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## EDITORIAL.

### CHRIST THE UNIVERSAL MAN.

Christ embodies a nature that brings him into vital sympathy with the interests of universal mankind. All races and nations and classes of men stand closely related to his exalted and generous personality. He represents the unity of one broad brotherhood. His unity finds in him an unmistakable linchpin. He belongs to no one age, but to all ages, and he is not the property of any one generation, but of all generations. He is the one and only one universal Man. He announced early in his earthly ministry the ownership of the race in himself when he said, "And I, if I be lifted up from the earth, will draw all men unto me," and wherever his name has been proclaimed to men this truth has been verified. Whether in Asia, Europe, Africa, America, or in the islands of the sea, he has found a following among the heterogeneous masses of mankind, and they have been drawn to him with an enthusiasm that even martyrdom has not been able to extinguish. No other human being is more adapted to the diversified conditions of men and women. In this respect Christ is incomparable with other leaders in the progress of the world's history. Many of them it is true have headed great movements and inaugurated marvellous enterprises, but they have done it through the endorsement of extraordinary genius, or the possession of power of an extraordinary sort, but not so with Christ. He made no claims to genius, and he refused the aid of royal force and organized human power. He loved God and he loved men, but beyond this he exercised no other means for winning the human heart. While upon earth he lifted up the fallen, he ministered to the suffering, he sympathized with the crying, he was patient with the infirmities of human nature, and he emptied the wealth of his tenderness into the desolate spirits of the suffering and the downtrodden, and he voiced the agony and the hunger of the hearts of the children of men. And such was his supreme interest in his men, that he even died upon the cross for human salvation. "Create love hath no man than this, that a man lay down his life for his friends." The world will never see such a character as this pass into oblivion, for he is essential to the demands of the human heart for kindness and sympathy. Hence he is co-existent with all ages and all generations. And to-day the world is looking to him as the only solution to the problems involved in the vexed questions of sociology. As men love him they will learn to love one another, and this is the only hope of mankind. Therefore we have only to give him to mankind in order to bring about the friends of a universal brotherhood. He rises above all petty distinctions of race and of social differences and extends the hand of helpfulness to every member of the human family. He is the panacea of every woe and of every anguish. He puts himself down alongside every wounded heart and broken spirit. He claims the closest

intimacy with every man and woman. "For whosoever shall do the will of God, the same is my brother, and sister, and mother." Wonderful words are these, and they can only proceed from a heart that is in loving fellowship with men. Here we find the universality of his manhood. He is the Son of Man. All men can unite upon him, however they may differ in race, and birth, and social condition. He bridges all of these artificial chasms and unites the world in oneness of spirit and destiny. His mission is to preach the gospel to the poor, to heal the broken-hearted and to set at liberty them that are bruised. Yes, "He is the fairest among ten thousand and altogether lovely."

**IGNORANCE OF GOD'S MERCIES.**

We often fail to use God's mercies because in our ignorance we fail to recognize them. They come to us with the days and the years, but we either put them aside or trample them under our feet and pass on grumbling because of our fancied need. Yet according to our need these mercies are sent to us with great punctuality by a loving Father. But such is our spiritual obtuseness we fail to appreciate their value, and hence we make no use of them. We remember ones to have read of an incident given by Mr. Moody illustrative of this point. It was this: A poor old widow, living in the Scotch Highlands, was called upon one day by a friend who heard that she was in need, and he made inquiry as to her condition. She complained very bitterly of her fate, and said that she had one grown son, but he was off in Australia doing well in the matter of this world's goods, but that he cared nothing for her in her necessitous condition. She was asked if he had never written to her, or sent her any help. She said that he wrote to her once in awhile and always inclosed in his letter a little printed picture, but that needing bread and clothing as she did, such pictures had no comfort for her. The friend asked her to show him one of those pictures, and when he examined it he found it to be a ten-pound note. These she had been receiving monthly for more than a year, but thought she was neglected and left to starve and go unaided. Yet those valuable notes, expressive of a child's love, were lying in her Bible with the letters, and none of them used. She was well supplied with the money of the realm, but did not know it.

And so it is with many of God's children. He sends us his certified check on the bank of heaven with the regularity of the months, but we do not recognize his loving signature and we fail to draw its cash equivalent. We go on month after month bemoaning our neglect, when in fact our lives are full of God's riches and we hide them away and go without the bread of life and the garments of righteousness. We need spiritual eyes with which to see these visitations of a kind Father. If we suffer any lack at his hand it is because we are dull of understanding and do not appropriate the blessings he is constantly sending us. Thus we live in spiritual poverty while the wealth of heaven's treasury is open to us. All that we need to do is to take God's promises and draw out all that we have capacity to appropriate. All things are ours."

### THE LESSONS OF DISAPPOINTMENT.

Peace and happiness do not complete the end of our creation, on the contrary, the present life is a school in which we are being trained for useful service. All of the experiences that come to us are factors in this training and if turned to good account they are blessings instead of misfortunes. Some of these experiences, it is true, are often severe and disheartening, but if we love God and do our duty they will work out for us more of good than of evil. To learn this lesson and properly appreciate it is one of the trying problems of life. Just here we stand in need of much grace, and a great deal of childlike faith. Such is our peculiar bent toward selfish interests that we have but little tolerance for disappointments. They humiliate us and frequently blight our noblest ambitions and extinguish our most sacredly cherished hopes. And when they come either through our own mistake of judgment or through the ordering of Providence, we are inclined to shrink from them and regard them as harsh and needless. In looking at them from our own peculiar view we grow festive and rebellious and complain at our lot. Under such circumstances we have known not a few otherwise good Christian men and women to speak unadvisedly with their lips and charge God rashly. When passing through such experiences we must not overlook the fact that God in dealing with us has the whole of our lives in view, and not simply a day or a year of our existence. He sees the end from the beginning and the thing that seems bitter in the hour of trial will be made to taste sweet in the years to come. And it takes both the bitter and the sweet to develop character and largeness of life. Things that go our way are not always best for us in the long run. The world in which he lives needs its days and its nights, its sunshine and its shadows, its winters and its summers, its springs and its autumns to make it a fit place for human habitation. And so it is with our lives. Too much sunshine would wilt us, and too many clouds would obscure our skies. But the occurrences of hope and despair, of joy and sorrow, of health and illness, of success and defeat, and of buoyancy and disappointment are tests that strengthen character and expand purpose and broaden the real scope of our destiny. Therefore, the vicissitudes of life have their mental ministries, and all of our severest disappointments are intended to work out for us the largest measure of good. We learn from them the lesson of experience, of forbearance, of resignation of fortitude, and of humility. And the end of these is a richer experience, a deeper faith, a better acquaintance with God and a closer kinship with mankind. All of these make a perfect character and bring us into sympathy with the struggles and burdens of the children of a common Father. In view of these lessons of disappointment, then let us meet them bravely, trust in God more firmly, and look with clearer vision toward the final winning up of our present pilgrimage. Sooner or later we will get the best that God has in store for us,

and when that time comes all of our disappointments will change into victory and triumph. The change may not come in a day or a year, but it will come in God's own time, and that without fail.

Behind the dark unknown Standeth God within the shadow, Keeping watch above his own.

### HOLINESS SPIKED WITH UNBROTHERLY SPEECH.

There comes to this office by the courtesy of exchange, a small paper with very large pretensions to the existence of the higher life, but often its columns are turned over to writers who use them as a medium through which to communicate their unkindness of speech and ill-favored temper toward the Methodist Church and her accredited ministers. In looking over the paper in question the other day our eyes fell upon a description of one of their annual convocations, and among other things we saw the following language: "There was the entire absence of the button-holing, was polling element. The jewelry-headed, cigar-smoking, tobacco-chewing, joke-cracking preacher was conspicuous for his absence. This is the sweet-spirited and grace-scented language of a pitiable man who passes as the special apostle of the high-life." With one breath he preaches the doctrine of perfect love and with the next he indulges in speech toward his brethren better adapted to the gutter and the slum rather than to the columns of a paper devoting itself to larger experiences in divine things. That every Christian ought to seek and obtain a deeper work of God in his heart is a question that we have never deemed open to controversy, and the truly honest man who thus seeks and obtains such blessings, we have the profoundest respect and veneration. But the man who makes loud pretensions to holiness and at the same time breathes out bitterness and strife toward his brethren is not entitled to the respect of truly good people. He is an object of pity and commiseration. And just such pretended holiness advocates as this one have done more than all other influences combined to bring the precious doctrine of perfect love into disfavor with a great many good and noble people. It is to be deeply deplored that such a fundamental doctrine in our system as this one is held responsible for the rantings and wild utterances of a few not-describable as the one under consideration. Were the doctrine not of that it would have long since perished at the mouths and through the ignorance of such ill-regulated zealots as we find among its advocates.

### THE SUMMER CAMPAIGN.

Summer is the time to canvass for our schools and colleges and the work done during this season will determine the number of young people to be trained the next year in the institutions of the Church. Everything now depends for success upon the personal work done to secure patronage. The man who has wares to sell no longer waits for the people to come to him, but he goes directly to them, either in person or through his agents. And in this way the business of the

country is rapidly increasing. Our schools are shut up to this same way of method. Occasionally a man will send his children to one institution without any special effort upon his part, but the great mass of them have to be searched out and a motive inspired to take advantage of the opportunity offered. Frequently we have to create the sentiment before the motive becomes actual. This is done in a personal visit, or by appealing to the paper and through the press. This then brings to us the fact that if we get the young people in our schools that properly belong to us, we will have to go after them and get our utmost endeavor to interest them in our work. We must show to their parents the advantages of a well organized and thoroughly taught religious school over the purely secular school. This will not be hard to do when once we get in earnest on the subject. But the duty of doing this is lodged with the faculty of our schools, the preachers of our conferences and the Texas Christian Advocate. Nobody else is going to look after it for us. Even the most of our laymen expect us to do the work. In view of these facts we are not inclined to be idle in the summer months. Those who have charge of our schools need to make themselves and get out among the people and stir the boys and girls scattered over the great State. This can not be done simply by correspondence, but for the most part by personal visitation. This is the sort of work that will bring good results. To get to the homes of our people, take a meal or spend an hour with them, carries with it an influence that produces results. That our preachers all over Texas ought to keep their eyes upon the Methodist boys and girls of the schools, and put our schools before them, and use every influence possible to get them into our Methodist schools, in the meantime the Advocate is wide open to those who want to speak through its columns to our people upon this important subject. With the sustained influence of those who speak we ought to put into our schools next fall, here in Texas, not less than ten thousand Methodist boys and girls. All that is necessary to accomplish such an end is the active co-operation of us, of our active forces. But if we will still the same, both of the boys and girls will go to other schools or fall to some school at all, certainly by the winter summer is past to the wide use of a thorough canvass of our membership of our Church for our boys and girls, for our own souls. If we will still work for the Methodist training of our young folks we will not lack for an intelligent Methodist constituency in the years to come.

The fear of God curbs the fear of man—Rams Horn.

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## COMMUNICATIONS.

## CHRISTIAN SCIENCE.

H. C. B.

Writers to the contrary, the pulpit has not troubled itself with anathemas against so-called Christian Science, nor has the medical profession gone into a noble rage.

The intelligent human mind instinctively ridicules the absurd and illogical either in assumed religion or pretended science.

Ignoring the objective side of thought and fact—acting only on inner experience and imagination—the theory soon puts its votaries beyond the realm of reason and fits them for the lunatic asylum.

Any form of false suggestion may result in lunacy if not counteracted by external evidence, and all such evidence is abortive when reason is destroyed.

Christian Science affects most seriously ignorant and nervously exhausted women and men in whom the reasoning faculty has never been developed.

The theory does not call for serious argument, and yet its votaries are intellectually impervious to ridicule.

This theory being false, those who accept it necessarily can see but one class of deductions—that matter and disease do not exist—are simply the products of imagination.

To one dominated by this absurd suggestion, all things read as rationally backward as forward.

All the facts of history and the laws of nature are ignored—nothing noted but the products of a diseased imagination.

The man or woman, healthy in mind or body, cannot be dominated by this theory. More is the pity, for reason and ridicule may never recover them.

