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EDITORIAL.

APPLIED CHRISTIANITY.

Whatever scope may be legitimately attributed to the term "applied Christianity," there is one of its phases on which too much or too frequent stress cannot be placed—the application of its principles to civic affairs.

It is our boast that the American Republic is a typical Christian nation, and the embodiment of a superior type of Christian civilization, and relatively this is true. That Christianity has, in a large measure, placed its stamp upon our existing institutions is unquestioned; that "the powers that be" are ordinarily recognized as being "ordained of God," we freely admit. But beyond question there is much in this so-called Christian Government of ours to stagger the faith of the observer both at home and abroad, in either the genuineness of the article on which Christianity has placed the seal of her name, or on the superior claims of Christianity itself.

Abroad, the veriest pagan, if he considers moral questions at all, looks with amazement upon the fact that American rum and American missionaries comprise the joint cargo of Christian civilizing forces which we land upon heathen shores. And who, whether he be Christian or pagan, can fail to discover the inconsistency of our professed desire to bestow the benefits of Christian civilization upon our "new possessions," with the scandals already advertised to the world in connection with our governmental control thereof? It is vain to offer the specious explanation that the Government is Christian in only an accommodated sense; that real Christianity can not be held accountable for these incongruities, for the Bible we send to the heathen world tells them that "the powers that be are ordained of God," and though in the exercise of its functions the affairs of State are to be separate from the Church, thereby securing the most perfect religious liberty for all, yet in no accommodated sense can we divorce the principles of righteousness mutually binding upon each.

At home, these inconsistencies between practice and profession are even more apparent. In that excellent volume, "The Training of the Twelve," Dr. Bruce says: "It is an unusually corrupt and unwholesome condition of matters, even in a secular state, when places of highest distinction can be obtained by solicitation and favor, and not on the sole ground of fitness for the duties of the position. When family influence or courtly arts are the pathway of power, every patriot has cause to mourn."

It has actually come to pass that a seat in the highest legislative tribunals of this Christian nation has been purchased with money. It is a recognized fact that the municipal government of the metropolitan city of this nation is under the control of a notorious gambler. It may not be a popular statement to make, but it is true, that the

stench in the nostrils of this government today is the corrupt private life of many of its leading statesmen.

Even as unsophisticated a class of American citizens as "the Methodist circuit rider," knows that from the constabulary to the cabinet there are combinations of influence which are positively anti-Christian wrought with dominating potency into our governmental fabric. We have cause for gratitude to God that this condition is not universal and its dominion is not absolute, but we have cause for alarm, and if the signs of the times bring us any warning, it is this: National sin is as glaring and damning as individual sin, and demands like abandonment and reformation.

While we howl ourselves hoarse over the prosperity and prospects of "the greatest nation on the face of the earth," the seeds of decay are being sown beneath the surface soil of this Christian Republic. As true as the law of cause and effect, as the law of sowing and reaping, is it true that we are laying the predicate for a repetition of the history of every nation on earth that has so far forgotten the principles of that "righteousness which exalteth a nation" as to depart from them at the behest of selfish and sinful men.

It will be a sad day for Church or State when unpalatable facts are to be discounted, and true notes of warning smothered beneath the misleading charge of pessimism. One need not be prone to despondent views, nor habitually given to the exaggeration of evil, in order to reach legitimate conclusions from indubitable facts.

Wherein lies the remedy? In the incarnation of Christian principles as the dominant force in civil government.

In our effort to swing the pendulum of State beyond the reach of vital junction with the Church, Christian men have permitted their laudable purpose to reach an antipodal extreme.

In our effort to preclude the possibility of an entangling alliance between the Church and politics, we have committed the grave error of permitting the principles of ungodly men to become dominant in governmental affairs.

This is not meant as an essential reflection upon the integrity of the non-Christian, but it means with fullest emphasis that the conduct of a truly Christian government cannot be secured through the dominating influence of men who do not feel morally bound to the maintenance of the principles of Christianity.

Among professing Christians we recognize two distinct classes who maintain an indefensible attitude toward this question. One of these gathers up his skirts and "passes by on the other side," lest he become contaminated with "the filth of politics." He quotes approvingly the statement of Jesus, "My kingdom is not of this world," and ignores the force of the injunction from the same divine authority to "Render therefore unto Caesar the things which are Caesar's."

The other "prudently" restricts his reli-

gious convictions to the confines of the sanctuary and the home, and views his obligations to the State as resting upon a separate and independent basis—and acts accordingly. He declines to recognize the application of the apostolic statement, "The powers that be are ordained of God," and, therefore, fails to properly place civil government in its rightful attitude as God's designated custodian of the rights and interests of men.

That an immediately effective remedy for the evils referred to can be secured may be a Utopian political dream, but that the ultimate redemption of the situation rests upon the Christian conscience of our American citizenship, no thoughtful man will deny.

The impress of Christianity must become potentially operative in our municipal, State and National affairs, or our departure from civic righteousness will be swift and fatal.

The enactment of righteous and equitable laws is essential. The faithful execution of such laws is more essential. We must therefore recognize the omnipotence of man in civil government. Parties and platforms are essential, but unless back of these we place the vital force of real manhood, they are vain. In short, the security and perpetuity of our governmental fabric rest on men.

It is, therefore, of the utmost consequence that the imprint of the principles of Christianity become dominant in politics through its selection of men—men whose lives are a guarantee of faithful public service.

No man whose private life is immoral is worthy of public trust. The higher the position of an immoral man in society and in the councils of the nation, the more potent are his possibilities for lowering the standard of morals among men.

Ambitious and noble young men are being wrecked on the rocks of a degraded moral standard erected by the corrupt private life of men, upon whom the State heaps unstinted honor.

Besides all this, no man can be fully trusted on any essential point involving moral character, who is habitually immoral at any given point. Moral law is a chain the strength of which in any life is no stronger than its weakest link. We sometimes marvel at the sudden fall of a great man to unexpected depths of moral ruin.

The explanation may often be found in the axiomatic truth of the above statement. A man who is false to the sacred relations of his home, cannot be trusted in the sacred relation of a public guardian. Men who debauch their own bodies cannot be trusted to protect the sons of the nation from debauchery. Men who are not true to God will not be true to men. In a most pointed application of this article let it be suggested that every Christian man owes it to himself, his country and his God, to see that the private life of every man who secures his sanction as a public officer is pure!

Let American Christians see to it that clean men, God-fearing men, guide the helm of our grand old ship of State, and upon

this, the broadest and most God-fearing nation on the globe, the sun of justice and mercy, will never set until Jesus shall subvert in his millennial reign!

NEA WHO WASTE THEIR TALENTS CARELESSLY OF CONSCIENCE.

Sometimes ago we were in a city, and as we walked up one of its principal streets we became interested in some of the signs and notices posted over a number of the business houses. One of them was, "Selling out at twenty-five per cent discount." Further on was another, "Selling out at cost." Still further, and another one read, "Business sale." These signs put us to thinking and turn to musing. Life is a great waste, and upon it you must not allow characters are posted. Some of them are going at twenty-five per cent discount. They have deteriorated just to that extent, and they are worth no more to the community and to their families. Then, you meet still others who are advertised at cost. Such has been their profligacy that they are not prepared to get anything out of life but a bare subsistence. They carry heavy signs upon their faces and upon their consciences. And in selling out a mere subsistence to them, the community and their homes feel that they are paying an exorbitant price for the bargain. But as we pass along, we meet others who have taken the bankrupt sign, and finally they are worth nothing to the community. They have used their physical, mental and moral resources until they are exhausted, and there is nothing left in them that is worth the purchase. They are blind, deaf, dumb, ragged men, who have wasted their substance in riotous living, and now they are a curse to their homes and a menace to society. Nobody wants them at any sort of figure. They are utterly worthless to the community and a burden to themselves. Therefore, when young men stand out in life they owe it to themselves, to their parents and to society, to place a high value upon their characters, and never permit themselves to be posted at a discount, at below cost, or to go into moral bankruptcy. Live lives of sobriety, virtue, honesty, integrity at all hazards, and do not allow your promise manhood at any sort of price. Such men are the hope of the world and the bearers of moral and intellectual progress. For such young men, all departments of business are diligently searching today. They are in demand in all the honorable vocations of life. Young men, we repeat, put a high value upon character. It pays under all circumstances to be and to live a life of rectitude.

Swiftly flowing streams are usually shallow, but currents that more slowly are deep and voluminous. And the same principle holds good in mental activity and religious experience. The mind that delves deeply into the undisclosed resources of nature, and the heart that searches closely into its own conscious condition, and seeks to rest itself into the secret places of the most high, are not characterized by precipitous movement.

SCPTICISM

passage is open and easy belief. story will support this hy- then Christ came into the city was outspoken and de- ralism was in the height. The rankest infidelity longside of the most g- elaborate ritualism. The was true when John Wes- ministry in England. It of great scepticism. The urch had a well-fed priest, robes and venerable in every hamlet. And e said of France about the Revolution, and Mexico at: A decayed ecclesiast- without but inwardly melancholy, is that from fful men are tempted to The fact that infidel- most in times when most elaborate and life- dingly significant, and as n will be again under like s. It behooves us to look spiritality, as its lack is eeder of scepticism.

y of gravity is everywhere time backed up by the ee, all men believe in it. ppled to. Scepticism here impossible. And it will o in religion whenever the illness becomes as uniform ation among professing is the force of gravity is

use of scepticism, and the oted in this article, is the amalgamation of revealed man philosophy. This is, most potent cause of all, nt's notice will show that related to the one just. At the time of Christ's re was not only a lifeless in religion, but many of the Church had im- pagan philosophy of the re pure, simple religion of become so amalgamated ilosophy of Plato that it a tell whether the one or as being taught. This is lar to all who have any with the history of those n the fact there is a point s importance. The flood- elity which swept over e time of the Revolu- e, not to a dead Church hiefly to the teachings of Volney, Diderot and Vol- the latter, concerning d authority says: "His s age was as immeasura- tivity; and it would have o set a limit to the author- by Voltaire upon the he Eighteenth Century, so soon after his death to s opinions into actions." t eleven years before the e broke out; hence, at of the Revolution, his rorks were just begin- e most powerfully felt. e time the Church was uality this mouthpiece of p and sounded the trumpet n great swelling words of e and worldly wisdom. e faith that remained ople went down like grain lckle.

nce of this wave of scpt- powerfully felt in our own e French came over and n our struggle with the l by spreading broadest sm did much more harm s than they had been help s. Infidel clubs were or- ntively, and their litera- ttered everywhere. "The e country became the hot- ois, but shallow, scepti- ble Virginian, in describ- d degeneracy of the time, to "the prevalence of the French Revolution." And ean that in those days re- liction was the chief char- our people, the little in- e would have been swamp- ily like France. Yet men ght, President of Yale Col- n Adams, President of the s, put their hands to the eered the young nation vortex back into the chan- All honor to such men! e good Lord send them e back to us, France, with urch, yields to the pres- e, and plunges into the e: the United States, swaddling clothes, but ith and religious devotion, the wave and establishes e lighthouse to the nations. e object lesson for the world d admire. The hope of a vital Church.

gression, if it be such, let t sight of that this French epticism followed close achings of a few godless

philosophers. This is significant, and has been brought out here for a purpose. Why should this be denominated an "age of doubt?"

A few years ago a school of philosophers, headed by Charles Darwin and Herbert Spencer, rose up and smote the foundation of religious belief. At least they, and others, thought they did. These gentlemen were not the first to make the attack in a similar way, but they happened to be in charge of the enemies' forces when the final charge was made, so that victory, in so far as it is acknowledged at all, is credited to them. When the smoke of their guns cleared away, several things were noted. First, the structure of Christian faith was found still standing, bearing the old inscription, "The gates of hell shall not prevail," though many of the saints were slain—their faith was gone. Others protested that no weapon formed against the Almighty could prosper, and so were undisturbed. Another detachment, feeling unable to meet the enemy on any part of the ground, shut their eyes and began to disclaim against reason, declaring that all science is the deadly enemy of religion, and should be shunned as a fatal contagion. Another company had capitulated, and were seriously discussing the propriety of revising the platform of their faith. This company was not large, but very grave and bookish in appearance. In the course of their deliberations as to what Israel ought to do, one suggested that wherever the word "day" occurs in the old creed, they substitute "geological period," and it was so ordered. Another advocated the insertion of an article on a race known as the pre-Adamites, and it was incorporated in a supplement. Ample latitude was found for these races and periods in the somewhat indefinite expression, "In the beginning," found in the first of Genesis. So far, so good; the amalgamating process is going on nicely. Some one raises the question as to what they will tell the people when asked how we all came to be here, and it is decided to reply to all such by saying that among all the beings which entered into the "struggle for existence," we were "the fittest to survive." A question was also raised as to the cause of the different colors and races of men. The old creed, the Bible, is silent on this great question, and the people want to know, and have a right to know, about so important a matter, and to "Natural Selection" is adopted as the appropriate formula for the solution of the question. It was pointed out that Mr. Darwin had said "natural variation" will produce a new "variety" in ten thousand generations, and that this "variety" will become still more distinct in another ten thousand generations, and so, after several such periods, it will become a separate and distinct species. All these immense stretches of time are provided for in the same elastic expression, "In the beginning," which was so convenient a while ago, and so the "harmony" of God's two books, Nature and Revelation, becomes clearer with each step of our progress. Not an original act of creation, but natural selection, accounts for each individual's being as he is. God breathed the breath of life into a frog or a monkey, and it became at once a living soul and the father of our race. Various other matters were looked after; the books of the Old Testament were readjusted, and important corrections proposed, and the mantle of profound scholarship was thrown over it all.

And when all these matters were fixed up to the satisfaction of the brethren, it was suggested that their work be reduced to a simple formula as inoffensive as possible to all, and so after much profound searching and debate the phrase "Christian evolution" was adopted as the all-comprehensive formula for the solution of whatever seems contradictory in God's two Books. And when the phrase is born and the news thereof spread abroad, wise men from the East come and offer their homage.

Looking over the above, I find that the tone of irony and burlesque has crept into it, but it was unconscious. Those who have read the books can appreciate the gravity of the matter. It is a fact that some have read the works of Darwin, and gone forth teaching, not Darwinian evolution, but what they are pleased to denominate theistic, or Christian evolution, which carries along with it the tampering with the Scriptures noted above. Feeling unable to refute Darwin, and being unwilling to surrender their mother faith, the effort is made to harmonize the two. If that is not capitulation, what is it? It is the attempted amalgamation of revealed truth and human philosophy, as set forth by the avowed enemies of God, which has produced an epidemic of scepticism wherever it was tried.

I have never seen an attempt to harmonize science and the Bible that did not propose some changes in the Bible. The first time the effort travails, it brings forth geological periods and

pre-Adamites as a prefix to Genesis. This is not an arraignment of science, nor a condemnation of those who study it. It is only a protest against mixing what ought to be kept separate. Moses was versed in all the science of his day (and it cannot be proved that we of our day are one step ahead of the ancient Egyptians in scientific knowledge), yet Moses attempted no harmony of God's two Books. Daniel stood head and shoulders above the Magi of Babylon, yet he opened not his mouth about the pre-Adamites, or any cognate theme. And there was not a man in all Athens more thoroughly versed in philosophy than was Saint Paul the day he preached on Mars Hill, yet, confronted, as he was, by the learning of the city, he said nothing of either harmony or conflict between Nature and Revelation. He was wholly concerned with the side of Revelation—a fact which gospel ministers should ponder well.

Science is all right, so far as it is known. Revelation is well able to take care of itself, if kept free from entangling alliances with other matters. But when an imperfect knowledge of science becomes mixed up with a perfect Revelation, the amalgam becomes the most prolific womb of infidelity among us. We must accept Revelation as a perfect or finished work. It seems that Christians can not take lower ground than this. But no one claims for science that it is any more than in its infancy. He who would undertake to harmonize science and the Bible should therefore proceed by bending his science to the unmodified statements of Scripture. In the attempts that have been made this process is reversed, and the Scriptures have been made the elastic element in the experiment, rather than those of science. The supposed facts of science are presumed to be eternally fixed, and something must be done to the Bible to make it tally with the alleged facts of nature.

It is often said that science has thrown much light upon the Bible. At the risk of being called a "back number," I must say that I seriously doubt this proposition. Does the moon throw light upon the sun? If so, it is because she first received it from the sun. The light of science and that of Revelation were never intended to illuminate the same realm of our nature. The one shines upon the moral, the other upon the intellectual. This explains why it is that some men are possessed of such great worldly wisdom, and yet are in utter spiritual darkness, while others understand so much of the hidden wisdom, which the wise men of the world could not find out, yet know nothing of science. In conclusion, let us beware of certain tendencies of thought just now. The slight falling off in the spiritual life of the Churches a few years ago, followed close upon the revival of Darwinian and Spencerian thought, and it is believed by at least one that the incorporation of the teachings of these men in our system will do for us what the philosophy of Plato did for Judaism, and the writings of Voltaire and others did for the Church in France.

REV. A. E. GOODWYN, D. D.

We will miss Dr. Goodwyn at our next commencement at Georgetown. For twenty years he has been a regular attendant. He came as a visitor to the commencement of 1881. Dr. R. S. Finley preached the commencement sermon that year, and on that occasion Dr. Goodwyn read the first lesson and offered the closing prayer.

Rev. B. D. Dashiell, who had been connected with the Southwestern University from its inception, died on January 14, 1882, and Dr. Goodwyn was appointed to fill the place on the Board of Curators made vacant by this death. He has been a faithful Curator—always among the first to come and among the last to leave. He had an abiding interest in Christian education. He loved young people and delighted in those things that looked to their improvement. While other members might leave for their homes as soon as the routine work of the Board was completed we could depend on Dr. Goodwyn being always in his place until the valedictory was spoken, and many times this was worth much to the faculty and students. On Sunday night of the commencement of 1881 he preached the annual sermon to the undergraduates, and because I think that his life was a striking exemplification of some of his utterances on that occasion I quote a passage or two from the printed report of this sermon. His text was taken from Proverbs 2:17: "Her ways are ways of pleasantness." He said: "The great requirement of men, and especially of young men, is pleasure; but pleasure is a relative term and not understood by all alike." He then contrasted the pleasures of Wisdom's ways with the "good time" of the Epicurean, picturing the beauties of one with the sorrows that wait upon the other. In conclusion, speaking of Wisdom's ways, he said: "They fit us for the dreary period of old

age and even light it up with a peculiar brilliancy. Death in her ways of pleasantness brings no terrors. It comes freighted with no load of guilt, cursed by no night of remorse; blackened by no ghastly visage of unearthly horrors. Her children meet it bravely. Though her follower may be beset of earthly joys, through his thin and whitened face his eyes beam forth with rays of faith caught from the face of God through the smile that its brilliancy reflected. He looks with pleasure as the clouds break through, and he seeks written on the arch-stone of immortality, 'I go to prepare a place for you.' Is this not a pleasure? To have the delights of life unmarred by the frown of God, the stay of hope and faith in old age, the smile of God's approval in death and the inheritance of immortality; are not these pleasures—genuine, real and unmarred pleasures? Accept her ways, and in every storm of life you will find that 'Her ways are ways of pleasantness and all her paths are peace.'"

Dr. Goodwyn's serene and happy face, together with the words of cheer and encouragement that he always had to offer, was for him the same "Sunshine" in Louisiana before he came to Texas. He carried sunshine with him wherever he went. He had walked in Wisdom's ways until his face was radiant with love. We were delighted always to welcome him. His presence was an inspiration and a help. For twenty years he has brought brightness to our commencements. He has gone to his reward, but his influence abides with us.

A FEW CHIPS.

Pure holiness brings happiness. Cheap books make bad character. Pain is the background of pleasure. Manly women mother effeminate men. The superlative of dignity is ridiculous. A petrified pickle illustrates some preachers. Every Methodist preacher ought to keep himself willing and make himself worthy to fill any appointment.

NATH THOMPSON.

Notes From the Field.

NORTHWEST TEX. CONFERENCE

DAWSON. C. G. Shutt: This is the writer's second year on the Dawson charge. Have received many tokens of appreciation from the good people of the charge. Have been much held back by the bad weather. Expect to open up our aggressive campaign as soon as the weather will admit. Two items on the slate now are the erection of a gospel tabernacle and extension of the parsonage. Have recently read a book which should have a careful reading by every Church member. "Mr. World and Miss Church Member" is the name of the work. I believe it is the finest thing I ever read on the danger of worldliness. The work is very opportune. It is an allegory, richly illustrated, something like "Pilgrim's Progress," only the pilgrims are going to the devil. It ought to be circulated by the million.

MILFORD.

Matthew C. Dickson, Feb. 2: Saturday and Sunday the Quarterly Conference of Milford Circuit convened at Milford. Bro. O. F. Sensabaugh, our versatile presiding elder, was with us, and straightaway won the hearts of our official board. Sunday he preached two masterful sermons to appreciative audiences. Under the pastorate of Rev. Gore the people commenced to move and repair the parsonage property. We have new paper on all the rooms, a new fence, new barn—in fact, everything is new, as the pastor is new on the work and has recently married. We have had a good pound- ing, and it still continues, as a brother brought us in a large, well-filled basket Saturday. We are planning to build two new churches this year. The circuit pays us a liberal salary. By the help of the Lord, we expect to do great things for the Lord this year.

EASTLAND.

M. A. Turner, Jan. 31: Besides the pounding written about in our last, we have received other tokens of appreciation as follows: One load of wood sent by Sisters Parvin and Hill; a load of wood and large home-cured shoulder from Sister C. U. Conallee; a fine turkey, from Judge Stubblefield, and another from Sister Morgan. At four of the six appointments on this charge we are steadily progressing. Eastland, Staff, Gunsight and Pleasant Grove have each a good Sunday-school and prayer-meeting. Congregations good, and signs of increasing life are visible. The stewards have assessed \$582.50 for the support of the preacher in charge, of which not near one-fourth has been paid. We have recently put down a

new floor in the family room of the parsonage, and with the old one scolded the exposed walls of the kitchen. The W. H. M. Society of Eastland raised the money, and the writer did the work.

MAY.

