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 s as Sovereign.

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# TEXAS CHRISTIAN ADVOCATE

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

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

L. BLAYLOCK, Publisher

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## Editorial.

### THE NEGRO PROBLEM.

The above subject is just now receiving the attention of many of our Northern exchanges. They seem to think that they are commissioned, either by heaven or public sentiment, to devise a plan by which the race problem in the South is to be solved. They know, practically, less about it than any other people in the country, and hence they are more prolific of advice and dictation to the Southern people than all other classes combined. The Christian Uplook, published at Buffalo, N. Y., in its last issue was particularly rabid and misleading in its remarks upon this subject. It asks the question: "Why should there be a race problem? Simply because the whites are determined to deprive the bracks of their legal rights, and reduce them as near as possible to actual slavery." All of which has no foundation in practice or theory. It is absolutely contrary to fact. But it is good pabulum upon which to feed the Northern mind at this season of the year. Then again, "The most irrational and devilish race-hate the world has ever known pervades the hearts of the Southern white people." But the utterance of such an unmitigated slander shows more malignant hate upon the part of the writer than any feeling that ever existed in the hearts of Southern people toward the Negro. The Statement is simply a bald, unqualified misstatement of the condition of things in the hearts of our people. There is no more feeling of hate toward the Negro down this way than in New York, Illinois, Colorado and Kansas. The people of those States have shown themselves just as ferocious in the savage punishment of a few degenerate Negroes as can be found anywhere in the South. So far as the great masses of the law-abiding Negroes are concerned, the great masses of the Southern people have nothing but the kindest feelings, and accord to them all the rights that they are entitled to. But read the following: "They do not hate the 'nigger' as long as he is willing to be nothing but a 'nigger,' a serf, a hewer of wood and a drawer of water. But the moment he claims to be a man, and tries to lift himself up by getting an education and acquiring property, they accuse him of 'insolence'; and then if by any excuse they can invent a plausible suspicion of crime, they stir up the mob, and the insolent 'nigger' dies at the end of a rope, or at the stake. The most of the lynchings in the South are of Negroes who have committed no crime but that of trying to be men instead of 'niggers,' and of being prospective leaders of their race to lead them to the real freedom which the man who issued the great emancipation proclamation intended." A viler and more malicious statement was rarely ever put upon paper than the one contained in the above quotation. Over against it is the fact that in the Southern States the Negroes own millions of dollars of property in their own names, and there is not a case on record where any well-to-do property-owning Negro has ever been lynched in the South,

Where these unfortunate lynchings have occurred, they have been in the cases of worthless, roving and degraded wretches who have committed nameless crimes against women. But no self-respecting and educated Negro has ever suffered by "burning at the stake." Such Negroes are law-abiding citizens, commit no outrages, and they have the protection of law. Mobs do not bother that class of Negroes. Then, too, it is a fact that all the Southern States tax themselves with millions of dollars to build and maintain good public schools for the Negroes. In this respect there is no discrimination between them and white children. Yet our Northern confrere goes on record in the language above quoted. And the whole front page of that paper burns and smokes with falsehoods even more intense and groundless than anything herein quoted. It pays no heed to the facts of history or the truth as it exists in the South. It simply takes the comparatively few instances of lynchings that have occurred in the South and makes them the basis for its slanders and misrepresentations. We deplore lynch law under any circumstances, and we have not failed to denounce it; but the Christian Uplook shows itself to be much more reckless with the truth than the Southern mob does in dealing with a poor, degraded, black brute, whose devilish passions lead him to the commission of a horrid crime. There is more excuse for the mob, as bad as it is, than for the deliberate utterances of this so-called Christian paper. It is just such wilful and diabolical deliverances as this paper contains that keep the relations between the races somewhat strained. If a lot of those rabid and poisoned-mouthed Northern editors could be effectually quieted in their written and articulate falsehoods, the race question would ultimately settle itself.

### THE CONCESSIONS OF BAR-KEEPERS.

After so long a time, the bar-keepers are cutting their eye-teeth and opening their eyes. We notice in the Waco Tribune recently that the liquor men of that city, of their own accord, held a meeting, and by special resolution, agreed to close up on Sunday hereafter, and to obey the laws of the State of Texas. And they went so far as to pledge themselves to help the officers in their efforts to enforce the laws against any man of their craft who failed to abide by the resolution. The proceedings of their meeting were published in the city papers, and special comment was made upon the generous action of the saloon men. But why all this show of virtue? Simply because there is being agitated in that county a local option election; and if there is any one thing now that frightens a liquor man out of his senses, or into them, it is the prospect of a local option election. The recent revival held in Waco by Rev. George Stuart has had wonderful effect, and we would not be surprised to see local option come out of it. No wonder, then, that the bar-keepers are getting together and forming themselves into a Law and Order League for the enforcement of the Sunday laws! Then, too, we notice that in Houston this same class of men got together and

agreed to keep the law on Sunday from 11 a. m. to 4 p. m. And at Brenham they did the same thing. Is not that a concession for you? A crowd of law-breakers resolving to give five hours to Sunday? It has come to a nice pass when the public sentiment of a people will permit two or three scores of men to appropriate two-thirds of the Sunday to their own diabolical uses. But the liquorites in the latter two cities will come to better terms by and by. It is the conduct of just such men that will bring on a State election on prohibition in Texas. They seem not to know that all the other portions of the State, except where the foreign element predominates, are going for prohibition, and it is only a question of time when these big majorities in these American sections of Texas will teach those imported fellows a lesson. Are they too blind to read the signs of the times? Will they continue thus to trample law and order under their feet? If so, they will open their eyes on something before very long.

### THE PREACHERS AND THE ADVOCATE.

The Texas Christian Advocate belongs to Texas Methodism, and all the preachers are its agents. In striving to give it circulation among their people, they are supporting their own institution, and they are giving to their people an organ whose columns are devoted to the weal of the Church. When taken and read, it stimulates interest in all departments of Church work, and creates a healthy sentiment in favor of the doctrines, polity and enterprises of our Methodism. There is no other institution so helpful to our pastors and people as the Texas Christian Advocate. It takes the lead in every good word and work, and keeps the ministry and the laity of the Church apprised of all matters pertaining to their denominational interests. No charge is complete whose officials and other members do not take and read the Advocate. Above all agencies in the circulation of the Advocate, the pastors are the men to accomplish this worthy end. Many of them put this work upon their hearts and urge their people to take it, while others of them give it only a passing word of help. One prominent minister said, the other day, "I have not time to look after the circulation of the Advocate." Of course he had not been in Texas very long, and hardly appreciates yet the fact that it is his duty and privilege to take time to do this important work. His work will hardly succeed unless he changes his views on this subject. It is the Advocate that makes his success possible, and without it he will fall short of success.

Thus far in the conference year there are scores and scores of the preachers who have given the Advocate but little thought. Of course, they will do so before the year closes; but now is the time to do their best work. In the West Texas Conference there are seventy-one pastors who have not sent a single subscriber thus far this year to this office; in the Northw. Texas Conference there are ninety who've on the same do-nothing roll; in the North Texas, sixty-three have done nothing; and in the Texas, eighty-six pastors are

in the same fix. Now more than half of all the rest of the members of these conferences have done but very little this year for the Advocate. Only a very few of them have put forth any special effort to increase the subscribers to the paper. Now, the Advocate can manage to get along with this meager support, and on its own account it makes no complaint; but what is the Church losing in the failure of our preachers to give their people the benefit of the columns of their organ? Are our presiding elders doing their duty in the Quarterly Conference toward the Advocate? We hope so, but the results do not show up very favorably. The eighteenth question asked at the Quarterly Conference is very explicit, to-wit: "How many copies of the Conference organ are taken, and what has been done to increase its circulation?" This question is to be asked in the open conference every quarter, and by that means keep the matter before the pastor and the officials of the Church. It was the idea of the General Conference that if this course is followed, the circulation of the Church paper will be greatly enhanced. Therefore we urge our presiding elders to stress this question until, at least, all the officials of the Church in Texas become patrons and readers of the Advocate. We do this because the paper belongs to the Church, and its circulation will promote every interest of our Zion throughout the State. The above showing as to the per cent of preachers doing nothing for the Advocate is not very encouraging, but we trust they will soon take this question in hand and bring up better reports.

When God forgives sin he does it completely and fully. To do it otherwise, would be to do it imperfectly, and God never works in a slipshod manner. When he does a thing, he does it thoroughly. In dealing with the sins of a repentant sinner, he blots them out, removes them from us as far as the heavens are above the earth, and he remembers them against us no more forever. It is not necessary, therefore, for him to take a second look at them unless we fall by the way and commit them again. He does his work perfectly.

Peter was an impulsive man and full of faults; nevertheless, he was numbered among the disciples and became a great preacher. But it required the training of his nature in the school of rebuke and stumbling to fit him for efficient work. He was a diamond in the rough, and it became necessary to use the mallet and the chisel vigorously upon his many angles before he reflected a clear, clean light. Yet the Master seems not to have grown impatient toward him during the time that he was undergoing the process of training.

It is possible for a man to make a virtue of untidiness. He has no patience with the apparel of the dude or the fop. His spotless and finical attire disgusts him, and he goes to the other extreme. He dresses in a slovenly manner and takes on a seedy appearance. Extremes need to be avoided. Both the dude and the sloven are far from being examples for us to follow.

## Religion and Education

By Rev. J. M. Greene.

It is a current maxim that "Religion and Education should go hand in hand." It opens the mind a broad and beautiful field of thought and inquiry as to its import, bearing and limitations. The mind readily conceives and admits the appositeness of this union, as both religion and education have for their purpose and object the promotion of man's moral well-being and highest interests. They are the great instrumentalities designed of God in his divine economy to fit and qualify man for the precious boon of an incipient, continuous and beautiful immortality. The one exalts him to the lofty ideal of spiritual life, stamps his soul with the divine image and fills it with "the light of the knowledge of the glory of God in the face of the Lord Jesus Christ." The other, in its full and harmonious work, molds his mind, forms his manners and prepares him for the duties and employments of life. The two, when associated in happy alliance, qualify him both for "the world that now is and for that which is to come."

It would be a gross fault and error to conceive that religion has a co-equal in education and as being dependent upon it in the least degree, or upon any other extrinsic agency for its efficiency and saving power in the work of human salvation and in the preaching of the gospel, save as instrumentalities through which the grace of God operates. The absolute and emphatic declaration of both the Old and New Testament Scriptures in all their teachings is that "Salvation is of the Lord," and that it is wrought "not by might or power, but by the Spirit of God." As, for instance, in the language of the Prophet Isaiah, "Look unto me all ye ends of the earth, and be saved." Then, in the words of Christ, the world's Redeemer, "For God so loved the world that he gave his only begotten Son to die, that whosoever believeth on him should not perish, but have everlasting life." Let the reader trace out all the passages of Scripture bearing upon this point, and he will find how numerous they are, and rise from the task with a spiritual benediction resting upon his heart.

It is a matter of profound gratitude and thanksgiving unto God that he has not made salvation contingent upon "blood" or ancestry, or "the will of the flesh," or "the will of man," or learning or wealth, or any other creature, but the pivotal point of man's salvation is that of his own will or choice. "Let him that willeth come." "As many as received him, gave him power to become the sons of God." The veriest waif of fallen humanity in the infinite grace of God comes within the provisions of salvation in the gospel. Nor in the preaching of it does it need human aid or device to make it effective. "Tarry ye in the city of Jerusalem, until ye be endued with power from on high," said Jesus, freshly risen from the tomb, to his disciples. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance," says Luke, in Acts 2:4. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God," said St. Paul in his Epistle to the Corinthian Church.

Such then being the established character of Christianity or the religion of the New Testament, why then this grave argument as to the relative attitude of religion and education? Simply because such has been the stress laid upon the subject of an educated ministry by the religious press, and the strenuous efforts of the clerical ranks of the Church to raise vast funds for the endowment of colleges and to increase the facilities for the higher intellectual training and culture of those in the novitiate of the ministry, the impression has been made on the popular mind that it augurs the trend to make education a prerequisite and condition of granting license to preach to that degree as to impair and overshadow the sublime doctrine of the calling, indowment, gifts, presence and illuminating power of the Holy Ghost.

Next to religion there is nothing that serves to accomplish a man more than education. It purifies the wit, enriches the memory, enables the judgment, enlarges the conceit and leads man to that grand mental attainment commonly called learning, the final end of which is to elevate him to as high perfection as his intellectual faculties will admit. Learning in a minister of the gospel is a diamond in gold. How holy! how sublime his office! Called of God to be his ambassador to the human race in the preaching of the gospel bearing in its message "the savor of life unto life and of death

unto death," how eloquent should be the theme of redemption upon his tongue, how fervent his zeal, how glowing and persuasive his thoughts and language. "By him the violated law should speak out its thunders, and by him, in strains as sweet as angels use, the gospel should whisper peace."

It is well to have in the pulpit the enlightened mind to expound the doctrines of the Scriptures with just interpretation and harmony, to develop the meaning of intricate passages with lucid comments, to unfold the "exceeding great and precious promises" in their fullness of joy and comfort, and now and then soaring on the wing of fancy make excursive flights into the higher realms of spiritual thought and speculative reasoning as to enchant even the stolid listener. It is well in the preaching of the gospel to have the learned tongue to tell of the sweetness and excellency of the religion of Christ, its earthly comfort and heavenly joy, its trials and its triumphs, its crosses and its victories, and its great recompense of reward and final crowning of the saints in the kingdom of God, as drawn from spiritual experience or seen by the eye of faith. Preachers of this style and description are the Pauls and Apollos of the ministry. They charm and delight their audiences. But there are unlettered preachers, who have not had the classic training of the college, nor wet their lips with learning's Castalian dews, but are mighty in the Scriptures, full of faith and the Holy Ghost that preach the gospel with triumphant power. As they, like good scribes, draw forth from the Bible its treasures of divine truth, both new and old and "with their lips touched with the live coal from the altar," "they reason of righteousness, temperance and judgment to come," congregations are stirred, sinners tremble, saints shout for joy, and "glory crowns the mercy-seat." These preachers are the Peters, James and Johns of the ministry, whom Christ called and "made to become fishers of men." Preachers of this type and class belong more to the past than the present, but the time will hardly ever come in the history of the gospel when the Divine One will not have his lone fishermen and a place and work for them.

Let education "go hand in hand" and in indissoluble wedlock with religion in the preparation and work of the ministry in the preaching of the gospel, not as a co-equal, but as a subordinate power and element, and rather as an acanthus wreath to adorn the columns of divine truth.

Linden, Texas.

(To be continued.)

### OLD AND NEW METHODS.

In the issue of January 29, I had an article in the Advocate in defense of old-time methods. In the same number appeared an editorial under the caption of "Zeal Without Knowledge." The editor described certain persons who are very zealous, but most woefully lacking in knowledge. He admits that their intentions are of the very best, but at the same time pronouncing their judgment faulty and their methods impracticable and out of harmony with good sense. He administers a severe rebuke to these people for rushing into public print and thrusting themselves forward as leaders on all occasions.

Now, I scarcely know how it came about. I had not been writing much, especially to the Advocate, and I had not been putting myself forward as a leader, except among my small flock here in Oklahoma, and of course the good Doctor knew nothing about that; but for some unaccountable reason I took the rebuke all to myself. It may have been the devil, or it may have been my own modesty that deceived me; but being young in the ministry and greatly lacking in self-confidence as well as somewhat timid, I was much discouraged lest my youthful career as a writer should be cut short, and I be deprived of the pleasure of giving my rambling thoughts to the world. Of course I did not understand why the editor should give the article space unless he considered it all right, but then there are so many things that I don't understand that so small a matter as that did not stand in the way of my conclusion.

But after keeping well up with the things that have transpired in Dallas since that time (I am a Texan), I conclude that the rebuke was not intended for any of my kind, but for certain over-zealous would-be prohibition leaders in Dallas County. And when I received a card from a well-known preacher of the Northwest Texas Conference who has been in the itinerancy for thirty-two years and to whom I was a stranger, congratulating me on my stand for the "old-time religion" and indorsing the article, my discouragement soon vanished, for I

reasoned that if there is one on my side, there may be thousands.

"Those are my sentiments," he writes; "I am troubled for our beloved Zion, but what can we do? What can we do indeed? That is the great question that confronts us. I believe there is not an intelligent preacher in our ranks to-day who is blind to the fact that our Church is not at all what it was even a quarter of a century ago. It is true that we are building more fine churches; we are spending more money for missions; we are raising up more institutions of learning; we are gaining in membership more rapidly than ever before; but as to spirituality; as to pure and vital godliness, what about it? What are now the requirements for Church membership? I don't mean the requirements of the Discipline; I mean those of the preacher in charge. What is considered a conversion at the present day?"

Yes, this is a fast age. Indeed "the world do move," and all things must keep pace with it. Things that fifty, forty, or even thirty years ago would have been looked upon as miracles, are now accepted as matter of facts and considered public necessities. People see and hear more now in a day than they did in a year half a century ago. Old things are passing away and all things are becoming new. Farming, manufacturing and mining are being done by machinery, and the old, slow methods will soon be forgotten. Manufacturing and commerce are carried on principally by means of trusts and syndicates, and soon individual effort will be useless. Government is run by party caucus and political combines, and public business of nearly every kind is run by means of "red tape." There! I have used a modern term of which I do not know the precise meaning. I am not up-to-date even in the use of slang. But I think by "red tape" is meant distributing public patronage in a way that it will yield commercial returns or their equivalent to those who distribute the same, rather than consulting public economy by favoring those who are the more fitting to perform the public trusts.

Old methods in education have been discarded and the old-time pedagogue is laid on the shelf and covered with ridicule so deeply that he can not kick, by girls and boys scarcely out of their short skirts and knee-pants. Education must be done by machine methods and none can do it so well as they; having seen so lately ground out themselves by that wonderful machine—the (ab)normal school. They seem to be unaware of the fact that to obtain an education two things that were required a hundred years ago are still necessary—namely, common sense and hard study.

Church matters are not entirely unlike school matters. My heart has been saddened on reading the letters that have appeared in the Advocate from time to time during the last year from some of the faithful old soldiers now on the superannuate list. It is pathetic to read after them as they relate their past experiences in the Master's cause—the trials encountered, the difficulties overcome and the victories achieved under the leadership of the King of Kings. Their old-time zeal and simple faith glow between the lines, and we catch some of their fire as we read and are led to higher resolves and renewed efforts to make good the loss as we step into their places and bare our fronts to the battle in which they have fought so long and so well.

Things are not moving as they would have them move. The revival flame has been smothered out. Strange fires are being offered on the altar. Methods hitherto unknown to them are being used to advance the cause they love so well. Who can blame them if they chafe a little as they helplessly look on and see the ancient landmarks removed one by one, and the cause of Christ for which they have labored so long suffering from the effects of worldliness creeping in day by day. The younger part of the ministry do not sympathize with them nor hold to their opinions with regard to Church work.

Did I dream it, or have I read somewhere, that "once upon a time," there was a certain school of the sons of the prophets? A drouth being on, as they became hungry, the old prophet, the teacher, commanded his servant to set on the great pot and seethe pottage for the sons of the prophets. But one, perhaps young and inexperienced, went out into the fields and gathered a lapful of wild gourds and shred them in the pottage. When the dinner was served up, the hungry people began to eat; but they soon found that the mixture was unpalatable, and cried out, "O thou man of God, there is death in the pot." Well, the old man of God was fully competent to deal with the case, and calling for some meal he stirred it into the pottage and the mess became sweet to the taste, satisfying to the appetite and harmless to all who partook of it.

I have thought that it is even so in our day. Were it not for the fact that our older prophets insist upon stirring

in a little of the gospel meal, there would nearly always be "death in the pot." The least that can be said, when we come to consider the matter calmly and rationally, is that the mixture dished out to the hungry people by many of our preachers is not of a kind that appeals strongly to their appetites. At least, they do not tumble over each other to partake of the mess; and it requires a great deal of coaxing to induce them to even taste of it. If they should fail to discover the wild gourd taste and partake heartily, which is frequently the case, even then they do not seem to grow fat, or betray much enthusiasm in recommending the diet to their friends.

Perhaps they would cry out and refuse to eat, as did the young prophets, were it not for the fact that something other than the gospel meal has been discovered in our progressive age that takes away the bitter taste and all taste, without affecting its poisonous qualities, which will be sure to get in their work in due time. Dear brother, do I hear you say that this is all bosh? That I don't know what I am talking about? That there is nothing to justify such a criticism? Well, you may not be the one I am speaking of, but look around you and see how a great majority of our conversions are brought about and what they amount to; and then say candidly whether any of the signs which we, as Methodists, have been taught accompany salvation are visible. Then if a preacher and a number of over-zealous Church people persuade a sinner that he has found salvation, and he without any evidence on his part becomes satisfied through their persuasion, and dies in his sins, may we not then truly say there is death—eternal death—in the pot? And who is to blame for it? Who will be accountable in the day of judgment?

Read Ezekiel 32:6. In things pertaining to this mundane sphere it is only right that we should pay fitting tribute to genius and show a spirit of progressiveness by keeping in touch with the world. In affairs of the kingdom of heaven the demands upon us are just the same as were upon those who lived in the days of Christ and the apostles. Citizenship in the kingdom is gained in the same way and guaranteed to us on the same conditions now as it was then. No new inventions have ever been perfected and no new fashions will ever be tolerated. The same old garb of righteousness must be worn until we stand clothed in spotless white among the redeemed hosts of heaven. The same armor of God must be put on, and the order of battle will never be changed until the last victory is won, when we can "spread our trophies at His feet and crown Him Lord of all."

Yes, verily, the world moves, but the Church is of God, and not of the world. We may utilize every invention of the nineteenth and twentieth centuries and lay hold upon every convenience possible in carrying on the good work. While Jesus and his disciples tramped foot-sore and weary from place to place, we may go in a chair car if practicable. If we carry the same old gospel we may get there and deliver it all the sooner and "the King's business requires haste." While Paul was tossed about on stormy seas by adverse winds and contrary tides, we may call steam power to our aid and defy both wind and tide, and the message of the King will be delivered all the surer and quicker. But as the scheme of redemption was perfect when wrought out on the cross, and since God is unchangeable and human nature the same now as then, the message must be the same—no more, no less—and must be delivered the same old way. This being done, we are wanting in faith if we do not look for similar results. What can we do? "Preach the word;" "Cry aloud and spare not." "Content for the faith once delivered to the saints." Make no compromise with the world. Preach repentance and saving faith. Insist upon the witness of the Spirit in conversions. Quit persuading sinners to join the Church and then abusing the Church for its meanness. Strive to build up a membership of pure, consecrated Christians and then we can depend upon their following wherever the pastor leads; and it will not be necessary to preach a whole week to the Church and lower the standard of Christianity in the eyes of the world before expecting them to make a move toward a revival.

We may discard old methods; we may cease to preach the old doctrines; we may drag into the Church all the fads and fashions of the day, and still call ourselves Methodists; yet we will only have the form of Godliness while the power will be conspicuously wanting. When the soul-winning ceases God will take from us our opportunities and give them to another people. But as long as the old gospel is depended upon He will insure us success. For it is as fresh and sweet to-day as when, heralded by angels' songs, it broke upon the startled ears of Judean shepherds nearly two thousand years ago. The old story of the cross is as welcome and interesting to err-

ing humanity as when preached by the inspired apostles, and never doubt it, the Holy Ghost is as all-powerful still as when poured out on the day of Pentecost. It quickens; it brings to remembrance; it comforts; it leads; it makes intercession; it bears witness, and if we remain faithful, we have the Master's promise that it shall abide with us forever.

"Then fight and watch and pray;  
The battle ne'er give o'er;  
Renew the conflict day by day  
And help divine implore."

J. A. PUCKETT.

Sterling, O. T.

### SOME THOUGHTS OF A LAYMAN ON DR. WINTON'S EASTER EDITORIAL.

The writer has read with astonishment the above editorial in the Nashville Advocate of April 9, and also a "show" of an apology in the issue of April 25.

Doubtless it will appear to many as presumption "gone to seed" for an unknown, insignificant layman to criticize the utterances of one occupying so high a place as that held by Dr. Winton; but, did it not appear to us that such utterances coming from such a source are calculated to do much harm, not only to Methodism, but to Christianity as well, we would remain silent.

We wish to notice two statements in the original article and one in the apology.

First, in commenting on Paul's words: "If Christ be not risen from the dead, then is our preaching vain; your faith also is vain, ye are yet in your sins," he says: "One finds it puzzling to try to fix upon a reason why Paul made the rising of Christ the hinge on which he hung his whole doctrine."

We would ask Dr. Winton if after all the Old Testament prophecies concerning the resurrection, Christ had failed to rise, could the world have ever been induced to accept him as the Messiah? If after Christ's own declaration: "Destroy this temple (referring to his body) and in three days I will raise it up," and, after all his teachings concerning his own resurrection, he had failed to rise, thereby proving himself an impostor and a lying braggart, would the Christian religion have ever been championed by Paul, or any other self-respecting man? Would it have ever made any further progress? Even in this enlightened age, were it possible to prove beyond a shadow of a doubt that Christ did not rise from the dead as he said from time to time that he would, and men were fully convinced that they had been deceived, and had been worshipping a dead Christ all of these years, what effect would it have on the Christian world to-day? Were it possible to prove this, is it not a fact that those of whom Dr. Winton says: "Believe in Christ and in his saving work, and yet think the only resurrection is in rising from a life of sin to one of holiness," would repudiate him as the Savior of the world, and justly denounce him as an impostor?

Again, he says: "But it is easier in our day to get a man to believe in Christ first and then accept the resurrection than to convince him of the divinity of Christ by first proving to him the fact that he rose from the dead." Now, how the Doctor would succeed in convincing an adult unbeliever that Christ was all that he claimed to be; that he was indeed the Son of God; that he is able to save now (though he has been dead more than 1900 years) all who call upon him; while, at the same time, that unbeliever knows it to be a demonstrated fact that this Christ failed to do what he declared from time to time he would, is difficult to understand.

Then in his apology, instead of frankly confessing that he wrote the article before studying his nerves with his "morning coffee," he dodges the question by saying, "The point at issue is, 'what class of scriptural facts makes the strongest appeal to men?'"

Now, if after careful study, the Doctor is convinced that Paul was trying to show that the mere fact that Christ rose from the dead proved to be the most successful of all appeals to men to come to him; and, not that he was seeking to show the relative importance of the resurrection as proof in establishing the divinity of Christ, and the truth of the Christian religion, then the Doctor is excusable to some extent.

To the mind of the writer, Paul did not put too much stress on the importance of the establishment of the fact that Christ rose from the dead. His teachings on the subject are in harmony with reason, and with the teachings of the Master. Minify its importance and the advocacy of the rankest infidelity will have no more baneful effect; prove it to be false, and with the same breath you destroy our holy religion from the face of the earth.

I. H. TERRY.

Stephenville, Texas.

## Devotion

### HELP ME, LORD!

Help me to do thy right  
So shall I dwell in thy love  
On Pisgah's mount forever  
Upheld, O Lord, by thy

May naught of evil in me  
But may thy love in me  
Thy grace shall all suffice  
If thou wilt give it, Lord

Then Satan's darts shall  
Nor shall all hell my soul  
But, happy in a Savior's  
Shall long to gain that b

Though at my feet dart  
Sweet peace and calm  
Soul;

Then help me, Lord, to  
That I may dwell forever  
T. H. Y.

They shall not be  
Overcome of evil; to w  
Giveth his grace in abu  
But they shall stand fi  
Of eternal ages, if th  
FAITH, for hath He  
Grace shall be sufficient.

### ANSWERED!

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"It is good enough  
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# Devotional and Spiritual

## HELP ME, LORD!

Help me to do thy righteous will,  
So shall I dwell in thy holy hill;  
On Pisgah's mount forever stand,  
Upheld, O Lord, by thy right hand.

May naught of evil in me be found,  
But may thy love in me abound;  
Thy grace shall all sufficient be,  
If thou wilt give it, Lord, to me.

Then Satan's darts shall harmless fall,  
Nor shall all hell my soul appall;  
But, happy in a Savior's love,  
Shall long to gain that home above.

Though at my feet dark billows roll,  
Sweet peace and calm shall know my soul;  
Then help me, Lord, to faithful be,  
That I may dwell forever with thee.

T. H. YARBROUGH.

They shall not be cast down nor  
overcome of evil; to whom the Lord  
giveth his grace in abundance.

But they shall stand firm, as the rock  
of eternal ages, if they keep the  
FAITH; for hath He not said, "My  
grace shall be sufficient for thee?"

T. H. Y.

## ANSWERED PRAYER.

"Yes," said the invalid, looking  
up with a little smile, half patient,  
half-querulous, "yes, God has  
answered some of my prayers in ways  
I should never have thought of."

"It is good enough to have them  
answered," returned the friend who  
sat by the side of the sofa; "and his  
way is always better than any way  
we could have thought of."

"Sometimes it is a hard way,  
though," said the invalid; "and it  
is almost always a way that destroys  
all the self-glorification we might  
have gotten by our own way."

"So much the better," answered  
her friend. "But I see you are  
thinking of some special answer, so  
tell me about it."