A theory inapplicable to every day life is false. Claiming to heal the sick, their first antidote is: "There is no sickness." Thus reason ends.

Here is the basis of lunacy. Disease and its concomitants are the basic principles of so-called Christian Science.

The fact that these dreams and vagaries, resulting in unnatural action, are claimed to be of divine inspiration is the worst feature of the theory, and appeals with wonderful force to the ignorant.

The Indian doctor, the voodoo doctor, the common quack are all votaries of this theory on a low scale.

Christian Science is a modified form of primitive Fetishism. The only thing Christian about it is its name.

The outward forms of Christianity—worship and visits Church—count for naught, the inner light is everything. As in the condition of the lunatic, all the facts and phenomena of external life is only the shadow of visible darkness.

The infidel, atheist, common world-minded, are open to reason. This monumental absurdity is more dangerous than avowed unbelief.

## DR. A. SUTHERLAND ON THE MISSION CONFERENCE.

It will be remembered that the Rev. Dr. Alexander Sutherland of Canada was one of the most popular guests at the great Missionary Conference at New Orleans and that his speeches and sermons, contributed greatly to the success of that convocation. So before we give his graceful tribute to the Conference and to Southern hospitality, as it appeared over his own signature, white bark in the "Missionary Outlook", which is the organ of the missionary work in Canada.

To the Methodist Episcopal Church north belongs the honor of having convened the first great Missionary Council of the Twentieth Century. For some years a conviction has been growing among leading minds in that body that the missionary spirit in the Church was not what it ought to be, and that some special effort was needed to strengthen the faith and arouse the conscience of the Church in regard to the evangelization of the world. This feeling was greatly deepened by the Ecumenical Missionary Conference in New York in 1900. A meeting of the delegates from the Methodist Episcopal Church South was held in New York chiefly through the efforts of Rev. James Atkins, D.D., and a movement was there inaugurated which culminated in summoning a great missionary conference to assemble in New Orleans the last week in April, 1901. It was a new departure and was regarded by some with a degree of misgiving, but results proved the wisdom of the plan. The large attendance, the generous spirit, the range of topics discussed, the unflinching attention of the immense audiences, and the great impulse given to the missionary cause were all that the most enthusiastic friends of the Conference could desire.

Having been honored with an invitation to attend and take part in the

exercises, I gladly availed myself of the privilege and received such a welcome as Southern Methodists alone can give. For some reason or other they have a very warm regard for Canadians, and one who appears among them duly accredited, receives a welcome that he will never forget. Southern hospitality is so graceful, so generous, so spontaneous, so unaffected, that it captures the heart of the stranger from the very beginning. It was my good fortune to find a home with the Rev. F. N. Parker, pastor of the Carondelet Street Church, and his charming and accomplished wife, having as my associate, the Rev. Dr. Hoss, editor of the Nashville Christian Advocate. The memory of those few days of delightful intercourse will be to me an abiding joy. Equally delightful was an hour or two spent in the hospitable home of the venerable and beloved Bishop Keener, who with failing strength, but unimpaired mental faculties, still holds the love and reverence of the whole church. Bishop Hendrix was there, and one only needs to spend an hour in his company to learn what a delightful companion he can be. I found him rejoicing in the possession of a most unique relic—the original journal written by John Wesley during his stay in Georgia. On another evening a very pleasant hour was spent in the company of Bishop Key, of the Southern Church, and Bishop J. M. Thoburn, of India, at the residence of Mr. Keller—one of the loveliest homes in New Orleans. But I must quit this or I shall never get through speaking of Southern kindnesses.

The Conference cannot be easily described. One had to be present at the sessions to take in its full scope and spirit. From first to last the interest never flagged. Tulane Hall, where the Conference assembled, had seats for over 1,500 people, and at most of the meetings was crowded to its utmost capacity. On the forenoon of the first day, after a statement by Rev. Jas. Atkins, D. D., on "The purpose of the Conference," I spoke on the subject assigned me by the Programme Committee—"That They All may be One." In the afternoon Bishop Granbery spoke on "Obdience to the Great Commission, Christ's Law of Life to His Church," and was followed by the Rev. John Fox, D.D., on "The Bible and Missions." The evening was given to Bishop J. M. Thoburn, who delivered a powerful discourse on "The Healing of the Nations, or the Agency of the Holy Spirit."

To give anything like a detailed account of the Conference would far exceed the space at my disposal, and where everything was so good, reference to particular days, topics or speakers might appear almost invidious, but one or two incidents will bear special mention. The one occurred on the Friday afternoon when the negro problem was under discussion, and the marked feature was an address by Booker T. Washington, President of the Industrial Institute at Tuskegee, Alabama. By common consent Mr. Washington is regarded as the most commanding personality among the colored population in the United States, or indeed in the world. Not only is he a natural orator who knows how to capture his audience, but he speaks with a convincing logic and a rare good sense that commends his views to all thoughtful men. Beyond doubt he has a more complete grasp of the negro problem in the South than any man I have met, white or black. Like his illustrious namesake, Mr. Washington is a born leader of men, and he impresses one as an eminently safe leader. But more impressive than the speech itself was the spirit in which it was received by the immense audience. Not a few things said by Mr. Washington must have been unpalatable, but so convinced were his hearers of the importance of the subject and the responsibility of the Church that every thing said was taken in good part. Those who think that Southern Christians are indifferent to the future of the negro, or unwilling to assist in uplifting him, are greatly mistaken.

Another noteworthy incident occurred on Sunday evening, when Bishop Galloway addressed an immense audience in Tulane Hall on "Lessons from Master Missionaries." At its close reference was made to the Missionary University at Foo Chow China. There was no special appeal, but the case was taken up in such hearty fashion that in a short time over \$50,000 was subscribed. I would fain have tarried till the close of the Conference, but other claims were pressing, so on Monday morning I took leave of the kind friends in New Orleans and started for the North, full of hope and enthusiasm for the future of missions at home and abroad, and wishing that it were possible to plan and carry out a similar Conference for Canadian Methodism.

## A LAYMAN'S MISSIONARY EXPERIENCE.

"And they overcame him by the blood of the Lamb, and by the word of their testimony." These words were penned by the beloved disciple, as he was moved by the Holy Ghost. The Methodist Church in the past has been a testifying Church. She has insisted upon a conscious knowledge of the application of the blood of Christ to the soul; this accounts for her power and explains her victories.

I am glad that I have a definite religious experience. I rejoice that I know the place where, in answer to the prayer of faith, Jesus forgave my sins, and the time when the clear assurance came that I was his child.

I have had marked missionary impressions and of these I now write at the suggestion of my pastor, Rev. A. W. Quillian.

When a lad of ten or twelve years of age, on a long Sunday afternoon, I went to the family library and took down the life of Mr. and Mrs. Adoniram Judson. I found great pleasure in reading this book, and from it received my first impression in favor of missions. How important that every family should have in it the Report of the Ecumenical Missionary Conference in New York in May of 1900, the report of the New Orleans Missionary Conference in April of this year, and the lives of our missionary heroes!

I made it a rule to read the Bible through once a year as a boy, upon the advice of one of my day school teachers, and I was always impressed with the book of Acts, and especially with the missionary journeys of St. Paul.

The first three dollars I ever received for services were given as follows: Two dollars for missions and one to my pastor.

Bishop Marvin's letters from foreign fields struck me with great force; Bishop Haygood's booklet, "Go or Send," made it clear to my mind that every redeemed soul ought to go in person or send his representative through liberal gifts. Thrilling was the impress on my heart of Bishop Charles R. Galloway's vivid descriptions, as he wrote of what he saw, heard and felt as he made the circuit of the globe in visiting our mission fields.

She, who shared life's joys and sorrows with me, before I met her at Vaiden, Miss., had a clause in her will giving her jewelry at her death to missions. From this circumstance I became impressed with the truth for the first time that it is the duty of every consecrated man and woman to leave a part of his or her possessions, in the will which he or she may make, to the glorious cause of missions. This example which so impressed me, suggest to ten thousand others the duties they owe to God. Then, though she sleeps in Jesus, her influence will be felt to earth's remotest bounds.

In Kansas City one Sunday afternoon, I saw about thirty Chinamen, each with a consecrated woman at his side, learning the songs of Zion and Sunday-school lessons. My heart was stirred as I saw these noble women in the home field leading these benighted heathen to Christ. In the Methodist Church at Covington, Ga., I heard Mr. Yun, of Corea, and Mr. George Bell, of China, tell of their conversion and their love of Jesus. I felt like saying: Thank God for a religion that can save men in Corea and China. In Memphis I heard an Indian from the West tell how he was led to see Christ as his personal Savior and of the joy it brought to his heart. Here I learned that amazing grace saves the cruel Indian. In Poughkeepsie I met with converts from Armenia and they told me of the work which grace had wrought in their hearts. In Dr. Talnage's church I saw a man from far off India bid that great preacher goodbye, with the assuring words, "I expect to meet you up yonder." In our Southland I have heard converts among the negroes singing songs of triumph on account of their salvation. In St. Paul's cathedral, London, I met the son of the first convert of the Church of Scotland, in India. In Rome, once proud mistress of the world, I saw Italians in a Protestant church praising their redeemer. (There are now thirty Protestant churches in that city, almost under the shadow of the Vatican). Through varied experiences in many lands I have been made to know from personal observation that the religion of our Christ is the power of God unto the salvation of all men.

One month before she, who had entrusted her life and happiness into my hands, was called to her reward, I approached her bed side and requested that I be permitted to pay \$500 to foreign missions in her behalf instead of letting her jewelry go in this direction. To this she readily agreed. I went into an adjoining room and there, on my knees, found actual joy in vowing to God to pay this sum into the treasury of the Board of Missions of the Methodist Episcopal Church, South, as soon as it could conveniently be

done. Four weeks passed; I saw the hour of her departure was near at hand. I requested that the amount instead of \$500 be made \$1000. To this she assented. So I vowed to God that \$1000 should be paid into the missionary treasury. I had then and have now a firm conviction that no consecrated man or woman who handles money should go into the presence of God without having made as liberal a gift as possible to his cause.

Soon the panic came, it was not easy to raise this sum without making a great sacrifice, but finally it was, with a joyful heart, paid. The making of this vow to God and the paying of this sum to missions have given me a new interest in this cause. Every missionary article from the field, every missionary sermon or address possesses a new charm to me now, since I feel that I have a definite share in the work of bringing the world to Christ.

Under the inspiration of addresses delivered in the opera house of Atlanta in the fall of 1899 by Bishops Candler and Galloway, I subscribed \$225 to the 20th Century Fund, feeling as I did it that I was doing the best service for the cause of missions, as all of our missionaries and those who are to support them most liberally at home will be trained in our Church schools. At that time (under the suggestion, I believe, of the Holy Spirit) I moved that all the churches of Christendom unite in one grand effort, similar to the 20th century movement, to raise at the very beginning of the century just before us such an amount for missions as will enable our Mission Boards to send an army of consecrated men and women to all lands, so that in the first years of this century the heathen may be brought to a knowledge of Christ.

My presiding elder in the spring of 1900 requested me to make an address on Our Past Achievements in Foreign Fields. After studying what had been accomplished and after having read Dr. William Carey's words, "Expect Great Things From God," and "Attempt Great Things for God," I felt moved to propose that all the Churches of Christendom unite in the beginning of this century to raise \$150,000,000 for missions.

Since that time I stood by the grave of Mr. Wesley, who gave away during his life time \$100,000 or \$150,000 to save the world, which he claimed as his parish. I lingered for a few moments by the spot of Oxford where Latimer and Ridley were burned as martyrs for the truth. I visited the grave and study of John Knox, who cried "Give me Scotland or I die." I entered the church where John Huff was sentenced to be burned at the stake. I saw the spot where Savonarola was burned for the truth. I looked upon the place once occupied by Nero's garden in Rome, which was lit up at night by burning Christians. I stood at the foot of the Sancta Scala, the holy stairs of twenty-eight marble steps said to have been brought to Rome from the house of Pilate in Jerusalem. Seventy-five or one hundred deluded people were going up these steps on their knees, kissing each step and uttering a prayer as they advanced. It was while ascending these steps on his knees, as a penance that the truth, "Justification is by faith," broke upon Martin Luther's heart and the scales fell from his eyes. Here began the reformation which prepared the way for modern missions.