D. A. McGuire, Jan. 27: Our presiding elder held our first Quarterly Conference January 25 and 26. Most of the officials were on hand. The finances were a little behind. The stewards assumed us that the salary would be paid in full. We have a faithful Board of Stewards. Our presiding elder preached three soul-stirring, edifying sermons. The good people of Holder have just finished one of the nicest little country churches in the district. They are some behind on it yet. The Building Committee has agreed to be responsible for the debt. It was to have been dedicated yesterday at 11 o'clock, but on account of the cold weather it was postponed to some future time. We have as big-hearted people as any preacher ever served. When they come to see us they always bring something to eat. They are so good to us we feel like staying our quadrants unless the Bishop thinks differently. We are planning for a great year. May God give it to us. We have received some new subscribers for the Advocate. May God bless the Advocate, and may it be put in every Methodist home.

ELDORADO, O. T.

J. W. R. Bachman, Jan. 28: The first Quarterly Conference for this charge was held the 11th and 12th of this month, as per appointment by presiding elder, though he failed to put in his appearance. We had a splendid service. We received six members, baptized four children and administered the communion to some fifty or sixty members. The stewards assessed \$150 for preacher in charge and \$50 for presiding elder, about \$80 of which was paid this quarter. We had the largest congregation on Saturday we ever saw at a Quarterly Conference, and also largest number of officials present, fifteen in all, and all points but one represented. The P. C. was too hot to preach on Sunday, but Bro. G. M. Moon, one of our local brethren, and brother of our R. D. Moon, of the Northwest Texas Conference, preached us a splendid sermon on the Lord's Prayer. We have received sixteen members since we came, preached at all the appointments, visited a number of families, and on the whole have made a good start for the year's work. This is the finest field for work we have ever had. We have had fields in which more travel had to be done, but this one means work.

HUTTO.

S. J. Vaughan: I am now serving my second year on this charge, composed of three Churches. Two or three poundings, a nice suit, hat, overcoat and smaller numerous presents, salary \$800, paid in full, will indicate the reasons for great trade upon our part. Early last year the Quarterly Conference decided it would be most convenient for the pastor to live at Hutto. A parsonage has been bought and nearly paid for, and some good improvement made this year. The parsonage at Round Rock, also the property of the charge, has been improved by adding a new fence, and is rented at \$8 per month. I believe now this is, in some respects, the best circuit in the Northwest Texas Conference. The American population is gradually giving way to the Swedes. A Swede buys nearly every farm that is sold. They are an industrious, frugal and sober people, and very devoted to the Church. They are Lutheran and M. E. Church. Both have good churches, parsonages and resident pastors in Hutto. I learn that the M. E. Church here was formerly M. E. Church, South, but mission aid from the Northern Church when they were weak was the cause of the change. I think our Church ought to get in touch with the Swedes. They are here to stay. I shall be glad to give any information I can to the Board of Missions. Our burning desire is a great revival on this work.

LIBERTY HILL CIRCUIT.

J. David Crockett, Jan. 31: The first Quarterly Conference for Liberty Hill Circuit was held last Saturday at Marvin Chapel. We were sorry Dr. Nelms, our presiding elder, did not reach us. We have not learned why. He was to dedicate the church on Sunday, and as he did not come the officials decided to have the writer dedicate it, but the Lord ruled otherwise by making the weather so bad that only a very small congregation could come, so it was decided to dedicate it the third Sunday in February. The stewards reported \$80—Liberty Hill, \$50.50; Leander, \$22.50; and Marvin Chapel, \$7. Only two of the stewards from Leander re-

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parted. We had no report from Hutto, well they will have to change the name. We have received some new subscribers for the Advocate. May God bless the Advocate, and may it be put in every Methodist home.

SIPLE SPRINGS.

J. M. Baker, Jan. 28: Prospects are good for a successful year's work. People cheer and rejoice. They see to a preacher's needs. At my appointment at Sand Hill, after preaching, found two sacks of flour and other necessities of life in my baggage. There is prospect of building a church in another community, full of Abolition Methodists. Am visiting the people just as rapidly as I can. Requested to leave Marvin Hill friends more than any work I have ever served as they were warm, personal and kind. May God bless them and give Bro. Jackson a successful year among them. Success to the Advocate—the best member of the family of Advocates.

See page 1 for additional Notes from the Field.

TURNED OUT TRUE.

Coffee Drinking Responsible. At a dinner party a number of years ago a physician made this statement: "Coffee drinking is responsible for more ills than any other one thing, but it is impossible for me to make my patients believe it."

"Neither would I believe him, but I tried to drink my coffee with sweet content. After a time I became weary of the fact that I was frequently being awake nearly all night without any apparent reason, and the morning found me tired out and nervous. The insomnia increased, then came a dull pain at the base of the brain and severe pressure at my heart. My outside work was given up, for I could hardly bear the little duties of the day. Nervous prostration brought on by overwork, the doctor said I thought of the words of old Dr. Burley, 'Coffee is the poison that is responsible, etc., etc.'"

I had heard of Postum Food Coffee and determined to try it. The first cup was so weak and flat that it was not fit to drink. The next time it was prepared I looked after it myself, so see that the directions were followed precisely. The result was a revelation. I found it a delicious beverage.

The cure was not wrought in a day, but little by little my nervous system, strong, the pain ceased, and I again could sleep like a tired child.

I am now completely restored to health by Postum Food Coffee, and I can realize the truth of the old doctor's statement. I wish people would understand the truth before they permit coffee to break them down.

I have known of several others who have been restored to health by leaving off coffee and taking up Postum Food Coffee. Please do not publish my name, but I am willing to answer letters of inquiry if stamp is enclosed. Name given by Postum Co., Battle Creek, Mich.

Secular News Items.

Chicago is to expend \$500,000 in providing eleven little park playgrounds in crowded districts on the south side.

C. H. Maris has been appointed collector of the district of Brazos de Santiago, and Webster Flanagan collector of International Revenue of the Austin district.

The Baltimore Manufacturers' Record notes that during the last calendar year the value of exports of bread-stuffs at Southern ports was \$191,829,289, an increase over 1900 of \$21,715,875.

Last Thursday in Frankfort, Ky., the jury in the case of Howard, on trial for the assassination of William Goebel, returned a verdict of guilty and fixed the punishment at life imprisonment.

The recent rains and sleet have caused the farmers to rejoice. They regard the sleet and freeze as the best thing that has happened for farming interests and say it indicates a good crop next year.

Our Government is said to have a surplus in the treasury of about \$170,000,000 of free money, and under our present taxing system is receiving additional revenue at the rate of \$100,000,000 above expenses.

The crown that will probably be used for Queen Alexandra at the coronation services is that made for Mary of Modena, the wife of the second James. It has 2873 white diamonds and twenty-three rubies, besides many smaller stones.

From Paris comes the interesting information that M. Metchnikoff, a bacteriologist, has discovered the cause of hair turning gray. He ascribes it to a bacillus, which devours the coloring pigment. He has christened this pigmentophagus.

Rear Admiral Lewis A. Kimberly of the United States Navy, retired, died at West Newton Mass., on January 28. Admiral Kimberly was selected for service on the Schley court of inquiry, but was compelled to decline on account of ill health.

The Navy Department is about to experiment with Texas oil. An estimate amounting to \$20,000 is to be sent to Congress and if it is appropriated, a supply of oil will be obtained and tested to ascertain whether or not it can be used in the place of coal as fuel for the navy.

January 29 was the anniversary of the birth of William McKinley, and in all the principal cities this day was commemorated. Flags were at half-mast, memorial services were held in many churches and schools. Quite a large sum was contributed to the memorial fund.

C. D. Pierce, Consul of the Orange Free State, said in regard to the report that Paul Kruger might come to this country in April, in response to the many invitations he had received, that it had been definitely settled that he would not come. He spoke as if this decision was final.

Under the will of Miss Ellen O. Proctor of Brooklyn, whose death occurred recently, Harvard Medical School receives \$5000 for the study of chronic diseases. The American Board of Foreign Missions is given \$10,000 to be used in the work of the medical missions of that board.

During the fall of 1900, when corn was selling at 25c to 30c per bushel, Benjamin F. Clark, a Missouri farmer, bought 29,000 bushels as an investment and stored it on his farm. This winter he is selling it back to his neighbors at 75c per bushel and will clear \$19,000 on the deal.

Two runaway cars on the Monongahela branch of the Pittsburgh Railway caused the death of three people. A large number were injured. The accident occurred during the blinding sleet storm which prevailed last week and it is said the two cars skated down the hill with brakes tightly set.

Beginning last Sunday a terrific gale swept the coasts of Long Island and New Jersey for more than twenty-four hours. At times the wind reached a rate of more than sixty miles an hour. Wreckage strewn the shore in vicinity of Belleport, L. I. life-saving station, and three bodies were washed ashore.

The special train being made up for the use of Prince Henry of Prussia and suite while in this country will be one of the finest ever turned out. It will be similar to the one which carried the Prince of Wales and wife through Canada last year, which pleased the Prince so much that he bought it and took it to England on his return.

The Kaiser's gift to Miss Alice Roosevelt, in connection with the visit to America of Admiral Prince Henry, says a Berlin correspondent, is to be a gold jewel case, richly studded with diamonds. In the center of the lid is a portrait of the Kaiser in enamel, with the imperial monogram in diamonds.

Later advices state that the fire in Waterbury, Conn., was even more destructive than was formerly stated. The business section of the city is in ruins, and the losses are now estimated to be between three and four million dollars, partially insured. There is strong suspicion that the fire was the work of an incendiary.

Governor Hunt's annual message shows that during 1901 much was done in Puerto Rico in the cause of education. There were 885 schools kept open, under 931 teachers, attended by 45,000 pupils. Thirty-two new school-houses were erected. There are 129 Puerto Rican students being educated in the United States proper.

The treaty of cession of the Danish West Indian Islands from Denmark to the United States was signed at the State Department, Jan. 24, by Secretary Hay and Constantine Brun, the Danish minister. The treaty has been submitted to the Senate for ratification. It is understood that the compensation to Denmark amounts to \$5,000,000.

The storm of sleet and cold rain which prevailed last week in Arkansas caused very heavy losses in Little Rock. The estimated damages exceed \$100,000, including loss to business. Most of the wires of the Telephone Company were broken and many of its poles blown down. Fully five thousand shade trees were completely destroyed.

At Frankfort, Ky., last week, the Court of Appeals delivered a response, overruling the petition of Attorney General Breckinridge for a rehearing in the Pratt-Breckinridge contest over the office of Attorney General. This puts Pratt, the Republican contestant, in office as soon as the court mandate is issued. The court divided on party lines in rendering the response.

One of the most disastrous fires in the history of Connecticut, occurred in Waterbury last Sunday. A large section of the business part of the city was completely wiped out. In the panic caused by the fire there were many rumors of accidents and fatalities, but at the Waterbury hospital it was said that no accidents or deaths had been reported. The loss is estimated at two million dollars.

On January 27 Grafton Williams, aged 109 years, died at his home four miles west of McKinney. He was one of the earliest settlers of Texas, having emigrated from Van Buren, Ark., to Red River County, Texas, near the present site of Clarksville in the year 1831. In 1843 he came to Collin County and headrighted the land on which he died. The deceased leaves fourteen children and fifty-three grandchildren.

The British steamship Clam recently crossed the Atlantic using oil as fuel. This is the first oil-burning vessel to make the trip across the ocean. The daily consumption was only eighteen tons of oil, as compared with twenty-eight tons of coal before the present machinery was introduced. The oil fuel also enabled the engine-room force to be reduced about one-half. Twenty-eight days were required to make the run.

Dr. R. G. Connor, an aged citizen of Waxahatche, was seriously if not fatally injured in an accident last week. He was occupying a room in the second story of his residence and some time during the early part of the night he walked out of the window, falling to the frozen ground below. The distance of the fall was about twenty feet. In addition to sustaining a broken hip the doctor was injured internally. The doctor has since died.

The Census Bureau's report regarding iron and steel blast furnaces in the United States for 1900, as compared with 1890, follows: Number of establishments 223, decrease 27 per cent; capital \$142,159,232, increase 11 per cent; wage earners, average number 39,241, increase 17 per cent; total wages \$18,484,490, increase 27 per cent; miscellaneous expenses \$7,643,224, increase 18 per cent; cost of materials used \$121,562,655, increase 19 per cent; value of products \$298,758,757, increase 42 per cent.

The recent gales have been succeeded by heavy storms in Western Europe, and the shipping along the coast of Spain has suffered considerably. Forty lives were reported to have been lost in shipwrecks on the Italian coast. Several persons were killed by avalanches in Italy. Rivers there have overflowed their banks, a score of bridges have been broken, and many towns are blocked by the snow. A village near Verona has been wrecked by the flood, and certain districts adjacent to Rome have been flooded.

A big colonization scheme is being successfully operated in Eastern Texas. The Houston East and West Texas Railway has opened 10,000 acres of rich farming land along its line and offered inducements to German families to occupy and till the land. More than 200 families have already settled and begun operations. This was formerly timber land and may now be bought very cheaply, since it has been abandoned by the lumbermen.

The president of the Brazos Canal Company has stated that his company has 100 teams at work on the canal now and would increase this force as soon as possible. He said furthermore that there was no doubt but what they would have an abundance of water in time for this year's crop of many thousand acres. The ponderous machinery for the pumping station will be delivered in a few weeks at White's Switch and Fulshear. The canal in the lower part of the county will water 5,000 acres this year.

A report from Oklahoma City, Ok., says: Some time ago curiosity was aroused in El Reno over the discovery of a small lump of gold found in the craw of a duck, which was raised in the vicinity of Calumet. John Gunn, the mining expert of El Reno, went out to that neighborhood and located a vein of gold on the farm of William Lindley. A well was dug, where the gold was found and more gold was discovered. Senator F. E. Gillett sent a specimen of the output to Boulder, Colo., for analysis, which showed \$6.40 per ton of gold and silver.

The American people are demonstrating to Admiral Schley the fact that they need no court of inquiry to prove to them who is the real hero of Santiago. As guest of Chicago, Louisville and Nashville, he was received with the proverbial American enthusiasm. Elaborate programs and receptions were arranged for the entertainment of himself and wife, and so many were the hearty handshakes given him that his hand became so lame as to be useless for several days. Many cities desire him to accept their hospitality and his is truly a triumphal march through the country.

A fire in St. Louis last week occasioned very heavy losses. It originated in an old and inflammable structure, known as the O'Neil building. Two hundred and thirty guests of the Lindell Hotel, an adjoining building, were driven from their apartments into the snowy streets at 10 o'clock at night and for thirty minutes the fire threatened to sweep away the hotel. The losses suffered by the firms occupying the O'Neil building amounted to \$300,000. The Lindell Hotel was damaged by smoke and water to the extent of \$25,000.

The President has signified his intention of taking issue with the Republicans of the House, who are intent upon denying tariff concessions to Cuba. On Saturday he had conferences with some of the Republican leaders of the Senate and informed them that he must insist upon Congress treating Cuba decently with regard to sugar and tobacco. He pointed out that the greed of protected interests should not permit the country to fall in what is a plain duty to Cuba, and that the Administration would not recede from the position taken in his message and in the recommendations of Secretary Root.

The Cubans are growing very anxious. They want speedy reduction of duty on sugar and tobacco. The War Department has made public four cablegrams from Cuban sources urging in the strongest terms the reduction of import duties on Cuban sugar and tobacco, and stating that such action is the only salvation for the island in the present crisis of its economic situation. One of them, addressed to the president and by him referred to Secretary Root, is signed Jorge de la Calle, president of the Audencia of Pinar Del Rio, and a number of other officials of that city. Another is from Sanchez Toral, mayor of Santa Clara.

The Development Company of America has bought from H. C. Smith of San Francisco, and J. R. Davis, of Wisconsin, 500,000 acres of timber land in Chihuahua, Mexico. The price was \$1,000,000 gold. The timber acquired is said to be some of the finest in the world. It is located about fifty miles southwest of the terminus of the Sierra Madre Railroad, on the western slope of the mountains bearing the same name. The property is best known as the Garcia tract, and was purchased by Smith and Davis from Telesforo Garcia about two years ago. It is estimated by competent experts that there is fully 6,000,000,000 feet of lumber on the land.

The state of utter depravity to which a human being can fall, was illustrated last week by the conduct of Mrs. Soffel, wife of the warden of the county jail in Pittsburg, Pa. Edward and John Biddle, two daring desperadoes, were in the jail, awaiting execution for the murder of Grocer Thomas D. Kah-



Physicians are calling attention to the fact that influenza or grip has come to stay. In the larger cities there has been a marked increase in diseases affecting the organs of respiration, which increase is attributed to the prevalence of influenza. Persons who are recovering from grip or influenza are in a weak condition and peculiarly liable to pulmonary disease.

Dr. Pierce's Golden Medical Discovery cures coughs, bronchitis, lung "trouble" and other diseases of the organs of respiration. It is the best tonic medicine for those whose strength and vitality have been exhausted by an attack of grip. It purifies the blood, cleansing it of the poisonous accumulations which breed and feed disease. It gives increased activity to the blood-making glands, and so increases the supply of pure blood, rich with the red corpuscles of health.

"A word for your 'Golden Medical Discovery,'" writes Mrs. E. A. Bender, of Keene, Coshocott Co., Ohio. "We have been using it as a family medicine for more than four years. As a cough remedy and blood-purifier there is nothing better, and after having the grip Dr. Pierce's Golden Medical Discovery is just the right medicine for a complete healing up."

Accept no substitute for "Golden Medical Discovery." There is nothing "just as good" for diseases of the stomach, blood, and lungs.

The sluggish liver is made active by the use of Dr. Pierce's Pleasant Pellets,

neey, whom they killed last spring while attempting to burglarize his home.

Mrs. Soffel, having become infatuated with Edward, supplied them with saws, by means of which they made their escape from the jail. Forsaking her husband and four children, she afterward joined them, and all three fled from justice. They were overtaken, however, by the officers, and in the fray which followed, both the Biddle men were mortally wounded, and Mrs. Soffel dangerously injured by a self-inflicted wound. The men have since died, but the probabilities are that she will recover.

The treaty of peace signed by the Central American Presidents recently has been subscribed to by the Secretaries of Foreign Relations of Salvador, Honduras, Nicaragua and Costa Rica. The treaty has been published. It provides for the maintenance of harmony between the four Republics and for the establishment of compulsory arbitration for the settlement of all troubles between the countries. The opening of the court of arbitration is set for Sept. 15. It will meet in Costa Rica. It has been arranged that the court shall hold a year's session in each Republic. Exiles are to be removed from frontiers at the request of the country interested. The last clause of the treaty invites the Guatemala Government to sign the treaty. It is expected that Guatemala will join in the peace movement.

The Governor has issued his Arbor Day proclamation as follows: I, Joseph D. Sayers, Governor of the State of Texas, do hereby request all the people to observe Saturday, the 22d day of February, 1902, as a legal

CANCER CAN BE CURED.

Did not Expect to Live Long—Proud of His Cure—Would Like all Who are Afflicted to Hear of It.

Village Mills, Texas, July 2, 1900.

Dr. D. M. Bye Co., Dallas, Tex.:

Dear Friends—I am so proud and so thankful that I can say to you that the cancer on my nose is nicely healed. I only wish that all parties with the same affliction could know the value of your remedy. I now feel like a new man again. I now feel like I may live to a reasonable old age and see my children in their maturity, but until the cure from your great remedy I did not expect to live but a few years longer with a wretched life before me. I am now happy and my family is happy to know that I have been saved from the terrible death. I will do everything in my power to let all who are afflicted with a cancer know of your wonderful cure. I am so thankful to my great Maker that he has given to some one the power to heal such places and to put it in the reach of those who are not able to pay large prices for the cure. May God bless you. Yours very truly,

T. J. HOOKS.

Books and papers sent free to those interested. Address D. M. BYE CO., L. Box 462, Dallas, Texas, 175 Main St. (The originator of the Oil Cure.)

DIRECTORY.

F. M. CABINESS—Real Estate, Pine Timber Lands in Beaumont Oil Belt. Conroe, Montgomery County, Texas.

DRS. E. P. DAVIS & W. H. GOELMAN—Eye, Ear, Throat, Rooms 35-6, Binn Building, Houston, Texas.

holiday, and that said day be devoted to the planting and cultivation of forest, shade and ornamental trees throughout the State, accompanied by such ceremonies in each community as may be deemed appropriate to the day and the occasion. In testimony whereof, I have herewith signed my name and caused the seal of State to be hereon impressed, at the city of Austin, this 31st day of January, A. D. 1902. Joseph D. Sayers, Governor of Texas. By the Governor: John G. Tod, Secretary of State.

In the United States jail at South McAlester, I. T., one hundred and forty-two prisoners made an unsuccessful dash for liberty, and two of them were wounded by the guards, Nicolas Woolridge, charged with murder, and Charles Carter, charged with peddling whisky, were shot in the legs. The prisoners had been thwarted in an effort to cut through one of the walls of the jail early in the day and they charged their failure to an aged trusty, whom they suspected of betraying them. They pounded him nearly to death before he was rescued by the jailer. A general riot followed the fighting. The prisoners destroyed the lights and attacked the guards and were about to escape, when the jailer and his assistants fired on them, wounding two and frightening the others into submission.

This year's gifts to colleges and schools will reach a total of \$75,000,000, or \$20,000,000 more than in any previous year. In three years the money thus contributed has amounted to \$165,000,000.

MARVELOUS CURES

Dr. J. M. Peebles, The Grand Old Man of Battle Creek, Mich., Originator of Method Which Cures Diseases Thought to be Incurable and Hopeless, Startling Revelation of Cures That Seem Like Miracles Performed.

FREE HELP FOR THE SICK

The entire country is astonished at the wonderful cures perfected through the method originated by Dr. J. M. Peebles, the Grand Old Man of Battle Creek, Mich. His science is a subtle force of nature, combined with magnetic medicines. It has been termed the greatest pain reliever known. It is a perfectly natural manner of curing all the system and restores health. It makes no difference how serious or hopeless the case may seem.