"Yes, I was thinking of a special  
answer and it is something I have  
not yet learned to be glad about. It  
is a disappointment and all the sting  
is not taken out of it even when I  
write it: 'His appointment.' It is  
this: I have always prayed earnestly  
that I might be a means of blessing  
to others. I had such dreams of  
filling a large place in the hearts  
and lives of those I love. I wanted  
all the lives I touched to be fuller  
and richer and sweeter because of  
my life and ministry. I can think  
of nothing so much to be desired  
as to be made a channel through  
which blessings come in overflowing  
abundance from Him who died, to  
those for whom his life was given;  
and oh, how I prayed that such  
might be my office! And now"—  
she could not go on for a minute  
and her eyes were full of tears.

"Well, and now?" asked the  
friend in a sympathetic voice.

"And so we went toward Rome,"  
went on the invalid, softly. "Paul  
had prayed that he might preach the  
gospel at Rome and that he might  
be made a blessing to the Christians  
there, but he did not know that his  
prayer would be answered as it was  
and that he would enter Rome as a  
prisoner, with his arm chained to  
that of a Roman soldier. That has  
helped me when I have felt rebel-  
lious at being chained to this sofa.  
But I am not a 'prisoner of hope.'  
I shall never be free again, for even  
a little while. Indeed, my chains will  
only tighten as the years go by."

"You are forgetting that Paul's  
bonds 'fell out to the furtherance of  
the gospel.' And in spite of all your  
downheartedness, you know your  
prayer has been answered. You are  
a blessing to your friends," said the  
visitor, pausing in her knitting to  
polish one of the steel needles on a  
bit of emery-paper.

"Yes, my prayer is being answered  
all the time. I am like that  
emery-paper. I am used to polish  
up every member of my family. My  
life is a blessing, but not just in a  
way in which I can rejoice. Every-  
body in the house has to exercise  
continual patience and forbearance

toward me. You do not know how  
fretful and exacting I can be. And  
how can there be selfishness where  
there is one constantly in need of  
service? Do you not see how I must  
be a blessing in giving to others the  
opportunity of becoming like him  
who 'came not to be ministered un-  
to, but to minister?' The friend who  
sent me this," picking up a book  
which lay beside her, "does not buy  
many books, and she loves them  
dearly. It cost her something to  
send me this one, but she is the richer  
in soul because of the occasion I  
have given her for the exercise of  
unselfish loving-kindness. The dainty  
tray which Mr. Brown sent me  
at dinner-time to-day was the expres-  
sion of tender thoughtfulness of  
which I was the object. I don't  
doubt that you had something you  
wanted to do this afternoon, but you  
thought, 'I haven't been to see that  
poor Mrs. Campbell in so long; I'll  
give this afternoon to her.' And so  
I gave you the opportunity for a bit  
of self-denial."

The visitor was laughing, but  
there were tears in her eyes as she  
exclaimed: "Oh, you dear, blessed,  
morbid saint. You know you are  
my greatest blessing, and that I get  
more help and strength here in this  
room than anywhere else on earth.  
You just go on writing your helpful  
little notes, lending your books, get-  
ting fresh things out of the Bible  
for us, and praying, and leaving it  
to your family and friends to say in  
what ways you are a blessing."

The busy little woman was gone  
in another moment, and the invalid  
was left alone. There was a look of  
peace on the face which was pressed  
against the pillow—the face which  
its owner knew was worn, but did  
not know was sweet, and there was  
faith in the whispered petition:  
"Lord, I have no strength to offer  
thee. Do thou graciously take my  
weakness, and use that I ask no  
more."—The Churehman.

## THE FINAL TEST OF RELIGION.

In certain temperaments philoso-  
phy induces a high morality, but  
without enthusiasm, and a regard  
for "the power that maketh for  
righteousness," if such power be  
recognized, but without fervor. In  
other temperaments common sense,  
which is philosophy in the rough,  
produces conformity to existing  
standards of morality, and respect  
for the prevalent forms of religion.  
There are temperaments so amiable  
and sensitive as to develop without  
religion, and with or without a train  
of philosophical reasoning, an ar-  
dent philanthropy in all their rela-  
tions toward men. Philosophy is  
adequate also to reform persons who  
have thoughtlessly entered upon the  
less destructive forms of morality,  
especially when the passions and cap-  
rices of youth have given place to  
the graver views and sense of res-  
ponsibility of middle life.

But the supreme test of any sys-  
tem worthy of the name of religion  
is, Will it enable radically irrel-  
igious and immoral persons to re-  
form? Is it adaptable to childhood,  
youth, and manhood? Will it sus-  
tain a life piety, with its arduous  
duties constantly required and its  
incessant self-denial? Will its mo-  
tives grow stronger when motives  
drawn from this life, such as the  
love of praise, power, wealth, friend-  
ship, and social life, grow weaker?

Will it give to old age a cheerful  
outlook? Will it rob death of its  
terror, leaving instead, not merely a  
negative indifference, but implant-  
ing in the heart a lively hope?

Since all must die, and none can  
tell when, a religion that hesitates,  
falters, or is silent then, is like a  
pilot competent only on the open  
sea. And as old age is a period of  
sensitivity, weakness, loneliness,  
and apprehension, whatever religion  
may have done before, if it can af-

ford no help then, he who has trust-  
ed in it is like a pilgrim robbed of  
his staff when so weary as to fall  
without its aid, though the journey  
be not done, and the shadows of  
night are falling fast.

The reformation of an open sin-  
ner bound by chains of his own forg-  
ing, is rarely accomplished by philo-  
sophy or by the repetition of the  
maxims of morality. Though the  
victim of his vices acknowledges his  
guilt and makes a fresh promise  
with every breath, though he may  
descent as eloquently in favor of vir-  
tue as some of the novelists and  
poets whose lives contradict every  
precept they utter and are a con-  
trast to every character they praise,  
unless there be some influence that  
can interweave itself inextricably  
with their whole moral natures,  
counteracting passion and appetite,  
strengthening feeble resolution, ever  
with them, ever supplementing ev-  
ery effort, like wounded birds they  
may make motions as though to fly,  
but they cannot rise from the ground,  
and soon become discouraged.

The simple gospel of Christ meets  
these tests. Countless millions of  
the abandoned, who thought them-  
selves forsaken by God and man,  
have been transformed, and have  
fought a good fight, and kept the  
faith. Millions more whom the  
world did not call sinners, but the  
warp and the woof of whose minds  
were stained by the influence of sub-  
tle passions as abhorrent to true vir-  
tue as the grosser forms of vice,  
have become humble, forgiving, and  
devout. In the vicissitudes of life,  
where philosophy fails, they have  
found comfort. When others have  
hardened their hearts because they  
knew of no consolation, and many  
have sought oblivion in wine, they  
have heard the whisper, "Come unto  
me, all ye that labor and are heavy  
laden, and I will give you rest;"  
"My peace I give unto you, not as  
the world giveth give I unto you."  
And in old age a vast multitude that  
no man can number have exclaimed,  
not with the outgushing zeal of a  
new convert, but with the serenity  
of a sage and the simplicity of a  
child, "Though our outward man  
perish, yet the inward man is re-  
newed day by day." Benignly have  
they smiled upon their children and  
grandchildren, and though their  
steps halted feebly, their eyes were  
uplifted to the seats reserved for  
them in the heavens.

A light, too, has radiated from  
the countenances of the dying which  
those who have gazed upon it never  
forget; not the light of the spark-  
ling eye of children at their sports,  
nor the light in the eye of the con-  
queror whose foes flee before him,  
but the light of faith, hope, and  
love, born of the sublime sense that  
the spirit renewed and made perfect  
ascends to the general assembly and  
Church of the firstborn.

But when the mind turning in  
upon itself finds no faith, no hope,  
and no love whose object is eternal,  
then death is the king of terrors,  
then the dippant teacher of an  
earthborn philosophy is as one that  
poureth vinegar upon niter, a physi-  
cian of no value, a miserable com-  
forter.—New York Christian Advo-  
cate.

## THE SPIRIT OF SERVICE.

A servant may often have to serve  
the unworthy. Such service is all  
the more creditable and noble. Such  
a servant is the more worthy to be  
honored. Christ ministered to the  
unworthy. He washed the feet of  
his disciples, the feet of Judas, who  
used his cleansed feet to go on the  
errand of treachery which culmi-  
nated in the Savior's betrayal. Christ  
washed the feet of Peter, who stood  
on those cleansed feet while deny-  
ing his Lord. He washed the feet  
of the remaining disciples, who so  
soon thereafter put their best foot  
forward to run away from him. If  
we are the true servants of Christ,



we shall not shrink from serving  
the unworthy and the disagreeable,  
inspired and encouraged as we shall  
be by remembering that it is all "for  
Christ's sake," and unto him. A  
medical missionary in India, speak-  
ing of the loathsome condition of  
some of the hospital patients, whom  
she must serve, says she takes heart  
as she repeats to herself the words  
of Tennyson:

"O how could I serve in the wards, if  
the hope of the world were a lie?  
How could I bear the sights and the  
loathsome smells of disease,  
But that he said, 'Ye do it to me, when  
ye do it to these.'"

True service brings its reward. It  
did and will yet do so more abun-  
dantly for Christ. He did not work  
for mere reward, however, nor  
should any of his servants do so.  
There is a satisfaction in the ser-  
vice, when loyally and lovingly ren-  
dered, that is in itself a rich reward.  
One company with Christ in every  
hour of service performed unto him  
and for his sake. Even the day's  
toil for the day's bread may be done  
as unto the Divine Master, and thus  
take on beauty and dignity and no-  
bility. He who toils solely for his  
wages lives meanly. He is simply a  
waiter in the world's restaurant,  
serving only for the tips he gets.  
The pay is poor, and so is the ser-  
vice, because not rendered in the  
Christ spirit. The spirit of service  
to God and man should permeate all  
toil, whether rendered in mine or  
mill, at bar or bench, in home or of-  
fice, at store or in the field. It should permeate  
the young over school tasks bent. That  
they who work best do not work for  
reward is evidenced by the surprise  
of those in the Parable of the Sheep  
and Goats, who hear Christ's words  
of commendation, "I was a hun-  
gered, and ye gave me meat," and  
can not recognize the service which  
they did.—Henry Force, in the Ob-  
server.

The pressure of a hand, a kiss, the  
caress of a child, will do more to  
save, sometimes, than the wisest ar-  
gument, even rightly understood.  
Love alone is wisdom, love alone is  
power; and where love seems to fail,  
it is where self has stopped be-  
tween and dulled the potency of  
its rays.—George Macdonald.

## DISCERNMENT OF NEED.

It may be laid down as a safe  
axiom that the first principle of  
humanitarianism is discernment of  
need. We may support hospitals  
and charities with unstinted liberal-  
ity, and with the excellent spirit of  
not letting one hand know what the  
other does, but if our generosity be  
not the outcome of conviction of  
need; if it be nothing other than  
what Carlyle calls "blind sympa-  
thy," then we have not known the  
genius of humanitarianism. Benev-  
olence that has no intelligent basis  
may make capital fiction, but it  
makes miserably poor realism. In  
an age so discriminating as ours, an  
age, it may be said, whose very phi-  
lanthropy is gauged largely by re-  
ports and schedules, we can afford to  
merit the indictment of saying, "Be-  
hold, we knew it not." Bring hu-  
manitarianism forth, and test it up-  
on its own merits. No charity  
should be tolerated that has to apol-

## THE JOY OF SERVICE.

Some of the expressions of Chris-  
tian joy seem strange and contra-  
dictory at first sight. Jesus reserved  
for the crowning Beatitude the one  
in which he says: "Blessed are ye,  
when men shall revile you, and shall  
say all manner of evil against you  
falsely, for my sake, rejoice and be  
exceedingly glad; for great is your  
reward in heaven."

The explanation of this paradox  
is found in the glorious and death-  
less power of love. There is a beau-  
tiful instance of this in the story of  
the first persecutions and imprison-  
ment of the disciples. When they  
were finally released, "they departed  
from the council, rejoicing that they  
were counted worthy to suffer shame  
for his name." Their love for Christ  
was so strong and so abundant that  
they actually felt a joy in suffering  
for him. So a mother loves her  
child; so millions of men have loved  
their country, and have cheerfully  
given their lives in its defense; and  
so believers in Christ count it all  
joy when they are beset by many  
trials for the sake of his name and  
his cause. The secret of the exceed-  
ing blessedness of giving is in the  
love which grows in the heart of the  
giver.—John Mervin Hull.

It is easy in the world to live af-  
ter the world's opinion; it is easy in  
solitude to live after our own; but  
the great man is he who in the  
midst of the crowd keeps with per-  
fect sweetness the independence of  
solitude.—Emerson.

## FROM THE BENCH.

A Judge Commends Pure Food.  
A Judge of a Colorado Court said:  
"Nearly one year ago I began the use  
of Grape-Nuts as a food. Constant  
confinement indoors and the monoton-  
ous grind of office duties had so weak-  
ened and impaired my mental powers  
that I felt the imperative need of  
something which neither doctors nor  
food specialists seemed able to sup-  
ply."  
"A week's use of Grape-Nuts twice  
each day convinced me that some un-  
usual and marvelous virtue was con-  
tained therein. My mental vigor re-  
turned with astonishing rapidity;  
brain weariness (from which I had  
constantly suffered) quickly disap-  
peared; clearness of thought and in-  
tellectual health and activity which I  
had never previously known were to  
me the plain results of a few months  
use of this food."  
"Unhesitatingly I commend Grape-  
Nuts as the most remarkable food  
preparation which science has ever  
produced so far as my knowledge and  
experience extends. Name and ad-  
dress furnished by Postum Co., Bat-  
tle Creek, Mich."  
The judge is right. Grape-Nuts  
food is a certain and remarkable  
brain builder and can be relied upon.  
There's a reason.

when preached by the  
and never doubt it,  
is an all-powerful still  
out on the day of  
sickens; it brings to  
comforts; it leads;  
son; it bears witness,  
faithful, we have the  
that it shall abide

id watch and pray;  
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J. A. PUCKETT.

## ITS OF A LAYMAN

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I. H. TERRY.

Secular News Items.

The Venezuelan Government has decreed Andrew Carnegie with the order of Bolivar.

Governor Lanham has stricken by veto from the appropriation bill adopted by the Texas Legislature various items amounting to more than half a million dollars.

Within four years the Philadelphia Conference of the M. E. Church has given \$1,886,867.12 to the Twentieth Century Thank Offering Fund.

Three cadets were expelled from the Georgia Military College at Milledgeville, Georgia, for refusing to march behind a colored band.

At the National Congress of Mothers in session at Detroit, Michigan, Mrs. Clarence Barrett, of Virginia, made a plea for the elevation of negro mothers.

H. H. Pierson, Jr., former President of the New Orleans Railways Company, was fined \$1,100 in the City Criminal Court because the company failed in eleven cases to comply promptly with the law relative to separating the races in street cars by screens.

In Louisville, Kentucky, on Tuesday of last week a hoghead of tobacco was sold that had been packed for twenty-eight years. It was the old-fashioned dark tobacco, and sold for 5c a pound.

A monument to the Confederate Army and Navy was unveiled in Haiti more on Saturday. It was erected by the Maryland Daughters of the Confederacy.

The will of Mrs. Fanny S. Wilder, of St. Paul, Minn., has just been probated. She leaves \$2,000,000 to trustees to be used for the "worthy poor" of the city.

The Simpson tunnel, the great burrow which will make Switzerland and Italy next-door neighbors, is almost completed. Pullman trains will shortly pass in a few minutes 7,000 feet under the snow-covered road which Napoleon Bonaparte built a century ago over the top of the mountain.

There are, according to a recent table 878 religious papers published in this country. Of these the Roman Catholics have 250, with a circulation of \$75,000; the Methodists 112, with a circulation of 752,200; the Baptists 142, with a circulation of 465,300; and the Presbyterians 46, with a circulation of 415,100. The total circulation of all papers of all denominations is 3,521,500.

Secretary Edley, of the United States Legation at Constantinople, now in this country on leave, confirms the report that \$100,000 or so contributed by Americans for the ransom of Miss Ellen M. Stone, the missionary from Macedonia, has been used to buy fire-arms to assist the insurgents in Macedonia in their fight against the Turkish Government.

A bed of coal estimated to be worth \$1,000,000,000 and large enough to give 6,000 men work for 200 years was discovered near Wilkesbarre, Pa., on April 11.

In the elections held throughout Illinois April 21 seventy-eight towns voted on saloons and eighty-six went wet. The proportion of prohibition victories is larger than for any year before.

Seven of the large packing concerns which were bought last summer by the Armour, Swift and Morris interests have been consolidated under the name of "The National Packing Company."

A wireless telegraph company of Chicago proposes to furnish a wireless telegraph at one cent a word from that city to all principal points in the United States within three months from date.

Newspaper gossip says that President Roosevelt desires Senator Beveridge of Indiana, as a running mate in 1904. It appears as if the country couldn't get along without a Methodist somewhere on the ticket.

The United States Government possesses the distinction of being the richest on the face of the earth. The deposits of gold in the treasury at the middle of last month were \$641,000,000.

By a recent edict the Czar has relieved the peasants of Russia from joint liability for taxation. Precedence is given in collecting individual taxes to local over State dues.

Chill will refund its debt of \$2,500,000 at 6 1/4 per cent.

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

16,000 literary and scientific writers from 109 to 3,161; preachers from 67 to 1,552; dentists from 34 to 417; engineers from 67 to 201; journalists from 35 to 472; lawyers from 5 to 411; musicians from 5,763 to 47,209; doctors from 527 to 6,882; accountants from 0 to 43,071; copyists and secretaries from 8,016 to 92,824; stenographers and typists from 7 to 50,622.

Reports from Simla say that deaths from the plague in India now exceed thirty thousand a week.

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.

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.

It is now more authentically reported that Russia will evacuate Manchuria, and that each nation will have equal rights in that province. Had Russia not yielded the great looked-for-war would have been dangerously near, with Russia, France and Germany on the one side, and Japan, Great Britain, and the United States on the other. May it never come.

The Florida East Coast Railway, through its land department, is contemplating a plan for draining part of the Everglades. The services of Civil Engineers J. S. Frederick, of Miami, and George Butler, of West Palm Beach have been secured, and they are busy formulating plans.

Daytona has been having some unpleasant experiences with bad negroes, in the shape of robberies and attempted assaults on women. Most of the women are from the north, and they have found that the negroes and the mosquitoes are, at least, no worse than they are reported to be.

According to the Chicago Standard, Congregational organ, "The Methodists are by far the most enterprising of the denominations in Chicago. Their growth has been remarkable. They have erected no less than eighty church edifices in Chicago and suburbs within the past ten years, and they have now over 150 Church organizations."

The mortality in the business of coal mining is something dreadful. In the State of Pennsylvania alone last year, according to the report of James E. Roderick, chief of the State Bureau of Mines, in the anthracite mines 200 lives were lost and 640 men were injured, and in the soft-coal regions of the State 456 persons were killed and 861 were injured, making a total of 756 killed and 1,502 injured in the coal mines of Pennsylvania during the past year.

"Esperanto," an artificial language made by Dr. L. Zamenhof for a universal language, has gained 50,000 adherents, among them members of the French Institute, professors in Continental Universities, Count Tolstol and W. T. Stead. Its object, as stated by a writer in Le Monde Moderne, Paris, is: "To furnish people who need to communicate with foreigners—travelers, scientists and business men—the way to a mutual understanding without necessity of resorting to the study of many foreign languages."

In the Farmers' Improvement Society of Texas there are three thousand negro farmers, who own fifty thousand acres of land.

A strike of 1,500 tallymen and lumber inspectors, which may develop serious trouble for the lumber industry of Chicago, was inaugurated Monday.

The University of Chicago is to grant a new degree called Bachelor of Education, to be given for two years of strictly professional work in the line of pedagogy.

Baron Rothschild was sentenced in Paris to one day in prison and ten francs fine for driving his automobile at excessive speed.

The Institute of France has awarded the Oslris prize of 100,000 francs to Docteur Roux of the Pasteur Institute, who discovered the anti-diphtheria and anti-croup serum.

A new labor party has been organized in New York called the United Protective League of Labor. It professes to be a political organization of all union men, or those in sympathy with organized labor, and declares that the league will support all candidates, National, State, or municipal, who will give a guarantee of fidelity to labor interests.

There are now on view at the British Museum the native ornaments collected by the Princess of Wales on her colonial tour.

A considerable discussion has been caused by the announcement sent out from Washington a few days ago that for the twelve months ending with

March, 1902, the imports of this country reached the billion dollar mark for the first time in its history, and that the greater part of the increase during the past few years imports has been manufacturers' materials.

The statue for Gladstone which Parliament ordered for Westminster Abbey has been erected. It was made by Mr. Brock, R. A., and was put in position at night in order not to interfere with the regular services. The statue is between those of Sir Robert Peel and Beaconsfield. It is of white marble, and is said to be a very fine likeness.

The preliminary steps have been taken by the directory of the Young Men's Hebrew Association, of St. Louis, for a mass meeting to protest against the massacre of Jews which occurred in the recent race riots in Russia. The meeting is to be the largest of the kind ever held by Hebrews in the West. In addition to protesting, it is the purpose to institute a local movement to raise funds for relief.

The Augusta Chronicle was sold on Tuesday at public auction and was bid in by H. H. Cabaniss, of the Atlanta Journal, and Thos. W. Lovless, of the Constitution. The former will become business manager, the latter editor-in-chief and they intend to make the paper first-class.

Ninety days after March 19—it will be unlawful for any dealer in tobacco or cigars in the State of Missouri to sell or offer for sale or even to give away to any minor under eighteen years of age any cigarettes, cigarette tobacco, or even the paper for making cigarettes. If public opinion will back up the law, it will be a great thing for the growing generation of that State.

The Turkish authorities in Constantinople are disquieted at the recent appearance of a band of Armenian revolutionists coming from Russia in the streets of Bayazit and Sasun, Armenia, and are adopting rigorous measures to guard the frontier.

A New York magistrate has decided that base ball may be played on Sunday, if there is no real disturbance of the "repose and religious liberty of a community." He classes golf, driving, bicycling, etc., all of which are indulged in on Sunday, along with base ball, and implies that if one amusement is to be stopped the other should be. He holds that public opinion has greatly changed since the anti-amusement statutes were enacted.

Congressman Tawney, of Minnesota, is the son of one blacksmith, grandson of another and learned the same trade himself in Mount Pleasant Township, near Gettysburg, where he was born in 1855. At the age of 22 he went by boat to Winona, his present home, where he landed with just 25 cents in his pocket. Two hours later he was at work as blacksmith and machinist. He remained in the same shop four years, meantime studying law. He practiced for some time after being admitted to the bar and was then elected to Congress, where he has been for nearly twelve years.

Prof. Curie has announced to the French Academy of Sciences that radium possesses the extraordinary property of continuously emitting heat without combustion, without chemical change of any kind, and without any change in its molecular structure. Radium, he states, maintains its own temperature at a point 15 degrees centigrade above the surrounding atmosphere. The quantity of heat evolved is such that pure radium salt will melt more than its own weight of ice every hour and half a pound of a salt radium will evolve in one hour heat equal to that generated by burning one-third of a cubic foot of hydrogen gas. Despite this constant activity, the salt apparently remains just as potent as it was at the beginning.

A new rifle has been adopted by the War Department for use by our army.

The Turkish Government has notified the Bulgarian exarch that Corasimos, Bishop of Strumitza, Macedonia, has been removed and invited the exarch to appoint his successor. The exarch, however, refuses to recognize the authority of the Turkish Government to remove the Bishop and advised Corasimos, who is practically a prisoner in his own house, to remain firm. It is alleged that Bishop Corasimos is a supporter of the Macedonian movement, but it is also stated that the charge is brought by a jealous Greek clergy.

Dr. Barnardo, one part of whose great work is for "Nobody's Children," writes that he is hoping to send out this year to Canada at least 1,000 of his boys and girls, and asks that all who can will help him in the outfit and traveling expenses, which cost \$50 for each child. During the last thirty-five years Dr. Barnardo has sent out not less than 9,741 boys and 3,443 girls to Canada, while 473 little emigrants have gone to others of the British colonies. Of this large number less than 2 per cent have proved failures. Some

Advertisement for Heiskell's Simple Remedy for Skin Trouble. Includes an image of a bottle and text describing its uses for various skin conditions like pimples, eczema, and itching.

Idea of the magnitude of Dr. Barnardo's work and of the thousands of children annually rescued may be formed when it is remembered that for every boy or girl whom he emigrates to the colonies three are placed out in service or employment of some kind in England.

The British Government has repatriated 100,000 Boers since the South African War and given \$75,000 toward their resettlement in Africa.

The majority of the persons arrested for participating in the anti-Semitic outrages at Kishineff, Bessarabia, have been tried and sentenced to varying punishments. Although they were most all arrested on returning to their homes after the second day's pillage, with arms full of plunder, all the prisoners protested their innocence and pleaded that they found the things in the streets and were taking them to the police station.

The Philadelphia Press of May 11, says: "Deadly cerebro spinal meningitis, popularly known as 'spotted fever,' and one of the hardest contagious diseases to combat, has broken out in the ranks of the 1,200 men aboard the receiving ships Minneapolis and Puritan at League Island navy yard. Already it has killed three young recruits, while five more victims are hovering between life and death."

Swiss masters in the State schools in the summer season often turn guides, and the Swiss clergy are becoming innkeepers in their parishes. Recently a pastor, the papers announced, had purchased an inn at Uffhusen, a little village near Basel, in the cantons of upper and Lower Unterwalden and 171 many of the clergy are attending both to the spiritual and material wants of their flocks.

The reason of this innovation is that the priests are so badly paid that they are obliged to supplement their meagre incomes by other means. The average income of the clergy in this country is \$125 a year. The establishments under their control are models of their kind, and they have succeeded in reducing drunkenness in their parishes. The cures attend on their customers in person, refusing to serve those who they consider have had enough.

It is rumored that all the telephone systems of the United States are to be gotten under one management, and that J. Pierpont Morgan is to finance the scheme. It is estimated that a great deal of money will be required for this undertaking, perhaps a billion dollars.

It was announced by the trustees of Barnard College, of New York, that a gift of \$1,000,000 had been made to that institution by a person known only to President Butler and Treasurer Plimpton. The money is to be used for the purchase of land adjoining the present college.

According to the United States Commissioner of Education the gifts made by Andrew Carnegie since 1895 for the founding of libraries and for educational purposes in America and Great Britain amount to \$67,212,922. Of this amount the sum of over \$52,000,000 was given in this country.

At Sorrel, La., thirteen persons were bitten by mad dogs.

The fourth annual demonstration of women in behalf of peace and international arbitration will be held in Chicago, May 18.

By the bureau of statistics of the department of the treasury there has just been published a statement of the growth of the consumption and the manufacture of silk in the United States. For the eight months ending with February of this year the total importation of raw silk amounted in value to \$38,000,000, as against \$29,000,000 for the eight months ending with February, 1902. At the same time the importations of manufactured silk increased from \$22,000,000 to \$25,000,000. The continuous development of the industry in recent years is shown by the following figures: The value of the raw silk imported was, in 1897, \$19,000,000; in 1899, \$32,000,000; in 1900, \$45,000,000, and in the present fiscal year seems likely to be \$50,000,000. The value of the product of the silk manufacturing establishments of the country grew from \$12,000,000 in 1870 to \$41,000,000 in 1890, \$87,000,

000 in 1890, and \$107,000,000 in 1900 and the present year the total product will probably materially exceed that of 1900. Nevertheless the importations of silk manufactures are greater in value in the present year than for many years.

The population of New Mexico exceeds that of Arizona by about 72,000, being 195,210. Of that number, 166,946 are whites.

PIECED TOGETHER. She was a dear, quaint old lady, whose days were full of kindness, and whose hands were seldom idle. She was showing some treasures of handiwork, and among other things brought out a soft, silken quilt, daintily stitched and finished.

"Why, auntie, you did not make this whole pretty slumber robe out of just those odds and ends of silk you were gathering?"

She nodded and laughed. "There are bits enough in the world, child, to make almost anything we want, if only we are willing to save the bits and take pains to put them together," she said. "The reason for most of our doings without is that we want our material all in one piece—yards and yards of it, so that we can lay on any pattern we like and cut it out easily. But it doesn't come that way usually."

"Strength, leisure, money, education—we seldom get any of them in the lengths we want, but putting the bits together will work wonders if only we learn how to do it. 'Slumber robe' is that the new name for this kind of quilt? Well, the happiness robe is made in the same way, out of the bright, little odds and ends that come to us daily."—Forward.

A Chance to Make Money. I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up and keeps perfectly fresh, and costs almost nothing. Can put up a bushel in 10 minutes. Last year I sold directions to over 100 families in one week. Anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience in such and feel confident anyone can make one or two hundred dollars from such a few days. I will mail sample of fruit and full directions to any of your readers for nine-cent 2-cent stamps, which cover the actual cost of the samples, postage, etc. FRANK CASEY, ST. LOUIS, MO.

RUPTURE CURED. After thorough investigation, on our part, we can highly recommend P. Doherty, of Minneapolis, Minn., makers of the famous Radical Cure Truss, as a reliable and honest firm. They are composed of the most skilled quackery of their trade, and offer it on FREE TRIAL, to everyone who writes for it. We feel obliged to publish the following letter: "My Good Friends, I am an old Methodist preacher, a member of the Little Rock Conference. I am 80 years old. I have been severely ruptured on my right side 20 years. During that time I used every different truss, from which I received no relief. Recently I bought your Radical Cure Truss. I wore it according to your directions, and my old 20-year rupture entirely disappeared and I am cured and well. Your kind truss was a great boon to me. Yes, it was a real God-send. For that truss I owe you a debt of gratitude greater than I shall ever be able to pay. Ever your true friend, REV. JAMES M. CLINE, Boston, Wis.