I visited the Mamertine prison near the Roman Forum and the capitol where most likely Paul was confined during a part of his imprisonment in this city, and on another occasion, with uncovered head I stood by the supposed resting place of the great Apostle to the Gentiles.

It was indeed a privilege to visit these places so sacred in the history of the Church and missions; and there came into my life an inspiration from the examples of these heroes to re-consecrate myself to the service of the Master and by voice, pen and gifts endeavor to do more for the cause of missions.

As I entered the costly temples of the old world with their golden crosses and lofty domes, with their grand mausoleums and monuments, with their splendid mosaics and gilded ceilings, with their deep toned organs and beautifully stained windows, with their matchless paintings of the Madonna and the Christ, with all the pomp and majesty of their forms and ceremonies and with their seeming idolatry and superstition, I instinctively uttered in silence this prayer, "O Lord, send the light of the Holy Spirit into my heart and into the hearts of priests and people." Is it too much to hope and pray that the scales, through divine Providence, may yet fall from the eyes of pope, priest and deluded people as they did from the eyes of Martin Luther, and that the Catholic Church, regenerated, with its magnificent temples, splendid organization and great wealth may yet

become a mighty force for bringing the world to God.

The Cathedral of Milan is made entirely of marble and is considered by the people of that city as the eight wonder of the world. It contains the three largest windows on the globe. Each is ninety feet by twenty-seven feet. And all three have three hundred and fifty beautifully painted sections illustrating the Old and the New Testament. This work was executed by Alois and Giov Bertini. The window back of the high altar attracted most my attention. Every one of more than 100 panes in this window contains a picture of Christ or of some Saint whose heart had been touched by him. The first pane contains the annunciation, the second, his birth, and the last, his crucifixion, resurrection and ascension. There was the richest intermingling of the blue, the crimson and other colors in the greatest harmony, so as to impress the beholder. I thought if this marble-temple represents the body, the temple of the Holy Ghost, this window represents the human heart, and just as the imprint of Jesus is on each pane, so on every part of each heart should be imprinted, Jesus! Jesus! As I stood enraptured before this wonderful production of a religious artist, I thought what a matchless missionary vision is presented to my view. If this large window represents the world, then each pane stands for a country or part of a country. Just as each pane bears an image of Jesus, then the Gospel should be sent speedily to all lands, so that upon every country may be imprinted the image of Jesus, blessed Jesus. May God the Father, God the Son, and God the Holy Ghost, the consecrated ministry and the devoted laymen with their liberal gifts speed the day when every country shall become a Christian land and the anthem of all the nations of the earth shall be:

"All hail the power of Jesus' name,  
Let angels prostrate fall,  
Bring forth the royal diadem  
And crown him Lord of all."

My presiding elder last spring assigned as the subject for me to discuss at the District Missionary Conference, "The Laymen and Their Part in the Missionary Movement." In order to post myself, I read most of the two volumes containing the addresses made at the Ecumenical Conference of Missions in New York. As a result the cause of missions is now nearer to my heart. I attended in April, though not a delegate, the General Missionary Conference in New Orleans. It was indeed a soul stirring occasion. I listened to the reading of the papers, the addresses of our leaders and returned missionaries and drew me nearer to God in the delightful religious services at mid-day. The memorable Sunday evening when \$50,000 was subscribed to Sookhow University will never be forgotten. I returned to the St. Charles hotel, retired but not to sleep until after the "noon of the night," on account of thoughts of what had transpired and what should yet be done for missions. I therefore kept watch-night until the dawning of a new day in the history of missions in the M. E. Church, South, and I believe in all the Churches of Christendom. Influences were there set in motion which will deepen and widen until they reach the eternal shore. After what I saw and heard, and especially moved by the addresses of Bishops Wilson and Galloway, I now propose to subscribe \$500 to foreign missions, if our Church which has held the first missionary conference of the century, which has had the first endowment of power for missions, which has raised the largest collection for missions at one meeting in the history of the Church will take the initiative and get the M. E. Church and the Wesleyan Methodists across the waters to unite in an effort in the early part of the century to raise an amount for missions by a special movement equal to or greater than the 20th Century Fund. I believe that there are hundreds and thousands who gave but little to that fund who will give liberally to missions on account of the direct command.

As a teacher, my income from all sources is limited, my earthly possessions are much less than those held by many others, but I am impressed with the conviction that something unusual ought to be done for missions at this time and if the leaders of our missionary hosts will step forth in faith—"attempt great things for God"—will secure the co-operation of all the Churches of Christendom in raising at the beginning of this century as a special offering \$50,000,000, \$100,000,000, or \$150,000,000 for missions I will gladly subscribe \$1000 to this movement.

The united efforts of all the Christian powers for the relief of our embassadors, missionaries and native converts in Pekin suggests united action of all the Churches of Christendom, each controlling its forces and finances for the redemption of China

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mighty force for bringing to God.

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the power of Jesus' name, the prostrate fall, with the royal diadem, on him Lord of all."

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and all other heathen lands. The harmony which prevailed at the Ecumenical Conference in New York and the approaching Ecumenical Conference in London this year make it possible for such a suggestion as this to be put into execution. England gave to this country the idea of the 20th century movement. Why should not America challenge the Old world to a decided advance in the cause of missions?

If God has touched my heart to give to missions, he has touched and will touch the hearts of ten thousand others, some poor, some of moderate wealth and some of great riches. Such an united effort on the part of all Christendom will inspire such songs, such addresses, such sermons, such enthusiasm, such consecration of life, such an outpouring of gifts, and will bring such power from on high as will enable the story of the cross to be told in the ears of every living man within this generation.

ADDISON W. LYNCH.  
LaGrange, Ga., May 28, 1901.

TOBACCO.

(From the French.)

Tobacco was introduced into France by John Nicot, Lord of Villemain. He was born in Nismes, and was sent as Ambassador to the Court of Portugal in 1559, from whence, on his return, he brought this plant to Paris. So soon as tobacco was known in Europe, many crowned heads declared against its use. Elizabeth forbade the use of tobacco by a severe edict, which she published in England. King James imposed so great a tax on its introduction that it was prohibited, which Charles, his son and successor, confirmed and maintained. In 1599, says Dr. Thompson, the Shah Abbas, of Persia, prohibited the use of tobacco in his Empire; but the habit of smoking had taken such deep root among his subjects that many inhabitants of cities fled to the mountains, abandoning all, and concealed themselves, to be able to enjoy the pleasure of smoking.

In 1624, Pope Urban VIII threatened to excommunicate all those who committed the horrible sin of taking tobacco in the church during divine service; and in 1690 Innocent XII excommunicated those who had committed that sin in the Church of St. Peter's, at Rome. In 1625 Aurant IV forbade smoking under pain of death, as a habit contrary to nature and to religion. At Constantinople, where the habit is generally introduced now, the habit of smoking was viewed as so ridiculous and so disgusting that the Turk, whatever his rank might be, who was found in the act was conducted with great ceremony into the street of the city, his nose pierced through and a pipe introduced therein, while the populace overwhelmed him with invectives and shouts of derision.

In Russia, where all the peasants smoke now, the Grand Duke of Moscow forbade the introduction of tobacco under the penalty of the knout for the one who violated the law the first time, and under the penalty of death for a second offense. The Muscovite who took snuff had his nostrils slit open. There was a tribunal named the Court of Tobacco, to punish smokers. It was established and held in Moscow in 1624, and was not abolished until about the middle of the eighteenth century.

Switzerland declared war upon this American plant, and at Bern the smoker was punished as if he had committed adultery; and in 1653 all smokers were brought before the Council and severely punished.

A French physician affirms that after a correct calculation there was sold in France 90,000 pounds weight of tobacco, which, at three francs per pound (the medium price), made 270,000 francs. One-fourth of the population of France had contracted the habit of the use of tobacco, in such a manner that among 8,000,000 persons of both sexes, each consumed per annum by smoking, chewing or snuff, very near six pounds. We might believe this calculation exaggerated, but on reflection that some persons used twelve and even twenty pounds of tobacco per annum, we must be convinced of the correctness of the calculation.

It is very difficult—almost impossible—to refrain from the use of tobacco when one has contracted the habit. One who is accustomed to its use would deny himself food rather than deny himself the use of tobacco, and there are persons who have their snuff by the bed and in the morning in taking snuff each time they awake. They could not sleep again if they found not their snuff-box.

The habit of the use of tobacco costs time and money. Dr. Rush says that a man who takes only each twenty minutes a pinch of snuff, and who continues fifteen hours in the twenty-four, and who is only employed a little less than a half minute each time, loses five days each year of his life. The smoker loses more, for it takes

more time to prepare, fill and light his pipe. The cigar takes less time, but it is more filthy and impudent. By a recent calculation of the expense, it is found that the habit of snuff, smoking and chewing is a loss of time, money, and, according to the assurance of well-informed physicians, is a habit unhealthy and even pernicious.

Lord Stanhope assures us that each great user of snuff takes it about every ten minutes, which accompanied by the ceremony of using his handkerchief to wipe his nose, to open the box and close it, takes one minute and a half; that one minute and a half in ten minutes, counting only six hours each day, makes a loss of two hours and twenty-four minutes per day, which makes thirty-six days and a half per annum. If we suppose this habit to continue forty years, he will be employed two years of his life to tickle his nose, and two years more to wipe his nose with his handkerchief.

Smoking tobacco is more foul and more costly than snuff, because the odor penetrates the chamber, the clothing, the hair and all around the man. But the most disgusting of all is to chew tobacco. Some months before the death of Franklin, he declared to his friends that he had never used tobacco during his long life, and that he was disposed to believe the advantage of its use was not very great, since he had never known one who snuffed, smoked or chewed who had counseled others to follow his example.

They used tobacco in France; and in England to the appraised value of 2,624,878 francs. To-day these two countries sell tobacco, annually, in powder and in leaf, to the value of 34,695,425 francs, which shows that the numbers who use tobacco have greatly increased.

C. I. SPENCER.

THE APPEARANCE OF A CANNON BALL DURING ITS FLIGHT.

We have heard men say that they could see a cannon-ball during its flight from the gun to the point of first contact with the earth. Perhaps they could, I could not. I had heard that the air, with the impurities in it, displaced by the rapid movement of a cannon-ball, is sufficiently condensed on every side of its passage that one standing immediately in front would see what, to his eye, would appear like a large hazy ring, and that, if he were watching closely at the right instant he could plainly see it. The philosophy of the ring appearance seemed sound to my mind, and I concluded that if I ever should see that hazy ring while under artillery fire, with the cannon-ball coming at the rate of two thousand feet per second or faster, I should hardly live to tell about it.

One day the enemy were trying to dismount our long twenty-four by shot from their ten-pound Parrot rifle guns. They had got to rubbing pretty closely to the muzzle of our cannon, with which our men were trying to silence the enemy's battery. Our gunners and guns were well protected by excellent ramparts as such defenses usually provide.

In order to save the men as far as possible, as we were working leisurely, our Acting Colonel Ireland (afterwards Governor of Texas) concluded to have a lookout on the rampart to watch the flash of the enemy's guns for the benefit of the gunners. It fell to my lot to be acting as lookout when the enemy concluded to stop our look-out business. I had become a little careless and had not moved during the latest two rounds of the Parrot battery. Col. Ireland noticed this, and advised me to change location after the latest two rounds of the Parrot battery. I turned their fire away from our guns to the lookout himself. Just then I saw the flash from one of the enemy's guns. I had noticed that two certain sand hills were in a direct line between my own position and that particular gun. I now saw dust rise from the top of the farthest mound, and in a fraction of a second dust arose from the mound nearest to our position, and there stood the great hazy ring that I had heard about, but had never seen before, right over the track that I knew that cannon-ball was making, straight to me.