Dr. J. M. PEEBLES

There is positive hope in this grand science. It has restored the deaf blind and lame, cured the paralytic and those suffering from Bright's Disease, Consumption, Stomach Trouble, Catarrh, Nervous Debility, Neuritis, Heart Disease, Rheumatism, Female Troubles, as well as men and women afflicted to the liquor, morphine and other vile habits. Geo. H. Weeks of Cleveland, Ohio, sends hearty thanks for restoration to health after suffering from nervous prostration and insomnia for years. He says he now enjoys excellent health and peaceful sleep every night. Mrs. J. A. Eason of Bakers Mill, cured of uric acid poisoning in two months treatment writes: "I am better than in years, and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Earl, Crawford, Mich., suffering from pronounced female difficulties and kidney disease, writes: "I took your treatment three months and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of dyspepsia, writes that as the result of Dr. Peebles' treatment, he had not missed a meal since last March. D. W. Bridgman of Del Norte, Colo., writing Sept. 30 after a three months' course: "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk with ease. Some days ten or fifteen miles. My general health is excellent. I can hardly find words to express my gratitude as previously I had tried everything I could hear of and got no relief." Mrs. Isaac Varnoy, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes she would not go back to the state of health she was in before taking this treatment for all the world. Solomon Fred of Vandehill, California, cured of neuralgia and catarrh, says: "I am well and a thousand times obliged to you." Dr. J. M. Peebles and his corps of associates want all suffering to write them. You will receive absolutely free full knowledge of the Grand Method known as Psychic Science, also: A Message of Hope written by Dr. J. M. Peebles in a plain and concise manner tells you exactly how and where you can gain perfect health. In fact, it gives you the key to the grandest knowledge known to man. Remember, this book costs you nothing, and it reveals wonderful secrets and makes the impossibilities of yesterday realities of today. No matter how hopeless your disease may seem there is hope for you. Simply send your name and address, also leading symptoms and you receive full diagnosis of your case. This science costs you nothing and you will be placed on the road to recovery. Address Dr. Peebles' Institute of Health, Dept. 164, Battle Creek, Mich.

Notes Fro

WEST TEX.

SAN ANGI

Theophilus Le have finished my fourth year District. I find and hard at work kindly received charges. Nearly been pounded. I people were show of life on their overflowed an district parsona things which m for the distri Blessings on the stewards of his pastoral charge sessments for the tors aggregating their last year look into the nev

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C. W. Perkins Quarterly Conf Saturday at Plea ards honored me to \$800, beside Christmas week of Harris Chapel as expressions of pteation of us, to give them th my life, under As I will have s to hold, I will r order to save p help any one th had day—a nor love-feast preced sermon, preacher and the sac made it indeed; us who were the

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D. A. Grigg, P the second quart on the Mission ch lected our report cause we had n have been so bus that time has b There was \$50 m to the support f first quarterly c at the first of l ready begun pa ordered by the are making to pay out in fu make the pres Bishop visit. A great deal of utilized by Meth. We are expen some. We now l composed of sc ranch-houses, et preaching to ab mouth. Surely t the labor. Sister initiated into th visited forty-four bership of fifty- were scattered o twenty miles by We are trusting at our task, and cious year with

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W. W. Horne Anderson the t mas. I have m one round on t a very cordial t have a good ye ple. While re the night of Ja knock at the d on the outside several partic others, with pa and we found t to a pretty s about an hour's the writer endo speech, expres sited by the t Then we offer God might bles both temporall the merry, ha their respective to add that not in the crowd, l rians and othe bers of any Ch pounding. By t to try to do th my life, and pr our labors with

FA

J. L. Russell, good people of Had served the These noble p through the ev tried. We are as our friends, tenderly as a her child thro ness and sal b last charge (ab on the afterno us adieu. We had to leave t

33-375 PISO'S CURE FOR COUGHS WHERE ALL ELSE FAILS. Best Cough Syrup, Tastes Good, Use in time. Sold by druggists. CONSUMPTION

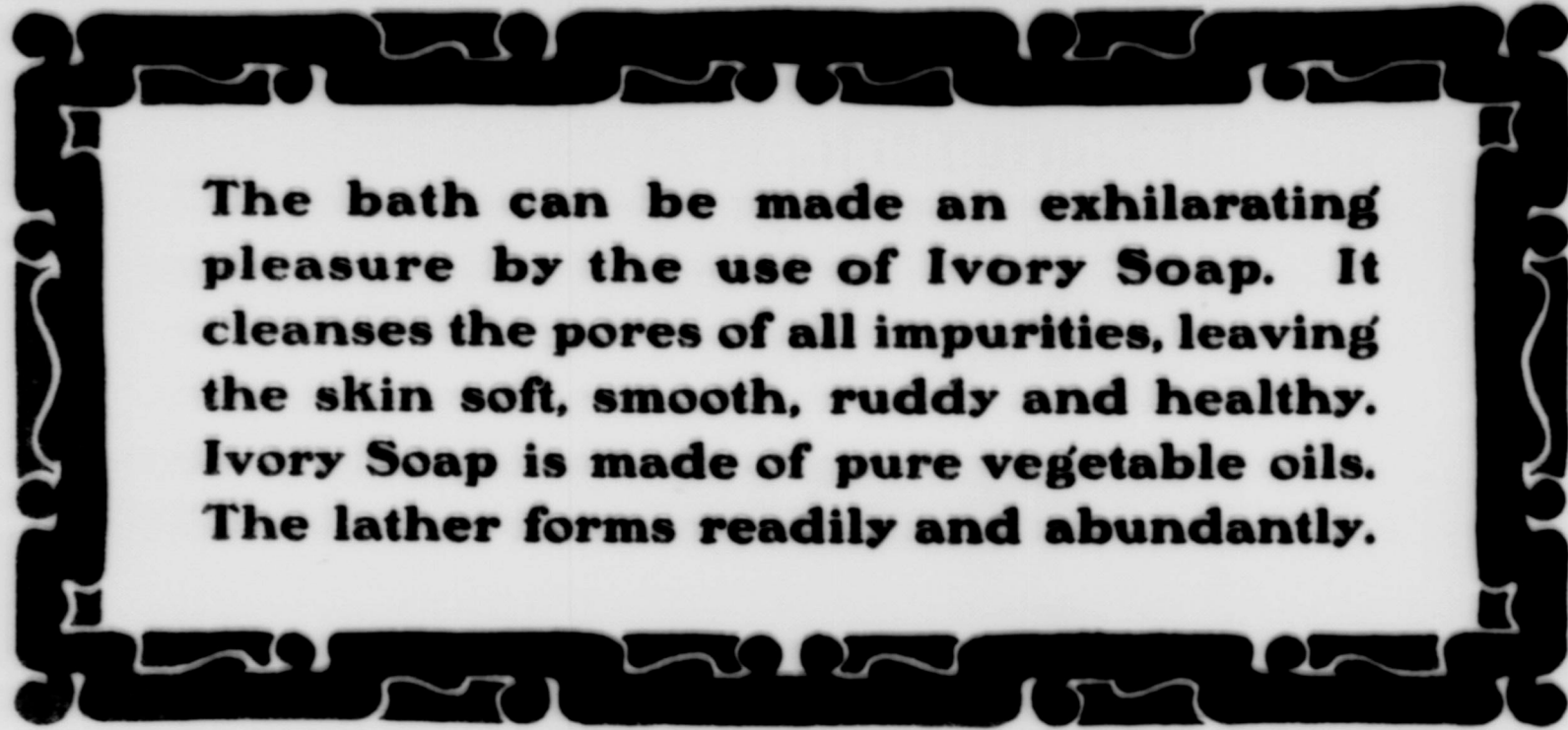
The Home Circle.

THE SHINING PATH.

Sometimes the thought of God's great love to me
 Seems almost overwhelming in its might.
 It fills my heart, and loathes my path in life
 With a rich glow of never-failing light.
 I think without the knowledge of that love
 My day would fade to deepest, darkest night.
 What matters it where'er my path may lie?
 My Father reigns, and in his loving hand
 I'll by my own, in childlike hope and trust,
 Knowing 'twill guide me to that better land
 Where I shall dwell with those who love the Lord,
 And sing his praises with the angel band.
 My Lord, I thank thee for this wondrous love,
 Which gladdens and encircles all my way,
 And sheds its beams of tender, shining light
 Around my steps, e'en when they go astray;
 May grace upon my path shine more and more
 Unto the radiance of the perfect day!
 Mary Louise Hornbrook.

A N&W SOCIETY.

Violet Kerr was excited about something—that was clear. Her cheeks were flushed and her eyes were very bright.
 "Girls! girls!" she exclaimed as soon as she could recover her breath after her hurry to overtake the group who were walking along a pleasant street. "What do you think I heard Miss Baker say just now?"
 "We can't think at all, 'cause we don't know, of course. Tell us," chimed two or three voices.
 "Well, you know I ran back for my book, and when I got it I started out the front way. Miss Baker and Mr. Clark were talking in the hall, and I heard Miss Baker say 'I'm just discouraged I wonder whether some one else could do better with my class' I wouldn't go past them for anything, so I came back softly as I could, and ran out the other way; and, girls, whatever should we do if Miss Baker wouldn't touch us any more?" Violet's blue eyes opened wide as she asked the question.
 "I don't know what she's discouraged about," said May Grant, the youngest scholar.
 "Well, I know," said Violet; "it is the way we've been behaving lately. I just feel ashamed of myself."
 "It's too bad," said Gertrude Bell. "We haven't learned our golden texts, nor studied our lessons, nor anything."
 "It would be dreadful if Miss Baker gave us up," said Susie Gray. "She's the best teacher we ever had. I don't know why we've been cutting up so in the class, and not minding her. It's mean as can be, I think."
 "I wonder whether it would encourage her if we'd all begin right off to be good?" said little May.
 "Of course it would!" exclaimed Grace, who was the eldest. "And oh, girls! I've thought of something! Let's be a society to help Miss Baker, and encourage her. We won't need any officers, nor anything like that. We'll only promise to help Miss Baker, every one of us. How'll we do it?"
 "We'll be in time, for one thing. We've been lazy lately," said one.
 "We must study our lessons," said another.
 "And get new scholars, if we can." Jennie Green and Maud Harper were absent today. We must tell them, so that they'll help too."
 This wonderful list of things to do to help Miss Baker showed plainly enough that the girls knew well what was needed.
 Did they wait until next Sunday to begin? No, indeed! That very day they looked over the lesson for the next Sunday. That was a good beginning.
 Then they told Jennie and Maud of the new society, and reminded one another through the week of their promise. They might have called their new circle the Teacher's Aid Society, but they did not think of it. They simply did what they banded together to do, and it was much better to do this without a fine name than to have a fine name and do nothing.
 You should have seen Miss Baker's face the next Sunday after the well-learned lesson had been recited by the well-behaved class. It was plain to be seen that she was "encouraged" as May had said. She did not refer to



The bath can be made an exhilarating pleasure by the use of Ivory Soap. It cleanses the pores of all impurities, leaving the skin soft, smooth, ruddy and healthy. Ivory Soap is made of pure vegetable oils. The lather forms readily and abundantly.

their previous carelessness and inattention, but she said in the gladdest tone: "Girls, you have helped me so much to-day. I have enjoyed every minute of the hour."
 But after school little May did the most encouraging thing of all. "Thank you, Miss Baker, for the nice lesson to-day," she whispered. "I like it ever so much, and I mean to try to remember."

Miss Baker kissed May lovingly. "It is so good to have you tell me this if you thought it," she said.—The Morning Star.

A LITTLE ERRAND GIRL.

A sweet-faced woman stood in the doorway. Outside was her small daughter, a tiny tot not more than six years old. The little one was grasping with both dimpled hands a small basket full of sugared crackers, hot and crisp, over which a dainty napkin was carefully tucked.
 "Well, good-by, dear," said the lady, smiling; "take the cakes right straight to grandma and don't stop on the way."
 "I'll go right there, mamma. I won't stop."
 "Hold the basket tight so as not to drop out any of the cakes. I want grandma to have them all."
 "All right, mamma."
 The little one started off with a smile on her face, for she felt proud and happy to be trusted with a basket of cakes for grandma. She had never carried any before.
 "What you got?" questioned a large girl whom she met on the street.
 "Some cakes."
 "What kind?"
 "Fried cakes."
 "Oh, give me one, please. I just love fried cakes."
 She had turned and was walking along beside the little one.
 "I'd give you one if they were mine, but they're for grandma."
 "Oh, pshaw! Your grandma doesn't want 'em all and besides she'll never miss just one," lifting up a corner of the napkin. "Oh, my, ain't they fine! How good they smell! Do give me one."
 "I can't, mamma said I should take 'em all to grandma, and I must."
 "What if she did? There's a lot of 'em. Give me one, she won't know anything about it; you needn't tell her."
 The little one looked distressed, her smiles were gone, her face was pale.
 "I can't, Lida," she said with determination, hurrying along to get out of the way of the tempter.
 But Lida, nothing daunted, hurried along by the little one's side.
 "See here, Nellie," she said, coaxingly taking out of her pocket a tiny china doll dressed in pink satin. "There! you wanted this, and I'll give it to you for just one of those sugared fried cakes."
 Nellie glanced at the doll wistfully. "Oh, it is so sweet!" was the thought. But she did not stop.
 "I can't, Lida, the cakes aren't mine."
 She went on safely now, for Lida had turned about, vexed and crest-fallen.
 "You're an old stingy cat!" was her parting fling.
 It was not pleasant to be called an old stingy cat and some tears came into the sweet blue eyes; but when Nellie reached grandma's she forgot Lida and her ugly words, for grandma hugged and kissed her, calling her a "blessed dear." Grandma had just finished making a chocolate cake, as she expected company to tea. She had made two little patty-pan chocolates and trusted them, which she gave to

Nellie. The little girl clapped her hands at sight of them, for there were no other cakes to be compared to chocolate patty-pans, she thought. She put them carefully in her basket, with the napkin thrown over.
 "Mamma loves chocolates, too," was her generous thought, "and I'll give her one."
 On her way home she passed Lida's house. Lida was swinging on the gate.
 "Gray eye, greedy gut. Eat all the world up."
 sang Lida, and then, as there was no response to her rude quotation, she called out: "Before I'd be so stingy as to refuse just one fried cake when I had a whole basketful, I'd go down myself."
 Nellie stopped and raised the napkin.
 "See here, Lida," she said.
 Lida looked. "Oh, chocolates!" she said, longingly.
 "Take one."
 "Why—why—you don't mean it, do you?"
 "Yes, I mean it; they're mine; grandma gave 'em to me."
 She lifted one of the dainty cakes out and handed it to Lida, who accepted it without any remarks. Then she went home. To her mother she gave the other cake.
 An hour later the bell rang and Nellie went to the door. There was no one there, but she caught a glimpse of Lida, flying around the corner. A small box lay on the doorstep, which Nellie picked up and carried in. It was directed to her, so she opened it. Within was a card which read:

"To the dearest little girl in the world, from the meanest. I am ashamed of myself. Lida."

Underneath the card was the pretty little china doll in the pink satin dress.—Ernest Gilmore, in Christian Work.

THE BLOTTED PAGE.

"Elsie, come here a minute," called the little girl's father one day from his study, where he was busy at work. Elsie, who was playing school with her four dolls, caught up Doll Melinda, her oldest and favorite, in her arms, and ran into the room.
 "What is it, papa?" she asked.
 Her father was turning over the leaves of the big dictionary. He lifted the book off the stand where it was resting, and put it down on the desk where the girl could see it.
 "Oh!" said Elsie, suddenly remembering something, and standing quite still in the middle of the room.
 "Come over here; I want to ask you a question," said papa, holding out his hand.
 Elsie walked slowly over to the desk. Her father put his arm around her, and then pointed to two big blots on the white pages of the dictionary.
 "Do you know anything about these blots?" he asked.
 "Why, who made that other blot?" exclaimed the little girl in surprise.
 "Tell me all you know about one of them, then perhaps I can tell about the other," suggested papa.
 The little girl looked almost ready to cry.
 "Well," she said, "it was just this way, papa. The other day Melinda and I came in here—you were down town—and I climbed up to your desk and thought I'd write a letter to you to surprise you when you came home. I wanted to look up words in the dictionary like big folks do, and just as I opened the book Melinda fell out of my arms and that scared me, and the ink fell off the pen into the book and—"
 Elsie hesitated.

"And then," finished papa, "you were still more scared, and you shut the book, and ran away?"
 "Why, how did you know?"
 Elsie looked so surprised that papa was forced to laugh a little.
 "See here," he said pointing to the second blot.
 "But there was only one blot, papa; really I only dropped one little spot of ink on the book," protested Elsie.
 "I know," said papa, "but when you closed the book the first blot made another one on the opposite page. Do you see now?"
 "Yes," said Elsie slowly.
 "Now, if you had told some one before the ink soaked into the page, see what would have been done."
 Her papa shook a big drop of ink off his pen onto a sheet of blank paper; then he took up a piece of heavy blotting paper, dipped it into the ink spot, and in a moment almost all the ink was soaked up.
 "That is what this heavy blotting-paper is for," exclaimed papa. "You see there is only a very dim blot left. Now, look again."
 Once more papa dropped a big blot of ink on the paper, then laid another paper over it. After a moment he showed both papers to Elsie. On each of them was a big black blot.
 "I see now, papa," said the little girl. "One wrong made two wrongs that time, didn't it?"
 "Yes," answered papa; "that is what I wanted to show you. Do you think you can remember now?"
 "Yes, and I'm just as sorry as I can be, and so is Melinda," answered Elsie.
 "Then I must forgive you both, I think," said papa, kissing away a tear which was beginning to roll down Elsie's cheek, and patting Melinda's fax on curls.
 "Dolly Melinda," said Elsie, as she ran happily out of the study, "aren't you glad that papa knows about the blot?"
 And Melinda said "Yes" just as plain as a doll could say it.—Christian Observer.

IT'S HIS CUSTOMER.

A New York merchant called to a little bootblack to give him a shine. The little fellow came rather slowly for one of his guild, and planted his box down under the merchant's foot. Before he could get his brushes out another large boy ran up, and calmly pushing the little one aside, said:
 "Here, you go sit down, Jimmy."
 The merchant at once became indignant at what he took to be a piece of outrageous bullying, and sharply told the newcomer to clear out.
 "Oh, dat's all right, boss," was the reply. "I'm only going to do it for him; you see he's been sick in the hospital for more than a month, and can't do much work yet, so us boys all turn in and give him a lift when we can."
 "Is that so, Jimmy?" asked the merchant, turning to the smaller boy.
 "Yes, sir," wearily answered the boy, and as he looked up the pallid, pinched face could be discerned even through the grime that covered it.
 "He does it for me—if you'll let him."
 "Certainly; go ahead," and as the bootblack plied the brush the merchant plied him with questions. "You say that all the boys help him in this way?"
 "Yes, sir. When they ain't got no job themselves, and Jimmy gets one, they turns in and helps him."
 "What percentage do you charge him on each job?"
 "Hey?" queried the boy—"don't know what you mean."
 "I mean what part of the money do

you give Jimmy, and how much do you keep?"
 "But your life I don't keep none, I ain't such a sneak."
 "You give it all to him?"
 "Yes, I do. All the boys give up what they get on his job. I'd like to catch any feller sneaking it on a sick boy."
 The shine being completed, the merchant handed the urchin a quarter, saying:
 "I guess you're a pretty good fellow, so you keep a dime, and give the rest to Jimmy."
 "Can't do it, sir; it's his customer. Here you be, Jim."
 He threw him the coin and was off like a shot after a customer for himself—a veritable rough diamond. There are many such lads, with warm and generous hearts under their ragged coats.—Presbyterian.

A SPEEDY ANSWER.

A little five-year-old girl had been very naughty one day, and her mother sent her into a room by herself, and told her to ask God to forgive her, and not to come out until He had done so.
 In an incredibly short time she came cheerfully into the family circle again. Her mother was taken by surprise, and said:
 "I thought I told you to stay in the room until God had forgiven you."
 "Well," she answered, promptly, "I spoke to Him about it, and He said, 'Don't mention it, Miss Jones. You ain't so worse.'"
 This is a true story.—Epworth Herald.

EATING IN HAVANA.

Yankees Club Together.
 In Havana it is the custom to serve only bread and coffee for breakfast. A little colony of Americans that felt they could not do their work until noon on this kind of a diet clubbed together and began importing Grape-Nuts Breakfast Food.
 One of them writing about the matter, says, "The modern cooking range had never been known in Cuba until the American occupation, and even now they are scarce, so that a ready cooked food like Grape-Nuts recommends itself to start with; then the Yankees were accustomed to the food and felt they could hardly get along without it. They began buying in five case lots and one by one the larger grocery stores began keeping Grape-Nuts in stock so the business spread until now great quantities of Grape-Nuts are used in Cuba, and it is not only used by the Americans but the other inhabitants as well."
 This is an illustration of the way the famous food has pushed itself into all parts of the world. Wherever English speaking people go they demand Grape-Nuts. They can be found in South Africa, Egypt, India, China, Japan, Australia and South America.
 Many Americans speak of the home-like feeling it gives them to see the numberless busses in the streets of London decorated with great blue signs with the word, "Grape-Nuts," done in yellow letters, and all over England the great purveying shops distribute Grape-Nuts.
 English roast beef has largely given way to American roast beef, and the old-fashioned English breakfast of bacon and potatoes is now supplemented with Grape-Nuts and cream. The change was made for a reason. It has been discovered that almost magical power rests within the little granules, and this power is set free in the body that makes use of the famous food.

The V

(A Sermon Preach-

Text: Psalm 51
 I desired of Thee after: that I me of the Lord, and temple."
 The Bishop were spoken by they are exp sanctuary w ways zealous worship of God any material interfere with service. He did self or to his w ever degree of him was becom goodness of hea den and dange in ourselves. against this an est expression build their Lor and a fine hom contracted with the material out ed the house. David and tot build th house spected the hou loved God's ho private fortune, cuss with you f sanctuary worl place of worsh social, a civil, eal and an im greater than th build up a nati things moral, J man. Do you k tween a state? It depends upo they adopt. T blood, not in so in nationality. Industrial valu that which ma What is the di and the United biggest schools Shanghai, Chin the great col Why are they n blood. It is n soil, for every "Kansas Val crops per y progressive? the difference and Christiani a transmitter. cester was the lison. Their b while that of prise. The nat world's commi tions. The ph we worship. C coverer's glass plummet in eve crown upon people can do put honor upon book. What country were B es? The Nation once resolved. cated the delly that country. I Charta of their d-berance. A a mighty powe greatest crisi passed through doctrine of Tan Stern old Job dent of Yan ple back to of Tom Pat death (d this ways.) The Father owns t sand hills. He his own lands. his own land.
 "Take my life Consecrated. Take my hand. At the impuls Take my feet. Swift and heat Take my voice. Always only f
 Secondly: " from the house sion of spiritua love the comm something must place you vi mind of God. violate the law some will say the Bible, but say stay at ho but after all t preacher and t The day of the say; but the same. It tak men's hearts young man wa as a contentan and in thirty t ed by the co

The Value of the Sanctuary

Reported by Rev. John L. Williams.

(A Sermon Preached by Bishop Charles B. Galloway at Ardmore, I. T., January 26, at 11 a. m., on the occasion of his recent visit to that city.)