Free Rupture Cure. If ruptured write to Dr. W. A. Stone, 1174 Main St., Newark, N. Y., and he will send free a trial of his new radical method. Whether skinned or not get this free method and try the remarkable invention that cures without pain, danger, operation or detention from work. Write to-day. Don't wait.

MINERAL WELLS, TEXAS. THE HEALTH AND PLEASURE RESORT OF THE SOUTH. Reached by the WEATHERFORD, MINERAL WELLS & NORTHWESTERN RAILWAY. "THE MINERAL WELLS ROUTE."

Excursion round trip tickets on sale with all the principal roads in the State. ALL THE YEAR ROUND. Close connection with the Texas & Pacific and Santa Fe trains at Weatherford, Texas. For further information address P. E. BOCK, Second Vice-Pres and Gen. Supt., Weatherford, Texas.

Notes From the Northwest Tex. C. Morgan. N. M. McLaughlin, closed a meeting here which the Church was and some eighteen or were saved. Fifteen jobs as a result of the meeting will unite with the Church. C. B. Meador, of Hub, with me for ten days at excellent work. Everything for a prosperous year. Last Sunday I took collections at this place good subscription \$187.50, and \$345, and we start we expect everything.

Fairy. J. H. Trimble, May Quarterly Conference Fairy convened at Lat this month. Bro. B preached Saturday at taken very sick and "sliding elder." Well, did not amount to much day I felt all swank up made a good report, have had a two year money is very scarce, with our collections, good crops we will pay in full this fall. Have 29 since conference. A gin our protracted meet hold three in the char great many faithful in this work. Our present 25 Advocates; 0 I think the people are with our fifth Sunday Bro. Bailey has instituted District. He preach the vital of Church.

Dickins. M. A. May 11, Rev. of the League City 8 day's revival by May 10th. There were to the Church. He held services at every service was shown. He good in reviving the place. Rev. Hurst, this circuit a short many warm friends.

Mount Cain. N. A. Keon, our Conference is past preached us a fine sermon and took the general amount to \$287.50, cash, which is also ordered by the conference as to pay \$12. Home, \$6 for distribution, and \$25 for do. Bro. Wiseman, T. showing, for we last leadership by a cut in the first year for the station, and she meet obligation. The conference was tory.

Whitney. J. H. Braswell, night, May 19, a most which was an uplift power of the High upon us from the best thorough advertising and the more devotion of grace in the of the institutions upon to put forth speaking meeting. Rev. B. I es on the first Sun to hold our second which he did to the sermon at 11 o'clock demonstration of those we had the penitents; had two one accession. Rev. Elm Street, Waco, to assist the pastor he came full of the with and for us m preaches the old-t suits follow. Our ed with Bro. Barnes in all we had five versions. May a y over Texas this year.

Han. S. P. Brown, May ence in Temple 1 Hamilton charge. ton November 30th and Mrs. A. H. W

Notes From the Field.

NORTHWEST TEX. CONFERENCE.

Weatherford.

Jim M. Bond, May 12. Just closed a meeting at Santo, where I have just been assigned to duty. J. W. A. Cox resigns. There were 22 conversions and 16 additions to the Church. I have not made a full round yet on my work. I am still suffering from rheumatism, but am better. Have had a hearty reception. So far baptized two children. Prospects are very good all round.

Morgan.

N. M. McLaughlin. We have just closed a meeting here in Morgan, in which the Church was much revived and some eighteen or twenty souls were saved. Fifteen joined the Church as a result of the meeting and others will unite with the Church soon. Rev. C. B. Meador, of Hubbard City, was with me for ten days and did most excellent work. Everything is favorable for a prosperous year on this charge. Last Sunday I took my conference collections at this place and raised in good subscription \$187. Our assessments are \$345, and with this good start we expect everything in full.

Fairy.

J. H. Trimble, May 13. The second Quarterly Conference for Fredell and Fairy convened at Lanham the 9th of this month. Bro. Bailey came and preached Saturday at 11 o'clock, was taken very sick and I had to be "sliding" elder. Well, that part of it did not amount to much, for by Monday I felt all swank up. The stewards made a good report for the farmers have had a two years' drouth and money is very scarce. We are behind with our collections, but if we have good crops we will pay our assessments in full this fall. Have received about 20 since conference. We will soon begin our protracted meetings. We will hold three in the charge. There are a great many faithful men and women in this work. Our people are taking about 25 Advocates; ought to take 100. I think the people are highly pleased with our fifth Sunday meetings that Bro. Bailey has instituted in the Dublin District. He thinks it is time to preach the vital doctrines of our Church.

Dickinson.

M. A. May 11. Rev. L. L. Hursey, of the League City Circuit, closed an eight days' revival here Sunday night May 10th. There were twelve additions to the Church. He had good-sized audiences at every service and much interest was shown. He has done a great deal in reviving the Church at this place. Rev. Hursey has only been on this circuit a short time, but has made many warm friends.

Mount Calm Station.

N. A. Keen. Our second Quarterly Conference is passed. Bro. Bolton preached us a fine sermon on Sunday and took the general collection, which amounted to \$287.50, \$45 being paid in cash, which is also the exact amount ordered by the conference. This enabled us to pay \$12 to the Orphan's Home, \$6 for district parsonage repairs, and \$25 for domestic missions to Bro. Wiseman. This is a splendid showing, for we lost half of our membership by a cut in the work. This is the first year for Mount Calm as a station, and she will do her best to meet obligations all the way round. The conference was highly satisfactory.

Whitney Station.

J. H. Braswell. We closed Sunday night, May 10, a most glorious meeting, which was an uplift to our town. The power of the Highest seemed to rest upon us from the beginning. The most thorough advertising had gone before, and the more devout had been at a throne of grace in behalf of souls. All of the institutions had been called upon to put forth special effort for the meeting. Rev. B. R. Bolton was with us on the first Sunday of the meeting to hold our second quarterly meeting, which he did to the delight of all. His sermon at 11 o'clock was in power and demonstration of the Spirit. At the close we had the sacrament, called penitents; had two conversions and one accession. Rev. S. A. Barnes, of Elm Street, Waco, was engaged to assist the pastor. So on Tuesday he came full of the Spirit and labored with and for us most acceptably. He preaches the old-time gospel and results follow. Our people were delighted with Bro. Barnes and greatly helped. In all we had fifteen or twenty conversions. May a glorious wave sweep over Texas this year.

Hamilton.

S. P. Brown, May 11. At our conference in Temple I was assigned to Hamilton charge. We reached Hamilton November 20th. Mrs. Dr. Perry and Mrs. A. H. Williams met us at the

parsonage and had things in order for our coming, and gave us a cordial welcome. In a short time we were looking after our work. The former pastors are spoken of very kindly, which is an index to our intelligent Methodist people. My congregations have been good from the first. Our Sunday-school has increased about 100 per cent since conference. Our prayer-meeting has been well attended—75 to 100 in attendance. Collections ordered by the conference secured in cash and good subscriptions. Have sent fifteen new subscribers to the Advocate. Organized two Leagues. Our Senior League has about 60 members, and is doing splendid work. Mrs. Ida Williams has charge of our Junior League, which is doing very nobly. On April 5th I commenced a protracted meeting, in which the Word of the Lord was revealed in power to save. There was deep conviction for sin, which was followed by repentance and trust in the atoning blood of Jesus Christ and a consciousness of their acceptance with God. Bro. S. W. Turner, our presiding elder, came to us on the 27th and 28th, and preached four splendid sermons. He is very much beloved by my people. The meeting continued to the first Sunday in May. The largest class that was converted were young men. Prof. D. J. Evans sang two weeks for us, and did it well. He is a splendid man in a meeting. A goodly number of persons, as soon as they were converted, would get up and begin talking to others who were seeking the Lord. At least 50 of the persons who had been converted in the meeting testified in our prayer and praise meeting on the last Sunday afternoon of the meeting. A young lady, who was not a Methodist said to me after the meeting (prayer and praise). "I never have believed in meetings like this before, but I do now. I shall never say anything against such again." A man who was not a Methodist said: "During your meeting I resolved to sell my fast stock. I shall quit that sort of business forever." The whiskey crowd said, "Yes, as soon as this meeting is over we will have a prohibition election." A goodly number promised to erect a family altar. Sixty-seven joined the Methodist Church; 118 conversions and re-conversions. Most the Churches in town worked very widely with us in the meeting and will get some members from the meeting. The lines have fallen to us in pleasant places. The best of all the Lord is with us. On Monday night, May 11th, a few invited prohibitionists met at the Methodist Church and formulated a call to the prohibitionists of the county of Hamilton to meet in Hamilton on May 28th, at 10 a. m., to counsel together with a view of a county campaign for a prohibition election. We expect to place Hamilton County on the roll of honor within the next three or four months. Let every Methodist who can be with us on the 28th of this month (May). Let any brother who expects to come write, and I will refer your name to the Committee on Entertainment.

Sherwood.

M. J. Allen, May 12. Everything is in fine shape in these parts; fine rain, lots of grass and plenty of water. Just closed a good meeting at this place. Fourteen accessions and the Church much revived. Collections o. k. We have some of the best people on earth. Capt. Johnson and Capt. Mayfield did fine work while here. Bro. Nath Thompson was with us several days and did his very best, which means much. Nath is a "whizzer" in every way.

Hutto.

J. David Crockett. We have not been "paraded" as some of the brethren have, but we have been suited by A. W. Carpenter, who gave us a splendid suit of clothes. He is the leading merchant in Hutto, and our Sunday-school Superintendent, and ever watchful to do some noble deed. May the Lord bless him spiritually, physically and financially. We preached the commencement sermon to the graduating class of the public school last Sunday night. Had a fine congregation. The good women have put some beautiful new hanging lamps in the church.

Palmer.

J. D. Odum, May 19. Our second Quarterly Conference at Dixon Chapel, May 16 and 17, was a delightful occasion. The attendance was large and the reports good. The salary is nearly half paid. I say this to the credit of as good a Board of Stewards as can be found in Texas Methodism. The preaching was good. We had two fine sermons, one by Bro. Putman and one by Bro. Sensabaugh. Our work is in good shape and improving. No man serves a better people than this.

Assist Nature.

You have been told to "hitch you wagon to a star"—that Nature will assist you. That's all right. There are times, however, when you should assist nature, and the spring is one of these times. Nature is now undertaking to cleanse your system—if you take Hood's Sarsaparilla the undertaking will be successful, and your complexion bright and clear.

NORTH TEXAS CONFERENCE.

Bonham.

W. T. Finley, May 12. On last Sunday I closed an eight days' revival meeting at Prairie Point with good results. This place is within the bounds of Gober work. The Lord was with us from start to finish. Many souls were saved from past sins. I don't know just how many; I lost count, but it was a wonderful meeting. Many backsliders were reclaimed. Old men of 65 and 70 years of age were at the altar seeking salvation. People got saved at their homes and in the altar. Everybody said it was the best meeting of their lives. Rev. J. C. Moore, my pastor of Randolph work, was with us two days, and gave us four Holy Ghost sermons. The Lord blessed his labors. Rev. R. L. Ely, from Gober, gave us one logical sermon. Church members of all denominations worked in the meeting, and such shouting I never heard before, for which we give God all the glory.

Pottsboro and Preston.

D. F. Fuller. We are moving along nicely over this way. Have partially taken in the unattended territory for some years past neglected, and there is promise of good results. Our second Quarterly Conference is just over, and was a splendid occasion. Bro. Stafford gave us five good sermons. Good, because of the good they produced, as well as good literary productions. Salaries were slightly overpaid for the quarter. At present we are having a meeting at Pottsboro, with promise of success. Bro. J. W. Hill is doing the preaching, and it is preaching. Our dear brother, Rev. A. G. Noble, has been on the margin of the spirit land several days, but I have pleased God to give him to us again, as it were from the dead. We rejoice with thanksgiving, and are assured his many friends are with us in joy and gratitude because of his recovery.

Dallas.

W. F. Clark. We have bought the Haskell Avenue church, which stood at the corner of Haskell and Commerce Streets, have moved on a beautiful lot on Grand Avenue near the Texas State Fair Grounds, now Clark's Chapel. Services opened yesterday at 11 o'clock a. m. At the close twenty-four applied for membership, who were received, assuming the vows of the Church after which six children were presented for baptism. We organized a Sunday-school at 3 p. m. with sixty present. The young men of the First Church—thirteen in number—with two young ladies, came and offered to serve in any capacity in the school. Their services were gladly accepted, and they were placed as officers in the school. There is no Church that can boast of a better class of Sunday-school workers than the First Church of Dallas. Miss Keiper, the long and favorably tried literary and Sunday-school teacher, was present. These young men, most of them, were trained by her from their childhood. May the Lord give us more such teachers.

St. Jo.

A. P. Hightower, May 18. The first Sunday in this month we commenced a meeting here that lasted until the 13th. Rev. A. P. Lowery, of Waco, was with us from the start and did most of the preaching. As a result I never saw the Church in better working order. Perfect harmony with all the Churches prevailed. Rev. Jas. Anderson, pastor of the Presbyterian Church, did very efficient service throughout the entire meeting. Eighteen joined the Methodist Church, four for the Baptist Church and one for the Christian Church. Forty-five professed conversion. The young converts went to work at once to get their friends saved. One prominent cattle man, an old settler, was happily converted. Several who are parents were made new creatures in Christ. Some pronounce this the best meeting in the history of the town. Yesterday we organized a Senior League. We are expecting all departments of the Church work to take on new life. Bro. Lowery is loved by all, and the prayers of the Church at St. Jo will go with him in his great work of saving souls.

Weston.

J. D. Hudgins, May 18. On Saturday May 9, about 8 p. m., the people came to the church from all over the Weston charge in wagons, buggies and horse back. They formed a line and began to sing and came to the parsonage, some 200 strong. Oh, what a "pounding"! Everything that one could desire in great amounts. Well, we will not go hungry for some time. Anna sent a crown, led by the Rev. P. G. Smith; Cottage Hill and Liberty were represented; in fact, the whole work showed her kindness and no preacher ever got such a "pounding." On Sunday Rev. J. M. Binkley dedicated our nice church, and the people came from all parts of the work. We

had a grand day. Brothers Rosser and Burk were with us, and on May 17 Dr. Kanin came over to Anna and dedicated our church there. This day will long be remembered. The doctor was at his best, and my "what preaching"! Everybody was well pleased and we were happy. God bless the dear old Advocate. We are trying to get all our people to take this paper.

Brookston.

J. T. Hudworth, May 18. Yesterday was observed as Children's Day by the Church at Brookston. The pastor preached to a fine crowd of children at 11 a. m. In the afternoon a beautiful and instructive program was rendered by the children. Bro. Skaeffer, the Superintendent, and the ladies who trained the children, certainly deserve credit for their faithful efforts and work of love. The church was beautifully decorated with nice flowers and appropriate mottoes. The general expression from the large congregation was that this is one of the best children's services ever attended. The collection was \$582.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

TEXAS CONFERENCE.

Mont Albia.

Jesse Lee, May 12. We are moving along very well in this new field. We have eight appointments and ten preaching places. Methodism is very much behind in many communities in the charge, but it seems that God is opening the way for us. In communities where two years ago the Campbellites held full sway now we are invited to preach in their churches and to what was once their people, and we accept the invitations and heed the calls. The people crowd the houses, anxious to hear, and God blesses us in each effort. I never preached to such congregations as I am preaching now. The God of Israel is in the camp. Last Sunday at 11 o'clock we preached to the children at Concord. We had a grand service. We asked one little girl 8 years old about God and heaven and as to her faith in Christ and found her to be as intelligent as nine-tenths of the grown people. I made up a collection for the Orphan's Home, and the children paid \$2.70, and on Easter Sunday the children paid in \$2.40. This Church has the best Sunday-school I ever saw in the country. It runs all the year with near 100 members. Dr. Gee is our Superintendent and a good one he is. We have some of as good women there as you find anywhere. We have the best country Church in our district here at Mont Albia, and as good one as is in the conference, and the people appreciate it. We serve a good people and have good services. Our collections will be in full. We are to have a revival at each place in our charge this year. The fire is kindled, and we are leaping on fuel.

Wills Point Circuit.

S. W. Lowe, May 12. We trust we had a very profitable day at Palmer Grove last Sunday, a large congregation at 11 o'clock and at night. We received three members into the Church, and at 3 o'clock in the afternoon we had a fine children's service, good collection, and everybody enjoyed the services. Our church at Palmer Grove is now out of debt, and we will have it dedicated on June 7 by our presiding elder, J. T. Smith. All former pastors are invited to attend the services. We are serving a good people, and have had a glorious year so far.

Golden Mission.

G. M. Fletcher, May 12. Our second quarterly conference has come and gone. We had a very pleasant session. Our presiding elder, Bro. J. T. Smith, could not be with us but he had a good substitute in the person of Dr. Ridley, of Mineola. He preached a most excellent sermon Saturday at 11. Everybody was well pleased. We had a most excellent dinner after which Bro. Ridley gave us a good talk on family government and presided over the conference. The assessment for preacher in charge and his assistant was \$205, paid this quarter \$35. Bro. Foster, of Emory Circuit, preached a good sermon Saturday night. Bro. Ridley returned to Mineola Saturday night, and Bro. Foster Sunday morning. The scribe preached Sunday at 11 o'clock, and at Albia Sunday night.

WEST TEXAS CONFERENCE.

Waelder.

J. C. Russell, May 15. We have just closed a very successful meeting at this place. We commenced the meeting May 1st. The congregations were large from start to finish. Bro. C. A. Davies, of Pearsall, Texas, a young preacher of only a few months' experience, was with us and did the most

Cancer Cured.

Scars, Ark. Dr. B. E. Woodard, Little Rock, Ark. Dear Doctor—The cancer on my nose is entirely well. I only had to use your famous ointment a very short time. The Ointment is certainly a wonderful discovery and a great benefactor to suffering humanity. I feel that where you are suffering should know of this. Yours gratefully, MRS. L. E. PAUL.

Rev. Frank Barrett's Mother. The Ointment was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, piles, asthma, syphilis, diseases of the eyes, ears, nose and throat, and in fact all chronic and malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself, cut this out and send to some suffering one.

Enclose stamp for reply. Call on or address DR. B. E. WOODARD, 206-208 Main St., Little Rock, Ark.

of the preaching. He preached the old-time gospel with great fervency and power. The Church was greatly revived and sinners were converted. The Christians of all the different denominations joined in the good work and rejoiced together. The continuous rates broke into our program of service, nevertheless the people continued to come. Bro. Davies, taking into consideration his youth in the ministry, is a power for great good. The people here will long remember his faithful and earnest efforts in their behalf. Money matters with us are very close. However, we are daily remembered by the good people, and we expect to come out all right in the fall. The Advocate is highly appreciated by my people and quite a number of them take it.

A DELIGHTFUL PLACE TO SPEND THE SUMMER.

In the highlands and mountains of Tennessee and Georgia, along the line of the Nashville, Chattanooga & St. Louis Ry., may be found many health and pleasure resorts, such as Monteagle, Sevierville, Lookout Mountain, Borsheva Springs, Boy Aqua Springs, East Bron Springs, Esch Springs, Nicholson Springs and many others. The bracing climate, splendid mineral waters, romantic and varied scenery combine to make these resorts especially attractive to those in search of rest and health.

A beautifully illustrated folder has been issued by the N. C. & S. L. Ry. and will be sent to anyone free of charge.

W. L. DANLEY, General Passenger Agent, Nashville, Tennessee.

MARRIAGE NOTICES.

York, Malone. At the parsonage of Wills Point, Texas, March 8, 1892, Mr. J. M. York and Miss Minnie Malone, Rev. J. B. Turman officiating. Dean Dutton. At the parsonage of Wills Point, Texas, May 5, 1892, Mr. Chas. E. Dean and Miss Beatrice Dutton, Rev. J. B. Turman officiating. Jenkins, Smith. Near Depot, Texas, at home of the bride on May 10, 1892, Mr. R. W. Jenkins and Mrs. Ella Smith, Rev. W. R. McCarter officiating. Cross, Marion. At Maillard, Pearsall, Church, May 10, 1892, Mr. J. T. Cross and Miss Maemie Marion, both of Henderson County, Texas, Rev. A. Nolan officiating. Sanders, Lowe. At the Methodist Church, Pearsall, Texas, May 12, 1892, Mr. Henry A. Sanders and Miss Cora Lowe, second daughter of the late Judge M. F. Lowe, both of Pearsall, Texas, Rev. V. G. Thomas officiating.

A USE KIDNEY REMEDY. Mr. A. S. H. (name) East Houston, Tex., writes: "My children, aged 11 and 12, were afflicted with kidney disease, which was cured by your medicine. I will direct them to the perfect home cure for such. He makes no charge whatever for the same."

UNANSWERED LETTERS.

May 14.—E. L. Sisk, sub. G. S. Hardy, sub. W. J. Lemons, sub. C. G. Smart, will have attention. S. J. Vaughtan, sub. Ino. Moore, sub. S. N. Allen, sub. J. F. Archer, sub. W. H. Brooks, sub. J. W. Hennessey, sub. E. S. Smith, sub. May 15.—J. H. Overstreet, sub. D. F. C. Timmons, sub. J. P. Roberts, sub. W. F. Hardy, sub. H. P. Shuler, sub. May 16.—M. Hodgson, sub. J. D. Hodgins, sub. J. D. Dwyer, sub. J. C. Wenver, sub. has attention. Ellis Smith, all right. Joe Trice, sub. H. T. Cunningham, sub. May 18.—J. A. Ruffner, sub. C. H. Smith, sub. I. M. Bryce, has attention. A. L. Scarborough, sub. J. D. Hendrickson, sub. E. L. Sisk, has attention. H. J. Smith, sub. E. W. Solomon, sub. May 19.—J. W. Clifton, sub. E. R. Patterson, sub. A. E. Turner, sub. May 20.—J. K. McMillan, sub. B. R. Wazner, sub. S. N. Allen, sub. J. O. Peterson, sub. J. D. Hodgins, sub.



usually cures—never fails. Remedies on Face, Head, Ringworm, Itch, Scalds, Itching Piles—and sore all alternatives, surgery soothing and cooling, needed and used by physicians and tested by thousands of testimonials. St., Philadelphia.

and \$107,000,000 in 1900 went near the total product but materially exceed that nevertheless the important manufactures are greater the present year than for

CEDED TOGETHER.

a dear, quaint old lady, were full of kindness, and she were seldom idle. She had some treasures of handiwork other things brought like quilt, daintily stitched.

When you did not make pretty slumber robe out of odds and ends of silk, and laughed.

She hits enough in the to make almost anything only we are willing to be and take pains to put it, she said. "The result of our doings without it is our material all in one and yards of it, so that in any pattern we like and easily. But it doesn't come easily.

Leisure, money, education get any of them in we want, but putting the work will work wonders if you know how to do it. "Slumber at the new name for this it." Well, the happiness in the same way, out of little odds and ends that daily. Forward.

How to Make Money.

grapes and peaches a year old, packed. I used the California Do not heat or seal the fruit, just keep perfectly fresh, and costs can put up a bushel in 10 minutes. I send directions to over 100,000 people every year, and cost them just the beautiful same. As there are many people your neighbor that my duty to give you a hand and feel confident across can to hundred dollars round home. I will mail sample of fruit and a copy of your readers. My stamps, which I want the actual prices, postage, etc. FRANCIS S. MO.

WRE CURED.

highly recommended P. Hochmuth, Minn., makers of induced Cure Tress, as a result from. They are combined with quantities of offer it on FREE TRIAL, who writes for. We feel that the following letter sends— I am an old Methodist member of the Little Rock. I am 40 years old & I've ruptured on my right. During that time I used I tried every remedy I could find. Recently I read of the Tress. I wrote to your directions, and my rupture entirely disappeared and all well. Your said great boon to me, yes, it is. I believe. For that time I feel of gratitude greater than be able to pay. Ever your OREY JAMES M. CLINE.

Rupture Cure

Be it by W. R. Hill, 1218 Main St., he will send free a Cure. (Further description of not put this free the remarkable invention that cures ruptures, operation of detection from Dr. Don't wait.

WELLS, TEXAS.

AND PLEASURE RESORT OF THE SOUTH.

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NEAR WELLS ROUTE. Round trip tickets on sale principal roads in the State. EAR ROUND. Close on the Texas & Pacific and on at Weatherford, Texas. Information address P. B. BOCK, No-Pro and Gen. Supt., Weatherford, Texas.

## The Home Circle

### The Reading of the Postmark

By Homer M. Price, Dallas, Texas.

It may not be known by the general reader that the blind are very often experts in reading postmarks. Their fine sense of touch traces letters the eye fails to decipher.

In one of the older of our southwest cities lived a little Quaker widow—the mother of three children. The oldest, a boy of fourteen, sat moodily one bright Sunday morning in his little bedroom. Without the jessamine and magnolia perfumed the air, while the South's sweet singer, "the mocker," sang his prettiest song to his mate among the apple blossoms. Ernest Sterling was usually very cheerful and would sit for hours in the little rustic seat in the garden and listen to the sweet notes of a hundred birds that sang unmolested there. But this bright morning found him as it were "sulking in his tent," while all his feathered friends called to him from blossoming bough and flowering plant. The little mother had noticed his unwanted moroseness as she dressed the younger children in the simple garb worn by those of her religion, and kissed them good-by as they went on their way to Sabbath-school. Then she went to her first-born and, taking a seat at his feet on a low stool, took his hand in hers and caressed it lovingly for some moments without speaking.

"Why is my boy sad this beautiful Lord's Day? Thy friends miss thee in the garden."

The boy took his disengaged hand and passed it carefully over his mother's face. The hand went caressingly from the dimpled chin to the beautifully curved mouth, and at last rested over the eyes.

"Now, my little mother, thou art not blind like thy boy, and he wishes very much that thou shouldst answer two questions for him. He wishes direct answers and is very desirous that thou be frank and true with him."

"Has thy mother ever spoken else than the truth to thee, child?"

"Never, my sweet one; but I have never tested thee like this before. But I will trust thee. Art thou not very beautiful?"

If the child could have seen the red blood tinging the mother's cheeks, then he would have seen her more beautiful than was ever seen with other eyes. This blind boy lover made her blush as never ardent wooer had done, and she remained silent.

"Thy answer?" with a feigned tone of impatience from the boy.

"If thou couldest see me with thine eyes of love thou mightest think so, but love is like my child—blind."

"But what sayest thou?" came in almost imperious tones.

"I do—not—know. I have sometimes thought that maybe—I cannot answer," and she took his hand from her eyes.

"Then what do others say? I am very much in earnest."

The woman looked long in his sightless eyes and pondered her answer. She knew he was serious and firmly believed he had a right to know, yet she could not frame the words to say the truth. At last she said:

"Why does my boy wish so much to know about thy mother's little beauty—supposing God has made her thus?"

"This morning," he answered, with his face set directly towards her, "as I was standing behind the honeysuckle bush, the people were passing on the street. The heavy foliage hid me from their eyes, and a young girl's voice, as sweet as the 'mocker' when he sings low at midnight, said, 'The blind boy lives here, and, just think, he will never see his mother's face. If he could only—' And I could hear no more. I will not press thee further, but the answer to my next question must be more direct. Believe me, I am prepared for the answer—but I must know. Will I be blind over? Must I go on through life looking through thy dear eyes, or is there a time when I can answer my first question for myself? I have never asked before. I have dreaded the answer, but now I can hear it. Answer me."

The mother put his hands to her lips and kissed it, and then very calmly said:

"The Superintendent of the Blind Institute says there lives in Paris a great oculist who has made some see who had eyes like thine—others he could not help. Believe thy mother when she says that from the day she heard this she has had but one thought and desire, and that was that thee should have the chance. If she has not told thee it was because she knew thou wouldst grieve at her efforts of saving for the trip. It will take much money for thee to go, even

alone, and it will be a year yet before we can save it. But thou shalt go, and if He wills that thou shalt see, then I hope thee will not find thy mother's face else than thy love has pictured it. But if he should wait to open thine eyes until thou couldest see first the Holy City, we must not murmur."

The boy thought he was prepared for the answer. He had pondered long over the question, and hardly doubted that the answer would be that there was no hope. But he was not prepared for this. There was hope!—did she not say that the great oculist had "made some see who had eyes like thine?" He shook like a leaf in a storm. His entire being was convulsed and tears burst forth from his sightless eyes. His mother said nothing, for she knew there are times when words from the nearest and dearest fall harsh on the newborn soul. They mingled their tears together, and at last both knelt and prayed silently for a while.

An hour later, as Mrs. Sterling sat with her children around the dinner table, she thought she caught a tender tone in her blind boy's voice as he returned thanks for all temporal and spiritual blessings. The two children were telling of the meeting, but Ernest did not join in the conversation, only occasionally turning his face towards his queen at the head of the table. Then Ruth aroused him by saying:

"I am so sorry for a mother and father at the hotel. Their boy is sick unto death and they cannot find him. They made inquiry at every Church in the city, and gave each person one of these papers. She unfolded a small circular, and her mother told her to read it. They had finished their eating and lingered around the table. The clear voice of the girl began:

"NOTICE.