Sometimes one can think very fast. I know that that cannon-ball was in the center of that ring, and heading for me at two thousand feet per second, or faster. I wanted to be able to tell about that ring at some future time—besides some other things that naturally belong to men in mortal life. There was not more than about one second of time in which to do whatever was to be done. It would not do to fall forward, nor to either side. Backwards was the only chance. If I discussed the matter at all it was a brief discussion. I was within a foot of the brink behind me. Falling backwards and downwards among the men, and to do it in a second of time, was my only chance. I threw both arms upward and backward, giving my whole body every possible impulse in the same direction. Never before was the sensation of falling a pleasant one to me. It was a positive joy to know that I was falling away from that cannon-ball. It had already struck about six feet before me, ricocheting upon an angle that threw it above me altogether, and covering me with about a barrel of earth that reached the bottom along with myself.

I hardly need to say that I closely obeyed Col. Ireland's orders during the remainder of that evening and changed my location at every round from that Federal battery.

G. ONDERDONK. THE DESIGN OF BAPTISM.

In discussing the subject of baptism from any conceivable standpoint in this day and time, one is reminded of the difficulty of walking in a crowded house where there is hardly standing room. There is danger of stepping on somebody's toes. An old itinerant preacher once asked the writer this question: "If you were to hear a preacher preach a sermon that you liked, would there be any harm in your preaching the same sermon to another congregation?" I replied that would depend on whether the first preacher preached the gospel or not. So, in discussing this subject, I shall lay no claim to originality only in so far as my readers (if I have any) may fail to remember what others have said on the subject.

I have never been concerned about the mode of baptism, only to the extent that is necessary to obey the divine injunction, "Let everything be done decently and in order." And as the gospel is a harmonious whole, everything vital in the system emanating from one great central principle—the love of God to our fallen race—there should be unity between the design and the mode of baptism. But the universal babble on the subject has been mainly confined to the mode. The design of baptism is evidently of great importance, as it comes to us under the divine sanction of Christ and his inspired apostles. And in my opinion the failure to comprehend the design of baptism has been the misleading factor in determining the mode.

The two sacraments of the Church, divinely ordained, represent important factors in human redemption. First, the sacrament of the supper represents something done for us. "This is my body, broken for you and for many for the remission of sins," and so also of the blood. There is no controversy as to the design of this sacrament, and no stress as to the mode of administering the same. So we have one sacred ordinance representing something done for us.

Now the question arises, What does the sacrament of baptism represent? Something done for us, like the sacrament of the supper, or something done in us, or something done by us? The blatant advocates of immersion in the main, in the perversion of the design, destroy all true significance in the ordinance by making it imitative in the mode. "Went down into and came up straightway out of" is the motto inscribed upon their banners, and their heralds shout it upon the mountain tops and in the valleys low. And they verify their imitative construction of the ordinance by excluding from their communion all who do not follow in their footsteps. "Down into and up out of." No matter what stress they may lay on the symbolical "death, burial and resurrection," their following of Christ into the liquid grave and out of it is simply an imitative act. Hence, when reduced to the last analysis, the ordinance to them signifies something done by us. Hence also, the oft-repeated remark in their pulpits and press, "Baptism is a positive command," as though there were divine commands that were not positive, and therefore of secondary importance. No wonder that full-grown immersionists have come to seed and are making immersion essential to salvation, thereby detracting from the merits of Christ's blood by supplementing the final act of the creature in the ordinance of baptism as an essential factor in the salvation of the soul. The very thought of essential merit being attached to any act of the creature is refuted by Christ when he says, "When ye have done all, say we are unprofitable servants." Our acts may be beneficial to ourselves, or to others, but not therefore meritorious. In the exercise of our receptive faculties, we become the recipients of the grace of God in Christ, but there is no more merit attached thereto on our part, or to our credit, than there is in partaking of food and drink to sustain life.

Having shown some of the inconsistencies of the theory of baptism representing something done for us, or by us, let us see if we can not find a more rational and scriptural interpretation by accepting the theory that baptism represents something done in us. The most wonderful, and therefore the most significant, fact in the predictions of the prophets in reference to the coming of Christ is the promised attendance and regenerating power of

the Holy Ghost. Thus we are taught by the prophets to look not only for a cleansing Spirit, but also for an abiding Spirit. And by the diffusion of this divine energy there was to be an introduction of spiritual righteousness that would supersede the ceremonial ordinances of the Jewish sanctuary, which were but types and shadows of the "everlasting righteousness" that should come.

Accordingly, when John the Baptist commenced his mission work in the wilderness of Judea, he declared at the outset that his mission was only preparatory to a more thorough and important work to be accomplished by the coming Messiah. "I indeed baptize you with water unto repentance, but he that cometh after me shall baptize you with the Holy Ghost and with fire. He shall thoroughly purge his floor and gather his wheat into the garner. We notice, first, he ignores the idea of virtue or merit in his water baptism, only as it is a foreshadowing of a baptism of virtue and power. This baptism of the Holy Ghost must be preceded by repentance, hence the acceptance of water baptism at the hands of John was a public pledge of a purpose to repent in order to be ready to receive the baptism of the Holy Ghost. Here we see water baptism, in its first inception, is designed by its administrator as a type of the baptism of the Holy Ghost. Was that typical relation ever changed by John, or Christ, or the apostles? We shall see. But before we proceed with the investigation, let us notice, in the second place, the emphasis John places on this spiritual baptism. He says nothing about the atoning sacrifice of Christ as mediator between God and man, but announces as the special work of the coming Christ the cleansing by the Holy Spirit. Is it not strange that, in the face of these emphasized facts of an inspired messenger, for the sake of a theory, men will discard the doctrine of the regeneration by the Holy Ghost and shout themselves hoarse over water baptism, taking the shadow for the substance? They try to evade the force of plain declarations by claiming or asserting that the disposition of the Holy Ghost was confined to the apostolic age, and was given only to verify the divine mission of the gospel; but they make this claim without authority from the Word of God.

But let us now turn to the consideration of the inquiry as to whether the typical character of water baptism was ever changed by inspired authority. John the Baptist could not have changed on this subject without going back on his word and his work. Christ and his apostles could not have changed the character of John's baptism without ignoring his mission and contradicting his statements. They certainly did not do either. On the contrary, after the resurrection of Christ, and just before his ascension to heaven, he called the attention of his disciples to John's mission. "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence," and accordingly when the Holy Ghost fell on them, Cornelius and his household he said, "Can any man forbid water, that these should not be baptized, seeing they have received the Holy Ghost as well as we?" The only change on record is in the order of time. In the morning the shadow is in the west at noon it points north, in the evening it points east, but it is the same shadow, representing the same substance, and for the same purpose—the washing of regeneration and renewing of the Holy Ghost. There is a distinctive quality in John's Baptism that differentiates it from Christian baptism. It was a baptism of or unto repentance, preceding the baptism of the Holy Ghost, while Christian baptism by water signifies the work of the Holy Ghost already completed in the subject. "Seeing they have received the Holy Ghost as well as we," was satisfactory evidence to Peter that Cornelius and his household were entitled to baptism. The symbolic character of baptism is not in the mode of application, but in the essence or qualities of the symbolic substance. Water is possessed of cleansing, purifying elements. It also has vitalizing properties. The Holy Spirit cleanses and purifies the heart and vitalizes man's spiritual nature in regeneration, and according to the emphasis given to this spiritual work in the salvation of the soul by the prophets, by John the Baptist and by Christ and his apostles, it stands forth, in the economy of human redemption, as paramount in importance. The ultimate and finishing result of the mediation of Christ, and without which all else that has been done avails nothing in human salvation. "God manifest in the flesh," his life of suffering, his holy teaching, his loving death and his resurrection and ascen-

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tion to the right hand of God, and his intervention for us, will not avail us without this spiritual cleansing, the new birth. "Except a man be born again, he can not enter into the Kingdom of God," solemnly to know.

But furthermore, the symbolic character of water baptism, as it related to the baptism of the Spirit, is illustrated in the use of the same term for the sea and the ocean. Baptism in the sea, used by John and reported by Christ and his apostles for the application of the water and of the Spirit. Again, the symbolic character of water, as related to the Spirit, is declared by the Apostle John to be a sign. "There are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one, and they are three that bear witness on earth—the Spirit, the water and the blood, and these three agree in one." 1 John 5: 7, 8. "Elect according to the foreknowledge of God, through sanctification of the Spirit and sprinkling of the blood of Jesus Christ," 1 Pet. 1: 2. Let us be born again in spirit. The Spirit is poured out and the blood is sprinkled. The water is given in one, must be poured or sprinkled. So much for the matter. Well, but we are limited with Christ by baptism. Very well, what baptism? "Oh, water of sinners," Who said so? Not Paul, I am sure. But granted for the sake of argument, let us have a mode also. And if it is a way of pouring or sprinkling, why in the ocean. As the hair goes down the water pours in from around and above. If the hair is in the water, the body is deposited and the spirit poured in. But I am sick of this imitative performance. The substance of the symbolic water is not in the mode of application, but in the essence of the substance represented. The cleansing, purifying and vitalizing properties of "the water, the Spirit and the blood." How rational it is to say that the two great systems in human salvation, the blood and the Spirit, should be illustrated in distinctly defined sacraments, but much more so when we are encompassed by a great cloud of witnesses, whose testimony is plain.

J. M. DUNN,  
Dallas, Texas.

When you try to raise the curtain, and get out of the world, you need to watch and you raise the curtain into the church.

THEY DO IT.

People Quit Coffee and get Well on Postum Food Coffee.

A man in Millard, Ind., says he did not quit drinking coffee because he thought it hurt him, but because he found a morning beverage he liked better in Postum Food Coffee. But in a few weeks all of the old symptoms of sickness left him.

He had been greatly troubled with his stomach and heart, also with what is called "water brash," and had had a "chill" which made me very irritable and quick tempered.

All of these symptoms disappeared and he discovered, in spite of all his previous theories, that coffee was the cause of his troubles, and the leaving off of coffee and using Postum Food Coffee brought about a perfect cure.

He speaks also of Mrs. Josephine Kelly, living at Elkhart, Ind. Says she was afflicted much as he was, but had become more convinced than he. So she quit drinking coffee and took on Postum Food Coffee. She is now a healthy and robust lady and willing to make affidavit that Postum Food Coffee saved her.

The gentleman from Millard speaks also of Thomas McDonald as having recovered by using Postum. It can be had at all grocers. A good cup of Postum cannot be made unless it is boiled long enough to bring out the basic and food value, then it is delicious.

Secular News Items.

The demand for American manufactures is increasing in Italy.

The condition of Mrs. McKinley's health is reported to be improving.

France has the most expensive Parliament. It costs \$399,000 a year.

Mrs. Louis Botha, wife of the Boer Commandant, has arrived in England.

Prominent Russians, suspected of revolutionary intentions, have been exiled.

Statistics for 1890 show that more people left England in that year than entered it.

By the explosion of a car of dynamite near Binghamton, N. Y., seven men were killed.

The German press is attempting to discourage German immigration to the United States.

An attempt to run a street car through a religious procession started a riot in Chicago.

The protected cruiser New Orleans has been sent to Korea to protect American interests.

The wheat crop on 499 farms in Kay County, Oklahoma, has been destroyed by the recent storm.

The culture of daffodils has become quite an industry in the southern part of Lincolnshire, England.

Bananas with purple leaves and seedless fruit have been introduced into British conservatories.

Lord Kitchener reports that 2940 Boers were killed, captured or imprisoned in the month of May.

George Washington's state coach has been presented by Augustus Frey to the Ladies' Association of the Union.

The Uganda Railway is laid as far as mile 489. The line will be laid to the Victoria Nyanza by November next.

Mr. Carnegie's donation of \$10,000,000 to the four universities of Scotland is said to have astonished the British public.

Tasmania's Government does not permit any land to be sold by private contract within five miles of Hobart or Launceston.

Lord Minto, the Governor-General of Canada, and Lady Minto will start on a tour through the Maritime Provinces on July 19.

An oil company said to have been organized in Delaware and to be operating in Beaumont, has been charged with fraud.

The subject of child labor in Alabama factories promises to attract attention in the Alabama Constitutional convention.

Cardinal Gibbons has recommended that the apostolic delegation's jurisdiction in America be strengthened and extended.

Military men and members of the British Parliament have little faith in Mrs. Louis Botha's mission to England and Holland.

Former Boers in New York will try to raise funds to relieve the condition of Boer women in British camps in South Africa.