Text: Psalm 27:1. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord, and to inquire in his holy temple."

The Bishop said: These words were spoken by the King of Israel, and they are expressions of the value of sanctuary worship. David was always zealous for the purity of the worship of God. He would not allow any material complexities without to interfere with his devotion to God's service. He did not arrogate to himself or to his wisdom anything. Whatever degree of prosperity that came to him was because of the blessings and guidance of heaven. There is a sudden and dangerous success in trusting in ourselves. He warned Israel against this, and felt that the greatest expression of their love was to build their Lord a house to live in and a fine house to worship in. David contracted with the King of Tyre for the material out of which he constructed the house, but the Lord arrested David and told him that he could not build this house. The Jew always respected the house of his Lord. David loved God's house more than his own private fortune. First I wish to discuss with you for a while the value of sanctuary worship. It is more than a place of worship. It is true it has a social, a civil, a commercial, a political and an industrial value, but a greater than these. All things which build up a nation are founded upon things moral. Jeroboam was a statesman. Do you know the difference between a statesman and a politician? It depends upon the ethical standard they adopt. This difference is not in blood, not in soil, not in climate, not in nationality. It is well to show the industrial value of religion, for it is that which makes us a great nation. What is the difference between China and the United States? One of the biggest schools I ever saw was in Shanghai, China. The Chinese are the great colonizers of the East. Why are they not strong? It is not in blood, it is not in climate, it is not in soil, for every foot of land in the "Kansu Valley" produces two crops per year. Why are they not progressive? It is in their religion. It is the difference between Buddhism and Christianity. Confucius was only a transmitter. To worship their ancestors was the central idea of their religion. Their idea of heaven is ease, while that of Christianity is enterprise. The nations that control the world's commerce are Christian nations. The philosophy is in the God we worship. Christianity puts the discoverer's glass to every eye. It puts a plummet in every man's hand. It puts a crown upon every man's head. A people can do nothing better than to put honor upon God's house and God's book. What would become of the country were it not for these Churches? The National Assembly of France once resolved, "There is no God." Vacated the deity. It produced ruin in that country. Surrendered the Magna Charta of their freedom and of their deliverance. Any school or Church is a mighty power in this country. The greatest crisis that this country ever passed through was when the dangerous doctrine of Tom Paine was proclaimed. Stern old John Adams and the President of Yale College called the people back to this old book. The people of Tom Paine always celebrate his death (I think this appropriate always.) The humble ministry. My Father owns the cattle upon a thousand hills. He holdeth the winds in his own hands, and I am building up his own land.

"Take my life and let it be consecrated, Lord, to thee. Take my hands and let them move at the impulse of thy love. Take my feet and let them be swift and beautiful for thee. Take my voice and let me sing always only for my King."

Secondly: "An avoidable absence from the house of God is an inevitable sign of spiritual decay. If you do not love the communion of saints, then something must be wrong. In the first place you violate a positive command of God. In the second place you violate the laws of spiritual life. But some will say stay at home and read the Bible, but you do not do it. Others say stay at home and read a sermon, but after all it's the personality of the preacher and the power of the Spirit. The day of the preacher is gone they say; but the laws of action are the same. It takes living souls to stir men's hearts to action. A certain young man was at a great convention as a contestant. He secured the floor and in thirty minutes he was nominated by the convention for President.

The difference between Cleero and Demosthenes: Cleero was eloquent, while Demosthenes enraptured them by his earnestness, and the people cried out: "Let us go up against Philip." We can't be very religious and not attend upon Church. I read a book not long since giving the difference between the apostles. They were not all alike. Peter was bold and impetuous; John was quiet and beautiful and loving; Thomas was skeptical; and all the rest differed from Nathaniel, who was so modest and so quiet, but was always present at roll call. I was pastor seven years (not continuously), but at different times of a Church, and there was a member of that Church, an official, who during the entire seven years was only absent from Church one time. He was both Aaron and Hui to this young pastor. Show your colors. That temple was a symbol of His presence among His people. After ages of famine and drought these men would look up to heaven and say: "Surely He has forgotten us," but when in the distant they caught the view of the temple then they would burst out and cry, "God is here." These buildings are the treasures of the sweetest associations and memories. Not so much about the birth as the rebirth. There is no Church so dear to me as that little country Church where I preached my first sermon. There is moss on the roof now, but yet it is as dear to me as ever. Not long since passing that way I went in to this old church. I quietly walked down its aisles, and went up into its old-fashioned pulpit and knelt in silent prayer. Oh! the memories of that hour as they came trooping before my mind.

Here the word is dispensed. We may tear down the old and build the new, but let everything be made new but one. Preach the old word. St. Paul says he kept the faith. We are to preach the gospel which is the power of God unto salvation. There is a ministry in the house of God. Will not the axes right the wrong? Who cares about Pharaoh except to despise him? May his memory cease. The lawyers can not get beyond Moses, and the doctors say he was a fine satirist. I may live in a hut, but I have a palace over yonder. "Truth forever on the scaffold; Wrong forever on the throne." I wish all our Protestant Churches would learn a lesson from the Catholics. They keep their churches open all the time, but we keep ours locked. I saw in one of our cities, over the door of a church, "Come in, rest and worship."

Some years ago I was in Baltimore, and I visited the church where that good man so long faithfully preached the Word. I mean Phillips Brooks. I saw the people as they came in and worshiped and quietly walked out, resolving to live better lives. There is a great building in Constantinople, the Mosque of Omar, which stands today as the genius of the Mohammedans of Turkey.

"I am the vine; ye are the branches." John 15:5. All the results of a Christian life, here and hereafter, are derived from the above relation to Christ. This relation to Christ is obtained by the regenerating power of the Holy Ghost—the new birth—whose work is the result of justification by faith. Faith in Christ is the act of the creature. Justification and regeneration are the works of the divine Creator, by which we are incorporated or grafted into Christ, the vine, called in Rom. 8 "Baptized into Christ." The regenerated soul obtains two immediate results by regeneration:

1. He is crucified to the world—that is, the spiritual nature of man is raised to life and power, by which means the spiritual nature predominates over the carnal or fleshly nature. "I hold my body under, and bring it into subjection," says Paul. Who is it speaking? Not Paul the carnal, but Paul the spiritual—Paul the regenerated. How did he hold the body down? Not by faith alone, but by Christ, "by whom also we have access by faith into this grace (or relation) wherein we stand, and rejoice in hope of the glory of God." (Rom. 5:2.) Faith was the medium through which he was grafted into Christ, the vine, but the door of access into this blessed relation wherein he was standing and rejoicing was Christ, in whom he was abiding.

The second immediate result is power to stand and power to walk. There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1.) "Abiding in the vine" is, therefore, the fullness of re-

demption. "The fullness of the blessing of the gospel of Christ." (Rom. 15:29.) What, then, is the difference in the regenerated Christian and the sanctified Christian? It is not a different state. They are both "in the vine"—they are both "branches of the vine." It is not a difference of relation. They both have "peace with God"—faith in Christ—and both have power to stand and power to walk—"to abide"—and to rejoice in hope of the glory of God. The only difference I can discern in the two characters is the difference "in the measure of faith" and in the purpose of the heart. An old, faithful servant of God once said to me: "I can see very readily how God can forgive the sinner through faith in Christ, and I can see also how the penitent backslider can be forgiven and restored; but when it comes to appropriating the promise of God to myself, my faith often wavers, and I grope in darkness and often in spiritual gloom." This brother spoke my experience often in my life. The measure of faith is inadequate to continued spiritual life. This condition may arise from a close scrutiny of the past life. Our shortcomings loom up under the searchlight of self-retrospection and overwhelm us with their magnitude.

Again, this condition may arise as the result of a divine purpose. The diverse and often apparently adverse elements in the physical universe are essential factors in the development of vital forces, necessary to the preservation of a normal progress in nature. So, in the spiritual progress of the Christian, St. Peter tells us it is sometimes "needful that we should be in heaviness through manifold temptations." And according to St. Paul, persecutions and afflictions, varied in character, are imperative conditions of a godly life. "They that will live godly in Christ Jesus shall suffer persecution." A sanctified experience, then, that does not partake of the sorrows as well as the joys of a godly life, does not harmonize with the teachings of inspiration.

But, again, the difference between a regenerated soul and one sanctified, arising from the purpose of the heart, will manifest itself in the life, either in a slavish obedience—a dread of future punishment—which will always be emotional and spasmodic, or else it will manifest itself in stolid indifference to all moral and spiritual issues. That it is possible for the cardinal grace of Christianity to be dormant in the soul of a regenerated person, to a certain extent, is clear from the language of St. Peter in his enumeration of the graces of Christianity, as factors of growth. He concluded by saying: "If these be in you and abound, they make you become an impelling force, that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." From this we gather that fullness of inspiration is essential to efficient productive vitality, and also to fullness of knowledge of our relation to Christ. We also gather the fact of a possible negative relation—regenerated, but not fruitful; "lukewarm, neither cold nor hot." Only the condition or purpose of the heart can produce such results in a regenerated soul. Any regenerated soul that lives up to the conditions upon which he was regenerated will not lapse into a dormant relation to the kingdom of Christ—will not, like Ananias and Sapphira, "keep back part of the price." False conceptions of the conditions of grace may arise from false teaching and become a misleading factor; but it is "the blind leading the blind." But, with an open Bible, it is willful blindness. I do not wish to speak further than to say that such apologies as may be satisfactory to human consciences in this life may be inadequate to meet the demands of inflexible justice, when "every one must give an account of himself to God." What I wish to say, with emphasis, is there is no necessity for such a condition in the economy of divine grace. Hence the responsibility is individual and personal. "Every branch in me that bringeth not forth good fruit my Father taketh away, and every branch in me that bringeth forth fruit he purgeth it, that it may bring forth more fruit." Fruit-bearing, then, is the result of this relation to Christ—the vine—and the condition also of retaining that relation, whether as a regenerated or sanctified branch. And the difference in regeneration and sanctification is only a relative difference—a difference of degree of consecration. The divine interpretation of the term sanctification is found in the Book of Genesis, where "God blessed the Sabbath day and sanctified it"—set it apart from all secular uses as a day of rest from all worldly concerns, and a day of devotion to the service of God and of consequent fellowship and communion with him. "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever" (Isaiah.) There is a divine correlation between the means and the

end. Peace only flows to the soul in fellowship and communion with God. The vine can not nourish the branch only when it is in connection with it. But why did our blessed Savior use the vine as a symbol of this blessed relation? Why did he not select the majestic oaks of Bashan, or the tall cedars of Lebanon, instead of the trailing vine? The vine is a symbol of a dependent existence. Its fruit-bearing qualities are inherent in itself, but its successful fruitage is the result of its adhesion to a superior power. The vine, as if conscious of its dependence, reaches out its tendrils and lays hold upon the oak and the cedar, which are symbols of strength and of independent existence. Thus it raises itself above the polluting influences of the earth and the danger of being trampled under foot by man and beast. This correlated existence was manifested in the life of Christ. He asserted his divine nature and power time and again, but there is no instance on record of his ever exerting his divine power for his own use. He submitted to all conditions incident to a probationary state, as though not possessed of superhuman energy. Subjected to all the adversities and afflictions of fallen humanity, "He was tempted in all points, like as we are, yet without sin" (Hebrews.) His life was a demonstration of the power of divine grace. For as a man he leaned upon his Father's love and power as the vine leans upon the stately oak for strength to fulfill its mission of fruitage for the benefit of man and beast. But on all occasions, when an opportunity offered, he exerted his divine power, wisdom and goodness for the relief of suffering humanity—feeding the hungry, healing the sick, raising the dead and preaching the gospel to the poor. This was his mission on earth, and he tells us that he did these works "by the Spirit of God." Thus in his life of sinless obedience, by leaning upon his Father's strength, he has demonstrated the possibility of a sinless life—a sanctified relation—in the "branches," conditioned upon "abiding in the vine" for the purpose of being fruit-bearing "branches." "I can do all things," says Paul, "Christ strengthening me." "I am the way the truth and the life; no man cometh unto the Father but by me," said the blessed Christ just before he went to the cross to atone for the sins of the world. Hence, in the enumeration of this parable, he says: "I am the true vine, and my Father is the husbandman." This correlated existence, symbolized in the vine, shows us most clearly the source of our strength, the secret of our success, and the vintage of spiritual joy, which is the sequence of this blessed relation.

J. M. DUNN.

Bolivar, Texas.

The Value of Charcoal.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

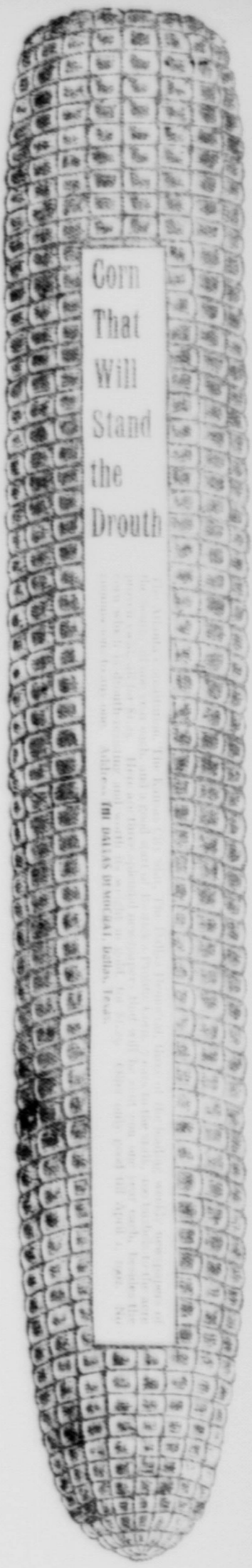
Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables. Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

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

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

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



Corn That Will Stand the Drouth

Stuart's Absorbent Lozenges are made of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

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THE HON ARTHUR LEFEVRE.

We are pleased to have had a pleasant visit this week from the Hon. Arthur Lefevre of Austin, State Superintendent of Public Instruction. He is comparatively a young man, thoroughly educated, and a successful worker in educational fields. He was appointed to this position by Gov. Sayers last August to fill out the unexpired term of Professor Kendall, who resigned to accept the principalship of the Denton Normal. Mr. Lefevre has his work well in hand and is said to be giving general satisfaction in the management of our public school system. He bears all of the marks of the perfect gentleman, combined with high culture, practical experience, and wonderful devotion to the duties and responsibilities of his position. He is an up-to-date and progressive man. His home town is Victoria, and he is the only State representative from that section of Texas; and he is a clean Christian gentleman.

HON. JNO. L. ROBBINS.

Hon. Jas. L. Robbins, our State Treasurer, made the Advocate a brotherly visit recently. He is socially and religiously such a fine man that we are always delighted to have him call when he passes this way. He has made the State a faithful and honest official, and justly deserves the large confidence that the people repose in him. Following out the same business methods of his predecessors in depositing drafts for collection with the First National Bank of Austin, a large amount of the funds was caught in that institution last summer when its doors were closed; but since then the Bank has been reorganized and opened for business, and the State will not lose a solitary dollar on account of that little mishap. It was no fault of Mr. Robbins that these funds were tied up for a season, but he was the victim of that circumstance. And a few politicians tried for the time to impeach his business judgment in the matter and to fix upon him looseness of business method; but the attempt did not succeed. He has administered the affairs of his office with ability and with fidelity, and no man can place his finger upon any transaction of his that is tainted with the slightest suspicion of inattention to the duties of his office.

EDITORIAL BIRDSHOT.

Pedantry walks on stilts.
Skeptical science is very credulous.
Large words are often used to conceal small thoughts.

Troubles that never come are the worst troubles we confront.

The man who neglects small opportunities will find large ones hard to overtake.

Too much conscience without its equivalent in common sense ends in hopeless fanaticism.

The sun dispenses his light and life to all alike, but if you take up your abode in a damp cellar you will die in darkness.

When a preacher fails at most everything else, it is no proof that God has given him a special call to go forth as a traveling evangelist.

The man who is so self-poised that he is able to climb to great altitudes without becoming dizzy is the exception to the general run of mankind.

HIS OWN PEOPLE ARE NOT SUPPORTING HIM.

In the last issue of his paper, Rev. H. Clay Morrison mournfully says: My dear friends, you three thousand, do you know that I have not had the privilege of spending TEN DAYS with my little children, at any one time, in ten years, in this great fight for Bible salvation, and that I have striven hard to make them a comfortable home in which to live during my absence in this great war? An do you know that your negligence and delay in sending in the dues for your paper is very soon liable to turn these children out of their home, which is only partly paid for, and now has a mortgage on it, because you have neglected to pay your subscription?

Is it possible that Bro. Morrison has gathered around him as many as 3000 people, professing the rich experience of perfect love, who are so far lost to common honesty as to need such an importunate plea as the above? Has he imparted to them a "theory" of religion that enables them to shout and sing and pray, and at the same time suffer him and his little children to be turned out of doors without food or shelter? Is this the result of his teaching? When a preacher spends "ten years" preaching and writing with the results above indicated, is there not something wrong somewhere? Poor man, we are heartily sorry for him. Common sinners ought to treat a trusted leader better than three thousand of his followers are treating him. When he was a regular pastor, doing the legitimate work of a Methodist preacher, and in harmony with his Church and in fellowship with his brethren, he never had occasion to indulge in such lamentation of neglect. Members of the Church who go forward in the discharge of their duties, and who take no part in abusing their Bishops, presiding elders and pastors, and who reverence and love their Church, never bring their leader into such humiliating confession as the one above quoted. Poor Bro. Morrison; we are sorry for him! We hope he will yet be able to say or do something that will inspire his three thousand followers to have more confidence in him and in the work to which he has devoted ten toilsome years of his restless life.

A MINISTER'S STRICKEN FAMILY.

The family of Rev. Foster Pierce, of Gainesville, are sorely stricken. Last Sunday he brought the remains of one of his children to the city and gave them interment, besides those of three other little ones of his home who from time to time passed away in the recent years. This one is the fourth whom God has taken to himself, leaving two others now at home quite ill. We pray for their recovery and for the bestowment of grace upon the stricken ones for this their day of sorrow and bereavement.

"THESE ENVIRONMENTS."

The above phrase, while legitimate under given circumstances, is just about as badly pulpit-ridden as "along this line," and, like it, is entitled to a rest. We rarely ever heard it, or at least never noticed its frequent use by our preachers, until the publication of Prof. Drummond's popular book, "Natural Law in the Spiritual World." Immediately after that work found its way to America, it was eagerly read by our ministers, and "these environments" sprang into popular use. Since then it has had a leading place in the pulpit vocabulary of many of our preachers. The expression, for the most part, is all right, but its frequent use is a trifle monotonous to the average hearer. We confess to a feeling of weariness when listening to a sermon interspersed with "these environments." In most instances it is nothing more than a convenient loop-hole through which the preacher finds his escape when pressed for a thought. Now, for the sake of a little variety, suppose we get out of "these environments" for a season and make an effort to get into something possessed of a little more intelligent meaning. The thing has been used until its garments have become sleazy and they are sadly in need of repairs.

DEATH OF J. L. HARRIS, ESQ.

It is with genuine pain that we announce the death of Brother J. L. Harris of this city, which sad event occurred at his home last Monday afternoon. He was a leading member of First Church, an active steward, and a most efficient teacher of the Bible Class in the Sunday-school. He was a lawyer by profession, and such were his attainments and brilliant talent that he was the peer of any man at the Dallas bar. Though comparatively a young man, yet he had reached such distinction in his profession as to merit the appreciation of the leading attorneys of the State. Brother Harris was born in Mississippi, in the early sixties and was a graduate of the University of his native State. During Governor Lowrey's administration, he was Assistant Attorney General. Soon after that he came to Texas and for a while he lived in Gainesville, where he was associated with the Hon. Jos. W. Bailey in the practice of law. He came to Dallas some ten years ago and since then has made this his home. He married the youngest daughter of Gov. Lowrey, and to them were born four children, and they and their mother mourn his departure. He was an eminently religious man, full of faith and good works. In his death, the legal profession loses one of its brightest members, the Church a faithful worker, and humanity a devoted friend, while his home is irreparably bereft. But we do not mourn as those who have no hope, for he has passed to the Church above in the triumphs of a vital faith.

TEXAS PERSONALS.

In a personal note, Bro. J. H. Johnson, of Stephenville, speaks kindly of the late Rev. P. W. Gravis, having known him for a great many years.

Rev. E. L. Shettles, of Bryan, ran up to the city last week and gave us the benefit of a pleasant visit. He is working toward his new church building with a good hope of springing it in the near future.

Rev. E. H. Casey, of the Sulphur Springs District, wishes us to say that the call for a man to supply a work in that district has been responded to and a preacher selected. This will answer other applicants.

Rev. J. T. Browning, of Brenham, was in the city last week and made the Advocate a pleasant call. He was formerly a member of the Texas Conference, but now a local preacher. He is also editor of the Columbian, a sprightly weekly of Brenham.

Rev. Horace Bishop, D. D. spent a few days in the city recently, and made the Advocate a pleasant call. He is working his missionary movement throughout the Northwest Texas Conference with energy and persist-

ence. Dr. Bishop preached last Sunday at the First Methodist Church in this city, to the delight and edification of a large congregation.

CHURCH NEWS.

A bronze statue of Bishop Simpson, the gift of Mrs. Simpson, is to be placed near the Home for the Aged on the border of City Park, Philadelphia.

Rev. J. P. Drake, of the Mississippi Conference, died recently. He was a prominent and worthy minister in the Church, and his death is greatly lamented by his brethren.

Rev. George W. Hill, of the Arkansas Conference, has been recently bereft in the death of his noble little son. He is one of the leading members of his conference and a splendid man.

Rev. J. M. Mason, of the Alabama Conference, has failed in health and has had to give up his work, which was the Pensacola District. Rev. E. L. Crawford has been appointed to take the vacant work.

Rev. E. D. Mounson, now pastor of Central Church in Kansas City, Mo., has been seriously ill with an attack of pneumonia, but is reported to be convalescent. He was formerly pastor of First Church, Fort Worth.

Dr. Wilbur F. Tillett, of the Vanderbilt University, leads the Tennessee Conference as delegate to the General Conference. His brother, Chas. W. Tillett, of North Carolina, leads the lay delegation as a member of the same body.

Bishop H. C. Morrison has a brother who is a lay delegate from the Memphis Conference to the General Conference. He is said to be a strong, earnest man, and devoted to the Church. That branch of the Morrison family is all right.

