, Mr. J. R. B and Miss Lula A officiating.

Daugherty-Rec dence of the bri m., Wednesday, Hal Daugherty I tor, Rev. C. W.

OBACCO HABIT. e to cure anything that walks of this habit in any form. ce you want. Dr. J. S. Hill, Texas.

n in the heart tarnishes on the head.

AN RUCTION

orth Texas female College

Chapel is now supplied plendid

EMAKER PIPE ORGAN.

F. HARRY DETWEILER, Instructor.

s—Board, Lessons and use rument, per month, \$40.

Lucy Kidd Key, Sherman, Texas.

Summer Music School in R W O M A N ' S C O N S E R V A T O R Y

Miss College

MISS DALLAS, TEXAS

in St. Dallas; Greenville, Texas, South McAlester, I. T.

Miss College

Miss College

Miss College

\$ \$2.25

Ga., May 7-14, 1903, sbyterian Church, 1903.

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ELT MAN

MORGAN, T. P. A., Fort Worth, Waco. Agent, TYLER, TEXAS.

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LTHY SPOT

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ROAD

mer Vacation Propositions per via a Postal Card upon A. A. GLISSON, s. Agt., Fort Worth, Texas.

DISTRICT CONFERENCE NOTICES.

San Augustine District.

Will each one of the preachers of San Augustine District please read the last clause of paragraph 163 Discipline of 1902, and then send me your name and address on a card.

C. A. TOWER, P. E. Timpson, Texas.

Ablene District.

The Abilene District Conference will convene in Stamford May 28. We are anxious to have a full delegation. Stamford will provide entertainment for all delegates and visitors. We desire that the conference may greatly benefit Stamford. So let no delegate or preacher miss this conference.

I. E. HIGHTOWER, P. C. Stamford, Texas.

San Antonio District.

The preachers in the San Antonio District will confer a great favor upon me by sending me the names of all the delegates who will attend the District Conference. Also the names of those who will attend the District League Conference and the meeting of the District W. H. M. Society. Those preachers and delegates who expect to bring their wives with them should so notify me. Please let me have this information, brethren, by the 1st of June. Pearsall expects to entertain the whole crowd and do her very best; but we want a little time in which to get ready. Please do not forget.

V. G. THOMAS, P. C.

PERSONAL.

After the 15th inst. my address will be 1611 N. 6th St., Waco; will the brethren who have written me about helping them in their meetings please notice this? I have some dates in June and July not filled. I will be glad to get out into the Lord's work, if the brethren will let me know if they need help.

CHAS. DAVIS, 1611 N. 6th St., Waco, Texas.

WEST TEXAS MISSIONARY REPORT NO. 2.

To several of my brethren of the West Texas Conference I owe a very frank apology and I now humbly bow to make the amende honorable. In some way, which I myself can not explain to my own satisfaction, much less to anybody's else, my report No. 1 is full of errors. So far as I now the errors are all mine, and not the Treasurer's. Those who lose temper, fall upon me, not him.

The charges paid in full for foreign and domestic missions up to May 1 are five. Named in order of their final settlements, they are: Floresville, Del Rio, Alice, Cotulla, Pearsall.

In addition to the above, eight charges have paid assessment for domestic missions in full. Named in order of their final settlements, they are: Lockhart, Lampasas, Hotchkiss, Memorial, First Street (only lacks 15 cents), Uvalde, Rockport, Kyle, Junction.

As stated in report No. 1 (where see explanation), Uvalde claims in on list of those paid in full. Lockhart, left out of my former report, made the first payment for missions this year, Dec. 6. And Alice, also left out before, made the third payment Dec. 29 (only Kennedy, Dec. 17 standing with Lockhart ahead). Correct?

A. L. SCARBOROUGH.

MARRIAGE NOTICES.

Walkup-Steeley.—At the residence of the bride's grandparents, at Bruceville, Texas, April 15, 1903, Mr. C. W. Walkup, of Rosebud, Texas, and Miss May Steeley, Rev. Chas. E. Simpson officiating.

Teas-McDaniel.—At the residence of the bride's father, Floresville, Texas, Jan. 27, 1903, Mr. R. C. Teas and Miss Penn McDaniel, all of Floresville, Rev. I. K. Waller officiating.

Bain-Whitsett.—At the residence of the bride's mother, Floresville, Texas, April 22, 1903, Mr. James H. Bain, of Yoakum, Texas, and Miss Ada Whitsett, Rev. I. K. Waller officiating.

Jackson-Teas.—At the residence of the bride's father, Floresville, Texas, May 6, 1903, Mr. G. Fred Jackson and Miss Anna Teas, all of Floresville, Rev. I. K. Waller officiating.

Blockmon-Whitakes.—At Spring Creek Church, May 3, 1903, Prof. W. G. Blockmon and Miss Violet Whitaker, Rev. I. E. Hightower officiating.

Clark-Jones.—At the home of the bride's mother, in Frankston, Texas, April 28, 1903, Mr. J. S. Clark, of Murchison, Texas, and Miss Mittie Jones, Rev. P. R. White officiating.

Brown-Almond.—At the home of the bride, near New York, Texas, May 10, 1903, Mr. J. R. Brown, of Ellis County, and Miss Lula Almond, Dr. T. H. Hall officiating.

Daugherty-Rector.—At the residence of the bride's parents, at 2 p. m., Wednesday, April 29, 1903, Mr. Hal Daugherty and Miss Emily Rector, Rev. C. W. Perkins officiating.

MISS FOURQUEAN'S LETTER.

Reading a stray copy of the Advocate to-day and seeing on its pages so many familiar names, stirs once more within me the desire to tell the people at home something of what we are doing in Cardenas, and have done, and wish to do in Matanzas.

From time to time during the past four years you have heard in a quiet way a little something of the faith-work of Mr. E. E. Hubbard among the orphans of Cuba. The work has grown and spread until now the most important branch, really the body, lies in Cardenas. This is one of the most important shipping points for sugar and molasses; has about 22,000 inhabitants, and is about sixty-five miles down the coast from Havana.

There being no Catholic asylums here, Mr. Hubbard was given the buildings formerly used by the government for the same purpose, and after a few months of great trial—plenty of children and no money—the city became convinced of his honesty and opened its heart to him. Sugar was poured into the home at such a rate that it became a large part of the diet; as much as 2,000 pounds was given at one time, Cubans, Spaniards, Americans, Catholics, Protestants, unbelievers, all brought their offerings to the huertanos. The Ayuntamiento granted \$50 per month for their support and have since increased it; the Junta de la Educacion equipped the large school room, and sent one of their best city teachers to conduct the school. One of the best Christmas gifts was a box containing something over \$110, mostly in 25 and 40-cent pieces, showing that it came largely from the poor. This was collected by the Rev. Mr. Pardo, well known in Texas, where he was for some years in evangelistic work. Lately we have been given a most excellent cow with her calf.

So it will be seen that the work here is practically independent of American help, except for the orphans from Matanzas that we have had to bring here. As yet, however, the people do not realize that Mr. and Mrs. Hubbard have absolutely no personal income. Of course it is beyond the comprehension of the average mind or heart that a person can give up a remunerative position and go out to labor for the glory of God and nothing else.

Just now our beloved President and his wife have gone on a much-needed vacation to America. And what would you say if I were to tell you that they set the day for their departure and made themselves ready with nothing to count on but the assurance that God wanted them to go? Two weeks before they were ready to start, a young minister from the Grace Mission of Jaruco happened (?) to drop in one day, and was so interested in the work that he asked permission to bring his bride-to-be and spend their honeymoon here until their new work should be ready for them in June—just the time Mr. Hubbard had allowed for the home visit. Little by little, in those last days money came, assigned for the special purpose of their trip; so when the day came they had enough to start on; and since we have received notice that at several points on the road they will find money waiting for them. Do you doubt that their journey will be accomplished in safety and comfort, or that they will return to us richer in many ways than when they left us?

Our children, numbering now about fifty, although sometimes discouraging, are showing the effects of our labors; several have become professed Christians, and could you see our good night prayer-meetings in the girls' room you would think from the hushed, devoted attention and the earnest little prayers that they were all little saints.

But my heart has been bound up in the Girls' Home in Matanzas since last September, when it seemed imperative that I go over to save it from dissolution. This home was opened, grew and flourished under the able and devoted administration of Miss Irma Carlton, formerly of West Texas. But since she had to give it up, it has struggled on against difficulties that seemed insurmountable. Yet the need was so great in Matanzas that we could not let it go.

So I took up the struggle, though each month it seemed that we must give it up, in spite of the advice and sympathy of all our Protestant friends in Matanzas; but each month the money would come in time to start us into the next month with our rent paid in advance. But at last a time came when the rent money did not come and no one stepped in at the last moment with a loan to press upon us, as had happened before; so there was nothing to do but to give it up, after so many months of soul-trying, heart-breaking battles. But the saddest work was sending out the children. The suffering among the poor has been terrible; the other girls' asylums except one owned by the Roman Catholic Church, had failed dismally for want of support or from mis-

management, and as I went from house to house with the message that another must come to share their misery, I felt that surely some other hand than the tender Father's must be leading.

Not only did my heart bleed at the hunger that they must suffer, but to see the children who had been with us from one to three years thrown into such surroundings of immorality and spiritual darkness.

One woman, who a month before would not have listened to a suggestion of me taking her two children away from the city, now begged me to take them; to keep them as my own, or to give them to some good family in America. Her employer, President of the National Bank in Matanzas, and an American gentleman, told me that within a few weeks the physicians had said that she could not possibly live more than four or five years longer, and because she is a widow with no relatives, she has given me the two lovely little girls, five and seven years of age, to do as I will. May God move some Christian heart to take them both in and raise them to be bright jewels in his crown.

