

# TEXAS CHRISTIAN ADVOCATE

G. C. RANKIN, D. D., EDITOR. Official Organ of all the Texas Annual Conferences of the Methodist Episcopal Church, South. HAYLOCK PUB. CO., PUBLISHERS.

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## Editorial.

### THE TRUTH VERSUS FALSEHOOD.

The antis have managed to capture a small sized paper in this city which assumes to represent the labor people, notwithstanding the labor unions disclaim all responsibility for it; and it is being scattered around by the antis whenever a local option election is pending. In its last issue it came out under the following headlines: "Working under cover. Local Optionists to name a full State ticket at Waco, but they are keeping it a secret." Then follows a statement sent out from the Third Party Prohibitionists' headquarters in Dallas, outlining a plan of campaign. Now this is given out as a local option movement with a great flourish, and the Democratic party is warned against the secret movements of the local optionists. But this falsehood is not confined to this diminutive labor paper, but, strange to say, the State Topics, at Austin, which has all along assumed to represent purity in politics, and reform in the State Administration, takes up the same unmitigated untruths and holds them up to the world as the clandestine outcome of local option. Both these papers know that when then lay this charge at the door of the local option people they are giving publicity to a story in which there is not one element of truth, to say nothing of fairness and decency. They know that the local option Democrats in Texas whose votes are giving the cause of local option to so many of our counties and precincts have nothing whatever to do with the Third Party Prohibition movement. And they know, furthermore, that it is the Third Party people in Dallas who are sending out their plans for a State campaign, and that they are doing it openly and above board, and making no sort of secret about it. That these few Third Party Prohibition people have a right to organize and try to elect candidates on their one-ideal platform, no one will deny; but to hold the thousands and thousands of local option people in any way responsible for this unwise movement, and try to make it appear that they are identified with it, is unworthy, even of the ordinary prevarication and meanness of the average anti-local optionist. The people who are giving local option its support belong to all these parties, but mostly and largely to the Democratic party, and they have no sympathy with this party Prohibition movement. But any sort of a falsehood is grabbed up, swallowed and belched forth by the antis when they have an object to accomplish. They have nothing in common with the truth, if the truth stands between them and their end in politics. The State Topics man has the fight of his life now on his hands in Williamson, Travis and one or two other counties, and he is meeting his unreasonable and uncompromising anti views among the people; and in order to try to turn aside the blows now being delivered upon his devoted head by the local option people, he is vainly trying to class them with the party Prohibitionists. But his deception will not work. Local option is well defined and the editor of State Topics will have to take

his medicine, despite his effort to misrepresent the truth in the case. Local option is one thing, and party prohibition is another, and the two are separate and distinct when it comes to matters purely political. Local option is a moral issue, and third partyism is politics. The party Prohibition advocates will take no hand whatever in the primaries that will seal the fate of the State Topic editor. Local option will dispose of him, and it will dispose of him on moral grounds, pure and simple, just like it is disposing of barrooms in the county and precinct elections.

### THE PHANTOM OF AN EXCITED BRAIN.

Rev. H. Clay Morrison of the Pentecostal Herald has about run his course as a disturber of Southern Methodism, but as his movement can only live on his ability to produce trouble and discord, it is a matter of life and death with him to continue to abuse and criticize Bishops, presiding elders and station preachers and, in fact, all others who are contributing to the spiritual and material success of our Zion. By this means he manages to make a few of his followers believe that the Church is polluted and besmirched with sin, that her officials are unworthy men and that those who are leading in her great enterprises are ambitious and unclean. For the past few weeks his paper has been full of just such charges and insinuations. And such is the altitude of grace to which he imagines he has climbed, that he looks down from his dizzy heights upon the rest of us poor benighted and sinful creatures with a look of mingled pity and condemnation. At times he almost threatens to leave the Church because of the persecutions that are waged against him by the un-sanctified that dominate the actions of the brotherhood. He cries himself hoarse over the sins and desolations of Zion, but still he holds on to the horns of the altar and forages throughout the connection for a livelihood. But he imagines that he alone is left among us to preach a pure gospel to the people. Yet nobody in the Church is paying any attention to him, or in any way interfering with his weepings and lamentations. If these lachrymose exercises do him any good, they certainly do the rest of us no harm. While he whines, abuses and misrepresents our ministers, we are going right ahead preaching the gospel, saving the unsaved and building up the saints. And if we are too un-sanctified for his pure association, why no one forced him into the Church and no one is going to force him to remain. He withdrew from it once, and he might try that experiment again. Will he?

### THE OBITUARY PAGE.

The obituary page of the Advocate contains our most sacred literature. It may be that you pass it over week after week without reading it, and indulge the thought that it is useless; but one of these days some member of your own household will take his or her departure, and there will be an aching void in your family. Then, when the next copy of the paper comes to you, the obituary department will be the first one to which you

will turn, to read the record of the life that has finished its course and gone to its final reward. So it is, dear friend, with some other reader, and oftener with many readers of the Advocate every week of the world. There is never an issue of the paper that more than one home does not look, first of all, at this sacred page for comfort and solace. The fact is, every reader of the Advocate ought to glance at this page and see how God's children have lived and died. Sooner or later we will all find our own record enshrined right here. Some loved one will give the facts of our birth and death, with a few items of our earthly career. Who does not love occasionally to go to the old church yard and look upon the silent mounds, and read upon the tombstones the short history of the quiet sleeper? It makes one better to look upon these reminders of our own mortality and to see how the loved ones lived and how they passed out and up at the close. So the reading of the obituary page ought to have the same effect. Its literature is holy literature. It brings one into close examination of self, and it turns one's thought toward the better world. We think of life as a serious experience for a few years, the certainty of death and the importance of preparing for another world. Such thought brings us closer to God and to heaven. Therefore the obituary page is not merely a corner set apart for the simple registration of the names of the sainted dead, with a few brief facts connected with their life-story, but it is good reading for the living, and ought not to be passed over lightly. Take up this department in this issue of the paper and read it, and see if it does not make you a better Christian. It will bring to you serious and meditative thought.

### QUESTIONABLE AMUSEMENTS.

In the beginning the Methodist Church put itself on record against worldly amusements. "The taking of such diversions as can not be used in the name of the Lord Jesus," is found in the General Rules as given by Mr. Wesley; and in 1899 the General Conference went so far as to specify the amusements supposed to come under this head, and to insert the result in the "appendix" of the Discipline. But the Northern Methodist Church, in her General Conference as far back as 1872, went further than this and enacted special legislation on this subject, and gave it a place in her laws of more prominence than in the "appendix" of her code. Within the past few years a great cry was raised in certain portions of that Church to rescind or to modify that law and leave the whole question as it stands in the General Rules. The last General Conference, which has just adjourned, had under consideration many memorials for and against this change. The whole matter was referred to its appropriate committee, where the subject was given much attention, and a majority of the committee brought in a report favorable to the law as it has stood in the Discipline since 1872; but a minority report to the contrary was also submitted. The matter was generally discussed in open Con-

ference, and when the vote was taken, more than two-thirds of the members were against any change. So the whole question, as far as the Methodist Episcopal Church is concerned, is settled for some years to come. We are glad that such is the case. That great Church can not afford to take a back step on such an important question, despite the cry of many city Methodist who want more latitude. The most of the amusements denominated "worldly" are not in harmony with the sort of religious life defined and set forth by Christ. They belong to the world, and they are very worldly. Those who participate in them are not noted for deep piety and spirituality. They are Christians more in form than in reality. Their lives do not contribute much to the evangelical character of our holy religion. If we amount to anything as the followers of the Master, we must keep ourselves unspotted from the world; and that means not only the things common with the world. We are to live on a higher plane, so that men will take knowledge of us that we have been with Jesus.

### COL. BRYAN AND CHRISTIANITY.

When Col. Bryan was in the city a few days ago to make an address before the great audience at the Fair Grounds, he was dined at the Oriental Hotel. A number of gentlemen were present, and there was much informal talk touching many matters. Some one present happened to speak of Christianity in terms otherwise than complimentary. The distinguished visitor at once took up the matter and discussed it in a broad and statesmanlike manner, and gave his unstated testimony in favor of the Christian religion. He did not mince matters, but argued the question from an evangelical view of the subject, and put himself squarely on the supernatural ground of the gospel. He expressed his belief in regeneration and the power of the truth to make men better citizens. His whole attitude was a rebuke to the purpose of anyone present to belittle Christ's work among men. The fact is, we heard Mr. Bryan a few hours later, at a private reception, express himself in no unmistakable terms as to his faith in Christ. He is an old-fashioned, orthodox Christian gentleman and a firm believer in the truth as it is in Jesus. Whoever else may be said of Mr. Bryan, no one has ever questioned his integrity, his purity of personal life, his rectitude as a citizen and his firm belief in the Bible. There is nothing akin to coarseness in his nature; on the contrary, he is a model of refinement and culture. Infidelity is groveling, beastly, cunning and narrow, and we are glad that in Mr. Bryan it met a match and more than a match at the dining above mentioned. His life and character are the legitimate product of religious training in a Christian home, and he can not brook anything that speaks sneeringly of so sacred a cause. The time has come when no high-minded man will air his personal grievances against religion in the polite circles of society, even when he has honest scruples concerning such sacred matters. Great minds and good hearts see too much of interest in Christianity to take any other view of the subject.

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FIRESIDE SERMON.

By Geo. G. Smith.

"Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things he possesseth." (The Lord.)

The most unfortunate expression that ever fell from John Wesley's wise lips was, "I make all I can." True, he added, "I save all I can; I give all I can," but his first utterance seemed to encourage the spirit of money-getting, and, alas, the last injunction has been forgotten by those who obeyed the first.

To make money-getting the one chief aim of life is not a virtue. It leads to a thousand ills, and saps the foundation of a really noble character. The love of money is the root of all evil, says the apostle, and while he may not have intended that, the words should be taken in their broad sense, he did intend to point out the great danger of money greed. I have in my mind's eye the career of two prominent Georgians. Inheriting property, marrying women of wealth, possessing large credit, each of them became the head of large banking concerns. Seduced by the love of money, they entered into wild speculations, took great risks, did questionable things to secure themselves from disaster, and finally there was a crash, disgrace and after that a tragedy. They were not only penniless at the last, but ruined. The same path is being taken every day, and the same precipice is ahead. One had determined to get all the money he could, and all out of his money that was possible. He had a city home, and a country home, a villa, and a farm, fast horses, elegant carriages. His table was spread with every luxury. His family had all wealth could procure. He had unbounded influence and unquestioned credit; but it did not meet his soul's need and he died of sheer misery. Another said to his soul: "Thou hast much goods laid up for many days." Disaster came and he was poor and he took a poisonous draught and died.

These cases are common, but the multitudes rush on and hope to get the good and escape the evil. Money is not in itself bad. It is not necessarily debauching. It can be the instrument of great good; and a sufficient amount of it to provide honestly for our real wants is a necessity. The comforts it secures are not to be despised, and one can not have influence for good nor quiet of life who neglects honest means to secure a competency; but the greed of gain, the anxiety to get great wealth, defeats its end, and instead of bringing peace it brings with it only wretchedness.

If our wants are few, and we are industrious and careful, we need not fear but that they will be supplied. I have never known any instances when absolute needs were not met by honest toil. In those extraordinary cases where, despite willingness and capacity to work, hands must be idle, there are nearly everywhere in this country those to whom we can apply for aid, and secure it. In my long experience as a pastor I have never known a single case of necessity unrelieved; but there are many who are very comfortable in their circumstances who are so greedy of gain that life loses all its joys and at last becomes unbearably wretched in their efforts to reach that which is beyond them.

Take the two men I have alluded to. Each of them had a good start, each of them good health, each of them an abundance to supply every want, but they wanted more and to get it they sacrificed everything.

There are many who in God's providence have a good salary, a good home, and not too hard work; but they see a hope of getting large gain, and they give up all to realize that hope. I have known preachers whose usefulness was wrecked and whose lives were made unbearable by reaching after more than they needed. I have two in my mind now. One said, "My children must be highly educated, must dress like gentlemen and ladies; must go into society. My salary will not allow me to provide for these wants; I will add to it." This was laudable, but when in his eagerness to get gain he made bold ventures and was secularized, he became involved and his life was a misery to him. The other said, "My work first." He turned from secular things; he worked hard, lived plainly, educated his children, was free from debt and died with a spotless name. His children occupy leading places in the land.

One thing is certain, that there is fatal error in allowing our greed for gain to lead us to do that which we know is wrong in God's sight. Whatever be the glitter of the prize, if we must purchase it by being unfaithful to our religious obligations, it will be too dearly bought.

If in our greed of gain we are alienated from God and duty, although we do nothing the world counts as wrong, the results are always disastrous. If in our greed of gain we do what is injurious to our fellows, even though

it is right in the eye of the world, we may be sure we have taken the wrong way. The employer whose labor is poorly paid and who profits by the necessities of others; the man who takes advantage of common calamity to enrich himself at the expense of others, is preparing for himself a harvest of sorrow.

It is difficult to say where covetousness begins and where needful thrift merges into it, but if we heed the voice of a well attuned conscience, we will not go far astray. That we may not be led to seek unduly worldly goods, we ought to be very simple in our tastes and modest in our expenditures. We are living too high and too fast. We spend too much money, and so we use too much exertion to make it. People live in mansions who ought to live in cottages, and wear brocades who ought to wear plain stuffs; they ride in carriages who ought to walk. Wild extravagance is everywhere. Men are working themselves into the grave to pay bills to dress-makers; women are reduced to poverty because of the club expenses of their husbands. Oh! for a return to the simple ways of our fathers! On \$600 a year a young man ought to be able to support a wife and pay for a home, but it takes \$600 to pay the rent of his apartments or his board and that of a wife, so he does not marry, and the one who should have been his wife dies single.

We must be content with what God in his providence gives us. He knows what is best and the cares of a poor man who by close economy can make a living are not so great as the cares of a multi-millionaire. Jay Gould was just my age. Our parents were about in the same condition of life. Gould died worth \$70,000,000, declaring he was the most miserable man alive. I have had many very happy days, and never knew what it was to dodge a sheriff, or have a black Friday, nor want for food or clothing or shelter. I have had as much physical comfort as the great railroad wrecker and will carry as much with me when I go. God knows what is best, and if he thinks we need money, he will give it to us.

Finally, let us trust in God's care. We are of more value than many sparrows. We do not need to worry. Some banks broke the other day in my city and men and women bewailed their losses. I did not have a cent in any of them, and no losses to bewail. If we will do right and trust God we shall be fed. Let us seek to be good and do good and trust in the Lord, and we will have no call for despair and no remorse for deeds of wrong.

THE ENDUEMENT OF THE SPIRIT.

There is a doctrine somewhat in vogue, not inappropriately denominated "redemption by incarnation," which maintains that since God gave his Son to the world, all the world has the Son, consciously or unconsciously, and that therefore all the world will be saved. It need not be said that a true evangelical teaching must reject this theory as utterly untenable, since it ignores the necessity of individual faith in Christ. But some orthodox writers have urged an almost identical view with respect to the Holy Ghost. They have contended that the endowment of the Spirit is "not any special or more advanced experience, but simply the condition of every one who is a child of God;" that "believers converted after Pentecost and living in other localities, are just as really endowed with the Spirit as those who actually partook of the Pentecostal blessing at Jerusalem. On the contrary, it seems clear from the scriptures that it is still the duty and privilege of believers to receive the Holy Ghost by a conscious, definite act of appropriating faith, just as they received Jesus Christ. We base this conclusion on several grounds. Presumably if the Paraclete is a person, coming down at a certain definite time to make his abode in the Church, for guiding, teaching and sanctifying the body of Christ, there is the same reason for our accepting the Lord Jesus for his special ministry. To say that in receiving Christ we necessarily received in the same act the gift of the Spirit, seems to confound what the scriptures make distinct. For it is as sinners that we accept Christ for our justification, but it is as sons that we accept the Spirit for our sanctification. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father" (Gal. 4:6). Thus, when Peter preached his first sermon to the multitude after the Spirit had been given he said: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). This passage shows that, logically, the gift of the Spirit is subsequent to repentance. Suffice that this point is clear—so clear that one of the most conservative as well as ablest writers on this subject in commenting on this text in Acts, says: "Therefore it is evident

that the reception of the Holy Ghost, as here spoken of, has nothing whatever to do with bringing men to believe and repent. It is a subsequent blessing; it is a privilege founded on faith already actively working in the heart. I do not mean to deny that the gift of the Holy Ghost may be practically on the same occasion, but never in the same moment. The reason is quite simple, too. The gift of the Holy Ghost is grounded on the fact that we are sons by faith in Christ—believers resting on redemption in him. Plainly, therefore, it appears that the Spirit of God has already regenerated us. These texts seem to imply that just as there is a faith towards our Lord Jesus Christ for salvation there is a faith toward the Holy Ghost for power and consecration. If we were to turn from New Testament teachings to New Testament examples we are strongly confirmed in this impression. I will add just here, I am a converted Campbellite, a member and local preacher in the M. E. Church, South, out to defend Methodism, filled and permeated with the power of God.

R. L. SNIDER, L. D. Huckabay, Texas.

HE GAVE THE ROAD.

In a Texas town there resided a clever Jew, who had for a livelihood running a peddling wagon out into the country, returning home at night, to bask in the bright sunshine of a happy group of little "Israelites." A prohibition campaign was brought on and men lined up on either side just as they saw the matter from a philosophical standpoint, as some are pleased to call it.

Our Abrahamic friend sided up with the antics, claiming that if the town went dry it would more than likely kill his "pishness." It was shown to him that the community generally would be improved in morals as well as otherwise if the pros won out. The good Jew was not able to see this, and in all probability he was not looking just at that conclusion of the question, he rather having an eye on Abe's gun—his pocket-book.

While the town was wet, as the good old man would be returning home at night, after his day's labor, trying to convince the people out in the country that his goods were the very best in all the round world, he would meet some young men who had been to town, "tanked up" on red-eye, and they with a Comanche yell would hail the old gentleman to give the road to them instanter, which was always done, but not without a legal protest from his lips.

By and by the town went "dry," and as Mr. Jew would be returning as usual from the country, he at times met the same young men, but this time they gave the road to him, raising their hats, calling the old man "Uncle P—," as he was familiarly known in that section. Ever after that our Jew friend went "dry" too. The truth is, the young men were clothed in their right minds, the devil having been cast out. J. M. NEAL, Reagan, Texas.

THAT MOVEMENT FOR FAIRNESS.

On the 7th day of March, 1904, an address was sent out to the Democrats of Texas by a committee of "Democratic citizens and property owners," and being a Democrat, we feel at liberty to offer the following objections to the committee's address.

As to the committee, it is self-appointed and does not represent the Democracy of Texas. They can not show credentials from any Democratic body authorizing them to go forth to save Democracy from destruction by the present local option law.

In an interview some of them styled themselves as liberal Democrats, thereby setting themselves aside as more than Democrats. They held all their meetings behind closed doors, not even allowing newspaper reporters to know what they were doing, thereby committing the Democratic party to a dark lantern policy, which it has always fought in other parties.

The address is objectionable for the following reasons:

1. It sets up a property standard for Democracy, which cuts out thousands of good and true men who have always stood firm for the principles of Democracy as taught by Thomas Jefferson. The men composing this committee are, of course, the embodiment of Democracy. They are "property owners." Therefore to be a true Democrat, according to their standard, a man must own property.

2. The address assails the Democratic party by denouncing the local option law of Texas, which the wisdom and experience of the party has given the State. It declares the law unjust and undemocratic, notwithstanding the fact that a convention of the best Democrats in Texas put the provision for the law in the Constitution. And notwithstanding the further fact, that the Legislature which enacted the law was overwhelmingly Democratic, as has been every Legis-

lature that has since had anything to do with the law.

3. The address is contradictory and inconsistent, because the signers claim to favor local option when it is a well-known fact that they have fought it in their home counties. Besides this, they brand local option as a law that seeks to regulate people's habits. Of course "liberal" and "property owner" Democrats don't favor anything that would say what people should "eat" and "wear."

But enough for this blind, behind which the liquor traffic is doing all in its power to destroy the efficiency of the local option law. That committee, and that address, bear the same relation to Democracy that the movement so recently started by the brewers of Texas for the ridding the State of joints does to law and order. The object of both is to divert the minds of the people from the real issue, and thereby do something which will enable them to stay the march of local option and re-establish saloons in the lost territory.

This is the way the Southern Liquor Dealer puts it: "After a lengthy conference of leading antis of Dallas, Texas, it has been decided to continue the fight inside the Democratic party, along the lines heretofore agreed upon. An effort will be made to force the party to declare that either the pro or anti must give up his views on the liquor question or join some other than the Democratic party." The above quotation appeared in the Texas Liquor Dealer of March, 1904.

These whiskey journals undoubtedly understand the object of this movement for "fairness" and gave the true inwardness of it in the above.

There is no doubt but what there is a well laid scheme to force the local option question to the front at the coming State Convention, and as the Southern Liquor Dealer said, make the party say "a man must give up his views on the liquor question or join some other than the Democratic party."

At Galveston in November, 1903, one in authority said to the St. Louis Globe-Democrat reporter that they (the antis) would have 500 men at work in Texas on the "equalizing" business. This statement is in keeping with the plan, as it was outlined, by one of the committee to a friend at Fort Worth on August 1, 1903. Among the many things they had planned, one was to have a steering committee in each county in the State, and there being 250 counties, it would take at least 500 men to carry out this plan. This question for Democrats, who favor the local option law, is this: Will we sit idly by and see the liquor traffic, in the name of Democracy, or in any other name, tear down and destroy what we have fought for so long both at the ballot box and in the courts? This would not only be folly, but it would be cowardly. Let all true Democrats who favor local option law as it is, attend the precinct and county conventions and see that no man is sent to the State Convention who favors the Willey idea. Also see that no man is nominated to the State Senate or House of Representatives, from local option counties, who is not in favor of the law as it now is, or if possible making it stronger.

Let all Democrats be alert at these two points and our splendid and efficient local option law will be saved and the whiskey traffic taught a lesson that some one can play at politics besides themselves.

I want to give my hearty endorsement to the Advocate for the unceasing and telling blows it has been dealing the saloons, and for the noble stand it has taken for law and order. The good people of Texas owe it an everlasting debt of gratitude for its work along these lines. Keep up the good work until the last saloon is banished from Texas, and until none but honest and competent men shall fill all offices in the gift of the people. R. C. DIAL.

"WHERE WILL HEAVEN BE?"

I have read what Bro. J. C. Palmer has to say on the above subject; also reply by Bro. R. A. Clements, in which he closes by saying, "So far as this writer knows, Bro. Palmer has this idea all to himself," etc. Now for the consideration of Bro. Clements and all those who hold with him, I wish to offer a few thoughts.

He quotes 2d Peter 3:10, which says that the earth will be burned up. (The earth and all that is in it will be disclosed.—Twentieth Century New Testament.)

Now if we are to understand from Peter's language here that the literal earth is to be burned up and destroyed, how are we to understand the following scriptures: Eccl. 1:4: "One generation passeth away and another generation cometh, but the earth abideth forever." Gen. 12:7: "And the Lord appeared to Abram and said, Unto thy seed will I give this land." Paul says, Gal. 3:16: "Now to Abraham and his seed were the promises made." The 29th verse of this same chapter

says: "And if ye be Christ's then are you Abraham's seed, and heirs according to the promise."

So we conclude that the promises are an earthly possession and not a home in heaven. No Bible student will be able to think of a passage in all the Bible that promises any one an eternal home in heaven. All Bible students will remember the statement to be found in Gen. 28:13, which says: "I am the Lord God of Abraham, thy father and the God of Isaac, the land whereon thou liest to thee will I give it, and to thy seed." Turn with me to Psalms 37:9: "For evil doers shall be cut off, but those that wait upon the Lord they shall inherit the earth." Verse 11: "But the meek shall inherit the earth and shall delight themselves in the abundance of peace." Verse 18: "The Lord knoweth the days of the upright and their inheritance shall be forever." Verse 22: "For such as be blessed of him shall inherit the earth and they that be cursed of him shall be cut off." Now in the 29th verse will be found a very plain statement which says: "The righteous shall inherit the land and dwell therein forever." Now turn with me to Prov. 10:30, and we find another very plain statement which says: "The righteous shall never be removed, but the wicked shall not inhabit the earth."

Most every one will remember the Savior's words, Matt. 5:5: "Blessed are the meek, for they shall inherit the earth." Now if the literal earth is to be destroyed, as Bro. Clements contends, then it would render all these promises of none effect; and now if it is not in future that Abraham and his seed are to come into possession of these promises, then the infidel would be correct when he contends that the God of the Bible swore a lie to Abraham when he swore to him that he would give him the land for an everlasting possession, and is able to prove by the Apostle Paul that Abraham has never yet come into possession of these promises. (See Heb. 11.) The apostle here speaks of the faith of Abraham and other worthies and in the 12th verse says: "These all died in faith, not having received the promise, but having seen them afar off," etc. Verse 39 also says: "They received not the promises." Now I wish to quote the 39th and 40th verses of this, the 11th chapter of Hebrew from Twentieth Century New Testament: "Yet though they one and all gained a good name by their faith, they did not obtain the fulfillment of God's promises, since it was for us that God had in view something which was still better, and it was not his will that they should reach their full perfection apart from us."

To me this teaches that all worthy Christians and worthies of all ages will come into possession of these promises at one and the same time, and at that time the Lord's prayer, "Our Father, who art in heaven, hallowed be Thy name; thy kingdom come, thy will be done in earth," etc., will be answered. Then will that prophecy in Isa. 11:9 shall have come to pass: "The earth shall be full of the knowledge of the Lord as the waters cover the sea."

All Bible students know that it is the devil and his works that will be destroyed. Now will any one claim that the earth is a part of the devil's works? For fear that this will be too lengthy to find space in your valuable paper, I will close by saying that I would be pleased to hear from others on this subject. I am not a public speaker. I live in a place where people as a rule do not like to talk on this and other Bible subjects, so would be pleased to correspond with those interested. W. B. WILLINGHAM, Hobbs, Fisher County, Texas.

FAILURE'S LESSONS.

Failure has a teaching in it which nothing else can give. No man is likely to do a thing in the best way until he has failed once or twice, and so learned what weakness or fault is to be avoided. Famous engine-builders in this country were once asked if they had ever had an explosion of one of their engines. They replied: "No, we have not. We wish we could if no one were hurt, for we should like to know where the weakest part is." In great chain factories power machines are specially designed to make chains fail, so that the makers may know how and why and where the chains' weakest portions are. It is sometimes a distinct advantage to have learned by a failure. Robert Louis Stevenson felt this when he wrote:

"To thrill with the joy of girded men, To go on forever and fail, and go on again."