Dr. J. F. Berry, of the Epworth Herald, of the Methodist Episcopal Church, is now in California recuperating. Last summer he had a breakdown, and his condition was serious, but reports say that his permanent recovery is now beyond question.

Dr. S. A. Steel has provoked a controversy by alleging in the public prints that Vanderbilt young preachers are not meeting expectation in the several conferences to which they belong. The Doctor usually gets into a hornet's nest when he goes into the prints.

Rev. George R. Stuart, the excellent revivalist, has been invited to go to Cuba and hold a series of meetings. This is the first time that an evangelist has headed toward the great unconverted masses of heathendom. We hope he will go. His preaching over there will do great good.

The Bishops of the C. M. E. Church have recently held their annual meeting in Birmingham, Ala., and they were all present. Three of the oldest of the number have been in continuous service for twenty-nine years, and they will doubtless be retired by their next General Conference.

During the first hundred years Methodism has made good progress in Washington City. There are now twenty-four Methodist Churches in the Capital, with a membership of over 7000. A hundred years ago there were one hundred and eleven members of the Methodist Church in Washington and Georgetown.

The Methodist Year Book for 1902 reports the membership of the Methodist Episcopal Church in the United States at 2,948,137, an increase of 18,463 in the year 1901. The number of ministers has increased from 17,537 in 1900 to 17,879 in 1901, while the number of local preachers has decreased from 11,126 to 11,092.

The pastor of the First Methodist Church in Little Rock has announced a series of evening sermons on Byron, Burns, Shakespeare, Scott and other leading poets; but some of his people have intimated that they prefer to hear the gospel. They are right, for the gospel is hard to beat when it comes to spiritual food.

President William L. Brown, of the A. and M. College at Auburn, Ala., is dead. He was a member of the first faculty in the academic department of the Vanderbilt. The most of the members of that early faculty are now gone. Bishop Granbery, J. M. Safford, E. S.

Joynes, W. M. Humphrey and W. B. Arnold are all that remain.

Rev. Dr. Monk, of Atlanta, who was recently appointed to Merit Avenue Church for the purpose of developing that promising field in the city of Atlanta, has taken hold of things with a vigorous hand. A few Sundays back he brought the demands for a new church before the people and received a little over \$28,000 for the enterprise. Dr. Monk brings things to pass.

On Thursday night of last week Bishop Candler delivered a fine lecture on Francis Asbury before the First Methodist Church League in Atlanta. The Wesleyan Advocate speaks of it as a fine presentation of the facts and conditions of American religious life in that day when Asbury traversed the inhabited portions of America.

BOOKS RECEIVED.

The following we have received from Funk & Wagnalls, New York: "The Life of St. Paul Harmonized in Scripture Language."

We have received the following books, published by Fleming H. Revell & Co., Chicago: "Upon the Sun-Road," by Bishop Hurst; "Beyond the Marshes," by Ralph Connor; "Times of Retirement," by George Matheson; "Christ and Life," by Robert Speer.

LITERARY NOTICES.

We have on our desk a pamphlet entitled "Robert Neilson Stephens;" also one, "A Plan for Better Religious Instruction in the Southern Methodist Church," by J. E. Cunningham, and "The Polytechnian," issued by the Polytechnic College, Fort Worth.

The special features of the American Monthly Reviews of Reviews for February are a character sketch of the new Secretary of the Treasury, the Hon. Leslie M. Shaw, by Johnson Brigham, State Librarian of Iowa (with new portraits of Secretary Shaw and his family); briefer articles, also illustrated, on President-elect Palma, of Cuba, and President Nicholas Murray Butler, of Columbia University; a study of "Wireless Telegraphy and Signor Marconi's Triumph," by Carl Snyder (with pictures); illustrated articles on "Oklahoma and the Indian Territory as They Are To-Day," by Charles M. Harger, and "The Turkish Situation," by "One Born in Turkey;" and a discussion of "The Treatment of Anarchism," by Henry Holt. Mr. C. H. Matson describes an interesting attempt of Kansas farmers to circumvent the machinations of the grain-buyers' trust in that State, and there is also a brief account of a Wisconsin experiment in organizing a co-operative local telephone service at the minimum cost. The editorial department, "The Progress of the World," "The Record of Current Events," and the cartoon department are largely concerned with live topics of international interest.

We are glad to welcome to our exchange list "The Popular Science Monthly," the February number of which is now before us. We have been delving into its rich contents, and find much that is instructive and entertaining. "Stellar Evolution in the Light of Recent Research," by Prof. Geo. E. Hale, is an article of rare value to those interested in astronomical studies. "Winged Reptiles," by Prof. S. W. Williston, brings to our minds a great deal of curious and helpful information touching a subject of modern research. These two articles are finely illustrated. "The Journeying of Birds" is a valuable contribution to the science of ornithology. "Environment in Relation to Sex in Human Culture" is worth the price of the Monthly. "The College Man as a Leader in the World's Work" ought to be read by all the young men in the country. "Theology Versus Thrift in the Black Belt," by Chas. B. Dyke, and "The Descent of Man," by L. M. Keasbey, are possessed of merit, but we do not agree with these authors in all their conclusions. But, taken as a whole, this number of the Monthly is an excellent edition. The contributors are experts in the several departments they occupy.

We are more than delighted to welcome to our exchange list the Atlantic Monthly, published in Boston, and devoted to literature, science, art and politics. The February number is beautifully gotten up and filled with a rich mental feast. It starts out with a fine article on "Three Months of President Roosevelt," by Henry L. Nelson. In it is found a summing up of the traits that go to make up the President's character and a resume of the work thus far done by him. "Reminiscences of Walt Whitman," by Jno.

T. Trowbridge, is as of that remarkable "The Second May New York," by Edw. by a man intimate New York politics, an analysis of the the man who were most readable and "Audrey" is the delightful story by Ma coln's Rival," by W to the student of most entertaining articles we have read two of the most s politics of that Lincoln. "The Fair by George M. Harri a master. It presen genius in French l pleasing and thrill very attractive cont in this number. T read the Atlantic rare treat.

AN APPEAL FROM ARY SEC...

Brethren—It was to arrange personal preachers this fall our new missionary ward." Now that with unparalleled the collections—having paid out in it becomes more r that we should fo of conscience by and make perman as to the responsi for the evangeliza There can be no tr without the facts.

We are endeavor t-ten-page illustra facts as possible. the family and fire with great favor circulation of 100, feel sure, guarante lars for missions, tic. We are trying ber of papers by g to education and C well as home an Will you not kin desired circulation charge is thorough early date?

A brother reports that his collection per cent in advan year, caused by pl Forward" in every We believe that the paper will have effect on all of the The price of the ty-five cents, and is not able to run any copy is sent for a club of ten.

If you will make you not kindly w business manager many sample copie Trusting that yo prosperous year in yours cordially.

WALTER J. H. PE...

ABE MULKEY

I am sure all T know how Abe M —performs outside With just a dash awaited his com course, how God hearts of the Tex less a little unea take in a city of tive methods of time he and "Loui and conquered." vice he won the b and they came in have not to hear Jones, in perhaps with us three Sab Sabbath afternoon Hall to men only dred men were pring taken and man just like him ever ville. The people all laughed, from the dudish youth such dignified gen siding elder. Dr. the Church Exter P. H. Whisner. I as to myself. But tears were almo smiles, and frequ hardly gone before ing on the cheek some sermons as t ment. With it a vulgar word, nor left a sting behi sincerity, good hu ness and hearty man won all hear

PHS Permanently cured after Friday a use Restorer. Send for free Dr. B. H. Kline, Ltd., MI

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IRY NOTICES.

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to welcome to our ex- The Popular Science February number of fore us. We have been rich contents, and find ructive and entertain- evolution in the Light arch," by Prof. Geo. E. ticle of rare value to ed in astronomical ed Reptiles," by Prof. l, brings to our minds curious and helpful in- ing a subject of mod- these two articles are l. "The Journeying of ible contribution to the hology. "Environment lex in Human Culture" rice of the Monthly. an as a Leader in the ought to be read by men in the country. us Thrift in the Black B. Dyke, and "The De- by L. M. Keasbey, are merit, but we do not e authors in all their ut, taken as a whole, the Monthly is an ex- The contributors are several departments

than delighted to wel- hange list the Atlantic hed in Boston, and de- ture, science, art and February number is en up and filled with repast. It starts out cle on "Three Months osevelt," by Henry L. s found a summing up at go to make up the acter and a resume of r done by him. "Rem- alt Whitman," by Jno.

T. Trowbridge, is an interesting sketch of that remarkable and rugged man. "The Second Mayoralty of Greater New York," by Edward M. Shepard, is by a man intimately connected with New York politics, and his article is an analysis of the two elections and the men who were successful. It is a most readable and instructive paper. "Andrey" is the continuance of a delightful story by Mary Johnston. "Lincoln's Rival," by William G. Brown, is to the student of history one of the most entertaining and instructive articles we have read in a long time, for two of the most striking figures in the politics of that day are Douglas and Lincoln. "The Fame of Victor Hugo," by George M. Harper, is the work of a master. It presents this wonderful genius in French literature in a most pleasing and thrilling light. Other very attractive contributions are found in this number. The man who fails to read the Atlantic Monthly misses a rare treat.

AN APPEAL FROM OUR MISSIONARY SECRETARIES.

Brethren—It was impossible for us to arrange personally with all of our preachers this fall for a canvass for our new missionary paper, "Go Forward." Now that we are meeting with unparalleled success in raising the collections—seven conferences having paid out in full the past year—it becomes more necessary than ever that we should follow up this awakening of conscience by an effort to deepen and make permanent the conviction as to the responsibility of the Church for the evangelization of the world. There can be no intelligent conviction without the facts.

We are endeavoring to fill this sixteen-page illustrated paper as full of facts as possible. It is intended for the family and fireside, and is meeting with great favor everywhere. The circulation of 100,000 copies will, we feel sure, guarantee half a million dollars for missions, foreign and domestic. We are trying to lessen the number of papers by giving a department to education and Church extension, as well as home and foreign missions. Will you not kindly help us to the desired circulation by seeing that your charge is thoroughly canvassed at an early date?

A brother reported at one conference that his collections were two hundred per cent in advance of the previous year, caused by placing a copy of "Go Forward" in every home in his charge. We believe that a wide circulation of the paper will have a very beneficial effect on all of the collections.

The price of the paper is only twenty-five cents, and is so low that we are not able to run any accounts. One free copy is sent for one year for every club of ten.

If you will make this canvass, will you not kindly write Mr. G. W. Cain, business manager, telling him how many sample copies you will need?

Trusting that you may have a very prosperous year in your work, we are, yours cordially,

WALTER R. LAMBUTH, J. H. PRITCHETT.

ABE MULKEY IN LOUISVILLE.

I am sure all Texans would like to know how Abe Mulkey—the only Abe—performs outside of his own State. With just a dash of trepidation I awaited his coming. Knowing, of course, how God had given him the hearts of the Texans, I was nevertheless a little uneasy as to how he would take in a city of the size and conservative methods of Louisville. In due time he and "Louisa" came, and conquered. From the first service he won the hearts of the people, and they came in such crowds as they have not to hear any man, save Sam Jones, in perhaps ten years. He was with us three Sabbaths, and on the last Sabbath afternoon he spoke in Music Hall to men only. Fully eight hundred men were present, every seat being taken and many standing. No one just like him ever preached in Louisville. The people laughed. Yes, they all laughed, from the giddy girl and the duds youth clear on through to such dignified gentlemen as the presiding elder, Dr. B. M. Messick, and the Church Extension Secretary, Dr. P. H. Whisner. I make no confessions as to myself. But they cried also, and tears were almost as common as smiles, and frequently the smile was hardly gone before a tear was glistening on the cheek. Then there were some sermons as solemn as the judgment. With it all there was not a vulgar word, nor a single joke that left a sting behind. The simplicity, sincerity, good humor, intense earnestness and hearty human love of the man won all hearts. Hereafter thou-

sands would gladly greet him at any time. He was invited and went nearly everywhere. Preached in the railroad shops, the Home of the Friendless, the Masonic Home, visited our own Orphanage and the Holcombe Mission, and other places. But what would he do without "Louisa"? She is his right arm, and nobly did she do her part. In singing, praying and working she was ever ready, and won the love of all. Great God was done. How many conversions I am unable to say, but a goodly number, and some twenty-five or thirty have come into the Church. W. F. LLOYD.

LETTER FROM GILDEROY.

As the years go by I have more and more old and dear friends in Texas. They go by ones, twos, fours and dozens every year. How large is Texas? and will it never fill up? People have been going west in Texas ever since I could remember, and still they go, more now than ever before. My long-time friend, Rev. R. A. Burroughs, went out there this past fall. He is a good man, a strong, sound preacher, and a diligent and faithful pastor. I have known him intimately for many years. I signed his license to preach and took him up to conference, and I have been his presiding elder and he has been my P. E. I have watched him grow and mature with pride and pleasure. He has filled some of our best circuits, stations and districts. There is not a blot upon him and I want you Texans to take good care of him. The North Mississippi Conference has sent you a lot of good men, men we could illly spare. A. C. Allen and R. M. Powers, both dead, went to Texas from this conference. Dr. John R. Allen, E. M. Bounds, O. P. and O. S. Thomas, Whitehurst, Spragins and others we sent you. Rev. E. H. Casey is a North Mississippi man, and a good one too. Casey says, "I love to go where they brag on my preaching and give me things." This saying is still quoted here. It shows a streak of human nature. I see you have made a presiding elder of Casey. He will fill the bill, or I think so. You will have big times in Dallas in April and May—the old Confederates in April and the General Conference in May. I am an Old Confederate. I was with the army of Tennessee from the battle of Shiloh to the surrender at Greensboro, N. C., first as a high private in the rear rank and then Chaplain of the Tenth Mississippi Regiment, and later of Sharp's Brigade. I'd like to see the old boys in Dallas. Gen. W. F. Tucker, a brother of Mrs. A. C. Allen and uncle of Dr. John R. Allen, commanded our brigade and was wounded at the battle of Resaca, Ga. One arm was lamed for life at Perryville, Ky., and the other arm at Resaca. A braver, truer, better man never lived on Mississippi soil. His name is like ointment poured forth in the annals of Mississippi. If I were rich and had no work to do, I would see the General Conference grind out its grist. I would enjoy it as an outside spectator. Many very important matters will be up for consideration. There will be a contest over seating Rev. H. C. Morrison. It will not be so complicated a case as was that of L. D. Dameron some years ago. If Dr. Morrison joined some other Church, or held his letter out of the Church more than a year, he is not eligible to a seat in the body, was not eligible to election. He is acting and writing in a manner very unbecoming in one saved from all sin, both original and actual. It strikes me his spirit is yet untamed by grace. The animus of the old Adam seems to be dominant in him. If his writing is an index to the state of his heart, I am profoundly sorry for him, and would urge him to seek for a regeneration of his nature by the Holy Ghost. Manifestly this is his greatest present need. Bishop Keener is reported as saying: "The Methodist Church has always had Deaconesses. Our Deacons marry and their wives are Deaconesses. We do not need any others." This question will be up for consideration at the General Conference. GILDEROY. Oxford, Miss.

A PERSONAL WORD.

"Dr. Lovett, of the Wesleyan Advocate, and Dr. G. G. Smith, the voluminous writer of Georgia, are indulging in some rather sharp courtesies toward each other in the columns of the Wesleyan. When Doctors misunderstand each other, their explanations are often sharp. We trust that these distinguished brethren will so illumine their points of difference as to make the one fully understand the other." As you have perhaps been led by my unguarded card in the Wesleyan, to which Dr. L. replies, to naturally misunderstand the position we occupy, please allow me to say that there is not the least feeling between Dr. Lovett and myself, except of perfect fraternity. I never did suppose, in his

republishing an article from the New York Sun which put me in a very painful light, that he meant any unkindness toward me, and never dreamed for a moment that my note would be understood as he understood it. He is a high-toned gentleman, who is incapable of malicious slander, or of falsehood or deceit, and is now, as he has always been, my true friend. I regret an allusion to this little family affair in the Texas, but am sure you will in justice publish this card. GEO. G. SMITH.

A FORMER TEXAN SENDS A WORD FROM MISSOURI.

This is my third year as pastor of Elm Street Methodist Church, Chillicothe, Mo. We have just completed one of the handsomest Southern Methodist Churches in the State. It is built of buff brick, with stone foundation, handsomely furnished, has all of the modern appointments, and a seating capacity of 1000 people. We are glad to report a splendid meeting, which closed January 25, after continuing for three weeks. Rev. Dr. J. M. Crowe, of Lexington, Ky., remained with us the entire time, preaching twice a day. He is a fine man and a delightful preacher. I know of no better help in revival meetings. Without any sensational methods, he preaches the gospel plainly, thoughtfully, faithfully, and yet so attractively as to win men to the Christ. So far we have had fifty-seven accessions as a result of the meeting, and there are a dozen or more yet to be received. The Church has been greatly revived, and we are in a prosperous condition. We now have close on to 700 members—the largest Church membership of any charge in the Missouri Conference—and the best church building, and we expect to take first rank along all lines. Dr. Crowe won all hearts, and did us lasting good. We shall never forget him. If some Texas brother desires help in a revival meeting, he can do no better than to secure the services of Dr. Crowe. Next fall the Missouri Conference meets with us. This will be the second time during the six years I have been in Missouri that I have entertained the conference. It will give us great pleasure to bid the brethren welcome to our magnificent new church, and to the homes of as royal, loyal Methodists as are to be found anywhere. Mr. Editor, why can't you come up and attend this conference? It would rejoice my heart greatly to welcome you and my dear Bro. Blaylock, and give you a taste of Missouri hospitality. I want to say to my many Texas friends that I am well and happy, and trying to do something for my Lord in old Missouri. I shall always love Texas, but have become greatly attached to this good State, and have received nothing but kindness at the hands of its preachers and people. My love to everybody down in the Lone Star State! EDGAR C. McVOY.

PROHIBITION ANNOUNCEMENT.

Quincy Lee Morrow, one of the finest orators in the United States on the prohibition question, will speak in the City Hall, Dallas, Saturday night, 8 o'clock, February 15, and at the Y. M. C. A. Hall Sunday, 10th, 4 p. m. Kemp, Monday, 12th. Mabank, Tuesday, 18th. Kaufman, Wednesday, 19th. Terrell, Thursday, 26th. McKinney, Friday, 27th. Mr. Morrow will be in the State from 12th to 25th of this month. We will give full list of his dates and places in next issue. JOSEPH'S CHEANEY.

PRESIDENCY A. AND M. COLLEGE.

The Advocate is in receipt of a volume of testimonials as to the qualifications of Prof. J. F. Anderson of White-wright, Texas, for presidency of A. and M. College. He is well known throughout North Texas, and his many friends feel that the State would be largely benefited by his services in that institution. He is a gentleman of sterling integrity, and well qualified for the position.

MARRIAGES.

Weaver-Johnson—On January 5, 1902, at 2 p. m., at Bro. Jno. Weaver's, Mr. Sam Weaver and Miss Cautney Johnson, Rev. O. C. Swinney officiating. Hazeltine-Coller—At the M. E. Church, South, in Hewitt, Texas, December 25, 1901, Mr. J. M. Hazeltine, of South Dakota, and Miss M. Elizabeth Collier, daughter of Mr. and Mrs. E. C. Collier, of Hewitt, Rev. S. W. Turner officiating. Thomas-Barnes—At the residence of the bride's parents, near Spring Valley, Texas, Mr. Titus Thomas, of Moody, Texas, and Miss Sadie Barnes, eldest daughter of Mr. and Mrs. R. S. Barnes, Rev. S. W. Turner officiating. Anderson-Bonner—At the residence of the bride's sister, Mrs. W. E. Richards, Mr. A. D. Anderson, of Corsicana, and

The Bryant & Stratton College, St. Louis Mo. This school prepares young people for business, and for the best positions as bookkeepers, stenographers, telegraph operators, etc. Now is the time to begin. Write for circular.

Miss Willie Bonner, of Fairfield, Texas, at 10 a. m., January 25, 1902, Rev. J. L. Russell officiating.

Rhea-Wolfe—At the M. E. Church, South, in Hewitt, Texas, January 1, 1902, Mr. Otto Rhea and Miss Jessie Wolfe, both of Hewitt, Rev. S. W. Turner officiating.

UNANSWERED LETTERS

Jan. 25—W. T. Melugin, sub has attention. J. P. Skinner, sub. Joe Trice, sub and trial subs. L. F. Palmer, sub. Nath Thompson, sub. J. M. Armstrong, sub. Ellis Smith, sub. W. J. Blodworth, sub. W. K. Strother, sub. W. F. Mayne, has attention. M. H. Read, sub. C. J. Oxley, sub. J. E. Buck, sub. Geo. M. Gardner, has attention. W. K. Simpson, sub. Jno. El-Chas, S. Field, sub. H. M. Vaughan, sub. Chas. A. Spragins, sub. R. O. Bailey, has attention. O. P. Kiker, sub. J. W. Bridges, sub. Feb. 1—S. L. Ball, sub. J. H. Watts, sub. J. W. Gibbins, sub. J. L. Dawson, sub. Feb. 2—Jno. Moore, sub. J. M. McCarter, sub. M. L. Dickey, trial subs. J. F. Garrett, sub. W. L. Harris, sub. D. W. Gardner, trial subs. L. L. Naugle, sub. C. R. Gray, sub. A. S. Whitehurst, sub. M. E. Hawkins, sub. Geo. A. Nance, sub. Geo. H. Collins, sub and change in address. R. L. McIntire, sub. A. P. Hightower, sub. W. T. Morrow, change. Zoro E. Pirtle, sub has attention. W. C. Hillburn, sub. Feb. 4—G. W. Whisler, subs. J. D. Hudgins, sub. J. D. Odum, sub. Geo. W. Kinchebe, sub. A. L. Scales, sub. J. F. Lowry, sub. B. H. Webster, sub. M. H. Major, sub. J. M. Armstrong, sub. J. F. Rodgers, sub. C. B. Smith, sub. J. D. Hendrickson, sub. J. H. Chambliss, sub. Feb. 5—Thos. Reese, sub. S. S. McKinney, sub. Walter Griffith, sub and change. Geo. A. Nance, sub. I. N. Crutchfield, sub. S. W. Turner, sub. M. S. Hotchkiss, sub.

Every Exertion a Task

There is failure of the strength to do and the power to endure; a feeling of weakness all over the body.

The vital functions are impaired, food does not nourish, and the whole system is run down.