Four of our little girls came with me to Cardenas; one was taken from us by the government at the instigation of a so-called friend and placed in the State Asylum at Havana, which is under Catholic influence; the rest went back to where they had come from or as bad.

The little girl who was taken from us we will probably get again, for the matron, who is an American, has advised Mr. Hubbard to make application for her at once, as she may be bound out any day.

We are hoping that our disbandment may be merely temporary, since the demand for a girls' home in Matanzas is so great; and that God has so much better things in store for us that when we do return we may live in such comparative comfort as to be able to give much more time to the spiritual training of our wards.

We need very much all the help we can get, and even should the Lord never send us the means to reopen our Girls' Home in Matanzas, here in Cardenas we need prayers and sympathy always. Praying that this little reminder may cause many hearts to warm toward us, I am

GIVHAN FOURQUEAN

Asilo de Ninos, Cardenas, Cuba.

I give here parts of several letters from Mr. Hubbard and others in regard to his trip to the United States, spoken of in the above letter.

From Mr. Hubbard, Cardenas, Cuba, April 1:

"We believe God wants us to go home. In the light which we now have, it seems to us our duty to start for home next Thursday. We have only about enough to take us to Havana but even if no more comes we believe that we ought to start. If we are not willing to go as far as we can, we can't trust Him to take us the rest of the way. We believe he wants to teach us a new lesson of trust in Him, and we look for Him to give us what we need."

"Mobile, Ala., April 15.—We reached Mobile yesterday. * * * Some money was given us on the steamer and we have more now than when we left Cardenas. We are stopping at a 25-cent Methodist lodging house, where we are very comfortable, and are feasting on American bread, milk, crackers, strawberries, Boston baked beans and other good things at a cost of a few cents a day. And oh, the cool, crisp air does seem so good."

From Miss Annie Hopper, Waynesboro, Miss, April 18:

"I am glad to write you that Mr. and Mrs. Hubbard are with us. Mr. Hubbard had written to us that they were in Mobile, and mother wrote at once for them to come up and make us a visit. We expected to hear from them again and so know where to meet them, but yesterday about the middle of the afternoon I heard a gentle tap on my school room door and upon opening it I found myself face to face with Mr. and Mrs. Hubbard on foot and inquiring the way to Mr. Hopper's. * * * My school is just half way between Waynesboro and our home, so they were just half way on their self-imposed journey. We were afraid it would make Mrs. Hubbard sick, but she seems not to have minded it at all. And this morning they seem bright and refreshed after a good night's rest."

Keep the Balance Up.

It has been truthfully said that any disturbance of the even balance of health causes serious trouble. Nobody can be too careful to keep this balance up. When people begin to lose appetite, or to get tired easily, the least impudence brings on sickness, weakness, or debility. The system needs a tonic, craves it, and should not be denied it, and the best tonic of which we have any knowledge is Hood's Sarsaparilla. What this medicine has done in keeping healthy people healthy, in keeping up the even balance of health, gives it the same distinction as a preventive that it enjoys as a cure. Its early use has illustrated the wisdom of the old saying that a stitch in time saves nine. Take Hood's for appetite, strength, and endurance.

DUTIES OF A STEWARD.

The duties of a steward concerning the support of the ministry are as follows:

- First, Pay himself. Second, Get others to pay.

This order can not be reversed. No person can successfully solicit until he "successfully" contributes. The first problem should be easily solved, but the second is more difficult. There is always the faithful few who are ready to do their part, but to develop the remainder of the congregation is a more difficult task. The question of supporting Church institutions is broad enough to cover every phase of human thought. If we knew just what to say and to whom to say it the financial problem would be solved. A mind that may be strongly fortified against reason when attacked from a given direction may easily yield when approached by a more circuitous route. No intelligent person, whether in the Church or out, will deny that he is indebted to the Church for help to his own character and for all the elevating influences that surround him, but to get this indebtedness expressed in dollars and cents and to secure an acknowledgment that the debt is now due is the question at issue. A steward should be able to collect money from every man with whom he comes in contact and his success or failure to do so marks the limit of his usefulness to the Church. As a rule the more a man works the more he will pay and a judicious distribution of responsibility will greatly accelerate the financial flow. By placing men in positions where they must either be great or small, they will generally be great and do great things for the Church.

A steward should attend every meeting of the Church and all the Auxiliaries from a League social to the 11 o'clock service and make himself felt everywhere, impressing the officers with the importance of their positions and filling the members with enthusiasm. He must be popular with the young and gain the confidence of the old.

However, before a Church can progress materially it must be harmonious and have a pastor at the head strong enough to attract and hold the people. This condition we now have at the North End which probably accounts for our phenomenal growth. At the beginning of the conference year our organization was merely nominal. We have added something like seventy-five members to the Church and have a congregation of upwards of 400 and we are now one of the strong holds of Methodism. We have erected a tabernacle, have taken care of the pastor's salary, and are now preparing to build a parsonage. Great things will yet be accomplished at the North End. J. A. ARNOLD, Beaumont, Texas.

Excerpt From Book Agents' Report.

Statement of the business of Publishing House, M. E. Church, South, for the fiscal year ending March 31, 1903.

SUMMARY. Total sales, Nashville: \$47,425.25; Total sales, Dallas: \$6,320.75; Total sales, Summer St: \$7,984.78.

Total sales: \$52,422.78; Less sales to Dallas: \$6,320.75; Less sales, Summer St: 2,757.18; Net sales: \$43,344.85; Net sales last year: \$27,293.29; Increase: \$16,051.56.

PROFITS. Gain in assets—Nashville: \$21,041.60; Dallas: 6,504.91; Total: \$27,546.51; From which deduct—Loss on Review: \$1,486.86; Loss on Epworth Era: 2,954.83; Loss on Rev'l Dept.: 486.32; Net gain: \$22,518.52.

To the Preachers of the Texas Conference.

The published receipts of our Conference Treasurer, L. E. Jester, show the several districts of the Texas Conference have paid to date on missions as follows: Tyler District: \$975.15; Palestine District: 85.46; Huntsville District: 608.53; Pittsburg District: 599.99; San Augustine District: 28.50; Brenham District: 236.30; Calvert District: 289.00; Marshall District: 230.00; Beaumont District: 142.25; Houston District: 98.00; Total: \$4,559.29.

It will be a matter of interest to many of the preachers to study the above figures. J. S. H. SEARS, Con. Miss. Secy., Jacksonville, Texas.

COMMENCEMENT EXERCISES OF WALL SCHOOL.

Sunday, May 24—11 a. m., commencement sermon by Rev. A. L. Seales, Roxton, Texas; 8 p. m., sermon by Rev. T. F. Weaver, Honey Grove, Texas. Wednesday, May 27—8:30 p. m., annual public debate, after which medal for best English essay will be awarded. Thursday, May 28—10 a. m., oratorical contest for the F. W. Underwood medal; 11 a. m., annual literary address by Rev. Jno. M. Moore, Ph. D., Dallas, Texas. On same occasion the Jno. A. Pierce medal for scholarship will be awarded. 8:30 p. m., declamation contest for the T. U. Cole medal. All exercises will be held in the school chapel. S. V. WALL, Honey Grove, Texas.

dress by Rev. Jno. M. Moore, Ph. D., Dallas, Texas. On same occasion the Jno. A. Pierce medal for scholarship will be awarded. 8:30 p. m., declamation contest for the T. U. Cole medal. All exercises will be held in the school chapel. S. V. WALL, Honey Grove, Texas.

ALEXANDER COLLEGIATE INSTITUTE.

The commencement sermon will be preached May 31 at 11 a. m. by Rev. W. F. Packard, D. D., of Tyler, Texas. The sermon at night by Rev. G. W. Riley. The exercises of the Primary department will take place on Monday, June 1, at 9:30 a. m. Those of the Athenian Society will occur at 8 p. m. The pupils' recital, music department, takes place Tuesday, June 2, at 9:30 a. m. The graduating exercises at 3 p. m. Friends and patrons kindly invited. Our homes will be open to them.

Polytechnic College.

The Polytechnic College is closing another profitable year. In a few days examinations will be over and the commencement exercises will begin. We hope to see a great many of our friends in attendance. A cordial invitation is extended to all. Entertainment will be provided for those who come.

Friday, May 22—8:30 p. m., entertainment given by S. M. K. Literary Society.

Saturday, May 23—8:30 p. m., entertainment given by primary department.

Sunday, May 24—11 a. m., commencement sermon, Dr. J. M. Moore, of Dallas; 8:30 p. m., sermon to undergraduates, Rev. J. W. Hill, Denison.

Monday, May 25—10 a. m., recitation contest, elocution class; 8:30 p. m., oratorical contest, class in oratory.

Tuesday, May 26—10:30 a. m., literary address, Hon. W. H. Atwell, Dallas; 8:30 p. m., recital by classes in music and oratory.

Wednesday, May 27—Commencement Day, orations by graduating class, baccalaureate address by President, giving diplomas, certificates, etc.

Trustees meet Tuesday at 9 a. m. H. A. BOAZ.

UNANSWERED LETTERS.

May 3—I. E. Hightower, change made. S. N. Allen, sub. D. F. Fuller, sub. Ezra H. Perrie, sub. W. A. Wentz, sub. J. W. Culbert, sub. S. F. Chambers, sub. J. J. Vaughan, sub. G. F. Hatfield, sub. J. B. Curry, sub. C. V. Oswald, will have attention. J. W. Simpson, sub.

May 9—G. W. White, sub. Geo. A. Nance, sub. W. H. Carr, sub. W. W. Horner, sub. H. P. Brock, sub. D. H. Hotchkiss, change made.

May 11—J. W. Fort, sub. J. K. McMillan, sub. J. W. Abbotson, sub. S. S. McKinney, sub. Theophilus Lee, sub. W. R. Evans, sub.