An amnesty decree for political and military offenders of Alsace-Lorraine since 1870 may be issued by the German Government.

American mine owners in the Mount Baker district are protesting against the latest survey, which places their property in British territory.

Miss Burt, the Smith College student, Southampten, Mass., who stole jewels valued at \$500, has been reported mentally deranged.

According to the best advices received recently, the past week has developed conditions which have been highly favorable to sugar cane.

Western Australia's aborigines, notwithstanding many years of missionary work, are, with the exception of fifty-one, returned as pagans.

Swiss cow bells have been introduced into the Himalayas as a protection for cattle against tigers. The tigers run as soon as they hear the bells.

In a storm which swept over Oklahoma Territory three persons were killed, seven were seriously injured and property valued at \$100,000 was destroyed.

Thomas Ball the sculptor, painter and author, celebrated his eighty-second birthday at his home on South Mountain Avenue, Montclair, N. J., recently.

Diagnosis of Mrs. McKinley's illness has brought out the fact that the President's wife is suffering from blood infection resulting from a bone felon on the index finger.

Lord Sempill's family has long been celebrated in the history of England, for his title was created over four centuries ago and one of the sons of the second Baron was armor-bearer to James III. Another ancestor commanded the left wing of the army at

the battle of Culloden, while yet another took the side of Parliament against King Charles I at the time of the civil war.

During the first three months of this year there were, among the British troops in South Africa, 6258 cases of typhoid fever, 1960 of which proved fatal.

The Presbyterians hope to secure pledges to the amount of \$20,000,000 for their Twentieth Century Fund for religious work before the close of the year.

The people of the United States are the best fed people of the world, and consume more per head than the inhabitants of any other country in the world.

Within twelve months the greatest naval magazine station in this country, which is in course of construction on Iona Island, near Peekskill, will have been completed.

Since the first day of last July there have been added to the pension list at Washington 43,397 names. Among them were two of the widows of veterans of the War of 1812.

The British have captured forty-two Boers, 15,000 rounds of ammunition and a quantity of supplies in Cape Colony. The Boers have wrecked a railroad train near Pretoria.

The Princess Louise has just completed the statue of Queen Victoria which she undertook some time ago to execute for the Manchester Cathedral. The result is said to be most satisfactory.

Consumptives hereafter are to be barred out of this country at all immigrants' ports. The disease is now considered such a dangerous contagious malady as to justify this heroic policy.

A specially trained sanitary troop lately drilling near Berlin has transformed cars of different kinds into hospital cars with berths for sick or wounded in from 3 1-2 to 5 minutes per car.

Announcement is made from Constantinople that the Porte has settled with France its Armenian massacre claims. The balance of \$100,000 of the compensation demanded for French losses was paid June 4.

Dr. Laveran, the French surgeon who first investigated the peculiar micro-organisms in the red-blood corpuscles of malarious patients, has been elected a member of the Paris Academy of Sciences.

Richard Le Gallienne, the poet and novelist, will probably make this country his permanent home. He said recently that he had grown very fond of it, and had seen few lands so full of literary material.

The King of Portugal is a clever artist, and has been awarded medals at exhibitions for his pictures. As a rule he works in pastel, and much of his leisure time is occupied with sketching favorite spots along the coast.

In a special workshop at Constantinople more than fifty men are employed in making the various objects which the sultan gives away as presents. He annually examines the designs and sometimes makes suggestions.

The latest telegrams from Japan state that the business conditions in Yokohama show no improvement, though the feeling of a panic is not so apparent. In Yokohama there is said to be a notable decrease in the number of foreign residents and real estate rents are at a low ebb.

The London Chamber of Commerce gave an elaborate banquet to the delegates of the New York Chamber of Commerce last week. Four hours were devoted to speech-making, during which the Americans took occasion to thank the British for financial and moral aid given at critical times.

The annual Bach Festival at Bethlehem, Pa., was a significant musical observance, magnificently performed. The Christmas Oratorio, the Matthew Passion, and the great B-minor Mass, were the renditions given. The three days occupied by the musical services were crowded with extraordinary interest.

A national conference of firms and corporations who are large employers of labor has been called to meet in Buffalo, June 24, to consider especially the economic, moral, and social conditions of their employes. Methods of encouraging workmen to own and beautify their homes, and to establish clubs, libraries, reading-rooms, gymnasiums, and educational schemes, will occupy the attention of the delegates.

Two anarchists, one an Italian and the other a Spaniard, were arrested at Madrid, Spain, last week, accused of having plotted to take the life of the Queen Regent. French detectives at Marseilles were shadowing them and notified the Madrid police, who arrested the suspects before they entered the city. Experienced detectives in European cities assert that monarchs

and rulers are no longer in danger from European anarchists; that they are vigilantly watched in London, Paris, Berlin, Rome, Vienna and other cities, and are not feared by the police unless they have a refuge for conspiracy on this side of the Atlantic Ocean.

Arabi Pasha, who has been in exile in Ceylon for nineteen years since he was defeated in his attempted insurrection in Egypt against British authority, has been, in answer to a pathetic and tender plea made by him, granted a pardon. He was finally defeated, it will be remembered, by Lord Wolseley, in the notable fight called Tel-el-Kebir.

Generals Breckinridge, Greely and Corbin, and Surgeon-General Sternberg, are on their way to the Philippine Island, to inspect our possessions, secure personal impressions, and obtain fresh information in regard to our troops and their needs, and the general military situation in the Orient. They are the head officers of the leading staff departments of the army, and their visit is expected to be fruitful in good results.

The Kiowa, Comanche and Wichita Indian reservations in Oklahoma are about to be thrown open for settlement, although some of the Indian chiefs are protesting against it on the ground that legal notice to their people has not been given. In the preliminary allotment each Indian gets 160 acres, in addition to an undivided interest in the whole. The allotment to would-be settlers who pay \$1.25 per acre will be made by lottery, it is now announced.

The annual report of the Chief Examiner of the Civil Service Commission, Mr. A. R. Serven, shows that during the year ending June 30, 1900, 45,641 persons took the competitive examinations for appointments in the public service. There were 1390 appointments made in the general departmental service, 500 of which were comparatively insignificant. In addition to many chosen for postoffice and custom house and internal revenue spheres of labor.

The figures of the recent census taken in the British Isles show a continued decrease in the population of Ireland, which has declined from 5,174,826 in 1891 to 4,456,546 in the current year. The other divisions have increased in the decade as follows: England, Wales, 28,902,525 to 32,525,716; Scotland, 4,925,647 to 4,471,967. The total for the whole region included in the term British Isles, in 1901, will be close to 42,000,000, as over against 38,104,975 ten years ago.

The ravages of the green-pea house, a new predatory insect which destroys \$11,000,000 worth of peas and other crops last year, have begun again. It was discovered two years ago in Virginia, and since that time it has made a wide record of devastation. The Department of Agriculture has issued a report bearing upon this destructive ravager of pea-growing regions, giving the approved methods of fighting it. Warning is given that its work will spread this summer very rapidly.

A corps of naval officers and civil engineers, after having made a complete survey of the island of Guam, one of our Oriental insular possessions, has just returned to this country. They have spent seven months in their task, and they speak enthusiastically of the island and its possibilities. They grade the people there at the head of all the inhabitants of our Oriental islands. The harbor of San Luis d'Ap promises, after improvements which are projected shall be finished, to be a valuable one.

There was a desperate battle between the British and the Boers at Valkfontein, June 4. Lord Kitchener, in a dispatch from Pretoria, says of it: "On our side, 1450 men, with seven guns, were engaged. The force was returning to camp at Valkfontein when the enemy, under cover of a veiled fire, rushed the rear guard, consisting of two guns of the Twenty-eighth battery and 370 men of the Derbyshires and the Yeomanry. They temporarily captured the two guns. When the remainder of the force were driven off, the guns were recaptured and the Boer position was occupied. Our casualties were six officers and fifty-one men killed, six officers and 115 men wounded and one

ABOUT FARMER SHAW

Dallas, Texas, June 18.

To the Press of the Sixth Congressional District of Texas:

Farmer Shaw, one of the craft who has ever been of and for us, is a candidate for the Democratic nomination for congress to succeed the late Hon. R. E. Burke. Without disparagement of the gentlemen who are his opponents, it may be truly said that not one of them deserves more of the district than does Farmer Shaw. For more than a quarter of a century he has worked for the advancement of the State and for the best interests of his party with patriotism as his only motive. No man in the State has done more arduous or efficient service for his party. Last year he yielded to the appeals of his friends and was elected a member of the Legislature. His career at Austin has justified the expectations of his friends at home. Mr. Prince, the Speaker of the House, said in substance a few days ago when in Dallas: "Do you know Farmer Shaw was a spectre" to me before I knew him. As speaker, I expected all sorts of trouble with him because of my preconceived ideas of the man. But they were misconceived. I found him among the most conservative, able, conscientious and painstaking members." This is given without Mr. Prince's permission. It is a fair estimate of the man, as all who know him will testify. Now, his friends desire that his worthy ambition to go to Congress be gratified in the fullest measure.

They confidently expect Shaw to have his home county's great influence solidly behind him at the Meridian convention, and we, a few of the newspaper men who know him best, call on our brethren throughout the district to help us honor a newspaper man who is true to every trust and who will

make us an able and efficient congressman. Respectfully,

GEORGE D. ARMISTEAD, of the Times-Herald.

LOUIS BLAYLOCK, Texas Christian Advocate.

N. T. BLACKWELL, Dallas Democrat.

FRANK P. HOLLAND, Texas Farm and Ranch.

E. P. KEACH, Presbyterian Record.

The following from the Houston Post, the organ of the State Democracy and whose editor is the Texas member of the Democratic National Executive Committee, is another correct estimate of Mr. Shaw:

"There are several gentlemen in Dallas county whose claims are being urged by their respective friends and admirers, either of whom would make a creditable representative; and, while The Post would not assume to dictate nor to interfere in the least, it would like to see the nomination of Hon. W. A. Shaw. It is seldom that a newspaper man asks for anything in the way of political honors—while always in the thick of the fighting for the party—and this is a case where long service, fidelity to party and unselfish devotion to the public good could with propriety and safety in some measure be required. Besides this, 'Farmer' Shaw is a man of big ability, good common sense and capable of rendering fine service at Washington for his district and the State. It is no disparagement of other aspiring gentlemen to say this much of Mr. Shaw. For twenty-five years he has been in every political campaign in Texas fighting for the party and his friends; how nice it would be, and so appropriate, for those friends now to return some of the favors."

officer and seven men missing. One officer and four men have since died of wounds. Forty-one Boers were killed.

The transport Sherman is now being fitted up at San Francisco with accommodations for six hundred teachers, who will sail in her for Manila toward the end of the month. The services of these teachers in the new school system, organized under the auspices of the United States Commission in the Islands, will, doubtless, show noble results in a very short time. It is expected that each teacher will render at least three years of service before returning to this country.

The South African war breaks out every few days into violent spurts of hard fighting. The battle at Valkfontein was a fierce one, started by the Boers as an assailing force. They captured two cannon and drove the rear guard of the British in with a rush for a while. The latter rallied, and retook the guns, and repelled the assaults with heavy loss. Seven hundred Boers in Cape Colony attacked the town of Willowmore, and it was only after a fight of nine hours that they were driven off.

A company of American financiers and capitalists, including J. Pierpont Morgan and Andrew Carnegie, has been honored with receptions, speeches and banquets in London in a most generous way. They were received by the King and Queen the other day, and by the Lord Mayor afterwards. They represent especially the New York Chamber of Commerce, and the London body of the same name and character is showing a noble hospitality. The visit is promoting good fellowship between the two countries.

The State Constitutional Convention, its session at Montgomery, Ala., is wrestling with the problem, "How shall we most easily and with the least friction deprive, under the new organic law of the Commonwealth, all black men of the right to vote, without at the same time limiting the suffrage among the white folks?" It is a tough question, but it seems likely that the Constitution-makers will accomplish it. A sober, temperate, and able appeal to the body from Booker T. Washington counseled fairness in dealing with his race.