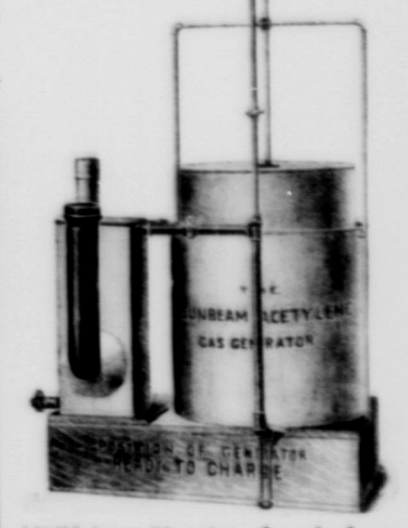
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Sunday-School Department.

FIRST QUARTER, LESSON 7, FEB 16

THE SECOND PERSECUTION. Acts 5:22-42.

Golden Text: "Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven."—Matt. 5:10.

From the Sunday-school Evangel we take the following comments on the lesson:

We can note distinct stages in the growth of the early Church. Its first great victory was on the day of Pentecost through the preaching of apostles under the inspiration of the Holy Ghost, who came upon them and filled them with power. Three thousand were gained in that one day. That divine power continued with them and was the primary source of all their conquering influences. But there were some events that gave added impetus to the movement. The first of these incidents after Pentecost which was followed by a rapid growth of the Church was the arrest of John and Peter after the healing of the cripple at the Beautiful Gate. That sifted and consolidated the Church and drove the company of believers to such earnestness and intensity of prayer that there came to them an answer from God quite like a second Pentecost (4:31). The second thing that gave a new forward impulse to the Church was the judgment visited upon Ananias and Sapphira. That purified the Church and filled all minds with a consciousness of the necessity for holiness. Then came a period of great miracle-working power, attended with yet more extensive accessions of converts, "multitudes both of men and women," and the enthusiasm included not only Jerusalem, but the city round about. The sick were healed, and many believed, and the Church grew rapidly.

This rapidly-growing popularity of the new cause excited anew the jealousy of the rulers. It is to be noted that these first persecutions were instigated by the sect of the Sadducees (4:1; 5:17). The high priest belonged to that sect, and naturally those most closely associated with him were of the same class. Aside from the jealousy of these Sadducees at the popular favor and rapid growth of the new Church, they were especially offended at the doctrine of the resurrection of the dead which the apostles taught (4:2), as the denial of the resurrection was one of their chief doctrinal peculiarities (Matt. 22:23). It was especially offensive to them that that doctrine should be "preached through Jesus," which involved their condemnation. In the first attack upon the Church by the Church rulers only two of the apostles were arrested. But now it is implied that all of the apostles were arrested. In both cases the arrests seem to have been made in the evening for the reason, doubtless, that at that time there were fewer of the people about the apostles. They were cast into the common prison; and from the fact that on the following morning "the Council and all the Senate" were called together, it is evident that they intended to handle the matter vigorously.

But God met the increased virulence of the attack upon the Church with new manifestations of power. His angel opened the prison doors and commanded them to continue to speak to the people in the temple "all the words of this life"—that is, of the new life in the gospel of Christ. In the morning when the Council assembled and sent to the prison for the apostles, they found locked but empty cells and guards standing without, unconscious that their prisoners were not within—a comment on the nature of the miracle of deliverance. To their amazement at this mysterious deliverance of the prisoners was added the surprise of the information that the apostles were openly teaching in the temple.

The unconquering and fearless spirit of the apostles before the Council must have amazed that body so accustomed to being held in awe and fear by those summoned before them. The apostles were charged with having disregarded the command of the Council that they should teach no more in the name of Christ (4:18). Instead they had filled all Jerusalem with their doctrine. But the thing that rankled in their hearts was the fact that the apostles seemed determined "to bring this man's blood" upon them. "This man" they would not name him. There is a tradition that the rulers had agreed never to speak his name. They would forget also their own words to Pilate, "His blood be upon us and upon our children."

The way was opened to the apostles

to apologize or soften their words. But instead they renewed the charge with condensed vigor. As to disobedience they said, "We ought to obey God rather than men." That notice Peter and John had served when first arrested (4:19, 20). As to the "blood" charge, they had made that on the day of Pentecost (2:23). They had repeated it in the porch of the temple following the healing of the cripple (2:14, 15), and again when first summoned before the Council (4:19), and now they repeated it without abatement—"whom ye slew and hanged on a tree." What little regard for personal policy those men had! What was the source of their courage?

Epworth League Department

Conducted by Rev. J. Marvin Nichols. Address all communications for this department to him at 87 North Pearl Street, Dallas, Texas.

STATE CABINET.

President, Gus W. Thomasson, Van Alstyne, Texas. First Vice-President, Rev. J. Marvin Nichols, Dallas, Texas. Second Vice-President, Miss Anna Fisher, San Marcos, Texas. Third Vice-President, Prof. P. W. Horn, Sherman, Texas. Superintendent of Junior Work, Miss Lillian Wester, Taylor, Texas. Secretary-Treasurer, J. T. Ellis, Elgin, Texas.

FIRST QUARTER, 1902.

February 25—Some Modern Missionary Achievements. Do They Indicate the Possibility of Evangelizing the World in This Generation? John 14:12; Matt. 8:11; Isa. 6:5-23. Reference: "The Evangelization of the World in This Generation," chapters 5 and 7. March 2—The Joy of Service. Ps. 128: 5, 6; Matt. 25:19-22. March 9—The Secret of Endurance. Heb. 12:1-7; Ex. 23:5-25. March 16—A Noble Purpose. Dan. 1:8-20. (Temperance Meeting.) March 23—Opportunities, Facilities and Resources of the Church: Are They Sufficient for the Evangelization of the World in This Generation? Rev. 2:7-12. Reference: "The Evangelization of the World in This Generation," chapters 5 and 7. March 30—The Risen Life: Christ—Ours. Luke 24:1-7; Col. 2:12-13. (Easter Service.)

February 16—Tempted and Tried.—1 Cor. 10:13; Heb. 2:17, 18; 4:15.

1. The Law of Trial and Its Attendant: Grace.—"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation to make a way to escape, that ye may be able to bear it."—1 Cor. 10:13.

(1) Paul had just admonished the Corinthian brethren to take heed lest they fail. This broke in upon the steadfastness of their experience and their unwavering faith. If left without qualification or promise. So, in the very next breath, the apostle calls their attention to the law of trial and its attendant grace. The thousands upon thousands of Christ's faithful ones have learned of the wondrous secret of this Pauline statement. There has been no sweet, rich abiding with the Lord but what has realized its days of gloom and shadow. In these hours we learned, as one has suggested, that it is better to go with Christ in the dark than to go alone in the light.

(2) And what are the possibilities within the realm of suffering? Sometimes we think unduly that the eleven chapter of Hebrews is the only record of a chosen aristocracy of whom the world was not worthy. They were stoned, were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented. These were they of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth. But these have had their descendants, whose loyalty to the cause and faith to God has been without variableness or shadow of turning. The days of the Inquisition furnished martyrs whose blood has been the seed of the Church. The saints who died in the amphitheater of Rome, having satisfied the ravings of an apostate people and the hunger of ravenous beasts, shall wear no brighter diadem than the thousands of Chinese, in the late Boxer insurrection, who were literally cut into shreds because they would not disavow the faith once delivered to the saints. John Huss and Ridley's funeral pyre find their parallel in the missionaries who stood courageously in those recent scenes of carnage. Thank God, the blood of martyrs still courses in our veins!

(3) There is no route to absolute loyalty that does not lead through the garden of Gethsemane. If there be a limit to suffering, it lies beyond the valley and the shadow. Job's last proposition, in support of his despo-

ately determined loyalty to the cause, was, "Though he slay me, yet will I trust in him." Not as this hero's wife would die—"Curse God and die"—but in the highest sense, all of which is but the one possible limit of human suffering. Death and loyalty, in divine phraseology, are synonymous and interchangeable. To live as Christ, to die is gain. And this is all a possibility in human experience. For "there hath no temptation taken you but such as is common (moderate) to man." Here's the throbbing of the martyr's heart! These afflictions are light and endure but for a moment; and then a glory transcendent and eternal steals in upon us.

(4) Where must be the secret alchemy that transforms these trials, whose moderateness is the equivalent of death, into an immeasurable reward? It lies first in the faithfulness of God. He will never forsake us nor leave us alone. The inward consciousness that Christ assumes fellowship in our sufferings brings peace and quietude of soul. No toll or care lies in a realm aside from our Christ-association; he is with us always, even unto the end of the world. What a thought! It is a study of supreme benefit, which ends in the knowledge that Christ's heart is intensely responsive to the ills and woes of life. And when

"The world's fierce winds are blowing Temptations sharp and keen, I feel a peace in knowing My Savior stands between. He stands to shield me from danger When earthly friends are gone; He promised never to leave me, Never to leave me alone."

(5) And just here is another fact that mitigates the awful pressure of trial, the only limit of which is death. Every trial finds its exact parallel in sustaining grace. Grace is not an overpowering, infinite gift that for the moment comes in its perfect fullness. As our day is, so is our strength. Grace, in just the necessary fullness to conquer, is the attendant of every trial. God will not suffer you to be tempted above that ye are able. The ability is found in the accompanying grace. Say I have one hundred dollars in the bank. To-day my boy needs a pair of shoes. I sit down and write a check, not for the one hundred, but for the exact price of the shoes. To-morrow he needs a suit of clothes. For more than yesterday, and not for the one hundred, I write for the amount to buy the clothes. With this difference: Giving does not impoverish God, nor does withholding enrich him.

II. Christ's Outward Contact with Temptation.—"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. 2:17, 18.

Let us notice two or three facts connected with this wonderful declaration. (1) Christ's ability to recognize the depths of human toil lies in the fact that he himself suffered, having been in the wilderness of temptation for forty days and nights. And there he was hounded by zealots and traitors until his heart quivered on the point of a merciless Roman spear. His whole life was one broad, dark shadow, through which broke gleams of coming triumph, until that very cloud became the whirlwind upon which he rose to realms of endless day. Yes; these are they who come up through great tribulation. The Christ-life, born at the center of humanity, radiated until it touched every point in the circumference of our experience. And it was all that he might become a merciful and faithful high priest. Not only must he know the inward struggling, but he must recognize the environment of the soul.

(2) We do well, for study, to raise the question: Does God decide the merits of an act independent of the conditions or circumstances under which the act transpired? In the field of human judgments, just decisions are always reached after motives are weighed in the light of environment. We may be wrong, and are open to criticism, but our conception of divine justice admits that every act has its justifying or mitigating causes. On this basis can justice be meted out. In this great Texas city, for instance, will the merits of the action of a child involuntarily born in the home of shame, down in the haunt of vice, rest on the same basis of justice as that of the pampered, magnificently-endowed creature in the palatial home? This will

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do for your deepest meditation. God, through Christ, is the epitome of infinite mercy. The shadow of his wing is our sole protection. III. Christ's Inward Sense of Our Infirmity.—"For we have not an high priest which can not be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin"—Heb. 4:15.

(1) As the former fact referred to divine justice, in its purview of an act under given circumstances, so now we come to the motive as it originates in given causes. Again we may be wrong, but must believe that God takes cognizance here of laws that operate in the sphere of pre-creation. The question here raised has no reference to sin, as the result of motive, but rather refers to the origins of motives—the genesis of sin. Follow closely and don't mistake our words.

(2) Every act is the culmination of a motive which finds its genesis in certain psychological or spiritual laws. Character, in its moral quality, is not dependent on the act, per se, since a motive may perfect itself independent of any act whatever. Notice: the man that hates a murderer; the thoughts of men are the criteria that provide for judgment in that day.

(3) The moral responsibility for these motives exists in their origins. Otherwise, the possibilities of Christianity are forever removed. The natural man is a perfect net-work of conditions that generate motives that ruin and blight. The problem of grace is to so renew the fountain as to create an altogether different source of motives. Here at these fountain-heads—these origins—are the beginnings from whence come motives, themselves the component parts of character, with or without an outward sign.

(4) But humanity is not always responsible for these origins. The Bible intimates that there are sources against which can be lodged no charge of responsibility. The child that is born under the law of a sin coming from the father, unto the third and fourth generation, may have the poison in the fountain—the bent and bias—but he is no sinner. Such logic would damn a child for a cause in which he was innocent and irresponsible. Inherited capacity and tendency to certain sins may obtain amid absolute irresponsibility and perfect innocence.

(5) God, through Christ, knoweth our frame, he remembers that we are dust. His great, compassionate heart is touched with a feeling of our infirmity. This law operates in a way so as to blunt, at the very beginning, our spiritual vision, and tends to weaken our conception of right. On this very ground some men do sin, from their point of view, when in their inward consciousness they do not sin. Christ, therefore, urges that we judge not, that we be not judged. Many a man, under this law, will be saved whom the world thought would be lost. Christ is touched by the feeling of our infirmities.

(6) There are sins that God forgives and blots them out of the book of his remembrance; there are other sins that are covered by his free grace and overshadowed by the infinite stretch of his divine mercy. My boy committed two distinct acts, both of which I know to be wrong. One originated in a voluntary choice—and he sinned. The other originated in a bent derived in his birth—and he sinned. In penitence he came and I freely forgave him all of the first. The latter, to this day, I have never mentioned, for I was touched with the feeling of his infirmity. God is good—so good! Some sins will never be mentioned in the judgment day, however much we may rant about it here. As the father pities his child, so the Lord pities us. Glory be to God for this heaven-born provision expressed in divine mercy!

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INTERNATIONAL NORTHERN

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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.

AT SET OF SUN.

If we set down at set of sun And count the things that we have done, And counting find One self-denying act, one word That eased the heart of him who heard, One glance most kind, That fell like sunshine where it went, Then we may count the day well spent.

-Selected.

W. F. M. SOCIETY. NORTH TEXAS CONFERENCE-RALLY AT KAUFMAN.

Dear Sisters of the Terrell District: We purpose having a missionary rally the Lord willing, in our district, at Kaufman, commencing Friday night before the fourth Sunday in February, continuing through Saturday and Sunday. We very much desire that all the auxiliaries be represented at the rally, and each auxiliary bring up a good report. We wish our special work (our Cuban school) to have special attention. I hope we will very soon own our house for this school in Havana, so that we may lessen our expense there. The following is our program:

Reading Scriptures and prayer by Bro. Fladger. Song by the choir. A paper by the Secretary. A solo by Miss Shook. A paper by Mrs. Threadgill. Address by Miss Tison on "Missions: How May We Deepen Our Missionary Spirit in Our Auxiliaries?" Mrs. W. D. Dushiel, of Terrell. Song: "How to Make Our Auxiliaries Most Effective as a Missionary Force." Mrs. G. P. Nichols. "Can We Measure the Wonderful Influence Our Missionary Cause Has Achieved in the World?" Mrs. J. E. Leath, of Terrell. "The Value of Study of Our Missionary Cause by the Rising Generation." Mrs. J. S. Turner. Reports from auxiliaries. Report from Treasurer, Mrs. G. W. Gray, of Terrell. Address by Mr. J. H. Boxman, of Plano, President Conference Society. A solo by Mrs. Leath. Preaching Sunday morning and night.

MRS. R. W. THOMPSON, Secretary Terrell District, 281 Ervay St., Dallas, Texas.

ARROW POINTS.

He lives not who lives not in earnest. The wings of faith never need to rest. He has hard work who has nothing to do. Self-pleasing is always a failure in the end. The life that is barren of purpose is barren of love. Few burdens are so heavy as a pair of empty hands. Christian charity is Christian love toward all whom Christ loves. If your life is not a blessing to others, it is not a blessing to you. People who wish to do good don't stop to make resolutions about it. An opportunity to help the poor is a chance Christ has given us to do something for him.

"A LITTLE CHILD SHALL LEAD THEM."

In the days of Elisha, the great Jehovah found a child more capable of understanding than even the high priest, Eh, and another to reveal the greatness of our mighty Creator in the land of Syria. There were but few, if any, in that benighted land who had learned that our divine Ruler can and often uses little children in spreading his saving gospel. Many have their eyes so eclipsed in Satanic darkness they care not to penetrate its denseness, that they may step out into the light of the saving truths of a free and full salvation.

He honors his little ones, whom he says are the greatest in the kingdom of heaven. He often uses them to do large things for him. When the disciples asked our Savior, "Who is the greatest in the kingdom of heaven?" they no doubt were surprised at his positive answer. Listen and ponder at his gracious reply: "Jesus called a little child into him, and set him in the midst of them and said, Verily, I say

unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea."—Matt. 18:2-6.

This is a fearful declaration to those who are guilty of offending such as are here represented by the blessed Christ himself. The little Israelitish maid had been captured by the Syrians and given to Naaman's wife to be her waiting-maid. Her parents had taught her to worship the true and living God. Being surrounded in her exile by heathenish darkness and superstition, the little spark of gathered light she carried with her became such a blaze as to illumine the mind of both the King and his favorite servant. Little she knew of the great service she was rendering, not only to Naaman, but to many others, when in deep sympathy and simplicity she spoke to Naaman's wife of Elisha, the Lord's prophet, who was so richly endowed with healing power as to be able to heal leprosy, the most loathsome of all diseases.

Her words were swiftly borne to two Kings, whose courts were put in motion, and through them our mighty Leader would instruct his own people and bring to the Syrians the joyful tidings of his healing and ruling power, which in all ages to come this child's service, so willingly rendered, would in his loving hands prove a lasting witness through the Scriptures to all nations of earth. While this little maid was exalted in our Heavenly Father's service, he also extended mercy to the instruments used for her exaltation, while proud Naaman was humbled, and through repentance was healed of his loathsome disease. Clothed and in his right mind, he returned to his home a saved, changed man, soul and body, rejoicing in his new-found treasure, giving praise to our Divine Healer for his unspeakable goodness and mercy to fallen creatures.

The Church in all ages must come to learn that "God resisteth the proud and giveth grace to the humble." (1 Pet. 5:5, 6.) Naaman and Jehoram, King of Israel, must be humbled, while Elisha and the faithful little maid must be exalted, shining as brilliant lights in all ages. Naaman's master thought him great, which possibly rendered him very vain and sinfully proud. But soon he learned there was for him no healing until he humbled himself and became as a little child. He became greatly offended with the cool reception given him by Elisha, when he drove to the prophet's door in much pomp, with chariot, horses and servants, and with authority commanded Elisha to come out and heal him of leprosy; but no response from God's prophet, as neither Naaman's renown as a warrior or his magnificent cortege could make the least impression upon this devout prophet, for he cared not for worldly glitter and show. This consecrated prophet had seen a far grander equipage—"the chariot and the horseman thereof." He had also been an eye-witness to Elijah's ascension in the chariot sent from heaven to bear this saint to his celestial home. Therefore, why should he be moved by this glitter and show of this proud, vain man, puffed-up with worldly honor, which he surely knew would perish with him. Jehoram, son of Ahab, and the tyrant Jezebel, who was at this time King of Israel, must be sought after as he had sought after Ahab. Jehoram had been delivered in his own war against Moab. (II Kings 3.) Yet he remained rebellious against his Divine Deliverer. His opportunity now presented itself, as Syria was a bitter enemy of Israel, but at this time there was peace between the two nations, and the message borne by Naaman was sent by the King of Syria. The contents of the letter presented greatly startled the King of Israel, being a request to heal his favorite servant of leprosy. The faithful little maid had dimly opened their eyes to the true light, but only to believe the King alone possessed this healing power, yet too blind to give all honor to Him whom alone rules the destinies of all nations and grants healing power to whom he will. Naaman's message greatly agitated the King of Israel, as he thought the King of Syria was seeking a quarrel with him, becoming deeply offended at this singular request. We wonder why he did not tell the suffering servant there was in Israel a prophet of the Lord, in whom the power of healing was invested. The King of Syria felt deeply humbled to ask any favor of the King of Israel, who at this time had an opportunity

power to heal any disease, and to introduce to Elisha this heathen nobleman. Yet Naaman must needs be humbled, as none dare approach the mighty Jehovah, from any pinnacle of fame, as all must bow as low as the cross of Christ, where we find ourselves condemned and judged for all sins committed. Naaman's pride no doubt severely suffered when repulsed by this enraged king, as it had been no light thing to ask of him any favor; then to be thus rudely snubbed, was an outrage to his haughty spirit, which might have ended in war, had Elisha not sent to the King of Israel a message, to send Naaman to him to be healed of this loathsome disease, which was rapidly spreading through his system. Naaman became greatly exasperated that Elisha should offer a man of his renown so simple a remedy as washing in the waters of the Jordan. In his own estimation, he was very exalted, but his pride and stubborn will must be subdued before a cure could be wrought. To increase his rage, the good old prophet only sent by his servant a message, not taking the trouble to salute one occupying his lofty position, and in his opinion, one of great renown. His wounded pride and bitter disappointment made him so furious that he turned away in utter disgust. Just like this proud Naaman, many have treated God's prophets and the wordings of the Holy Spirit, because they set for themselves a standard by which they must receive His divine blessings. Our Father works in His own way, and in His own time, both in heaven and in earth, and none can stay His hand or say unto Him, "What doest thou?" Daniel 4:35. It was now necessary for Naaman to receive from his servants another lesson of humility. They saw his great danger in continuing to grapple with this terrible disease and knowing his proud, haughty character, feelingly addressed him as father, saying, "If the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather, then, when he said to thee, Wash and be clean." This proud man, who spurned the prophet's simple order for his healing, at once yielded to his servant's entreaties.

We find to-day many sinners like Naaman, ready to do some great thing to draw the world's attention, and bring credit to themselves. Such prefer the praise of men, rather than the smiles of our Heavenly Father. Nothing but divine grace can subdue the many sins lurking within the human heart. The Holy Spirit so wonderfully operated upon the mind and heart of this miserable sinner that he listened to the pleadings of his anxious servants. He left his chariot of state, put aside his gorgeous robes and entered into the Jordan, to wash and be clean, as Elisha had commanded him. So diseased was he that he must needs "dip seven times," according to the saying of his adviser, the prophet Elisha. He must not waver one jot or tittle that he should learn the lesson of obedience to the Word of God, also had to be taught there can be no trifling with that All-Seeing Eye that never slumbers. When Naaman became humble and obedient to the word of inspiration, he was swift-ly met by the only true Healer, who never fails to bless and save when all requirements are met by those seeking earnestly to be held by omnipotent power. Proud Naaman at last yielded when, possibly to his great astonishment, complete health and life returned and with a broken heart and an humbled spirit, the once proud man returned to the prophet of God, to acknowledge his sin of unbelief, and to give honor and glory to his loving Healer, while he no longer desired the good prophet to stand before him, but gladly and in humbleness of heart and mind to tell of the entire change wrought in him. He was now willing to testify to the servant of the Most High how he had despised and abused this chosen one. "Behold, he said, I know there is no God in all the earth but in Israel."