May 12—J. J. Canaffax, sub. W. H. Wilson, sub. P. H. White, sub. J. M. Fryce, sub. W. H. Harris, sub. J. W. Sims, sub. J. P. Tyson, sub. S. J. Vaughan, sub. Wm. M. Foster, sub. J. B. Curry, sub. E. H. Holbrook, sub. H. H. Webster, sub.

May 12—J. K. McMillan, sub. J. L. Mills, sub. W. T. Harris, sub. E. G. Roberts, sub. W. R. Evans, sub. R. E. Clements, sub. M. L. Dickey, sub. S. W. Lowe, sub. O. P. Thomas, sub.

It will be of interest to all those who intend going to the Confederate Veterans' Reunion at New Orleans to know that two water supply companies have volunteered to furnish free of cost tanks and cups to be placed on street corners, and all the water which may be needed. The water will be drawn from springs in St. Tammany Parish, across Lake Ponchartraine from New Orleans, and is crystal clear and pure. The offer of the companies insures a very important necessity to the comfort and enjoyment of reunion visitors.—Southern Pacific Literary Bureau.

A strong effort is made in our public schools to have the children become familiar with reproductions of famous paintings. In this connection an amusing incident is related of the art teacher in one of the schools of a northwestern city. Passing from one school to another with a large photographure in her hand, she was obliged to walk in one of the outlying districts, a poorer part of the town, for a street car. As she stood on the windy corner, amid squalid surroundings she was approached by a group of ragged children, who gazed with interest at the stranger who had strayed within their precincts. At length one more venturesome than the rest approached.

"Lady," he asked in a timid voice, "may we see your picture?"

No sooner had she displayed the picture in her hand than with one accord these ragged urchins struck a critical attitude, and with heads on one side and the eyes of connoisseurs they exclaimed with one voice, "The Gleamers! By gum!"—K. L. S., in Congregationalist.

Desert rather than desire should be the measure of expectation.

If the Baby is Cutting Teeth.

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

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of ONE CENT PER WORD. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERTED.

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

BIERSCHWALE.—Elizabeth Bierschwale was born August 27, 1822, at Hanover, Germany. She was married to Conrad Bierschwale October 19, 1842. Her husband died August 12, 1885, leaving her with the care of a large family of children, the oldest being only 19 years of age. Surely God has led her and helped her all of these years. A few days previous to April 23, 1903, our beloved mother in Israel gathered her children about her dying bedside. She talked to each one of them. She said in the plainest words that she was ready to go. There was no uncertainty about her testimony. A short while before she died her face was lighted up with the glory of another world. Oh, how God manifests himself to a dying saint! Those present say that the very room seemed to be flooded with the glory of God. Such an experience comes very rarely in the life of any one. The children will never forget it. Though mother's physical body may be absent from them, yet the memory of her life will never pass away. The eight surviving children are all members of the Church. They evinced a beautiful affection for mother, as with breaking hearts they gathered about her coffin. Sister Bierschwale was a strong character, a woman of the highest ideals. She was a Methodist and loved the Methodist Church. Just recently she joined the Cumberland Presbyterian Church at Harper, of which her son is the pastor. There was no Church of her faith near by. All of every faith loved her and will cherish her memory.

W. D. WENDEL.

GRAY.—Mrs. Nellie Gray, daughter of Mr. and Mrs. W. B. Maley, was born in Bee County November 29, 1856, and died in Laredo, Texas, February 17, 1903. She was married to Bro. E. C. Gray at Blanco, Texas, March 18, 1886, by Rev. J. W. Long. She was converted and joined the Methodist Church when she was 16 years of age. Rev. J. B. McJerson being her pastor at that time. Sister Gray was one of the humblest, purest-hearted, most devoted Christians it has ever been my privilege to know. As soon as she married she began at once to pray for her husband's conversion, and seemed perfectly happy when God saved him. She had the work of the Lord on her heart at all times, and walked a mile every Sunday morning to teach her class of little children in the Sunday-school. All through her last illness her patience, her perfect faith and submission never wavered. She was a perfectly devoted wife and daughter, sister and friend. Every one who knew her felt the sweet influence of her Christian character. All that love could possibly do was done for her, but God had called her, and she is safe in the heavenly fold. Such a life is a benediction to this world. Her husband and loved ones are very much stricken with her loss, but all know where she has gone, and their sorrow is illumined with brightest hope. Some day we will meet at Jesus feet. May God bless them in their grief and out of the darkness bring light.

F. H. C. ELLIOTT, P. C.

BENSON.—Catherine Luvenia Benson was born in Madison County, Tennessee, Feb. 19, 1839, and died at the home of her daughter, Mrs. A. W. Adleta, in Dallas, Texas, March 18, 1893. Her parents were Alfred and Narcissa Sharp. Her mother's maiden name was Davis. Left an orphan at 5, she was reared by her father's brothers, James and John. At the age of 29 she was married to P. D. Benson. Of her eight children only three remain, her daughter, myself and Geo. D. Benson, of College Station, Texas. Five daughters are with her in heaven. Early in life she professed religion, and lived in the Presbyterian Church until she married, when she joined the M. E. Church, South. Unswerving from the right and path of duty, she was one of the very best of wives and mothers. In the estimation of her family she was a heroine of the best type. Her integrity and affability made her a favorite of all who knew her. After a life of toil and suffering her last words were fitting: "Rest, sweet rest!" Her strong constitution succumbed to paralysis, which lasted about two and a half years. In poverty at the beginning, her life closed with honors from the rich and noble. Honored and loved on earth, she has gone home to love and be loved forever. Her son,

A. C. BENSON.

HARPER.—Mrs. Alice J. Harper (nee Wooten) was born in Hopkinsville, Ky., June 12, 1847; was married in Gonzales, Texas, to J. D. Harper in January, 1868. She and family moved to Sabinal Canyon, Bandera County, Texas, in 1874, and there in 1875 she united with the M. E. Church, South, of which she remained a worthy and devoted member until her death, which took place on December 21, 1902. She was stricken down with paralysis on the preceding Monday morning. She was conscious at times during her illness. She was a good and faithful wife, an affectionate and self-denying mother. In her intercourse with her friends she was kind, quiet, unobtrusive; her home life was one of self-sacrificing devotion to the happiness of those whom she loved as she did her own soul. She left a husband and ten children—all present at her death—to mourn their loss. Mourn not, dear beloved ones, as those who have no hope, but strive by the help of God to live right, and we believe you will meet her again in that home where the weary shall be forever at rest.

J. L. HARPER.

McDANIEL.—Mrs. Ada McDaniel was born in Shakelford County, Tennessee, December 29, 1828; came to Texas in 1865; located on the Cibola, near Stockdale, in Wilson County, where she resided until 1889, when she moved to Stockdale and lived until the date of her death, April 5, 1903. She was a consistent member of the Methodist Church for fifty years, devoted to its interest, an humble follower of Jesus Christ, a true and faithful wife, a loving mother, a noble woman. Sister McDaniel looked forward with a feeling of joy to the time when she should be called to go out and meet the Bridegroom, and, like the wise virgins, she was ready. May her mantle fall upon each one of her children and grandchildren before whom she lived such an exemplary Christian life.

C. WILLIAMSON.

LEMONS.—G. B. Lemons was born in Clairborn County, Mississippi, February 6, 1826; came to Texas in 1872, and settled in Freestone County, near Cotton Gin. He professed faith in Christ at 18 years of age, and joined the M. E. Church, South. He was married to Miss Mary E. Anderson, May 26, 1852. Nine children were born to them, two of whom died in infancy, and await his coming to that better land. Seven lived to be grown, all of whom, I think, belong to the Church. He has 28 grandchildren and four great-grandchildren. He died peacefully at home near Front, Texas, Navarro County, April 29. His aged companion still lingers behind and awaits to join him.

W. H. CRAWFORD.

SNEED.—Mrs. Maybell Cravens Sneed (nee Allen) was born in Waco, Texas, June 1, 1852. She was born Homer, Louisiana, Nov. 12, 1875, and was the youngest daughter of Rev. Nehemiah A. and Mrs. Elizabeth Goodwyn Cravens. Her bright days of childhood were spent in the happy home of an itinerant Methodist preacher. She was principally educated in Galveston at the Ball's High School, but finished her course in Waco Female College, graduating in the class of 1885. Fond of book she was long called "Mother's Intellectual Girl." Cultured in mind, beautiful in person and amiable in disposition, she was a fine type of the South's noble women. Miss Maybell Cravens was married July 3, 1889, at Waco, Texas, to Mr. A. C. Sneed, of Waco. Of this union two sons mourn a loving mother's death—Albert Cravens and Jack Allen, respectively, ten and eight years of age. Sister Sneed died in the faith. When a child fourteen years old, in Galveston, she was converted and united with old St. John's Methodist Church. Her beautiful, consistent Christian life adorned the triumph of God her Savior. In the latter years of her life she was the child of affliction and sorrow, but no impatient words escaped her lips, nor bitterness found a place in her heart. Made perfect through suffering, she was counted worthy to reign with the Lord and on a sweet Sabbath day her tired spirit ascended to heaven from her home of love and loving ministries with her brother-in-law and sister, Mr. and Mrs. Robt. L. Allen, of this city.

JNO. R. NELSON.