"I hereby offer \$500 reward for any information that will lead me to discover the whereabouts of my son, Carlyle Rusk. He is twenty-two years old, fair-haired, and, when in health, robust. He is now very sick somewhere within forty miles of this city. He left his home in New England six months ago, and the only word received about him is contained in the subjoined letter received by me four days ago. The letter was evidently written, by someone not accustomed to writing, and contains no date line to show the place sent from. To add to this, the postmark on the letter is so blurred and marred that the most powerful magnifying glass fails to make it legible. The letter is given, hoping someone may know the party writing it."

"—Henderson Rusk,

"Boston, Mass.

"Dear Sir: Your son, Carlyle, is very sick at my house. The doctor says it is brain trouble, and that the crisis of the disease may not come before ten days. When that time comes he will awake in his right mind, and, if some great joy confronts him or vastly changed conditions for the better are shown him, he may recover—otherwise he will die. In your son's delirium he talks as though he had greatly angered you at some time and constantly pleads forgiveness. If his mother lives she should come to him without delay. I find an unfinished letter in his papers addressed to you as his father. I do not send the letter, for I do not know that I have the right. It is clearly my duty, however, to write you. You must decide your path of duty in the matter. Should you come, buy tickets to Dallas, and then come by private conveyance here. You should be able to drive the distance in seven or eight hours. Yours truly,

"Allen Collin."

"This is all the information I have. Anyone believing he might help us will please call at the Windsor Hotel."

"(Signed)

"Mr. and Mrs. Henderson Rusk."

The little group was silent after the reading for a moment, then the mother said:

"It is very, very sad. I wish I could help them."

"And get the five hundred dollars!" blurted out the youngest child, a boy of seven.

"No, not for the money, son. I had never thought of that when I spoke, and yet—"

She looked at her eldest born. He knew she was looking, and said:

"I thank thee."

With this he went to his room and remained some time alone. His mother heard him open his desk where

the few letters he had ever received were kept. When he came back, he said:

"Ruth, take me to the hotel. I want to see these parents."

"How canst thou help them?" said the mother.

"Maybe he wants to help himself," said Master Henry. "He was worth the five hundred dollars, too."

The blind boy was quite nervously running his fingers over an old envelope, and did not notice what the younger brother said. All at once he broke out with:

"I can do it! I tell thee I can! Come Ruth, let us hurry!"

When they arrived at the hotel they found the fastest team in the city harnessed and champing their bits. The driver was in the seat ready to go anywhere at the fastest speed.

At the desk Ruth asked to see Mr. and Mrs. Rusk.

The clerk, seeing the blind boy, started with:

"They cannot be trou—"

The look on the boy's face stopped him, and then, to the bell-boy: "Show them Room No. 116."

When Ernest Sterling asked the old father for the envelope, that gentleman evinced some impatience as he said:

"The postoffice expert readers have been unable to make out the postmark, and the most powerful glasses fail to bring out its letters. If this be so, what can the blind do?"

There was an earnestness in the boy's voice that brooked no denial as he said:

"The blind read not as others read. Please give me the envelope."

Away back in the corner the two children sat, while one messenger after another reported failure to the father and mother. The poor mother was in despair and wrung her hands in anguish. Telegram after telegram was sent and answered, but no tidings came. The blind boy, pale and nervous, was passing his fingers along the inside of the envelope. A dozen times it looked as if he had despaired, when a word from his sister would cheer him to renewed effort. Once the old mother heard her say to her brother:

"Thou saidst thou could do it. Thee must not fail. If thou couldest only see his mother thee would not fail."

At last, after a long concentration of the fingers in one place on the envelope, he told his sister to write down the letter "T." He said it very quietly, and the ten or more people in the room paid no attention to them. Still the blind boy worked on laboriously—now catching the impression of a letter and next seemingly hopelessly baffled. Great drops of sweat came out on his brow, and his hands trembled in spite of himself. Then he gasped: "Put the letter 'S' to the left of the 'T.'" Just then a telegram was handed Mr. Rusk, who, upon reading it, grew very much excited. It said:

"Man named Allen Collin lives here. This in answer to notice in News this date."

"Mayor of Weatherford."

Ernest heard him read the message and ask excitedly of the post-master, who was present trying to help unravel the mystery: "Where is Weatherford? Is it on the railroad?"

The blind boy shuddered at the thought that he did not wish the answer to be no. If the post-master said no, it meant that it was likely the right place, for the letter had said,

"Come by private conveyance from Dallas." Was it possible that he would rather these parents should not find their sick boy unless he should be the instrument by which they found him? It was only for a moment that he struggled thus, for his disappointment was great when the post-master said:

"Weatherford is sixty miles from here on the railroad. It cannot be the place. The postmark on the letter is of a kind only used in the very small offices. Weatherford uses a different kind of postmark."

Then the blind boy went to work harder than ever. He had now been working two hours and was hardly sure he had made out two letters. The watchers had almost forgotten the presence of the two children sitting there in the corner silent. A long time passed, when he said, very low:

"Make an 'O' to the right."

The sister did so, and placed her hands lovingly on the boy's shoulder with:

"Work on; thee will get it; thee will get it!"

In a moment almost he said:

"Put an 'L' after the 'O.' Now what hast thou?"

The girl added the letter, and read:

"Stol."

He hurriedly read the bottom of the postmark and readily made it "Tex." and the center was easily read, "July 6." Then he returned to try to decipher the balance of the postoffice, but it was so hard he seemed baffled.

## TEXAS IMPROVED (HANCOCK) DISC PLOWS

Three Sizes—Single, Double and Three Disc

Lightest Draft and Strongest

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No Jumping.

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DALLAS, TEXAS



Try every way he could, he could not make out the other letters.

"There are three other letters that come before the 'stol,' but I can't make them, Ruth. I can never make them out. I have failed, after all. My hand is too uncertain; the fingers will not be still."

His sister said again:

"If thee could see the young man's mother thou wouldst not talk thus. Thee must read it."

He tried again and became very calm. Presently he said:

"The first letter is 'B.' I read it plainly. Yes, it is 'B.' Then there are two letters between that are blurred together so I fear I cannot decipher them."

Ruth thought a moment, and whispered:

"Could the next letter be 'R'?"

Instantly he answered, excitedly:

"Yes! How didst thee tell?"

"Then the next is 'L.' The word spells itself after thee has given the key. Dost thou not see it is 'Bristol, Tex., July 6'?"

She ran to the father, and cried:

"My brother has made it out! He has read the postmark! Come and see!"

They all went to him immediately as he held the paper his sister had marked the letters upon. He sat there as if were gazing into space, all pale and speechless.

"What office do you make it?" said the postmaster.

The boy tremblingly handed him the paper, and murmured:

"Ruth helped me—I could never have read it but for her." The old father read it first:

"Bristol, Texas. Where is it?" he asked, almost harshly of the postmaster.

"It is a country office about thirty miles from here in Ellis County."

Ernest Sterling burst into tears. A telegram was sent at once to the Sheriff of Ellis County at Waxahatchie, and in an hour this answer came:

"Yes, Allen Collin lives at Bristol. He has just left this city with doctor."

The two children stole away when the telegram was read, and as Mr. Rusk and wife jumped into the waiting carriage, he cried:

"Tell the children I will see them in a week. They shall have double the reward."

Six months later a message came flashing from the gay French capital, through the Bay of Biscay, under the great Atlantic, over the New Foundland Banks, to a little Quaker mother, and this was what it said:

"I shall see thy face."

### THINKING CAPS.

Little people can soon learn to do much good housekeeping. The restless eager hands have been very busy every moment of every day, "bringing up" the dollies, and doing make-believe things and being make-believe housekeepers. They have never thought how many real things they could do. The mother has done all the real planning and the real thinking, while the little hands could have done a part of it if they had only thought about it. People who employ too many servants rob the little folks of that pleasure. Put on your thinking cap. Have you ever made a bed? If not, you can learn how to make one in a single lesson—just how to spread the sheets, blankets, and cover, straight and smooth; how to tuck the clothes in neatly, and how to shake up the pillows, smooth them well, and put them in their places. How fresh the clothing seems after the windows have been well open during the breakfast hour! The next thing to do is to look all about you, and put everything in order. Little people can do dusting well. An old silk handkerchief or a piece of cheese cloth makes a good dusting cloth. While dusting, shake the cloth occasionally in the open air. Dust cloths should be washed frequently or they will scratch the furniture. How pleasant the room looks after a thorough dusting! The mother's hands are tired; they can not do everything. How happy she is to find she has a little housemaid of her own! How swiftly and easily the little feet fly over the stairs, and from room to room, doing all that the little hands have learned to do! You need not wear your thinking cap all the time; have in your own room a memoranda,



### Taylor College, Taylor, Texas.

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

The famous Byrne Shorthand taught here by its author in 7 to 12 weeks with a speed of 150 words to the minute, or no charge—half the time and cost and one and one-half times the speed of other systems. Students hold the world's record. Positions secured for graduates. Write for large illustrated catalogue, free, and mention course wanted.

with the list of the duties (for you may call them pleasures) that belong to you, lest you forget. Put on your thinking cap, and you may find some new thing that you can do. Straighten the rugs, arrange the books on the table, collect the daily papers and put them in the rack, drop or raise the shades to the middle of the window, brush up the hearth, take care of the caged birds, and feed the sparrows. Receive the friend or stranger who may come to your door. When you thus share the household duties the mother finds an hour each day to read, to look over the books and pictures, and to peep into the daily paper. What pleasure it gives her—and the children enjoy the leisure hour with her!—S. S. Advocate.

☞☞☞

All which happens through the whole world happens through hope. No husbandman would sow a grain of corn if he did not hope it would spring up and bring forth the ear. How much more we are helped on by hope in the way of eternal life.—Martin Luther.

☞☞☞

The only cure for indolence is work; the only cure for selfishness is sacrifice; the only cure for unbelief is to shake off the age of doubt by doing Christ's bidding; the only cure for timidity is to plunge into some dreadful duty before the chill comes on.—Rutherford.

☞☞☞

When tempted to despair of men it is time to depend on God.

☞☞☞

### BE INDEPENDENT.

It's Easy to Shake Off the Coffee Habit.

There are many people who make the humiliating acknowledgment that they are dependent upon Coffee to "brace them up" every little while. These have never learned the truth about Postum Cereal Coffee which makes leaving off coffee a simple matter and brings health and strength in place of coffee ills. A lady of Davenport, Iowa, who has used Postum Food Coffee for five years is competent to talk upon the subject. She says:

"I am a school teacher and during extra work when I thought I needed to be braced up I used to indulge in rich, strong coffee of which I was very fond and upon which I thought I was dependent.

"I began to have serious heart palpitation and at times had sharp pains around the heart and more or less stomach trouble. I read about Postum and got some to try. I dropped coffee, took up the Postum and it worked such wonders for me that many of my friends took it up.

"In a short time I was well again, even able to attend evening socials. And I did not miss my coffee at all. Now I can truthfully say that I have been repaid fully for the change I made. I have no indications of heart disease and not once in the past four years have I had a sick headache or bilious spell.

"My father, 78 years old, is a Postum enthusiast and feels that his good health in a large measure is due to the 6 cups of good Postum which he enjoys each day." Name furnished by Postum Co., Battle Creek, Mich.

There is a reason.

The sun is hang a refreshing breeze the bosom of the sea of shimmering ripples and seek on its there is a sacred atmosphere that with its surrounding mansion on the h altered for over h the grand site had ily, but they had one laid down th the mansion companion of his his side for no only son remains home of his child up another generation old man's decline was a happy one, stopping for the way refreshed an in his heart, feel experienced a bit of

It is evening from their respect and are gathered board. But we this scene, so at the gathering sh will show you an is bent, treading to call a home.

Suddenly he c old mansion lit and hither his lead him. Cronc covered window, all that passes v the sparkling i ceases, and the with delicious st float out through raising his sense pure. The straw gentle; now stra as they float on upon the pure al

"Children, stin father—"the son me when a child

The wretched closer to the strains so sweet car:

" 'Tis the hour dusky eve

Near my trundle of yore by

his eyes grow ( steals into his been a stranger; cent child. He home, where h by sweet Chris and he had offer die bed; his ou by his side and his evening pra how changed! brothers have p wandering alone hope and witho thoughts wande sad and touchit

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rouse him from memory he is c ing long ago, w heart broken b side, and with "Mother, I'll be you in heaven," was to meet th could she recoy tramp her innoc steals over him der, "What d me? I have not to beyond the journey the d few short days; not too late!"

Thus he crou down, his trem fusing to bear l on the mantel so many lives

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to be cured of stipation, torpi Would you like kidneys are all tion? Would from backache, tarrh of the s Remedy Compa falo, N. Y., w Prepaid a sma Vernal Saw P which makes a impossible. Or remedy does th feely, to stay trouble and bi to cure the me

Every reader vocate who ne small trial bott motto Berry W paid by writing Co., Buffalo, N of the stomac tion, constipati gation and slu and kidneys. bladder and p wonder worker

For sale by

A HOME SCENE.

The sun is hanging low in the West, a refreshing breeze is wafted across the bosom of the silvery lake; myriads of shining ripples are playing at hide and seek on its broad surface and there is a sacred hush in the sleepy atmosphere that seems in harmony with its surroundings. The grand old mansion on the hillside has stood unaltered for over half a century. Here the grand sire had reared a happy family, but they had long since one by one laid down the armor and entered the mansion eternal; even the companion of his life, who had walked by his side for nearly fifty years. An only son remained, who resides in the home of his childhood, and here grew up another generation, brightening the old man's declining years. This home was a happy one. The weary traveler stopping for the night went on his way refreshed and with a song of joy in his heart, feeling that he had experienced a bit of heaven.

It is evening; all have returned from their respective places of labor and are gathered around the family board. But we can not linger upon this scene, so step with me out into the gathering shades of night and I will show you an old man, whose form is bent, trudging along with nowhere to call a home.

Suddenly he comes in sight of the old mansion lit up by many a lamp and hither his wandering footsteps lead him. Crouching close to the vine covered window, he sees and hears all that passes within. He listens to the sparkling conversation until it ceases, and the old halls are ringing with delicious strains of music, which float out through the open window, raising his senses to things high and pure. The strains are first soft and gentle; now strangely wild and sweet, as they float out higher and higher upon the pure air.

"Children, sing my song," said the father—"the song my mother sang to me when a child."

The wretched man without creeps closer to the window, and as the strains so sweet and tender reach his ear:

"Tis the hour of my retiring at the dusky eventide, Near my trundle bed I'm kneeling as of yore by mother's side."

his eyes grow dim and a tenderness steals into his lonely heart that has been a stranger since he was an innocent child. He thinks of a once happy home, where he had been surrounded by sweet Christian influences. Yes, and he had often knelt by his trundle bed; his own dear mother stood by his side and after her he repeated his evening prayer. But now, alas! how changed! Father, mother and brothers have passed away and he is wandering alone in the world, without hope and without God. Back, back his thoughts wander until the words so sad and touching:

"I am only dreaming; ne'er I'll be a child again."

rouse him from his reverie; and in memory he is carried back to a morning long ago, when he, a child, knelt heart-broken by his dying mother's side, and with his hand in hers said, "Mother, I'll be a good boy, and meet you in heaven." Alas! how unfit he was to meet that mother there. How could she recognize in the wretched tramp her innocent boy? The thought steals over him and makes him shudder. "What does eternity mean to me? I have nothing but gloom to look to beyond the grave. Soon I must journey the dark pilgrimage—only a few short days at best. O, that it were not too late!"

Thus he crouches closer to the window, his trembling limbs almost refusing to bear him up. The old clock on the mantel that has ticked away so many lives and solemnly warned

WOULD YOU CARE

to be cured of stomach trouble, constipation, torpid or congested liver? Would you like to be sure that your kidneys are always in perfect condition? Would you wish to be free from backache, rheumatism and catarrh of the stomach? The Vernal Remedy Company, 49 Seneca St., Buffalo, N. Y., will send you Free and Prepaid a small trial bottle of their Vernal Saw Palmetto Berry Wine, which makes all of the above troubles impossible. One dose a day of this remedy does the work and cures perfectly, to stay cured. There is no trouble and but a trifle of expense to cure the most stubborn case.

Every reader of Texas Christian Advocate who needs it, may have a small trial bottle of Vernal Saw Palmetto Berry Wine sent Free and Prepaid by writing to Vernal Remedy Co., Buffalo, N. Y. It cures catarrh of the stomach, flatulence, indigestion, constipation of bowels, and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and prostate gland it is a wonder worker.

For sale by all leading Druggists.

others that life is short, has reached the hour of nine. The grandfather takes down the family Bible, reverenced by his forefathers, and turns its well-worn pages until his eye rests upon the passage that contains the parable of the prodigal son. With what earnestness he pictures the career of that wayward son; of his departure; his life of sin in strange lands, and finally that resolute that has since that day been made by thousands of the wayward sons of earth: "I will arise and go to my father." "I am that son," murmurs the unseen figure at the window. "I have wandered far away from my Heavenly Father's care. But did not Jesus die for poor sinners like me? Can not I rise and go to my Father also? Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son."

The family kneel together while the trembling voice of the old man is raised to heaven in prayer. The man at the window crouches closer as though it would save him, and from a heart wrung with fear and penitence he prays, "Father, I come to thee. I am not worthy to be called thy son, but accept me through Jesus, who gave his life for me!"

The prayer is ended and the family retire after bidding each other a pleasant good-night. The father heeds the prayer of the penitent, the Son of God descends with healing in his wings, the angels rejoice because another soul has been brought to the fold. The old man trudges on his way through the woods, but the ground upon which he treads seems a rainbow of peace. With tears of joy streaming from his eyes he murmurs, "Jesus died for poor sinners like me."

Away in a lonely wood that night a soul found its way to God, who reads each tangled life aright. It is morning. The glorious sun has risen, flooding the earth with beauty; the birds are chanting melodies wild and sweet in the leafy trees and all nature seems to have awakened with new life and energy. The old mansion is again ringing with happy laughter and the family prepare for the duties of the day, just as they have year after year, all unconscious of the wonderful change wrought in one soul by the scene enacted the previous night. Passers-by find in the woods nearby the rigid body of the old man cold in death, but the spirit has been released and gone to meet its God.

Thus by coming in contact with the inmates of that happy home his thoughts were raised to the great home gathering "in our Father's home." This robe was washed in Jesus' blood and he is made meet to partake of everlasting joys. And at last the family is reunited as of old, where "the wicked cease from troubling, and the weary are at rest."

JENNIE SHUPTRINE, Tadmor, Texas.

THE USE OF ALCOHOL.

Three times during the last half century medical manifestations have been issued, giving the opinion of physicians on alcohol. The first was issued in 1839, and was signed by 86 persons. The second in 1847, and was signed by 2,000 physicians, and the third appeared in 1871, with the signatures of over 4,000 physicians, including the names of many leading physicians in all parts of the world. A fourth declaration of opinions is now being circulated for signatures, and reads as follows:

The following statement has been agreed upon by the Council of the British Medical Temperance Association, the American Medical Temperance Association, the Society of Medical Abstinents in Germany, and leading physicians in England and on the continent. The purpose of this is to have a general agreement of opinions of all prominent physicians in civilized countries concerning the dangers from alcohol, and in this way give support to the efforts made to check and prevent the evils from this source.

In view of the terrible evils which have resulted from the use of alcohol—evils which in many parts of the world are rapidly increasing—we members of the medical profession, feel it to be our duty, as being in some sense the guardians of the public health, to speak plainly of the nature of alcohol, and of the injury to the individual, and the danger to the community which arise from the prevalent use of intoxicating liquors as beverages.

We think it ought to be known by all that:

1. Experiments have demonstrated that even a small quantity of alcoholic liquor, either immediately or after a short time, prevents perfect mental action, and interferes with the function of the cells and tissues of the body, impairing self-control by producing progressive paralysis of the judgment and of the will, and having other markedly injurious effects. Hence alcohol must be regarded as a poison, and ought not to be classed among foods.

2. Observation establishes the fact

that a moderate use of alcoholic liquors, continued over a number of years, produces a gradual deterioration of the tissues of the body, and hastens the changes which old age brings, thus increasing the average liability to disease (especially to infectious disease), and shortening the duration of life.

3. Total abstainers, other conditions being similar, can perform more work, possess greater powers of endurance, have on the average less sickness, and recover more quickly than non-abstainers, especially from infectious diseases, while they altogether escape diseases specially caused by alcohol.

4. All the functions of a man, as of every other animal, are best performed in the absence of alcohol, and any supposed experience to the contrary is founded on delusion, a result of the action of alcohol on the nerve centers.

5. Further, alcohol tends to produce in the offspring of drinkers an unstable nervous system, lowering them mentally, morally and physically. Thus deterioration threatens us, and this is likely to be greatly accelerated by the alarming increase of drinking among women, who have hitherto been little addicted to this vice. Since the mothers of the coming generation are thus involved, the importance and danger of this increase can not be exaggerated.

Seeing, then, that the common use of alcoholic beverages is always and everywhere followed, sooner or later, by moral, physical and social results of a most serious and threatening character, and that it is the cause, direct or indirect, of a very large proportion of the poverty, suffering, vice, crime, lunacy, disease, and death, not only in the case of those who take such beverages, but in the case of others who are unavoidably associated with them, we feel warranted, nay, compelled to urge the general adoption of total abstinence from all intoxicating liquors as beverages, as the surest, simplest and quickest method of removing the evils which necessarily result from their use. Such a course is not only universally safe, but is also natural. We believe that such an era of health, happiness and prosperity would be inaugurated thereby that many of the social problems of the present age would be solved.

This declaration has already received the signatures of over 1,000 physicians in all parts of the country. I have been appointed Chairman to present this manifesto to American physicians for their endorsement. I should be very glad to receive the name, title and address of any physician who is willing to aid by his signature to correct public sentiment and assist in the prevention of one of the great evils of the age. This is purely a scientific effort for the purpose of having a general consensus of opinion of the leading physicians of the world, and it is assumed that American physicians are equally enthusiastic and prompt to lend their signatures to this statement as in the wine-drinking countries of Europe. A postal card with address and title is earnestly solicited from every medical man who would like to be represented in this great movement for a clearer comprehension of the subject.—T. D. Crothers, M. D., Hartford, Conn.

THE BRUSH BRIGADE.

Not long ago I heard a mother tell her boys that intimate and constant acquaintance with brushes goes a great way toward making a gentleman.

This remark struck me and I asked

JUST ONE WORD that word is **Tutt's**. It refers to Dr. Tutt's Liver Pills and MEANS HEALTH. Are you constipated? Troubled with indigestion? Sick headache? Vertigo? Bilious? Insomnia? ANY of these symptoms and many others indicate inaction of the LIVER.

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how many brushes one needs to be familiar with.

"Tell her, boys," said the mother, and the merry fellows shouted:

"One to brush our hair we need, And one to polish our boots, One to clean our nails indeed, And one to dust our suits, And one to give our hats a switching, To make us all look very bewitching."

And that's the song of the brush brigade.

"Willie always twists everything they have to remember into a jingle and then they don't forget it," said the mother smiling, as the brigade went off in a vivacious procession to practice on their brushes.

"Tramps went out, but gentlemen came back," said the clever little mother, when they came in again, presenting each of the brush-improved four with an apple turn-over for his lunch-box.

"Cleanliness is next to godliness and dirt is an abomination," said grandmother, from her corner.

"It runs in the family," I heard one of the boys say, as they put on their coats. "I guess Gran brought up her boys to brush just as mother serves us. Never mind, all her boys are gentlemen clear through and I s'pose we'll be the same if we stick to the brushes."—Wide Awake.

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BACK NUMBERS—Subscriptions may begin at any time, but we can not undertake to furnish back numbers. We will do so when desired, if possible, but, as a rule, subscriptions must date from the current issue.

DISTRICT CONFERENCES.

Table listing district conferences by location and date: Austin, Smithville, May 22; Clarendon, Hereford, May 22; Brownwood, Santa Anna, May 25; Bowie, Henrietta, May 25; Terrell, Forney, May 25; Waxahachie, Midlothian, May 25; Abilene, Stamford, May 25; San Marcos, Seguin, June 16; Tyler, Troup, June 16; Pittsburg, Atlanta, June 16; Cuero, Runge, June 17; Vernon, Crowell, June 18; Paris, Detroit, June 18; Palestine, Groveton, June 18; San Antonio, Pearsall, June 19; Sulphur Springs, Sulphur Bluff, June 23; Beeville, Gollad, June 24; Huntsville, Conroe, June 24; Bonham, Bailey, June 25; San Augustine, Teneha, June 25; Houston, Angleton, June 25; Sherman, Collinsville, June 25; Brenham, Caldwell, June 25; Gatesville, Meridian, June 25; Weatherford, Breckenridge, June 25; Waco, Mt. Calm, June 25; Mangum, Hobart, O. T., June 26; Dublin, Tolar, July 1; Calvert, Franklin, July 2; Llano, San Saba, July 2; Marshall, Henderson, July 3.

WRITERS OF POETRY.

We do not believe that the age of original poetry is gone. We still have people who are under the inspiration of the muse, and when they write, the papers are glad to publish their production. But there are not many of this class. Yet hundreds of people imagine that they can write poetry, but it is a fact that scores and scores of them have never even studied the art of verse. They have read but little that can be called poetry. They are able to make a few words jingle, not with sense, but with sound, and they set them down in bad orthography, worse grammar, odious rhetoric and execrable penmanship and send them to the paper for publication. Of course such products never see the light of day, but still the office is bombarded with these effeminate effusions. We have a few writers of poetry whose pieces we almost invariably publish. But the list is small. Therefore, before you undertake to write poetry, learn to spell, master English grammar, study the rules of rhetoric, read carefully such poetry as Dante, Milton, Byron, Scott, Shakespeare, Longfellow, Lowell, Poe and many other leading authors of this character. After that, when the spirit of the poet takes possession of you, put your verses on paper, lay them aside for two or three months, then take them up and carefully rewrite them on a clean sheet of paper, put your name in full to the result and send to the paper and may be your piece will get into the Advocate columns. We are very particular about the sort of poetry we publish. As a rule, if you want to give your thoughts to the public, you had better put them into plain prose and it will enhance their chances fifty per cent. Do you see the point?

EDITORIAL BIRDSHOT.

"A prudent man foreseeth the evil and hideth himself."

"Envy then not the oppressor and choose none of his ways."

"The blessing of the Lord maketh rich, and he addeth no sorrow with it."

"The wise shall inherit glory, but shame shall be the possession of fools."

"The labor of the righteous tendeth to life, the fruit of the wicked to vain."

"Devise not mischief against thy neighbor, seeing he dwelleth securely by thee."

"He that walketh uprightly walketh surely, but he that perverteth his ways shall not be known."

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."

"The mouth of righteous man is a well of life, but violence covereth the mouth of the wicked."

CHURCH DEDICATION AT ANNA.

Anna is a town of two or three hundred people, two stations beyond McKinney on the Houston and Texas Central. But this number is not indicative of the strength of the population, for the country in the vicinity is thickly populated with a fine class of people, and the most of them belong to the town Churches. I arrived on the night train, but Rev. J. D. Hudgins, the pastor, and Brother M. D. Hornsby were at the train to meet me. To the home of the latter I was taken and pleasantly entertained. He and his wife are working members of our little Church there, and they abound in the grace of Christian hospitality. I enjoyed my stay with them. The object of my visit was to dedicate our new church at that point. We have been weak at Anna for a long time, and only a year ago a Church enterprise was projected. By the help of our Conference Church Extension Board they have succeeded in finishing the building except papering it, which will be done at an early date. It is a real neat framed structure, tastefully conceived, and it is paid for. When it was begun we had only a handful of members, but now we have nearly one hundred, and they are very enthusiastic. There are three other Church organizations in the town, but they all gave way for the dedicatory services. What a crowd packed into that house and around its windows! As I approached it I counted nearly one hundred vehicles hitched around it, showing that the people from the country were there in large numbers. And I never saw so many babies inside of a town Church. But why should they not be in such a place? If we will take care of the babies, the Church will take care of itself. The music was excellent. I have never seen better attention, and have never enjoyed preaching more to any people. At the close of the sermon the house was presented for dedication, and we set it apart for the worship of Almighty God according to our form of service in the Discipline. Then followed the administration of the Lord's Supper, and we had a gracious time. Everybody from the country was invited to stay with their town friends to dinner, and I think they did it. I love that kind of old-time hospitality. It was my pleasure to dine with Brother and Sister Guthrie, who are also staunch members of our Church.

I was surprised and delighted to meet some near kinsmen after the flesh. They are nephews of my mother, and I had not seen them for many long years. David Clark and George Alexander were their names. My mother was a Clark, and her family came from old Ireland. So I am Scotch-Irish, and as long as I keep the Irish under I am all right. These two men are living near Anna with their families, and they are good citizens. In the morning before the service, we drove out a mile or so into the country to the home of Brother F. H. Welch, the friend of the Church and of the preachers. All the members of the North Texas Conference know him and love him for his own and his work's sake. For many years he resided in McKinney, but three years ago he retired to his farm to spend the remainder of his days in quietude. He and his noble wife have a beautiful country home. But he recently had a stroke of paralysis and he is quite feeble. He is slightly better, but not able to leave his house. I found him serene and tranquil, and he welcomed us with his old time ardor. We read and prayed with him, and he responded fervently. It was good to be there. I asked him how he found matters as he then faced them? He said they were all right. He is a good and true man, and however his illness may terminate, his title to an inheritance beyond the sky is without a flaw. It was a great deprivation to him not to be able to go to the dedication service. I have never spent a more delightful day, and have never been where the people seemed more to appreciate my visit. It was a great pleasure to me to preach to them. Brother Hudgins has done a fine work on that circuit. He lives at Weston, eight miles in the country. The oldest Church organization in that country is at Weston. It was started in 1846. They have a new building there also, and Rev. J. M. Binkley dedicated it the Sunday before. The Saturday night before that, the people from all over the circuit stormed the parsonage, and left many evidences of appreciation of the pastor and his family. After all, there is no work that surpasses that of a good Methodist circuit. Sometimes I feel like I would love to close out my career as a circuit rider. There is a freedom and a cordiality about it that can not be found anywhere else. Brother Hudgins has a good circuit, and he and his people are happy in their work. G. C. R.