While Naaman, the proud ruler, was humbled, his flesh became as pure as an infant's, our mighty Healer was exalted, as the self-righteous Naaman was filled with gratitude and thanksgiving. Isa. 4:7. He also in joy gave his heart and life service to Him whom he had so proudly resisted. He hastened to spread the good news among his heathen people, that they too might love and serve the true and only living God, and to return his humble thanks to the little captive maid, for the little spark of light she had thrown

upon his suffering life. His journey into the despised land, the successive blows to his proud spirit from the king, the prophet and the word of God, had all terminated not only in this man's body being healed, but the Spirit was also brought into its true relation with all requirements, and he returned home a redeemed and a happy man, all through the influence of the little captive maid, who was so faithfully serving his wife. The small spark thrown out by this good child, had proven a great light to guide him into a haven of safety, with such joy and peace that the world can not give, neither take from. His true and faithful followers.

MRS. MARY M. DAVIDSON, Longview, Texas.

Catarrh, an excessive secretion from an inflamed mucous membrane, is radically and permanently cured by Hood's Sarsaparilla.

NORTH TEXAS CONFERENCE MINUTES.

Our minutes for 1891 are, as heretofore, creditable to the conference and praiseworthy of our Secretaries. These worthy servants bring us under many obligations by the excellent work they perform annually for their conference. If errors occur, they are an oversight of the proof-reader or an inaccuracy of information furnished. For such, of course, they are not responsible, and corrections should be furnished for future publications. Moreover, some corrections must be made soon, or those having the data will be gone. There are but few in our ranks to-day who were among us three decades ago, and the number lessens. Unless some one looks into the list of our dead, errors there will continue. I therefore send these corrections and inquiries, hoping to perfect that sacred list, "the roll in heaven," page 54; W. K. Wilson is buried at Wilson's Chapel, Kaufman County, about six miles from Kaufman, and in a well-known community; Job M. Baker is buried at Jefferson, Texas; Ezekiel Couch is buried at Sandusky; Geo. S. Gatewood is buried in the city of Dallas—was buried during conference in Dallas, 1887, from Floyd Street Church; T. W. Morton is buried in Dallas, he died in charge of Wells Point Station, and was buried from the residence of his father-in-law, Capt. White; Rev. Jno. R. Allen conducted the service.

Now, some one answer, for I am doubtful: Are not Jno. W. Fields buried at Terrell, instead of Terrell? E. M. Clarke at Whitesboro, instead of Kerrville, and R. Lane at Jefferson, instead of Queen City?

Again, on page 55, change date of death of Bishop Palmo from 1855 to 1885. Let others carefully scrutinize these permanent features of our minutes and send corrections where needed. Our Secretaries desire it. D. F. FULLER, Kemp, Texas.

CORRECTION.

I have received my Conference Journals, and for neatness have never seen them better; but as for my report they do me a great injustice. Bishops' fund was paid in full; foreign and domestic missions were \$255 each in advance; conference claimants paid in full; also, church extension and education funds, which the Journal makes me behind on all these collections. I write this because I think it justice to myself and charge that the correction be made. A. P. SMITH, Valley Mills, Texas.

Santa Fe Special Rates.

Charleston, S. C.—Account Exposition, one and one-half fare, limited June 1. Tickets on sale daily. Cheaper rates with short limit on sale Thursday of each week.

Dallas—Account of Conference People's Party of Texas, one and one-third fare for the round trip, February 11 and 12, limited for return February 15.

New Orleans—Account Mardi Gras Festivities, one and one-third fare for the round trip, February 3 to 19, limited February 19 for return.

W. S. KEENAN, G. P. A., Galveston.

I & G. N. POPULAR EXCURSIONS.

Dates Shown Are Those on Which Tickets Are Sold.

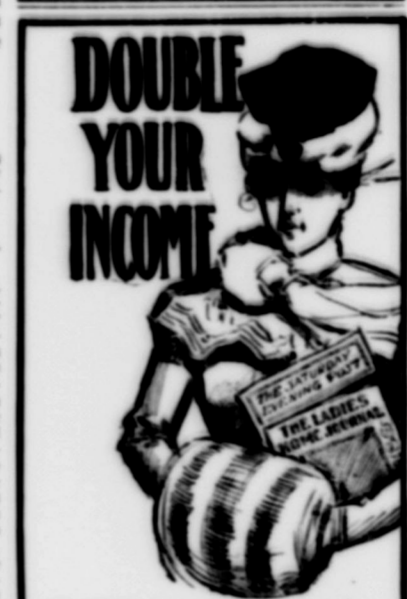
Marlin, Texas—All-year-round excursion tickets, from I & G. N. points, at rate of one and one-third fares. WORLD-FAMOUS HOT WELL, NATURAL SANITARIUM, AND HEALTH RESORT.

REMEMBER, That we now run our own trains into BRYAN, CALVERT, MARLIN, WACO, and are rapidly pushing forward to Fort Worth.

Fare rates, limits, or any other desired information, apply to agents or write to D. J. PRICE, G. P. & T. A., I & G. N. R. R., Palestine, Texas.

ERRATA.

North Texas Conference minutes to hand, exhibiting a number of errors. I mention only two. Loss on Denison church was \$758. No storm policy and nothing was collected on same. Damage was repaid not by insurance company. To my certain knowledge, pastors received \$100 more than minutes show. Sherman District stands next to the Dallas on pastoral support, and not sixth or seventh, as minutes show. I do not know who is at fault, but these are facts. J. A. STAFFORD, Sherman, Texas.



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First order not exceeding two gallons, free to all persons furnishing jugs or demijohns. The express companies will return all empty packages to well free. Express all packages to Egart, Texas, putting on tag: "At owner's risk."

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His publishers ann by Dr. McGiffert o Creed: Its Origin. Its Historical Inter more than hint that as divergent from c as was the author's The new book is pr postage 13 cents.

ERRATA.

Conference minutes to a number of errors. I two. Loss on Denison No. No storm policy and collected on same. Damage by insurance company. Knowledge, pastors re- more than minutes show. Let stands next to the Dal- support, and not sixth or outes show. I do not know, but these are facts. J. A. STAFFORD.

AN INTERESTING COURSE OF STUDY.

"The Theology of the New Testament," by Dr. Geo. B. Stevens, of Yale University. Postpaid \$2.50. This is the ablest work in the line of Biblical theology that has yet been produced in America. It is a volume of 600 octavo pages, and will well repay a careful reading even by those who do not expect to attend the Institute. Those who desire something smaller and by the same author will find Dr. Stevens' "Teaching of Jesus" (postpaid 75 cents) a very entertaining and instructive little volume of 190 duodecimo pages, and his "Pauline Theology" a very satisfactory presentation of the teachings of the great apostle to the Gentiles in about 250 pages. Postpaid \$1.65. Adeney's "Theology of the New Testament" is another small volume that might be substituted for the larger work of Dr. Stevens by any one who may have but little time to devote to the subject. Postpaid 75 cents.

"The Social Teachings of Jesus," by Dr. Shailer Mathews, of Chicago University, (postpaid \$1.25) is a work that has attracted much attention and has called forth many favorable comments from reviewers. It is one of the text-books used in the School of Applied Christianity in the Biblical Department. It will take the reader into a new, practical and intensely interesting line of study.

Dr. Theodore Munger's "Life of Horace Bushnell" will prove a fascinating study to every student interested in Christian biography. \$1.65 postpaid. Dr. Bushnell is one of the greatest preachers of the century just closed, and no man can read his life as written by Dr. Munger without having his views broadened and his faith deepened. Along with this biography it is suggested that every one if possible read Bushnell's "Nature and the Supernatural", which work Bishop Fowler has pronounced the (postpaid \$1.25) greatest book of the nineteenth century in the line of American theological literature. One of the famous chapters in that book, on "The Character of Christ Forbidding His Classification with Men," has been published in a separate small volume for Chautauqua readers, 60 cents postpaid.

"The Mind of Tennyson," by Prof. Sneath, of Yale University. Postpaid \$1.05. Lovers of English poetry and literature will be greatly pleased with this appreciative study of the great poet laureate by one of the most scholarly men of the Yale faculty.

These books can all be had from us postpaid at above prices.

BARBEE & SMITH, Dallas.

"Royal Manhood," by Dr. James I. Vance, late pastor of the First Presbyterian Church, of Nashville, has been republished in Edinburgh, and the Expository Times pronounces it "one of the best volumes of the anecdotal type." The House sells this little book and commends it to all young men. The price is \$1 net.

"American Ideals and Other Essays," by Theodore Roosevelt, is a volume of fifteen different papers, all of interest to the student of public affairs. The price is \$1.20 net, postage 10 cents.

"The Influence of Christ in Modern Life," by Dr. Newell Dwight Hillis, has been one of the most widely read of recent religious books, if one may judge by the reports of the most used books in the public libraries. The price of this book is \$1.20 net, postage 12 cents.

One who holds a conservative attitude toward Biblical criticism and the common symbols of evangelical belief has read Professor King's "Reconstruction in Theology" with much interest, and commends it to the attention of others. The price of the book is \$1.20 net, postage 10 cents. The House has copies.

His publishers announce a new book by Dr. McGiffert on the "Apostle's Creed: Its Origin, Its Purport, and Its Historical Interpretations." They more than hint that the book is quite as divergent from conservative views as was the author's "Apostolic Age." The new book is priced at \$1.25 net; postage 13 cents.

Mr. O. S. Marden, editor of Success, has a number of books designed to incite youthful readers to earnest and manly effort to get on in the world. "Pushing to the Front," "Rising in the World," "The Secret of Achievement," and "Talks with Great Workers" are the names of some of these books. Any one of them might be added to a boy's library to his profit. The working man that read Dr. Smiles' "Self-Help" at forty and bemoaned his loss in not having fallen on it in his youth had, it may be, good cause for regret.

The books of Mr. Marden's named are \$1.20 net, postage 12 cents.

Of the books of 1901 in the field of sociology, Professor Peabody's "Jesus Christ and the Social Question" seemed to be the most cordially received. The price of the book is \$1.20 net, postage 12 cents.

The Bible Students' Magazine says of Dr. Moulton's "Short Introduction to the Literature of the Bible": "The average Bible student who reads this book will receive many new and stimulating ideas, and even if he does not agree with the author in everything the reader will be greatly profited by

"SELECTIONS FROM SOUTHERN POETS."

This is an agreeable volume, and we do not find, on looking over it, that the Southern poets have any peculiarity or eccentricity which calls upon them to feel ashamed. Sidney Lanier, of course, is the most remarkable of the poets here included. He knew how to compel the music and the wonder of language. So did Poe, very likely, but we have had time to accustom ourselves to him. The compiler and editor of this handsome and welcome little volume is Mr. William Lander Weber, Professor of English in Emory College, Georgia. Too good a word could hardly be said of his work, which is thorough and modest both.—New York Sun.

Every home should have this little book, which costs but 25 cents.

The opinions of eminent literary people and of specialists are being sought as to the most notable books of the past year. Among those prominently mentioned are: "The Making of an American," "The Crisis," "A Sailor's Log," "Kim," "Education of the American citizen," "The Control of Trusts," "Life and Letters of Phillips Brooks," "The Life and Letters

the stalls in so many forms that one may now carry off a neat and fairly readable pocket copy for 25 cents, or larger in excellent type for \$1, or one of intermediate material qualities for 50 cents.

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FREE.

We had a few nice calendars for 1902 left over from our holiday trade and to make room we will send them postpaid free on request. They cost us from 25 cents to \$1.50 each, and more, but we must get them out of the way. First come first served. This offer holds good, of course, only so long as the calendars last.

MOUNDS MONUMENTS AND INSCRIPTIONS ILLUSTRATING BIBLE HISTORY.

By Mark B. Chapman, D. D., author of "Lands of the Orient." (Times, pp. 261; price \$1.25 postpaid.)

This interesting and important book gives a full account of all the archaeological discoveries which have been made confirming scriptural history. It embraces all the researches made in Egypt, Assyria, Babylonia and Palestine; and is the only work that has been published which covers the entire field of archaeology. Beginning with an account of the remains which have been found throwing light on the earlier chapters of Genesis, continuing the story of the creation, of the deluge, of the Tower of Babel, and of the origin of civilization, it gives the ancient history of the great nations of antiquity reaching back from six to eight thousand years before Christ, and describes the tablets and inscriptions which prove the accuracy of the history of Israel. Not only every minister but every Bible student and every Christian should read this valuable work.

What is Said About It.

The Methodist News of Kansas City, Mo., says: "It is fully up to date, and gives an account of some recent valuable discoveries which are in no other book."

The Los Angeles Times says: "The reader who wishes to know the recent advances of linguistic discovery and look with a clear, swift light on the ancient records, should read this most engaging and instructive book."

He has collected a world of information and gives it in an entertaining style. We very much enjoyed reading the book, and hold it as a valuable reference work for a preacher's or Bible teacher's library.—Midland Methodist.

The following is from the Western Christian Advocate (Cincinnati, Ohio): "Dr. Chapman has explored the vast field of archaeological research opened up by modern scholarship, and has given the general reader the marvelous and fascinating results of his study."

The importance of this study can scarcely be overestimated. Every minister and Christian worker should be able to make effective use of the testimony of the pick and the spade." The author of this volume is one of the prominent men of the Methodist Episcopal Church, South—Zion's Herald, Boston.

Rev. Dr. John J. Tigert, Book Editor of the M. E. Church, South, says: "This work has been brought down to date, and probably covers the whole field as no other single volume has attempted to do. As an introduction to a most engaging and profitable field of study, as a necessary help to the proper interpretation of the Old Testament as an account of the materials with which historians do their work, Dr. Chapman's useful and timely volume may be commended as embodying within small compass just the information for which the busy but inquisitive minister or teacher of a Bible class is in search."

The Texas Christian Advocate says: "It covers a rich field, and the researches of the profoundest scholarship have been brought under contribution to its preparation. In giving it to the public Dr. Chapman has brought the Christian student under obligation to his effort in the full understanding of Bible history."

The Wesleyan Christian Advocate says: "Out of the mounds, monuments and inscriptions already found he pours a floodtide of light on the history of Israel. Many an obscure passage of the Bible is made luminous with truth by his handling. We cordially commend the volume, and wish for it a wide circulation among our people."

Bishop Keener says in a letter to Dr. Chapman: "I have read your book, 'Mounds, Monuments and Inscriptions,' with great interest and found it very instructive in a department of discovery that has already done much for confirmation of the Holy Scriptures, and is destined to do much more. What would seem to be a dull theme you have made entertaining as well as instructive to every Bible student."

BARBEE & SMITH, Dallas, Texas.

You can order direct from us, or through your preacher, as you prefer.

Advertisement for 'The Ladies' Home Journal' and 'Saturday Evening Post' with an illustration of a woman reading.

Advertisement for 'Well Water' and 'Mondamin' with text describing the benefits of the products.

Advertisement for 'NIA' with text describing the product and its availability.

Large advertisement for 'GOOD FICTION' by E. P. ROE and AMELIA E. BARR, featuring titles like 'An Original Belle', 'Barriers Burned Away', and 'Between Two Loves'.

Advertisement for 'BARBEE & SMITH, AGENTS' located at 296 Elm Street, Dallas, Texas, listing various books for sale.

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

REV. PETER W. GRAVIS.

Peter W. Gravis was born in Nashville, Tenn., July 3, 1828, died at Zephyr, Texas, at about 7:30 on January 15, 1902, and was therefore in the seventy-fourth year of his age. He moved from Tennessee to Kentucky, Mississippi and Texas.

His early advantages were only such as the old-fashioned school could give him. He entered upon the common duty of life without education, and his pocket book was a good adviser, which was all his father had to give him.

In 1852 he married Miss Mary Wright. Under them less children were born—four sons and six daughters—nine of whom survive him. His wife and one child preceded him to the grave.

In 1862 he enlisted in the Confederate Army, was drilled at Camp Terry, and was then ordered with his company to report to Gen. Holmes, of Arkansas. He was as brave as any who fought for the "Lost Cause." This may not be the time to give the war record of a minister of the gospel of peace. The service demanded of army and church is somewhat alike. The church put this servant in the outside row and kept him there during his entire ministry. It was the post of danger. Only the brave heart will understand such work, and one fact in his war record will illustrate to us how brave his heart was. Bro. Gravis was in the battle when Gen. Banks was defeated, which saved Texas from the invaders' torch.

He was on the sick list, and just before the battle the sick and wounded were ordered to the rear. He started to obey, put his blankets and sword the Sec. and Lieutenant in the army wagon, when he saw the Captain and heard the command, "Fall into line." He believed it meant a battle, so he took his place, went into the fight, charged across an open field swept by grape and canister of thirty cannons, armed at the time with a pocket-knife only, and that without a whole blade. Such a man will not fall the State or Church demand what you will.

Bro. Gravis was an ardent Mason; was a Knight Templar, and Master of the Blue Lodge at the time of his death. His brethren buried him with the honors of that fraternity.

We knew Bro. Gravis best as a Christian minister, and loved him because he was a true Christian and a minister in the Methodist Episcopal relation.

In his Christian life he was a man of faith and experience, but at times his faith may have been dull and heart burdened with doubt. It so, he did not mention it. All that we know leads us to think that he was a strong faith—a faith no tempter could shake.

This man had experience as well as faith. He believed that the Bible is the Word of God, and that Jesus is the Savior of the world. He believed this with all his heart. But he saw in the Bible this command and promise: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." He believed in the regenerating power of the Holy Ghost came upon him and he knew that he was transformed and renewed and had the witness to his acceptance. This is the point above all points which this father in heaven tried to make clear in his autobiography which he published a few years ago.

He was converted at six when he was 7 years old under the blessed ministry of John Newland Mathis—that persecuted man who died of a broken heart at the statement of the Redford about his death he true. He came to the subject of converting grace in 1838 fifteen years later, at a camp-meeting held on the old Bastrop Creek by J. W. Whipple, P. E., and J. E. Ferguson, P. C. He says: "There are many facts in my history which I have forgotten, but one of my earliest States Government for him two or three years ago. Bro. Gravis was local preacher two or three years, during which time he held the office of Chief Justice of Comanche County under the J. E. Davis administration. Under the law at that time the Justices were County Commissioners and Tax Assessors. I had the honor to be a member of his court.

About 1857 I write from memory, the Pecos country here in the present attention of immigrants, and in 1857 the conference planned to occupy that field. Bishop McTearle in looking out a suitable man to take charge of the new district selected Bro. Gravis and gave him Bro. Homer and Perry to assist him in his work. These three men traveled throughout the length and breadth of that country wherever an inhabitant could be found, preaching and organizing societies, and although the people nearly all lived in huts, they received them joyfully and treated them very hospitably. Thus Methodism was successfully planted in that region, from which has grown two fine presiding elders' districts, regular portions of a large territory. Bro. Gravis afterward served the Stephenville District, Comanche Station and other important appointments, until, on account of failing health, he was superannuated. Bro. Gravis was in many respects a wonderful man. He had a fine Bible and was a close student. He knew and loved the doctrine and tenets of Methodism. He was an eloquent and forceful preacher, and hundreds were converted under his ministry. He was a true and kind hearted man. He had a fine and kind heart, but it made no difference which end of the book was up, as he could not see what he was reading. The good he had so fervently preached to others was able to sustain him when the final hour came. He gave directions for his little effects and his burial; then called his children and friends to his bedside. One by one bade them adieu, giving each one his dying blessing, and requesting them to meet him in heaven, retaining

support is not enough for a family. He felt that he was converted—in the Church and a licensed preacher—and surely that is enough; but somehow he could not feel satisfied. Peace was not deep and abiding. God had a larger field and was leading him on by the spirit of his grace. One day while looking cotton, thinking and praying, this passage of the Word came to his mind: "When I sent you forth without price or scrip, lacked ye anything?" And they said, "Nothing, Lord." But he thought the Lord was with them in person and there to supply all need. Instantly his mind turned to the great commission and promise: "Go ye into all the world, preach the gospel to every creature." Lo! I am with you at every step, even unto the end of the world." It was enough. He yielded his whole life, and at LaGrange in 1850 Bishop Geo. F. Pierce, presiding, he was admitted on trial in the Texas Conference.

Take that man with such faith and experience. Converted, fifteen years afterwards converted a backslider, reclaimed, called to preach, a struggle and a victory as he took each step towards his life's great work, who wonders that he lived and died a true Methodist? What other church would have seen a trial some for a man with such an experience?

He says he was converted before he ever heard any one condemn the "mountain's bench" and the "altar of straw." Such a spirit with such an excellent and holy preparation stands if when he did hear it. We are not astonished when we read this statement: "During my first years in the ministry I had to fight the world and the flesh and the temptations of the devil. He knew where I had been, and he knew where I was going. He changed him, filled him with peace. It is true religion and it came to his soul from God at the mourner's bench in the altar of straw. He felt he must defend it.

He was in the Texas Conference from 1850 until 1856, when he was transferred to the Northwest Texas Conference. He was therefore one of the charter members of this great body of faithful servants.

He served the Church on mission, circuit, station and district, and was a success in each field. But of this I must not speak, as many know him and of his work better than I do. He never had an easy appointment during his long ministry. He was a man whom poverty could not conquer, and we ask with Mr. Carlyle: "If poverty can't conquer a man, then what can? Poverty falls to conquer this man and the dangers of the 'outside row,' as he called it. The red man and the enemy of the Church of his choice came against him in vain. He went where he was sent, and where he went the Church was planted to stay, grow and prosper.

He was sick several weeks before his death. His friends did not think it a serious illness, but he felt that it was the beginning of the end. He was conscious to the last. He tried to comfort his family who were gathered about him, saying, "Weep not, I'll soon be at rest; meet me there." Then, kissing his loved ones good-bye, he fell on sleep. Peace to his ashes and rest to his soul.

At his request the writer preached the funeral sermon at Comanche, where he lived and labored so long. Our text was: "Be thou faithful unto death and I will give thee a crown of life." With this thought in mind and hope in heart, we laid him away to rest, and bade him in the "sweet bye-and-bye."