MARTIN.—Rev. Isaac Newton Martin was born in Indiana, Feb. 2, 1827; moved with his parents to Holt County, Mo., when a small boy; came to Dallas County, Texas, in 1852; professed religion and joined the Methodist Episcopal Church, South, at Cochran's Chapel under the pastorate of Rev. W. H. Hughes in early manhood; moved to Pilot Point in 1858. Joined the Confederate Army and served in Gen. John H. Morgan's command during the war. Was married to Miss Amanda Mundy March 29, 1860. He was among the founders of the First Methodist Episcopal Church that was ever built in the southeastern portion of Cooke County (Tipton's Chapel), of which he was an efficient member, serving as trustee, steward and Sunday-school superintendent for about fifteen years. He was licensed to preach in 1862; died near Childress, Texas, March 29, 1893. Bro. Martin was in feeble health for a number of years, but bore his afflictions with exemplary patience. In a word, was a man of exceptional purity of life. No one ever knew him but to love him. He was one of the few men against whom this writer has never heard an evil word spoken. After death, the general expression was, "The best man I ever knew." We shall see him no more in this world. He will be sadly missed by the community in which he resided, but now consoling the thought, we shall see him beyond the sunset's radiant glow, where the rainbow never fades and the flowers bloom eternally.

JOHN W. MURPHY.

MANN.—Sister Lucinda Jane Mann was born Feb. 18, 1828, and died triumphantly in the Lord April 11, 1903. Sister Mann professed religion in early life, when but a girl, and joined the M. E. Church, South, and lived a consistent Christian life until the Lord called her to come up higher. She was conscious to the end. Though she suffered for a great many years with that dread disease, consumption, she was never heard to complain, but was always submissive to the will of the Lord, and ready when the summons came. Sister Mann was married to W. P. Mann in 1862 from which union six children were born; five survive her—three boys and two girls. Her Christian influence will still abide with us, for she was always kind and willing to give her aid in the sick room, around the bedside of loved ones and softening humanity. May the children and grandchildren emulate her virtues and follow on in her footsteps as she followed Christ. Weep not, dear ones, as those who have no hope. Your dear mother is at rest and is now basking in the sunshine of sweet delirium.

A FRIEND.

WEAR.—Hattie S. Wear (nee Helmer), wife of Mr. J. B. Wear, after a brief illness, surrounded by husband, child, parents, loved ones and friends, was laid to sleep in Jesus' arms April 11, 1903, Granham, Texas. She was born Dec. 2, 1852, in Hunt County, Texas. Thus in the bloom of life she was gathered as a ripened shock for garner in the sky. The golden thread of life was broken by mortality that she might take it up again through immortality and complete the work begun. She professed religion when but a girl and joined the M. E. Church, South, and left her membership in the Church at Granham to the M. E. Church, North, where she was married to Mr. J. B. Wear in Stephens County, October 19, 1881, and leaves him and one son born to them, Dillon, to come to her. God bless and comfort the sorrowing.

L. W. CARLETON, P. C.

GREAT IS TEXAS!

The eyes of the world are upon her. The home-seeker wants to know about her "matchless" climate and her cheap lands. The investor wants to know about not only her cheap land and low taxes, but as well, her wealth of mine and forest, and this is to let you know that the International and Great Northern, Texas' greatest railroads, carry more than a thousand miles of the cream of Texas resources, latent and developed, and that you may learn more about the great I & G N Country by sending a cent stamp to Graham to the ILLUSTRATOR AND GENERAL NARRATOR, or 25 cents for a year's file of same, or by writing D. J. Price, G. P. & T. A., I & G N R. R., Palestine, Texas.

Santa Fe Excursion Rates.

New Orleans—Account U. C. V. Reunion, May 17 and 18, limited May 25, with privilege of extension. Georgetown—Account Commencement Exercises Southwestern University, convention rates, May 27, 28 and 29, limited June 2. Waco—Account State Pharmaceutical Association Meeting, one and one-third fare, May 18, limited May 22. Houston—Account Meeting Texas Grain Dealers Association, convention rates, May 26, limited May 21. Bellefontaine, O.—Account German Baptist Conference, one fare plus 52, May 27, 28, 29 and June 1, limited June 3. Chicago—Account Summer Schools, one fare, June 12, limited Sept 15. St. Louis—Account Saengerfest, one fare plus 52, June 15, 16, limited June 23. For further information see any agent or write W. S. KEENAN, G. P. & T. A., Galveston.

OFFICIAL ROUTE U. C. V. REUNION.

NEW ORLEANS, MAY 19-22. Round trip rate of only one cent per mile in each direction will apply from all points on the Houston and Texas Central Railroad via Houston and Sunset Route. Tickets will be on sale May 17 and 18, and will be limited to May 21, with privilege of extension to June 15. The "Confederate Veterans Special," a solid train, will leave Houston at 7:30 p. m., May 18, for New Orleans. Arrange to reach Houston so as to leave on this special train. All arrangements for your comfort have been perfected, and your trip via the Official Route as indicated above, can not prove otherwise than enjoyable. Write for literature to M. E. Robbins, G. P. & T. A., or T. J. Anderson, A. G. F. & T. A., Houston, Texas.

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

The Texas and Pacific Railway Company will run a special train which will be accompanied by the Harris Juvenile Band (25 in number) who will furnish music en route. This special train will leave Fort Worth Sunday, May 11, at 11:35 a. m., and arrive at New Orleans next morning for breakfast. Reduced round trip rates will be in effect 25 New Orleans. For particulars, address agent or E. D. Turner, General Passenger Agent, Dallas; H. P. Hughes, Traveling Passenger Agent, Fort Worth.

I & G N. EXCURSION RATES.

New Orleans—Annual Reunion United Confederate Veterans. Extremely low rates. Sell tickets May 17 and 18, limit to leave New Orleans May 21. Privilege of extension until June 15. Marble—The Great Health Resort. Sell tickets every day in the year, limit 90 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.

In the geography lesson the teacher asked, "Johnny, what is a cape?" "A cape is a body of land that objects to the water," replied Johnny.

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SOMETHING NEW IN SEWING MACHINE WOOD WORK. WITH ALL THE LATEST ATTACHMENTS. THE ABOVE ILLUSTRATES OUR NEW SWELL FRONT DROP head furniture fitted to our ball bearing stand. The design of this case is patented and controlled exclusively by the factory furnishing this machine. It is furnished regularly in Oak or Walnut finish, at \$23.50. The front of the table is beautifully curved with the long center drawer made to conform. The drawers are of the swell front pattern formed to correspond with the corners of the table and made up of three thicknesses of wood with the grain crossed, and bent to form, which makes them very light, yet strong. The drawer cases where the drawers slide are fitted with raised platforms, and the sides of each drawer are extended below the bottom of the drawer proper, thus forming guides which fit closely to the case platform, and serve to guide the drawer so that it will slide in and out readily. This construction insures the drawer always working freely and never binding or sticking, a very common complaint and source of annoyance with the ordinary style of construction. The technical finish is very high and the grain of the wood is all carefully selected, and, as a result, the general appearance is extremely rich and pleasing. One year's subscription to the Texas Christian Advocate and this fine machine for \$23.50. FULLY GUARANTEED. FREIGHT PREPAID. Cash must accompany all orders. Address TEXAS CHRISTIAN ADVOCATE, Dallas, Texas. REMEMBER, we still sell the old reliable machine that we have sold for years, freight prepaid, for \$22.00.

- WEST TEXAS C. Llano District—Barnett and Marble Ft. Bertram cir. at Ft. Berne cir. at Selma Liberty Hill cir. at Blanco cir. Johnson City cir. at Willow City cir. at Cherokee cir. San Saba mts. at C San Saba sta. Rock Springs District Conference Saba July 3, at 9 a. League Conference w. Texas, Monday, July Sunday, July 12, 1903. Cuero District Edna. Rancho, at Dewville Victoria. Nur. & P. L. at Theo Leeville, at Floyd's Runge, at Helena Sweet Home, at Terr Hallettsville, at El Canan, at Ashby Yoakum. Clear Creek, at Chet Ganado, at Ganado. Cuero District San Antonio District South Heights. Prospect Hill. Sherman St. Travis Park. Comal St. West End. San Angelo District Goldthwaite. Paint Rock, at Cul Sherwood, at Taylor Water Valley, at G. Sterling, at Garden Senora cir. at Mer Junction City, at Brady, at Meridian. Pantolan, at San J. Mason, at Loyd V Milburn, at Varga. Center City, at Pico Lometa, at Mullin Lampasas mts. at K. Beeville District Stockdale. Sutherland Springs. Laverda. Pleasanton. Goliad. Corpus Christi. Oakville. Baylis. Rockport. Pleasanton. Austin District Weimar and Osage Smithville. West Point, at F. La Grange. McBride, at Oak H. Cedar Creek, at Up Elgin. Malton. Walnut, at Merrill. Manchaca, at Cree Webberville, at Os South Austin. First Street, Aust. Teatis Street, Aust. Hotchkiss Memorial. San Marcos District Buon cir. at Lytt. Waco and C. Vill. Luling and Soda St. Lockhart sta. Seguin and Mill C. Dripping Spgs. at J. Timon cir. at M. Belmont cir. at G. Gonzales sta. Kyle and P. Grove. San Marcos sta. Staples cir. at H. St. NORTHWEST T. Dublin District Dublin sta. at De. In Lakota sta. at D. Stephenville sta. Hico sta. at Hic. Carbon and G. m. carbon mts. at B. Morgan Mill, at. Ches. mts. at Cent. Ches. sta. at Cent. Eastland, at Pica. Huff. Eagle, at M. Cranbury, at G. Glen Rose, at Eln. Green's Creek, at Carter, at Fair. Indian. Ironhill and Fairly. Bosdemona. Hockabay. District 1. Longmead at 1. Longmead at 1. Terrace at Tolar. Gatesville District Coryell cir. at N. Brookhaven. Gatesville mts. Jonesboro, at Uni District Conferm Conference at M. Fort Worth District Mulkey Memorial Peach St. First Church. North Fort Worth. Azle, at Silver Cr. Trinity, at Fossil. Mo. Ave. Covington, at Phi. Bono, at Liberty. Crosson, at Bruce Kennedale, at Th. Arlington. Joshua, at Mary. Mansfield, at First Cuba, Price chaj. Blum, Koppel. Grapevine. Cleburne. Georgetown District Belton sta. Pendleton cir. Seventh St. Ch. Bartlett sta. Maxdale cir. Granger cir.