AN EVENING AT MIDLOTHIAN.

Last Thursday we ran down to Midlothian to deliver a lecture in the interest of the Woman's Home Missionary Society. The recent rains had put the country in good shape, and as we sped along the twenty-five miles over the Santa Fe track the wheat fields were beautiful and the men were busy planting and plowing cotton and corn. Midlothian is an excellent town, in the midst of a good farming section, from which it draws a strong support. We have a splendid church edifice and a good congregation there. The building is a new one, of brick and wood. It is a model of convenience. It is well lighted, the furniture is handsome and the Sunday-school room so arranged as to be easily thrown into the auditorium. Altogether it will seat 600 or 700 people. There is no other church improvement in the town that will compare with it. It is on an eligible lot with more than room for a good parsonage. By and by the present parsonage will be disposed of and a new one erected. We had the pleasure of taking a meal with our old friends, Brother and Sister J. C. Kimmel. They are leading members of our Church. After lecturing to a fair audience we spent the night with Rev. W. J. Hearon and his good family. He is doing well in that prosperous town. The people appreciate him, and his ministry is helpful to the Church. He is well educated, reads good books, is young and enterprising, and has a good future before him in his conference. His good wife is a real helpmeet to him in his home and work. I had the privilege of meeting and conversing with Rev. C. H. Barker, one of our aged and earnest local preachers. He has a venerable, not to say patriarchal, appearance, and everybody loves "Uncle Charley," as they familiarly call him. He is originally from Tennessee, and began to read the Nashville Advocate under the administration of Rev. Thos. Stringfield. I visited Stringfield's grave at Strawberry Plains in East Tennessee more than twenty-five years

ago, and he had been sleeping there then for long, long time. If my memory serves me right, he was about the first editor of the Nashville Advocate. This will give you an idea of Bro. Barker's connection with Methodist papers. He has been reading the Texas Advocate for fifty years. He came to Texas in 1846. He still preaches occasionally, and the people hear him gladly and profitably. It was a real benediction to meet him and converse with him. Rev. R. J. Tooley, who travels the Midlothian Circuit, lives in the town, but I did not get to see him. G. C. R.

TEXAS PERSONALS.

Rev. J. F. Archer, of Cedar Hill, was to see us recently.

Bro. Hood, of Lancaster, made us a pleasant call the other day.

We met Rev. P. G. Smith at the service at Anna last Sunday. He is one of very useful local preachers and is doing a good work.

Rev. H. A. Boaz, of Polytechnic College, was in the city this week and made a call which was appreciated. He is pushing things toward the commencement.

Rev. J. H. Taylor and his people, of West Dallas, have closed a very fine revival meeting. There were about fifty conversions and a number of accessions.

The Daily News reports the meeting at Kavanagh Church, Greenville, Rev. J. M. Sweeton, pastor, as still in progress, with interest unabated. Seventy odd have been converted.

Rev. Percy Knickbocker is still conducting his revival at Grace Church. Some forty odd joined the Church on profession of faith last Sunday. They had 456 in attendance upon the Sunday-school.

We are pleased to have a visit from Mrs. Mays and Miss Baylor, who reside near Knoxville, Tenn. They have been out here some time visiting their kinspeople. Mr. and Mrs. Sidell of West Dallas.

We are in receipt of neatly gotten up invitation to the wedding of Mr. M. C. Knott and Miss Bonnie Ethel Harris, which happy event took place at Meade the 6th of this month.

Rev. H. B. Urquhart, of the Lott Circuit was in the city Monday and made the Advocate an agreeable visit. He says Falls County is contemplating calling a local option election at an early date.

Rev. M. L. Butler and his good people at Muskogee, I. T., had the misfortune to lose their church building by fire the other night. It was one of the landmarks of the city and a good building. It was partly covered by insurance, and will be rebuilt at once.

We are sorry to note that Rev. Jno. M. Linn of Goldthwaite, met with the misfortune to fall and break two of his ribs, the other night. We hope he will soon recover. He was going from his church to the parsonage, during a dark night, while a storm was raging, when the accident occurred.

Judge George N. Aldredge of this city will deliver the literary address at the Southwestern University Commencement. He is a man of fine sense, bubbling wit and inimitable humor, and we venture the assertion that the boys down that way have never heard anything more entertaining and suggestive than the address at this commencement.

Rev. C. L. Browning has tendered his resignation as President of Willie Hallsell College, Vineta, I. T., and he will return to the pastorate. It is his intention to come back to Texas, and if any one of our presiding elders should need a good man for work till the meeting of our conferences, Bro. Browning is a good preacher and a fine pastor.

Rev. W. F. Clark has succeeded in opening his church out on Grand Avenue, having purchased it from the old Haskell Avenue people and moved it to its present site. It has been christened by the people "Clark's Chapel," and they had had the first service in it last Sunday. Twenty-four people joined at the opening service, with more to follow. A Sunday-school was organized with about sixty in attendance. This is going to be a prosperous work in the near future.

CHURCH NOTES.

New York City has forty-five Methodist Churches.

Rev. A. D. McVoy, of Missouri, has returned to Chillicothe from the South, having spent the winter in Louisiana.

Dr. Theodore Bratton, President of St. Mary's School (Episcopal), Raleigh, N. C., has been elected Bishop of Mississippi.

Dr. H. M. DuBoise delivered an address, recently, in the Vanderbilt Chapel, before the class of sixteen graduates in the department of dentistry.

Midland Methodist says, Bishop R. K. Hargrove attended the gathering of Methodist dignitaries in St. Louis, last week. Bishop Fitzgerald thought it best not to undertake the trip.

Dr. W. F. Tillett will preach the commencement sermon for Arkadelphia College, Ark., on May 21, and Rev. Lewis Powell will make the annual address before the literary societies.

Two weeks ago the cornerstone of Epworth University was laid in Oklahoma City. This University is the product of a joint action of the Methodist Episcopal Church, and the Methodist Episcopal Church, South.

The Philippine Weekly is the name of the first newspaper to be published in the Philippines by Afro-Americans. Rev. J. C. Morris, D. D., pastor of Cook Avenue Church, St. Louis, has been elected President of Central College.

The paragraph going the rounds of the Southern Methodist press, to the effect that the North Alabama Conference has provided five homes for its superannuates, needs amendment. The number is now ten, if you please.—Alabama Christian Advocate.

The College of Bishops, at their recent meeting, appointed Rev. Jno. C. Kilgo, D. D., President of Trinity College, fraternal messenger to the General Conference of the Methodist Episcopal Church, which will meet in San Francisco next year.

Says the New Orleans Advocate: "Bishop Keener has returned home from Nashville, none the worse on account of the long trip. He enjoyed his visit very much, and, we dare say, his many friends were delighted to see him. It was his first visit to Nashville in five years."

They are complaining at Nome, Alaska, that "a man named Palmore" wrote to the President about the wickedness of the place, and that the next mail carried orders to close to gambling. Good for Dr. Palmore. He is a terror to evil-doers.—Colorado Advocate.

St. John's M. E. Church, South, of St. Louis, which cost nearly \$200,000, has been completed and formally opened, and is free of debt, an achievement which reflects honor and credit upon the zeal and labors of the pastor, Dr. J. W. Lee, and his faithful congregation. St. John's is the handsomest church in Methodism.

The total number of houses of worship is 14,782, being an increase of 1793. Notwithstanding this noteworthy indication of activity in church building, if we subtract 14,782, the number of church edifices, from 17,897, the number of congregations, we have 3,115 "societies" that are destitute of houses of worship.—Dr. Tigert.

There have been 28,472 infant baptisms and 55,848 adult baptisms, the figures in both instances being slightly under those of last year. The number of "societies"—i. e., congregations—is 17,897, being one less than last year; and the number of pastoral charges is 5,246, being an increase of 309 over the preceding year.—Dr. Tigert.

Says the St. Louis Advocate: "Rev. John Mathews, D. D., seems to be the most popular minister in all the West, judging from the many invitations to preach, lecture, etc., that crowd his desk. We note a few of his engagements: May 24, commencement sermon for the College at Palmyra; May 28, literary address at St. Charles College; May 31, commencement sermon at Marvin Collegiate Institute, Fredericktown, Mo.; June 3, address to Epworth League at District Conference, Shelbyville, Mo."

In Kansas City 20,000 school children greeted President Roosevelt.

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Presbyterian Standard Even the Interior, time wanted such a revision of the Co complacently now of confessional changes, have been some cons ers on the Revision would have shone re world of politics. Th ed that the revision a do about nothing an agitators nothing, and much ado.

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WALKING I

Southern Christian St. Paul exhorted Colosse to "walk

Gleanings from the Exchanges

CREED REVISION.

Presbyterian Standard: Even the interior, which at one time wanted such a thoroughgoing revision of the Confession, speaks complacently now of "our innocent confessional changes." There must have been some conservative preachers on the Revision Committee who would have shone resplendent in the world of politics. They were persuaded that the revision fervor was much ado about nothing and they gave the agitators nothing, and it stopped the much ado.

ACTIVITY FOR THE UNIVERSITY.

Independent: Perhaps it is inevitable that a university so closely associated with a great commercial undertaking and the major part of whose resources have been only so recently divorced from trade, can not protect itself from the invasion of the advertising spirit. Certain it is that we are not surprised in recent years to have, every now and then, sensational announcements of great advances in science from the University of Chicago, whose only eventual result is notorious for the new university.

DATE OF WESLEY'S BIRTH.

Central Methodist: Now that the Wesley Bi-centennial is occupying so large a place in the mind of the Church, the date of his birth, as usually given, has been called in question. As usually stated, it is June 17, 1703, but that is according to what is called "old style." If we make allowance for the error in the calendar which has been gradually increasing since that time, it should now be June 28. The New England Conference, and perhaps others, are going to celebrate the anniversary on that date. As far as we are concerned, we believe we should prefer June 17, though it makes little difference if we all agree upon the same date, and retain that date as the anniversary, just as we do the 22d of February for Washington's birthday, although that is not the correct date on which he was born. It is the man we would honor, and not the date.

THE EDUCATED FOOL.

Pilgrim for May: This sense of merit and superiority ever goes with rank, "which," to quote Schopenhauer, "strictly speaking, is a sham. Its method is to exact an artificial respect. Orders are bills of exchange drawn on public opinion." The colleges confer rank upon a multitude of young men each year, and many of these young men go through life sustained by a self-satisfaction for which their degree is their sole warrant. The more incapable the individual is, the less able to achieve distinction for himself—the higher his sense of the value of the college stamp upon him. It is the pride of caste, and that sort of pride is not useful in a republic. However much pleasure it may give to the Philistine who possesses it, it is undemocratic, contracting in its effect upon the mind and heart, and therefore inimicable to good citizenship. Observation of the graduates of the colleges will show that this spirit of rank, this pride of class, this sense of worth derived from other than worthy performance, is the most characteristic product of these institutions.

THE POWER OF SUPERSTITION.

New York Advocate: The congregations at Lourdes being dispersed because of refusal to comply with the law whose enforcement is causing so much agitation in France, the people of that place—which derives its prosperity wholly from the legend that a young girl saw the Virgin there and that cures are wrought there—are in great distress. The stoppage of the pilgrimages would speedily ruin them. So that a delegation waited on Premier Combes to see what could be done for them. He assured them that the grotto will not be closed until the courts have passed on the matter. This is considered equivalent to its continuance. Such is the power of superstition that it is probable that war against such legends, and real believers in supernatural cures as connected with them, would stir up a greater tumult by far than the closing of the friars' houses, the nunneries and their schools—where they have refused to obey the law—has done.

WALKING IN WISDOM.

Southern Christian Advocate: St. Paul exhorted the Christians at Colosse to "walk in wisdom toward

them that are without." Only as we are true to God, to our fellowmen and to ourselves, will our walk be in wisdom. To be true implies something more than being truthful. A true man, a true woman, is one who is open-hearted, ingenuous, without guile or duplicity or deceit. The great characteristic of a true man is simplicity of motive. He is not double-minded, two-faced, one thing to-day, another to-morrow—simulating piety and yet dominated by a spirit of guile. That is bad enough in men of the world, but it is a thousand fold worse in a professed follower of Christ. What the Church needs is true men in whose conversation there is no duplicity, in whose life there is no crookedness, in whose character there is no baseness. What the world demands of Christians is that they shall be transparent, not concealing their motives and purposes by artful speech, but exhibiting such candor, such open-heartedness, such singleness of mind that all men may see through them and perceive that they are true to the very center of their moral being.

EMERSON'S BEST BEQUEST.

May Atlantic Monthly: The best thing that Emerson has left us is his spirit, fine and high, stern and sweet. He took life in a royal way and bore himself toward the eternal mysteries with serenity and dauntless hope. His Essays, which are his most characteristic work, have their chief value not as revelations of the moral order of life, not as discoveries of the final meaning of things, but as disclosures of his own spirit. There is in these Essays an immense mass of truth, uttered in picturesque and memorable words; there is in them also an immense mass that is not true. The Emersonian hit and miss are upon every page, and side by side with a golden and perfect sentence one finds sonorous eccentricity. The origin of this strange compound of oracle and imposition in Emerson lies in the confessional character of his writing. He speaks from within, and his generalizations hit or miss according as his personal experience embodies a law of humanity or a mere idiosyncrasy.

AN EDUCATIONAL POLICY FOR TEXAS METHODISM.

The distinguished President of Columbia University, Nicholas Marion Butler, has well said, "Education in its broader sense is the most important of all human interests, since it deals with the culture and efficiency that we have inherited and their extensive and development." Surely there is no question before Texas Methodism to-day that is of greater interest, more important or that has a more far-reaching influence than the cause of Christian education. The present and future welfare of the Church in large measure depends upon what we do in our schools. The leaders of the future in most cases will be college-bred men. It is a well-known fact that the college has much to do in fixing the faith of the student. It will be next to impossible for our Church to get trained leaders anywhere outside of those trained by our own Church. We must have good schools to train those who lead the hosts of our Zion. The army must have West Point to prepare our military heroes. The navy needs Annapolis to train officers for highest efficiency. So the Church must have colleges to prepare men to take the lead in Church and State.

Texas Methodism has come to the time when something heroic must be done or we shall suffer great loss. The possibilities of our great State are not yet realized. Our territory is immense, our resources unlimited. With the opening of the great canal and the development of our many new industries hordes of people will rush in to this "paradise of the world" and in a few years we will have a population of 15,000,000 or more. Our Church must do its part in evangelizing this great multitude. In order to do this we must lay plans that are broad and far-seeing. We are not building for a day, but for ages to come. We need to exercise wise statesmanship. The Church that would control the future generations must build, equip and endow great institutions of learning where her leaders may be prepared for their life work. If we allow the State University or denominational colleges to surpass us in educational facilities and educate our Methodist students, we must suffer great loss as a Church. We are already beginning in this way now. At the State University one student in every four is a Methodist. We should prepare to give our students the best possible advantages in our own Church schools.

It was my pleasure to attend the recent services dedicating the Carroll buildings of the Baylor University at Waco. It was a great occasion, full of inspiration and enthusiasm. The results of that occasion will be felt all over the State and by all the

Churches. My heart was made glad over the success that has attended the efforts of our Baptist brethren. I rejoice in the great work they are doing. But my heart yearned more than ever to see Texas Methodism do something worthy of our name. We have always led in educational affairs and we can do so here and now. All we need is concerted action and wise and aggressive leadership. Texas Methodists have the money, the consecration and loyalty. Why not adopt a policy and work it to the finish, and put our educational affairs in first-class condition?

I have talked with many brethren over the State and find them anxious to see something done. Plans of various kinds have been suggested, but none has been adopted by the Church in this State. Some plan must be adopted and vigorously worked. O for a great leader! At the risk of being criticised, I venture some suggestions that appear to me very practical.

1. Let a State educational conference be called at some central point. At this conference some definite and permanent policy should be adopted whereby our schools could be brought into one harmonious system and an endowment fund raised. Surely we can and will do something soon.

2. Let an educational commission be appointed, consisting of five preachers and five laymen from each Annual Conference in the State. Add to this number the Regent of the S. W. U. and the principal or President of each of the other Methodist schools in Texas. This would give a strong man on the commission in each important section of the State and would well represent the Church. From this large commission an Executive Committee of nine should be selected, including of course the regent of the S. W. U. This committee should give general directions to our educational affairs in Texas.

3. Let all the Church schools in the State be brought into one harmonious system, either by co-ordination or correlation, as the case may justify. One Regent should have the general oversight of them all.

4. Let a uniform system of text books be adopted and a common course of study arranged, the correlated, or co-ordinated, schools following the S. W. U. course as far as they may go.

5. A suitable endowment fund should be called for and a systematic and vigorous canvass should be begun and continued until this amount is raised. This work should be done under the direction of the educational commission, and the money placed where they think best, allowing however, any contributor the right of directing his gift when he so desires.

This plan is no doubt subject to severe criticism. I only desire to see this or some better plan adopted and worked to the glory of God and the extension of his kingdom. Will not some one in authority call an educational conference when some plan may be adopted that will get the work started? H. A. BOAZ, Fort Worth, Texas.

AN APPRECIATION.

Dr. J. W. Hill, of Denison, recently helped me in a meeting at this place. Tyler, in Marvin Church. One rarely hears better and stronger preaching than Brother Hill gave us. He is a plain, Scriptural and powerful expositor of the Word. His morning discourses to the Church were edifying in the highest degree, and his appeals to the unconverted, powerful and convincing. He was with us ten days, and much good was done.

Especially do I wish to call attention to his exposition of Romans 6. This was the clearest and most convincing argument and exposition that the writer ever heard. It ought to be published in tract form and sold by our to the unconverted powerful and Publishing House. It will do great good. There is nothing like it in all our doctrinal literature. It is surely the last word on the subject, the final solution of what the great Apostle meant.

Our work at Marvin is moving on well. There have been one hundred and one additions to the Church in the past four months, about one-third of whom were on profession of faith. We have bought a new parsonage, and all our benevolent collections are either paid or provided for. This Church now has over 700 members, and gives promise of great prosperity. Through the faithful work of Rev. Godbey and Greathouse, the building is entirely out of debt, and as it is now unincumbered, it ought to go forward to great things. It has an official board of wide-awake, good men, and a membership of as good a people as there is in all the world. Every day I love them more and strive to serve them better.

W. F. PACKARD, Tyler, Texas, May 12, 1903.

If the Baby is Cutting Teeth.

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

IN MEMORY OF MRS. MAUD SWITZER HAWKINS.

"All seasons for thine own, Hast thou, oh Death!"

It does not seem so strange for the angel Death to come for the aged and the feeble who, weary with life's toils and burdens, are longing for a land of rest. Nor does it seem so sad when he gathers the little tender buds before they have felt the ills of life. Sweet is the thought that they are transported to a clime where in higher beauty and symmetry they develop without the blight of sin. But when he takes one in the bloom of life; one well equipped for the battle of life—trained for service; on whose work God has set His seal; one so intertwined with other lives that separation seems almost destruction, we can but wonder and regret.

These thoughts will come unbidden as we contemplate the loss of our dear young friend Maud. The daughter of the honored President of our college, Pret Switzer, she bloomed in our midst into beautiful womanhood. The "worldly attractions" and pleasures, usually so alluring to the young, seemed to find no response in her heart. Filled with higher things, she entered every avenue of usefulness within the scope of young ladyhood. Gifted with a voice of remarkable power and beauty, she early became a vocal teacher, ennobling every young life she touched. She sang, as we verily believe, not to display the power or culture of her voice, but to glorify God. This, her finest gift, was on the altar of her Church, ever ready for its use. Then her pure heart was full of love for her friends. As one very near to her remarked, "she just loved to love us." I am sure every pastor she has ever had will remember her helpfulness at all times and during revivals how she went out after her young friends and brought them to the altar.

After a long engagement she was married last Christmas to a true, noble-hearted man who had loved her long. Soon they began to rear a beautiful home right by her beloved sister, with whom she was staying when called away. A thousand plans had the sisters made for their lives to be together—each in a sweet home side by side. A thousands plans had the husband for her comfort and pleasure. As she lay on her sick bed for several weeks before her death she could look out of her window and watch the workmen busy on her home, every detail was submitted to her wish, until one dread day, one we did not look for, when the work was all stopped because she was hovering between life and death. When her mother told her the sad fact that she was passing away from us and asked if she was afraid, she, with a look of surprise, said, "Why, no, mamma" and during the day bade all her family a loving good-bye, speaking of heaven as a beautiful city and of how much she had thought about her home here, but she would have a better one in the "Many Mansions." Truly life was full to the brim of sweetness to dear Maud, and she wanted to live, but as her father said, she had been "early taught submission to a higher power" and when the supreme moment came that lesson kept her quiet and serene.

Loving, tasteful hands decked our church in spring's soft verdure and pure white flowers and as she lay in her white casket in her bridal dress all seemed fitting for her second bridal—this time the bride of heaven. A former pastor, one who knew her best, spoke words of eloquent praise and hope that must have soothed the sorrow of those who had reared her. But to him whose very life and joy she was, who had held the dear possession so short a time, we doubt if then any words except those uttered by the still, small voice, with power more divine than is given to mortal tongue, could have entered his numbed consciousness. May it be his to take in all its comfort and all its hope. And for us, her loving friends, as one remarked, "we must think of her as gone on before and calling us to holier lives." MRS. C. C. ARMSTRONG, Weatherford, Texas.

Now is a good time to begin taking Hood's Sarsaparilla, the medicine that cleanses the blood and clears the complexion.

CHURCH DEMANDS ON THE PREACHER.

The Church has always required its preachers to do the work committed to them in the charge to which they are appointed, and to attend the Annual and District Conferences, but here of late years we are having meetings that if all are attended takes the preacher away from his work a great deal, besides the expense of travel. We have the Missionary Institute, the Sunday-school and League Conference, the Sunday-school Institute, the League Conference, the District and Annual Conference, and other little conferences between, and the preachers are required to attend. It is all right for those living close and those getting a good salary, but for the preachers on small works that are getting but a bare living, it is simply taking bread out of their children's mouths, and they can not afford to be extravagant, but now when they fail to attend any of these, some one draws up a resolution of censure. It is very easy for the man with an \$800 or \$1000 salary or more to go, but there is a difference between \$500 and \$800. The question at Annual Conference is not how many of these Institutes have you attended, but what have you done on your charge? Now some of us preachers that do not always go, I expect, are about as loyal to the Church as some who want to censure them, and I don't think they have any right to condemn for not attending everything gotten up. Some of them don't amount to anything after they are held, and I don't think the Church is any better off with them than it would be without them. Enough organization is alright, but too much brings an overstrain and a breakdown. J. M. OWEN.

An obedient husband up in Franklin County, Maine, was objecting to doing certain work about the house, and he quoted scripture to his wife, showing that the household duties should properly be assigned to the women. The good wife replied by reading to her astonished husband 2 Kings 21:17. "I will wipe out Jerusalem as a man wipeth a dish, wiping it and turning it upside down." That husband has wiped the dishes ever since.

Loss of Appetite

Is loss of vitality, vigor or tone, and is often a precursor of prostrating sickness.

This is why it is serious, and most serious to people that must keep up and doing or get behindhand.

The best thing you can do for loss of appetite is to take Hood's Sarsaparilla and Pills—they will make you ready to eat, give a relish to your food, and assist in its digestion.

This statement is confirmed by the largest volume of voluntary testimony in the world.

Hood's Sarsaparilla and Pills cure indigestion, dyspepsia, all stomach troubles, and build up the whole system.

Accept no substitutes for

Hood's Sarsaparilla and Pills

No substitutes act like them. Insist on having Hood's.



"IT GOES"

does the light running golf cart, one of our latest novelties, of course provided you have an animal in front of it with the best bit of speed in him. That the cart itself is all right there can be no question—will be none in your mind if you see it.

When you see the P & O name plate on bonnets 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.

PARLIN & ORENDORFF CO., Dallas, Texas.

other little conferences between, and the preachers are required to attend. It is all right for those living close and those getting a good salary, but for the preachers on small works that are getting but a bare living, it is simply taking bread out of their children's mouths, and they can not afford to be extravagant, but now when they fail to attend any of these, some one draws up a resolution of censure. It is very easy for the man with an \$800 or \$1000 salary or more to go, but there is a difference between \$500 and \$800. The question at Annual Conference is not how many of these Institutes have you attended, but what have you done on your charge? Now some of us preachers that do not always go, I expect, are about as loyal to the Church as some who want to censure them, and I don't think they have any right to condemn for not attending everything gotten up. Some of them don't amount to anything after they are held, and I don't think the Church is any better off with them than it would be without them. Enough organization is alright, but too much brings an overstrain and a breakdown. J. M. OWEN.

An obedient husband up in Franklin County, Maine, was objecting to doing certain work about the house, and he quoted scripture to his wife, showing that the household duties should properly be assigned to the women. The good wife replied by reading to her astonished husband 2 Kings 21:17. "I will wipe out Jerusalem as a man wipeth a dish, wiping it and turning it upside down." That husband has wiped the dishes ever since.

4 NOTES. has forty-five Meth- oy. of Missouri, has the from the South, winter in Louisiana. ration, President of (Episcopal). Ral- been elected Bishop se delivered an ad- n the Vanderbilt e class of sixteen partment of dent- ist says, Bishop R. led the gathering of es in St. Louis, last zgerald thought it lke the trip. ett will preach the rmon for Arkadel. on May 24, and will make the annu- the literary socie- the cornerstone of ty was laid in Okla- University is the action of the Meth- urch, and the Meth- urch, South. Weekly is the name per to be published by Afro-Americans. ris, D. D., pastor of urch, St. Louis, has dent of Central Col- Orleans Advocate: has returned home one the worse on ac- g trip. He enjoyed h, and, we dare say, were delighted to see first visit to Nash- plaining at Nome, nan named Palmore" ident about the wick- ce, and that the next ers to close to gam- Dr. Palmore. He is ers.—Colorado Advo- E. Church, South, of cost nearly \$200,000, ed and formally open- debt, an achievement nor and credit upon rs of the pastor, Dr. his faithful congrega- i is the handsomest- m. er of houses of wor- ing an increase of standing this note- of activity in church tract 14,782, the num- fices, from 17,897, the- gations, we have 3,115 re destitute of houses Tigert. en 28,472 infant bap- adult baptisms, the nstances being slight- last year. The num- —i. e., congregations g one less than last umber of pastoral being an increase of eding year.—Dr. Ti- ouis Advocate: "Rev. l. D. seems to be the nister in all the West, many invitations to etc., that crowd his a few of his engage- commencement ser- ge at Palmyra; May ss at St. Charles Col- mmenement sermon giate Institute, Fred- June 3, address to at District Confer- do. y 20,000 school chil- sident Roosevelt.

### The Sunday-School Department

Second Quarter, Lesson 9, May 31.

#### THE LIFE-GIVING SPIRIT Romans 8:1-14

Golden Text: "For as many as are led by the Spirit of God, they are the sons of God."—Rom. 8:14.

#### The International Evangelist:

Paul's letter to the Church at Rome was written in February of the year 58 from the city of Corinth. It was during the apostle's last visit to the latter city, the three months which he spent there in connection with his third missionary tour. From there he returned on a hurried journey to Jerusalem, stopping only briefly at Miletus for an affectionate conference with the elders of the Church of Ephesus, and for a little time at Tyre, and Ptolemais and Caesarea. We have been freshly studying the events of that last visit to Jerusalem—his arrest, the plots against his life, his transference to the castle of Felix at Caesarea, his trial and detention there for two years until Festus became Governor, his second trial and his appeal to Caesar, followed in a few days by his defense before Agrippa. Not many months after that began his voyage to Rome, of which we are next to study.

The epistle to the Romans is pre-eminently the opus magnum of Paul. In it he sweeps the whole gamut of his doctrinal teachings and of his practical counsels. Much of it is hard reading. There is no attempt to deal merely with things easy of comprehension. Heights, depths, breadths, are measured, sounded, surveyed. He grapples with fundamentals—the hopeless condition of human nature in its fallen state, the principle of faith, the righteousness of God, the sacrifice of Christ, the importance of the resurrection, reconciliation and atonement, sin and the fall, the law and its limitations, the mystical union with Christ, the person and work of the Holy Spirit, the divine election and sovereignty, spiritual gifts—these are some of the great subjects with which Paul deals in this letter to the Church at Rome. He wrote it after nearly twenty years of ministry of deepened experience and study of human life in relation to the gospel. Surely this epistle ought to show us that the Church of Christ rests upon great truths, and that Christian faith rests not upon superficial, but fundamental things. It should also suggest to us that much of our modern teaching and preaching in the Church and in Christian literature are thin and light as compared with that which Paul gave to the early Churches, and that perhaps at this moment we need nothing more sorely than the patience and the earnestness to do some serious and hard study and thinking on religious subjects.