He that is wise will have somewhere in his heart a gratitude to God for the times when he was given the advantage of his failures. He who trusts God will remember this, and take heart in the day of his failures.—Sunday-School Times.

He who loses no love for others loses all life for himself.



# Devotional and Spiritual

## FATHER.

Father, when our hearts are bruised,  
Teach us to sing;  
Draw us, and keep us, and brood us  
Under thy wing.

It is well to rejoice and be glad,  
Spite of what seems;  
It is blessings indeed to let go  
All of our dreams.

Father, we are bruised and sore;  
Teach us to sing;  
Draw us, yea, tenderly fold us  
Under thy wing.

—Christian Work.

## THE FULLNESS OF GOD.

That was a wonderful prayer which the apostle offered for the Ephesians when he prayed that they might be filled with all the fullness of God. This is a great mystery. How can a mere human being be filled with all the fullness of God? We can understand how a basket can be filled with fruit, how a vessel can be filled with water, how a room can be filled with light, how a house can be filled with people; but how can we be filled with God? We do not know.

"Thou canst fill me, Holy Spirit,  
Though I cannot tell Thee how."

But this we do know, that one person can be filled with another person. Here is a wife who truly loves her husband and is loved by him in sincerity and in truth. They not only sustain a certain legal relation to each other and live together with each other, but they live in each other. He fills the thought, the desires, the affections, and the life of his wife. She is satisfied with him. It is a great boon to be filled with a person, and if that person be good and noble the boon is so much the greater. Some men are filled with pride, some with ambition, some seek to fill themselves with science and learning. After one has crowded into his mind and life all these things he is still empty. But one who is filled with a good, strong, large-hearted, intelligent friend has something that will greatly enlarge and enrich his life.

True religion is not mere ceremonies and creeds, but being filled with God. It is a wonderful thing that he has offered to take up his abode with us and to live in us. We are apt to think of him as dwelling far away in the heavens. He does fill the heavens with his glory, but he is here also. Hear what he says: "I will dwell in them." "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

It is not a narrow corner of the heart that our Lord asks. He would have full possession. We may be filled with all the fullness of God. These words carry us to the summit of Christian experience and spiritual life. Christianity has devised liberal things for us. There is nothing narrow or scanty or meager in its proffers. Concerning the Son the Gospel says, "It pleased the Father that in him should all fullness dwell;" and then this is added, "Of his fullness have all we received, and grace for grace." Fullness of pardon, fullness of peace, fullness of joy, fullness of love, fullness of life, fullness of salvation—"all the fullness of God."

Is it not a strange thing that Christian men and women content themselves with so small a share of the great things of God? Why do we pick up the crumbs under the table, when a feast of fat things, full of marrow and of wines on the

leaves well refined, is spread before us? Why do we weep in valleys filled with fogs and poisonous vapors, when we are invited to the sunlit summits where the air is pure as the breath of heaven? Why are we lean and empty, when the fullness of God is ours to possess and enjoy?

It is characteristic of human nature to be content with little things when the highest and best are within reach. Many a young man spends four years in college, besides a vast deal of money, and carries away only a meager share of the benefits of college life. Some young men never receive a diploma, because they fail to pass the examinations. They are fond of sport, of wine, and social pleasures, but receive little benefit from text books, lectures, and recitations. Others manage to get through, but ever after regret that they did not avail themselves of all the advantages that were placed before them in college. They would have had a broader foundation and better equipment for life, and would have filled a larger place in the world, if they had appropriated the fullness of the benefits of college life.

Few persons get all the good there is to be gotten out of the home. A man lives twenty-five years with a noble wife, and knows not what treasures of love and goodness she carried stored up in her heart for his benefit. The children of Christian parents often profit by their opportunities in the home, but how few children appreciate the fullness of blessing there is in the home for them. They might have been a hundredfold better and happier if they had known the day of their visitation. Who of us has availed himself of the fullness of the blessing of the Bible, the Sabbath, or the Church? How straitened we have been in ourselves. The fullness of the truth which has been under our hands from infancy would have made mighty men of us.

Why do we know so little of God, and why have we so small a share of his love and life? We believe in him. We believe that he is able and willing to dwell in us, to water, replenish, and overflow every believing soul. Yet many who believe all this have no consciousness of God in them. They are not comforted and strengthened by his presence and smile. Their fellowship with him is broken, fragmentary, and unsatisfactory. They hardly know whether God dwells in them or not. O that men would thirst after God! If we were content to let him have his way, to do with us as he sees best, we should realize his presence and love in a wonderful manner.

But some will say this kind of religion is altogether too heavenly for this world. It is not suited to everyday life. We want a religion that will help us here and now in business and social life. This is just what this religion will do for us. When the heart is full of God we are prepared for all things. It is as good for this world as it is for the world to come. It is as profitable for everyday life as it is for Sunday life. It is as good for the practical affairs of life as it is for religious worship. Be filled with the Spirit of God, and the mind and heart will be fully prepared for every other guest that has a right to enter in or that can in any way benefit you.—Exchange.

## IMPORTANCE OF BIBLE STUDY.

There are special seasons for this, that, and the other thing. But when does the season for Bible study begin? How many will attend? Will it be popular? Bible study? Hark! A voice like one crying in the wilderness! Almost like one clad in camel's hair cloth, feeding on lo-

custs and wild honey, frightening the dancing, playing, amusement-seeking multitudes by the very sight of him! And they shun him! Bible study! Oh, I've no time! My health demands that I take exercise. And your soul's health—what does it demand? Any knowledge as to the way of life? Any information as to the plan of salvation and eternal life?

The Youth's Companion recently told of a young lady who, while reading aloud, came to the expression "patience of Job." She pronounced the name with the short sound of "o," and then said: "I don't understand this. Who was Job?" "Have you never read the book of Job? Does the name suggest nothing to you?" was asked. "Nothing whatever," she replied, "except that I somehow associate it with printing. Was he a publisher?"

A lecturer quoted from the twenty-third psalm, adding, "As a sweet singer of Israel tells us." One auditor nudged the other, and whispered, "He means Mendelssohn, doesn't he?"

To call a spade a spade—it is astonishing what ignorance of the Bible exists in a multitude of otherwise well-informed, "up-to-date" (to use a popular phrase) people. "Up-to-dateness" does not seem to include a knowledge of the Bible and the way of life, despite the awful and glorious utterance of the Lord, "Heaven and earth shall pass away, but my word shall not pass away." The multitude insists upon putting perishable things first. And they who bear the name of Christ are oftentimes wickedly negligent of the Bible. How can we "give a reason for the faith that is in us" without studying carefully, prayerfully, lovingly and devotedly the Word of our God? How can we serve him without knowing about him? How can we please him without knowing his will?

The Epworth League headquarters have sent out a leaflet stating that "more than five thousand young people were studying the life of Christ last year." Five thousand out of over one and a half millions! Five thousand individuals out of over twenty-two thousand chapters! Dearly beloved, ought there not to be five hundred thousand?—Rev. F. J. Hulaeh, in Sunday School Journal.

## SEND THEM OUT.

Not long ago, at our little mid-week prayer-meeting, the topic being "Enjoyment," a gentleman, at one time a wood engraver, told of one thing in which he had found as much enjoyment as in anything in his long life.

When a young man in the city he, having united with God's people in his youth, went faithfully on Sundays to Church and Sunday-school, and in the long, late afternoons he would fill his pockets with tracts and, going down to the wharves, distribute them, giving them wherever they were accepted.

Can you imagine him? A tall, slender, delicate youth, born and bred in a Christian home in a Connecticut country town, in a peaceful neighborhood among the hills, where he knew every one and was welcome in the homes of his grandparents, relatives and affectionate schoolmates and neighbors, now alone in the great city, at work at his dearly loved picture-making through the week, and on Sunday, instead of seeking questionable amusement or companionship, sowing the precious gospel seed in the printed page.

He used to go out upon the canal boats and flatboats which came down the river. These were anchored side by side, acres of them, over which he could pass as though they were a floating wharf or bridge, and give tracts to the people, feeling very strange and timid

all the time in his novel environment.

One Sunday he felt discouraged, thinking, "What's the use? I don't know that they are read by anybody. Perhaps they only take them because they are offered, and never read them at all. Those people care nothing for me anyway, and will not miss me if I do not go."

So on that Sunday he remained in his room. A vague feeling of dissatisfaction with himself followed him through the week, and on Saturday he filled his pockets again with tracts, and Sunday afternoon saw him on his accustomed tramp from Astor Place to the wharf.

As he neared the great fleet of wedged-in boats, and stood upon the edge of the wharf, viewing the novel scene, a voice away at the outer edge called:

"Hello, you there! Glad to see you! Glad to see you! Haven't seen you for a long time! Come over here! We want something good to read!"

As he hastened forward, handing his little white tokens this way and that, his heart swelled with enjoyment, and he never doubted again that his work was acceptable to God and to these needy people. It was seed-sowing, but at the judgment may we not believe that he will find the results beyond human computation?

This distributing of tracts is a blessed privilege, and one in which every Christian may engage. Have a well-chosen collection always upon your desk, and slip an appropriate one into every friendly letter. It is wonderful how often such work is blessed, how often a bit of a leaflet holds just the right grain of truth and comfort, and we say: "Dear heart, how did he know?"

The late beloved Dr. Maltbie Babcock used to give his parishioners his own strong, tender, helpful little poems printed upon slips—just the thing for book-marks. Two or three of these came from a kinswoman in his Baltimore Church to me at different times, and I am grateful to acknowledge the obligation. Just think how those tiny tokens increased the number of friends who mourned his sad departure.

One day, in the old Tract House, the late Doctor Stevenson, of blessed memory, in telling me some details of the work of the society for many years so near his heart, said: "Who can enumerate the lives turned to Christ by the seed sown in the heart by a tract? How many have been led to read the Bible, how many turned from infidelity! Every well chosen tract is a missionary!" Let us send them out.—Annie A. Preston, in American Messenger.

## THE INNER LIFE.

This inner life is a tremendous reality. Its very invisibility emphasizes the realness of the reality. It is one of the richest heritages of the child of God. The outer life is only the scaffolding of the building; it is only the husk or shell. The inner life is the real building; it is the germ-hiding kernel.

All moral and spiritual defeats are due to a vitiation of the inner life. The withering, blasting, and uprooting of the soul's choice plants are never accomplished through the forces of the outer life; the work begins within.

No man or woman with a sweet, healthy inner life can fail of success. Storms may howl and the earth may quake, but there is something within which preserves the calm eternal, and holds every whirling star of experience within its proper orbit.

The inner life is fed by the waters of the Infinite, and warmed by the beams of the Sun of righteousness.

How can we possess the rich,

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powerful inner life when body, mind, and soul are constantly exercising their energies upon the vain, perishing things of earth? We must take time to cultivate the unseen fields of the soul. We must constantly stand face to face with God, drink in the strength of his nature and the inspiration of his presence. If we do not, the inner life must perish. Prayer, meditation, reading—these are channels through which God pours his golden, vitalizing streams into the inner life.

The saddest moment in life to a man or woman is when there is a discovery that the inner life is gone, and only the outer shell is left. Yet the inner life goes gradually and secretly. No one has ever been robbed of this priceless possession.

Let us be watchful. Let us remember that as long as God is in this inner life there is security there, and that no thief has ever yet been able to break the lock of prayer and trust and divine wisdom.—Raleigh Christian Advocate.

The true Christian studies the happy art of making the most of every one with whom he is thrown in contact—of recognizing in each soul and of eliciting from it that feature of heart and mind in which stands the relationship of that particular soul to God. It is this true self of our neighbor which we are required to love.—Edward M. Goulburn.

He who makes no mistakes makes no progress.

## WISE WORDS

### A Physician on Food.

A physician of Portland, Oregon, has views about food. He says: "I have always believed that the duty of the physician does not cease with treating the sick, but that we owe it to humanity to teach them how to protect their health especially by hygienic and dietetic laws.

"With such a feeling as to my duty I take great pleasure in saying to the public that in my own experience and also from personal observation I have found no food to equal Grape-Nuts and that I find there is almost no limit to the great benefit this food will bring when used in all cases of sickness and convalescence.

"It is my experience that no physical condition forbids the use of Grape-Nuts. To persons in health there is nothing so nourishing and acceptable to the stomach especially at breakfast to start the machinery of the human system on the day's work. In cases of indigestion I know that a complete breakfast can be made of Grape-Nuts and cream and I think it is necessary not to overload the stomach at the morning meal. I also know the great value of Grape-Nuts when the stomach is too weak to digest other food.

"This is written after an experience of more than 20 years in treating all manner of chronic and acute diseases, and the letter is written voluntarily on my part without any request for it." Name given by Postum Co., Battle Creek, Mich.

There's a Reason. Look in each pkg. for the famous little book, "The Road to Wellville."

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### Secular News Items.

A rigid inspection of milk for the prevention of the spread of tuberculosis has been inaugurated in New York.

Domestic postage rates are extended to the canal zone of Panama under an order issued by Postmaster-General Payne.

Floods raged in Kansas, Oklahoma, and Indian Territory, during the latter part of last week, doing great damage to property and growing crops.

George F. Phillips, who won renown as the engineer of the collier Merrimack sunk by Hobson at the mouth of Santiago harbor, died recently at his home in Cambridgeport, Massachusetts.

It was stated at New Haven, Connecticut, June 5, that in order to curtail expenses on account of the depression in trade, four of the large steel plants in that city would lay off 2000 men July 1. There has been little important work in this line lately.

The Republican State Convention of Illinois met again last week, and after several days more of ineffectual balloting, Governor Yates withdrew and threw his strength to Charles Deeney, who was nominated.

An attempt to carry on a Spanish bull fight at St. Louis near the World's Fair grounds, last Sunday, was stopped by the authorities. The enraged crowd, numbering 7000, wrecked the arena and burned the grand stand.

Douglas Smith, teller of Tradesmen's National Bank, New Haven, Connecticut, confesses to embezzling \$30,000 within nine months, to speculate with. The bank officials think it was nearer \$70,000.

S. R. Calloway, President of the locomotive trust, died in New York recently, aged 53. In 1874 Mr. Calloway came to Detroit as Superintendent of the Detroit, Grand Haven & Milwaukee Road; was later Superintendent of the Detroit, Saginaw & Bay City; then General Manager of the Grand Trunk lines west of St. Clair River. He steadily advanced till in 1895 he became President of the Nickel Plate; in 1897 President of the Lake Shore, and in 1898 President of the New York Central. In 1901 he was placed at the head of the American Locomotive Co.—The "Trust."

Serious floods in Kansas have driven hundreds of people from their homes.

Six persons were killed and a dozen others injured in a trolley car collision near Norwalk, Ohio, recently.

Ten men were burned to death and \$1,000,000 of whisky destroyed in a Peoria distillery last week.

Nine persons were killed and many injured by a collision on the Missouri Pacific near Kansas City recently.

Four companies of State militia were sent to Hanging Rock, Ohio, and the town placed under martial law because of the threatening attitude of striking iron workers.

The arrival of a strong United States squadron at Tangier, under Rear Admiral Chadwick, has greatly impressed the Moroccan authorities and populace with the earnestness of the intention of this country to do all it can to rescue Ion Perdicaris and Cromwell Varley from the clutches of the brigand usurper, Raisuli. At the same time the Administration has shown tact in recognizing the paramountcy of French interests in Morocco, and in enlisting the active influence of the French Government in behalf of the captives. France, pleased with this recognition of its position in Morocco, has begun active negotiations for the release of Perdicaris.

A movement has been started for the erection of a statue of the famous novelist, Nathaniel Hawthorne, on the campus of Bowdoin College. The centennial of Hawthorne's birth falls on July 4. He was a classmate at Bowdoin of the poet Longfellow and Dr. George B. Cheever, of temperance and anti-slavery fame. At the commencement exercises at Bowdoin, which open with a baccalaureate sermon to be preached July 19 by President Hyde, exercises will be held commemorative of the one hundredth anniversary of Hawthorne's birth. On June 22 an address will be delivered in the Congregational Church by Dr. Bliss Perry, editor of the Atlantic Monthly.

It is stated as a historic fact that when Andrew Carnegie was taken by his mother in his childhood from Dumfries, Scotland, to the United States, she was in such destitute circumstances that it was necessary to borrow from a relative money to help pay steerage passage. Carnegie is now estimated to be worth \$350,000,000. This shows the opportunities that are open to the "poor boy" in the United States.

The possibility of melting carbon and maintaining it in the liquid condition has been demonstrated by Dr. A. Ludwig. The heating was effected under great pressure in the electric furnace, and a curious phenomenon noticed at

1500 atmospheres was the fact that, after a brief failure of the arc, the current refused to pass even when the voltage was much increased. It is supposed that as the carbon passed into the liquid and transparent state it assumed a rare allo-tropic form, becoming a non-conductor.

The reports presented at the Friends' Yearly Meeting just held in Philadelphia, show that the Society sustains 70 "First Day Schools," taught by 574 officers and teachers, and attended by 4,176 pupils, of whom 1,977 are adults. There are, besides, 31 day schools taught by 165 teachers. The total membership of the Society is 11,219, of whom 1,749 are minors—which means a gain over last year of 167 members.

The increased production of coal in Great Britain last year led to the employment of 17,375 more persons than in 1902, the total number engaged in 1903 being 842,066 and in 1902, 824,791.

A great International Congress of the Salvation Army will be held in London, England, beginning June 24. The Crystal Palace and Royal Albert Hall have been engaged for the sessions of the Congress.

The theory has been advanced by an English writer that the sun may be a vast mass of radium, which in the process of breaking down gives out heat and light, new elements appearing which possess no radio activity at all.

The three important wheat States of Australia produce 35,000,000 bushels annually. The yield to each acre in New South Wales is 10.6 bushels, in South Australia 6.9 bushels, and in West Australia 4.6 bushels.

Four new dormitories are in process of construction for Wellesley College. The buildings will be arranged on opposite sides of a long court, and will be of dark red brick, with white mortar joints. One of the dormitories will be called Pomeroy Hall and another Cazenove Hall.

Among the many visitors who are being drawn to the St. Louis Exposition are several educators from Sweden, who are taking this opportunity to study the American educational system with particular reference to the instruction given in physiology and hygiene, including the nature and effects of alcoholic drinks and other narcotics.

The Hamburg-American Steamship Company has commissioned the Vulcan shipbuilding yard at Stettin to build a twin-screw passenger boat which will surpass in size any ship hitherto constructed in Germany. The new vessel is to be 710 feet long, 75 feet beam, and 54 feet deep. It will have a displacement of 34,920 tons, and will provide accommodation for 1,200 cabin passengers and 2,388 steerage passengers.

A dispatch to the Paris Temps from St. Petersburg says: "It appears that the Russian relief column, of 30,000 men, mobilized for the succor of Port Arthur, has abandoned its object owing to the fall of Kinchou and the landing of Japanese reinforcements."

Chao Chu, son of Mr. Ting Fang, former Chinese Minister to the United States, and now Vice-President of the Foreign Board at Peking, has been graduated at the head of his class in the Atlantic City High School. There were thirty-one graduates. The young Oriental will begin the study of medicine next fall at Philadelphia.

It is announced that Vice-Admiral Toga and Admiral Yamamoto, Minister of the Navy, have been promoted to the rank of Kaigun Taisho, the highest rank in the navy. Lieutenant-Generals Okasawa, Hasegawa, Mogi, Nishi, and Kodama have been made Generals. Okasawa is the Emperor's chief aid-de-camp; Hasegawa commands the imperial guards division; Mogi is not now assigned; Nishi commands the second division, and Kodama is Vice-Chief of the general staff and with General Fukushima is largely entitled to the credit for the organization and transportation of the army and the conduct of the war. The promotions are all in recognition of service.

Mrs. Amanda W. Reed, who died recently at Pasadena, California, bequeathed \$2,000,000 to found an institute to combine instruction in the fine arts and sciences and manual training, and to be conducted with especial regard to the need of young men and women compelled to earn their own living.

A gigantic coke oven, to cost \$1,000,000, said to be the first of its kind ever established outside the anthracite regions of Pennsylvania, is to be erected in South Chicago. It is estimated that a large number of the 5000 men made idle on account of the late opening of navigation will be given employment in building the big oven.

The Springfield Republican says: "American literature will be honored by the action of Oxford University in conferring the degree of doctor of letters upon William D. Howells, but more agreeable than that will be the recog-

nition of Mr. Howells himself. He has been a true American in using American material in his novels and in portraying American life. He has passed through forty years of literary activity, and it leaves him a more thorough American than ever."

The 16,000 saloons of New York City claim to give away each year \$12,000,000 worth of lunches. "If that is so," says the Brooklyn Eagle, "the saloons cut a larger figure in the relief of poverty than do most of the charity societies. Still that is not why they exist." "Hardly," remarks the New York Times. The Times is correct. Free lunches are not furnished to relieve poverty, but to increase business. The saloons would not provide free food if it did not increase the profits on expensive drinks.

The Moscow correspondent of the Daily News states that General Kopratin has written a letter to his mother in which he said the Japanese would occupy the whole of Kwantung peninsula, including Dalny, as far as the fortifications of Port Arthur, but he was confident the fortress would hold out for a year if necessary. In the meantime he would not abandon Liaoyang as he would Dalny. He would have 400,000 men at the end of July and was convinced with this force he would break up the Japanese concentration and relieve Port Arthur.

The Empress Dowager of China, by an imperial edict dated May 24, subscribed \$65,000 to the Red Cross Society.

Russell Sage, of New York, who boasts that he has never taken a vacation in his life, has contributed to the Independent an article under the caption "The Injustice of Vacations."

The returns from the County Democratic Conventions held throughout Texas last Saturday, indicate a great victory for Judge Parker as the choice of the State for the nomination for the Presidency at the approaching National Convention to be held in St. Louis early in July. The State Convention will meet later in this month at San Antonio.

Dr. John Grant, of Sherman, died June 13 very suddenly. He had been confined to his home for several weeks on account of an accident in which his hip was fractured, but he was thought to be better at the time of his death. Dr. Grant has been a prominent leader among the Texas Republicans for a number of years, and he was well known throughout the State.

### THE WAR IN THE EAST.

News from the seat of war is not very sensational at the present time. The Japanese are steadily drawing their coils around Port Arthur, and an impending conflict is expected daily. The following is the latest from the scene of action:

Haicheng, Manchuria, June 11.—A flanking movement of the Japanese around the Russian left from Fengwangcheng, June 10, was repulsed with a loss of two whole battalions. A large Japanese force moved out in the morning along the Fengwangcheng and Haicheng road. The Russians had a force strongly posted in a ravine thirty miles west of Haicheng. The Japanese were preceded by two battalions who walked into the Russian ambulance. They received a murderous rifle and artillery fire at close range and were wiped out, only one or two escaping. The main Japanese force, which was greatly superior to the Russian force, tried to outflank the Russians, who drew off without losing a man, the Japanese closing in, finding the ravine vacant save for their own dead.

London, June 13.—The Standard's correspondent at St. Petersburg says he hears that a telegram from Vice-Admiral Skrydloff states that on June 7 he went within thirty miles of Port Arthur with the Vladivostok squadron and there ran into a fog. He found several Japanese torpedo boats and two battleships, which attacked him fiercely and inflicted some damage. The Russians returned the fire, but as none of the Port Arthur ships appeared Vice-Admiral Skrydloff returned to Vladivostok, where he arrived Friday morning. The Daily Mail's correspondent at Japanese headquarters, telegraphing under date of June 11, says four strong Japanese columns have occupied Suenchow, Salmatze, Liaowaling and Siuyen. Suenchow is eighty-five miles east of Mukden and Liaowaling five miles north of Siuyen.

New Chwang, June 12, midnight.—Information was received here at 10 o'clock to-night through heretofore reliable channels that part of the Japanese force left at Pu Lan Tien to checkmate the Russian's southward movement to relieve Port Arthur was attacked southwest of Shung Mao yesterday. After slight fighting the Japanese made a false retreat. The Russians hotly followed them, when the Japanese made a flank movement, catching the Russians in a trap. The Russian losses are placed at 800 men. They then fell back on Kai Chou and began to retreat along Bania Tgu

Tsoi Chou road. About 2000 Russian infantry from Kai Chou passed through New Chwang this morning accompanied by a large supply and hospital train. Several carts contained bandaged men. The troops appear to be fagged out and showed every indication of a long enforced march. The officers refused to furnish any information, but a non-commissioned officer told a correspondent of the Associated Press that all the troops were retreating from the Kai Chou. Before he could say anything further he was reprimanded by a Captain. Stragglers are closely watched by officers to prevent them from talking. The Russians have abandoned the ground mines eight miles south of here. A native messenger just in from the Russian camp east of here reports that there are many wounded men there.

Liao Yang, June 13.—The army here is increasing rapidly, a fresh squadron arriving daily. There is no fresh news from Port Arthur, nor has any confirmation of serious events having occurred there been received. On the contrary, according to the best information, everything is going well. The officers and men here are very enthusiastic over the driving back of the Japanese on the road between Feng Wang Cheng and Hai Cheng June 9. Only a comparatively short distance separates the Japanese and Russian armies, and the soldiers are all anxious for active operations to begin.

General Kuroki's headquarters in the field, Via Fu San, Korea, June 13.—According to information received here the only hostilities now proceeding at the front are daily encounters between outposts resulting in the loss of a man or two every day. A few Russian prisoners are being brought into Japanese headquarters but no Japanese are being captured. This is known to show that the Japanese are getting the best of the encounters. Chinese are giving trouble by cutting telegraph wires nightly. They are probably in the pay of the Russians. The work of keeping General Kuroki's army in supplies of all kinds continues and is beyond criticism. The conduct of the Japanese soldiers is irreprouchable, and their spirits are high.

### MARRIAGES.

May-McDougal.—At 1110 South Main Street, Fort Worth, Texas, June 6, 1904, Rev. W. S. May and Mrs. Jennie McDougal, Rev. J. J. Creed officiating.

Powell-Marshall.—At Marvin Church, Tyler, Texas, June 7, 1904, Mr. Jermain S. Powell and Miss Jessie D. Marshall, Rev. John Adams officiating.

Herring-Kelly.—At the residence of the bride's parents, Mr. and Mrs. W. M. Kelly, San Angelo, Texas, June 8, 1904, Mr. Theodore M. Herring and Miss Grace Kelly, Rev. W. Wootton officiating.