Signs point to a labor conflict on a large scale—unless spirit of conciliation can be brought forth on both of the contending sides. The Metal Trades Association, an organization of owners and managers of the large machine works of the country, has given notice that, in view of the policy pursued within the past year or two, all agreements between that body and the International Association of Machinists have been annulled. They will hereafter refuse to discriminate against non-union men, and will determine for themselves how many apprentices and helpers shall be employed by them; and in short, will manage their own business in all its departments. They base their action on the principle that, as they alone are responsible for the quality of the work done in their es-

tablishments they must be allowed free scope in determining the conditions under which it shall be done.

Insurgent Gen. Cailles has signed terms of surrender at Manila.

Richard Delaney, a policeman of St. Louis, was shot and killed by a negro whom he was trying to arrest.

President Elliott of Harvard has invited 100 Cuban teachers to attend the summer school at Cambridge.

The schools of Porto Rico celebrated the adoption of the American flag with great enthusiasm. Commissioner of Education Brumbaugh distributed 2,000 flags.

Luis Moret Munoz, who was arrested at San Juan in connection with the disappearance of Gen. Uribe's package of money, will attach the package and bring suit for \$10,000 damages.

In an encounter last week between officers and a band of Mexican bandits, Sheriff W. T. Morris, of Karnes County, and Sheriff R. M. Glover, of Gonzales County, were shot and instantly killed. One of the ruffians was caught and lynched and others are being hotly pursued.

John K. Cowen, for the past five years at the head of the Baltimore & Ohio Railroad Company, has resigned the presidency. By his policy of cutting down heavy grades in the road, and spending large sums in replenishing its equipment and rolling stock, he has made a fine record as President. He will serve as General Counsel of the road. L. F. Loree, who has for eighteen years been in the service of the Pennsylvania Railroad, is the new B. & O. President. He is a distinguished engineer and railroad manager.

Judge Kumber, of Dayton, Ohio, in an elaborate opinion and decision last week, made an injunction perpetual against a certain trades union, forbidding its members to interfere with the business or employes of the Dayton Manufacturing Company. The Judge condemned the acts of the trades union members who abused, threatened and assaulted non-union workmen, and interfered with the business of the company by intimidation, picket-guards and boycotting. He emphasized the right of the company to employ whom they please and condemned interference in this regard as unlawful. An appeal was taken, and the matter will be carried to a higher court.

The Milk Cooler and Stove Factory of Rogers, Texas, manufacture a cotton sprayer of ten-gallon capacity to be set on a cultivator. It is claimed to save fluid, as the spray nozzle is close down to the plant. Price, \$5 cash with order.

Liquor air plants for commercial purposes are to be established in Mexico to compete with steam and electricity in motive force.

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.

Notes From

NORTH TEXAS

Ida McCall, J. day in this m... at McKemie... The exercises... all. The little... had not been... We know... are ever ready... that is elevat... good people... ating to the...

M. Th... our meeting... week's success... been greatly... versions, as be... moving papers... Church and the... Bro. J. A. Whit... suitable way... will do most... the hearts of... glishing a great... Centenary Chur...

L. I. Naugle... here has just... east room, is m... ing a nine-foot... All of the front... raised six feet... with eight-foot... lery in front w... is nicely painted... Sally Smith is... plete the inside... put up a nice l... We owe only \$20... charges, an arch... our committee... examined our p... and is now wor... struct it. We e... \$3000 or \$1200 on... work in a few w...

J. M. Swenson... into our new par... work removing re... household goods... the old property... able—there low a... breezy. We hav... most convenient... Texas Conference... our good women... and closely inspe... ginning to comp... faithful women... vide for the wan... his family. The... is progressing ni... and harmony, a... hearts, hands an... onward to the e... enterprise. To G... forever.

Insure your... BITTERS. It re... makes good app... cheerful spirits.

NORTHWEST

J. T. Bloodworth... the midst of a g... better every day... of Wichita Falls... for some days... knows how to p... rightly direct a... hearts, and in... man. If North... let him go, we v... over into the w... tion election for... July 5. Now is... Church member... every member of... will come up, the... go. Haskell peop... ple, but this salo... us much.

HOB

Joe A. Travis, J... Day program wa... on the fourth Sun... was a success... crowded and coll... dren's Day with... Institute June... well on this we... are fine, and th... progress in a m... has called and s... has nearly mone... side and out. Ho... organ, and will p... cults has bought... preparations for... the outlook for... work is quite enc... gine our revival... July.

FERRIS

L. W. Carleton... Conference was h... and S. Bro. Hish... the condition of... state of the Chr... normal. Collecti... at 11 a. m. was g... found faithful... Epworth League... proved. The man... is better than ev... Apart from the r... will give some p... was voted dry Jun...

A CHANCE TO

I have berries, g... year old, fresh as... the California Cold... or seal the fruit... keeps perfectly fr... nothing, can put up... Last year I s... 129 families in one... a dollar for direct... beautiful samples of... many people poor li... it my duty to give... and feel confident... or two hundred doll... few days. I will m... full directions to... fifteen (15) two ce... only the actual cost... age, etc. FRANCIS... Mo.

Advertisement for Heiskell's Ointment. Cures Skin Troubles When Everything Else Has Failed. Try it on an obstinate case of Tetter, Erysipelas, Eczema, Pimples, Ulcers, Ring Worms, Blisters or any SKIN Disease. Ask your druggist for it. By mail \$1.00 a box. Heiskell's Soap, for the skin, 25c. JOHNSTON, HOLLOWAY & CO., 631 Commerce Street, Philadelphia. "I cured tetter of 15 years standing with your Ointment, in four weeks." - W. F. H... tion, Bluefield, West Va.



# The Home Circle

## WHISTLE AWAY.

Whistle away, my merry boy,  
With happy face and heart of joy;  
If it will help you to be strong,  
Whistle a tune when things go wrong.  
And whistling lightens it for you,  
If ever your task is hard to do,  
Whether it be sowing the seeds,  
Hoing the corn or pulling weeds,  
Gathering fruit or raking hay,  
Or driving cows, whistle away.

Whistle a tune if you can't sing,  
And that should seem the next best thing.  
That you can do, perhaps 'twill cheer  
The hearts of some who chance to hear.

Better to whistle than to pout  
And scold and fret, no one can doubt;  
So keep a merry heart, my lad,  
And thus make other people glad;  
Do all the good you can each day,  
And as you toll whistle away.

—Toronto Truth.

## A GOOD-FUR-NOTHIN' DOG.

By Rev. Wm. A. Bowen.

(Continued from last week.)

Suddenly Jim started, shaded his eyes with his hands and gazed intently towards the southwest. Turning to his companion, who had sat on his horse in stolid indifference, half asleep as he mechanically blew the smoke from the inevitable Mexican cigarette, made of corn, shocks and strong tobacco, Jim said:

"Jose, look at them horses over toward Shoe Peg Mountain. What- ever makes them act so?"

Jose ground himself, lazily blew a wreath of smoke from his nose, and said in that deliberate, quiet way so characteristic of the "greaser" type of Mexican:

"That Indian's Comanche?"

"Why, there's no one on them ponies, not even saddles."

"All same Indians, Comanche, no ride saddle. Hang on an' look under horse neck. They look 'em out herd how many herders, so steal much cattle. Me go back to herd quick. You go home."

Jose was thoroughly awake now. There was something he could comprehend. He immediately galloped across the divide, leaving Jim to hurry home to get them on the alert there.

As they horse reached the draw leading to the descent towards home, he stumbled as he plunged down the hill. The slope was covered with loose rocks, and the animal slipped and tumbled, and fell a considerable distance before recovering himself.

Jose was thrown against a ledge of rock, and was dazed for a few minutes. Recovering his senses, he tried to get up, and found he could not even move without great agony. The boy then ascertained that his left leg and wrist were broken; he had a severe gash in his head, and was otherwise badly hurt. He was seven miles from home, the afternoon was well spent, and he was at the head of a draw away from the frequented road.

His pony was grazing further down, unharmed, but Jim knew he could not get on him, even if he should be able to catch him, which latter was very doubtful. Watch sat by him, gazing intently into his master's eyes, whining occasionally and thumping on a rock with his stump tail as if he knew something was wrong.

Suddenly the look of gloom cleared from Jim's face. An idea came to him. He need not die, nor even suffer long out there alone. He would make use of Watch's education. But how to get word home was the question. Watch could go, and would; but he couldn't talk. That was the only thing his former owner said Jim couldn't teach him. Jim had neither pencil nor paper. The first was almost unknown on the frontier those days, and the latter was a luxury seldom indulged.

In Jim's case pain and despair proved the grandmother of invention—for of them was born the necessity. Picking up some dry cedar straws, he soon struck fire with his flint, steel and spunk—matches were almost unknown. Pointing to some dry cedar twigs a few yards away, Jim said, "Stick Watch."

Watch soon comprehended, and brought them to his master. Jim had them charred in a few minutes. Then, tearing a piece off of his hickory shirt, which had faded through many washes to an almost white, he spread it over the broad brim of his hat and printed the following:

"Leg and arm broke. Head of middle draw east of big draw from Sink Hole, Indians. JIM."

Pressing this carefully on top of Watch's nose, so it would escape being torn by bushes, Jim said:

"Home, Watch, home! Good doggie, home, quick!"

As if realizing the importance of the occasion, the dog gently licked his

master's crippled hand, looked into his eyes and whined, and then bounded away at full speed.

Jim's blood soon began to be hot with fever, and a raging thirst consumed him. He knew that it might be hours before help came; but though a clear, cool spring bubbled from beneath a rock a few yards below him, how to reach it was a problem. Every move he made was torture. Uncle Jose alone would know where he was by the description sent, and he might be from home when Watch came.

But Jim must have water. So slowly drawing up his right leg, and reaching out his right arm, he partly raised himself and crept thus on his right side, inch by inch. It seemed to him that he would never reach it, and that Watch had been gone hours and hours.

The sun was nearly down when Jim reached the spring. Plunging his throbbing head into it, he greedily drank the sweet, cold water. Then he began to dip it up with his right hand and pour it over his swollen and bloodshot wrist. He tried to roll up his pants to pour water on his leg, but the pain made him cry out. Weak from loss of blood from the deep gash in his head, he sank into unconsciousness.

Mrs. Whitty sat just outside the door beneath a hackberry tree, darning Jim's socks and softly singing part of Keith's great hymn, that took her memory and heart back to the old camp-meeting days "in the States":

"When through fiery trials thy pathway shall lie,  
My grace all sufficient shall be thy supply."

Just then Watch dashed into the yard, panting, his tongue hanging out, ran to Mrs. Whitty and put his paw on her lap, looking into her eyes and whining.

"Get away from here! Dnat sich a dog! What'd you come a-tearin' in so fur? I'll be bound Jim's been a-whippin' you acin. I s'pose he'll be here 'reckly."

But Watch continued to whine, and bark, and pull her dress, and trot towards the gate, and look back at his mistress. He repeated these antics so often that Mrs. Whitty finally arose and looked up the road. Just then Sylvia came in from feeding the chickens, and her mother said:

"Sylvia, whatever do you reckon makes Watch go on so? I never see him act this way. I'm feared something's the matter with him. I wish your brother'd hurry an' come!"

As soon as Sylvia came near, Watch grabbed her skirt and tried to pull her to the gate; then he trotted up the path unhesitatingly and looked back and gave an uneasy yelp and whine.

The child instinctively felt that something was wrong with her brother, and not the dog, and said:

"Maw, I believe somethin' happened to Jim. The dog never done this way before."

Going up to Watch, her quick eyes saw the piece of cloth on his neck. With an exclamation she hastily took it off, spread it out and cried:

"O maw, it's a piece of Jim's shirt, and there's writin' on it. Here, read it quick!"

Tremblingly, Mrs. Whitty adjusted her spectacles and read the message, and exclaimed:

"Run, quick, an' saddle Jess, while I get some cloths an' the turpentine an' brandy. O you precious doggie—my poor Jimmie!"

In a few moments the horse was at the block and Mrs. Whitty was ready to start. Watch frisking and turning about as he circled around her in delight. Then Mrs. Whitty recalled that she did not know where the place described was, but she trusted to Watch. Telling Sylvia to start Uncle Jose as soon as he came—for the description was intended for him—she galloped off, the dog following.