In this eighth chapter, from which the lesson is taken, we have the description of the gospel victoriously and joyously working itself out into experience. In the preceding chapter Paul had described the hopeless bondage of the soul to sin and the inadequacy of the law to deliver it. The law brought condemnation but not hope. Knowledge and will were insufficient to break the bonds. There were no resources in human nature itself to work its restoration to spiritual health. There were no germs in it which, working by some slow process of evolution, would at last cause it to arise from its state of spiritual death. If nature's word was the last word, then that word was despair. Culture had tried and failed. Wisdom had accomplished nothing. Ceremonialism had ministered in vain. The struggles of the will had proven futile. Moral ideals, clearly enough seen, had been merely mockeries which had revealed the unattainable and deepened the sense of wretchedness. Help from within there was none. Salvation if at all must come from without. And it is this deliverance from without, wrought by Christ, that Paul celebrates in this wonderful chapter.

And yet while this salvation has its origin from without it is wrought within the nature of man. It is not some legal transaction effected in some governmental circle by which man is discharged of a debt he was unable to pay and saved from penalties that must otherwise have been visited upon him. Salvation consists in making a man other than what he was. He was dead in trespasses and sin; salvation consists in making him alive. He was morally impotent; salvation consists in giving him power to do the good which he sees and approves. He lived in subjection to the passions and appetites of the flesh; salvation consists in the inversion of the elements of his nature, putting the spiritual in supremacy and the carnal in subjection. And all this is wrought in man through the creative and quickening power of the Holy Spirit. Through the weary hopeless lines of the seventh chapter of Romans we come, in which until the

very last no word of cheer is found, and not once do we find the name of the Holy Ghost. But when we come out in the sunlit plain of the eighth chapter, his name is everywhere. He is God working in us both to will and to do of his good pleasure. We are made spiritual, being delivered from carnality, because the Spirit of God dwells in us. We live in the Spirit, are led by the Spirit, walk in the Spirit, mind the things of the Spirit. This at last is the test of salvation: Does the soul live in fellowship with the Spirit? If any man have not the Spirit of Christ, he is none of his."

### The Epworth League Department

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

#### State Epworth League Cabinet.

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

(Advance Lesson from Epworth Era.)

Topic for May 31: "Dr. Marcus Whitman." (Isa. 40:1-5. Missions.)

References: "Great Missionaries of the Church," Chapter VIII: "Missionary Issues," pages 447-455.

Reference Word: "Light." (Dan. 12:3; Matt. 5:16; Phil. 2:15.)

#### Daily Bible Readings.

Sunday—The River of Salvation, Ezek. 47:1-12.  
Monday—Power through the Spirit, Zech. 4:1-14.  
Tuesday—Gracious Invitations, Hev. 14:1-9.  
Wednesday—The True Light, John 1:1-14.  
Thursday—The Way, the Truth, and the Life, John 14:1-14.  
Friday—The Vine and the Branches, John 15:1-11.  
Saturday—The Topic, Isa. 60:1-5.

Many who travel in palace cars through Oregon and Washington have never heard of Marcus Whitman; yet but for him the Union Jack, and not the Stars and Stripes, might have been the flag of that great territory. Whitman was born at Rushville, N. Y., September 4, 1802. He was religiously trained by his parents, and at the death of his father, when he was only eight years old, he came under the care of his grandfather, Whitman, who was a godly man. Whitman became a physician but had no thought of a missionary career.

#### An Indian Macedonian Cry.

In 1822 an Indian chief made a speech in St. Louis, in a store-room of the American Fur Company, to a few persons who were preparing for the annual trading expedition to the far West. He said: "I came to you over a trail of many moons from the setting sun. My people sent me to get the white man's Book of Heaven. You showed me images of good spirits and pictures of the good land beyond, but the Book was not among them to tell me the way. My people will die in darkness, and they will go on the trail to the other hunting grounds. No white man will go with them, and no white man's Book to make the way plain. I have no more words."

A young clerk, hearing this pathetic plea for light and guidance, wrote to a friend in Pittsburg. The speech was published, and moved Rev. Samuel Parker, of Ithaca, N. Y., to offer himself to the American Board as a missionary for Oregon. Dr. Whitman joined Parker, and the two intrepid men started to Oregon in the summer of 1835. Reaching Green River, Wyoming, the terminus of the Fur Company's route, it was decided that Parker should proceed and select mission locations, while Whitman should return for re-enforcements. Whitman married Miss Narcissa Prentice, "a handsome, refined, and accomplished young lady and beautiful singer, and possessing the spirit of a true heroine." Accompanied by Rev. H. H. Spaulding and his bride, and Mr. W. H. Gray as mechanic and business agent, the Whitmans started on the long and dangerous return journey. The two ladies of the party were the first white women to cross the Rocky Mountains.

When the missionary company had gone over the Continental Divide and were on the Pacific side they dismounted, set up the American flag, and kneeling about a Bible with song and prayer, claimed the western slope for Christ and the Church. In the light of subsequent events, this waving of our flag was most significant.

The party reached Fort Walla Walla in September, 1836. Dr. Whitman established his mission among the Cayuse Indians. Land was cleared, an orchard planted, a grist mill built, and Mrs. Whitman gathered fifty or more Indian children into a school. Mr. Spaulding settled at Clear Water, among the Nez Perce tribe. Other missionaries came, and the work prospered.

At that time Oregon included all the present territory of the United States between the Pacific Ocean and the Rocky Mountains north of the forty-second parallel, and had a total area of over 200,000 square miles.

#### Saving an Empire.

In 1842 Dr. Whitman was called to a patient at Fort Walla Walla. The fort belonged to the Hudson Bay Company. While dinner was served to the officials and guests a messenger arrived and announced that a colony of British settlers had crossed the mountains with a view to locating on the Columbia River. This announcement was hailed with delight by the Englishmen, and a young priest, waving his cap, shouted: "Hurrah for Oregon! America is too late, and we have got the country." Dr. Whitman was the only representative of the United States present. He saw that, if the country were saved to us, the Government at Washington must be informed of British designs, and colonists brought in from the States. Announcing his decision to his fellow-missionaries, within twenty-four hours after the dinner, Whitman mounted his horse for the long journey to Washington, and reached the capital March 3, 1843. The boundary treaty with Canada was pending, and the value of the country west of the Rocky Mountains was unknown. Daniel Webster, Secretary of State, said: "I am about trading that worthless territory for some valuable concessions in the Newfoundland cod fisheries." Whitman's knowledge of the country opened blind eyes, his pertinacity brought conviction, and an empire was saved to the United States.

Whitman published pamphlets and newspaper articles about the new country, and offered to lead colonists back. At Westport, Mo., a caravan of 871 persons, 111 wagons, and over 2000 horses and cattle gathered. The entire company, under the guidance of the missionary, reached Oregon safely, and became the advance guard of the mighty army whose heroic hearts and strong arms have built up our Western territory.

#### The Crown of Martyrdom.

The Indians were displeased at the coming of so many settlers. They thought that it was a menace to themselves. The measles, brought by the whites, broke out, and many of the natives, from lack of nursing and sanitation, died. They said: "The doctor cures the white man, but not the Indian; therefore he gives the Indian poison." This dark thought revolved in their minds until it became a mania, and they determined to murder all of the missionaries. On November 29, 1847, Dr. Whitman was struck down by a tomahawk. Mrs. Whitman was shot by a young Indian whom she had showed special kindness, and twelve others were slain. But the work already done could not be destroyed. Whitman had saved Oregon and given the gospel to the Indians and pioneers. To his memory a college bearing the name Marcus Whitman has been established in Walla Walla, Wash.

#### NOTES.

At the State Conference the banner financial report from the Juniors came from the McKinney Chapter, of which Mrs. J. L. Todd is superintendent. They reported \$90.70 raised for the year, expended as follows: \$71.00 on church improvements, \$4.19 on charity work, and \$5.50 on incidentals.

After our experience at San Antonio we believe the day of largely attended conferences is over, unless there should be a return to the five-dollar maximum rate by the railroads. We attribute the small attendance at San Antonio to the "one fare" rate, for the occasion offered every other inducement. In connection with the rate problem we have never been able to understand why the railroads could "afford" to run \$1.00 excursions to Sunday baseball games, and "have" to charge \$1.95 for the same mileage to religious gatherings.

It was not thought wise to inaugurate two radical departures at once, so as between the Assembly and the Field Secretaryship the former was decided upon. In this we thought the conference acted with good judgment.

Every loyal Leaguer in Texas should rally to the State officers this year and share the responsibility of the League Assembly movement. It is the belief of well-informed leaders that this scheme, if successfully carried out, will open up the greatest era of develop-

ment the League work has ever experienced in Texas. Now, that the plan has been agreed upon, it should be given a thorough, full and complete trial. No additional taxation was levied for the support of the enterprise, but there must be a full payment of the assessment already in force, that is, 50 cents for every twenty members.

The North Texas Epworth League Conference will meet in McKinney June 12-14, and an excellent program has been arranged for the occasion. We hope to publish soon the historical sketch of this conference as ordered by the session at Honey Grove. We had overlooked it until our attention was called to it recently.

The General Epworth League Board at its sitting in Nashville last week created the office of Epworth Era agent in the local Chapter. Many Leagues in Texas have had such an officer for years, and we presume the Board thought it best to make the feature general. In our judgment it was a wise provision.

More than 500 new Leagues were organized during the year just closed, the circulation of the Epworth Era has been largely increased, and the ten cent assessment has given the League Department new impetus, so reports Editor-Secretary DuBose. We rejoice in the good news.

#### PERSONALS.

President W. C. Satterfield, of the Marshall Epworth League, in a private note has this to say: "We have a fine Church here, and a good pastor. I am president of our League. Miss Lula Heartsill is my secretary, and a fine worker in Church and League. She is a model young lady."

Dr. W. L. Nelms, under date of May 9, has this message for our Leaguers: "I greatly regret my inability to fill my place on the program at San Antonio, but this is the fourth week since I have been able to do any work. I was in bed at the time of your meeting there, and had been for ten days."

Melvin Gardner reported the proceedings of the conference for the San Antonio Daily Express, and the work was done in a very acceptable manner.

The solo on Saturday night was rendered by Miss Mary Schaefer, of San Antonio.

Brother T. F. Sessions has agreed to open a discussion in this column on the duties of subordinate officers of the League.

First Vice President Watts was detained as foreman of the Grand Jury in session in his county the week of the conference and so was unable to meet with the Leaguers in San Antonio.

#### IN OTHER STATES.

The Holston Leaguers will meet June 23-25 at Bluefield, W. Va.

In the program of the Tennessee Conference League we notice among the topics that of "The District Secretary." The meeting will be held from Friday over Sunday as with us.

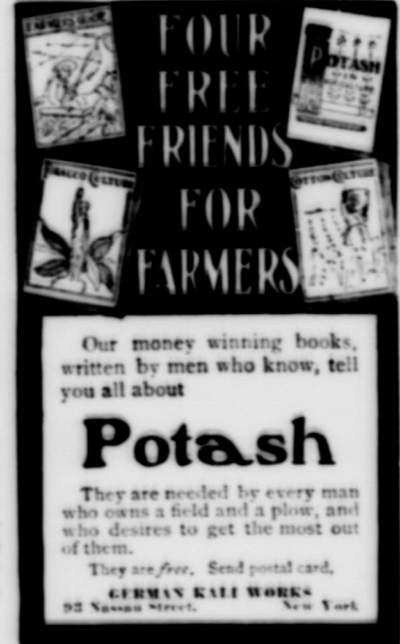
Rev. Peter Stokes was elected State President by the South Carolina Leaguers last week. He is a worthy successor to the retiring President, Brother E. O. Watson.

The Missouri Leaguers after a disbandment of some years have reorganized their State work. President W. G. Beasley is experiencing difficulty in the collection of League tax. We know how to sympathize with him.

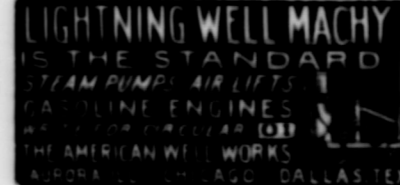
This report comes from the DuBose Chapter at Stockton, Cal., viz: "Every member (fifty in number) if called upon would be perfectly willing to lead a meeting or perform any other duty assigned." A credit to its namesake is this League.

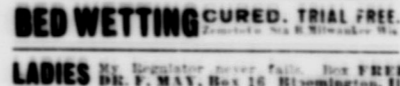
The Epworth Era has this to say of our recent conference: "The conference suffered but one serious drawback, and that was the absence of a number of prominent Texas ministers who had been given places on the program."

Dr. Burrow gave us a splendid write up in the Midland Methodist. Referring to President Halsell, he said: "This brother who hails from Decatur, Tex., and who is a wealthy young ranchman and banker, was chosen President of the State League for the ensuing year. He is a live wire, and will make things move, or we have misread the man." Of the attendance, he said: "About 300 delegates only, were in attendance, which to the Texans was small. Seven years ago from ten to fourteen thousand persons poured into this same

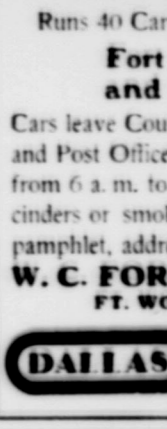




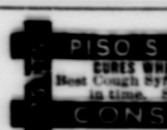








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city. However, it was largely due to a blanket rate of \$5 from any part of the State. The crush of people included many who would not have known an Epworth League from the Bay of Biscay. Indeed, many of them gave the League a most unsavory reputation. But the 200 this time were there with earnest hearts. They spoke in meeting, and seemed anxious to find out how to do things.

**HOW THE LEAGUE AIDS THE CHURCH SERVICES.**

The Church is an army which is necessarily made up of separate divisions and institutions, each standing as an individual body, but all united as one army in a common cause. Each institution should be composed of members who have a Church pride and who have so much inspiration and ambition that they will not fall behind any other.

The League is an institution of the Church; so while we are young let us all be up and doing, preparing ourselves for our Master's work, for by our work in the League we gain greater strength and are better prepared for our work in the Church services. The League, to succeed, must have a live, well informed, enthusiastic, zealous membership.

With that training which leads to individuality and the power to stand for what one professes, there can not be that courage and force that enables one to stand in the ranks as we march toward the common enemy. The training we get in our League work prepares us for better Church work. Even the youngest members can do something in the League work which when they grow older, will help prepare them for work in the Church. Not every one, even among the older ones, can do great things for God; but the youngest Christian can do little things for God, and God notices them and blesses them.

Some may go to the League just for mere curiosity, but there may be something said that will sink deeply into their hearts. We do not know who is watching our actions; some one may be following in our footsteps; God forbid that any of us should be a stumbling block in the way of others.

To be a true Christian we must be true to principle, steadfast in mind and firm in belief. We can not leap across the stream of difficulties which we meet in our Christian life, but we can reach the land of Christian success stone by stone; perseverance, diligence and determination are stepping stones placed across the stream of life. No true work since the world began has been wasted; no true life since the world began has ever failed. Christian life is action, not a speculation, but doing.

Feelings pass; resolves and thoughts pass; opinions may change, but what we do for Christ will last throughout eternity. We should never be idle, but always diligent in the service of the Lord.

Spurgeon once said he was going to give his pastor a list of the sins of one of his members whom he was asking about; he began with, "He's dreadfully lazy." "That's enough," said the old gentleman, "All sorts of sins are in that one."

Let us never grow weary in the work of the Lord, but always be patient and trust to God to weave our little thread into a web though the patterns show it not. The whole of the human system lives by giving, so if one member refuses to contribute to the general stock the whole body is in a state of bankruptcy, of death; therefore we learn from this that to get good we must do good and to be happy is to make others happy.

The public assembly of God's people should knit men together in the closest religious sympathy and forms the grandest brotherhood on earth. We should signify that we wish to be obedient to the commands of God and that we desire to engage in the worship of the highest; the noblest act of the human soul is communion with God.

The promise is, "They that wait upon the Lord shall renew their strength." We should attend our League services regularly and devoutly join in the singing, prayers and testimonials; then we will be prepared to listen to the instructions of God's servants. Don't be a camp-follower, a mere hanger-on, be a soldier in active service in this the greatest cause that can engage the efforts of men. Invite others to attend. While we enjoy the riches of the kingdom of heaven let us seek to extend its benefits to others who are in spiritual poverty. A loving invitation extended will do us good, will do good to those who accept the invitation, and will quicken the ardor of those who worship to have others join with them in the holy privilege.

We should enter into our League services thoughtfully and prayerfully; prayer not only puts us in touch with God and gives us knowledge of him and his ways, but imparts to us his power for good.

Prayer is the soul's communion with God, and nothing else can take its

place; then let us be living examples of prayer, and have the proper decorum in God's house for which we should entertain constant reverence. Let us live before the world so as to commend the Christ in whom we believe and whom we worship in the sanctuary.

How many more lives we could make brighter by taking one forethought; for—

"The bread that bringeth strength I want to give;

The water pure that bids the thirsty live;

I want to help the fainting, day by day;

I'm sure I shall not pass again this way.

"I want to give the oil of joy for tears;

The faith to conquer crowding doubts and fears;

Beauty for ashes I give away;

I'm sure I shall not pass again this way.

"I want to give good measure, running o'er;

And into angry hearts I want to pour

The answer soft that turneth wrath away;

I'm sure I shall not pass again this way.

"I want to give the others hope and faith;

I want to do all that the Master saith;

I want to do aright from day to day;

I'm sure I shall not pass again this way."

**MISS MYRTLE AKER**

**CHARITY AND HELP REPORTS.**

Miss Lula Heartsill, Second Vice-President, was unable to attend the conference owing to the illness of her employer. The following responses were had to her call for reports, but came too late to be embodied in a formal report. They are now given as a matter of general information.

Rees, Texas—League reorganized about Jan. 1, and owing to disagreeable weather but little work done in Charity and Help Department. No statistics of any kind submitted. Miss Maggie Portson is 2d V. P.

Granbury—Second department "renewed" organized, 165 visits to sick, 25 to strangers, 405 papers and 78 garments distributed. Miss Harper LeMaster is 2d V. P.

Ennis—Have agreed to raise \$85 for district parsonage; \$325 expended for charitable purposes; 2 children looked after and cared for; strangers moving in have been visited; visitors have been welcomed at Church; flowers have been carried to the sick; no regular line of work is mapped out. J. J. Shelton is 2d V. P.

Semperious—A country League with a limited field for work, but groceries have been sent to the needy and papers distributed to advantage. Suggestions wanted on Charity and Help work in the country. Mrs. J. E. Landes is 2d V. P.

Grance—A full report not available, but one month's work is given, 40 calls made on the sick, 10 on strangers; 5 garments made and distributed; 6 bunches violets carried to the sick; physicians regularly notified that assistance is ready to be furnished; \$5.00 expended on the needy; special work, to visit and read to the old ladies of the Church and support two invalid girls. Miss Annie Sells is 2d V. P.

**CLARENDON DISTRICT LEAGUE CONFERENCE.**

The District League Conference of the Clarendon District met at Canyon City, May 8-10, 1903. On the evening of the 8th, at 8:20 o'clock, Rev. C. L. Cartwright, of Hereford, preached to a goodly number of young Leaguers, visitors and towns people. This was the first service of the conference. At 10:30 the next morning Presiding Elder Jas. M. Sherman opened the session with scripture reading and prayer.

Rev. J. E. Stephens, of Canyon City, District President, took the chair and Hon. A. S. Rollins, of Canyon City, delivered an address of welcome, which was responded to by J. Winford Hunt, of Dumas. The names of delegates were handed in and the following towns were represented: Dumas, Plainview, Clarendon, Amarillo, Claude, Hereford and Canyon City.

Committees on Nominations and Resolutions were appointed by the chair, and this was followed by excellent papers and addresses on League work by Miss Garvin, of Hereford; J. S. Bailey, of Amarillo; Prof. Williams, of Clarendon College; Prof. Ernsberg, of Canyon City High School; Dr. Stocks, editor Hereford Searchlight, and Rev. C. L. Cartwright, of Hereford. All these papers and talks showed deep thought and much experience, and were very helpful and inspiring.

The afternoon session was opened with songs and prayer and the Committee on Nominations reported as follows: District President, Prof. M. L. Williams, of Clarendon; First Vice-President, J. S. Bailey, of Amarillo; Second Vice-President, Mrs. A. Erns-

berger, of Canyon City; Third Vice-President, Miss Laura Hamner, of Claude; Secretary, Miss Fannie Turrentine, of Hereford; Superintendent Junior Work, Miss Gable Batts, of Clarendon.

Committee on Resolutions reported favoring holding next League Conference at time and place of the District Conference and thanking Canyon City for its kind entertainment. Bro. Dodson, of Amarillo, introduced a resolution requesting all Leagues to pay the expenses of two or more delegates to the next District Conference. All were unanimously adopted. Speeches were made on League work by Willie Wilson, of Claude; Prof. Williams, of Clarendon; Elder Sherman, Bro. Dodson, of Amarillo, and Miss Garvin, of Hereford. Miss Fannie Turrentine, of Hereford, read a very fine paper on "How the Pastor May Help the League."

At 8:30 Rev. J. Winford Hunt, of Dumas, addressed a full house on "The Epworth League and Local Option in Texas." The Canyon City Male Quartette rendered some special music and the service resulted.

Sunday morning at 11, Bro. Sherman, being unable to fill the pulpit, the writer preached instead, and the town turned out en masse and filled Canyon City's large and comfortable Methodist Church.

Large audiences greeted Prof. Williams, and Miss Batts, of Clarendon, at the Senior and Junior League rallies in the afternoon, and Bro. Dodson, of Amarillo, who preached at 8:30.

The occasion is declared to be the best District League Conference ever held in the Panhandle and all are enthusiastic in praise of the local pastor, J. E. Stephens, and the Canyon City people in general. The only thing to mar the occasion was Bro. Sherman's illness, which we very much regret.

J. W. HUNT

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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, 179 Masten Street, Dallas, Texas.

THE ANNUAL MEETING OF THE WOMAN'S BOARD OF HOME MISSIONS.

The fifth annual meeting of the Woman's Board of Home Missions was held in Atlanta, Ga. April 17-22. A full report of this meeting will be published in "Our Homes," the official organ of the Home Mission Society, but so many Methodist women do not take "Our Homes," and these notes in the Woman's Department of our Texas Christian Advocate may reach some who otherwise would not bear anything of that meeting which from the opening hymn to the closing prayer was full of interest and enthusiasm.

A hearty welcome was given the board by the Home Mission Society of the North Georgia Conference, and also by the Woman's Foreign Missionary Society of that conference, and by the City Mission Board, the pastor of Trinity Church, and by that well-known Georgian, Rev. Sam P. Jones, who paid a glowing tribute to Christian womanhood, especially the Christian mothers of our land, and made us feel welcome, not only to Atlanta, but to the whole State of Georgia. Mrs. Yarbrough, of Nashville, responded for the Board in her own happy manner.

Reports revealed that we have nearly 1700 auxiliaries, with a total membership of more than 31,000. We have eleven day schools and four night schools, with 1324 pupils and 58 teachers and missionaries. Donations were made during the past year to 112 parsonages, total amount being \$11,192.17. Report of the superintendent of supplies showed that the North Texas Conference leads the entire connection with 50 boxes sent out last year. Total number of boxes sent, 435, valued at \$14,399.11.

It is gratifying to note an increase in the number of tithers. When this department gains the hold upon the hearts of our women that it should have, many of the problems that now vex us will be easy of solution.

The enrollment in the schools for the Chinese and Japanese on the Pacific coast is 297. Eleven Japanese have joined our Church as a result of this school work in San Francisco, Oakland and Alameda. Six men from the Chinese schools have returned to China, five of them Christians, one of whom is devoting his whole time to preaching the gospel to his heathen friends. The Board is fortunate in securing the services of Dr. C. F. Reid as superintendent of the work on the Pacific coast and Rev. T. Nishikawa as pastor. Mr. Nishikawa is a native of Japan, an educated, consecrated minister, a teacher from the Kwansai Gakwin, our college in Kobe, Japan; he speaks English readily.

The work among the Cubans in our home land is growing steadily. The schools at Tampa, Florida are full. Ruth Hargrove Seminary is crowded and pupils are turned away almost daily. This seminary was intended as a boarding school for girls, but it has grown so rapidly that the rooms have all to be used for school rooms, leaving no place for boarders. Just at this time improvements are greatly needed; a range, new matting, desks, maps, etc. A kindergarten is badly needed in Key West, and a day school in another part of the town.

City missions is one of the most important branches of our work. We have twelve City Mission Boards, employing sixteen missionaries. It is estimated that these missionaries have reached at least 19,000 homes. The necessity for active mission work will probably be more fully realized when it is known that one-half of the population of the United States never enter a church door. Mr. David Lambuth, son of the Missionary Secretary, Dr. W. R. Lambuth, read a fine paper concerning city mission work in Manchester, England. This paper which contained many helpful and suggestive items, will be published in Our Homes. A visit to the settlement work in Atlanta, in charge of Miss Lowe, a graduate of Searritt Bible and Training School, was interesting. This contains a free kindergarten, free dispensary, day nursery and library; it is also the home of Miss Lowe. This work is in the factory district, and the rooms—seven in number—are given free of charge by Mr. Elsas, the owner of the factory—a Jew. The free dispensary was established in connection with the mission by Dr. Versansky, also a Jew, who gives his services to relieve the suffering children of the poor.

The Board received with gratitude the gift of \$6000 from Major Gorman and wife, of Los Angeles, California, to establish a deaconess home in that city, to be called "The Homer Dea-

coness Home," in memory of a dearly loved son who passed "over the river" several years ago. Another much appreciated gift was made by a sorrowing father and mother of Atlanta, Mr. and Mrs. McEachern will give to the Board dollar for dollar of the amount raised by the society up to \$10,000, to establish a memorial hospital to be named for their little daughter, Florine, aged seven years, who a few months ago they laid away from mortal sight, "until the day break and the shadows flee away." The society desires to raise money for this projected hospital by organizing a "Mite Box Brigade" to be composed of children from five to fifteen years of age. Mite boxes designed especially for this brigade—each box bearing the name and picture of little Florine McEachern—will be furnished on application to the General Secretary. It is earnestly desired by the sorrowing parents that the children push this work. Would it not be a beautiful thing to have a hospital built by the children—the bright, happy children who flock around our pathways and the dear little girl who dwells in "Our Father's House"? Let us help them to build it.

On Sunday morning (April 19) Bishop Hendrix preached a great sermon from the text, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, sister, and mother." After which the first deaconesses of the M. E. Church, South, were set apart to the service of God, by a beautiful and impressive ceremony of consecration. Miss Bennett presented the five young ladies by name—Miss Mattie Wright, Miss Amy Rice, Miss Annie Heath, Miss Elizabeth Davis and Miss Anabel Weigle. After the impressive service of singing, responsive reading, prayer and a short address to the candidates, the vows of faith and obedience were taken, after which the entire congregation knelt for a few moments of silent prayer and then joined in singing the consecration hymn, while on their knees. The congregation rose, but the candidates remained kneeling while the Bishop invoked the presence of the Holy Spirit upon them, and upon their arising he took each candidate by the hand and in a few words admitted her to the office of a deaconess.

On Monday Miss Bennett presented them with certificates duly signed by Bishop Hendrix and stamped with the episcopal seal and signed by the President and General Secretary of the Board. These five young ladies are all at work—four of them are graduates of Searritt Bible and Training School and one of the Chicago Deaconess Training School. Perhaps it would not be amiss here to give some information on the deaconess work. The candidate must be at least twenty-three years of age, either single or a widow; her dress is of black, with white collar and cuffs, black bonnet with white ties. In the warm weather she may wear white shirt waists in place of the black waist, if she desires. No salary is paid. She is given her board, traveling expenses and car fare and receives an allowance of \$10 per month with which she is to clothe herself and meet incidental expenses, laundry, etc. The deaconess enters this work voluntarily and she may leave it when she so desires. If, however, she is given her training at the expense of the Church she is expected to remain in the work four years at least. Her work is to "go about doing good," as our Savior did. She is to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning and ever be ready to take up any other duty for which willing hands can not otherwise be found. What wonderful possibilities are opened to the Church through the lives of these consecrated women, who freely, for Christ's sake, give themselves and their services to help and uplift the weary, sin-burdened suffering ones of earth? May the Lord lay his hand upon many of the brightest and best of the daughters of the Church and call them into this field of usefulness.

On Monday night we listened to addresses from Miss Gibson and Miss Howell. To those of us who had known Miss Gibson through the Searritt Bible and Training School and had only looked upon her pictured face, it was a very great pleasure to meet her face to face, to have the cordial hand clasp, listen to the soft tones of her voice and feel the strong personality of her consecrated womanhood. Miss Howell is the teacher of Christian Sociology whom the Home-Mission Board has placed in the Searritt Bible and Training School—a gentle, thoughtful, womanly woman of deep spirituality, she won her way into all hearts. Miss Helm, the well-loved editor of Our Homes, was much sought after. In her the Board has a wise counsellor. Our Homes has a circulation of 8188. We ought speedily to make it 10,000 at the very least. A vote of thanks was tendered Mrs. Gross Alexander for her gift to the Board of the copyright of her book, "Life and Work of Luceinda B. Helm," and a new edition of the book ordered

published. Mrs. John D. Hammond announced that the first book of the joint reading course is called "Under the Flag." It is to be used by Home Mission Societies of all denominations.