Lam-Hitt.—In the Methodist Church, Oglesby, Texas, June 8, 1904, by Rev. W. E. Caperton, pastor, Mr. Elie Lam and Miss Inez Hitt.

Henderson-Hughes.—At the residence of the bride's parents, near Zephyr, Texas, April 3, 1904, Mr. W. L. Henderson and Miss Myrtle Hughes, Rev. R. N. Shelton officiating.

Hamblin-Hallmark.—Near the residence of Mr. Claud Milligone, near Zephyr, Texas, May 1, 1904, Mr. W. D. Hamblin and Miss Lillie M. Hallmark, Rev. R. N. Shelton, of Zephyr, officiating.

Galladay-Wadsworth.—At the residence of the bride's parents in Zephyr, Texas, May 15, 1904, Mr. J. J. Galladay, of Ellis County, and Miss Lizzie Wadsworth, Rev. R. N. Shelton officiating.

Withers-Tatum.—At Scott's Tabernacle in Mills County, June 5, 1904, Mr. A. L. Withers and Miss Dora Tatum, Rev. R. N. Shelton, of Zephyr, Texas, officiating.

Couch-Davis.—At the home of Mr. J. J. Couch in Zephyr, Texas, June 12, 1904, Mr. P. H. Couch and Miss Myrtle Davis; both of Turkey Peak Settlement, Rev. R. N. Shelton, of Zephyr, Texas, officiating.

### INSURE AGAINST TORNADES.

Your editorial on the importance of keeping our Church property insured is timely. The preacher and board who do not see that it is done are not following the safest business methods. Your article emphasized "fire" insurance and did not mention "tornado." A recent experience in this charge emphasizes the necessity of tornado insurance. Our church was damaged to the amount of \$1310, so it was thought. The money was paid over promptly and we put the building back in good shape. It cost us \$4 to carry \$2000. Had it not been for this little piece of luck, or rather business management, we should have been almost put out of business.

No Church can afford to risk it a day without fire and tornado insurance. W. J. MOORE, Hobart, Okla.

## Have You Got Rheumatism? You Can Be Cured, FREE A Scientific Discovery.

It is now possible to be cured of any form of rheumatism without having your stomach turned upside down or being half choked to death, and every sufferer from rheumatism should welcome this new and marvelous discovery with open arms and give it an honest trial. The new remedy was discovered by John A. Smith, Milwaukee, Wis., who is generous enough to send a trial free to every sufferer who writes at once. It is a home treatment and will not keep you from your work. As you know if you've tried them, every so-called rheumatic remedy on the market to-day, except this genuine cure, will cause you violent stomach pains, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

It therefore gives me pleasure to present a remedy that will cure every form and variety of rheumatism without one single unpleasant feeling. That remedy is "GLORIA TONIC."

Before I decided to tell the world about the discovery of "Gloria Tonic" I had it tried on hospital patients, also on old and crippled persons with perfect success. But some people never will believe anything until they know it from experience, so the best and quickest way is for you to write me that you want to be cured and I will send you a box of "Gloria Tonic" free of cost. No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, sciatic, neuralgia, gout, lumbago, etc., "Gloria Tonic" will surely cure you. Do not mind if other remedies have failed you, nor mind if doctors say you are incurable. Mind no one, but write me to-day sure. "Gloria Tonic" will stop those aches, pains, and inflammations, and cure you so that life will again be worth living. This offer is not for curiosity seekers, but is made to rheumatics only. To them I will send a box of "Gloria Tonic" free. Never before has a remedy been so highly endorsed as "Gloria Tonic." Among the eminent people who endorsed it are:

Dr. G. Quintero, X. Medical Doctor and Surgeon of the University of Venezuela, whose endorsement of "Gloria Tonic" bears the official seal of the United States Consulate.

HON. EUGENE H. PLUMACHER, UNITED STATES CONSUL, Maracaibo, VENEZUELA. STEVENSON MacADAM, F. C. F. C. S. of Analytical Laboratory Surgeons Hall, Edinburgh, Scotland. L. L. RATHMAN, CALOOTE, South Australia.

THE EDITOR of the famous Medical Journal "Health," London, England, and many others.

ALSO THE HEALTH DEPARTMENT of London, England, prior to sending it into that country, made a thorough investigation of its ingredients, with the result that it is admitted without any restriction, thus it can not contain poisons or worthless drugs.

So far this marvelous compound has cured persons of upwards of 36 years of age, their sufferings dating from 8 weeks to 12 years. It is put up in tablet form and therefore free from ACIDS and ALCOHOL.

If you are a sufferer send your name to-day and by return mail you will receive "Gloria Tonic" and also the most elaborate book ever gotten up on the subject of Rheumatism, absolutely free. This book contains many drawings from actual life and will tell you all about your case. You get "Gloria Tonic" and this wonderful book at the same time, both free, so let me hear from you at once and soon you will be cured. Address: JOHN A. SMITH, 25 Gloria Bldg., Milwaukee, Wis., U. S. A.

### SANTA FE EXCURSION RATES.

St. Louis—Account World's Fair, various rates and limits, now on sale. Laporte—Account Annual Encampment B. Y. P. U., convention rates, June 29, 21, 23 and 27, limited July 10.

Atlantic City—Account Imperial Council Mystic Shrine, one fare plus \$2, July 3, 5, limited July 28, with extension privilege. Indianapolis—Account National Prohibition Convention, one fare plus \$2.25, June 26, 27, limited July 17.

Cincinnati—Account Grand Lodge B. P. O. E., one fare plus 25 cents, July 15, 16, limited July 28, with extension privilege.

Louisville—Account K. of P. Encampment, one fare plus \$2.25, Aug. 12 to 15, limited Sept. 1, with extension privileges. Beaumont, Houston, Galveston or Matagorda—Account popular rate excursion, very cheap rate, June 21 and 23, limited June 27.

For further information ask any Santa Fe agent or write W. S. KEENAN, G. P. A., Galveston.

Utensils which are used for milk or cream should be first rinsed with cold water, then washed with hot water and soap, and then again rinsed with hot water. If washed with hot water first, the milk or cream will coagulate and will be more difficult to remove. The churn, butter worker and all utensils that come in contact with the butter, should be washed first with hot water and soap. This will take off all butter or grease; then rinse with boiling water. This last is necessary to thoroughly cleanse.

When a friend seeks your opinion, get his, endorse it, and he will go away happy.

## WHISKEY OPIUM TOBACCO

I guarantee to cure anything on earth. Any reference. DR. J. S. MILL, Greenville, Tex.



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Notes From the Field.

NORTHWEST TEX. CONFERENCE.

Huckabay.

Porter Naylor, June 6: Our Children's Day at Huckabay was a great success. Many people were in attendance. Oak Dale Sunday-school came out in force and quite an attendance from Hannibal. In the morning we had songs, recitations and sermon by the pastor, Rev. M. C. Dickson. After a nice dinner, enjoyed by all, we met, had talks from Rev. Terry, of Stephenville; Supt. Hicks, of Oak Dale; recitations by two young ladies. Our collections amounted to \$5.15. Very few if any mistakes were made. Take it all in all, it was a greater success than we have ever had or even expected. We send our pastor this week to the Theological Institute.

Childress.

J. T. Bloodworth, June 7: We have recently had a great District Conference. Such preaching! Did not hear a dull sermon from first to last. If you want to enjoy a great District Conference, come west, and especially to the Vernon District. Presume the Secretary will give you an account of the conference. We still have a drouth on us. We have had some rain, but not a general season. We greatly need a church building and have for some years, and want to either enlarge our old one or build a new one before the close of the conference year. We are on the inside of a whisky fight. The saloons are cursing our town. They are nothing but a curse to any town. Thank God for the day when we can preach prohibition in a protracted meeting and it actually does not "hurt the meeting." I would not waste time holding a meeting and hearing the saints shout when they are committed to the saloon man in the event an election should be pulled off. We do not need men in the Church who plead and vote for the saloon. If you think we are not strictly against the saloon, read the report on prohibition recently adopted by our District Conference. We are praying for an old-time revival. We want and need a deep work of grace. We were recently pounded in due and ancient form. Looked like they brought us everything. They brought sugar, salt, flour, matches, fruit, a buggy whip, a

WONDERFUL CURE OF SORE HANDS

By Cuticura After the Most Awful Suffering Ever Experienced.

EIGHT DOCTORS

And Many Remedies Failed to do a Cent's Worth of Good.

"About five years ago I was troubled with sore hands, so sore that when I would put them in water the pain would very nearly set me crazy, the skin would peel off and the flesh would get hard and break. There would be blood flowing from at least fifty places on each hand. Words could never tell the suffering I endured for three years. I tried everything that I was told to use for fully three years, but could get no relief. I tried at least eight different doctors, but none of them seemed to do me any good, as my hands were as bad when I got through doctoring as when I first began. I also tried many remedies, but none of them ever did me one cent's worth of good. I was discouraged and heart-sore. I would feel so bad mornings when I got up, to think I had to go to work and stand the pain for ten hours, and I often felt like giving up my position. Before I started to work mornings I would have to wrap every finger up separately, so as to try and keep them soft and then wear gloves over the rags to keep the grease from getting on my work. At night I would have to wear gloves in bed. In fact, I had to wear gloves all the time. But thanks to Cuticura, the greatest of all great skin cures. After doctoring for three years, and spending much money, a 50c. box of Cuticura Ointment ended all my sufferings. It's been two years since I used any and I don't know what sore hands are now, and never lost a day's work while using Cuticura Ointment."

THOMAS A. CLANCY,  
310 N. Montgomery St., Trenton, N. J.  
Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per trial of 50). Ointment, 50c., Soap, 25c. Deposits: London, 27 Chancery Lane; Paris, 6 Rue de la Paix; Boston, 137 Columbus Ave. Patent Dred & Chem. Corp., Sole Proprietors. Prepared by "The Great Skin Doctors."

small cat, sack cotton seed, hay, money, and it looked like they brought the whole thing. We are grateful while they are thoughtful. Mrs. Honeycutt, our W. H. M. President of Northwest Texas Conference, is with us to-day and the W. H. M. Society of Childress tenders to her and her beautiful daughter a reception. Guess they will have a great time. Think I will close this scribbling and go over and see what they are doing. If a pastor will stand ready to help the women of his Church he can accomplish nearly anything he wishes to accomplish. The W. H. M. Society of this Church is going to be able to make a good report this year.

Roby.

M. H. Hudson, June 9: We closed a meeting at this place May 29, in which Rev. C. L. Ballard assisted, doing about all the preaching. The first five days we had doctrinal preaching, and, as Bro. Ballard is so well known, it is hardly worth while to say that we never heard the distinctive doctrines of our Church preached fairer or more strongly. One feature of the meeting that will leave blessing for years to come was the putting of—I suppose 150 at least, if not 200—Bro. Ballard's doctrinal pamphlets into the homes of our people. These books are clear and strong and are written in such a style as will hold the interest from start to finish, even of the boys and girls. They ought to be in every Methodist home. By the single copy they are only 15 cents each, and by the set of six 12 1/2 cents, or by the 100, 8 1/2 cents. They are entitled as follows: "Our Polity Vindicated," "Wrecks by the Way" (on apostasy), "Methodist Dynamite, or Immersion Exploded," "Twelve Reasons Why I Am Not a Campbellite," "Sledge Hammer on Baptist Succession" and "The Campbellite Defeated, or God's Altar Established." The next day after our meeting closed, we started to District Conference. We had a splendid District Conference, and it was the fourth one our present presiding elder, Bro. Smith, has held in this district. I do not think a people ever hated to give up a presiding elder more than the people of this district will hate to give Bro. E. A. Smith up. During the time he has been here there has been almost perfect harmony and wonderful development. We are all looking for great revivals in the summer. Our country is dry. Have had some partial showers. Some people have crops, some have not, and some that came up died.

The Revival in Colorado.

Chas. S. Field: I am now doing something that I have not done before in ten years or more, i. e., write to the Advocate, of my charge. If it is a duty, I have certainly been derelict. Some good things deserve mention, so I will speak. We have had a good revival of religion—conversions, reclamations, and toning up in general. Bro. R. J. Birdwell, of Fort Worth, came to us from Cisco; also Bro. Robt. J. Brown, of Coleman, who led the singing, preached some and did a great deal of personal and altar work. Bro. Birdwell was a pastor for nine years and has only been in this work exclusively about seven months. He is the first man of the evangelist order I have had in my charge for a long time. I am glad these brethren came. There was nothing either in their preaching, methods or manner that I did not endorse. With all great gatherings there will follow a sifting down, but we will follow up the work here by carefully tending the flock, and in the main we feel sure the work will abide. We began in the church; that overflowed and we went to a tent; that was caught in a whirlwind and went up like Elijah's chariot, and we next went to work and built a splendid plank tabernacle, seated it nicely and lighted it with electricity. The attendance and interest was splendid. A company of soldier boys en route to Fort Bliss spent Sunday here. Some of them came to Church and three were happily converted. They left praying mothers back yonder, and when the news reaches the old Virginia homes there will be rejoicing. There were many interesting incidents connected with the meeting, of which I can not speak particularly. I have not "numbered Israel," but the people say this is the best meeting that has been held here in past twelve years. Birdwell is a unique character. He combines humor and pathos and it will not do to judge him by one or two sermons, but if you will secure a good place and co-operation, and stick to him, he will pull through o. k. and do good anywhere. Bro. Brown is pure gold and there are gems bestowed in the gold—earnestness, guilelessness, sincerity, simplicity, unselfishness, purity—and while they differ, one man is as good as the other. Both these brethren are all right. While entirely unlike, they pull well together. We made up a neat sum for them and they earned all we paid them. The

pastor's wife was complimented with a nice purse of over \$50, raised by Bro. Birdwell in about five minutes just before the benediction at the last service. These Colorado people are not small. Many of our members worked faithfully during the meeting and it is safe to say that a great blessing came to our Church and town. On my own motion I will say, these brethren are very pleasant to work with. Will put themselves in the pastor's place and act by the golden rule. I commend them and their work.

Prohibition Revival.

This town and county has been dry two years. The anti brought on an election June 4. The meeting was in progress at the time the election came off. After trying prohibition two years both town and county went dry by a handsome majority—104 this year—but only 32 majority two years ago. C. W. Simpson, Secretary of our County Prohibition Committee, did fine work. Two years ago the town went anti by 23 majority, which was more than overcome by the county vote. This time the town went dry by 34 majority—a gain of 57 votes for the pros. Nearly every business firm in the town certified that prohibition had not damaged their business. I think the anti will take the medicine and this will end it for a long time, but if they come again Simpson and his crowd will be on hand.

Hico.

H. M. Long, June 13: In last week's Advocate there appeared a note from Hico written by Prof. Seth R. Steele, in which he paid some kindly tributes to enterprising Methodists of our town and reviewed somewhat the history of the work recently accomplished, and for these things we all feel very grateful to the Giver of all good gifts; but I write to correct an error made by Bro. Steel with reference to the organization of some of the institutions of the Church. For many years Hico has prided herself in a fine Sunday-school, a good W. H. M. S. and Epworth Leagues since the Church made provision for the same. We are soon to begin a revival meeting, and we wish an interest in the prayers of our Christian friends that we may be strengthened and many precious souls be saved.

Wortham.

A. T. Culbertson, June 5: We closed a two weeks' union meeting, resulting in a revival of religion in the Churches and forty conversions. There were sixteen added to the Church and more have joined since, as the rain prevented a service the last Sunday night. Our presiding elder, Rev. J. M. Barcus, preached the first week; Rev. A. A. Davis, Cumberland pastor, and I, the last week. The presence of the Holy Spirit was manifest throughout the meeting. Bro. Barcus did some fine preaching, and knows how to throw his whole soul into a meeting. The people were sorry to have him leave, but duty called him elsewhere. Such was the effect of the work of preaching and the Christian people that the business houses were closed for one hour during the last week, and the business men attended the services, some of them making profession and joining the Church.

NORTH TEXAS CONFERENCE.

Sulphur Springs.

H. T. Cunningham, June 13: Our revival meeting closed last night. Between twenty-five and thirty conversions at the altar; ten accessions to our Church, with others to receive in the near future. Some will join the other Churches of the town. Rev. Jno. P. Lowrey, of Little Rock, who was with us for more than two weeks, did a great work among us. He is one of the safest and most thorough workers in revivals I have ever known. His work here will abide. A pastor can make no mistake in securing his services. In our local option election contest which took place Saturday Honkies County again went dry by 1462 majority—a gain of over 300 as compared with majority two years ago. "On with the battle!"

Lannius.

A. H. Hussey, June 6: While I headed this at Lannius, my home, I am writing in the home of my wife's parents in Haskell, Texas. My wife has been in very poor health for several months and the doctor advised her to visit a few weeks in West Texas. She reached Haskell twenty-six days ago. Next day our oldest child, Ruth, took pneumonia. In a few days she was so sick I was sent for, arriving here just one week after my folks. I found her very sick. Just as she was recovering from pneumonia she took measles, which affected her lungs considerably. She has been slowly recovering for the past four days, but the doctor says she is not entirely free from danger yet. We still have to watch at her bedside day and night.

We hope she will soon recover. I had planned to attend the Theological Institute at Georgetown this week and next, but our child is not well enough for me to leave her. My wife's health has improved to some extent. I hope to be at home again in a few days and at my work. I am always restless when not busy. I love the Master's service and the field is so broad and the work so needy. I have gotten along very well with my pastoral work this year so far. We organized an Epworth League at Lannius some two months ago. We have twenty members. We hope for good meetings during the summer.

Plano.

M. H. Neely: We closed on Sunday night, the 5th, a very successful union meeting, resulting in a number of conversions and several additions to the different Churches; but the great work done was the uplifting of the Christians to a higher degree of spiritual life and the unifying of Christians. A most beautiful spirit of harmony now prevails between the Churches and their members. The preaching was all done by the local pastors, and no sensational methods were resorted to. The meeting was held under a tent, and the attendance was immense. The general verdict is that the meeting has done great good. I have received nine as a result of the meeting, and others will join. As stated, all the preaching was done by the pastors except two good sermons by Bro. D. J. Martin, who lives here. While writing I want to say something of the Church in Plano, and especially of the Junior League. This League, through the faithful and loving efforts of that excellent Church worker, Sister L. E. R. Schimelpfenig, now numbers sixty-two members; but not only is the good work seen in the number of members, but in the character of the work that is being done. These Juniors are being carefully instructed and trained in the history, polity and doctrines of Methodism. They answer with readiness questions that would require thought for any of us. It was with great pleasure that I received several of them into the Church at the close of our meeting. They came in intelligently and thoughtfully, and after consultation with their pastor. We have no doubt of their making good and consistent members and workers in the Church. Indeed the Church at Plano—one of the best in the State—is doing well along all the lines of Church work, and this pastor is thankful, hopeful and happy in the work. I am bidding for nothing and seeking nothing, but to do good and finally get home to heaven.

TEXAS CONFERENCE.

Northside and Harleton.

W. W. Gollighugh, June 8: This preacher pounded the third time this year. This is a peculiar people. They are especially noted for pounding their preacher and they are pugilists by practice. All they need is for any one of them to give the word and the preacher gets a pounding. The word was given this time by Mrs. Steve Terry and when we were able to take our bearings we found that we had been pounded more than at any time before in life. I will not attempt to describe the pounding, but will say it was composed of nearly everything there is good to eat and some cash. I said in the beginning of this notice that this is a peculiar people, and I now say this is a peculiar preacher. Strange as it may sound, he likes to be pounded; it toughens the hide and develops the muscles and enables a fellow to do more and better work. Therefore we thank Mrs. Perry and all who helped in the nice pounding. Oh, that we may be worthy of the kind attention and respect of our good people!

Travis.

D. W. Gardner, May 30: May 14 and 15 our church at Ward's Chapel was dedicated by that painstaking presiding elder, R. A. Burroughs. It was his second round for the year and we all had our best foot foremost. By 10 o'clock the house was full and, oh, he did preach! Surely it was good to be there. We had dinner on the ground and it was so well prepared and arranged that all seemed to enjoy themselves. Several asked me if all of our presiding elders could preach like Bro. Burroughs. Of course, I said no, for he really preaches like a Bishop, and four times he filled the pulpit to the delight of all. Travis Circuit is on the up-grade somewhat. Our protracted meetings will soon begin. Oh, for the old-time power to rest on each soul! May the preacher and people have power with God and man. At Terry's Chapel we observed Children's Day May 21. Their program was simply fine and all did well, for no pains were spared to make the occasion a great success. By 9:30 a. m. the house was packed full. Soon the Sunday-school formed and they marched, their banners floating in the

air. It would have made you glad to see the faces of those children. At 12 o'clock Bro. A. D. Wheatley said it was time for dinner, and would be called together again at 2 p. m. Sure enough at 2 o'clock we were again treated with nice music, recitations and orations, all well rendered. At 4:30 we started home, feeling glad that it is our lot to serve this noble people.

WEST TEXAS CONFERENCE.

Marble Falls Meeting.

M. J. Allen, June 10: Our meeting closed last Sunday night; fine meeting; twenty or twenty-five converted; eighteen joined our Church; others will soon; some will join the Baptists. The Church was greatly blessed, so they all said. We have one of the finest Sunday-schools at Marble Falls in the West Texas Conference. Bro. Francis is superintendent, and a fine one. Bro. Lee, our faithful preacher in charge is much pleased with the meeting. Bro. Lee is loved by his people. One great feature of our Willow meeting was the people made up \$2000 with which to build a school building. Praise the Lord; glory to His name. To God be all the praise.

The New Methodist Church.

The Beville Bee: Work was begun Monday on the new church building for the congregation of Methodists of Beville. The contract for the lumber was awarded to the Kohler & Heldenfels Yard, and the foremanship of the workmen to Charles Cook. The entire cost of the building complete, without paint or inside finish, will be about \$6,400. Painting, inside finish, seating and finishing will bring the cost of the building up to between \$9,000 and \$10,000. The plan of the structure is one of the latest designed for a church, and includes, besides the main auditorium, a commodious Sunday-school room, ladies' reception room and pastor's study. The auditorium is 50 feet 8 inches square, and will have a seating capacity something over 400. The Sunday-school room will seat 200 and can be used in connection with the main auditorium. If need be chairs can be placed in aisles and other open spaces and seating capacity of the building increased to 800. The seats are to be of oak, five ply sides and three ply backs, elegantly covered and finished, each seat with a capacity for two and weighing over thirty pounds. But one other church in the State is as splendidly seated as this will be—Abe Mulkey's \$40,000 church at Corsicana. The Methodist congregation and the town are to be congratulated upon the acquisition of such a valuable addition to its list of public buildings.

INDIAN MISSION CONFERENCE.

Granite, Okla.

W. C. Morris, June 13: I have held the Children's Day exercises at Granite and Martha, receiving in collections \$9 in all. Yesterday I organized a Junior League at Granite. In order to help the Senior League pay for their new organ I gave my lecture on "Esther," which netted \$5.15. Granite Church has eighty-two names on the roll, forty-one of which have been placed there since I came.

Duncan, I. T.

J. W. Sims: We recently observed Children's Day and had a most excellent service. It is refreshing to see the old folks enjoy a Children's Day service. Our Junior League, organized this year, has seventy-three members. Our Senior League and Home Mission Society are doing nicely also. We have thirteen classes in our Sunday-school now, as against seven classes twenty months ago. We have done about \$400 worth of improvement on the church this year and increased the pastor's salary \$200 and the presiding elder's salary \$12. The general collections were increased also and are either paid or subscribed. We have received twenty-eight members since conference and will receive more. Our work is promising and encouraging and workers are needed, but oh, how my heart often turns to my old West Texas Conference! Rains have been plentiful. Crops are fine. No boll weevil, but wind and lightning abound.

In the British Navy the engineers have a curious way of killing sharks. They seal up a dynamite cartridge in an empty can, and put the can inside a lump of pork. The pork is thrown overboard on a wire, which has been connected with an electric battery. When the shark takes the bait the engineer presses a button, which explodes the cartridge and kills the fish.

WIFE IS PLEASED.

Machine received, examined, tried, and wife pleased. SAM'L B. SAWYERS, Lubbock, Texas.



# The Home Circle

## DO YOU KNOW HER?

I have a little friend who doesn't like to mend.  
To dust, or set the table, or even make a bed;  
The very thought of sweeping nearly sets her off a-weeping.  
And she always goes about it as though her feet were lead.

She "hates" to rock the baby, and says that some day, maybe,  
She'll go away, and linger where they have no babies 'round  
To keep folks busy rocking; but really this is shocking.  
And she doesn't mean a word of what she says, I will be bound.

'Tis true she cannot bear to walk around the square  
To buy a spool of cotton or stamps for mamma's mail,  
And it's much against her wishes that she's set to washing dishes,  
While to speak of darning stockings is enough to make her pale.

In fact, she wants to shirk everything resembling work;  
And the only thing she does enjoy, so far as I can say,  
Is to take her doll and book, and within some quiet nook  
To read of elves and fairies and dream the hours away.

—E. L. Sylvester, in Harper's Young People.

## "PORE LITTLE DICK."

'Twas in London, that great levitation of modern times. It must have been—I think I'm not mistaken—a very few days before Christmas. The shops were full of everything. It would be a vain effort to describe the shops (or stores), so we will just say that they were full of everything. The narrow crooked streets were literally jammed with vehicles of every description, from the handsome brongham to the green-grocer's cart.

It was along Piccadilly. Perhaps there is no other thoroughfare in the wide world which represents so much of humanity as Piccadilly in London. You can not describe it, you can only see it, and more palpably feel it. Well, we were in the crowd moving along Piccadilly toward the West End. There was shouting and wild sounds of jollity and mirth, plunging horses and noisy drivers.

Conspicuous among the motley throng were the London busses, with their modern Jehus twisting and twirling their long whips in graceful curves around the heads of their galloping horses. Talk about driving! The London bus driver beats the World in wild dash, graceful curve, mysterious escape from confusion and constantly menacing collision. Well, it was along this Bable of humanity that we were proceeding on our course, when the tragic incident occurred which will be subject of this short story.

The newsboys of London are just as bold and venturesome as they are anywhere else. Accustomed day by day to the tumults and dangers of a great city, they seem to grow and thrive amid flying wheels and iron-shod hoofs. At a point in the thoroughfare where the mad whirl of business was the most congested, there was a sudden change in the tumult. Policemen hurried from the sidewalk and talked loudly in tones of authority to the mixed-up throng of hack, cab and bus drivers.