J. S. CHAPMAN.

Rev. Peter Wm. Gravis died at his home in Zephyr, Texas, January 15, 1902, and was buried in Comanche, Texas. He was born in Nashville, Tenn., in 1828; came with his parents when a child to Houston, Texas, where he was raised and educated. The old Gravis homestead is near the present site of Sherman, Texas. He served through the war between the States as a Confederate soldier; was converted and licensed to preach during the war; joined the Northwest Texas Conference at its organization in 1850, was sent to Comanche, which was infested with hostile Indians. When I settled in Comanche the Stephenville Mission, embracing the territory from Palo Pinto to Comanche, was a large territory, and he carried a brace of good revolvers. He was sometimes attacked by Indian bands while passing through unsettled districts. At such times he would depend on God, bearing the rays of the sun, the thick air, and the heat of the day. He would tie his horse and await results; but Mr. Indian would not venture into the thicket after him. That same horse was finally stolen by Indians at Comanche, and Bro. Gravis, recovering his horse before the States Government for him two or three years ago. Bro. Gravis was local preacher two or three years, during which time he held the office of Chief Justice of Comanche County under the J. E. Davis administration. Under the law at that time the Justices were County Commissioners and Tax Assessors. I had the honor to be a member of his court.

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conscience to the last. Dr. J. S. Chapman, of Brownwood, preached the funeral sermon in the Methodist Church at Comanche at 10 a. m. Jan. 15. I had the aid privilege of assisting to conduct his emulated form to its last resting place in Comanche Cemetery with Masonic honors, indulging the lively hope of meeting him in that clime where there will be no more sorrow, stinging, pain or death, and where the tears shall be wiped from our eyes. Host in peace. J. T. TUNNELL.

Proctor, Texas.

HOUSTON.—Mrs. Jane Houston was born in Fritz County, Tennessee, Aug. 2, 1828; was converted and joined the Methodist Episcopal Church, South, in 1851; married Elias Murry in 1850; moved to Franklin County, Arkansas, in 1854, where they raised a family of eight children. They moved to Texas in 1858. She was married three times, having married her last husband, Sam Houston, in 1892. She died at her son's home, in Cooper, Texas, Dec. 19, 1901, at the age of 73. She was commonly called, was one of the best women I have ever known, a true Christian character, faithful to God, and true to the Church. Her daily walk was an exemplification of the "beatitudes" of the Gospel. She will be greatly missed in her home and in the Church. She was buried Dec. 21, in the I. O. O. F. Cemetery near Cooper. We hope to meet her in the "sweet bye-and-bye."

E. L. SPURLOCK.

MATTHEW.—Miss Annie L. Matthis, daughter of Dr. H. M. and Mattie E. Matthis, was born in Carrollton, Carroll County, Georgia, Aug. 28, 1862, and died in Comanche, Texas, Aug. 12, 1901, aged 38 years, 11 months and 15 days. She was reared in a Christian home by Methodist parents, who impressed her with a noble and useful life. She was converted at the age of 12 years at the home of her parents, where she was a member of the Epworth League, and until her health failed she was very active in League work. She was an affectionate and obedient daughter. She truly honored her father and mother, and was remarkable for her personal kindness to others. She was very quiet and unassuming in her ways; but she was a living testimony of her serene love for her Lord and impartial love for her neighbors. Her life was a life of prayer. The writer has been acquainted with her for fourteen years, and never heard her utter an unkind word about any one and never heard an unkind word spoken about her, but always words of praise. She was the loved one, who was loved, and who loved almost all the time of her life. During that time I was her pastor and visited her often. I always found her bright and cheerful. She made no complaints against the Father of her soul, and the loved ones, who willingly and kindly ministered unto her. A purer Christian character I never knew, an example so adorned with integrity, so radiant with glory just before leaving her earthly home for her heavenly abode. She was buried almost all the time of her life. During that time I was her pastor and visited her often. I always found her bright and cheerful. She made no complaints against the Father of her soul, and the loved ones, who willingly and kindly ministered unto her. 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afflicted several months, and the physician said she was the victim of patience. A more consecrated Christian has long ago. She was a natural teacher in our Sabbath-school. Her home mission work was a blessing to many. Her death was a loss to the church. Her funeral was held at the Methodist church. Her remains were buried in the cemetery. Her husband and children were present. Her death was a great loss to the church. Her funeral was held at the Methodist church. Her remains were buried in the cemetery. Her husband and children were present.

NORTH TEXAS CONFERENCE.

Paris District—First Round.

Annona, at Annona..... Feb. 8, 9
Emerson, at Mt. Taber..... Feb. 15, 16
Maxey, at El Bethel..... Feb. 15, 16
Chileota, at Palestine..... Feb. 22, 23
A. E. W. Alderson, P. E.

Greenville District—First Round.

Merit, at Merit..... 2d Sun. Feb.
Leonard mis., at Grove Hill..... 3d Sun. Feb.
Leonard and Orange Grove, at night, 3d Sun. Feb.
Quinlan, at Quinlan..... 4th Sun. Feb.
O. S. Thomas, P. E.

Bowie District—First Round.

Crafton, at Crafton..... Feb. 8, 9
Gibson, at Gibson..... Feb. 8, 9
Bryson, at Brown S. H..... Feb. 15, 16
Jackboro, at Jackboro..... Feb. 22, 23
Archer City, at Archer City..... March 1, 2
Holiday, at Holiday..... March 2, 3
Blue Grove, at Blue Grove..... March 2, 3
F. O. Miller, P. E.

Dallas District—First Round.

Argyle..... Feb. 8, 9
Denton..... Feb. 15, 16
Trinity..... 11 p. m., Feb. 22
First Church..... 7 p. m., Feb. 22
Grand Prairie..... March 1, 2
Lewisville..... March 8, 9
Cochran and Caruth..... March 15, 16
I. W. Clark, P. E.

Bonham District—First Round.

Honey Grove..... 2d Sun. Feb.
Trenton and Marvin..... 3d Sun. Feb.
Brookston and High..... 4th Sun. Feb.
Randolph..... 1st Sun. March
Gober..... 2d Sun. March
Fannin..... 3d Sun. March
T. R. Pierce, P. E.

Sherman District—First Round.

Whitewright..... 2d Sun. Feb.
Bells..... 3d Sun. Feb.
Toga and Gunter..... 4th Sun. Feb.
Southmayd..... 1st Sun. March
Pilot Grove..... 2d Sun. March
Gordonville..... 3d Sun. March
J. A. Stafford, P. E.

Terrell District—First Round.

Reinhardt, at Rowlett..... Feb. 8, 9
Kaufman sta..... Feb. 15, 16
Crandall, at Lone Elm..... Feb. 22, 23
Royce..... March 1, 2
Mabank, at Mabank..... March 8, 9
Terrell, at College Mount..... Feb. 15, 16
J. M. Peterson, P. E.

Sulphur Springs District—First Round.

Cold Hill mis., at Cold Hill..... Feb. 8, 9
Birthright, at Lone Star..... Feb. 15, 16
Sulphur Bluff, at Sulphur Bluff..... Feb. 22, 23
Lake Creek, at Brushy Mount..... March 1, 2
Como, at Como..... March 8, 9
E. H. Casey, P. E.

Gainesville District—First Round.

Rouston, at Hardy..... Feb. 8, 9
Greenwood, at Greenwood..... Feb. 15, 16
Marysville, at West Ridge..... Feb. 22, 23
Roanoke and Ponder, at Drop Mar. 1, 2
Geo. S. Sexton, P. E.

McKinney District—First Round.

Blue Ridge cir., at Blue Ridge..... Feb. 8, 9
Piano sta..... Feb. 15, 16
Renner cir., at Renner..... Feb. 22, 23
Wylie cir., at Wylie..... Feb. 22, 23
Wendon cir., at Anna..... March 1, 2
Capeville mis., at Milam's chap., Mar. 8, 9
Melissa mis..... Mar. 15, 16
F. A. Rosser, P. E.

Whitt and Bethesda, at W..... March 15, 16
Milnap, at Willow Pond..... March 22, 23
Graham cir., at Salem..... March 29, 30
Graham cir., at Salem..... March 29, 30
Farmer, at Red Top..... April 5, 6
Eliaville, at Caddo..... April 12, 13
Hockridge, at Eureka..... April 19, 20
Gordon and Strawn, at S..... April 26, 27
Fanger, at Wayland..... May 3, 4
Sarto, at Santo..... May 10, 11
Palo Pinto..... May 17, 18
Mineral Wells..... May 24, 25
Jno. R. Morris, P. E.

Ablene District—First Round.

Sweetwater..... Feb. 8, 9
Merkel, at M..... Feb. 15, 16
E. A. Smith, P. E.

Vernon District—First Round.

Haskell..... Sat., Sun., Feb. 8, 9
Haskell cir., at Mesquite..... Wed., Feb. 12
Munday, at M..... Sat., Sun., Feb. 15, 16
J. H. Wiseman, P. E.

Edom, at Tunnell's Chapel..... Feb. 15, 16
Big Sandy, at B. S..... Feb. 22, 23
Marlin..... Feb. 22, 23
New York, at Center View..... Feb. 22, 23
J. T. Smith, P. E.

Beaumont District—First Round.

Woodville, at Colmesneil..... Feb. 8, 9
Orange..... Feb. 15, 16
Jasper cir., at Iyeryly..... Feb. 22, 23
Jasper and Kirbyville, at J..... Feb. 22, 23
Wallisville mis..... March 1, 2
Call cir., at Call..... March 8, 9
Sibley mis..... Feb. 15, 16
Burkeville cir..... Feb. 22, 23
Livingston, at Moscow..... March 29, 30
Leaggett cir., at Providence..... April 5, 6
J. W. Johnson, P. E.

Pittsburg District—First Round.

Quitman and Quitman..... Feb. 8, 9
Redwater, at Redwater..... Sat., Feb. 12
Texasana, Fairview..... Feb. 15, 16
Texasana, State Line..... Feb. 22, 23
Dalby Springs and DeKalb, at D. S..... Feb. 22, 23
Musgrove, at Soule Chapel..... Mar. 1, 2
Linden, at Douglasville..... Mar. 8, 9
Daingerfield, at Hughes Spring, Mar. 15, 16
John Adams, P. E.

Palestine District—First Round.

Trinity and Lovelady, at T..... Feb. 8, 9
Groveton cir., at Groveton..... Feb. 15, 16
Crockett cir., at Center Hill..... Feb. 22, 23
Crockett sta..... Feb. 22, 23
Kennard cir., at Rattliff..... March 1, 2
Trasky Creek cir., at Mt. Vernon..... March 8, 9
Frankfort cir., at Frankfort..... March 15, 16
Alto cir., at Mt. Zion..... March 22, 23
Augusta, at Augusta..... March 29, 30
W. F. Davis, P. E.

San Augustine District—First Round.

Melrose cir., at Smith's chapel..... Feb. 15, 16
Nacogdoches sta..... Feb. 15, 16
Tampson sta..... Feb. 22, 23
Minden cir., at Minden..... Feb. 22, 23
Clayton cir., at Clayton..... Mar. 1, 2
Carthage sta..... Mar. 2, 3
Other notices to follow soon.
A. J. Weeks, P. E.

Houston District—First Round.

Cedar Bayou, at Alexander's C..... Feb. 8, 9
Washington St..... Feb. 15, 16
Tabernacle..... Feb. 22, 23
McKee St..... Feb. 22, 23
Shearn..... Feb. 22, 23
Central Church..... Feb. 22, 23
Sandy Point, at Sandy Point..... Mar. 1, 2
Rosenberg, at Rosenberg..... Mar. 8, 9
Richmond..... Mar. 15, 16
Matagorda, at Matagorda..... Mar. 15, 16
Mt. Belvieu, at Barber's Hill..... Mar. 15, 16
Geo. A. LeClere, P. E.

Huntsville District—First Round.

Waller, at Macedonia..... Feb. 8, 9
Anderson, at Anderson..... Feb. 15, 16
Hemphill..... Feb. 22, 23
Bryan..... Feb. 22, 23
Dodge, at Black Jack..... Mar. 1, 2
Zion, at New Hope..... Mar. 8, 9
Montgomery, at Montgomery..... Mar. 15, 16
Wills..... Mar. 22, 23
Huntsville..... Mar. 22, 23
Chas. A. Hooper, P. E.

Brenham District—First Round.

Chappell Hill..... Feb. 8, 9
Rockdale..... Feb. 15, 16
Maysfield, at M..... Feb. 15, 16
Cameron cir., at Salem..... Feb. 22, 23
Bon Arnold, at Walker's Creek..... Feb. 22, 23
Cameron..... Feb. 22, 23
Davilla, at Friendship..... Feb. 22, 23
Milano, at Milano..... Mar. 1, 2
J. B. Cochran, P. E.

Calvert District—First Round.

Franklin cir., at H. C..... Sat., Feb. 8
Franklin sta..... Mon., Feb. 10
Petteway cir., at Petteway..... Sat., Feb. 15
Romebud sta..... Fri., Feb. 21
Travis cir., at T. C..... Sat., Feb. 22
Icarus cir., at P. V..... Sat., Mar. 1
Lott cir., at Galindo..... Mon., Mar. 2
Iremond and Reagan, at R..... Sat., Mar. 8
Marlin sta..... Mon., Mar. 10
H. M. Sears, P. E.

Austin District—First Round.

McDade cir., at McDade..... Feb. 8, 9
Manor sta..... Feb. 15, 16
Webbville cir., at Osborn Ch..... Feb. 15, 16
South Austin sta..... Feb. 22, 23
Marchena cir., at Standard Ch..... Feb. 22, 23
Hockkiss Memorial, Austin..... Feb. 22, 23
Walnut cir., at Merrittown..... Mar. 1, 2
Tenth Street, Austin..... Mar. 2
First Street, Austin..... Mar. 4
E. S. Smith, P. E.

San Antonio District—First Round.

Travis Park..... 2d Sun. Feb.
West End..... 7:30 p. m., 2d Sun. Feb.
Amphion cir..... 3d Sun. Feb.
Moore cir..... 4th Sun. Feb.
B. Harris, P. E.

San Angelo District—Second Round.

Ozona..... 2d Sun. Mar.
Water Valley, at Grape Cr..... 2d Sun. Mar.
Junction and Menard, at J..... 4th Sun. Mar.
Mason, at Camp San Saba..... 2d Sun. Mar.
Fontenot..... 1st Sun. April
Brady..... 2d Sun. April
Milburn..... 3d Sun. April
Theophilus Lee, P. E.

Boeville District—Second Round.

Gollad cir., at Chareo..... Feb. 8, 9
Laverda cir., at Sandy Elm..... Feb. 15, 16
Pleasanton cir., at P..... Feb. 22, 23
Stockdale cir., at Sunnyside..... March 1, 2
Sutherland Springs, at Nockenut..... March 8, 9
Wade City cir., at Skidmore..... March 15, 16
Oakville cir., at Mineral City..... March 22, 23
Boeville sta..... March 29, 30
Alco cir., at San Diego..... April 5, 6
Corpus Christi..... April 12, 13
Rockport cir..... April 19, 20
Bianconia cir..... April 26, 27
Joe P. Webb, P. E.

Llano District—Second Round.

Llano sta..... Feb. 8, 9
Cherokee..... Feb. 15, 16
San Saba mis..... Feb. 22, 23
San Saba sta..... 10 a. m., Feb. 22
Johnson City..... March 1, 2
Illano..... March 8, 9
Willow City..... March 15, 16
Boerne..... March 22, 23
Center Point..... 7 p. m., March 24
Bardera and Medina..... 7 p. m., March 25
Kerrville..... 7 p. m., March 26
Lock Springs..... March 29, 30
Kingsland..... April 5, 6
W. H. H. Biggs, P. E.

Cuero District—Second Round.

Victoria..... 2d Sun. Feb.
Edna..... 2d Sun. Feb.
Port Lavaca..... 4th Sun. Feb.
Nursery..... 1st Sun. March
Clear Creek, at Cheapside..... 2d Sun. March
Ganado, at Ganado..... 3d Sun. March
Cuero..... 4th Sun. March
Yokum..... 5th Sun. March
Jno. W. Stovall, P. E.

Terrell District—First Round.

Reinhardt, at Rowlett..... Feb. 8, 9
Kaufman sta..... Feb. 15, 16
Crandall, at Lone Elm..... Feb. 22, 23
Royce..... March 1, 2
Mabank, at Mabank..... March 8, 9
Terrell, at College Mount..... Feb. 15, 16
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Renner cir., at Renner..... Feb. 22, 23
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Ganado, at Ganado..... 3d Sun. March
Cuero..... 4th Sun. March
Yokum..... 5th Sun. March
Jno. W. Stovall, P. E.

Fort Worth District—First Round.

Cockington, at Cockington..... Feb. 8, 9
Blum, at Blum..... Feb. 15, 16
Kennedale, at Forest Hill..... Feb. 22, 23
Jas. Campbell, P. E.

Gatesville District—First Round.

Gatesville mis..... 11 a. m., Feb. 7
J. G. Putnam, P. E.

Georgetown District—First Round.

Bertram..... Feb. 8, 9
Burnet cir., at Burnet..... Feb. 15, 16
Maxdale..... Feb. 22, 23
Rogers..... March 1, 2
W. L. Nolms, P. E.

Clarendon District—First Round.

Canadian, at Miami..... Feb. 8, 9
Higgin, at H..... Feb. 15, 16
Canyon City, at C..... Feb. 15, 16
Hereford, at H..... Feb. 22, 23
Wrauford, at S..... Feb. 22, 23
Silverton..... March 1, 2
Cataline..... March 8, 9
G. S. Hardy, P. E.

Waco District—First Round.

Bosqueville, at Bosqueville..... Feb. 8, 9
Austin Avenue..... Feb. 9, 10
Missionary Institute, at West..... Dec. 29, 31
B. R. Bolton, P. E.

Corsicana District—First Round.

Corsicana cir., at Pleasant Grove..... 2d Sun. Feb.
Lone Cedar, at Lone Cedar..... Feb. 15, 16
E. A. Batley, P. E.

Waxahatche District—First Round.

Bog, at Oakbrand..... Feb. 8, 9
O. F. Sensabaugh, P. E.

Dublin District—First Round.

Stephenville mis., at White's Chap..... Feb. 7
Green Creek, at Harbin..... Feb. 8, 9
Destinonia, at New Hope..... Feb. 11
DeLeon..... Feb. 15, 16
Carbon mis., at Jewell..... Feb. 22, 23
Carbon and Gorman, at G..... Feb. 22, 23
E. F. Boone, P. E.

Brownwood District—First Round.

Burkett, at Cross Plains..... Feb. 8, 9
Brownwood..... Feb. 15, 16
W. H. Matthews, P. E.

San Antonio District—First Round.

Travis Park..... 2d Sun. Feb.
West End..... 7:30 p. m., 2d Sun. Feb.
Amphion cir..... 3d Sun. Feb.
Moore cir..... 4th Sun. Feb.
B. Harris, P. E.

San Angelo District—Second Round.

Ozona..... 2d Sun. Mar.
Water Valley, at Grape Cr..... 2d Sun. Mar.
Junction and Menard, at J..... 4th Sun. Mar.
Mason, at Camp San Saba..... 2d Sun. Mar.
Fontenot..... 1st Sun. April
Brady..... 2d Sun. April
Milburn..... 3d Sun. April
Theophilus Lee, P. E.

Boeville District—Second Round.

Gollad cir., at Chareo..... Feb. 8, 9
Laverda cir., at Sandy Elm..... Feb. 15, 16
Pleasanton cir., at P..... Feb. 22, 23
Stockdale cir., at Sunnyside..... March 1, 2
Sutherland Springs, at Nockenut..... March 8, 9
Wade City cir., at Skidmore..... March 15, 16
Oakville cir., at Mineral City..... March 22, 23
Boeville sta..... March 29, 30
Alco cir., at San Diego..... April 5, 6
Corpus Christi..... April 12, 13
Rockport cir..... April 19, 20
Bianconia cir..... April 26, 27
Joe P. Webb, P. E.

Llano District—Second Round.

Llano sta..... Feb. 8, 9
Cherokee..... Feb. 15, 16
San Saba mis..... Feb. 22, 23
San Saba sta..... 10 a. m., Feb. 22
Johnson City..... March 1, 2
Illano..... March 8, 9
Willow City..... March 15, 16
Boerne..... March 22, 23
Center Point..... 7 p. m., March 24
Bardera and Medina..... 7 p. m., March 25
Kerrville..... 7 p. m., March 26
Lock Springs..... March 29, 30
Kingsland..... April 5, 6
W. H. H. Biggs, P. E.

Cuero District—Second Round.

Victoria..... 2d Sun. Feb.
Edna..... 2d Sun. Feb.
Port Lavaca..... 4th Sun. Feb.
Nursery..... 1st Sun. March
Clear Creek, at Cheapside..... 2d Sun. March
Ganado, at Ganado..... 3d Sun. March
Cuero..... 4th Sun. March
Yokum..... 5th Sun. March
Jno. W. Stovall, P. E.

San Antonio District—First Round.

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West End..... 7:30 p. m., 2d Sun. Feb.
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Moore cir..... 4th Sun. Feb.
B. Harris, P. E.

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Fontenot..... 1st Sun. April
Brady..... 2d Sun. April
Milburn..... 3d Sun. April
Theophilus Lee, P. E.

Boeville District—Second Round.

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Pleasanton cir., at P..... Feb. 22, 23
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Sutherland Springs, at Nockenut..... March 8, 9
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Rockport cir..... April 19, 20
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Cuero..... 4th Sun. March
Yokum..... 5th Sun. March
Jno. W. Stovall, P. E.

Abilene District—Second Round.

Eastland, at Gun Slight..... Feb. 22, 23
Albany and Moran, at A..... March 1, 2
Crystal Falls, at Bethel..... March 4
Anson, at Bethel..... March 8, 9
Aspermont, at Brazos Valley..... March 12
Stamford, at Spring Creek..... March 15, 16
Eula, at Rough Creek..... March 22, 23
Truby, at Dolk..... March 29, 30
E. A. Smith, P. E.

Weatherford District—Second Round.

Courts Memorial..... Feb. 8, 9
Springtown, at Knob..... Feb. 15, 16
Weatherford mis., at Godfrey's Chapel..... Feb. 22, 23
Peaster, at Agnes..... March 1, 2
Aledo, at Mary's Creek..... March 8, 9

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West End..... 7:30 p. m., 2d Sun. Feb.
Amphion cir..... 3d Sun. Feb.
Moore cir..... 4th Sun. Feb.
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Milburn..... 3d Sun. April
Theophilus Lee, P. E.

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