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PREPAID. Dallas, Texas. that we have sold 00.

WEST TEXAS CONFERENCE.

Llano District-Third Round. Burnett and Marble Falls, at B. May 16, 17. Bertram cir, at Mt. Horab. May 20, 21. Elmer cir, at Selma. May 20, 21. Liberty Hill cir, at Liberty Hill. June 1, 2. Blanco cir, June 13, 14. Johnson City cir, at J. C. June 15, 16. Willow City cir, at Oxford. June 20, 21. Cherokee cir, June 20, 21. San Saba mis, at Chapel. July 5, 6. San Saba sta. July 5, 6. Rock Springs. July 18, 19. District Conference will meet at San Saba July 9, at 9 a. m. Llano District League Conference will meet at San Saba, Texas, Monday, July 12. League sermon Sunday, July 12, at 8 p. m. W. H. H. Higg, P. E.

Castro District-Third Round. Edna, at Deweyville. 3d Sun May. Victoria, at Victoria. 5th Sun May. Nur & P. L., at Thomaston. 3d Sun June. Leesville, at Floyd's Chap. 6th Sun June. Runge, at Helena. 1st Sun July. Sweet Home, at Terryville. 2d Sun July. Hal-treville, at C. L. 2d Sun July. El Campo, at Ashby. 4th Sun July. Yoakum. 1st Sun Aug. Clear Creek, at Chesapeake. 2d Sun Aug. Ganado, at Ganado. 4th Sun Aug. Coera. J. C. Wilson, P. E.

San Antonio District-Second Round. South Heights. 11 a. m. 2d Sun May. Prospect Hill. 7:30 p. m. 3d Sun May. Sherman St. May 19. Travis Park. 11 a. m. 2d Sun May. Comal St. 7:30 p. m. 3d Sun May. West End. May 20. W. J. Johnson, P. E.

San Angelo District-Third Round. Goldthwaite. May 16, 17. Paint Rock, at Culberson. May 20, 21. Sherwood, at Taylor's Ranch. May 20, 21. Water Valley, at Grape Creek. June 8, 9. Ozona. June 12, 13. Sterling, at Garden City. June 12, 13. Senora cir, at Menardville. June 27, 28. Junction City, at Copera. June 29, 30. Brady, at Merlan. July 4, 5. Pantofe, at San Frenando. July 5, 6. Mason, at Loyal Valley. July 11, 12. Milburn, at Varga. July 15, 16. Center City, at Pleasant Grove. July 15, 16. Lometa, at Mullin. July 22, 23. Lampsona mis, at Keppner. July 22, 23. J. D. Scott, P. E.

Beeville District-Third Round. Stockdale. May 16, 17. Fritch Springs. May 20, 21. Laveria. June 1, 2. Beeville. June 1, 2. Pleasanton. June 20, 21. Golda. June 27, 28. Corpus Christi. July 4, 5. Oakville. July 11, 12. Mathis. July 11, 12. Rockport. July 20, 21. Pianoma. Aug 1, 2. Joe F. Webb, P. E.

Austin District-Third Round. Wellmar and Osage. May 16, 17. Smithville. May 20, 21. West Point, at F. Prairie. June 20, 21. La Grange. June 27, 28. McDade, at Oak Hill. July 4, 5. Hartrop. July 11, 12. Cedar Creek, at Upton. July 11, 12. Elgin. July 11, 12. Manor. July 20, 21. Walnut, at Merrittown. Aug 1, 2. Manchaca, at Creedmore. Aug 8, 9. Webberville, at Osborn. Aug 15, 16. South Austin. Aug 15, 16. First Street, Austin. Aug 22, 23. Tenth Street, Austin. Aug 22, 23. Hotchkiss Memorial, Austin. Aug 22, 23. E. S. Smith, P. E.

San Marcos District-Third Round. Buca cir, at Lytton Spgs. 3d Sun May. Waelder and Tville, at T. 4th Sun May. Luling and Soda Spgs, at S. 5th Sun May. Lockhart sta. 2d Sun June. Seguin and Mill Creek. 3d Sun June. Dripping Spgs, at Fitzhugh 4th Sun June. Timon cir, at McMahon 1st Sun July. Belmont cir, at Oak Forest. 2d Sun July. Gonzales sta. 2d Sun July. Kyle and P. Grove, at P. G. 4th Sun July. San Marcos sta. 1st Sun Aug. Staples cir, at Harris Ch. 2d Sun Aug. Sterling Fisher, P. E.

NORTHWEST TEX. CONFERENCE

Dublin District-Third Round. Dublin sta, at Dublin. May 22, 23. DeLeon sta, at DeLeon. May 29, 30. Stephenville sta, at S. June 6, 7. Hico sta, at Hico. June 13, 14. Carbon and Atkinson, at G. June 20, 21. Morgan Mill, at M. N. July 1, 2. Cisco mis, at Central. July 11, 12. Cisco sta, at Cisco. July 11, 12. Eastland, at Pleasant Grove. July 18, 19. Granbury, at Granbury. July 18, 19. Glen Rose, at Elm Flat. July 25, 26. Green's Creek, at G. C. July 25, 26. Carlin, at Fairview. Aug 8, 9. Duffan. Aug 8, 9. Irebell and Fair, at F. Aug 15, 16. Inedemona. Aug 22, 23. Huckabay. Aug 22, 23. District League and Sunday school meet at DeLeon June 12. District Conference at Tolar July 12. E. A. Bailey, P. E.

Gatesville District-Second Round. Coryell City, at New Hope. May 16, 17. Brookhaven. May 20, 21. Gatesville mis. May 20, 21. Jonesboro, at Union Grove. May 20, 21. District Conference and Epworth League Conference at Meridian June 25-28. S. W. Turner, P. E.

Fort Worth District-Third Round. Mulkey Memorial. May 16, 17. Peach St. May 17, 18. First Church. May 21, 22. North Fort Worth. May 21, 22. Azle, at Silver Creek. June 6, 7. Trinity, at Fossil. June 6, 7. Mo. Ave. June 6, 7. Covington, at Philadelphia. June 20, 21. Bono, at Liberty. June 20, 21. Cresson, at Bruce. July 3, 4. Kennedale, at Thomas ch. July 4, 5. Joshua, at Marystown. July 25, 26. Mansfield, at Britton. July 25, 26. Cuba, Price chapel. July 31, 1. Hum, Koppel. Aug 8, 9. Smithfield. Aug 8, 9. Grapevine. Aug 15, 16. Cleburne. Aug 15, 16. Jas. Campbell, P. E.

Georgetown District-Third Round. Belton sta. May 16, 17. Moody sta. May 20, 21. Pendleton cir. June 12, 13. Seventh St. Ch. Temple sta. June 20, 21. Bartlett sta. June 27, 28. Maxdale cir. July 4, 5. Granger cir. July 11, 12.

Taylor sta. July 18, 19. Salado cir. July 18, 19. Holland cir. Aug 1, 2. First Ch. Temple sta. Aug 8, 9. Georgetown sta. Aug 11, 12. Troy cir. Aug 15, 16. Rogers cir. Aug 22, 23. Hutto cir. Aug 22, 23. J. S. Chapman, P. E.

Abilene District-Second Round. Buffalo Gap, at L. G. May 16, 17. Truby, at Smith. May 20, 21. McKel, at Tebo. May 20, 21. Abilene. May 22, 24. E. A. Smith, P. E.

Abilene District-Third Round. Aspermont, at Mt. Olive. June 6, 7. Stamford at S. June 6, 7. Haskell mis, at Wards. June 11, 12. Haskell sta. June 11, 12. Anson, at Fairview. June 20, 21. Albany and Moran, at M. June 27, 28. Big Springs. July 4, 5. Gail, at Prairie View. July 4, 5. Lynn and Terry. July 11, 12. Fula, at R. Creek. July 16, 17. Baird. July 18, 19. Snyder, at Dunn. July 25, 26. Clairmont, at Light. July 25, 26. Colorado sta. July 25, 26. Colorado mis, at Champion. July 27, 28. Truby. Aug 1, 2. Millard, at Hanton. Aug 1, 2. S-water. Aug 1, 2. Putnam, at Fisgah. Aug 15, 16. Buffalo Gap. Aug 15, 16. Merkel. Aug 15, 16. R-by. Aug 22, 23. Eskota. Aug 22, 23. Abilene. Aug 29, 30. E. A. Smith, P. E.

Brownwood District-Second Round. Goshute, at Energy. May 16, 17. Proctor, at Graham's Chapel. May 20, 21. Brownwood. May 20, 21. W. H. Matthews, P. E.

Waco District-Second Round. Pevoria. May 16, 17. West. May 20, 21. Elm St. May 20, 21. R. B. Bolton, P. E.

Corseana District-Second Round. Corseana, Southside. June 1, 2. Missionary Ins. Dawson. June 15-19. Missionary Ins. Wortham. June 20, 21. S. S. and E. L. Ins. Blomg Ch June 22-24. Blomg Ch. June 22-24. Corseana cir, at Harrison Ch June 27, 28. Corseana, First Ch. July 4, 5. Rice, at Rice. July 11, 12. Alma, at Alma. July 11, 12. Cotton Gin, at Campbell's Beh. July 18, 19. Wortham, at Woodland. July 18, 19. Horn Hill, at Central Ins. July 25, 26. Thornton, at Big Hill. July 25, 26. Greesock. July 25, 26. Corcka, at Kingston. Aug 1, 2. Richard, at Quimby cir. Aug 1, 2. Frost, at Salem. Aug 8, 9. Dawson, at Harmony. Aug 15, 16. Dresden, at Jones Ranch. Aug 15, 16. Brandon, at Bond. Aug 22, 23. Barry, at Love's Ch. Aug 22, 23. Armour. Aug 29, 30. Mexia. Aug 29, 30. Kerens, at Bizette. Sept 5, 6. Roane. Sept 12, 13. Lane Cedar. Sept 12, 13. Jno. M. Barcus, P. E.