We made our way to the edge of the crowd, and inquiring of one next to me if any one had been killed. "Oh, no," said he, "only a couple o' street gamins. We could spare a couple every day and not miss them. These street Arabs are a perfect nuisance. 'Twas only last week, don't yer think, at the Derby, where five teams were coming down the track neck an' neck, an' don't yer think, two o' them gamins rushed across the track right in front of them an' spoiled the race; an' such beautiful time as they were making. Ah, ha!" and then the stranger yessed on.

Another kindly faced gentleman said: "Poor lads, they've been trampled under the horses' feet and run over besides."

"Who are they?"

"Two newsboys. You'll never know their names. See, they are taking them to the hospital."

The crowd dispersed, and the usual rush of traffic was resumed. 'Twas near sundown; that glorious orb was made to appear like a large copper disk—such was the effect of a London fog—as he settled down behind the towers of Westminster and Parliament houses.

We were crossing over onto the sunny side. Two boys, ragged and rough in appearance, were talking hurriedly.

"Say, Bill, did ye see the kids when they were run over? Tom didn't need to be touched, but he couldn't see little Dick knocked down and run over and killed without trying to save him. Aye, but didn't Tom make a brave push! But 'twas no go. Pore little Dick was kilt (killed) outright. Say, Bill, let's get Tom some oranges and bananas; maybe he can eat them."

"But, say, Jimmy," said Bill, "what will we tell Tom when he asks us about little Dick?"

"Well," said Jimmy, "aw! I tell thee, Bill, we'll tell Tom 'at Dick wor no hurt a bit; an' that he's gone on an errant ut'll take him a long time to get back, an' that pore little Dick

and serene, there lay Tom. Truly, he had met his little brother Dick on the "morrow."

Said the doctor, as we each sat on a stool by the cot: "Last night when I made my round, I found Tom wide awake and showing symptoms that were unmistakable and never fail. I said to him as cheerfully as I could, 'Well, Tom, my lad, what can I do for you?'"

"Oh," said he, "send for little Dick; I want to see him."

"All right, my lad, but you will have to wait until morning."

"I'm booked, doctor, for the other country, and I can not die without seeing pore little Dick; do please send for him, doctor." The death-damp was already on his brow. "I wouldn't care, doctor, if it were only for myself. I should be willing to go, doctor. But pore little Dick? What'll he do without me? I promised mother that I would look after Dick when she was gone, and I want to do it. I can not die, doctor, till I see the little chap. And he continued to murmur out the words, 'I can not die till I see him; pore little Dick!' And he wildly beat about with his hands while the death glamor all the while was o'erspreading his fine features.

"Then I sat down beside him and I said, Tom, if I should tell you that a kind Father had taken little Dick home—"

"Doctor, what are you givin' me?"—a little of the old-time vigor appeared in his face—"yer jess a-gassin'." Dad turned us all out into the cold a long time ago; it broke mother's heart. No, doctor, ye must be bluffin' for dad's drunk all the time—if he's livin' at all."

"Aye, but, Tom, my lad, I mean a heavenly Father. The one whom the missionary has told you about. He has taken little Dick home."

"Oh, oh!" said the lad faintly; "Dick dead after all? An' I tried so hard to save him. Bill an' Jimmy said he wor all right, an' wasn't hurt a bit."

"Tom," I said, "Dick wasn't bruised nor jammed up like you. There wasn't a bone broken, nor a drop of his blood lost. He was just shocked to death. Bill and Jimmy, when they told you that he had gone on a long errand meant that he had gone to his heavenly Father's home; and when they said he would come on the morrow, they knew that you would be in that better home by that time. Poor lads, they couldn't tell you the truth outright, Tom, but they spoke truer than they thought. He's with the blessed Master now, Tom, and your beloved mother."

"Dick dead," murmured Tom, "an' I tried so hard to save him. Well, doctor, he whispered, 'I'm glad to go. I'll meet little Dick on the morrow in that heavenly Father's home.'"

And Tom, the true and the brave, quietly fell asleep to all things earthly and went to meet his brother—"Pore Little Dick"—in the heavenly Father's home.—Exchange.

## MINISTERS' BOYS.

Are you the son of a minister, or are some of your boy friends ministers' sons?

It is a common saying that ministers' sons turn out badly. Well, don't you believe it. There is a noted French scientist who has studied into this subject, and he has a long list of names to prove that the sons of ministers make up the larger number of the world's great men. Here, for instance, are some of the names: Agassiz, Hallam, Jonathan Edwards, Whately, Parkham, Bancroft, the Wesleys, Beechers and Spurgeons, Cowper, Coleridge, Tennyson, Lowell, Holmes, Emerson, Charles Kingsley, Matthew Arnold, Dean Stanley, Macaulay, Thackeray, Sir Christopher Wren, Sir Joshua Reynolds, Swift, Sterne, Hazlitt, Presidents Cleveland and Arthur, Peter Stuyvesant, Adoniram Judson, Timothy Dwight, Henry Clay, Fritz Green Halleck, Morse the inventor, Justices Field and Brewer, United States Senator Dolliver, and many others in the Senate.—American Boy.

## HUNGRY FOR KISSES.

Two young girls had gone to the orphan asylum one Sabbath afternoon to teach in the Sabbath-school there as substitutes for regular teachers who were absent. One of them taught the infant-class; and when the lesson was over, a little blue-eyed tot caught hold of the girl's dress, and looking up, whispered pleadingly: "Please, teacher, won't you kiss me?"

"To be sure I will, you dear baby!" the girl cried, and dropping down on one of her low benches, she drew the child close and kissed her again and again. In an instant the others swarmed about, boys and girls alike holding up hungry faces for kisses. The girl's eyes filled with quick tears as she looked into the eager little faces.

Her friend who had taught an older class, stood at the door of the infant-room, looking on, half-laughing, half-impatient.

"Do come along, Helen," she called at last, and, as Helen gently put aside

the little warm, clinging fingers and joined her, the other girl exclaimed with a touch of scorn:

"I don't see how you could have all those mussed little things hugging and kissing you. See how they've tumbled your dress!"

Helen glanced down at her dress; it surely had suffered from the little loving hands, but her eyes were shining through a mist of tears as she gently answered: "You know they have no mothers to kiss them, Gertie."

Somehow Gertie could find no answer for that, and as the two reached the street, Helen went on: "Did you notice Fannie Burns, the little brown-eyed thing with the blue veins on her forehead?"

"The one that clung to your dress to the last minute?"

"Yes, that was Sadie. The matron told me that one day when Sadie was sick a lady who is very fond of her, and who often visits at the asylum, came to see her, and brought a little puppy, which she thought would amuse her. Of course, the child was delighted with the puppy, and at last the lady said to her: 'If you could have just what you want most of all for yourself, Sadie, what would it be?'"

She thought the little thing would like the puppy, and she meant to give it to her, if the matron was willing; but Sadie put the dog down at once, and, stepping close to the lady, leaned on her knee, and, looking up at her with those big, solemn brown eyes, she said: 'I'd like most anything to sit in your lap a few minutes just as if I was your own little girl!'"

Gertie turned impulsively to her friend. "I never imagined they felt so, Helen," she said remorsefully.

"They don't all, of course," Helen answered; "but I know that some do, and I can not bear to think of little children going hungry for kisses. I can't give them mother kisses, but I do the best I can, even if my dress does suffer a little."—Christian Endeavor World.

## THE LITTLE LIGHT.

A little boy was visiting at a light-house. He had come with his mother that morn'g in a row-boat, and all day had been delighted with the strange and new things in the home on the rocks. "But the night will be the most interesting time of all," he said to his mother.

When the darkness began to gather his uncle stood at the foot of the narrow, winding stairs and said: "Come up with me." Freddy was surprised, for in uncle's hand there was no big, blazing light—just a candle burning away with its tiny flame.

"Why are you going into the glass room?" asked the little fellow.

"I'm going to show the ships out at sea where the harbor is," answered his uncle.

"No ship could see such a little light," said the disappointed boy. But by that time they were in the glass room, and a great light was streaming across the sea. The little candle had lighted the big lamp. You can not shine very far for Jesus, perhaps; but keep your little light bright, and trust him to make use of it.—Jewels.

## "ONLY A THING."

In a pretty, sunny parlor, modest but tasteful, two women were arranging flowers. One was the hostess, the other a visitor who was helping with the preparations for a tea that afternoon. It was from the visitor's hand that a delicate glass vase slipped and crashed to pieces on the hearth.

"O Ellen, I'm so very sorry!" she exclaimed, in distress. "The Venetian glass vase your sister brought from Italy—the very one I can't possibly replace. It's too bad!"

"It was pretty, and I'm sorry, of course," acknowledged Ellen frankly, burrowing promptly in a closet for the dust-pan; "but don't stand there frozen with horror, and your face like a tragic mask. After all it's only a thing."

"Only a thing!" echoed the culprit, in a voice of astonishment tinged with indignation. "Of course it's a thing. Most things are things. But that does not prevent their being precious."

Ellen laughed outright.

"Most things certainly are things," she admitted, "and a few things are precious; but even then there's a difference. I forgot that you didn't know the family byword, and couldn't finish it out for yourself. You see, I was quoting my name-aunt, who was the dearest, coziest, most comfortable, and yet most wide-awake and spirited old lady in the world. She always declared that the richest gain that came to her through age and experience was the perception of relative importance. Life is so much more easy and interesting if we never let ourselves be troubled about what need not really matter; and compared with people and actions, things, our mere little possessions, are after all so trifling. She deemed it disgraceful that anything less than war, earthquake or fire, affecting things, should make us unhappy."

"When a heart, a promise or a prin-

## 'Worth Its Weight in Gold.'

DR. RADWAY & CO., New York:  
Gentlemen—I send enclosed M. O., for which you will please send me one dozen Radway's Ready Relief and one dozen Radway's Pills. Your Ready Relief is considered hereabouts to be worth its weight in gold. This is why I am induced to handle it. I have handled — Oil for some time, but I consider the R. R. R. far superior to this, as it gives better satisfaction.

J. M. ALEXANDER, Hoxban, I. T.



Radway's Ready Relief cures the worst pains in from one to twenty minutes. For Headache (whether sick or nervous), Toothache, Neuralgia, Rheumatism, Lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints, and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease and its continued use for a few days effects a permanent cure. Sold by druggists.

## BE SURE TO GET RADWAY'S

...ciple is broken," she used to say, "that's disaster, and one may grieve; but when a teapot is—a thing is only a thing. Laugh and take a brown pitcher and the tea will taste just as good."

"I suppose it would," agreed Ellen's friend, reflectively, "if the laugh were genuine, but so many of us couldn't laugh. It's Emerson, isn't it, who says, 'Things are in the saddle, and ride mankind?' Only he should have said womankind—it's we housekeepers who are slaves to things."

"Oh, not all of us," protested Ellen, cheerfully. "Suppose you put the pink chrysanthemums in that old Dutch mug and twist the trailing fern round the handle—I'm not sure it isn't going to be prettier than the Venetian vase, after all."—Youth's Companion.

## THE MEMORY OF THE HEART.

If stores of dry and learned lore we gain,  
We keep them in the memory of the brain;

Names, things, and facts—whate'er we know  
And images on this cold surface trace  
Make slight impression, and are soon effaced.

But we've a page, more glowing and more bright,  
On which our friendship and our love  
To write;

That these may never from the soul depart,  
We trust them to the memory of the heart.

There is no dimming, no effacement there:  
Each new pulsation keeps the record clear;

Warm golden letters all the tablet fill,  
Nor lose their lustre till the heart stands still.

—Daniel Webster.

## HAS TRIED BOTH

Travel for Health vs Dieting.

A man who was sent to Europe for his health and finally found a cure in a little change in his diet says:

"I was troubled with dyspepsia for five years and two doctors here in Kenosha that treated me for over a year both told me there was no help for me. Then I had an expert from Chicago, but still received no relief; then followed another expert from Chicago who came to our house two times a month for four months. He gave me up like all the others and told me to take a trip across the ocean, which I did in the year 1899 and came home about as bad as when I started. The doctors told me my stomach lining was full of sores. Then I began to study my own case and learned of the diet recommended by the Postum Cereal Co., so I gave up coffee, pork and all greasy foods and began using Postum Food Coffee. Gradually I got better and better until I am well now as I ever was in my younger days, have no trouble and eat anything fit to eat."

"Sometimes away from home I am persuaded to drink coffee, but I only take a sip of it, for it tastes bitter and disagreeable to me but the longer I use Postum the better I like it and the better I feel. I could say a great deal more of my experience with Postum but think this will give everyone a good idea of what leaving off coffee and using Postum can do." Name given by Postum Co., Battle Creek, Mich.

Look in each pkg. for the famous little book, "The Road to Wellville."



In Gold.

York: d M. O., for me one dozen dy Relief is worth its by I am in-handled— consider the t, as it gives

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FORT WORTH DISTRICT CONFERENCE.

The twenty-eighth session of the Fort Worth District Conference met in the Methodist Church at Kennedale, Texas, April 19 at 10 a. m., with Presiding Elder Jas. Campbell in the chair. After a half hour's devotional service, the conference was organized and the usual committees appointed.

The reports from the pastors were encouraging and hopeful. Some revivals had been held, one or two new church buildings launched and collections and salaries well up. All in all, under the wise and efficient presiding elder, the district is in "apple pie order" and bids fair to make the best report at Annual Conference in its history. A special feature of the conference was the Missionary Institute, which proved to be of great interest and help.

Of course Dr. Bishop was on hand with his lantern to arouse all the interest possible.

The preaching of the conference was up to the high water mark, if not a little higher. It was done by Drs. Alonzo Monk and H. Bishop, Revs. C. E. Brown, W. H. Howard and A. D. Porter.

Revs. C. E. Clark and A. L. Bowman were recommended to the Annual Conference for admission on trial. They are young men of great promise for usefulness to our Church. C. E. Bellev was granted license to preach.

The following were elected as delegates to the Annual Conference:

- W. J. BOAZ. GEO. MULKEY. B. D. BUTTREL. C. V. CYRUS.

The following resolution was read and adopted by rising vote:

Whereas, This year ends the quadrennium of our presiding elder, Jas. Campbell, therefore be it

Resolved, That we esteem it a great privilege to have been associated with him in this relation and we feel that he has been a blessing to us as a district; also we desire to say that Dr. Campbell is a strong and faithful exponent of the doctrines of Methodism, a wise and fearless leader in the Church, and now that he will leave us as our presiding elder, we want him and all to know that he goes with our confidence and warmest love, and our earnest prayers will attend him wherever he goes.

- C. E. BROWN. J. A. WHITEHURST. ALONZO MONK.

Rev. G. F. Winfield, the pastor, and Kennedale deserve special mention for their hospitality, and the splendid way in which they cared for the conference. Everybody claimed they had the best home.

The conference goes to Polytechnic College next year.

J. D. YOUNG, Sec'y.

WEATHERFORD DISTRICT CONFERENCE.

The Weatherford District Conference met at Gordon, Texas, June 2, 1904, with Rev. E. F. Boone, P. E., in the chair. Dr. H. Bishop gave an illustrated lecture on missions the night before, which was highly instructive and entertaining. He was also given the 11 o'clock hour the first day of conference, which he used to fine advantage and to the benefit of all present.

It was decided by vote to have devotional service each day at 11 a. m., 4:30 p. m. and 8:30 p. m. These hours were filled by H. Bishop, D. D., Rev. J. R. B. Hall, Rev. J. S. Tunnell, representing Conference Sunday-school Board; Dr. R. C. Armstrong, of Fort Worth, representing Polytechnic College; Rev. J. L. Hollers, of Breckenridge, Frank Reedy was given charge of the Evening service for young people, which he filled to the satisfaction and delight of all present. Rev. C. V. Oswalt represented the Board of Church Extension Saturday morning at 11 o'clock, and Rev. J. M. McCarter, of Elliasville, preached a fine gospel sermon at 4:30 p. m. the same day. All of these sermons and addresses were of a high grade with the possible exception of one.

The presiding elder was at his best through the whole conference, not only in keeping the business all in tact, but in exhorting and singing, as the occasion demanded.

Dr. R. C. Armstrong's sermon on "Christian Education" was far reaching in its effects and will long be remembered by those that heard it.

Three fine young men were recommended to the Annual Conference for admission into the traveling connection—Geo. W. Shearer, Sam E. Pritchett and Pierce S. Wilson.

The following were elected as delegates to the Annual Conference:

- J. R. RICE. WOODS C. KEARBY. T. C. HAMILTON. M. J. VAUGHAN.

The conference was one of the most spiritual we have ever had the pleasure of attending, and was an ideal District Conference in this respect.

The reports showed fine progress on

all lines of work. The preachers have all been faithful to their several charges and the presiding elder has kept his eyes constantly upon the whole field, consequently the progress of the district as compared to the past is very gratifying.

J. R. B. HALL, Sec'y.

ABILENE DISTRICT CONFERENCE.

This body convened at Sweetwater, Texas, May 31 and continued in session three days. The attendance was large, and the reports from the different sections and charges indicated progress throughout the district.

The drought has, to some extent, affected the collections, but every pastor feels sure that all will come up in full at the close of the year. No one is discouraged, but all are looking to the future and hope for still more prosperous things. The spiritual condition is encouraging, and the pastors are full of zeal and hope.

The presiding elder, Rev. E. A. Smith, closes with this his fourth year on the Abilene District, and he has reasons for feeling gratified at the great progress and upbuilding of this district. His efforts have been untiring, his fidelity unshaken, his success has been all that a faithful, consecrated man could wish.

Missionary Secretary, Horace Bishop, Frank Reedy, of the Dallas Branch of the Publishing House; R. C. Armstrong, representing Polytechnic College, and C. R. Wright, of the Church Extension Board, were visitors, and each made speeches in behalf of the interests represented. They were all splendid efforts and made profound impressions.

W. A. Manly, the pastor at Sweetwater, is an ideal entertainer, who by his vigilance and care of his visitors deepened their appreciation of his manly and Christian character.

Upon the whole, the conference was a benefit and a blessing, both to the hospitable people of Sweetwater and the visitors, who were so elegantly entertained.

SECRETARY.

The following resolutions were unanimously adopted by the members of the Abilene District Conference, in session at Sweetwater, Texas, June 1, 1904:

Whereas, The time approaches when by the polity of our Church our presiding elder, Bro. E. A. Smith, must soon be moved to other fields of labor; and

Whereas, The Abilene District has made wonderful progress, largely due to his wise and discreet management of difficult problems constantly arising in a district rapidly filling up and extending its borders; and

Whereas, He has by his true and just administration endeared himself to preachers and laymen,

Resolved, (1) That we part with Bro. Smith with much regret, and pray that wherever the Church may see fit to place him that God's richest blessings may rest upon him and his family.

Resolved, (2) That a copy of these resolutions be furnished his family, and also the Texas Christian Advocate.

- Signed, L. A. WEBB. Z. B. PIRTLE. J. H. BASS.

NOTES FROM THE BROWNWOOD DISTRICT CONFERENCE.

In response to a request from Bro. J. M. Baneus, field agent of the Southwestern University in the Northwest Texas Conference, the writer had the pleasure of visiting the late session of the Brownwood District Conference held at the beautiful little city of Ballinger. Now I have acted as agent before, traveling book agent, you know, and agent of a filtering company, selling water filterers to the people which would strain out bugs, wiggle-tails, tadpoles, mud, and other such baneful "matter in suspension." Was also agent for a "great life insurance company," now defunct, and other important concerns "too numerous to mention," and all that I might pay expenses incurred while a student of the Southwestern University. But little did I think when I was peddling out these "household necessities" for the aforesaid purpose, that I would be called upon to go out into the highways and hedges to compel other intellectual starvelings to wait upon the tuition for which I then had such a keen appetite and poor digestion. But so it came about. And so diligently did I push my business while at Ballinger that I got the promise of a good deal of "raw material," not, however, I trust, so raw as the writer was, for that great man-developing factory, Southwestern University. Yes, when the time comes for matriculation next fall, no doubt there will be a considerable contingent of bright boys, and mayhap girls, too, from the Brownwood District.

It was my pleasure while there to meet some former students of the University whose character and position, both in Church and society, are such as to reflect credit on the institution. It was refreshing and reassuring to

the writer to note the unfeigned loyalty and devotion of our preachers and people out there to their central institution of learning. Many of them of course are among her old and tried friends and supporters. The brethren are sanguine concerning the collections, and Bro. Matthews, their live presiding elder, stated publicly that he confidently expected his district to raise their \$1000 to endow the Mood Scholarship. He told the writer that if he had had a fair representation of the laymen of his district present when the matter was presented, the amount could have been raised in a few minutes. Laymen of the Brownwood District, your presiding elder is counting on you; and by his public expressions, will cause Texas Methodism to look for the fruits of your liberality.

M. A. TURNER.

Bluff Dale, Texas.

TEMPERANCE REPORT AS ADOPTED BY THE VERNON DISTRICT CONFERENCE.

During the conference of the Methodist Churches of the Vernon District, held at Childress two weeks ago, a Committee on Temperance was appointed. This committee reported the following resolutions.

Your committee on prohibition beg leave to submit the following as our report:

We note with pleasure the rapid progress that prohibition has made in our great State; about two-thirds of her territory is now without saloons.

In nearly all these places the law is being enforced, crime is decreased, the jails are without inmates, and peace and happiness have returned to many homes that were once cursed with the open saloon.

The position of the M. E. Church, South, has been clearly defined. Her attitude is an uncompromising one. Her ministers and consecrated laymen are outspoken on this momentous question and are giving no uncertain sound. Her good women have earnestly prayed to God and faithfully labored to drive the accursed rum traffic from the Lone Star State. Our past victories should stimulate us to greater endeavors, and shouts of triumph that go up from every part of our great State nerve us for the conflict. Our watch word should be "on with the battle," and our goal complete overthrow of the saloon power. Our wise and equitable local option laws have made this possible.

These laws have been tested by the Supreme Court of the United States, and declared to be constitutional. They are fully adequate to the suppression of the C. O. D. jug traffic, and can be enforced in any community in the State where prohibition has been carried. We are satisfied with these laws as they stand on our statutes. Therefore, be it

Resolved by the Vernon District Conference, now in session at Childress, Texas:

1. That we stand by our local option laws in their present form.

2. That we will not support at the ballot box any candidate who is opposed to these laws.

3. That we, as ministers and laymen, request our Representative in the 29th Legislature to oppose what is known as the "Willacy bill," or any other measure looking to any change in the local option laws of the State, for it is our conviction that they will work out the best results for home, society and Christianity.

4. That we heartily approve the vigorous stand that our conference organ, the Texas Christian Advocate, has taken on the question of local option, and that we cannot too highly commend its efficient editor, Dr. G. C. Rankin, for the courageous manner in which he has championed the cause, not only of our beloved Texas Methodism, but of the law abiding people of our State in leading the fight against the rum traffic. Respectfully submitted,

- C. N. N. FERGUSON. J. C. ROBERTS. J. A. PUCKETT. R. S. HOUSSELS. Committee.

Loss of Appetite.

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

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

Platitudes against sin are as harmful as applause for sin.

If the Baby is Cutting Teeth,

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

In the divine scales a dime often weighs more than a dollar.

For low rates to the World's Fair via the Texas & Pacific Railway, ask any ticket agent, or write E. P. Turner, General Passenger Agent, Dallas, Texas.

S. W. U. COMMENCEMENT AND THE NEW DORMITORY.

It is no exaggeration to say that the session just closed has been one of the greatest in the history of our Southwestern University. Unbounded enthusiasm and interest were everywhere prevalent during the commencement exercises. The alumni banquet was the best ever had, both in point of attendance and the feasting of mind and body. Interest ran high, culminating in a most harmonious joint session of the two boards that direct the affairs of this institution. I refer to the meeting that was held Monday morning in which Bro. W. H. Vaughan laid before the brethren his plan and that of Rev. Abe Mulkey to erect a new home for students at Georgetown. The following resolution, unanimously passed by Curators and Trustees, speaks for itself:

"Resolved, That the Boards of Curators and Trustees, assembled in joint session, June 6, 1904, give permission, endorsement and hearty co-operation to Bro. W. H. Vaughan and Abe Mulkey who, in compliance with a request of the Commissioner of Education, Rev. James Kilgore, propose the construction of Epworth Hall to be used as a dormitory of S. W. U. to the value of at least \$25,000."

The wide-awake brethren mentioned in the paper show their faith by their works by contributing at once \$1000 each with which to begin the work of construction. They are princes in the realm of finances. Their names are affectionately inscribed in the hearts of orphans in many parts of our State. The fact that they are back of this new building is proof sufficient that it will go up. All that they ask of the Methodists of Texas is a hearing and a piece of hard cash.

J. R. MOOD.

San Antonio, Texas.

Lifting up empty hands when they might be filled is not the same thing as lifting up holy hands.

100 WEDDING \$750 Invitations

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On Sale Special Days Only.

RATES FROM DALLAS, TEXAS.

Table with 4 columns (A, B, C, D) and 1 row of rates: A \$30.65, B \$25.55, C \$21.15, D \$13.40

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H. & T. C. R. R. THE METEOR THE TEXAN TWO PALATIAL WORLD'S FAIR TRAINS VIA The Central-Frisco Way "THE SCENIC WORLD'S FAIR ROUTE." Vestibuled Trains Oil-Burning Locomotives Pullman Drawing Room Sleepers Cafe Observation Dining Cars "EVERYTHING FOR COMFORT'S SAKE." The Meteor and the Texan run through solid from Houston to St. Louis without change. For World's Fair information, call on local ticket agent, or address M. L. ROBBINS, G. P. A. HOUSTON, TEXAS. WM. DOHERTY, A. G. P. A.





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DISTRICT CONFERENCES.

Austin, Elgin, 9 a. m. . . . . June 21
Paris, Blossom . . . . . June 22
San Augustine, Carthage, 10 a. m. . . . . June 23
Beaumont, Kountze . . . . . June 23
Calvert, Jewett, 9 a. m. . . . . June 23
Sulphur Spgs, Mt. Vernon, 9 a. m. . . . . June 24
Marshall, Kilgore, 8:30 p. m. . . . . June 21
Huntsville, Montgomery, 10 a. m. . . . . June 25
Dublin, Stephenville . . . . . June 29
Palestine, Grapeland . . . . . June 29
Fyler, Edgewood, 8 p. m. . . . . June 29

ERATH AND HOPKINS ALL RIGHT.