During the meeting a telegram was received from Mrs. Ratcliffe that she would bear the expense of a deaconess scholarship, Kansas City District and several Conference Societies each took a scholarship (\$150 a year) for the training of a deaconess.

Among the visitors introduced were Mrs. Young J. Allen, wife of our veteran missionary to China, and her daughter, Mrs. Loehr. Mrs. Sam P. Jones, Miss Lella Whiting, who brought greetings from Wesleyan College, and presented a gavel made from "Wesley's Oak," near Savannah, and Dr. W. R. Lambuth, Missionary Secretary, who spoke words of good cheer and encouragement.

Miss Bennett was re-elected President, with Mrs. L. P. Smith, First Vice-President; Mrs. J. D. Hammond, Second Vice-President. All the other officers were re-elected. A new department was created—Department of Press Work—and Mrs. Luke J. Johnson was elected superintendent. Invitations were received from several cities for the next annual meeting of the Board and as we could not accept all of them, Kansas City was selected.

On Wednesday afternoon business was finished and after a hymn and prayer, the fifth annual meeting was over. Many were the good-byes said, as with cordial hand-clasp and earnest wishes we separated, never to forget what we had seen, heard and felt during that week in Atlanta.

MRS. O. T. HOTCHKISS, Texarkana, Texas.

The twenty-fifth annual meeting of the Woman's Board of Foreign Missions opened Wednesday of this week, May 29, in Memphis, Tenn., and promises to be a most profitable and interesting meeting.

The annual meeting of the W. F. M. Society of the Texas and East Texas Conferences will be held in Palestine, Texas, June 4-9. Send names of delegates from auxiliaries and visitors to Mrs. S. Phillips as soon as possible, and entertainment will be provided.

The annual meeting of the W. F. M. Society, Northwest Texas Conference, will be held in Temple, Texas, June 9-12. Send names of delegates and visitors to Mrs. J. R. Stanton, 516 N. 7th St., Temple, Texas without delay for entertainment.

The annual meeting of the W. F. M. Society, North Texas Conference, will be held in Clarksville, Texas, June 27. Send names of delegates and visitors to Mrs. W. G. White, Box 761, Clarksville, Texas, for entertainment. A letter comes from Mrs. White, also from Miss M. L. Martin, District Secretary, urging a full attendance of delegates (two from each auxiliary if possible) and extending also a most cordial invitation to ministers and other interested friends, to attend the meeting as homes are open to one and all, and asks that all names be sent in promptly. Do not delay. Remember the railroad rates of one and one-third fare for the round trip, buying ticket at starting point for one and one-third fare, good for round trip, which arrangement makes the expense within the reach of many. This rate is not dependent upon the number in attendance, but holds good for any number who may attend.

(The following letter is inserted by request of Mrs. Barnum, Corresponding Secretary W. F. M. Society, Northwest Texas Conference, in order to answer inquiries which would be made regarding engagements for the services of Miss Smith—Ed. Woman's Department.)

Searritt Bible and Training School, Kansas City, Mo., May 12, 1902. Mrs. W. F. Barnum, Fort Worth, Tex.: My Dear Sister—it seems that I was too hasty in offering my services for missionary work this summer. I thought permission from my physician and Miss Gibson, principal of our school, was sufficient, but Mrs. Truheart, General Secretary Woman's Board Foreign Missions, does not think it wise for me to undertake work yet. I am sorry I have given you unnecessary trouble—writing letters, etc. Perhaps in the latter part of the summer I can help Mrs. Kirby and others who wish my assistance. From the Board meeting in Memphis I expect to go to Nex Providence, Tenn., to spend some time with friends, and then shall return to my mother's in Gilmer, Texas.

Please excuse my delay in replying to your letter. I waited to talk with Miss Gibson and commencement being on hand, she was too busy for me to see her till this morning. The closing exercises yesterday evening were a beautiful success. Yours sincerely, LEONORA D. SMITH.

A WORD OF EXPLANATION TO N. W. TEXAS CONFERENCE.

Our Miss L. A. Straddle, of Pira-cicaba, Brazil, whose coming you have anticipated, has been able to give only three weeks to our conference work. She and we had hoped for more time, but other engagements prevented. We arranged her route as best we could, that she might reach the greatest number of towns in her short stay and yet not overtax her strength. We regret that all could not hear her and receive the inspiration of her life, wholly given to the spread of the gospel. We hope this will satisfactorily explain all inquiries concerning Miss S's stay with us.

MRS. W. F. BARNUM.

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

As the time draws near for our annual meeting of the Woman's Foreign Missionary Society of the Northwest Texas Conference, which is to convene in Temple, Texas, June 9-12, I am very forcibly reminded that I have been derelict in duty. Our beloved President, Mrs. M. E. Bullock, appointed me to report proceedings of the last annual meeting to our Woman's Missionary Advocate. I am too late for that now, but will send this to our Woman's Department of Texas Christian Advocate. As I have been elected delegate for this year also, I dare not go without sending this in, although it is almost the last day of grace. The annual meeting of last year was held in the pleasant little town of Grand-bury. The sweetest of harmony and love characterized the meeting throughout the entire session. We were truly made to feel welcome and easy from the very first. The presence of the Holy Spirit was manifest. Bros. Rucker (pastor), Boaz and Dunn did their part in fulfilling Paul's injunction to "help those women. Attendance good. Reports encouraging. Some few changes made in officers. It was with some degree of regret we accepted the resignation of our dear Sister Mussett as Corresponding Secretary, who has served us most faithfully these many years. She was unanimously elected First Vice-President. We were delighted to know we had one so competent as our beloved sister, Mrs. W. F. Barnum, to step forward and take hold of that part of the work. We feel it is in good hands. Our sweet sister, Davidson, from Georgetown Auxiliary, was a blessing and an inspiration to each and every one. We can never forget the morning our faithful Sister Barnes made her report, and the struggle she had to keep in touch with the work; how she loved the cause. After a few fitting remarks by Mrs. W. F. Barnum, a free-will offering of \$20 was laid on the table in a few minutes to make Sister Barnes a life member, and the sweet blessing that came to all our hearts during the fervent prayer, led by her, still lingers with us. It was good to be there. I can't begin to speak of all the good things—it would fill a small volume; but I must mention the most delightful time spent in social hours in the delightful home of Mrs. Gordon (the President of Granbury Auxiliary). The time seemed far too short. Oh it is so sad to think she was taken from us so suddenly a few weeks ago. May we all meet her where parting shall be no more. Let us meet in Temple in the spirit of prayer and under the leadership of the Holy Spirit, with good reports, with renewed zeal, ready and willing to do more and better work this year than ever before.

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DISTRICT CONF

Bowie Any who wish- Committee on E- cense, admission- elders, Bowie Dis- please meet the- etta, Wednesday, J. P. LOWR

Beevil

Will the pres- District send m- gates of their c- cluding all who- trict League Conf- Society, and the- tute? Will all th- who expect to con- ance? We will b- moslate all who- B. H.

Tyler

The pastors w- the names of al- trict Conference f- charges; also an- have them all b- prevent confusio- convenes June 16- Troupe, Texas.

San Mar

These who desi- San Marcus I- which meets in- will please send- one.

Calvert

The following c- pointed to exami- Calvert District f- For License to- sell, G. H. Phair, For Admission- f. Chabbers, T. For Deacons of- H. B. Urquhart, J. For Elders of- well, J. W. Bergi- R. A. B.

NO

To Candidates f- San Antonio D- You will please- at Pearsall day b- venes, prepared i- tion. H. T. CUN

TREASURER'S MAY

Houston Distr- Cedar Bayou Circ- Beaumont Dist- First Church, \$142.35, A. G. Charge, Bishops' missions, \$29.80; \$20.80, Church ex- ecution, \$9.10; Payne and Lane- Brenham Dist- Cameron Circuit, San Augustin Adams, Center \$16; Children's D- Lane, \$155. C. T. Circuit, foreign n- tic missions, \$38; risen Circuit, Orp- Calvert District- way Circuit, Ford- Huntsville Dist- Prairie Plains C- sions, \$3; domestic Shottles, Bryan- sions, \$25; dom- C. Huddleston I- missions, \$415; \$7.75, Orphanage- Willis Circuit, \$21.50. Palestine Dist- Willard Circuit, f- Tyler District- Will Point Sta- \$12; Orphanage, f- York Circuit, Orp- Marshall Distr- First Church, dou- G. W. Riley, Hal- missions, \$17.50; \$17.50. Total, \$517.35.

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May 21, 1902.

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DISTRICT CONFERENCE NOTICES.

Bowie District. Any who wishes to come before the Committee on Examination for license, admission on trial, deacons, or elders, Bowie District Conference, will please meet the committee at Henrietta, Wednesday, May 27, at 2 p. m. J. P. LOWRY for Committee.

Beeville District. Will the preachers of the Beeville District send me a list of all the delegates of their respective charges, including all who will attend the District Conference, the W. H. M. Society, and the Sunday-School Institute? Will all the delegates notify me who expect to come by private conveyance? We will be prepared to accommodate all who may come. R. H. PASSMORE, P. C.

Tyler District. The preceptors will please send me the names of all delegates to the District Conference from their respective charges; also any visitors. Let us have them all by June 1. This will prevent confusion later. Conference convenes June 16. T. J. MILAM, Troupe, Texas.

San Marcos District. Those who desire homes during the San Marcos District Conference, which meets in Seguin June 16-20, will please send me their names at once. T. F. SESSIONS.

Calvert District. The following committees are appointed to examine candidates at the Calvert District Conference. For License to Preach—J. L. Russell, G. H. Phair, W. D. Gaskins. For Admission—D. H. Hotehikis, S. I. Chambers, T. S. Willford. For Deacons' Orders—C. J. Oxley, H. B. Urganhart, J. W. Holt. For Elders' Orders—J. W. Treadwell, J. W. Bergin, D. W. Gardner. R. A. BURROUGHS, P. E.

NOTICE. To Candidates for Deacons' Orders San Antonio District Conference: You will please meet the committee at Pearsall, day before conference convenes, prepared for written examination. H. T. CUNNINGHAM, Chmn.

TREASURER'S REPORT FROM MAY 1 TO 15.

Houston District—W. H. Brooks, Cedar Bayou Circuit, Orphanage, \$10. Bonmont District—V. A. Godbey, First Church, domestic missions, \$142.35. A. G. Scruggs, Cartwright Charge, Bishops' fund, \$4.50; foreign missions, \$20.80; domestic missions, \$20.80; Church extensions, \$12.65; education, \$9.10; Orphanage, \$4.25; Paine and Lane, \$1.50. Brenham District—S. L. Burke, Cameron Circuit, Orphanage, \$10. San Augustine District—J. M. Adams, Center Station, Orphanage, \$16; Children's Day, \$7.55; Paine and Lane, \$4.55. C. T. Cummings, Tencha Circuit, foreign missions, \$51; domestic missions, \$36. W. W. Nunn, Garrison Circuit, Orphanage, \$10. Calvert District—G. H. Phair, Petteway Circuit, foreign missions, \$20. Huntsville District—H. T. Hart, Prairie Plains Circuit, foreign missions, \$5; domestic missions, \$5. E. L. Shettles, Bryan Station, foreign missions, \$25; domestic missions, \$25. J. C. Huddleston, Dodge Circuit, foreign missions, \$41.5; domestic missions, \$7.75; Orphanage, \$4. S. H. Morgan, Willis Circuit, domestic missions, \$21.50. Palestine District—J. T. Howell, Willard Circuit, foreign missions, \$5.40. Tyler District—J. E. Turrentine, Will Point Station, Bishops' fund, \$12; Orphanage, \$12. D. F. Polley, New York Circuit, Orphanage, \$7. Marshall District—J. B. K. Spain, First Church, domestic missions, \$66. G. W. Riley, Hallville Circuit, foreign missions, \$17.50; domestic missions, \$17.50. Total \$917.35. L. L. JESTER, Treas. Texas Con.

DRAKE'S PALMETTO WINE.

Every sufferer gets a trial bottle free. Only one small dose a day of this wonderful tonic, medicinal Wine, promotes perfect digestion, active liver, prompt bowels, sound kidneys, pure, rich blood, healthy tissue, velvet skin, robust health. Drake's Palmetto Wine is a true, unfailing specific for catarrh of the mucous membranes of the head, throat, respiratory organs, stomach and pelvic organs. Drake's Palmetto Wine cures catarrh wherever located, relieves quickly, banishes the most distressful forms of stomach trouble and most stubborn cases of flatulency and constipation never fails; cures to stay cured. A trial bottle of Drake's Palmetto Wine is going to be sent free and prepaid to every reader of Texas Christian Advocate who writes for it. A letter or postal card addressed to Drake's Formula Company, Lake and Dearborn Sts., Chicago, Ill., is the only expense to secure a satisfactory trial of this wonderful medicinal Wine.

Weatherford District—Third Round. Aledo, at Benbrook, June 12, 11; Weatherford mts. at Wetland, June 16; First Ch., Weatherford, June 16; Coats, Mem., Weatherford, June 16; Dist. Con. at Brockbridge, night, June 16; Mineral Wells, July 1; Palo Pinto, at Cedar Springs, July 1; Millsap, at Olive Branch, July 1; Santa, at Santa, July 1; Gordon, etc., at Strawn, July 1; Ranger, at Harpersville, July 1; Brockbridge, at Phegah, July 1; Crystal Falls, at Baker, July 1; Springtown, at Goshen, Aug 8; White, etc., at Bethesda, Aug 8; Poaster, at Carter, Aug 12; Farmer, at Cartersville, Aug 12; Graham, etc., Aug 12; Graham sta., Aug 12; Elginville, Sept 5; Throckmorton, Sept 5; E. F. Boone, P. E.

Calvert District—Third Round. Kearney and Weatherford, at E. May, June 26; Jewett, at Buffalo, June 26; Centerville, at Evans Ch., June 26; Leon mts. at Nineven, June 26; Freestone mts. at Plum Creek, June 26; Franklin, at Dew, June 27; Franklin, at Dew, June 27; Marquez, at High Prairie, July 9; Franklin, at Concord, July 11; Raymond and Reagan, at R., July 15; Koss, at Stranger, July 15; Yettoway, at Okonville, Aug 5; Calvert sta., Aug 5; Ross-bud sta., Aug 15; Travis, at Powers Ch., Aug 15; Lott, at Gotinda, Aug 15; Luranga, Aug 15; Marlin sta., Aug 15; R. A. Burroughs, P. E.

Wakahatchie District—Third Round. Bok, at Bethel, June 12; Forston, at Nash, June 12; Milford, at Midway, July 5; Grandview, July 12; Alvarado, July 12; Bristol, at Carroll, July 18; Ovilla, at Okmaw, July 18; Farris, at Bluff Springs, Aug 2; Fardwell, at Avalon, Aug 2; Hooza, at U. Valley, Aug 15; Lovelace, at Ocoola, Aug 16; Hillsboro, Aug 16; Palmer, at Ch. H., Aug 16; Waxahatchie, Aug 16; Venus, Aug 16; Middlethian, Aug 29; Emis, Sept 4; G. F. Samsbaugh, P. E.

Ablene District—Third Round. Aspermont, at Olive, June 6; Stamford, at S., June 9; Haskell mts. at Wards, June 12; Haskell sta., June 12; Alton, at Fairview, June 29; Albany and Moran, at M., June 15; Big Springs, June 15; Gall, at Prairie V., July 1; Lynn and Terry, July 1; Roby, at Dowell, July 1; Chairman, at Light, July 1; Snyder, at Dunn, July 21; Colorado, etc., July 21; Colorado mts. at Champion, July 21; Eskota, at Center Point, Aug 1; Baird, Aug 1; Eula, at R. Creek, Aug 1; Millard, at Stanton, Aug 1; Sweetwater, at Roscoe, Aug 8; Putnam, at Phegah, Aug 15; Buffalo Gap, at Tim Nott, Aug 15; Merkel, Aug 15; Truby, Aug 15; Abilene, Aug 29; E. A. Smith, P. E.

Pittsburg District—Third Round. Texarkana, State Line, May 21; Dugasville, at Harris Ch., June 12; Atlanta sta., June 21; Queen City, at Laws Ch., July 27; Winfield, at Winfield, July 1; Texarkana, Rose Hill mts., July 1; New Boston mts. at L. Hill, July 11; New Boston and Dekalb, at N. B., July 11; Mt. Pleasant sta., July 11; Quitman, at Liberty, July 11; Naples, at Hamels Ch., July 11; London, at Cedar Grove, July 2; Pittsburg sta., Aug 2; Gilmer, at Hopewell, Aug 8; Monroeville Springs, at Bettie, Aug 12; Leesburg, at Leesburg, Aug 12; Redwater, at Red Springs, Aug 15; Dalby Springs, Aug 15; Cason mts., Aug 22; Jas. W. Downs, P. E.

READING CIRCLE.

The Brenham District Preachers Reading Circle met at High May 14 and 15. There was a small attendance on account of sickness among the pastors. But Mrs. L. P. Smith came to our rescue and made the program interesting by a paper on Tennyson, and an address on the work of the W. H. M. Society. The only other person who was on the program and was present, was Rev. A. H. Russey. He gave us a magnificent review of Prof. Tillet's "Personal Salvation." The good people of High gave us magnificent entertainment and won the hearts of us all. On Thursday they spread the most sumptuous table this writer has sat down to in many a day. We meet at Dodd City next. ATTICUS WEBB.

H. A. BOAZ AT JONESBORO.

On the evening of May 1 Rev. H. A. Boaz, President of Polytechnic College, delivered a lecture in Jonesboro, Coryell County. His subject, "True Education and Where Obtained," was well outlined, and in a few minutes he thoroughly convinced his hearers that he was master of his position. The passing under the rod in childhood school days was pictured; then high school life; then the climax of school life, a collegiate course in the right school, were subjects handled by Bro. Boaz with interest to his hearers. Thank you, Bro. Boaz, "Bread cast upon the waters will be gathered up many days hence." W. P. DAVIS, Superintendent Jackboro School.

Postoffice Address. Rev. W. T. McDonald, Huntsville, Texas.

A LIST OF HEROIC WACO METH. ODISTS.

In your generous write-up of our new Austin Avenue Church, you spoke of the "band" who "joined their hands and hearts and pockets" with the preacher, as men of "nerve, heroism and tremendous sacrifice." Your estimate is just; their names are worthy of a place in the annals of Texas Methodism. The brave leaders in this desperate undertaking to regain lost ground of Methodism in Waco are as follows: A. P. Duncan, Chairman; F. A. Winchell, W. H. McCullough, Wm. Lambdin, N. S. Hill, Rev. W. H. Vaughan, T. L. McCullough, R. L. Cartwright, F. M. Gardner and W. H. Maloney, Building Committee. The prompt loyalty, the unshattering faith, the sound business sense, the undaunted courage and the great liberality of these men and like heroic spirits behind them, such as W. D. Jackson, and Mrs. D. E. Fort, made Austin Avenue Church a possibility, you a glorious success. When our busy, brainy laymen in these cities will ally around our preachers, and together they will plan and enterprise Methodism on a scale in keeping with the movements of the day and invest their time and means for her success, she will go forward by leaps and bounds. The old Church retains the elements of success; she only asks a living chance. JNO. R. NELSON.

Board at Institute.

As the attendance upon the Institute will be much larger than was expected, it is well to arrange for board at once. Board furnished as follows: 1. A \$4 rate for the entire time to those who furnish their own bed linen and towels. This rate is limited to 150 that can be accommodated at the Annex and Giddings' Hall. 2. Or \$4.50 and up (everything furnished) for the entire time. Write us at once what arrangements you desire us to make for you. W. L. NELMS, Manager. R. B. McSWAIN, Secretary. Georgetown, Texas.

Preacher Wanted.

I want a young or single preacher for Transcendal Mission, Tyler District, Texas Conference. The work is unorganized, but will pay something. There is \$75 of the appropriation for it yet. If some young preacher who expects to join the conference this fall would like to have the work it would suit me well. Write me at Tyler, Texas. J. T. SMITH, P. E.

SPECIAL BARGAINS IN PIANOS.

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

"TRUE FRIENDSHIP."

Falling stars, or "shooting" stars, are not stars at all, but meteors. Stars are immense bodies, in many cases larger than the sun and revolving at such enormous distances from us that their positions remain relatively fixed. Meteors are small bodies—the vast majority weighing less than a pound each. How they glitter and dazzle; how luminous they are, yet in passing through our protecting atmosphere are subjected to such intense friction that they are reduced to dust. Only in rare cases do they reach the earth. So it is with some new acquaintance. They prove to be meteors instead of stars. Let us not be gilded up by those with whom we meet who glitter and dazzle as it were, and send out (like a volcano in eruption) voluminous shafts of pretending love and eulogy, for too often such is reduced to nothing. Be not overcome by those who have so many sweet words and pet names for you, such as "honey," "darling," "dear" and "is" to everything for it is most sure to be right the reverse when you have gone. Beware, too, of those who go to the extremes with politeness. They seem to think more of you than any one else, and can not make things pleasant enough. They enlorge your relatives beyond reason. They giggle and laugh; never have time for a solemn look or thought. Such "zoozy-good folks" are subject to intense friction and are very small bodies. Only rare cases prove to be true friendship. Nine cases out of ten become as sounding brass and tinkling cymbals. O let us be like "stars," immense bodies with the spirit in us like the Son of God, that we may stay a distance from each other that will cause our friendship to be relatively fixed. Then let us meet and treat our new friends with true courtesy and etiquette, based upon good principle that our friendship will grow sweeter. After we have become familiar and have proven to be friends indeed and in truth, I do not object to a few pet names, words of appreciation, compliments of pleasantry. If we would be like Christ we ought to love each other as he has commanded. We should

Books in Paper Covers By the Publishing House.

Table listing various books and their authors, including titles like 'Alarm to Unconverted Sinners', 'Call to the Unconverted', 'How to Come to Jesus', etc.

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try to make others happy. Charity seeketh not her own. Displease ourselves to please others and embrace every opportunity of doing some act of kindness toward each other; then we would have that love and friendship that God requires us to have if we ever awake in his likeness. KATIE SLATTON, Scranton, Texas.

Santa Fe Excursion Rates.

Georgetown—Account Commencement Exercises—Southwestern University, convention rates, May 27, 28 and 29, limited June 2. Bellefontaine, O.—Account German Baptist Conference, one fare plus \$2, May 27, 28, 29, 30 and June 1, limited June 8. St. Louis—Account Summer Schools, one fare, June 12, limited Sept 15. St. Louis—Account Stenographers, one fare plus \$2, June 15, 16, limited June 22. Temple—Account Convention Christian Endeavor, convention rates, June 11 and 12, limited July 15. Indianapolis—Account Meeting T. F. A., one fare plus \$2, June 7, 8 and 9, limited June 20. Warsaw—Account Meeting Grand Army R. P. O. E., convention rates, June 21 and 22, limited June 21. New Braunfels—Account Convention Roman Catholic Central Union, convention rates, June 27 and 28, limited July 1. For further information see any agent or write W. S. KEENAN, G. P. A., Galveston.

A New York man recently took a peculiar kind of bringing about a revolution in the food supply of a big trans-continental railroad, and was partially responsible for securing the use of American grown rice from San Francisco to New Orleans, not only on dining cars of the Southern Pacific Railroad, but at all of the station restaurants along the line. While traveling through the Louisiana and Texas rice belt he endeavored at numerous hotels to be served with the food he had heard so much about, thinking it would be used as the prevailing food staple on its native heath. Much to his astonishment his order could not be filled, nor was he more successful on one of the dining cars of the railroad. When he returned East he wrote Passenger Traffic Manager S. F. B. Morse of his experience and that official at once made more strenuous his previous efforts to have Louisiana and Texas rice served on Southern Pacific dining cars, and with

Faith is a sort of sight-draft we draw upon the goodness of things for our needs in the business of living. Our only trouble is that we never make our drafts large enough.—Harry White. I have been using the Machine bought of you eighteen months and am well pleased with it in every respect. MRS. S. C. CARTER, Fentress, Texas.

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

RYAN.—William S. Ryan, son of J. J. and M. J. Ryan, was born near Centerville, Leon County, Texas, May 29, 1838, and died at the old home Nov. 2, 1902, surrounded by friends and loved ones. He was converted in his boyhood and united with the M. E. Church, South, of which he was a devoted member till death removed him to his Heavenly Father's house. Will was a quiet, good boy, shunning even the appearance of evil. His aged parents say that during his whole life he never gave them a moment's trouble. He was their good boy, as gentle and modest as a lamb. He has left to his family the priceless heritage of a good name, far more to be desired than great riches. No one can say aught against the purity and integrity of Will S. Ryan. He became a student of the Southwestern University in 1881, during the regency of the Rev. F. A. Moody. He taught school at his native town for a term, then returned to the University, from which he graduated with honor in 1885. He engaged in teaching school, and during his career as a teacher he never swerved from what he considered his duty. He was married to Miss Lillian Thwait of Dawson, Navarro County, Texas, Dec. 27, 1888. To her he was always the gentlest and best devoted of husbands. "Lily," he often said, "if I should die first, I want you to write my obituary, for you know me better than any one else. But," he added, "I hope we both may be spared to raise our little children." "Alas!" my husband! God has asked you home and I am left alone to rear our little children. The last Sabbath says one that we spent together, I found him in the afternoon, lying back in his rocker with closed eyes, his open Bible upon his knees. "Will, are you feeling very bad?" I asked. He opened his eyes with a smile. "Yes, too bad to read even my Bible." I coaxed him to lie down; then we talked of heaven and the glories thereof, and he said: "What need is there to be there?" Ah little thought we there are the passing of another Sabbath he would behold the glories of his Father's kingdom and realize what it was to be there. He is gone, leaving behind to mourn his departure his aged parents, his wife, four children, a brother and two sisters. We know that in God's own time we will meet our loved one again. When the day is done, I sit alone and think, "I am one day nearer heaven and Will." Dear one, we will meet again in our Father's home, where sad hearts and partings are no more. HIS WIFE.

STRICKLAND.—Thomas J. Strickland, son of Stewart and Anne Strickland, was born in Giles County, Tennessee, Jan. 8, 1849; departed this life April 29, 1903, at San Diego, Texas. Rev. Strickland was of good Methodist stock, he being a nephew of Isaac Strickland, one of the pioneer preachers of Texas. The deceased professed religion and joined the M. E. Church, South, about the close of the Civil War, and was ever thereafter found in harmony with its ritual, and his life in keeping with its principles and teachings. He lived right and was therefore ready when the summons came. He was married to Miss Tarzessa Tongate in 1865. Nine children came to bless their home, three of whom God took unto himself in early life, leaving three sons and three daughters to follow in his footsteps. His body was laid beside that of his wife, who had preceded him to the better world some twelve years, in Glenwood cemetery, at Nash, Texas, to await the resurrection of the body. C. B. SMITH.

SMITH.—Sister Winnie Smith was born April 1, 1818, and died March 30, 1903. Grandma Smith was converted at the age of twenty-two and joined the Methodist Church. Faithful and loyal, Grandma lived in the Church for sixty-three years. She was always devoted to the Church and pastor. She ever confided in the strong arm of Jehovah. Grandma was truly a child of God, and by her Godly life has led many to our Christ for salvation. May God help the children to emulate the example of their sainted mother. We will all miss Grandma at the Bethesda Church, but thank God, there comes a time when these sad partings will have ended. L. B. TOOLEY, P. C.

MILTON.—Miss Virginia L. Milton, daughter of R. A. and M. C. Milton, was born in Russell County, Virginia, Nov. 12, 1877. She was converted and joined the M. E. Church, South, at fourteen years of age; moved with her parents to Hunt County, Texas, in 1892; died at the home of her parents near Merit, Texas, April 25, 1903. Miss Virginia was an obedient daughter, an affectionate sister, a kind friend, a devoted Christian. By her uniform kindness, her sweet spirit, she won the respect and love of all who knew her. Her death makes the first vacant chair in the home circle. She will be sadly missed at home, at Church and Sunday school, by a large circle of friends and by her pastor, whom she often encouraged by her presence and kind words. Her illness was short, her suffering was great. On Sunday before she was buried on Saturday she was at Church and heard a sermon on the resurrection, the glories of which her body now awaits. She leaves a father, mother and two brothers to mourn their great loss, but they do not mourn as those who have no hope. They know where she has gone, and while they can not bring her back to them they can go to her and be an unbroken family in that beautiful home, where family ties will never be severed, and sad partings come no more. L. A. HANSON.

BACHMAN.—Died at McCulloch, Texas, April 11, 1903, M. V. Bachman. He was born at Walnut Grove, Red River County, Texas, Dec. 11, 1885. He was an obedient child, an idolized boy and a model young man. He professed religion and joined the Methodist Church at White Rock in July, 1901. He was never heard to utter a profane word or known to commit a wrong deed knowingly. His everyday walk was a guide to his companions. We stood by and saw the sweet, pure life chafed away and return to the God who gave it. To the dear old mother who on account of affliction herself was deprived of the privilege of administering to her precious boy's wants, we would say, look heavenward, mother; somewhere in the ethereal blue your son is basking in the sunlight of God's eternal love, and having met the dear ones gone on before, is beckoning us to come up higher. To the brothers and sisters we would say, let us fix our eyes more firmly upon heaven's gate and bear with patience life's troubles and sorrows with the one thought deep-rooted in our minds and hearts—to meet again over on the other side of the river of death, where parting is unknown. J. B. POPE.