Waxahachie District-Second Round. Palmer at Dixon's Chapel. May 16, 17. Waxahachie. May 20, 21. Verdona. May 20, 21. Midlothian. May 27, 28. District Conference at Midlothian May 28-31. O. F. Sensabaugh, P. E.

Vernon District-Third Round. Childrens cir. May 16, 17. Quacah sta. May 20, 21. Chillicothe cir. May 20, 21. Crowell cir. June 20, 21. Vernon mis. June 27, 28. Seymour sta. July 4, 5. Munday cir. July 11, 12. Spring Creek mis. July 18, 19. Benjamin mis. July 25, 26. Patsch mis. Aug 1, 2. Matador cir. Aug 8, 9. Wellington cir. Aug 15, 16. J. G. Miller, P. E.

Weatherford District-Second Round. Farmer, at Markley. May 16, 17. Ellasville, at Fish Creek. May 20, 21. Chockmorton, at Rocky P. May 20, 21. Graham sta. May 20, 21. District Con. at Breckinridge. June 25, 28. E. F. Boone, P. E.

Clarendon District-Third Round. Amarillo. May 16, 17. Hereford. May 20, 21. Claude, at Washburn. May 20, 21. Memphis, at Union Hill. June 6, 7. Channing. June 13, 14. Pumas, at Middle Well. June 18, 19. Dalhart. June 20, 21. Stratford, at Hangford. June 27, 28. Silverton, at Salem. July 4, 5. Floydada, at Farmer. July 11, 12. Emma, at Emma. July 11, 12. Lubbock, at Price's S. H. July 18, 19. Plainview. July 18, 19. Tulla, at Hart. July 25, 26. Clarendon. July 25, 26. Alarwood, at Row. Aug 1, 2. Canadian, at Miami. Aug 1, 2. Higgins, at Ochiltree. Aug 8, 9. Cataline, at Hall. Aug 15, 16. Hereford mis. Aug 15, 16. Jas. M. Sherman, P. E.

TEXAS CONFERENCE. Marshall District-Second Round. Arieston, at Bethel. May 16, 17. Kellyville, at Mimms. May 20, 21. Coffeyville, at Asbury. May 20, 21. Henderson cir, at Union. June 12, 14. Henderson sta. June 14, 15. Beckville, at Pisgah. June 20, 21. C. R. Lamar, P. E. District Conference at Henderson July 4. Opening sermon by Rev. J. E. Spain. C. R. Lamar, P. E.

Calvert District-Second Round. Travis, at Terry Chapel. May 16, 17. Lott. May 20, 21. Durango, at Blevins. May 20, 21. Martin sta. May 27, 28. District Conference will convene at Franklin July 3-6. R. A. Burroughs, P. E.

Houston District-Second Round. McKee St. May 17, 18. Tabernacle. May 17, 18. Washington St. May 20, 21. West End. May 20, 21. Central Church. May 24, 25. Whiteoak. May 24, 25. Sandy Point. June 4, 5. District Con. at Angleton. June 20, 21. Geo. A. LeClere, P. E.

Beaumont District-Second Round. Woodville and Coimessell, W. May 16, 17. Leggett mis, at Midway. May 18, 19. Livingston, at Corrigan. May 20, 21. China and Sour Lake, at S. L. May 20, 21. Call, at Call. June 6, 7. Wallisville. June 12, 14. J. B. Cochran, P. E.

Tyler District-Second Round. Edom, at Shady Grove. May 16, 17. Lindale. May 20, 21. Troupe and Overton. May 20, 21. Trans-Solar. May 20, 21. White House, at Nooda. May 20, 21. Big Sandy, at Gladewater. May 20, 21. J. T. Smith, P. E.

Huntsville District-Second Round. Cold Springs, at C. S. May 16, 17. Montgomery, at Stonham. May 20, 21. Willis, at Conroe. May 20, 21. Zion. May 20, 21. Huntsville. June 7, 8. Waverly. June 12, 14. Midway. June 20, 21. Charles A. Hooper, P. E.

Huntsville District-Third Round. Cold Springs, at C. S. May 16, 17. Montgomery, at Stonham. May 17, 18. Willis, at Conroe. May 20, 21. District Con. at Conroe. June 21-25. Chas. A. Hooper, P. E.

San Augustine District-Second Round. Melrose, at Fairview. May 16, 17. Navaschoes. May 20, 21. Minden, at Glenfawn. May 20, 21. Clayton, at Bethlehem. May 20, 21. Carthage sta. Wed. June 2. Apply, at Bonita. June 6, 7. Sexton. Thurs. June 12, 14. Hemphill. Thurs. June 12, 14. C. A. Tower, P. E.

Pittsburg District-Second Round. Redwater, at Concord. May 16, 17. Cason mis. Wed. May 20. Sulphur Springs. Wed. May 20. Dist. Con. at Atlanta. June 16-20. Jas. W. Downs, P. E.

Brenham District-Second Round. Lexington, at Center Point. May 16, 17. Davilla, at Tracy. May 20, 21. Sam, at Sam. May 20, 21. Pleasant Hill, at Plea. Retreat. June 6, 7. Rockdale. June 12, 14. Milano, at Gause. June 20, 21. P. O. Cameron, Texas.

Palentine District-Second Round. Crockett cir, at Shiloh. May 16, 17. Crockett sta. May 17, 18. Groveton cir, at Saron. May 20, 21. Willard cir, at Willard. May 20, 21. Kennard cir, at Prairieview. May 20, 21. Brushy Creek cir, at F. June 12, 14. Augusta mis, at Weches. June 20, 21. Alto cir, at Cold Springs. June 27, 28. Mt. Selman cir, at Selman. July 4, 5. Beaver Valley cir, at Beaver Valley. July 11, 12. Jos. B. Sears, P. E.

Tyler District-Third Round. Willis Pt. cir, at Independence. June 6, 7. Willis Point sta, at Independence. June 7, 11. Canton and Bigwood, at C. June 7, 11. Grand Salina, at Amloch. June 20, 21. Minnsa. July 4, 5. Emory, at Ford's Chapel. July 11, 12. Meredith, at Campground. July 18, 19. Tyler cir, at Pleasant Retreat. July 25, 26. Marvin. July 25, 26. Cedar Street. July 25, 26. St. Paul, at Chandler. Aug 1, 2. Manskell, at Oakland. Aug 1, 2. Athens. Aug 1, 2. Other announcements will be madson as we know where the conferences will be held. The reports on this round of both pastors and stewards have been most gratifying. At no time in the past has the outlook been better. A leg of preachers and stewards that they be as diligent during this quarter as the past. J. T. Smith, P. E.

NORTH TEXAS CONFERENCE.

Terrill District-Second Round. Kemp, at Becker. May 16, 17. Chisholm, at Allen Chap. May 20, 21. Royce. June 4, 7. Mabank. June 12, 14. J. M. Peterson, P. E.

Sherman District-Second Round. Whitewright. 3d Sun May. Howe. 4th Sun May. Sherman cir. 1st Sun June. Gordonville. 2d Sun June. J. A. Stafford, P. E.

Sherman District-Third Round. Gunter. 3d Sun June. Collinsville and Tioga. 4th Sun June. Willow Street. 1st Sun July. Whitehouse. 2d Sun July. Wages Memorial. 2d Sun July. South Travis. 2d Sun July. Pills Circuit. 4th Sun July. Danison Mission. 4th Sun July. Southmayd. 1st Sun Aug. Van Antyne. 2d Sun Aug. Pilot Grove. 2d Sun Aug. Whitewright sta. 2d Sun Aug. Howe cir. 4th Sun Aug. Fortboro and Pleasant. 5th Sun Aug. Redwood. 1st Sun Sept. Sherman cir. 2d Sun Sept. J. A. Stafford, P. E.

Gainesville District-Second Round. Era. May 16, 17. Burns. May 20, 21. Dexter, at Mt. Gilead. May 20, 21. Geo. S. Sexton, P. E.

Dallas District-Second Round. Ervay. 11 a. m. May 17. Trinity. 7:30 p. m. May 17. Cochran and Caruth at Caruth May 21, 24. I. W. Clark, P. E.

Dallas District-Third Round. West D. and G. P., at Maple av. June 6, 7. Lewisville. June 13, 14. Wheatland, at Bethel. June 20, 21. Farmers Branch, at Carrollton June 27, 28. Cedar Hill and Duncville, at D. July 4, 5. Todd, at Windom. July 11, 12. Argyle, at Roanoke. July 18, 19. Lancaster, at Hutchins. July 25, 26. Grace Church, H. a. m. Aug 1, 2. Ervay, 8 p. m. Aug 1, 2. Oak Cliff, H. a. m. Aug 8, 9. Oak Lawn, 8 p. m. Aug 8, 9. First Church, H. a. m. Aug 15, 16. Trinity, 8 p. m. Aug 15, 16. Cochran and Caruth, at Caruth Aug 22, 25. I. W. Clark, P. E.

Bonham District-Third Round. Honey Grove cir, at Rock Pt. May 20, 21. Honey Grove sta. June 6, 7. Brookston, at High. June 12, 14. Petty cir, at Pleasant Hill. June 20, 21. Boddy, at Windom. July 4, 5. Ladonia sta. July 11, 12. South Bonham, at Savoy. July 18, 19. Lannus, at Brotherton. July 25, 26.