The antis were not satisfied with local option in Hopkins County after it had been in force two years. So they took it into their heads to call another election. It came off last Saturday and went dry by nearly fifteen hundred, and it was not a good day for local option either! Will this satisfy the antis? If not, two years from now the county may take a notion to make the vote unanimous. Then, too, over in Erath, the majority of the Court of Criminal Appeals knocked out local option after the people had voted it in. So the pros brought on another one last Saturday. The result is that the county went dry by three to one. Will this satisfy the court? Will it satisfy the antis? If not, the people over that way might be induced to make it unanimous. Not a single county has gone back to liquor after trying local option two years. They all not only hold their former majorities, but make gains. What will the antis do now, poor things! On with the battle!

DOCTOR COLLINS DENNY.

Last week we noticed in the associated dispatches that Dr. Collins Denny, of the Vanderbilt University, had been elected President of the Virginia University; and the Doctor, who was at the Georgetown Theological Institute, received private intelligence to that effect. But we have noticed in some of the Tennessee papers that the report has been contradicted. They say that no election of President of the Virginia University has been made. So we do not know the real facts in the case. One thing is certain, no man in the South is better qualified to fill that high position than Dr. Denny. He is a scholar in the broadest sense, and a man of large executive ability.

The limit of patience is reached through the single sentence, "I told you so."

EPIGRAMS

(Copyright 1904 by Henry F. Cope)

(Prepared especially for Texas Advocate)

Every life is worth losing.

Wrong can have no rights.

New times need renewed teachers.

We can not feed faith on formalities.

The secret of charity is charity in secret.

None win to Heaven without weariness.

True love runs over, but it never gives over.

When the life gets fat, the love gets formal.

The devil is disappointed every time you smile.

The only way to arbitrate with sin is with an ax.

He can not do God's work who derides God's word.

Party standards are apt to be the shrouds of patriotism.

A saloon has as much right in Heaven as it has on earth.

Stained glass windows can not make up for a putty preacher.

The devil would be on the run if saints were less on the rest.

There is no food in the Bible without familiarity with the Bible.

Before dining with the devil it is well to learn how to digest death.

A man does not prove his freedom from sin by his abstinence from soap.

A little of the sunshine of love is worth a lot of the moonshine of learning.

Better meet a man with a club in his hand than a woman with one in her mouth.

AN AFTERNOON AT SULPHUR SPRINGS.

Last Friday we went to Sulphur Springs to help out the local option people in their election, which came off gloriously on Saturday. I reached there about 12 o'clock, and Cyclone Davis was entertaining the crowd under the large shed, which will seat 1200 people. He is the most popular local option campaigner in Texas. He lives in Hopkins, near Sulphur Springs, and he was much interested in the success of the campaign. He had already spoken at most of the precincts in the county, and came in to help close out the fight at the center. He is a wonderful man before an audience. For years he has given special attention to all phases of the liquor question, and he is at home on any part of the ground. He is tall and angular of person, long neck, with a good head covered with long, brown hair, and arms that look like the wings of a Belgian windmill. He has a fine voice, very penetrating and far-reaching, and when he speaks he has the sweep and the movement of a cyclone. He has argument, facts, figures, poetry, anecdote, wit and humor. With it all he has a kind heart and a winning manner. No man can stand before him in a joint discussion very long. In the afternoon it was my turn and the great shed was packed full of people. For something more than an hour I discussed the subject, and hope that some little influence was exerted on the campaign. The county went local option two years ago by a little more than 1100 majority, and during this time the law has been well enforced. But despite this fact the antis brought on another election, and it is to be hoped that the result this time will satisfy them. The town and the county were never so prosperous as under the reign of local option. I met a great many people from all over the

country districts. Many of them are readers of the Advocate, and I was no stranger to them. While there I was entertained by the pastor, Bro. Cunningham, and one of his laymen, Bro. T. C. McCorkle. The latter was Chairman of the Campaign Committee, and right well did he do his work. A protracted meeting was also in operation under the auspices of our Church. Rev. John P. Lowery, of Little Rock, was doing the preaching. I attended the service at night and heard him preach a strong and interesting sermon on the text, "The Loss of the Soul." I also met Bro. Sweeton, son of Rev. J. M. Sweeton, our pastor at Decatur. He is a lawyer and a candidate for the position of County Attorney. He will be elected, for he has no opposition. He is a strong prohibitionist, and under his administration the local option law will continue to be enforced.

A VISIT TO TROUP.

Troup is a delightful little town of about 1500 people, situated twenty miles beyond Tyler, on the International Railroad. I went down there last week to preach for the public schools. They are under the direction of Prof. M. M. Dupre, a man well qualified for that sort of work. He has held that position during the past six years, and he is giving eminent satisfaction. The closing exercises were held in our Church, as it is the largest and best adapted to a service of this character of any building in the town. It was packed to its utmost capacity, and close attention was given to the message. The music was specially prepared by the teachers and student body. Bro. McGee, our pastor, and Prof. Dupre, showed me many courtesies. The good family of Bro. Smith gave me fine entertainment. I had the pleasure of visiting two old Methodist veterans now living in Troup—Bros. Pope and Spruce. They are both in feeble health, especially the latter. He has been suffering from a stroke of paralysis for a number of years. But they are both anticipating a happy release, and they are ready for the change. As the train passed Troup on the main line I got a glance of Rev. C. R. Lamar, of the Houston District. He gave a good account of his work; also Bro. Smith, of the Jacksonville Circuit. At Mineola I met Rev. I. T. Stafford, of the North Texas Conference. His health is much improved, and he hopes to be able to take work next fall. He has two brothers living in Mineola—Prof. Ben Stafford, who has charge of the public schools there, and Col. Robert Stafford, now State Senator from that district. I met both of them and had a pleasant time with them. Bro. Milam, our pastor, has gotten his hand on matters down there, and he will soon have a new church building, under way. Bro. Davis, of the Harrison Circuit, and Judge Trotter of Tyler, joined me at the depot, and we had a delightful chat as the train moved on. All that country is in fine condition. Peaches are promising, and the tomato and strawberry crops are good. Corn and cotton are excellent at this season. All that country is under local option, and the law is giving satisfaction to the better element of the people. It is there to stay.

FROM A POOR HOPKINS COUNTY ANTI.

We depart from our usual custom and publish the following letter written to us without the name of its author. We do this because the fellow is ashamed to let his name be known to the world, but expresses the real sentiments of a real anti; and we want to give that side an opportunity to be heard. It is not often, even over a nom de plume, that one of them will venture to set forth his candid views. There was a time in Texas when the antis thought they were all of it, and they were loud in their advocacy of the liquor shop; but such has been the change in public sentiment that they can not get reputable people to represent their cause and they are afraid of the movements of their own shadows. Poor things! But read the pitiful utterances of this one hidden away somewhere in good old Hopkins County:

GRANDMA BACHMAN.

Grandma Bachman, as she was familiarly called by scores of relatives and friends in this city and county, died last Sunday. No, she did not die, but was translated. She was the aged sister of Uncle Buck Hughes, a life-long Methodist, a devout Christian, and ripe for the kingdom of heaven. She passed away just like the matured fruit falls from its stem, and the gates of day opened to receive her. She was loved and revered by all, and a matriarch in whom there was no guile. Her burial took place at Cochran Chapel in the presence of hundreds of her relatives and friends.

The Methodists of New England have put a man in the field to raise \$250,000 as a relief fund for aged ministers.

THE STRAIGHT OF IT.

A wave of moral reform has struck Dallas, and almost the entire police force was discharged and a new force selected.—Orange Tribune.

Dallas people claim that Gov. Lanham appointed the present Police Commissioners of Dallas because of their Church standing. One of the first acts of the Commissioners was to consider the discharge of a policeman for no other reason than that he was a Catholic. As he was one of the best men on the force, however, the people made such a protest that his discharge was held up. It is presumed, however, that the Commissioners eventually got in their work and replaced this good Catholic with one of their own faith and belief. Those Dallas Police Commissioners are built that way.—State Topics.

The above clippings are unworthy the papers containing them. As to the charge made by the Orange paper, we will say that in the reorganization of the Dallas police force there were only two men dropped from the roll out of a list of about sixty. With these two exceptions the old force is intact. Replying to the mean and untruthful fling of the State Topics we will say that not a single Catholic has been let out of the department under the Blaylock administration. As a matter of fact there are more Catholics on the force than there are members of any one of the Protestant Churches. The present Commissioner does not take a man's politics or Church affiliation into the account when it comes to employing men for policemen. Not a solitary man is on the force because of his religious views. Now let the Austin paper name the "Catholic" who was discharged on account of his Church, or take back and apologize for its false statements. It seems that the Topics would rather publish falsehoods on people whom it dislikes than to keep silent, or tell something akin to the truth. It had but one object in writing the above, that was to try to add something more to its many untruthful charges against Gov. Lanham.

FROM A POOR HOPKINS COUNTY ANTI.

We depart from our usual custom and publish the following letter written to us without the name of its author. We do this because the fellow is ashamed to let his name be known to the world, but expresses the real sentiments of a real anti; and we want to give that side an opportunity to be heard. It is not often, even over a nom de plume, that one of them will venture to set forth his candid views. There was a time in Texas when the antis thought they were all of it, and they were loud in their advocacy of the liquor shop; but such has been the change in public sentiment that they can not get reputable people to represent their cause and they are afraid of the movements of their own shadows. Poor things! But read the pitiful utterances of this one hidden away somewhere in good old Hopkins County:

Sulphur Springs, Tex., June 12, 1904.

Rev. Dr. Rankin, Dallas, Texas: Sir—I have the honor and the privilege left me to report to you that the prohibition election in this county resulted in a large vote in favor of prohibition. We who opposed it regard it as another exhibition of man's infidelity to man, as we did not get all the votes who signed the petition. You stated in your speech here that we were ashamed of our cause and could not hire a man to represent us on the stump. I deny the first part of this statement, but will frankly own the latter part. The merchant would not because he would lose his trade. The clerk would not because he would lose his job. The lawyer would not because he would lose his client. The preacher would not because he would lose his pulpit and salary. The same condition prevailed in 1861 regarding slavery, which all the Churches of the South held then as a moral right. If the morality you say is so brave would have held out against slavery the Church could have prevented a great conflict. Hence when I view all the graves made in the Civil War, all the widows and orphans that were made by that struggle, and all the tears that were shed on account of it, I forget all the evils that saloons have ever done and can only remember that slavery preached from the pulpit of the South as a moral right, sustained by the same Bible by which you now denounce it in every land and country, was the cause of that conflict.

And when I view the teachings of the cause you represent, from Solomon with his three hundred wives and five hundred concubines down through the crusade wars, even to our Mormon Church in America, I wonder if all other causes combined will equal the bloodshed, misery and tears of that caused by religious fancy. In conclusion, there is a time for all things—

There is a time to think,
And a time to drink.
History will record it all,
But eternity's brink
Is an open link
Through which your cause will fall. ANTI.

SOUTHWESTERN UNIVERSITY NOTES.

Our commencement exercises began brilliantly with the "recital, music and elocution" on Thursday night. One of the brightest of our former students spoke to your writer of the wonderful advance in our "fine art department" as shown in this recital. Indeed it showed that in this work we are abreast with the foremost.

On Friday at 10:30 a. m. we had a fine contest for the freshman and sophomore medal, which was won by Pat John, son of Hon. Robt. John, and grandson of Dr. John, so long editor of the Advocate.

The medal for preparatory declamation in the afternoon was won by Mr. A. M. Miller, San Angelo, Texas.

Saturday at 10:30 we had the treat of listening to the excellent address of Hon. J. H. Kirby, which the Advocate published last week, and which was thoroughly enjoyed.

At 3 p. m. the junior oratorical contest came off, and Mr. G. Hartsfield, Lockhart, Texas, won the coveted medal.

The debate on Saturday night for the Brooks' prize on the subject of "Labor Unions"—affirmative: Alumnus, Messrs. C. L. Bounds, L. B. Newberry; negative: San Jacinto, Messrs. S. M. Black and W. A. Tarver—was an excellent debate in which all did well, but the negative won.

The sermon on Sunday at 11 a. m. by our old Regent, Dr. John H. McLean, was on the character of Joseph, and was one of the best commencement sermons ever delivered from this pulpit.

The sermon at 8:30 p. m. to undergraduates, by Rev. J. R. Mood, was an excellent one, but the rain thinned the audience.

The regular commencement day was a rainy one, interfering with the crowds, but all went off well. The salutatory was the best Latin speech we have heard, by A. L. Sanders, of Georgetown. Mr. A. I. Folsom, of Dallas, won the senior orator's medal in the oratorical contest; T. R. Pierce delivered the valedictory. Dr. R. S. Hyer made a most happy address to the class, chaste and beautiful.

The following received degrees: The degree of A. M.—W. S. Neims, of Georgetown, and O. R. Guble, of Frost.

The degree of A. B.—C. L. Bounds, Hereford; L. H. Browne, San Marcos; C. C. Cody, Jr., Georgetown; Miss Bess Davis, Wills Point; H. J. Edens, Georgetown; A. I. Folsom, Dallas; T. R. Pierce, Jr., Bowie; Chas. E. Ray, Waxahachie; A. G. Sanders, Georgetown; Miss Bell Shands, Forney; O. E. Thomas, Greenville; O. S. Thomas, Greenville; J. G. Wilcox, Georgetown.

The degree of B. S.—F. Holman, Georgetown.

Miss Elizabeth Howell graduated in voice; Miss Mammie Howard in elocution.

It is understood that Prof. L. F. Smith, after two years' faithful and successful work, has resigned as President of the Annex.

Miss Willa Cahoon, who has built up our stringed instrumental department, retires. Wedding cards already out explains this vacancy.

Prof. S. H. Moore was elected to the J. I. Campbell chair of history, and given a year's vacation. He will attend some university.

The generosity of Mr. Weiss, of Beaumont, enabled us to create the chair of biology, and Prof. R. W. Tinsley was elected to it.

The three summer schools have all begun with increased attendance, and are now in full blast.

Chairman Miller, of the Conference Commission, has reported the collection of \$116,000, expense fund for the late session of the General Conference of the Methodist Episcopal Church. His outlay runs up to \$126,000, to which must be added \$2000 in un-audited bills. The total indebtedness—\$12,000 will be borrowed from the Book Concern.

Vertical text on the right edge of the page, including "Ju", "Re and man Adv", "W dent of R Chui Obit", "Pr Groved by of G scho", "Re Fran made He v Siste last", "Re tion, calle doing organ Scho elect pres", "Th 11.88 State", "Ox confeliam Amer", "Dr. been a re he si but l", "Dr. Sumi schoi Winc to 16", "Ou see. sions ular mont", "Bis nal a the ( Chur fore", "Dr. litor o vocat to th ship", "An been Confes ter. s forial", "The Sprin op H church South", "At of Tr Confes Turne instit resign", "In the e teen l pastor der t evil.", "Rev. Minn. Unior thrid was i and v Amer", "SHI Yo Subjec Satu I res", "SHI Subj Satun



TEXAS PERSONALS.

Rev. I. Z. T. Morris, of Fort Worth, and his brother, J. W. Morris, of Comanche, were pleasant callers at the Advocate office the past week.

We are pained to announce the death of Mrs. Mattie McKinney, wife of Rev. S. S. McKinney, pastor of our Church in Bruner Addition, Houston. Obituary will appear next week.

Prof. S. T. Smith, formerly of Honey Grove Training School, has been elected by the Board of Trustees President of Granbury Training School. The school will open in September.

Rev. W. H. Stephenson, of Ben Franklin, was in the city this week and made the Advocate a brotherly call. He was down to attend the funeral of Sister Bachman, who died in this city last Sunday.

Rev. W. B. Wilson, of Granbury Station, was in Dallas the past week and called on the Advocate. He has been doing some excellent work in the reorganization of Granbury Training School. He is very hopeful, with the election of the new President, of a prosperous year.

CHURCH NEWS.

The Roman Catholic Church claims 11,887,317 members in the United States.

Oxford University has resolved to confer the degree of LL.D. on William Dean Howells, the celebrated American author.

Dr. Buckley boasts that he has not been interviewed in thirty years. To a reporter who essayed an interview he simply said: "I was born of poor but honest parents. That's all."

Dr. H. M. Hamill is Dean of the Summer Training School for Sunday-school workers which will be held at Winona Lake, Indiana, from August 1 to 16.

Our Church at Brownsville, Tennessee, has subscribed \$2,740 for missions. This is in addition to the regular assessment which was paid some months ago.

Bishop J. F. Berry says the fraternal address of Rev. J. C. Kilgo before the General Conference of the M. E. Church was the greatest delivered before that body.

Dr. Stephen J. Herben, assistant editor of The Christian (New York) Advocate, succeeds Dr. Berry, elected to the office of Bishop, in the editorship of the Epworth Herald.

Another superannuate home has been donated to the North Alabama Conference. Dr. S. C. Tatum, of Center, gives the home, which is a comfortable cottage located at Center.

The new St. Paul's Church at Springfield will be dedicated by Bishop Hendrix June 26. This is the best church building in the bounds of the Southwest Missouri Conference.

At the recent meeting of the Board of Trustees of the North Alabama Conference College Rev. John R. Turner was elected President of that institution to succeed Dr. Anson West, resigned.

In a New York Methodist Church, the collection recently contained fourteen hundred pennies. That night the pastor preached on the text: "Alexander the coppersmith did me much evil."

Rev. Dr. John Wright, of St. Paul, Minn., has recently presented to the Union College library a copy of the third edition of the Saur Bible, which was published in Germantown in 1776, and was the first Bible printed in America in a European language.

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

ANNOUNCEMENTS.

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

I respectfully solicit your support. B. F. BRANDENBURG, Candidate for SHERIFF OF DALLAS COUNTY. Subject to Democratic Primary Election, Saturday, July 3, 1904.

Nearly all the copies of the edition were destroyed by the British troops when they occupied Germantown in 1776.

By a vote of one hundred and seventy-eight to nine the United Presbyterian General Assembly adopted the basis of union proposed by the Associate Reformed Presbyterian Church of the South.

The Pope has ordered the destruction of the vineyards of the Vatican, because the wine is worthless, and because, too, he considers it beneath the papal dignity to speculate in the produce of the apostolic gardens.

Bishop Morrison dedicated our new First Church in Atlanta, having first preached a great sermon and then taken a collection of \$26,000. The lot cost \$28,000, and the building over \$100,000. It is said to be magnificent.

The Furman will case in which Vanderbilt University was interested, has been compromised. The original gift to the university was \$165,000. By the compromise the university, we learn, gets somewhere in the neighborhood of \$100,000.

The choir of the First Methodist Church in Memphis went out on a strike last Sunday because of adverse criticism in the Epworth Messenger, the editor of which thinks that the singers should stand while rendering the "Gloria."

A mob of 1000 persons recently wrecked the pulpit and overturned the statues in St. James' Church, in Toulon, France, in consequence of the refusal of the pastor to admit to their first communion children who had sung anti-clerical songs.

The Wesleyan Advocate, Atlanta, states that the results of the recent election show that there are no less than sixteen Emory College graduates who will represent their respective counties in the Lower House of the next Legislature.

NEW ORDER OF WORSHIP.

Mr. Editor (or Uncle Nath): As to the new order of worship, if one will eliminate all in the proposed new order marked "may be used or omitted" and note that the prayer and song after the sermon may be reversed to song and prayer, as it is in the Discipline, one will find that the only change necessary for conformity to the ordered parts of the service is to have the people stand while singing the second hymn. So that every preacher in the M. E. Church, South, that uses the following order is in full accord with the requirements of the new order and can not be charged with trying to mend our rules:

- 1. Singing, standing.
2. Prayer, kneeling.
3. Lesson from Old Testament and one from the New Testament.
4. Notices and collection.
5. Singing, standing.
6. Sermon.
7. Singing, or prayer.
8. Prayer, or singing.
9. Doxology and benediction.

The point I wish to stress is that no pastor should introduce the Apostle's Creed and Gloria Patri from a sense of obligation. These two, smacking of ritualism, are made entirely optional, and so the large body of itinerants in the Methodist Episcopal Church, South, who at heart are opposed to the introduction of anything that looks towards ritualism, may leave the whole ritualistic feature of the new order out and still be perfectly loyal to the Church and to their ministerial vows.

J. E. HARRISON.

DEDICATION NOTICES.

Our church at Pirtle will be dedicated July 17, 1904. Rev. John Adams, D. D., of Tyler, Texas, will preach the sermon and dedicate the house. All former pastors are invited to attend. M. F. DANIEL, P. C.

Bishop Hendrix will dedicate our churches at Bristol and Carroll Sunday, June 19, Bristol 11 a. m., Carroll 4 p. m. All former pastors and friends are invited to be with us. M. S. LEVERIDGE, P. C.

MAGAZINE NOTICE.

"Matter, Man and Spirit." It would be hard to find a book recently published more highly commended than the book named above. Wm. Allen has certainly furnished a valuable contribution to scientific and philosophical literature. Among other things the American Illustrated Methodist Magazine says: "This book is full of interesting truths, and every scholar will be much pleased with it."

THE BISHOPS OF THE M. E. AND M. E. CHURCH, SOUTH.

Below will be found a complete list of all the Bishops of the Methodist Episcopal and Methodist Episcopal Church, South, from 1784 to this date, and the date of their election:

Table with 2 columns: Name of Bishop, When elected. Includes names like Thomas Coke, Francis Asbury, Richard Whatcoat, Wm. McKendree, Enoch George, J. J. Roberts, J. Soule, J. O. Andrew, John Emory, Beverly Vaughn, Wilbur Fisk, Thomas Morris, L. L. Hamline, E. S. James, Levi Scott, M. Simpson, E. R. Ames, O. C. Baker, D. W. Clark, Ed Thomson, Calvin Kingsley, Thos. Bowman, W. L. Harris, R. S. Foster, I. W. Wiley, S. M. Merrill, E. G. Andrews, Gilbert Havin, Jesse T. Peck, H. W. Warren, Cyrus D. Foss, J. F. Hurst, E. C. Haven, W. X. Ninde, W. F. Mallalieu, J. M. Walden, C. H. Fowler, J. H. Vincent, J. N. FitzGerald, I. W. Joyce, J. H. Newman, D. A. Goodsell, C. C. McCabe, Earl Cranston, D. H. Moore, J. W. Hamilton, J. F. Berry, Henry Spellmyer, W. F. McDowell, J. W. Bashford, Wm. Burt, L. B. Wilson, T. B. Neely, J. R. Day (declined office).

Total number elected, fifty-five; two of these refused the office.

Of the living Bishops, seven are now superannuated and sixteen are effective.

The M. E. Church has elected in all eleven missionary Bishops, as follows: Bishops F. Burns, J. H. Roberts, F. W. Parker, Wm. Taylor, J. H. Thoburn, J. C. Hartsell, W. Warne, I. B. Scott, J. E. Roberson, W. R. Oldham and M. C. Harris. Four of these are dead.

Counting all the Bishops who have served the M. E. Church, we find the whole number to be sixty-three, including missionary Bishops. A total of thirty are yet living. Twenty-three are effective and seven superannuated.

Bishops Soule and Andrew came to the M. E. Church, South, at its organization, and lead in our Southland the Methodist host.

Table with 2 columns: Name of Bishop, When elected. Includes names like J. Soule, Jas. O. Andrew, William Capers, Robt. Paine, H. B. Bascom, Geo. F. Pierce, John Early, H. H. Kavanaugh, H. N. McTyelre, D. S. Doggett, W. M. Wightman, E. M. Marvin, J. C. Keener, A. W. Wilson, J. C. Granbery, Linus Parker, R. K. Hargrove, A. G. Hargood (declined), W. W. Duncan, C. B. Galloway, E. R. Hendrix, J. S. Key, A. G. Haygood, O. P. Fitzgerald, W. A. Candler, H. C. Morrison, E. E. Hoss, A. Coke Smith.

Making a total of twenty-seven Bishops since 1844. Fourteen of this number have entered into rest. Four have superannuated and nine remain in the active work.

In the General Conference of 1820 Bishop Soule declined to accept the office of Bishop because the conference passed a law making presiding elders elective, which he declared unconstitutional. The act was repealed in 1828, and Bishop Soule was again elected and lived until 1867 and served as Bishop forty-three years. In 1886 Wilbur Fisk was elected

Bishop, but declined on account of his duties in educational work.

In 1882 Dr. A. G. Haygood was elected Bishop, who likewise declined, he then being agent to disburse the education fund left by Slater, etc. And now comes Rev. Day and declines the office, believing it to be his duty to remain at the head of a great university, which position he has successfully filled for the last two years. E. L. ARMSTRONG.

THIS, THAT AND THE OTHER.

It is a favorable sign of the times that a Methodist Church paper allows the free discussion of the question of laymen in the Bishop's Cabinet. It is evidence of breadth and liberality in the leading men of the Church that this discussion has not raised the cry of treason. I have always been radically democratic in my civil and ecclesiastical views. To my temporary damage I have always advocated a wider distribution of power in Episcopal Methodism. Our government may be paternal, or rather patriarchal, but such a government is only suited to a primitive state of society. The concentration of power in a few hands in the earlier days of Methodism worked well, but our people have grown rapidly in intelligence until they can be trusted with a greater degree of self-government, so I believe. As long as they have not sufficient intelligence to demand their rights they will not be able to use them wisely and safely. But they are beginning to demand them, and this fact evidences their capacity to exercise them safely and advantageously.

It is seldom that men possessed of power are willing to surrender it. Hence every popularizing measure usually meets with stern opposition. The voluntary surrender of power to the laity on the part of the ministry in 1866 was a notable fact in ecclesiastical history. It has excited much admiration. But really it is difficult to estimate how much credit the ministry deserved for this surrender; for the South had just been subjugated by the North, and our Church was shattered and torn, and it was evident that something should be done to secure the sympathy of the masses. There was talk of union with the Protestant Episcopal Church, of diocesan episcopacy, etc. But the great measure of lay-representation was the lever that lifted our wheels out of the mire. That, with a corps of Bishops that will be the admiration of posterity, and a spirit among our people which was unconquered and unconquerable, insured ecclesiastical reconstruction, and paved the way for a success which Southern Methodism had never realized before.

I rejoice in the stand your paper has taken against the liquor traffic and in favor of prohibition. The Church has something more to do than to call mourners and sing and pray over them. It is her business to promote civic reforms, so far as they bear on questions of morality. The liquor traffic is a work of the devil, and Jesus Christ came into the world to destroy the works of the devil. As servants of Jesus Christ we are only carrying out his designs when we advocate measures that look to public sobriety and social purity. "Lay on, Macduff."