Going back to his master after he had been sent home was not a part of Watch's education. So he dutifully followed and stayed by his mistress as she wandered aimlessly among the draws, keeping close to the path.

The moon was high, making everything stand out in that mellow glow that makes moonlight nights so glorious on the "great divide." Mrs. Whitty had become uneasy, both for herself and for Jim, when she was startled by hearing rapid pistol shots not far away. Suspecting Indians, she quickly rode beneath the shadow of a great cliff, hoded in by cedars, and remained quiet. Directly she heard voices; then her name was called in her brother's welcome tones.

In less than two hours she was by Jim's side, and learned that he had been brought in several hours before by Uncle Jose and some hands, and the man who doctored "man and beast" for that section had set his leg and arm, and Jim was peacefully sleeping.

Many weeks he lay there, and had

no more regular nor as patient a watcher than his dog.

"Watch, old fellow, you did pay me for my trouble in educating you, didn't you?" said Jim, as he sat up out under the trees for the first time.

Mrs. Whitty actually patted the dog on the head, and said:

"Well, you are a good-fur-nothin' dog sometimes, but I wouldn't sell you for all that 'divide' between the Nueces and Devil's River."

Jim smiled contentedly, and Watch walled his "game" eye, showed his incisors clear to the gums in the snarl he intended for a smile, and thumped on a rock with his stump tail.

## A WONDERFUL PIECE OF MECHANISM.

If you own a watch, open it, and look at the little wheels, springs and screws, each an indispensable part of the whole wonderful machine. The busy little balance-wheel alone is the result of hundreds of years of study and experiment.

The watch I have before me is composed of ninety-eight pieces, and its manufacture embraces more than 8,000 distinct and separate operations. Some of the smallest screws are so minute that the unaided eye can not distinguish them from the steel-filings or specks of dirt; but under a powerful magnifying glass a perfect screw is revealed. The slit in the head is two one-thousandths of an inch wide. It takes 298,000 of these screws to weigh a pound, and a pound is worth \$1,585. The hair-spring is a strip of the finest steel about nine and a half inches long, a hundredth part of inch wide, and twenty-seven ten-thousandths of an inch thick. It is coiled up in spiral form, and finely tempered. The process of tempering was long held a secret by the few possessing it, and even now it is not generally known. Their manufacture requires great skill and care. The strip is gauged to twenty one-thousandths of an inch, but no measuring instrument has yet been devised capable of the fine enough gauging to determine beforehand by the size of the strip what the strength of the finished steel will be. A twenty-thousandth part of an inch in the thickness of the strip makes a difference in the running of a watch of about six minutes per hour.

The value of these springs when finished and placed in watches is enormous, in proportion to the material from which they are made. A comparison will give a good idea. A ton of gold is worth \$627,915. A ton of steel made up into hair-springs when in watch is worth \$7,882,299—more than twelve and a half times the value of pure gold. Hair-spring wire weighs one twentieth of a grain to the inch. One mile of wire weighs less than a pound.

The balance gives five vibrations to every second, three hundred every minute, 18,000 every hour, 432,000 every day, and 157,680,000 every year. At each vibration it rotates about one and a quarter times, which makes 197,000 revolutions every year.

In order that we may better understand the stupendous amount of labor performed by these tiny works, let us make a few comparisons. Take for illustration a locomotive with six driving-wheels. Let its wheels be run until they shall have given the same number of revolutions that a watch gives in one year, and they will have covered a distance equal to twenty-eight complete circuits of the earth. All this a watch does without other attention than winding once every twenty-four hours. When we compare this with the frequent repairs an engine receives, we certainly ought to be willing to have our watches cleaned once a year.—Cincinnati Enquirer.

## THE CROW THAT WASN'T AFRAID.

A story of some crows that bothered Farmer Grandpa by digging up his corn is told in Primary Education.

"I believe they laugh at my scare-crow," grandpa said.

"Yes, they do—I heard 'em!" Perley cried. "They got together in a regular conflagration (Perley meant congregation) and laughed out loud—oh, very loud! 'Caw! caw! caw!'—if that isn't their way of saying 'haw! haw! haw!' then I'm mistaken."

Grandpa smiled.

But it got to be no smiling matter at all. Things began to look serious indeed out in the corn patch. At last grandpa hit upon a device. He came into breakfast one morning looking quite satisfied and happy.

"I've got 'em now," he said, complacently.

"Got who, David?" dear old grandpa asked.

"The crows—every mother's son of 'em! Let 'em dig up my corn rows now if they want to! I've spread that enormous blue umbrella that the whole family used to go to meeting under when I was a boy—I've got it out there in the middle of my corn patch, looking like a giant mushroom."

"Or a circus tent," put in Perley,

# CATARRH

## A Constitutional Affection.

Sprays, washes, powders, salves, medicated tobacco and cigarettes, however long and persistently used, do not cure Catarrh. They relieve temporarily the inflammation in the throat and nose, and enable you to breathe more easily and freely, but the continual rush of impure blood to these parts keeps up the irritation and ultimately produces ulceration of the glands, when the breath becomes exceedingly offensive and the soft bones of the nose are frequently destroyed. The catarrhal inflammation extends over the entire surface of the mucous membrane, or inner skin; the stomach, kidneys and lungs are often involved; the whole system soon becomes affected by the rapid absorption of poisonous matter into the blood, and the disease that you had hoped to cure with simple local remedies, assumes a dangerous form.

I had Catarrh about 15 years, and tried during the time everything I could hear of, but nothing did me any good. At last I came to the conclusion that Catarrh must be a blood disease, and decided to give S. S. S. a trial. I could see a little improvement from the first bottle, and continued it three or four months, or until I was cured! Have not taken anything for six years, and am just as well as I ever was.—J. MATSON, Lapeer, Mich.

Catarrh is a constitutional disease—a blood disease which is frequently inherited, and only a blood medicine, such as S. S. S., can remove the hereditary taint, destroy the poisons that have been accumulating in the system for years perhaps, and restore the blood to a healthy and pure condition. The inflamed membranes and diseased glands are healed by the rich, pure blood which is carried to them, and the offensive discharges from the nose, and the terrible headache and neuralgic pains cease. Chronic cases of the most desperate character and apparently hopeless, have been cured completely and permanently by the use of S. S. S.

Write our physicians fully about your case and they will cheerfully assist you by their advice. We charge nothing whatever for this service. Book free on application.

THE SWIFT SPECIFIC CO., ATLANTA, GA.



BELSH

The  
To his mid-day  
And sat in all  
Alabama at  
The Royal Pal  
Sitting with  
Jeweled on his  
Appeared a  
Close by the  
There stood  
"Gladly I  
Gilded lines  
Some, Merce  
good,  
Proud stood  
As tho' his  
All who came  
To say, know  
Smoothly  
Goddess, wife  
Staid to suppo  
Great and the  
Not leaving his  
To love him  
Then next then  
Famed Noko, R  
ter,  
Who stood a little  
Fast stood with  
ed beard,  
His senseless  
Enveloped by a  
Which upward  
Neuralgic, wise-  
Speed, Whom,  
Where wher  
Drove ruler of  
And champion;  
And king of his  
Fishy god with  
The one, a fish  
The other, hun  
and dead,  
God of increase  
Who governed  
land  
And bade them  
sea;  
Full moon, half  
Holding a book  
Receptacle for  
I wanted an  
Spotted fish's  
Insects, fish-  
And worshiped  
Within the hall  
Here, also, as  
heralding,  
A good-god with  
And smiling ear  
Long-headed man  
But less than of  
of worship,  
Another by his  
Long-armed with  
A stupid ass in  
More stupid than  
Which crashed i  
the wall,  
Ruler of the thir  
"Close by his side  
Astronach and  
Ethere god and  
sin,  
Dread king an  
Inevitable child  
Of little children  
Into their path  
While birds des  
To drown the cr  
Whose wretched  
With a living be  
from a bill-

gleefully. He had been walking all around the corn patch in a triumphant procession of his own.

"I guess they'll laugh o' the inside of their mouths now!" he exulted.

But that noon, at dinner time, Perley came in out of the blazing sunlight with his little red, moist face drawn down lengthily. He waited till after grandpa asked the blessing and filled all the plates. It was hard work to "break it" to grandpa, but when you had a thing to do, you had better do it before you began on your mashed potatoes and chicken. It was good reasoning and Perley straightened in his chair.

"Grandpa," he said, solemnly, "there's a crow sitting under that umbrella down in the corn patch. I saw him. He looked real cool and comfortable, out o' the sun."

## NUTS AND FRUITS AS FOOD.

Dr. Sophie Lepper, the English food specialist, says, in speaking of the peculiarities of various foods:

Green figs are excellent food. The great majority of small-seed fruits are laxative.

Walnuts give nerve or brain food, muscle heat and waste.

Apples supply the higher nerve and muscle food, but do not give stay.

Pine kernels give heat and stay. They serve as a substitute for bread.

Oranges are refreshing and feeding, but are not good if the liver is out of order.

Blanched almonds give the higher nerve or brain and muscle food; no heat or waste.

Dried figs contain nerve and muscle food, heat and waste, but are bad for the liver.

Blue grapes are feeding and blood purifying, too rich for those who suffer from the liver.

Green water grapes are blood purifying, but of little food value; reject pips and skins.

Lemons and tomatoes should not be used daily in cold weather, they have a thinning and cooling effect.

July fruits give more or less the higher nerve or brain, and some few muscle, food and waste; no heat.

All stone fruits are considered to be injurious for those who suffer from the liver, and should be used cautiously.

Tomatoes give higher nerve or brain food and waste; no heat; they are thinning and stimulating. Do not swallow skins.

Pruines afford the highest nerve or brain food; supply heat and waste, but are not muscle-feeding. They should be avoided by those who suffer from the liver.—Christian Work.

## WHY SOME BOYS DO NOT SUCCEED.

Standing by the desk of a business man who employs quite a number of lads. I saw a boy of about fifteen come in and apply for a situation, says a writer in Christian Youth. The boy was well dressed, and in demand, and accent indicated that he belonged to a good school. Without taking off his hat, or appearing to notice anybody who was present, he demanded in a sharp, unpleasant voice:

"Say, mister, are you advertising for a boy?" The gentleman looked at him for a second and answered: "I

want an older boy than you." "What?" "I want an older boy than you," answered the merchant, in a somewhat louder voice. "Oh," answered the lad, as he swung around and walked out.

"That," said the merchant to me, "is a sample of the manner of the most earnest schoolboy. In my business, you know, we depend almost entirely on the politeness, quickness and adaptability of the young fellows we have behind the counter. My customers ask me why I change my boys so often. Certainly it is not to save money, for I would be willing to keep them if they were worth keeping. The first thing they ask me is what wages I pay, and the next what hours they will have to work. They never think about me or my business; all they want to know is how much they can get out of me. Apparently they give me no credit for being able to teach them a profitable trade; they only regard me as a taskmaster, who is to be made to pay the highest price, give the shortest hours, and accept the lowest quality of service."

The other evening, while a young San Franciscan was calling, with his little sister, at a residence on Pacific Avenue, the little girl was vigorously embracing one of the young ladies of the house. Someone remarked of the little tot: "How very affectionate she is!"

"Yes, so like her brother," responded the young lady, unthinkingly. And then she wondered why everyone laughed.

## FOOD FOR MEMORY.

The Kind That Builds Up the Brain.

It is hard to believe that certain kinds of food will strengthen the memory, and yet, upon the condition of the brain depends the character of the mind, and its power to remember, and to exert itself in various ways and a healthy brain can only be maintained by well selected food.

Now we know that daily use of the brain uses up certain parts that are thrown out through the pores to the outer surface of the skin. This waste is natural and must be made up from food.

Grape-Nuts Food was made especially to rebuild the brain and nerve centers. An experience in Chicago will illustrate.

Mrs. G. H. Baber, 528 South Paulina St., writes, "I had a terrible siege of gastritis, my stomach refused everything in the way of food until I got hold of Grape-Nuts. It was perfectly wonderful and marvelous to see the difference. I began to improve at once. I weighed myself about that time and found that I had 118 pounds to my credit. I gained in weight, strength and health steadily and rapidly, and now weigh 160 pounds and am strong and in better health than ever in my life.