Ector, at Mt. Pleasant. Aug 1, 2. Bonham sta. Aug 8, 9. Fannin cir, at Telephone. Aug 15, 16. Gober, at Providence. Aug 22, 23. Trenton, at Blanton Ch. Aug 29, 30. Randolph, at Randolph. Sept 5, 6. Bailey, at Cranford's Chapel. Sept 12, 13. District Conference convenes at Har- bert June 28, 8:30 a. m. Opening sermon June 28, 8:30 p. m. W. S. P. McCullough, P. E.

Greenville District-Second Round. Wesley. 3 p. m. 2d Sun May. Quinnan, at Stringtown. 2d Sun May. District Con. at Celeste. 4th Sun May. Greenville mis. 1st Sun June. Neola, at Meadow View. 2d Sun June. Lone Oak, at Lawnsdale. 3d Sun June. O. S. Thomas, P. E.

Paris District-Second Round. Maxey. May 16, 17. Emberson Cir., at Sumner. May 20, 21. Chicota Mis., at Forest Chapel. May 20, 21. Hagwell Cir. May 20, 21. E. H. Casey, P. E.

Bowie District-Second Round. Wichita Falls. May 16, 17. Iowa Park. May 17, 18. Decatur cir. May 20, 21. Decatur sta. May 20, 21. F. O. Miller, P. E.

McKinney District-Second Round. Prosper cir. May 16, 17. Frisco cir, at Lebanon. May 20, 21. Weston cir, at Weston. May 20, 21. Coppville mis. June 6, 7. Blue Ridge cir. June 12, 14. F. A. Rosser, P. E.

Bonham District-Second Round. Bailey at Hickory Creek. May 16, 17. John H. McLean, P. E.

Sulphur Springs District-Second Round. Ben Franklin and Pecan Gap. May 16, 17. Coma, at Harmony. May 20, 21. Rely Springs, at Prairie Val. May 20, 21. Klondike, at Good's Chapel. June 20, 21. District Conference will meet at Sulphur Bluff June 22, at 8 p. m. E. W. Alderson, P. E.

INDIAN MISSION CONFERENCE.

Mangum District-Third Round. Deer Creek, at Marie. May 16, 17. Hollis, at Hollis. May 20, 21. Gosnell, at N. Furk S. H. June 6, 7. Mountain Park, at Snyder. June 13, 14.

Advertisement for Santa Fe Railway featuring a map of Texas routes and the text 'DAILY THROUGH PULLMAN SLEEPERS BETWEEN HOUSTON AND COLORADO-SPRINGS'.

Advertisement for I. & G. N. International & Great Northern Superior Passenger Service, featuring the text 'SUPERIOR PASSENGER SERVICE' and 'Mexico - Texas - St. Louis'.

Advertisement for the Katy Flyer featuring the text 'Forty Centuries look down upon a perfected mode of travel' and an illustration of a woman in a long dress.

Fifty Years the Standard



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Awarded
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PRICE BAKING POWDER CO.
CHICAGO

NOTES AND COMMENTS.

H. G. H.

Is it not a mistake that the Church North and South now have one insurance company? Accurately speaking, our Church has no insurance company, and must not be held responsible for anything done or left undone by the Chicago insurance company recommended by our Board of Insurance.

A writer states in Nashville Advocate that John Wesley visited only the colony of Georgia while he was in America. I think Mr. Wesley's journal puts him down as having walked from Georgia to South Carolina and taking ship to England from Charleston.

Are there not to be found still in existence copies of the first Methodist hymn book ever printed in the world issued by a Charleston printing press for John Wesley?

It is certain that the Father of Methodism taught a Sunday-school in Savannah, Ga., long before the days of Robert Raikes. And wasn't there a deaconess in Savannah to help him in his work?

If I mistake not, Geo. G. Smith locates the first regular Methodist Sunday-school in the South at old Milledgeville, Ga. Mr. Wesley's school not being a Methodist school any further than the leader of it at that time was a Methodist.

I had the honor of once being superintendent of the Milledgeville school, and in it listened to addresses from Dr. Lovick Pierce, Bishops Pierce and Andrews. That Sunday-school has turned out ten or fifteen preachers, and it is still running vigorously.

The writer of these notes organized and superintended the first negro Sunday-school ever organized west of the Colorado. It was in Paine Chapel (old Solidad Street Church), San Antonio, in the winter of 1861. Asa Mitchell, a famous old San Jacinto veteran, was a main factor in helping me in that school. In our white school at the same place we had many Mexican children and two Mexican teachers.

We are with you on the saloon question; in your overhauling of Dr. Winton on the resurrection of Christ question, and now we would like to know what you think of this quotation from Dr. Winton on the Sunday question: "Our own opinion is that resting one day in the week is observing the Sabbath, whether that day be Sunday or Monday." How much of latitudinarianism is there in that opinion? Only an opinion, but a loose one.

Judge Douglas, a famous old Baptist, was buried Saturday.

Our Seguin Sunday-school has been doubled in numbers under present pastor. Congregations large, the preacher full of health, nerve, get-up, feeding us on solid food, and moving for a better condition of things in the Church—and at the same time not being paid sufficient to worry over his bank account. Money very scarce. Crop prospects excellent.

District Conference will be held here in June, and probably at same time Mexican Quarterly Conference. Mexican work developing well. Their school house will not hold the congregation.

Phillips and his local help moving things. They are now using some churches dedicated to the service of God by Bishop Paine in 1819.

Greatest of All Tonics.

Horsford's Acid Phosphate.

Nourishes, strengthens and imparts new life and vigor. Cures indigestion too.

Terrell District Leaguers Take Notice.

Our District League Conference will convene at Royse May 26-28, 1903. There will be a program, but time does not allow its publication.

MISS BESSIE NICKENS,
Dist. Sec.

GAINESVILLE DISTRICT CONFERENCE.

The twenty-eighth annual session of the Gainesville District Conference was held at Valley View, Texas, from April 29 to May 3, 1903. Rev. Geo. S. Sexton, the energetic, efficient and untiring presiding elder, presided with the ease, grace and dignity of an old field hand. The session throughout was one of the most harmonious, spiritual and brotherly it has ever been our pleasure to attend.

The attendance was unusually large, there being seventy-six delegates and ministers present, and some forty or fifty visitors attending at different times during the session.

The people of Valley View and community, without regard to denominational lines, served us with a royal and unstinted hospitality. They appeared to be delighted to have the conference brethren with them, and not only dispensed a real Texas hospitality, but they gave their presence to all the business sessions, and to the preaching of the word.

A goodly number of the local preachers of the district were in attendance and entered heartily into all the work of the conference, and if there was a feeling of bitterness or biliousness in any of their hearts toward their itinerant brethren, it was not to be observed by the expression of face, voice or in their written reports to the conference; therefore we opine from the unanimity of their reports that there is perfect harmony between the various pastors and their local brethren throughout the entire district. The entire session was marked by the presence and power of the Holy Spirit and all the preaching was not only of a high order from an intellectual point of view, but was eminently spiritual as well. The ignorant and pessimistic calumniator of the Church and ministry of to-day may hurl their false slanders at them if it gives them any pleasure, but they can not refute the fact that the gospel as preached and taught by our ministers and Church is yet as pure as has ever been taught since the days of Peter and John, and that it is yet the power of God unto salvation.

"Uncle Dick" Thompson was with us, preaching and exhorting for the Orphanage at Waco. We gave him a magnificent hearing and a free will offering of \$51 for his wards at the home.

Rev. A. L. Scales, the Conference Secretary of the Board of Education, mingled with the brethren and delivered before the conference body a mastery and eloquent address on the "Importance of Christian Education." Our Methodism needs to be stirred on this momentous question and it was indeed inspiring to listen to the earnest and thrilling appeals of Brother Scales, who is a product of our own schools.

The irrepressible W. C. Everett was in his place, speaking and working for the Publishing House. No conference would be complete without him or the cause he loves to represent.

J. F. Barlow, of Nocona, Texas; Rev. C. L. Miller, of Bolivar, Texas; W. C. Brown, of Gainesville, and H. K. Jones, of Valley View, were elected as delegates to the Annual Conference, and R. L. Kendall, E. M. Moss and E. T. Pollard were elected as alternates. Aubrey, Texas, was selected as our next place of meeting. Rev. L. F. Palmer, who was kept away by sickness, was the only pastor absent.

The pastors appear to have been inspired with an optimistic vision of the possibilities and demands of our blessed Lord and his Church, and they have determined to be satisfied with nothing less than success and victory on every battlefield. We were all proud of the splendid record made by the old Gainesville District last year, but we will not now be satisfied unless we shall eclipse that record in every department of the work.

Most all the members of the conference remained until the close of the session, thereby keeping up the high interest manifested at the first service. FRANKLIN MOORE,
Secretary.

COMMENCEMENT EXERCISES OF LAREDO SEMINARY.

The Laredo Seminary, after one of the most prosperous sessions in its history, closed for the summer last Thursday night. The commencement exercises were held in Faith Hall, the beautiful chapel of the Seminary. A splendid musical and literary program was rendered, which was highly appreciated by the very large audience present. The class of six young ladies and one young man graduated in the literary department and one young lady. Miss Connell Russell, graduated in music, her diploma being the first ever issued in the musical department of the Seminary. A number of certificates were also granted to those having obtained a high-grade of efficiency in the literary and business departments. The writer delivered the address to the graduates and Rev. S. G. Paz, of Saltillo, Mexico, presented the certificates, medals and diplomas.

Great credit is due Mrs. S. B. Es-

ley, of San Antonio, the head of the musical department, for the able manner in which she has conducted this department. The very best work is being done by the Seminary in all departments; and the thorough course in Bible study is especially to be commended. Misses Nannie and Della Holding are peculiarly fitted for the difficult task committed to them, and their whole heart is in their work. The influence for good in Texas and Mexico of this institution cannot be told in words. The following are the names of the graduates:

In Music—Miss Connell Russell, Lampazos, Mexico.