I would be glad to know that you are mistaken when you say that, while an innocent woman was being tried on the charge of sending obscene matter through the mails, she was imprisoned three days. You say she could have given bail, but the laws did not allow it. What kind of laws have you in Texas? Is that the way you treat women? Has she no redress? Have you no law by which she can recover damages from the commonwealth for disgracing and afflicting her without conviction of guilt?

Tell your people that my town, Morristown, is a dry town; and that the drouth works well. Eight saloons have closed; some of the ex-saloonists are selling family groceries; some are manufacturing woolen goods, to produce warmth where they once produced nakedness; some have gone to Knoxville to continue their work of death. The jug business at Morristown is lively; and there are suspicions of blind tigers; but the legitimate business of the town has increased in different quarters from ten to twenty-five per cent, and there is probably not more than one-tenth of the drinking here now that there was before the saloons were banished. Certainly there has been a great falling off in crime. On public occasions everything is as quiet as Sunday. There are not jugs enough to subjugate us; and a blind tiger is not half as dangerous as a tiger with his eyes wide open. R. N. PRICE.

Morristown, Tenn.

CIGARETTE HABIT—I guarantee a cure for tobacco habit in any form. DR. HILL, Greenville, Texas.

Don't judge the nut by the burr. Look inside.

Loss of Appetite

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

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

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

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The new drop-head machine is a good one. (Rev.) C. E. LINDSEY.



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### The Sunday-School Department

Second Quarter, Lesson 13, June 26.

#### Review for the Quarter.

Golden Text: "Wherefor God also hath highly exalted him, and given him a name which is above every name."—Phil. 2:9.

These twelve lessons show the power and love of Jesus tried to the utmost. The subjects of the lessons are as follows:

1. His power and compassion, secured to us by humble faith.
2. His love shown in His becoming the suffering Christ, rejected of men.
3. His divine glory, which he freely resigned to be our Savior.
4. His longing for the lost, and his urgency to us for their sake.
5. The great Master of Prayer.
6. Our Lord who is coming again to call us to account.
7. The revealer of the Father's love to sinners.
8. The one who "came not to be ministered unto, but to minister, and to give his life a ransom for many."
9. Who sheds his own blood for the remission of sins, and is meat and drink to the believer.
10. He was silent and unresisting, though slandered, unjustly condemned, scourged, and delivered to death.
11. He was crucified with shame and cruel mockery, all for us.
12. He rose from the grave, because "it was impossible that he should be holden of it," and is shown to be "the Son of God with power" for our salvation.

### The Epworth League Department

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

#### State Epworth League Cabinet.

- President—H. H. Halsell, Decatur.  
 First Vice-President—A. H. McVeigh, Cleburne.  
 Second Vice-President—Miss Mollie Davis, Houston.  
 Third Vice-President—Wesley Peacock, San Antonio.  
 Sec.-Treas.—J. E. Swebston, Ft. Worth.  
 Assistant Secretary—Miss Florence Iifrey, Houston.  
 Junior Superintendent—Miss Clara Wood, Van Alstyne.

Next Conference—Laporte, August 9-11, 1904.

#### APPOINTMENT.

Inasmuch as the General Epworth League Board has provided for a fourth department in the local chapter, to be known as the Department of Missions, and added a fourth Vice-President to the Local Cabinet, and believing that all Conference League organizations should harmonize in their polity, therefore, by the power vested in me as President, I hereby designate and appoint Miss Alma Rawlins as Fourth Vice-President of the North Texas Conference Epworth League, and direct that the appointment shall become effective at once.

GUS W. THOMASSON,  
President N. T. C. E. L.  
Van Alstyne, Texas, June 6, 1904.

#### NOTES.

Laporte August 9-11.

Preparations are already well under way for the Laporte session of the State League. A committee headed by Miss Mollie Daviss recently visited the location and made the necessary arrangements for the entertainment of the conference. A report of their work will be published.

The General Epworth League Board at its recent session in Waco changed the constitution of the local chapter and erected a fourth department, to be known as the Department of Missions. Provision was made for a Fourth Vice-President to superintend the department in the same manner as other Vice-Presidents. Our District League Conferences and the State League Conference should follow the action of the General Board by adding a Fourth Vice-President to their respective cabinets. The appointment of a Fourth Vice-President for the North Texas Conference Epworth League appears elsewhere in this issue. Let all our District Presidents take similar action, and also our State and Annual Conference officers.

The League meeting held in Waco, Texas, was a great success. The indications are that the Leaguers of the five Texas Conferences are wide awake. They appointed delegations at their meeting the other day to at-

tend the League Assembly at Biloxi, Miss., and the sessions of the Baptist Young People's meeting at Laporte, Texas, for the purpose of observing plans and methods.—H. B. Anderson, North Carolina League Editor, in Raleigh Advocate.

The meeting to which Bro. Anderson refers was only a Cabinet and committee meeting. We notice that several papers have written it up as a State affair. When the really big session comes off we shall not be surprised to see it heralded as an international affair!

The following is the list of newly elected officers of the Louisiana State Epworth League:

- President, J. V. Carter, Baton Rouge, La.; First Vice-President, Rev. W. W. Drake, New Orleans, La.; Second Vice-President, Miss Sallie Hollinsworth, New Orleans, La.; Third Vice-President, Prof. O. B. Staples, Ruston, La.; Secretary, Rev. W. G. Evans, Covington, La.; Treasurer, Miss F. E. Cline, Howell P. O., La.; Junior Superintendent, Miss Cora Michel, New Orleans, La.

The program for the second annual session of the Mississippi Conference Epworth League is out. The meeting will be held at Hattiesburg, June 13-16, and will be largely a workers' conference in which practical methods will be discussed.

On thing the Texas State League will have before it at its next conference will be the framing of a new constitution. The old one does not meet the present requirements.

Rev. L. S. Barton, of Clarksville, has been appointed as the official representative of the North Texas Conference Epworth League Cabinet to visit the sessions of the Bonham, Paris and Sulphur Springs District League Conferences. In a measure, he will do some of the work for which we ought to have a Field Secretary.

State Secretary J. E. Swebston, who is now residing at 610 Macon Street, Fort Worth, desires the names of all District League officers in Texas. Will not our District Secretaries comply with his request at once?

We have two splendid reports of district meetings this week, namely, Terrell and Cuero. Brother Peterson is making things hum in the Terrell District, while Brother Buchanan is furnishing the live coals for enthusiasm in the Cuero District.

We can not understand why 500 Sunday-schools paying \$3 each toward supporting a Sunday-school Secretary in the field can operate any more safely than 621 Epworth Leagues paying the same amount, or less, toward the support of a Field Secretary. Yet we can have the one and not the other.

If there is any one thing the Texas Leagues need to do more than another at this time it is to support a missionary by voluntary contributions. The death knell of missionary activity was sounded when the Texas Leagues adopted the "Holston Plan." Let us return to the old paths and renew the enthusiasm of our youth.

To establish his moral character an applicant for a position in a dry goods establishment in North Texas stated that while he was not a Christian he was leader in the choir of the leading Church of his town. What a multitude of sins our modern choirs sometimes hide! We do not believe any one should be allowed in a Church choir who is not a Christian, much less take the lead!  
G. W. T.

#### LEAGUE CONFERENCE.

The tenth annual League Conference of the Texas Conference will meet in Timpson, Texas, on the 21, 22 and 23 of this present month.

HATTIE J. THOMSSON,  
Sec. Texas Conference E. L.  
Galveston Texas.

#### TERRELL DISTRICT.

The League Conference of the Terrell District convened in the beautiful Methodist Church in the city of Terrell on the morning of June 2. The opening sermon was preached on the previous evening by Rev. R. B. Moreland, of Reinhardt Circuit, in the absence of Rev. D. H. Aston, of Roysse, who was unavoidably detained at home.

On Thursday morning a praise and consecration service was led by Prof. J. B. Vann, District President, after which the roll was called and forty-four delegates responded.

A most hearty welcome on behalf of the Terrell chapter was voiced by Mr. H. Galbraith, First Vice-President. Rev. J. J. Morgan responded in his felicitous way.

The presiding elder and eleven of the fifteen pastors of the district were in attendance. Rev. W. D. Mountcas-

tle preached a soulful sermon at the 11 o'clock hour on Thursday and Rev. J. Marvin Nichols, of Gainesville, delivered an edifying address in the evening.

All branches of League work were discussed and many helpful suggestions elicited. Election of officers resulted as follows:

- President, J. H. Vann, Roysse; First Vice-President, H. Galbraith, Terrell; Second Vice-President, Miss Bessie Nickens, Garland; Third Vice-President, Miss Sadie Cannon, Terrell; Secretary and Treasurer, Miss Lola Summers, Roysse; Supt. Junior Dept., Miss Jonnie Shands, Forney; Supt. Missionary Dept., Rev. J. O. Peterson, Mabank.

On adjournment of the first day's session the visitors were taken for a drive and shown the sights of the city.

The following report of the Temperance Committee was unanimously adopted:

Resolved, That we return thanks to the "Giver of all good" that this snare has been removed from the path of our young people. We believe in total abstinence for the individual and prohibition for the masses, and believe our present local option law to be the most effective method of securing the desired end, therefore

Resolved, That we heartily disapprove any and all attempts to weaken the efficiency of our present law, and will use our influence to secure the election of Legislators who are avowed local optionists, and that we will oppose any candidate for public office who favors the liquor traffic.

Resolved, That we extend our thanks to Dr. G. C. Rankin for his bold and noble defense of the cause of prohibition through the columns of the Texas Christian Advocate, and pray God's blessings on his life and labors.

Resolved, That each pastor within the bounds of this district preach at least one sermon during the year on the subject of temperance.

Resolved, That the officers of the League keep this matter constantly before our children and young people by precept and example, and by the distribution of temperance literature.

Resolved, That we deprecate the widespread addition of our people to the tobacco habit, and that we warn our boys and girls against this insidious evil, at once unbecoming and unhealthful.

MRS. J. S. TURNER.

#### BONHAM DISTRICT.

The Bonham District League will hold its first meeting at Dodd City, Texas, June 23, 24, 25. Delegates and visitors from all the churches in the district will be cordially welcomed. Please send in the names of those intending to come to Miss Carrie Lou Latta, Dodd City, Texas.

MRS. L. P. SMITH.

#### CUERO DISTRICT.

I am glad to report a very profitable session of the Cuero District League at Edna, Texas, May 21, 1904. A large number of delegates were present, representing the Senior and Junior work. As a rule our pastors are enthusiastic workers for the League and report that it is a means of grace to their young people. Some of the Leagues report their membership doubled since the Annual Conference. The increase on the district is large. The presiding elder, J. C. Wilson, is an enthusiastic League man and to his searching inquiries at the Quarterly Conferences early in the year is due a great deal of the increase. The following officers were elected for the ensuing year:

- President, F. B. Buchanan, Yoakum, Texas; First Vice-President, Mrs. Margaret Silliman, Ganado; Second Vice-President, Miss Susie Woolsey, Yoakum; Third Vice-President, Miss Alma Butler, Runge; Secretary, A. B. Davidson, Flatonia.

F. B. BUCHANAN, Pres.

#### "THEY SAY AND DO NOT."

They talk learnedly of the heroism of the prophets and apostles. With tear-dimmed eyes they portray the trials, privations and self-denial of the missionary in heathen lands. The early pioneers of Methodism are exalted to the skies in burning words of eloquence, which are hurled athwart this old world like a midnight Euroclydon in hope of waking up the sleeping Church. They write missionary circulars to all the pastors and fill the Church papers with advice to the other man.

Self-denial, holiness, sanctification in due turn receive faithful treatment from the pulpit and set forth with

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Opera House Building, Dallas, Tex.

nice precision the conditions of a revival and itemize its terms and elements and the necessity of an every Sunday revival. But the world more than ever is wanting the man with consecration, self-denial and a real, honest, holy life of his own. I care nothing for a man's words when his life contradicts them. We need more men who are able to do something and fewer in Pullman cars gadding over the country giving advice. We need more men who can go into the byways and neglected places all over Texas and lead multitudes to Christ and plant Methodism and fewer to tell somebody else how.

We do not need laymen in the Cabinet, so long as we have unselfish presiding elders who are not troubled about their own appointments and have the moral courage to do their duty. I believe our Church is losing in the rural districts and this matter ought to have careful attention.

More than 1800 years ago it was written: "They say and do not."  
Cisco, Texas. S. J. VAUGHAN.

#### A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and sell your suffering friends of it. Address Mrs. M. Summers, Box 187, Notre Dame, Ind.

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**Wm. B. Towles, M.D.,** late Prof. of Anatomy and Materia Medica, University of Va.: "In Uric Acid Diathesis, Gout, Rheumatism, Rheumatic Gout, Renal Calculi and Stone in the Bladder, I know of no remedy comparable to BUFFALO LITHIA WATER."  
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### CLARENDON COLLEGE COMMENCEMENT.

I am just back from Clarendon, where it was my privilege to attend the commencement exercises of Clarendon College, and the "yells" are still ringing in my ears, and last night I dreamed "one of them things" and sat up suddenly in bed believing that I heard the "Adkissonians" singing a "war song," with the defiant jeers of the "Panhandles" breaking into the rests, but discovered on getting wide-awake, it was merely a flock of geese loudly serenading just under my window. If there is a determined, enthusiastic body of students in Texas, it is that Clarendon "herd." They are all branded and ear-marked "get there," and it isn't their fault if they do not.

Friday morning was one of those drizzly, foggy mornings we have in this country once in awhile to take all the music from the soul of the spring poet who wrote of it as

"The land of the boundless plain,  
Where the prairie dog kneels  
On the back of his heels,  
And fervently prayeth for rain."

But that didn't dampen the spirits of the faculty or the students, who were in the chapel at 9 a. m. Friday, May 27, where Rev. W. L. Harris, of Cataline, conducted religious exercises and the students were addressed by different visitors.

At 3 p. m. the art levee, under the direction of Miss Pearson, was opened with a few recitations and musical selections by the students and the large audience was invited to examine the fine exhibit of paintings and drawings by the art class. It was a most creditable showing and brought Miss Pearson many well-earned compliments.

At 8:30 p. m. the Castalian Society entertained us with a very fine program of songs, recitations and instrumental performances, under the direction of Mrs. Rogers, music teacher, Miss Betts, of the primary department, and Miss Pearson.

Saturday morning the College Trustees held a session and the students put in the time practicing for further public appearances.

At 3:30 the primary department, under the direction of Miss Gable Betts, gave one of the very best entertainments of the entire commencement. It was really remarkable to what perfection the little folks had been trained, and one wondered at the infinite care, skill and patience it had required.

That evening at 8:30 the chapel was crowded to hear the annual debate between the Panhandle and Adkissonian Societies. The question, "Resolved, that the money spent for foreign acquisition of territory during the last fifty years should have been spent for internal improvements," was ably affirmed by the Panhandle orators, Donald B. Doak and E. K. Stanford, and strenuously denied by the Adkissonian ora-

tors, George F. Harris and Will Roberts. Victory perched upon the banners of the affirmative and then there were "yells" and "yells."

Sunday was a great day. Presiding Elder McCulloch, of the Mangum District, Indian Mission Conference, preached a most able sermon to a vast audience at the Methodist Church, and faculty and students joined in praise for their "baccalaureate."

At 3:20 the Leagues held a rally and were addressed by Revs. Sam B. Sawyers, of Lubbock; W. L. Harris, of Cataline, and J. W. Hunt, of Dumas.

The Sunday evening sermon to students was preached by Rev. C. N. N. Ferguson, of Quanah. It was a great sermon to a great audience and all were pleased and edified.

Monday morning at 10 o'clock the oratorical contest took place and Edward Graham was the medal winner.

That evening the entire college student body joined in a very fine entertainment, which was enjoyed by an immense crowd. All the exercises were of a very high order and spoke well for the instructors.

Tuesday morning at 10 the graduating class in the literary department held their exercises, at 11 J. Winford Hunt delivered the annual address and the presentation of medals and diplomas followed.

The students were glad of the presence of former President, Sam Barcus, and President Hardy announced that J. N. Donohoo, who recently furnished the parlor in one of the dormitories, had voluntarily given him \$1000 to be used as the beginning of a loan fund for needy students; \$100 was added by President Hardy and \$100 more by Rev. J. T. Hicks, of Matador, on the spot. A very fine library was recently given to the college by Mr. White, of Clarendon; a new dormitory has recently been built and the institution is going on from "victory unto victory." We regret to learn that Prof. M. L. Williams and Mrs. Rogers have severed their connection from the institution, but the trustees have already announced the employment of instructors to take their places and the work goes on. We Methodists in the Panhandle are very proud of our school.

J. W. HUNT.

Humors of all kinds are prolific of worse troubles. They may be entirely expelled by a thorough course of Hood's Sarsaparilla.

It is related of our own Benjamin Franklin that in Paris, at one time, he was ridiculed for his love of the Bible and he determined to find out how many of the scoffers had read it. For that purpose he informed one of the learned societies of which he was a member, that he had come across a story of pastoral life in ancient times that he considered marvelously beautiful, but he would like the judgment of the society upon it. On an appointed evening Franklin had a reader of soft, sweet voice to read to them the book of Ruth. The assembled company were delighted with it, and arose one after another to express admiration and the desire that the manuscript be published. Rising at last, Franklin said in impressive tones: "My friends, it is published, and is part of the Bible."

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May 17th and 31st the Texas and Pacific Railway will sell Special Excursion tickets to St. Louis and return from all points on their line in Texas, Arkansas and Louisiana north of, but not including Baton Rouge, La., at less than the one way rate, tickets good only in chair cars or coaches. Final limit for return seven days in addition to date of sale. See any Texas and Pacific ticket agent.

When dying, the splendid American orator and statesman, Patrick Henry, said of the Bible: "Here is a book worth all others printed, yet it is my misfortune never to have found time to read it. It is now too late, too late!"

"Better late than never" is good; but "Never late" is much more helpful."

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"My son having used your Discovery I have waited one year and am convinced of his cure. I had employed the best medical skill of the State and spared no expense seeking his cure, but found no benefit, he only growing worse until I obtained your Discovery. I therefore take pleasure in submitting the following testimonial: I pronounce Natural Law Discovery a sure treatment. It cured my son, Ollie LaGrone, after ablest physicians of the State had failed to benefit him and after I had despaired of his ever being cured. H. C. LaGrone, Deadwood, Texas."

Above party is reliable.—Pub. Texas Christian Advocate.

It is often the case that persons pronounced to have heart disease (some who

have had their physician call in relatives to see them die) are practically cured in fifteen minutes' time, all being necessary was simply to resupply the blood's circulating agent and keep it supplied, the patient leaving the bed and going about her work. One lady whose testimonial I have, was in above condition and in less than a week's time was doing her entire household duties, including a large washing. Her physician had called in her people three times. Her blood only lacked its circulating agent. Man not only has power to control this circulating agent, but he also has power over his vitality. Vitality is the opposer of fatigue, pain and weakness of all organs of the body or of the nerves, muscles and organs. Almost all diseases depend upon its deficiency. This discovery gives man immediate power, the above being true, to govern these things, hence he becomes master of the diseases generally pronounced incurable. The diseases of women and sexual weakness in men are directly dependent upon a deficiency of the circulating and vitalizing agencies and Natural Law Discovery has direct and immediate effect. The two accomplishments of Natural Law Discovery (supplying the vitalizing and the circulating agents) are the two in which medicine is absolutely powerless. These two accomplishments can be had only by employing the natural law producing them. Natural Law Discovery teaches this natural law. An extreme case is here given by Prof. R. A. Long, Terrell, Texas: "Thirty days ago my wife was a confined invalid. To-day she and I walked over my farm, at least two miles, and she felt no fatigue, and she is apparently well. So far as money goes, one thousand dollars would be no inducement for me to part with the information." Space forbids a further description, but will be proud to send every one interested a circular.

M. A. SIDES, Martins Mills, Texas.

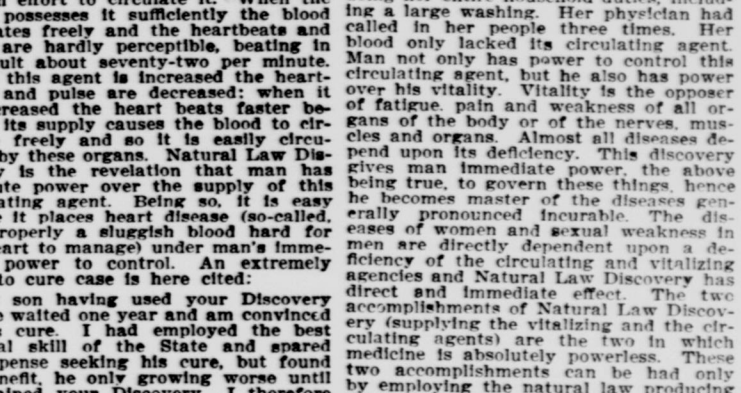
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# The Woman's Department

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to MRS. FLORENCE E. HOWELL, 150 Maston Street, Dallas, Texas.

The annual meeting of the W. F. M. Society of North Texas Conference, held last week in McKinney, was a most successful one and enjoyed by visitors and delegates alike. The sessions were made especially interesting by the presence of our visiting missionary from China, Miss Elizabeth Hughes, who took active part in the exercises, from time to time, and also by the inspiring presence of four young ladies of the North Texas Conference, who have been the past term in training at our Scarritt Bible and Training School in Kansas City, Mo., Miss May Spivey, Miss May Dye, Miss Ruby Hendrick and Miss Mattie Hugh Fladger. These four young ladies took charge of the exercises held in the Church on Tuesday night, where an instructive and interesting program was given. We hope soon to have a full account of the annual meeting from one of our members who was in attendance.

(We call attention to the following lines which have been received and would ask the sympathetic consideration of our readers, and more especially those of our members who are most particularly interested.—Ed. Woman's Department.)

Please note in your department of the Texas Christian Advocate that all receipts for money received by Mrs. F. P. Varley, North Texas Conference Treasurer of the W. H. M. Society, will be sent in as soon as possible. She has been very sick for the past two weeks and her recovery is very doubtful. With best wishes for you in your work and asking you to pray God's blessings upon us in our sorrow and, if not contrary to God's will, that she may be restored to her work she loved so well.

Mrs. Varley is my own dear sister.  
MRS. H. P. VAUGHAN,  
Collinsville, Texas.

### PROGRAM.

For the annual meeting of the W. F. M. Society, Northwest Texas Conference, June 21-24, we have secured some good things. As most of the delegates will arrive on the morning trains we will have the opening business session Tuesday afternoon, June 21. In the evening will be addresses of welcome from the Foreign Missionary Society, Mrs. J. S. Callicott; Home Mission Society, Mrs. A. C. McAfee; District, Rev. J. M. Barcus; Response, Mrs. J. R. Nelson; address, Miss Elizabeth Hughes, of China.

Wednesday morning—Reports of Treasurer and Corresponding Secretary of Conference Society; letters from Missionaries; address, Miss Hughes.

Afternoon—Report of Board Meeting, Mrs. W. F. Barnum; blackboard illustration, Mrs. J. C. Mimms.

Evening—Sermon, Rev. Alonzo Monk, D. D.

Thursday Morning—Reports of auxiliaries; "Our Training School," Miss Sophia Manns; sermon, Rev. J. M. Barcus.

Afternoon—Reports continued; committee meetings.

Evening—Address, with stereopticon views, Rev. Horace Bishop, D. D.

Friday Morning—Reports of committees; open conference, Mrs. A. C. Johnson.

Afternoon—Unfinished business, an exhibit of curios from mission lands will be an interesting feature of the meeting.

We hope to have with us quite a number of the preachers and are expecting also our editor, Mrs. Howell. Let some one from each society be sure to come.

MRS. MARY E. BULLOCK,  
Pres. Conf. Society,  
Lorena, Texas.

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

One and all, are you ready for the annual meeting at Corsicana, June 21-24? Miss Elizabeth Hughes, of China, will be with us. Rev. Alonzo Monk, D. D., will preach our annual sermon. Rev. Horace Bishop, D. D., with stereopticon views of mission fields. Miss Sophia Manns, our student at Scarritt Bible and Training School, will be present. From Rev. W. R. Lambuth, D. D., an exhibit of curios and relics from foreign fields.

Railroad rates have been secured on the certificate plan, one and one-third fare. Be sure to get a receipt from your agent on buying your ticket. Very many interesting and important matters come to you from the recent board meeting at Jacksonville, Fla.

Let each society, adult, golden link and juvenile, be well represented and with a full report of work done. The

District Secretaries will give their personal attention; be sure that you are in your places.

Please note the last letter from the General Secretary: "Our mission fields are sending most encouraging reports and, as our work is extending because of God's blessing upon it, our efforts must measure up to such enlarged claims. Will you not make the collections of this June quarter the best for years? I beseech you not to begin this first quarter with inadequate returns, forcing the missionaries to wait for their appropriations, as they did last June, and thus suffer through the summer and fall. The amount accorded the missionaries for salaries is not larger than you wish. May they not have it at the fixed time? The last quarter of the year, just closed, was gratifying, and your heart is full of thanksgiving because of it, but the appropriations for June are now to go out; will you not see to it that the treasury is able to meet this? Our new missionaries are preparing for their fields of labor, and those in need of rest are on their way home, or will come when their places are supplied. Mrs. Campbell is taking advantage of the conditions in Korea to get a home rest, leaving her work in Seoul in the hands of Miss Carroll, Miss Knowles, Miss Harbaugh and Miss Hounshell. Miss Gary, because of sickness at home, is on her way to remain a few weeks. I will send out as soon as possible the twenty-sixth annual report. Do not fail to see that a copy of 'The Life and Letters of Laura Haygood' is in every society. It is fascinating reading for all."

If any society has failed to send, with the June remittance, to Conference Treasurer, the amount for printing the minutes, please send to her by your delegate at Corsicana. Be careful to instruct your delegate what amount to promise on pledges for 1904-5. District Secretaries who find it impossible to be with us will send to me carefully prepared reports of the work done this year and any new plans for the new year. We will miss each absent one. Come in much faith and strength of the Father who has promised to supply all our need.

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

### NOTICE.

The Home Mission Society of Bowie District will convene at Decatur June 14, 15 and 16. Mrs. Potts, Miss Hughes and Mrs. Franklin Moore will be with us. Every pastor in the district is earnestly invited to be present. Each auxiliary send as many delegates as can attend. Send names of pastors and delegates to Mrs. Walter Hoad, Decatur, at once.

MRS. JAS. F. CARTER, Dist. Sec.