MOORE.—Frank Owen, son of R. F. and C. A. Moore, was born in Coryell County, Texas, Aug. 29, 1889, and died at the home of his parents, near Oglesby, April 13, 1903. His death came about by the accidental explosion of a gun. The accident occurred about 4 o'clock on Thursday and he died about 10 o'clock Sunday. Frank was a good, religious boy. He was converted at a meeting in Oglesby conducted by the Rev. Thomas G. Whitten, when he was but eight years old and was received into the Church two years later by the writer. For more than two years we have known him as a characteristic child, who was much devoted to his parents and dearly loved his Church and pastor. He was always prompt at Sunday-school and took an active part in the Junior League. We have the assurance that his soul was all right and that he has gone to the home of the good and pure. We deeply sympathize with the bereaved parents, brothers and sisters and pray that they may all be prepared when the summons comes to them that they may meet and receive back again the son and brother. J. R. B. HILL, P. C.

RHODES.—Rev. B. W. Rhodes was born March 7, 1854, and died May 2, 1903. He was converted and united with the Baptist Church in 1873, and licensed to preach in 1878; ordained in 1879; was married to Miss Mattie Robins in 1876. To this union were born ten children, seven of whom, with his sorrowing wife, survive him to mourn their sad loss. Bro. Rhodes was pastor of the Baptist Church in Davilla, Texas, at his death. He loved the Methodist ministers and associated with them much in the sweet spirit of Christian fellowship. In his death earth is poorer and heaven richer. Thus ends a useful life, sacrificed for the uplift of humanity and salvation of souls. His raptured spirit has joined the holy ranks above to chime in with the angel choir in singing redemption's sweet and everlasting song and rest in peace in the glorious Eden above. Weeping ones, emulate his virtues faithfully and you shall joyfully meet him at the beautiful gate of the city of God. Farewell, dear brother, for just a little while and we shall meet on the glory lit shore, where we'll never say goodbye. May God bless the sorrowing ones. J. B. GREGORY.

JOHNSTON.—Rev. M. D. Johnston was born in Blount County, Ala., in April, 1829; died at Valliant, I. T., May, 1903. He was converted and joined the M. E. Church, South, at fifteen years of age and was licensed to preach ten years later. A short time after being licensed he joined the Arkansas Conference, where he remained until the last year of the Civil War, when he located and came to Texas. He lived in Texas until last January, when he moved to Valliant, I. T., where he died. Bro. Johnston served the Church as layman, local preacher and in the itineracy, and was always a loyal Christian worker. He lived a good life and died in the triumph of a living faith. Bro. Johnston's death was caused from injuries received from falling out of a wagon. He was driving with his grandchildren and one wheel dropped into a hole, which threw him out. He realized at once that his condition was serious and exclaimed, "I must leave you, but praise God, from whom all blessings flow." He was conscious to the last and happy in a Savior's love. What a great thing is the Christian's hope. He leaves a faithful wife and six children to mourn their loss. May they follow in his steps. These children have all grown up to be upright Christian men and women. If all parents would make their children so to be, this world would be a paradise. Our brother did his part to make it so. Let us labor on and meet that father in the city of our God. WALTER DOUGLASS.

HARWELL.—Richard J. Harwell was born in Georgia Dec. 19, 1825, and died at Nocona, Texas, Jan. 31, 1903. He was twice married—the first time to Miss Mollie Barber, who lived but a short time; and the second time, in 1860, to Miss Mollie J. Blue, who survives him. He was the father of five children, four daughters and one son. The son and a daughter had preceded him to the spirit world, while three daughters are left to meet the issues of this life yet a little while that they too may win the crown. Bro. Harwell joined the Methodist Church in 1865, and was always found to be a friend to every enterprise of the Church. He and his family dispensed a royal hospitality. He had been a citizen of Texas about thirty-four years, and of Nocona about eight years. The people of this town all loved "Uncle Dick" Harwell. The funeral was preached by the pastor in our large church to a great concourse of sympathizing friends. His faithful old companion lingers on this side the river in feebleness extreme, awaiting the call to "come up higher" to again join the loved ones who have entered into this rest, where fevers and separations will come never again. FRANKLIN MOORE.

JORDAN.—Miss Irene L., daughter of Charles G. and Cora M. Jordan, was born in Rockwall County, Tex., March 12, 1882. Miss Irene was baptized in infancy and converted in the summer of 1894 and joined the Methodist Episcopal Church, South. In 1901 the family moved from Rockwall County to Swisher County, where Miss Irene identified herself with the Methodist Church at Tulia, and lived in full discharge of her Christian duty until her death, which occurred May 2, 1903. An affectionate daughter, a loving sister and a sympathetic friend has gone to her reward. We sympathize with the bereaved ones, but it is only God that can comfort their hearts; then to the heart-broken family we would say, trust in God and then in a brighter world than this you will meet your loved and lost. A. W. WADDILL.

LAWRENCE.—The death angel came to the home of J. P. and Lou Lawrence December 5, 1902, and took from them their only little daughter, Ruby. She was born June 28, 1899. Ruby was a bright and promising child. How hard it was to give her up. But look up, dear parents, and think of your darling being safe in Jesus' arms, and beckoning dear papa and mamma onward. While little Ruby is gone and can not be brought back to us, thank God we know where to find her, and can go to her. May the blessings of God rest upon the bereaved parents and enable them to raise their only son in the way he should go, so as to make an unbroken family in heaven. A cousin. IDA MYERS.

BURNS.—Gibberis Ann Burns was born Dec. 31, 1853, and departed this life April 23, 1903; was married to J. W. Burns Nov. 15, 1871. She gave her heart to God and joined the M. E. Church, South, when young, at White House, Texas, at which place her membership remained until she took a transfer to the Church triumphant. Sister Burns was a faithful member of the Church, a devoted wife, a patient and loving mother. She leaves behind a husband, five children, one sister to mourn their loss. P. R. WHITE.

SISTER: READ MY FREE OFFER



Wise Words to Sufferers From a Woman of Notre Dame, Ind.

I will mail, free of charge, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will only cost you about twelve cents a week. It will not interfere with your work or occupation, I have nothing to sell. Tell other sufferers of it—that is all I ask. It cures all, young or old. If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, but flashes, weariness, or if you have Leucorrhoea Whites, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A., for the FREE TREATMENT and FULL INFORMATION. Thousands besides myself have cured themselves with it. I send it in plain wrappers. TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Leucorrhoea, Green sickness and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense and save your daughter the humiliation of explaining her troubles to others. Plumpness and health always result from its use. Wherever you live I can refer you to well-known ladies of your own state or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer will not be made again. Address MRS. M. SUMMERS, Box 107, Notre Dame, Ind., U. S. A.

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WEST TEXAS CONFERENCE... Llano District—Th... Bertram cr. at Mt. Hor... Boerne cr. at Selma... Liberty Hill cr. at L... Johnson City cr. at J... Willow City cr. at O... Cherokee cr. at... San Saba sta. at Chap... San Saba sta... Rock Springs... District Conference wi... Saba July 8, at 9 a. m... League Conference will... Texas, Monday, July 13... Sunday, July 12, at 8 p... W. H... Cuero District—T... Rancho, at Dewville... Victoria... Nur & P. L., at Thomast... Leesville, at Floyd's Cha... Rutledge, at Helena... Sweet Home, at Terryvil... Hallettsville, at C. L... El Campo, at Ashby... Yoakum... Clear Creek cr. Chappas... Ganado, at Ganado... Cuero... J. C... San Angelo District—T... Point Rock, at Calburne... Sherwood, at Taylor's H... Water Valley, at Grape... Oona... Sterling, at Garden City... S. Morris cr. at Menard... Junction City... Brady, at Meridian... Pontotoc, at Salliman... Mason, at Loyal Valley... Milburn, at Yarga... Center City, at Pleasant... Cometa, at Mullin... Lampasas sta. at Kemp... J. D... Boswell District—Th... Sutherland Springs... Lavertonia... Boswell... Pleasanton... Goliad... Corpus Christi... Oakville... Mathis... Rockport... Hancock... Joe P... Austin District—Th... Smithville... Bastrop... La Grange... McLean, at Oak Hill... West Point, at F. Prairie... Cedar Creek, at Upton... Elgin... Manor... Walnut, at Marlinton... Manchaca, at Creedmore... Webberville, at Osborn... South Austin... First Street, Austin... Tenth Street, Austin... Hotchkiss Memorial, Aust... E. S... San Marcos District—T... Waelder and T. ville, at T... Luling and Soda Spgs, at L... Lockhart sta. at Cooper... Seguin and Mill Creek... Dripping Spgs, at Fitzhugh... Timmer cr. at McMath... Belmont cr. at Oak Fore... Gonzales sta... Kyle and P. Grove, at P... San Marcos sta... Staples cr. at Harris Ch... Sterling I... San Antonio District—T... Eagle Pass... Del Rio... Uvalde and Devine, at S... Hondo and Devine, at S... Bexar cr. at Oak Island... Pearsall... Laredo... Conilla cr. at C... Amphen cr. at Holly... Moore cr. at Big Bend... Utopia cr. at Leaky... Carrizo S. and Batesville... Sherman St. 11 a. m... Prospect Hill, 8 p. m... West End... South Heights... Travis Park, 11 a. m... Comal St., 8 p. m... W. J. Jol... NORTHWEST TEX. C... Dublin District—Th... Dublin sta. at Dublin... DeLeon sta. at DeLeon... Stephenville sta. at S... Hico sta. at Hico... Carbon and Gorman, at... Carbon sta. at Romney... Morgan Mill, at M. M... Cisco sta. at Cisco... Eastland, at Pleasant Gr... Bluff Dale, at Marvyn Ch... Granbury, at Granbury... Glen Rose, at Elm Flat... Green's Creek, at G. C... Carlton, at Fairview... Duffau... Irwell and Fairy, at F... Desdemona... Hackabay... District League and... meet at DeLeon June 17-19... ference at Tolar July 1-3... E. A. I... Gatesville District—Sec... Brookhaven... Gatesville sta... Jonesboro, at Union Grov... District Conference and E... Conference at Meridian... S. W. T... Fort Worth District—T... First Church... North Fort Worth... Azle, at Silver Creek... Trinity, at Fossil... Mo. Ave... Covington, at Philadelphia... Bono, at Liberty... Cresson, at Bracy... Kennedale, at Thomas ch... Arlington... Joshua, at Marystown... Mansfield, at Britton... Cuba, at Price chapel... Blum, Kopperl... Smithfield... Grapevine... Cleburne... Jas. Can... Georgetown District—T... Moody sta... Pendleton cr... Seventh St. Ch., Temple at... Bartlett sta...

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WEST TEXAS CONFERENCE.

Llano District-Third Round. Bertram cir. at Mt. Horab... May 23, 24...

Abilene District-Second Round. Truby, at Stith... May 22, 23...

Abilene District-Third Round. Aspermont, at Mt. Olive... June 6, 7...

San Angelo District-Third Round. Point Rock, at Culbertson... May 22, 23...

Austin District-Third Round. Smithville... May 22, 23...

San Marcos District-Third Round. Waelder and T.ville, at T. 4th Sun May...

San Antonio District-Third Round. Eagle Pass... 4th Sun May...

NORTHWEST TEX. CONFERENCE. Dublin District-Third Round. Dublin sta. at Dublin... May 22, 23...

Gatesville District-Second Round. Brookhaven... May 23, 24...

Fort Worth District-Third Round. First Church... May 21, 22...

Gatesville District-Second Round. Brookhaven... May 23, 24...

Fort Worth District-Third Round. First Church... May 21, 22...

Georgetown District-Third Round. Moody sta... May 22, 23...

Maxdale cir... July 4, 5. Athens... Aug 8, 9. Taylor sta... July 18, 19.

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Georgetown District-Third Round. Moody sta... May 22, 23...

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Malakoff, at Oakland... Aug 1, 2. Athens... Aug 8, 9. Other announcements will be made...

Huntsville District-Second Round. Montgomery, at Stoneham... May 22, 23...

Huntsville District-Third Round. Montgomery, at Stoneham... May 22, 23...

San Augustine District-Second Round. Minden, at Glenfawn... May 22, 23...

Pittsburg District-Second Round. Dalby Springs... May 22, 23...

Brenham District-Second Round. Davilla, at Tracy... May 22, 23...

Palentine District-Second Round. Groveton cir, at Saron... May 22, 23...

NORTH TEXAS CONFERENCE. Terrell District-Second Round. Chisholm, at Allen Chap... May 22, 23...

Sherman District-Second Round. Howie... 4th Sun May...

Sherman District-Third Round. Gutter... 2d Sun June...

Gainesville District-Second Round. Burns... May 22, 23...

Dallas District-Third Round. West D. and G. P., at Maple av... June 6, 7...

Bonham District-Third Round. Honey Grove cir, at Rock Pt... May 22, 23...

Bowie District-Second Round. Decatur cir... May 22, 23...

Fruitland... June 20, 21. Chico... June 27, 28. Benvanue... July 4, 5.

Huntsville District-Second Round. Montgomery, at Stoneham... May 22, 23...

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Bowie District-Second Round. Decatur cir... May 22, 23...

Mountain Park, at Snyder... June 12, 14. Leger... June 20, 21. Mangum... July 4, 5.

Huntsville District-Second Round. Montgomery, at Stoneham... May 22, 23...

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Mangum District-Third Round. Deer Creek, at Marie... May 22, 23...

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GERMAN AND MEXICAN WORKS. H. G. H.

While the question of wastage of missionary money is not up, nor the blending of German and American Conference being discussed, in the Advocate at least, I must give my approval to the able article of G. W. L. Fry in late issue of this paper. For nearly fifty years he has been in close contact with that work and the Church must take note of his observations and convictions. The Germans all over the West today are far more American than they were when the two works were paraded, and had the works remained together they would have been still more American. The free public schools of Texas are doing the work. The question is not so much one of rigid denominationalism.

Now, with the Mexicans it is different. They belong to the Latin race of people with whom the Anglo-Saxons do not blend. But the object of this article is to call attention to a special local feature of the work among the Mexicans—but I believe the same principle is applicable wherever work is undertaken among that people. I allude to the work under J. A. Phillips in the bounds of San Marcos District. There are thousands of Mexicans in the four counties of that district and hundreds more coming. I need not stop here to tell the reader the characteristics of Mexican nature, habits and special religious tendency. The work under Phillips, Moody and some local help is rapidly developing. A few Sundays ago on short notice Phillips held his first Mexican service here in Seguin. There were sixty Mexicans present and hardly half seats enough in the house for them. The next services was the fourth Sunday of April. More seats had been added to the little school house. I attended and acted partly as usher to the congregation. One hundred and twenty-five young seats and the rest stood up. They were still coming when the songs and sermon in Spanish had ended. The packed household of Mexicans were deeply attentive. I almost wept for want of \$100 to buy hymn books and make the little chapel more attractive. The walls were bare and one whole side was end without windows. The house was built for a grocery store and rented by the city council for a free Mexican school. The teacher led at the organ and only four or five hymn books in that crowd. The singing was pathetic and good. But here we wealthy Protestants, cultivated and with fine churches, are endeavoring to win this peculiar and susceptible people away from the superstitions of Catholicism, and we are trying it in a bare store house, blank walls, thrown-away seats without backs, no pulpit, virtually no hymn books. And we expect Phillips and his Mexican help to "turn the world upside down," much worse than "making brick without straw." The City Council do not charge for the use of this house. And yet, with these wretched surroundings hundreds of these poor and peculiar people are flocking to little obscure school houses to hear the gospel in their own tongue. Mr. Editor I must not pursue the subject further, but what does the Catholic Church think of us? What does civilization think of us? What does God think of us? And it is the same in Cuba and nearly all over the Western portion of Texas. I wish Dr. Winton would tell the whole Church the terrible needs of the Mexican work in the ob-

**GILLOTT'S** For Fine and Medium Writing—No. 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

scure places of West Texas and Mexico. These workers need help. We'll cut a sorry figure when we reach the judgment bar and tell God we expected him to do the work. A few are helping, but hundreds should have their hearts and pockets moved.

**A CORRECTION.**

I desire to call attention to a discrepancy in a letter by H. G. H. in the Advocate of April 29, where, in giving facts about Methodism in Austin in 1836, he says the first Sunday school was organized in the old capitol building, and remarks afterward that it was the capitol that burned some years ago. Now, I wish to say that the capitol that was burned was not built until 1852; its dedication was a gala day in our city. There were thirty or more little girls dressed in uniform. This writer was one of the number to represent the States of the Union. We had marching, music and orations. General Houston himself being the chief orator, and we girls sang "Oh Welcome to Houston," a song written for that special occasion by Mrs. T. H. Beveridge, a lady poet of our city.

The capitol in which the first Sabbath school was organized was a frame structure, two large front rooms with wide hall between, and shed rooms at the back for committee rooms, had a wide portico the length of the building fronting east, on the hill on 9th Street and Colorado, where the market house was afterwards built, and now the city officials and water and light company have their offices there. The lumber out of which it was built was sawed by hand with a crosscut saw (we are told). Bro. Monroe Hill, of our city, a San Jacinto veteran, as one of the men who sawed it. This writer attended that first Sunday school, and our father, W. S. Potchekiss, was chairman of the Building Committee who solicited funds for the building of the first church ever erected in Austin, and there we joined the Church the second Sunday in January, 1855, under the preaching of J. W. Phillips. The lot on Tenth Street was purchased and a brick church built there in 1854. After standing and doing service thirty years it was torn down to give place to the present structure known as Tenth Street Church, during Bro. Goodwyn's pastorate. When we trace the progress of our Methodism here and the four branches that have put out from the original Church, we exclaim: "Behold, what hath God wrought!"

M. E. WHITTEN

Austin, Texas.

**HOME MISSION TERRITORY.**

I want to say a few words of importance through the columns of our excellent paper. I am now preaching to some to whom I preached sixteen and seventeen years ago and at a point which is in the midst of important missionary territory on all sides of it. For years we have been trying to arrange so as to utilize this territory but the pastor of Blue Ridge is overtaxed and can not cultivate the ground. I sprang a question at District Conference last week that had it been sprung in time might have marked for this year, but it was too late and too many gone to work it then. But I am on the ground and by advice of my presiding elder I can get a young preacher to come on the ground and with me work up this territory so that we can shape up two circuits or missions by conference in good shape for the future. But to do this I need at least \$100 to enable the help to go out in this unorganized territory and work it up, with my help. Besides I ought to have the volunteer help of several pastors who can spare the time to consent to hold a meeting each for us at points I may designate.

Our Baptist and Campbellite brethren are putting missionary money right at our door. One Baptist Church in Collin County has given this year \$100 to missions. It is mostly spent in Collin County. Sixteen and seventeen years ago I had a small class and ground selected to build a church on just four miles from here, but on my removal Blue Ridge Circuit was formed and the Pilot Grove Circuit began to draw in to a more settled form north and that Church was dropped. Another four miles west has gone in like manner and now Rev. C. O. Jones, who was in our Church last year, has it under his wing as a Northern Methodist Missionary. When will we become wise enough to see our interest?

If anything is done this year it must be done quickly and I believe with my present contemplated plans I can have the matter in fine shape for future permanent development by conference. You can publish this and if it touches any heart and they want to help us they can address me at Blue Ridge or Rev. F. A. Rosser P. E. at McKinney. My heart is interested in this work, as I know the surroundings better than any one else, as I have been in touch with them from time to time so long.

S. W. MILLER.

**GEORGETOWN DISTRICT CONFERENCE.**

As had been announced by the presiding elder, Prof. R. B. McSwain, of Southwestern University, preached Tuesday night, after which the sacrament was administered. This first service was one of spiritual communion.

The conference proper opened in the Methodist Church at Holland, Texas, May 6, 1902, at 9 o'clock a. m., with Dr. J. S. Chapman in the chair. After a scripture lesson and a few minutes spent in a good live song and prayer service, the roll was called, Secretary elected and the conference was ready for business.

All the pastors were present but Dr. W. L. Nelms, who was detained at home because of physical inability. The conference greatly missed his presence, but rejoiced to hear his fine report.

The work of the conference was done through committees. After their appointment the conference adjourned for preaching by Sam C. Vaughan. The sermon was strong and very spiritual.

In the afternoon the reports from pastoral charges were again taken up. The reports showed that there had been great revivals in some of the charges and that the preachers in the district are thoroughly alive and making advances along many lines of work. Dr. B. R. Bolton, of Waco District, was introduced to the conference. At night a large audience gathered at the church to hear him as the representative of the Mission Board. His sermon was strong, logical and spiritual. The conference and the people of Holland appreciated his presence; he added much to the occasion. At another time he spoke in the interest of our Orphanage at Waco. Rev. C. R. Wright represented our Church Extension work.

The hard work of the conference came Thursday, the second day, but the brethren were all strong and ready for work. The characters of the following local brethren were passed and licenses renewed: A. P. Bradford, L. T. Chapman, J. E. Crawford, Charlie L. Carter, T. M. Finley, S. P. Gilmore, R. Gammuthaler, W. C. Howell, Gaston Hartsfield, C. J. Hursey, E. H. Lang, J. E. Lockwood, C. W. Lehmberg, W. H. Minsey, L. B. Newberry, Henry Stanford, R. L. Sassamon, J. H. Vaughan, Jr., James N. Vincent, C. C. Young, J. T. Weems, E. A. Sample, Henry E. Carter, S. T. Morrison, B. W. Skinner, L. B. Sawyers, P. C. Gilstrap, J. M. Coffee and C. W. Macune. The report on missions as adopted showed that soon some aggressive work will be attempted in the Georgetown District.

Prof. C. C. Cody read the report on education and in a few words spoke to it. He showed something of the comprehensiveness of the work done by S. W. U. The district points with pride to the great work being done at the University. The time having arrived for adjournment, it was announced that Rev. J. W. Story would preach at 11 o'clock. In his own strong and powerful way he presented the "Work of Grace" in the development of Christian character. It was a spiritual feast.

The conference met at 2 o'clock to resume its work. A. C. F. Schmidt and C. D. Montgomery were granted license to preach. Bro. Schmidt will take up mission work among the Bohemians.

The names of the local deacons and elders were called and characters passed. Delegates to Annual Conference: W. S. Rowland, Prof. C. C. Cody, W. A. Poteet and C. W. Macune. Alternates: Dr. H. C. Ghent and Marion Paee. C. W. Macune, L. B. Sawyers, A. C. F. Schmidt and R. E. Goodrich were recommended for admission on trial. E. E. Thompson and S. T. Morrison were recommended to Annual Conference for deacon's orders.

The following brethren were elected as a licensing committee: Dr. W. L. Nelms, J. W. Story, C. W. Daniels, W. C. Hilburn, R. V. Galloway and C. E. Gallagher.

On motion the presiding elder was

**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, weak 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

authorized to take such steps as he thinks best to secure a district parsonage.

C. W. Macune, C. R. Wright and J. W. Hodges were appointed to prepare suitable memoir in regard to Rev. J. M. Porter, deceased.

The conference adjourned to meet at 8 o'clock p. m. to finish up the business before preaching.

Suitable resolutions were read and adopted thanking Rev. C. S. Cameron, his people and all the people of Holland for the hospitalities and favors shown the conference, also Dr. R. B. Sanders, of the Christian Church, for having suspended his meeting for the conference. In the above resolutions there was a clause that expressed sympathy for the people of Holland in their great loss of property by fire during its session.

Dr. J. S. Chapman presided with ease and dignity. He had the work of the conference well in hand. He knows how to get at the facts. He covered the entire field and all went home with a more intelligent grasp of the condition of things in the district.

The spirit of the conference was very fine all the way through. Both pastor and laymen seemed to get new inspiration and power that will, I believe, bear much good fruit during the rest of the year.

Rev. C. R. Wright preached a magnificent sermon Thursday night to a crowded house and the conference was over. A. L. MOORE, Temple, Texas. Sec.

**Cures Nervous Headache—**

Horsford's Acid Phosphate removes mottling digestion and inducing rest—the cause by quieting the nerves, proful sleep.

**HOW IS THIS?**

This is a question that is being often asked by the people: Why is it that our young preachers who are able to get a good education are all stationed in our cities and towns? Why are they not sent out to the less favored parts of our country for the purpose of training up the people that have not had the advantages of some of our more favored districts? This is a question that I think the leaders of our great Church ought to look into very carefully. In fact, there seems to be a tendency on the part of our people to flock to the cities and towns in these latter days for the purpose, so they say, of getting the best advantages in life—at the same time admitting that this is no place to raise a family of children, realizing the endowments of the evil one in city life. Therefore, as the Church of God should see not seek to remedy this evil in some way or other? I think we should and one of the steps to mind is the encouraging of more of our young men, who feel they are called of God to go out and "teach all nations" to become teachers of our public schools and thereby not only give us better literary teachers, but in so doing come in contact with the young minds and instill in their minds and hearts the principles of our holy religion first of all. Those who have our children under their care and training too often are men of the world, therefore the first and most lasting impressions are not for God. It is true that in our colleges we have our strongest and most efficient ministers, and this is right, but if we had more of the same kind of men in our country school, much of the trouble now existing in our colleges would be abated. Right at this point somebody may say that these young men who have been so long preparing themselves for this work deserve better places than they can get in these rural districts to which I am alluding; but, my brother, if I understand anything about the commandments of our Lord, in the commission is the salvation of sinners, and we are to put forth the best we have to the accomplishing of this end, without regard to compensation. In Christ's answer to John's disciples, he said: "And the poor, have the gospel preached to them." In our cities, where our best talents are, do they reach the poor class of people? You will answer no; they will not attend the service. Then let's turn at least some of our best and strongest men where they can reach the class of people that will appreciate and gladly receive the message that these strong men of our Church can bring to them, either by their preaching or by their work in the school room. These few words are from a loyal itinerant preacher, willing to go any where or do anything that he is able to do for the advancing of the cause of my blessed Savior.

W. P. EDWARDS.

**A MATTER WE NEED TO CONSIDER.**

Our Baptist brethren are doing a work which we need to do and need to do at once. Every association has a missionary who travels through the bounds of it, selling books, taking orders for the Church papers, organizing Sunday-schools, preaching in out of

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, Beldier, etc. MEN'S RINGS, Fine Clear Brilliant Stones, 14-K. Gold Setting like above cut, \$45, \$50, and \$65. LADIES' RINGS, Plain or Chased 14-K. Gold Setting, selected Clear, Brilliant Stones, \$15, \$20, and \$25. Rings made in any size. Initials engraved free. Send for King Catalog. Diamonds from \$15 to \$200. Rings, Pendants, Brooches, etc.

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way places and helping pastors in revivals.

At a former charge one of these zealous brethren went in to the home of one of my best members and sold her a book, which was full of Baptist doctrines, especially emphasizing their doctrine of baptism, telling her that it was a religious novel which would be helpful and interesting to the children. Not until after he had departed did she discover what she had bought.

I was in a neighboring town last week. The Baptists were holding a meeting in our church, and standing by the back door of the church was the wagon used by the missionary of the Baptist Church. He was there to preach and to supply the people with his books; not only to supply his own people (the Baptists) but also to supply ours, if possible, and win them to the Baptist Church. We need to awake along this line. If we do not, the homes of our people are going to be filled with Baptist books and we are going to be losers.

We need to have men, consecrated men—ministers of the gospel—to travel through the bounds of our work, selling the publications of our Publishing House, taking subscriptions for our papers and preaching the gospel in out-of-the-way places. There are people in this western country, especially farther west, living on ranches from twenty to fifty miles from town, who scarcely ever hear the gospel. We need men to travel through these sections preaching, organizing Sunday-schools, selling our literature. Some may say, this is the pastor's work. The men in Eastern Texas and in the more populous parts of Western Texas can not comprehend how much this pastor has to do out here. My own work has four appointments. I have added four more. Almost every Sunday I hold three services—some Sundays more. Last Sunday I conducted four. Every week I meet several appointments and still I see much more that could be done—many other places at which I could preach in this immediate neighborhood.

A missionary, such as the Baptists have, could find plenty of work to do in every district, and work which would bring great results. Souls would be saved, our membership increased, our people would be supplied with our books and would learn more about our Church. Some of the domestic mission money could be well used along this line. A man in each district with a small appropriation from the Mission Board, and a commission on books and papers, could make a living and do an inestimable amount of good.

I would lie for some one else to express himself on this question.

WALLACE R. EVANS.

**TEXAS CONFERENCE DOMESTIC MISSION ASSESSMENT.**

I am informed by the Treasurer of our Board that he has less than one-third enough money in the treasury to meet the third quarter drafts, and he calls on me not to issue any more till there is more money in the treasury. To our preachers I would say, please do your utmost to secure the rest of your assessment at once, and forward to Bro. Jester without delay. To our brethren and sisters of the laity, I would beg that they respond liberally to the call when your pastor makes it. We need this money now and need it bad. Our brethren who serve our missions are some of them almost wholly dependent on the appropriation of the Board. I make this appeal believing that our pastors and people will respond and give the needed relief.

J. T. SMITH, President of Board.

So many thoughts are just touched and laid aside, half thought and then forgotten, that it is pitiable how much is wasted in ourselves. We go through the meadows of our own hearts crushing with a careless step the flowers, with a careless step the flowers. There is no need to walk so fast.—Stopford A. Brooke.

G. C. RANKIN. Vol. XLIX.

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