Literary Department—Ivan Sorrel; Misses Margaret Dickson, Estelle Collins, Lucille Alva, Lucille Hernandez, Elvina Rodriguez, Ninfa Flores.

F. H. C. ELLIOTT.

THE STATE EPWORTH LEAGUE AT SAN ANTONIO.

It was my pleasure to attend the State Epworth League for the State of Texas at San Antonio last week. I went expecting to find a large gathering of young people and also a great many of the preachers. The number of delegates was small, but the character of the work done was the very best. If such meetings are needed we should have them—we should encourage them. I think the blame for small attendance rests upon the preachers. Every preacher who can do so ought to be present and take some of his young workers with him. Our Epworth League work is developing all over the broad Church. It may not grow in the direction of great gatherings. The day of great gatherings at camp-meetings is past, but no one but a pessimist will say that our Church is not stronger and more spiritual than she ever was. What is the immediate need of our League work? A League revival in every charge. Let the pastor get a genuine case of League religion. All of us have Methodist religion. I hope we have religion, but we need League religion. I verily believe that the preacher who does not organize his young people into bands of students and workers for God will find out some day that the procession has moved on and left him behind too far for him to catch up again.

The hope of the Church is the League. The hope of the Senior League is the Junior League. The Senior League will get married after a while and each one will have the excuse that he has married a wife or a husband. The Junior League will get old enough to become a Senior League. If we make good Junior Leaguers out of the little ones, they will make good Senior Leaguers out of themselves. They will make stewards, Sunday-school superintendents and teachers. Yea, it may be that God will lead them through such an avenue into the sacred office of the holy ministry. For aught we know in this work, the Church is perpetuating herself by raising up leaders who shall become the great generals of her forces in the days to come. Let's go to work with and for the children. Whenever it is practicable let us organize Senior and Junior Leagues at every Church. W. D. WENDEL.

WITH A FOND DESIRE.

With a fond desire I long to be Safe, my Savior, in heaven with thee.

When I look upon the beautiful flowers that bloom at my feet, the lily, so spotless white, and the rose, with all its loveliness and fragrance, and then consider that I myself am but a human flower, placed here by God's creative power, and that I, too, like those about my feet, soon must fade, droop and die, and my body turn to dust—I say, it makes me desire, with a fond desire, to be transplanted in that garden above kept by my Savior's loving hands, and watered by the river of life that flows from the throne of God forever and forever.

God help me, and you, dear reader, to so live that some bright day we may go to life eternal, and bloom with a heavenly beauty and fragrance in the Paradise of God.

T. H. YARBROUGH.

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:

Cleburne, Tex., Oct. 1, 1901.—This is to certify that I have used the Texas Wonder, Hall's Great Discovery, for kidney trouble to my entire satisfaction, and can recommend it to any one suffering from the same. Yours truly, A. C. LONG.

THE WHISKEY TRAFFIC A LAWLESS BUSINESS.

The people of Texas are rising in their might to destroy the rum traffic. And surely it is high time. The thing has gone on quite too long. It has become brazen, God-defying and lawless to the last degree. It has for years had its hand of crime and greed on our elections, and in many instances elected officers whom it could control. But now a better day has come and county after county is voting it out; and in those counties and towns where it is yet sold, but whose officers are trying to make it obey the plain laws of the State, it rises with blood in its eyes and says, "No; not me. I will resist, even to the shedding of blood."

Instance the killing of a brave officer at Beaumont only because he said, "You must close up on Sunday," and when he enters the saloon for the purpose of seeing that the law is obeyed is shot down like a dog. Shot through the heart, murdered in cold blood and dies without a word. Such deeds as this should stir the prohibitionists of Texas anew. Let the blood of the murdered Constable cry aloud till every town in Texas is dry.

Letters come to us inquiring, "Has prohibition hurt Tyler?" How does it work? We answer, "No; Tyler is not hurt; but, on the contrary, greatly benefited by prohibition."

Notwithstanding eighteen houses that were occupied by saloons were opened to other business, in every case that I have knowledge of where rents have changed, they have gone up instead of down. It is almost impossible to find residence property to rent at all. If a house is vacated today it is taken to-morrow. And Tyler has not known for years so great a building spirit as is now on us. How does it work? Go ask the men behind iron bars. Soon after it went into effect quite a number thought it would not be enforced, and began to slip and sell on the sly. Our officers gave them rope, but went to work and secured plenty of evidence to convict, then grabbed them, and now several are in jail and the court grinding away and sending others daily. Judge Bryant, of the United States Court, on last Monday gave the Federal Grand Jury special charge to indict all who had sold whiskey without a revenue license, and said he would see that they went to the penitentiary.

Our people are determined that the law shall be enforced. Our officers are among our best citizens, and are fully alive to their duty.

This is written for the encouragement of those counties yet to vote.
J. T. SMITH.

Tyler, Texas.

Humors

Come to the surface in the spring as in no other season. It's a pity they don't run themselves all off that way; but in spite of pimples and other eruptions, they mostly remain in the system. That's bad. Hood's Sarsaparilla removes them and cures all the painful and disgusting troubles they cause. Nothing else cleanses the system and clears the complexion like Hood's.

PROVIDENTIAL DEALINGS.

The work of the boll weevil and green bug are just now causing considerable alarm among the tillers of the soil—so much so as to call forth the best thoughts from our best scientific men, also the knowledge of the most practical farmers with reference to the habits and propagation of these pests, in order that a successful war of extermination may be waged against them, because ruin and devastation mark the path of their going, and it does seem that of late years there is some hindrance and destruction prepared for almost every business in which man chooses to engage, and that danger and death lurk, not only in the darkness, but unexpectedly comes in the light of day, both to those who are engaged in business and to the seekers of pleasure, and when we read of wars, famine, pestilence, epidemics, volcanoes, earthquakes, floods, wrecks, fires and explosions, both on land and sea; how bitter capital and labor are arrayed against each other—their lockouts and strikes. We are made to stop and inquire why the frequency of all these things. Surely a striking similarity to the times anciently when the people were forgetting God, disregarding the law, for which he said he would send the war, the famine, the pestilence, etc. Read Deut. 28: "Thou shalt carry much seed out into the fields and gather but little. Thou shalt plant vineyards, but thou shalt not gather, for the worms shall eat them up." Read, also, Jeremiah, 32. Would it not be a wise thing for us as a nation to stop and consider whether or not we are forgetting God and trampling his laws, and whether these things are not sent as chastisement for our disobedience? We profess to be a Christian nation, but are we? What of God's Sabbaths? Are they kept sacred, or are they desecrated by the majority of the nation? Are we a sober, temperate, virtuous people, or do we, as a nation, encourage drunkenness and adultery, for the sake of revenue? Are we a charitable

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Both Plain and Set have been the recognized standard in the South for 45 years. Our Diamonds are selected for their clear color and brilliancy. Our Settings are in most approved and prevailing styles. Tiffany, Becker, etc. MEN'S RINGS. Fine Clear Brilliant Stones, 14-K. Gold Setting like above cut, \$45, \$50, and \$65.

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people, or are we a selfish, grasping, American people? Does the spirit as taught by the Golden Rule prompt our purposes and acts of life? If so, why the need of so much arbitration? Do seekers of pleasure and profit care to please God, or do they seek to gratify the desires and ambitions of the fleshly nature?

I wonder if God doesn't reckon us among those who are worshipping other gods than his—his? And if God fulfilled his declaration against the people anciently by sending the famine, the pestilence, the sword, etc., because of their disobedience, will he be more lenient with us, who are living under the blaze of gospel light? I expect some will say we are a different people and are not under those laws to-day. But generation after generation have lived and died. Nations have risen and fallen, and the same God lives and requires the same obedience that he has always required of those dependent upon his bounty. We may have to get down in sackcloth and ashes before God; for when one pest is withdrawn, he only has to command and another will answer his summons, until the people bow to acknowledge him as Sovereign.

E. S. JOHNSON.

GOSPEL TENTS FOR RENT.

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Sincere prayer strikes the heavenly pitch for the soul's songs.

A May Sale of LADIES' UNDERMUSLINS

A timely offering of dainty garments at one-third under value. Mere prettiness is not all a woman wants in undergarments. She wants quality, fit and good workmanship. When these points of merit are combined with little prices the ideal point is attained. All are fresh, crisp, new goods, correct in cut, perfectly shaped and finish.

Gowns of muslin, assorted styles, embroidery or Val. lace trimmed, special at50c

Gowns of cambric or nainsook, with V. round, square or low neck, trimmed with embroidery, Val. or linen lace, tucks and ribbon, short or long sleeves—special at93c

Gowns of fine cambric or nainsook, in a choice assortment of styles, lace and embroidery trimmed, special at \$1.25

Gowns of the very best nainsook, the newest styles, either long or elbow sleeves, dainty lace or embroidery trimming, tucks and ribbon, special at \$2.25 and\$2.95

Drawers of muslin, ruffle or embroidery or Val. lace insertion and edge, special value at33c

Drawers of cambric, muslin or nainsook, embroidery flounce or lace insertion and edge, tucks, special at50c

Drawers of fine nainsook or cambric, embroidery ruffle or wide flounce, with tucks, lace or embroidery insertion and edge, a choice collection of styles, special at 93c and\$1.25

Petticoats of cambric or muslin, lace insertion and edge or wide embroidery flounce, tucks, special prices \$1.25 and\$1.50

Petticoats of good cambric or lawn, full flare flounce, lace or embroidery insertion and edge, dainty tucks, excellent values, special at \$2.25 and\$3.25

Chemises of good cambric, square yoke of embroidery or linen lace; also hemstitched ruffles, special at50c

Chemises of fine cambric or nainsook, round or square yoke, dainty lace trimming or embroidery, ribbon, special values at 33c and\$1.25

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