### DISTRICT MEETING.

The auxiliaries of the Woman's Foreign Missionary Society of the Vernon District held a district meeting May 20. Rev. J. G. Miller, our presiding elder, kindly gave us an hour during the District Conference at Childress. We had a splendid representation and a fine meeting. A good program had been prepared and was carried out in full. Mrs. J. H. Watts, Mrs. W. S. Ferrell, Mrs. Jno. A. Travis, Mrs. J. H. Stewart, Miss Clo Hall, Maggie Townsend and Nellie McKibbin were there from Vernon. Miss Nellie Billings was there from Quanah and had an excellent paper on "Why We Should Have a Foreign Missionary Society in every Church." Result of this meeting: A Foreign Missionary Society in Childress.

MRS. J. H. STEWART,  
Vernon, Texas. Dist. Sec.

### NOTICE TO WEST TEXAS CONFERENCE AUXILIARIES W. H. M. SOCIETY.

Our Corresponding Secretary, Mrs. B. M. Hines, will be in Newbern, Tenn., during the summer.

Notice my address is now San Angelo, Texas, instead of Seguin.

It gives me great pleasure to quote the following from a private letter from the Llano District Secretary: "We have increased in number of auxiliaries and membership. The pastors of this district take a lively interest in the home mission work. Five new subscribers to 'Our Homes' at District Conference. Inclosed find \$1.40 for the tree leaflets."

This is a fine showing for Mrs. White. It shows what can be done by earnest workers.

In the Beville District the work grows apace. Two new auxiliaries recently organized.

Let all the auxiliaries emphasize Bi-

ble study and the reading course this year. Illustrate your work as far as possible. Conserve your work and bring to the annual meeting a representation of the same. We purpose having an educational exhibit of special interest and profit.

Order the "Home Mission Tree," have it enlarged on canvas for the use of your auxiliary, make any changes you see fit. Study it closely and prepare for the annual program.

May we not meet every obligation this year—the contingent fund, the dues, the scholarship fund, one dollar extra per member for connectional purposes called for by the Board. I hope West Texas will rank high in the scale of excellencies this year. A move all together and we go forward. MRS. T. F. SESSIONS.

### THE FRIENDLY VISITING OF THE POOR.

(A paper read at the annual meeting of the W. H. M. Society of Texas Conference by Mrs. M. E. Dorough, of Tyler, Texas, at Cameron, Texas, and published by request of this same society in session assembled, April 27, 1904.)

Emerson tersely states: "We live in a new and exceptional age. America is only another name for Opportunity. Our whole history appears like a lost effort of the Divine Providence in behalf of the human race."

"The poor ye have with you alway." "A greater than Emerson. Blessed is the man that considereth the poor; the Lord will deliver him in time of trouble. Strengthen, thou, then the weak hands, confirm the feeble knees; say thou to them that are of a fearful heart, be strong, says the Book. The Bible as assuredly teaches that the poor are God's heritage to those more fortunate, as that it thundered out upon Mt. Sinai: "Thou shalt love thy neighbor as thyself." If the Church would only grasp this truth. That the largest per cent of Church members, and the community at large as well, are poor is axiomatic. I am persuaded, too, that James had this in mind when he penned the twenty-seventh verse of his first chapter, "Pure religion and undefiled before God the Father is this, to visit the fatherless and widows in their afflictions, and keep himself unspotted from the world."

Now all the poor are not widows, indeed; nor fatherless, I grant you. But many, oh, so many, are widows in fact and fatherless, though not so legally. The more's the pity! These striving, toiling daughters; these breadwinners, are divided into two classes, viz: those who are discouraged Christians, and those who are wholly indifferent to the highest life. The first class bear not the burden of breadwinning alone; but from their innermost souls arises a thirst for the water of life more abundantly; a hunger for that bread which came down from heaven, yet never satiated, because, forsooth, they have no companionship, no soul food with which to fill their hungry souls. "The cares of this life choke the word." From whence shall these be fed? asks the compassionate Galilean, himself so poor, to human eyes. He had not where to lay his head, but he commanded—note you—He commanded the disciples to feed them. But weak, doubting creatures as they were, and as their descendants 2000 years removed, they reply, "From whence shall we feed so great a multitude?" Observe the method of the Savior. He does not—all powerful—as he could, feed them himself; but to set an example to all his succeeding followers, he chooses to have the disciples perform this Christian duty, visiting and giving friendly sympathy, symbolically. The indifferent class need more feeding, we all understand.

Do not these methods of our Lord, my sisters, give us the rule by which we are to follow Him—in short, the rule of Christianity itself? Does not the whole of the gospels convey to us that Christ-likeness which we as Church members—yea, much more, as H. M. Society workers—are to portray in our dealings with those less fortunate than ourselves? We may be poor, as we term it, but a W. H. M. Society which is one in truth must possess riches, wealth, as Bishop Hoss terms it, the "true, immortal riches" of which the worldly sick know nothing, and which enriches the giver as she gives out.

These breadwinners have not the time—perchance have been denied the rich legacy of pious parents; whose surroundings, forsooth, are a barrier to Christian culture—to look into the deep things of God, and without one encouragement we could give, would fall away and be lost. But they pant for Christian companionship, the recognition of that brotherhood of man which shone out from the life of Christ to show them "we be brethren."

He saw them "tolling in rowing," and came unto them. Mark you, He came unto them; He did not require them to come to Him. Oh, thou compassionate Christ, come into our lives

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in all thy fullness and help us to be co-workers with thee! In the language of Frances Ridley Havergal,

"Lord, speak to me, that I may speak in loving echoes of thy tone, As thou hast sought, so let me seek Thy erring children lost and lone.

"O lead me, Lord, that I may lead The wandering and wavering feet; O feed me, Lord, that I may feed Thy hungry ones with manna sweet.

"O teach me, Lord, that I may teach The precious things thou dost impart, And wing thy words that they may reach The hidden depths of many a heart."

Are we, as our name seals us, W. H. M. workers, going to fold our hands and shut our hearts and ears and clasp more firmly our purse strings and sit supinely and contentedly in our own circle, while the fields of this harvest are so white?

Shall we whose souls are lighted with wisdom from on high; shall we to our poorer sisters the lamp of kindness and sympathy deny? And yet claim fellowship with the man of Galilee? Fellowship with God, we must learn, is fellowship of labor, and not of indifference and idle bliss—labor of loving service willingly performed. Solemn the words of Sarah Bradford:

"We pass this way but once; There's work divine for thee; On every hand The needy stand And sigh for sympathy."

"Too often where distress and want abide We turn and pass upon the other side."

Let us pause and consider in this busy, stressful life. Christ said to Peter, "Feed my sheep, feed my lambs," after thrice asking him, "Lovest thou me?" We know He did not mean to give bread alone, but also sympathy and helpfulness in the divine life as well. This bringing of ourselves into contact with those less fortunate sisters who need the sunshine of our lives ought surely to be a service springing from love, born from the source of love, for God is love.

Then there is the manner of giving which must not be overlooked. The little word kindly spoken, the small gift graciously bestowed are as a ray of sunshine in a darkened cell to the receivers.

This exhibition of the Fatherhood of God shines out with increased splendor when reflected from the brotherhood of man, as prisms reflect the rays of the sun. A. T. D. Whitney has said:

"God sets some souls in shade alone; They have no daylight of their own. Only in lives of happier ones They see the sunshine of distant suns."

'Tis blessed to realize that we as satellites of the Sun of Righteousness are reflecting the scintillating rays of His light into the lives of those who sit in shade. This graciousness counts in the possibilities of life. It is said that once when Madame Racemier passed the box around at Church St. Roche, in Paris, that twenty thousand francs were put into it, so charming was she in her manner. Can we, my sisters, not afford to be as charming to win souls for Christ? Shall the children of this world in their generation be wiser than the children of light?

These friendly visits to the poor are

indeed the realization of the Holy Grail. We need not, as Sir Launfal, search the wide world over, wearing ourselves out, to find the Holy Grail, when lo! it is already at our door. The beggar at Sir Launfal's gate was transformed into the lowly Christ, not by the impatient tossing of the gift of gold to him, but by giving to him the cup of cold water and the coveted morsel most graciously with his own hand. Thus teaching us in the most potent way that "inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

What a privilege, my co-laborers, are we enjoying if we are rounding out our sphere of opportunity on this special line, or, shall I say it, losing if we neglect! We must be up and doing that no man take our crown. The Book says, "Ye shall all die like men because ye judge not the poor and needy." But the good deeds we do will live after us.

"Footprints on the sands of time," which perhaps another seeing, may take heart again. Write thou thy tablet on human hearts. The granite will crumble, the brazen pillars will smelt with the conflagration of worlds, but the temple we are building here we are building for eternity. The solemn words of the sacred poet, I trow, comes in the stilly hour to all of us:

"We are building every day A temple the world may not see; Building, building every day, Building for eternity."

Let us in this good hour vow to ourselves, when we go to our various homes, we will make it our religious duty to visit more those into whose lives we may bring some cheer, some sunshine of Christian companionship, leaving off the more formal, staid "pop calls."

The Master's work requires haste. The day is far spent with many of us. Our records are being made up yonder. Well has Bailey said:

"We live in deeds, not years; in thoughts, not breaths; In feelings, not in figures on a dial. We should count time by heart-throbs. He most lives Who thinks most, feels the noblest, acts the best."

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CONSCIENCE AND JUDGMENT. By H. G. H.

Dr. Winton says the paragraph in the Northern Book of Discipline "forbidding certain forms of amusement" is a mistake; that "all questionable matters should be left to the conscience of the individual and the judgment of the pastor." But the trouble in the matter lies in the fact that the conscience of the individual and the judgment of the pastor conflicts. Try to administer discipline on these two points and immediately there is friction and a row in the Church. Where does the individual get his conscience? Largely from the rule of the Church governing these things—an interpretation of scripture by the fathers. Argue with the average ball-room and card-playing Methodist on these points. Conscience and judgment are thrown into the scales and conscience outweighs judgment. Such Methodists do not know what conscience is. Love for the dance and the card-party is all the conception of right or wrong they have in the matter. Not one such Methodist in fifty will be governed by the judgment of the pastor. The specific Church rule must help the immature Christian to form a conscience—leading up to a scriptural knowledge of right and wrong. It is true the administrator of our present defective rule may push the offender into a state of "contumacy" and try him under head of another law, but that only aggravates the matter. Every law or rule should maintain its own integrity. Where are the six men in the Methodist Episcopal Church, South, who will expel a member on a rule left to "the conscience of the individual and the judgment of the pastor?" The judgment of the pastor and the official interpretation of the Bishops is not equal to legislative enactment by the General Conference. The Northern Methodist Church has a specific rule cataloguing for the ignorant the things that are wrong. That Church has far less trouble than we have in these matters. It is the conscience, judgment, pastoral responsibility of preacher in charge, and not the individual so-called conscience of the member that is in the way. The purpose of discipline is to save and to purify. The rule of the Church should give the pastor all the help possible. Six men called a Church jury will not give the pastor help either by their verdict or their moral support after the affair begins. Did Dr. Winton ever try it while he was pastor? The jury will look at the "conscience of the individual," the judgment of the pastor and the present rule governing the case, and their verdict will be an acquittal. Then the devil is unchained. We need more solid Christian character in the Church—and a more specific rule would be a great help in the matter and keep another pastor from coming along and finding the Church in a bad condition.

ALEXANDER COLLEGIATE INSTITUTE.

At the annual meeting of the Board of Trustees of Alexander Collegiate Institute, held at Jacksonville, Texas, June 3, 1904, the following resolution was adopted, and the Secretary was instructed to forward a copy of same to the Texas Christian Advocate for publication:

"Whereas, we have elected Rev. W. K. Strother, A. M., President of Alexander Collegiate Institute; and whereas, he has so much to do in moving his family and in getting the material affairs of the Institute in shape for the opening in September that he cannot possibly make the canvass he would make.

"Resolved, That we will assist him in the canvass all we possibly can, and will urge our people throughout the conference to patronize their own schools." (Signed)

I. ALEXANDER, A. MORGAN DUKE.

CLARENDON COLLEGE.

The Clarendon College has closed another successful year. The first graduates, a class of six, received their diplomas on Tuesday, May 31. The school is doing a great work for Methodism and is in high favor with the people generally. Some of our brightest young men have been licensed to preach and to exhort. We have six young preachers and two exhorters that are preparing themselves for a life of service in the Church. The religious influences about the school are such as will strengthen, build up and develop a high type of Christian manhood and womanhood. Very few enter the school unconverted and remain so during the term.

Rev. G. S. Hardy was elected President of the school. His experience and success with the school for the past six months has been marvelous. The Board of Trustees as well as the people all over this western country declare him to be the right man in the right place. He will be out in the field for the next three months in

the interest of the school, while Rev. S. E. Burkhead will fill Clarendon Station. The girls' dormitory must be enlarged before September and we expect nothing else but the new addition in due time.

One of our citizens, Bro. W. F. White, and wife, recently gave \$500 to put in new books for the library. Bro. Hardy went to Dallas and bought the books from our own Publishing House and they were in the library room before commencement exercises began. The library takes the name of Bro. White.

J. N. Donohoo, of Canyon City, put between \$500 and \$600 worth of furniture in the college parlor and named it the "Minnie Donohoo Parlor," after his wife. He also gave \$100 to the building fund; and while at commencement he gave \$1000 to start a loan fund to aid worthy young men and women to go through college. There are others that are doing noble things for Christian education.

The trustees have elected a strong faculty for next year, with Rev. S. E. Burkhead, A. M., principal. The work in the district is prosperous and we are praying and looking for gracious results during the revival season.

JAS. M. SHERMAN, Clarendon, Texas.

CHRISTIAN MISSIONARY ENDEAVOR AND THE WAR—AN APPEAL FROM JAPAN.

At a fully attended meeting of the Missionary Association of Central Japan, a representative organization, held in Osaka, March 15, 1904, after the reading of a paper on the subject of "Missionary Endeavor under War Conditions" and a spirited discussion following, a resolution was unanimously adopted authorizing the officers of the association to call the special attention of the Christian public in foreign lands to the present great crisis in the history of Japan, as a Christian opportunity, very extraordinary in character.

We are at the commencement of what promises to be a stupendous struggle, the burden of which will be sorely felt by the soldiers, their families, and the nation, whatever the final issue of the contest may be. The solemnity of mind and deepened sense of need so widely occasioned by the dangers and sorrows incident to war are preparing the hearts of many for a welcome reception of Christ and the better hopes and more enduring joys of his gospel. It is of the utmost importance, therefore, that the Church should grasp the present situation with all the power of an inspiration and signalize this event in Japan's history by a generous and vigorous response to the call it makes to Christian faith, sympathy and devotion.

The drain upon the wealth of the country is already being felt by the Japanese Churches and by the institutions which they support, increasing the difficulty of maintaining self-support. It will be necessary, therefore, in order to conduct evangelistic enterprises in any way commensurate with the present opportunity, to call upon the Churches abroad for special funds and contributions. For the distribution of tracts and scriptures, the visitation of the sick and wounded in hospitals, the holding of preaching services for the thousands of soldiers waiting in Japan, and for the sending of chaplains with the armies going to the front, the various mission bodies and Japanese Churches, acting separately and in co-operation, have already begun to plan and to work. But for the successful and continued prosecution of so vast an undertaking adequate provision can not be made from local contributions alone.

We therefore have felt constrained to appeal to the sympathies of those who enjoy the blessings of peace, with the hope that the Spirit of Christ may move in a special manner upon the heart of his Church, causing an increased flow of appropriations and donations to this field, through the duly constituted missionary agencies, for the purpose of carrying on greater evangelistic effort suited to the enlarged opportunities occasioned by the war.

Signed: S. H. Wainright, Chairman (Mission of M. E. Church, South, U. S. A.); C. T. Warren, Vice Chairman (Church Missionary Society, England); H. Laning (American Episcopal Mission); J. H. Scott (American Baptist Missionary Union); George Gleason (Y. M. C. A., U. S. A.), Standing Committee.

LOVES THE WORK.

Just one year ago I was a sinner and had never thought of the danger I was in. I was converted in April and joined the Methodist Church, was baptized by Bro. Ely. The conference soon made a steward of me, then a Sunday-school superintendent, and now I am enjoying blessings that I had never dreamed of. Now, young men, when you read this, take my advice and don't be backward; join the Church the first thing you do; then go to work—lots of your neighbor

boys, though not religious, will help you; get up and stir up your neighborhood; organize a good Sunday-school; superintend it yourself; tell every one you see, and send word to them that you don't see, that you are having a good Sunday-school and you will come out just like I did. I now have a school with over fifty scholars and an average attendance of about forty. Now this makes me feel so good that I want to tell the rest of the folks about it. It is my desire to make this one of the best year's work for my school they have ever had. We had a children's day service the third Sunday in May, which was enjoyed by the children as well as lots of older folks. We intend having one every year; and everything that will help to improve the Sunday-school, especially the children's part. We can not have a good school without the little children. So we will do our very best to draw the little ones to the Sunday-school. We also had the pastor of Ladonia, Rev. A. F. Hendrix came to our relief in the afternoon of the children's day and preached a fine sermon to the very large and attentive congregation, for which we are very thankful.

T. D. BARTLEY, Ladonia, Texas.

ADDRESS WANTED.

We have an important letter to be forwarded to Rev. F. L. Binford. Any one knowing his address will confer a favor on him by sending same at once to Texas Christian Advocate, Dallas, Texas.

SILVER WEDDING.

Rev. and Mrs. Daniel had quite a pleasant surprise on Wednesday afternoon, June 8, the twenty-fifth anniversary of their wedding, when a company of ladies presented them with a set of silver (French grey finish) knives, forks, table and teaspoons, cream ladle, sugar and bonbon spoons and butter knife. In the package was a card with the following names: Mrs. W. H. Harvey, Mrs. E. R. Everett, Mrs. A. L. Curtis, Mrs. W. J. Lee, Mrs. Dr. Batte, Mrs. J. B. McMahon. These tokens of real friendship and esteem and many others given us by the Belton people make life brighter and are much appreciated. Also little Bessie was kindly remembered with a gift of five silver dollars by our Bro. J. W. Carter.

BAPTISTS' OUTING AT LAPORTE.

One of the greatest religious meetings of the year will be the Baptist Young People's Assembly at Sylvan Beach, Laporte, Texas, on the Southern Pacific Railroad.

This convention of Baptist workers is composed almost entirely of young people, and is full of enthusiasm and spiritual power. It is like a great protracted meeting under headway. Vast throngs attend the services, and there are many conversions and professions of religion each year. Some of the very strongest preachers of the Baptist denomination in the United States will be in attendance this year, and will speak to the multitudes who attend.

The coming session of the convention will be held from the 21st of June to the 3d day of July, inclusive.

While this is a denominational meeting, still the Baptists cordially invite members of other denominations, who are really interested in religious work, to attend the convention, and, if desiring to do so, to camp with them on the beautiful grounds of Sylvan Beach.

SCHOOL EXHIBITION.

O the old school exhibitions! Will they never come again. With the good, old-fashioned speaking from the girls and boys so plain? Will we ever hear old "Iser," with its rapid roll and sweep. And, "Pilot, 'tis a fearful night; there is danger on the deep?"

Sweet Mary doesn't raise her lambs like Mary did of old; Their fleece is not "as white as snow;" they're wandering from the fold. The boy upon the "burning deck" is not one-half so fine; He was not born "at Bingen, at Bingen on the Rhine."

The girls don't speak in calico, the boys in cotton jeans; They've changed the old-time dresses 'long with the old time scenes; They smile, and speak in ancient Greek, in broadcloth and in lace, And you can't half see the speaker for the collar round his face.

O the old school exhibitions! They're gone forevermore; The old schoolhouse is deserted, and the grass has choked the door; And the wind sweeps round the gables with a low and mournful whine, For the old boys "born at Bingen, at Bingen on the Rhine."

—Selected.

SPECIAL EXCURSION OF TEXAS DISTRICT CONFERENCE NOTICES. EPWORTH LEAGUERS AND THEIR FRIENDS TO THE WORLD'S FAIR.

If you expect to go to the Fair you cannot do better than to join the Epworth League excursions on June 25th. By joining this party you get special accommodations en route, the company of excellent people, no rowdism or mixed crowd, special arrangements for rooms and meals at St. Louis at lowest rates. A number of Methodist preachers have enrolled—about fifty to date—and the majority of our League party to Detroit will go on this excursion. Many parties who are going to summer resort points beyond St. Louis will take advantage of this trip, and the accommodations arranged for at St. Louis for the stop there. We want enough to provide a special train, as this will give us the best schedule and an exclusive train for our party. No matter where you live, write us to enroll you for this trip, and we will write you fully as to cost of railroad fare, rooms and location at St. Louis, etc. The majority of the party will remain one week in St. Louis, though a longer stay may be obtained by paying a higher rate. By June 28th the Fair should be fully opened, and we anticipate a very pleasant and profitable trip. Special attention will be given to young ladies who desire to go, but, under ordinary conditions, cannot go alone. There will be plenty of older ladies along to care for you. Make up a small party from your home town so that you will have congenial company and enjoy it more.

Send in your names now so that we may include you in our plans. List of those enrolled to date will be published in the Advocate next week. A. K. RAGSDALE, Dallas, Texas.

Palestine District—Third Round. (In Part.) Jacksonville sta., June 26. Brushy Creek cir., at Mt. Vernon, July 2, 10. Crockett cir., at Creek, July 16, 17. Trinity and Lovelady, at L., July 17, 18. Elkhart cir., at O'Neal's Ch., July 23, 24. Beaver Valley cir., at Tennessee Colony, July 29, 31. Neches cir., at Shades, Aug. 3, 4. Palestine, Centenary, 11 a. m. Aug. 7. Palestine, Howard Ave., 8:15 p. m., Aug. 7. Remainder of the list will appear later. Jos. B. Sears, P. E.

If you will train your sermon on some target God will take care of the powder and shot.—Ram's Horn.

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REV. H. A. BOAZ, M. A., Pres., Ft. Worth, Texas.

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Sulphur Springs District. All persons expecting to attend the District Conference at Mt. Vernon, June 23, please notify the undersigned at once. We extend a special invitation to our pastors' wives and will gladly provide a home for any one who can come, provided they notify us beforehand. A hearty welcome awaits all. C. R. GRAY.

Sulphur Springs District. Candidates for license to preach in the Sulphur Springs District, North Texas Conference, will please meet the committee of examination at the Methodist Church in Mt. Vernon, Texas, June 23d, at 9 a. m. sharp. J. N. HUNTER.

Abilene District. Let the preachers of the Abilene District send me the names of delegates who will attend the Sunday-school and Epworth League Conference. We have secured reduced rates. Come on day trains, Monday the 27th. J. D. ODOM. Baird, Texas.

Calvert District. The Missionary Institute and Pastors' Meeting will be held at Jewett June 22. We want all the preachers and as many laymen present as possible. The District Conference will begin its work at 9 o'clock, June 23. We very much desire that all the delegates be on hand at the first session. R. A. BURROUGHS, P. E.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

**HENDERSON.**—Bro. W. B. Henderson, was born Dec. 8, 1856, in Cherokee County, Texas, where he lived until quite a boy. He then moved with his parents to Johnson County. Here in early life he professed faith in Christ and joined the Methodist Episcopal Church, South, and lived a consistent Christian until he answered the call to come up higher March 28, 1904. He moved to Tarrant County in 1889; was married to Miss Fannie Busbee near Kennedale. They lived very happily together near Forest Hill until Brother Henderson's death. To them were born seven children, five of whom remain to bless and cheer the bereaved mother. Such was the religious influence of this home that all of the children down to the little seven-year-old boy have given their hearts to God and come into the Church. Brother Henderson was a man whose life was above reproach, and whose influence for good in his community was so strong that it drew his neighbors to him, and to Him who was the source of this influence. For several years he had been an official and one of the strongest members in the Church at Forest Hill. He was a well-to-do farmer, and gave liberally to the support of the Church. The faithful wife and mother was already grief-stricken, and the home so sad and lonely because of the death of George, the oldest child, which occurred just one month before that of his father. But he, too, was one of the best Christian boys it has been my pleasure to know and associate with. He was a fourteen-year-old boy and had as bright mind as any boy of my acquaintance. He was noble hearted, brave and aspiring. But God, who is too wise to err and too good to be unkind, will take care of and direct those whose faith is stayed in Him. Mother, brothers and sisters, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." G. F. WINFIELD.

**HOLLAND.**—Miss Yantie Lee Holland was born March 19, 1888; departed this life May 2, 1904. We can not say enough of her sweet life in the short space we have. To know her was to love her. When but a little child she manifested a missionary spirit. When her pastor, Rev. D. T. Brown, was taking his missionary collection she called to him and subscribed and paid 50c. to the cause of Christ. She gave her heart to God in childhood at the age of seven years, under the ministry of Rev. D. T. Brown, and lived a consistent member of the M. E. Church, South, until God called her to live with him. She told her father and mother she was ready to go. Jesus was with her. She bade the family good-bye one by one and made them promise to meet her in heaven. She was too pure for this world. God needed one more amidst his shining band. So he bent with loving smile and clasped Yantie's hand. We would say to the sorrowing ones, weep not, but press on to meet her in that heavenly land.

MRS. D. T. BROWN, Royse, Texas.

**BERG.**—Henry Berg came to his death after passing his seventieth year, in the storm in February, near Bolivar, Denton County, Texas. On that night he stepped out to the barn to see about his stock and some part of the barn blew down on him and when found he was dead. Bro. Berg had just lost his wife a short time before his death. Then he was killed away from his three children—all girls, twelve, fifteen and eighteen years old. Sad this. But God moves in a mysterious way his wonders to perform. Bro. Berg had been a faithful Christian for many long years; had served the Church as steward for thirty years; was always true to his trust, and was a friend of God and humanity. His reward is on high.

W. B. BAYLESS, Pastor, Era, Texas.

**ROBERTS.**—Lizzie R. Roberts (nee Douglass), daughter of Jones and Rebecca Douglass, was born in Gwinnett County, Ga., Dec. 22, 1826; was married to Rev. Wiley King, of the Methodist Episcopal Church, South, Jan. 19, 1850. This union was blessed with six children—five boys and one girl—John, Henry, Tillman, James, Mary and Clayborn. The family moved from Georgia to Marshall County, Ala., between 1856 and 1859; from here they moved to Bradley County, Ark., in 1869, where the husband and youngest child died in 1872 and 1873. From here the remaining family moved to Erath County, Texas, in 1885, where, after a widowhood of sixteen years, Sister King was married to Rev. I. T. Roberts, Missionary Baptist, with whom she lived happily till the day of her death, which occurred at her home in Morgan Mill, Texas, May 22, 1904. She was converted and joined the M. E. Church, South, in early life and ever remained a faithful member of the same. She loved her Lord and truly it can be written as a memorial of her that she hath done what she could, serving her generation by the will of God. She out of her poverty seemed to delight to give to the cause of the Master and to minister to His servants. Almost every time the writer visited her home she would give me some little gift. While she had reached the period of old age, yet those old days were beautiful. She was always cheerful, and while she was sick five weeks she never murmured nor complained. While she seemed to recognize that her time to depart had come she waited with patience in her suffering, saying one night, "If it is the Lord's will, I should like to go to-night." She lived to see all of her children grown and with families, and converted, and in the Methodist Church. She left them treading in her steps. Two of them—Mary Williams and James King—lived near her; the other three lived in and around Childress; but three of them were with their mother in her last hours of sickness; the other two did not arrive till after she died, but they all manifested that they loved mother and everybody that knew Sister Roberts loved her. Almost the entire community attended her remains to the grave. May the God of all grace comfort the husband and the children till they all strike hands on the shores of the glory world.

J. M. OWEN, P. C.

**MASONER.**—Mrs. Nefie E. Masoner (nee Russell) was born in Greene County, Tenn., Sept. 18, 1875; married E. S. Masoner, of Tennessee, March 24, 1891; moved to Texas and settled near Fargo, Wilbarger County, Sept. 26, 1901; was killed by a storm sweeping her house away, part of which struck her, May 28, 1904. Thus tell the brief story of a beautiful life. But to us who knew her it seems too short. She was converted young, but never joined the Church till Sept. 4, 1903, when she and Bro. Masoner came into the Church at Fargo and I baptized three of her children; the babe was not named. Thus she dedicated her life and all she had to God. As the days go by our cable that anchors us in the haven of rest grows more strong. A new cord is added now. We want to live here to help others, and go to heaven to enjoy the company of those we have helped. God bless Bro. Masoner and his sweet little children, and bring us all to heaven at last.

JNO. A. TRAVIS, P. C.

**THOMAS.**—Marguerite Thomas was born December, 1890, she was taken ill May 1st, but not seriously until the last week, when her suffering became so intense that it seemed beyond human endurance, but she bore her afflictions with all patience, and when she had passed speaking she would look up into the face of her loved ones with her sweet smile of love and hope. God, who watches over all, saw it was enough and sent his holy angels early in the morning of May 31st, 1904, to bear her spirit on their snowy pinions to her home prepared above—God needed another precious jewel to place in the heavenly kingdom. She lived for Christ. Her highest ambition was to work in Sunday-school and for "Children's Day." It was so sad to see her loving schoolmates and many friends taking the last sad look at her sweet face before she was consigned to the silent tomb. She was loved by all. Bereaved ones, look up to God for comfort; look from the cross to the crown, and peace, sweet peace, will be yours.

BEA. CHAPPELL, Caps, Texas.

**KING.**—Little Helen King, infant daughter of Mr. and Mrs. J. B. King, born Jan. 8, 1904; died May 29, 1904. Yes, the little rosebud has been transplanted from earth to heaven. God knows best when he takes our little darling to beckon us to heaven. May this bereavement be a great blessing to the family. Weep not, dear mother, Helen is not lost, but is only waiting to welcome you to brighter home.

ALLIE MYERS.

**SHUGART.**—Sarah A. Shugart (nee O'Brien) was born in East Tennessee in 1829 and died Feb. 4, 1904. She was converted and joined the Methodist Church at the age of twelve years, and remained a faithful member till the day of her death. Her parents moved to Knoxville, where she was married to Thomas H. Shugart, Nov. 9, 1854. They started to Texas on the day of their wedding, settling in Blanco County, then moved to Burnet County in 1868, where they resided till death called them home. Sister Shugart has four children living, one of whom is Rev. W. O. Shugart, of the West Texas Conference. I have never been more intimately associated with any family than with this one. Having been their pastor and presiding elder, I can say that I have never known a better woman than Sister Shugart. The letter from her daughter, Sister Burton, with whom she lived during the last years of her life, assures me that her dear mother died as she had lived. Sister Shugart was the embodiment of consecrated womanhood. Her bright, cheerful nature blended beautifully with her sincere, devout manner of living. She loved her home, her family, her preacher, her Church and her Lord. That home was my home in my early ministry. Thank God for its inmates. Brother and Sister Shugart have crossed over, and we are standing not far from the margin of the crossing. God bless the four children. Be faithful, M. A. BLACK, San Saba, Texas.

**HEGAR.**—Sister Sophia Hegar was born in Darmstadt, Germany, Feb. 8, 1829; departed this life at the home of her son, Otto Hegar, April 13, 1904. Thus ended one of the most useful lives it has been my good fortune to know. She was a Lutheran, her father being a minister of that Church. She was a consistent member of that body until she severed her connection by joining the M. E. Church, South, June 7, 1894. Sister Hegar was indeed a Christian of the old type. She believed in and loved the doctrines and polity of the Methodist Church. She never tired of singing those songs that draw the soul nearer to its God. She never failed to keep that vow of our Church, "Will you be subject to the discipline of the Church, attend upon the ordinances and support its institutions?" She attended services on Sunday and on Thursday Bro. J. Sputhwell and the writer conducted her funeral services. I have received her last quarantine since her death. These two items show her devotion and love for the Church and her welfare. If every member of our Church would give of their time and means for the furtherance of our Lord's kingdom what a power we would be in this world. I can truthfully say our dear sister, as it was said of Enoch of old, "walked with God," and I believe she had the testimony he had—that she "pleased God." Every preacher that has served Waller charge can say with the writer, "she was the preacher's friend." She loved her pastor and often asked me concerning their work and families of her former pastors. No preacher had a truer friend than Sister Hegar. I never went into her presence that I did not leave with a greater determination to be a better man and a more faithful preacher in the future. I believe her spirit is enjoying that home that the blessed Savior had gone to prepare. Her place is vacant in the home and the Church, but we weep not as those who have no hope, for we know where to find her. She will be one of that great host that no man can number and that "came up through tribulation and had her garments washed and made white in the blood of the Lamb." She leaves three sons and their families and a host of relatives and friends to mourn her absence. I pray the Lord to help each one to strive to emulate her life. May you so live that you will meet her in that land of sweet rest. Her pastor, Waller, Texas. C. H. ADAMS.

**ELLISON.**—Bro. Sam Ellison, of Prairie Hill, Texas, fell on sleep May 17, 1904, surrounded by his wife and children. Well may it be said of him "he lived a life of righteousness and his end was great peace." As a husband, as a father, as a steward, as a Sunday-school superintendent, he was ever faithful and true. One of his last requests to those around his bedside was, "Don't let the Sunday-school die." Indeed "his works do follow him." May the blessings of an all-wise Father rest and abide with the bereaved ones. For months they had been expecting his death at any time, but when the time came they were not better prepared for it. In a letter from his wife and family to us they say: "The last two months he was with us were spent in perfect peace. Although his suffering was intense not one murmur. It seemed he thought of every one and everything that he should say and his efforts to comfort his weeping family to the last were remarkable. Well may we say, 'a good man has gone.'" MRS. C. G. SHUTT.

**NEWTON.**—Amanda M. Newton (nee Earnest) was born in Madison County, Ala., in 1825. She was married to W. C. Newton in 1840. They removed to Mississippi in 1842, and from there to Texas in 1854; came to Atascosa County in 1861, and resided within its bounds to the day of her death, May 8, 1904. Such is the brief outline of a long and useful life. To her were born six sons and six daughters, nine of whom survive her. Sister Newton was converted in early life, soon after her marriage, and ever after that home was sanctified by an earnest life, a strong faith, a holy charity. Her husband was a local preacher, self-sacrificing, consecrated, full of faith and the Holy Ghost; a man who accomplished more for the Master by the purity of his character than by the power of his preaching, though ever prompt and faithful to the demands of his calling. His wife was the counterpart of himself, fully entering into and sharing the inner and outer experiences of their long and eventful lives. Their influence for good upon the people among whom they lived was felt by every heart and manifest in every home. Inseparable in life, in thinking of them, it is impossible to disassociate them—to recall the one without the other. Not only their children, but the remotest members of the wide circle of their acquaintances "rise up and called them blessed." Sister Newton had a clear and comprehensive knowledge of the truth as it is in Jesus, thus enabling her to faithfully and fully obey the apostolic injunction, "steadfast, unmovable, always abounding in the work of the Lord." Without adopting any written code, she incorporated in spirit and life the twelfth chapter of Romans. The impress of her life and character upon her children is manifest to all. All of her sons are prominent members of society—good men and true. Some of them have been for years leaders in the Church of God. Her daughters are noble wives and mothers—abounding in every good word and work. In her children the spirit of her life and influence has found its incarnation and will shape the character and destiny of generations yet unborn. Her death was sudden and unexpected, but almost painless. Always prepared, "she fell, but felt no fear." Once more and forever she has joined the husband, who but lately preceded her, and the children who had passed on before. Now she is confidently waiting and watching for the struggling little band who are marching onward and upward to finally come together in the home of eternal reunion. T. G. WOOLLS.

Yowell, Texas. C. W. JACOB.

**MASSENGALE.**—Bro. H. B. Massengale was born in Tuscaloosa, Ala., Dec. 3, 1822, and died at his home six miles southwest of Jacksboro, Texas, May 12, 1904, being a little more than 81 years old. He was married to Miss Ellender Crowson in 1844, and came to Houston County, Texas, in the same year; moved to Ellis County in 1874, and from there to Jack County in 1889, and settled on the place where he was living at the time of his death. His loving companion preceded him six years to the better world. He lived with her many years in this world and is now gone to live with her for ever in the realms of endless day. Massengale was a member of the Quarterly Conference in 1883, at the time I received license to preach. He was a loyal member of the Methodist Church over seventy years, and a subscriber of the Advocate for fifty years. We can say for him, that he lived a long, useful life—a life well spent in the service of God. He was the father of seventeen children, seven of whom survive him. He leaves a host of relatives and friends to mourn his death. May the bereaved ones so live that when the summons comes you may join Bro. and Sister Massengale in the realms of glory. His friend.

REV. J. M. McCLOUD, Brysen, Texas.

**BERG.**—Sister Berg was born in 1855 in Illinois; was a member of the Church for quite a number of years. She was a great sufferer for a long time; she was patient until the end. I visited her several times during her last illness and when she was on the margin of the last river she testified to the truth of the gospel to save, and said she had no fears of death; and thus she passed over the river to that rest that remaineth for the people of God. She leaves three girls behind.

W. B. BAYLESS, Pastor, Era, Texas.

**RHOMES.**—Mrs. Jimmie Rhomes, wife of Felix Rhomes, died at her home in Shelby County, Texas, April 27, 1904. On March 28, 1880, God sent her to bless the home of W. D. and S. E. Barfield. She was converted and joined the M. E. Church, South, while quite young. On Dec. 4, 1898, she was married to Felix Rhomes. He being a Baptist, she united with the Church of her husband's choice and lived a consistent member of the same until God called her to the Church above. In the last hours of her life, as a host of her loved ones gathered around her, she shouted the praises of God, kissed her little children, bade her loved ones good-bye, requesting them to meet her in heaven. She leaves a husband, three little children, two brothers, one sister, a father to mourn her death. Weep not, dear ones, as those who have no hope. She has only outstripped us in the race for the heavenly land. God help us to look up and take courage, and press on till the last battle is fought and the victory is won. Her uncle.

J. H. WINDHAM.

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LETTER FROM HUNTSVILLE.

The Sam Houston Normal Institute has closed the most successful year in its history. Notwithstanding the boll weevil and the consequent fact that the farmers from whose families large numbers of our students come, were hard pressed, it enrolled over 500 pupils and had a graduating class of 142.

The whole State is to be congratulated on the continued prosperity of this famous institution of learning. It has been for a quarter of a century the most powerful factor in our commonwealth in elevating the standard of public education. It has sent out not only into our towns and cities, but also into the rural districts of every county in the State, teachers specially qualified to take charge of our public schools and to make them what they ought to be. In these days when such vast improvements have been made in our educational methods it is absolutely necessary that a teacher should have special training in order to be properly equipped for his work. Normal schools for the training of teachers are just as important as medical and legal schools for training of physicians and lawyers.

The Sam Houston Normal Institute is one of the most religious schools I have ever known. Prof. J. L. Pritchett, who has the chair of mathematics, is not only a very fine teacher, but he is the President of my Official Board, and one of the best Church men that can be found anywhere. Prof. Claude Farrington, a son of Rev. C. L. Farrington, of the Texas Conference, is one of the most popular members of the faculty at the normal, and also a teacher in my Sunday-school. Four of the lady teachers—Mrs. Rosa Buchanan, Miss Ella Smith, Miss Sue Smith and Miss Clara Belvin—are zealous workers in my Sunday-school. In addition to the fact that they are accomplished women, well qualified to do their work in the classroom, they are deeply religious, and their influence for good is incalculable. Prof. H. C. Pritchett, the President, has been connected with this school for twenty-three years. He has done more than any other one man to stamp his individuality upon this institution and to make it the great force for good that it is. Prof. Carr Pritchett is a familiar figure at our Annual Conferences. Probably there is not a Methodist preacher in the State who does not know him, and hence it is a work of supererogation to say that he is a conscientious, broad-minded, Christian man. Of course, the S. H. N. I. being a State institution, is in no sense the representative of any ecclesiastical denomination. Prof. Estill, teacher of Latin, is an elder in the Presbyterian Church, and the superintendent of their Sunday-school. Miss Ida Lawrence and Miss Augusta Lawrence are the pillars of the Baptist Church. There are other members of the faculty who are zealous workers in the various Churches. In fact, so far as I know, and I have made it my business to know, all the teachers are Christians, and endeavor to hold up the Christ-ideal as the highest source of inspiration to the young men and women who come under their influence.

The students almost without exception come here for business. It is as earnest and as zealous a student body as can be found anywhere. They are young men and young women who realize that they are preparing for a great and responsible life work; and, for the most part, they have high ideals of what they should be and do in order to accomplish it. I esteem it one of the greatest privileges of my pastorate that I have the opportunity of preaching to this body of cultured, earnest, aggressive, high-minded young people. A man who would get no inspiration from such an audience is not only a back number, but there is only one proper place for him—the cemetery. My second son graduated here this year, and if you, Mr. Editor, have a son or daughter looking forward to teaching as a profession, you can not do a wiser thing than to patronize the S. H. N. I.

Prohibition has been in force here now for nearly two years. I know that our local option laws can be enforced, for they are enforced here. I believe it would be mighty hard even for a sick Timothy to find a Dr. Paul in Huntsville who would write a prescription that would get him a "little" for his stomach sake and his often infirmity. If any brother imagines himself to be a sick Timothy and has a hankering for that prescription that will get him a "little" he had better ask the Bishop not to send him to Huntsville.

The Methodist Church continues to prosper. Have received a goodly number of valuable members since conference. My Home Mission Society has just carpeted and refurbished the Sunday-school room. It is now the most attractive Sunday-school room in the State—at least, if there is a prettier one I haven't heard of it. My theory is that the more work you make people do for the Church the more they will love it; and the more money you get

out of them the more religious they will be. There is no danger that any of our people will work so much for the Church as to neglect their own business, or that they will give so much as to have to do without butter on their bread or sugar in their coffee. Bro. Stovall, from San Marcos, preached our commencement sermon. It was thoughtful, out of the usual line, and not very orthodox from the point of view of the mediaeval theology. It was up-to-date, so a scholarly young Campbellite preacher said. But really, it was nothing more dangerous than a clear-cut, Arminian discourse, without any other admixture of, dinarily is. Bro. Stovall is a scholarly, genial, affable gentleman and when he wears out over in the West Texas Conference we will risk him over here in the piney woods.

Now of all the things I have written this is the sum: There is no better school in which to train teachers than the Sam Houston Normal Institute, and our Methodist people who send their boys and girls to Huntsville may rest assured that they will be under good influences. Speaking from my own personal knowledge, I say that I know of no institution in which I would be more willing to leave my own son or daughter and feel assured that all the good influences possible would be brought to bear upon them.

H. M. WHALING.

REPORT OF COMMITTEE ON TEMPERANCE, BOOKS AND PERIODICALS.

To the President and Members of the Gatesville District Conference in Session, 1904:

Dear Brethren—We are rejoiced to see the forward movement being so rapidly made by both Church and State in the direction of temperance and the circulation of clean literature. The growth of prohibition in Texas during the past two years has been marvelous, and this growth is largely attributable to the printed expressions of the masses of the people found in the religious and secular press.

The time has finally arrived when the people of Texas at large, and our own beloved Methodism in particular, fully realize that the prohibition question is not a political, but a great moral, question, which should receive not only careful but prayerful consideration as well.

The stand taken by the Texas Christian Advocate, through its able and brilliant editor, Dr. G. C. Rankin, has done more to awaken the people on these lines than any other publication in the State. While Dr. Rankin and the Advocate have both been bitterly assailed by politicians and that part of the secular press believing more in politics than the good morals of the people, yet we are happy in the fact that both have come through it all victorious and without even the smell of fire upon their garments.

Those who are opposed to the prohibition or local option laws of Texas are extremely bitter in their denunciation of the Advocate and its editor because of the clearness and candor with which the facts are disclosed. As the representatives of a great Church which has always stood firm in denouncing sin in every form, and in proclaiming temperance, as well as a Church born in a college and thereby believing in education and the enlightenment of the people, to be consistent with our polity and doctrine, we can only exclaim, "on with the battle!" Our people only need caution along these lines, and to fully understand that nothing is more helpful to them than good books and papers.

From the report of the pastors we learn that the circulation of the Texas Christian Advocate is far below what it ought to be, and that the matter of the circulation and sale of good books from our Publishing House is largely neglected. The people must and will read, and unless our membership is supplied with Methodist books and papers we may expect them to read books from the world and other denominations. We therefore take pleasure in pledging ourselves to the Texas Christian Advocate and its editor, and our hearty sympathy and most earnest prayers for their continued success, and commit ourselves as preachers and laymen to work for the enlarged circulation and reading of the paper, and to express our unqualified opposition to the Willacy bill or any kindred legislation destructive of our local option laws of Texas.

We also pledge ourselves to aid our Publishing House in the sale and distribution of good books throughout the district, and to look more carefully to this end during the remainder of this conference year.

Respectfully submitted,  
JAMES M. ROBERTSON,  
Chairman.

Brotherhood and Auxiliary.

Let this remind every one that the Simmans and Heizer calls expire June 22. Do not overlook the matter.

M. S. HOTCHKISS, Sec'y.  
Waco, Texas.

AN OPEN LETTER TO REV. J. E. HARRISON FROM R. S. HYER.

Concerning the Mood Scholarships at S. W. U.

My Dear Brother: Some months since you proposed through the Texas Christian Advocate that a movement towards the endowment of Southwestern University be begun by making an effort to endow the chair of physics, and you further proposed to call the same after my name. In reply to your proposition I prepared, more than a month ago, a reply which I have just discovered was by some oversight "pigeon-holed" in my desk and lost sight of.

Allow me at this late date to say that I appreciate very highly your kindness in making the suggestion and in offering your services in carrying it out. But I propose a plan which I believe is better than yours, and I write to ask that you adopt my plan and that you give us your aid in this movement. In the first place, I am not willing that my name shall be used in connection with any plan for an endowment. If, when I have ceased to labor for Southwestern, my former students and friends should feel that I have left behind me any work that they appreciate, it will then be quite soon enough to take such action as you propose in regard to my name. Even then it would not be a proper thing to do unless by that time another name, far more worthy than mine will ever be, shall have been fitly honored by the students, faculty and officers of Southwestern University, and by all friends of Christian education. All Methodists in Texas will know at once of whom I speak—Dr. F. A. Mood, founder and first Regent of Southwestern University. It has been nearly twenty years since he died. In this time the University has grown in many ways. Its faculty has been enlarged till there are now more than twice as many professors as at the time of his death. But there has not been among them, and probably will not be for a long time, so great a man as he. No one among us has been so abundant in labors nor so poorly paid in proportion to abilities. No one of us has done for the University so much that will be permanent. No one has loved it so much nor have we sacrificed so much for it as he did.

If in our movement towards endowment we are to honor the name of any man, let it be the name of Mood, for he deserves it most. Your proposition that we at once set to work to endow Southwestern is one that all friends of Christian education should endorse and support. The history of education can furnish but few, if any, parallel for what has been done by Southwestern since 1873. Among those who are familiar with the history of education and who understand what the real work of a college should be, and what is necessary to equip and sustain it, there is no one who does not lay down one condition as absolutely necessary, and that is, a college worthy of the name must be endowed. The fate that has overtaken a score of our attempts at colleges here in Texas should convince us that we can make no exception to the rule. Southwestern has survived only because of the annual educational assessments. By reason of this it has not only survived, but grown. Further growth is necessary for it to fulfill the purpose for which it was originally intended, and for it to be what our fathers prayed that it might become. This growth is conditional upon endowment. And now is an auspicious time to begin, for we have been placed in a position where we must see that we can succeed in doing great things if we only set about in earnestness and with faith.

The first gift towards endowment has been made, the noble gift of \$25,000 for the Campbell chair of history. Does the Church appreciate this gift; has it faith that it was wisely bestowed and that it will be productive of lasting good? If so, let us show our faith by our works: let us express our appreciation of what one noble young man has done for us by adding to this gift. For the endowment of other chairs, I feel that we must look to a few individuals of means. There are some whom God has blessed in this way whose hearts are turned toward us, and who are seriously considering the matter of endowing other chairs.

As an expression of our faith in the wisdom of such gifts, of our hope that they may be made, and of our high appreciation of the one that has been made, let us as a Church contribute towards the enlargement of Southwestern; and let us go about it in such a way that even small gifts may bring about specific and definite results.

The plan which I offer as a substitute for yours has met the approval of the faculty and Executive Committee of the Board of Trustees; it has also been endorsed by all the District Conferences to which it has been pre-

sented, and several of them have already made arrangements whereby they do all that we have asked of them, viz: that each District Conference shall endow a scholarship at Southwestern; this scholarship to be known as the Mood scholarship. I could give many reasons why I believe this to be so.

The first reason in my own mind is a personal one. It was by reason of an endowed scholarship in each presiding elder's district in Georgia that I was enabled to go as a student to Emory College. Another reason is that I receive each year from fifty to a hundred letters from poor boys who ask if there is any way in which we can aid them to come to college.

Let us aid these boys; let us build up Southwestern in her resources and attendance; let us show our appreciation of the Campbell gift; let us honor the memory of Dr. Mood. These ends can all be met by each District Conference raising \$1000 for the endowment of a Mood scholarship.

I ask that you take up the matter in the West Texas Conference. From the readiness with which some districts have already contributed their amounts, I am persuaded that all others may be induced to fall in line with this movement, if it be properly presented. From the success that has always attended your efforts in the cause of education, I am persuaded that you are the man who can most easily do this work in West Texas.

Thanking you officially for your generous offer to work for Southwestern and personally for your kindness toward me individually, I ask that you accept my plan as a substitute for yours, and that you give it your hearty endorsement and your valuable aid.

R. S. HYER.

CHAPPELL HILL PRESIDENT.

J. E. Willis, A. M., has been elected President of Chappell Hill Female College and is now actively engaged in the preparations for next year's work. Bro. Willis has had ten or twelve years' experience as a teacher, eight of these years being spent at Hiwassee College in Tennessee. He is an enthusiastic school man.

CHAS. F. SMITH.

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UNANSWERED LETTERS.

- May 26.—A. A. Wagon, sub. C. S. Cameron, sub. E. L. Sisk, sub. W. C. Hilburn, sub. H. A. Burns, sub. E. A. Potts, sub.
- May 27.—S. W. Miller, change made. W. A. Thomas, sub. L. A. Burk, sub. M. L. Lindsey, sub. W. T. Renfro, sub has attention.
- May 28.—E. S. Williams, sub.
- May 30.—J. M. Linn, sub has attention. W. J. Holder, sub. J. N. Hunter, sub. T. T. Booth, subs. J. W. Hennessie, change made. T. S. Armstrong, sub. C. W. Macune, sub. W. J. Palmer, sub.
- May 31.—H. E. Carter, sub. N. Powell, sub.
- June 1.—F. L. McGehee, sub. W. B. Bayless, sub. R. A. Clements, change. W. Lee Althart, sub. L. B. Ellis, subs.
- June 2.—Dr. T. H. Hall, sub. E. L. Silliman, sub. J. S. Tunnell, sub. J. N. Hunter, subs and trial sub. E. R. Barcus, sub. S. H. Morgan, sub. J. M. McCarter, sub. M. F. Daniel, sub. J. L. Russell, sub. E. R. Wallace, sub and trial subs. E. H. Lovejoy, sub and trial subs. D. F. Pulley, sub. J. M. Neal, sub.
- June 3.—R. B. Bonner, subs; 2 cards. C. B. Cross, sub; change made. P. W. Byrd, sub. E. R. Edwards, sub.
- June 4.—T. W. Ellis, sub. G. W. Riley, sub. B. H. Passmore, sub. John Moore, subs have attention. E. G.

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- Roberts, sub. M. K. Fred, sub. D. W. Gardner, sub and trial subs.
- June 6.—R. B. Moreland, sub. H. H. Halsell, sub. L. B. Saxton, sub. W. H. Brooks, sub. B. H. Greathouse, sub.
- June 7.—B. T. Hayes, sub. J. B. Adair, sub. P. R. White, sub. L. A. Hanson, sub. A. B. Davidson, sub. D. H. Aston, subs. J. F. Garrett, subs.
- June 8.—A. L. Seales, sub. J. W. Childers, sub.
- June 9.—R. E. Porter, sub. A. L. Scarborough, sub. I. T. Harris, sub. W. L. Gray, sub. H. P. Shrader, sub. H. D. Huddleston, sub. J. N. Hunter, sub. E. L. Silliman, sub.
- June 10.—J. P. Callaway, sub. W. Wootton, sub has attention. H. T. Cunningham, sub. Ross Williams, subs.
- June 11.—G. W. Davis, sub. W. E. Canerton, sub. C. L. Cartwright, sub.
- June 13.—O. A. Shook, subs. B. W. Dodson, sub. R. B. Bonner, change made.
- June 14.—J. N. Hunter, sub and trial subs. W. T. Ayers, has attention. Jerome Duncan, sub. W. B. Bayless, sub.
- June 15.—T. N. Lowrey, sub. L. A. Reavis, sub. L. B. Ellis, subs.

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