I have lately had a seven months' course of vocal instruction and have memorized 58 songs and most of the accompaniments besides several piano pieces. When I started in it seemed difficult to memorize one, but my memory has been growing better every day and I now find it easy to commit to memory without difficulty.

I have taken no medicine, but my steady diet of Grape-Nuts Food has given me strength, health and memory."

Others there were  
Of gold and silver  
But time wore low  
Or what they get  
Suffer it, then, to  
That all that cost  
The wealth and p  
dear's King,  
Were here display  
A table, long, rich  
As if those gods  
Could eat or drink  
And richly made  
Or polished silver  
Found, long and  
And set with ma  
The board could  
While some of us  
Were filled with  
To give increased  
Of flesh of soul,  
baked meats,  
Full store was a  
While tree and vi  
spoiled,  
Supplied their  
High heaped in

Forth came the  
And looked upon  
and  
Growning "neath  
Which sent its sp  
To greet the moor  
And tempt the  
nose.  
Of its treasure  
Upon the board  
And as the glow  
met his eye.  
He thus with self  
"Was ever at my  
Ever seen such an  
Did ever before  
As shall my table  
Round festal hours  
A thousand lords  
To do the honor  
A scepter second  
sway.  
The rich, the great  
High place and  
conceded to me, ah  
My wives, my sons  
White-necked, bare  
With ripe and hom  
Adaptation, invit  
They also at my be  
And on me laid  
gules  
And beauty and  
Their praise which  
Than honey and the  
My ill I'll drink of  
Soft-tongued and w  
As I do drink of  
on beauty such as  
A feast did grace  
My passion, love, sh  
And sport with rich  
Of female wantone  
That even would see  
High-racing thro' it  
Of snail's foot. In  
And inviting looks  
That speak more pl  
tongue.  
We'll revel and eat  
As appetite and pas  
What if I make this  
A scene of rich abut





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L. BLAYLOCK, Dallas, Texas

DISTRICT CONFERENCES.

- Greenville, Fairlie June 15
Calvert, Calvert June 15
Beaumont, Liberty June 20
Weatherford, Springtown June 20
Houston, West End, Galveston June 27
San Augustine, Lufkin June 28
Clarendon, Plainview June 28
Austin, Eagle Lake June 27
Sulphur Springs, Cooper June 27
Fayette, Lovelady June 27
Waco, Moody June 27
Dublin, Rising Star June 27
Gatesville, Lampasas June 27
Llano, Llano June 27
Pittsburg, Elmer June 27
McKinney, Blue Ridge June 27
Marshall, Beckville June 27
Brookwood, Goldthwaite June 28
Arlene, Midland June 28
Vernon, Chillicothe June 29
Waxahatchie, Grandview July 7
Georgetown, Marble Falls July 4
Bonham, Llanias July 4
Tyler, Grand Saline July 3
Huntsville, Madisonville July 11
Sherman, Preston July 25

The preacher needs our presence at service during the warm summer more than at any other time. His soul is in his work and he is constantly in his place on Sunday and Wednesday night, regardless of the weather. And as God's messenger he goes there with a preparation for the benefit of our souls. If we absent ourselves, we not only perpetrate an injury upon our own natures, but we discount and discourage our pastor. If he can undergo the toil of reading and gathering material for a good healthy sermon, we ought at least to be in our place to get our portion of the preparation. Full pews of interested and interesting people are an inspiration to the minister; but a scattering congregation puts a damper on the best pulpit effort.

The gospel of Christ ought not to be affected by weather. People need its truths at all seasons of the year. The devil never takes a vacation. He gets in his work as promptly in hot weather as in cool. And an idle brain is the devil's workshop. Hence if we absent ourselves from worship because the weather is oppressive and lounge around home all day, reading secular papers, and indulging in indolence, the evil one will take advantage of us and weaken us at some point of our characters. Hence we need to be on the alert in the performance of our duty or we will suffer a woeful deterioration in experience and in spiritual knowledge. Let us then make it a duty as well as a privilege to be in our places of worship on Sunday whether the conditions are favorable or discouraging. When we do otherwise it is at the expense of our growth in grace.

EDITORIAL BIRDSHOT.

A kind word does not cost much effort.

If you look for faults you will be apt to find them.

Hot weather is a test for one's interest in public worship.

The sermon is not intended simply to entertain but to help you to a better life.

Touchy people apply many things to themselves that were never intended for them.

It is an easy matter for the man who does not like you to make exception to what you say.

The architectural structure of the discourse is worthy of thought but the material entering into it must not be overlooked.

The warmer the temperature, the cooler the head and the heart ought to be kept lest we go off into excesses of irritability.

Most anybody can attend the Church service when every thing is favorable, but it often requires a heroic effort to do this under trying circumstances. Particularly is this true during the long hot Sundays of summer. The weather is oppressive, the health may be let down, and bodily lassitude is upon us. Nevertheless, we need the helpful influence of the gospel at this time, perhaps more pressingly than when the conditions are more conducive to our ease and comfort. The very exertion that we have to make to go to the service is often within itself a spiritual education, and when we add to this the edification of worship the advantage is greatly in our favor.

MEN WHOM GOD CAN TRUST WITH RICHES.

Elsewhere in this issue we reproduce an article from the Baptist Standard, written by Dr. J. B. Cranfill, the editor, to which we desire to call special attention. Our Methodist people need to read it and ponder its contents. It is not the purpose of the Standard to parade the two men whose names and benevolent deeds are brought before the public, but to point out the fact that God entrusted wealth to their keeping because they are willing to use it for the good of their fellowmen; and we have the same purpose in mind in publishing this article in the Texas Christian Advocate. We want our Methodist laymen to whom God has been generous to read the facts of the article in question and then go to thinking. Here are two men, the one engaged in the live-stock industry, and the other who recently woke up rich in Beaumont not hoarding their wealth for the promotion of their own weal and that of their families exclusively, but turning thousands of dollars of it into the treasury of God for the good of the world. And they are selecting their Church organization as the medium through which to bestow these benefits. Their Orphanage, their schools, their missionary enterprises and their publications are receiving these generous gifts, and thus their denomination is planting itself through these donations of money in a way that will entrench the Baptist Church forever in the civilization and progress of Texas. That sort of work cannot be set aside. Now we have in the Methodist Church men of as large means as the two mentioned in this article, but what are they doing for our institutions and enterprises? True, that we are not asleep, but pressing forward, but it is through the co-operation of the masses of our Church. Our men of large means have not yet come forward and invested, according to their ability, their money in our schools and missionary efforts. God has entrusted them with money without measure, but they have not remembered him and his cause in like proportion. And one of these days he will have a reck-

oning with the moneyed Methodists of this great State. There is our Southwestern University, and all of our other institutions, sadly in need of means with which to enlarge their scope of work, but they have to possess their souls in patience and receive their aid in small amounts, instead of looking to the generosity of those who ought to be the stewards of God. Will not our Methodists of wealth read the article from the Standard, study the needs of our work, look for a field in which to place a large donation and do something worthy of the prosperity with which God has blessed them?

TEXAS PERSONALS.

W. L. Addington, a leading lay member of our Church in Water Valley, Miss., is visiting his brother, J. B. Addington at 219 Floyd Street, this city.

Mr. E. P. Stockwell, of the law class at the University of Texas who was last week awarded the Trecevant & Cochran prize of \$150 for the best thesis on insurance law, is a regular attendant and teacher in our Hotchkiss Memorial Sunday-school.

The other week as we were journeying to the Paris District Conference at Blossom we fell in with Rev. J. A. Black, at Bonham, and traveled quite a little distance with him. He spoke encouragingly of his work and our communion was delightful.

Rev. R. S. Pierce, our pastor at South Heights, San Antonio, was united in marriage to Miss Callie Saunders, of Wimberley, the eleventh of this month. Rev. J. J. Franks officiating. The Advocate extends congratulations to the happy couple and we wish them every joy.

Rev. E. A. Smith, presiding elder of the Abilene District, was in the city this week and called to see the Advocate household. He has been in the city off and on for several weeks to have his little girl treated, and now that she is about restored, he has returned to his work in fine spirit.

We are pained to announce the death of Mrs. Hugh Pierce, of Oak Lawn, which sad event occurred last Saturday. Brother Pierce is brother to Rev. T. R. Pierce and Rev. Foster Pierce, of the North Texas Conference, and his young wife was one of the most beautiful Christian characters in this community. She leaves her husband and two children, one of them only a week old, but she passed to a sure reward. May the great Head of the Church comfort and sustain the bereaved ones in this touching sorrow.

We learn from Rev. R. W. Thompson of the death recently of his only surviving brother, Rev. William Thompson of Garrison. He was at one time a member of the North Texas Conference, but located some years ago, and remained faithful to the Church and to the vows of the ministry as a local elder. His son, Rev. S. M. Thompson, of Alto, is an honored member of the East Texas Conference. At the time of his death he was in his seventy-seventh year. A suitable obituary will follow.

"HIGH LIVING AND HIGH LIVES."

The above is the title of a new volume by Bishop Chandler, just issued from the press and sent forth upon its mission of usefulness, in a prefatory note to his old friend, Prof. H. S. Lardley, the Bishop gives an account of the genesis of the book and its scope and purpose. From this we quote as follows: "More than once you have suggested to me to print a volume of the addresses which I made to the graduating classes who went out from Emory College during my presidency of the institution. Others have made similar suggestions. It has been thought that it would please and profit the old boys to have such a volume—and perhaps help others also. Well, here is the book, such as it is. I regret that I have not been able to secure the address to the class of 1885, but the rest are all here, including some memorial addresses of 'high lives,' which exemplify the principles of 'high living,' which I tried to inculcate. There are added also a few addresses on higher education, delivered during the Emory period of my life—and others of a later date—which set forth the type of Christian culture without which I sincerely believe the higher education can never produce the higher living so necessary to the welfare of our own and all lands. There are seventeen of these addresses and they cover every variety of subject pertaining to the educational weal of young men in particular and of society in general. They are the results of

the Bishop's most matured thinking, and the volume is worthy a place in all of our homes. Our fathers and mothers and our children ought to read it and profit by its wise utterances and helpful suggestions. We have already gone through with a number of the addresses, and we do not hesitate to say that they contain matter of vital importance, and they are expressed in the terse and pungent English so characteristic of the Bishop's style of speaking and writing. The book is a fine contribution to the literature of the times. The address on "L. Q. C. Lamar, Orator, Statesman and Jurist," is more than worth the price of the volume. And the one on "The Value of Public Libraries," though less grave and stately, is possessed of equal merit; and the same may be said of nearly all of the rest. It ought to be generally distributed, for it is a splendid campaign document in the interest of Christian education.

BOOK NOTICES.

"The Changing View Point in Religious Thought," by Rev. Henry T. Colestock, D. D., and published by E. B. Trent & Co., New York. This is a thoughtful volume, made up of sermons, addresses and short talks by Dr. Colestock on various subjects and on divers occasions. They are religious in tone, slightly advanced in thought and expressed in good English.

"The Beloved Son," by M. Rye, and published by Dodd, Mead & Co., New York. This is a simple repetition of the old story of Christ among men. It begins with "Christmas Day" and then takes up "The Wonderful Things He Did," "The Beautiful Stories He Told," "His Ways With Children," "His Painful Death," and then concludes with "How He Won In The End." It is a very pleasing book.

"The Kingdom of God Within You," by Rev. Jacob Todd, D. D., and published by P. H. Zeigler & Co., Philadelphia. The book is introduced by Bishop Cyrus D. Foss, of the Methodist Episcopal Church. The author during his life was an eminent minister in the Methodist Church and noted for his oratory and great pulpit power. These are a few of his sermons and addresses and they make an interesting volume.

"Power for Witnessing," by Albion Ballenger, and published by Fleming Revell Company, Chicago. This book is all that its title indicates and to Christian workers it is eminently helpful. It takes up those passages of the Gospels and Epistles bearing on the duty of witnessing and working and gives to them a lucid explanation, and then illustrates them from practical experiences. To those who want to learn how to bear an intelligent testimony for Christ this will prove a very desirable book.

It is usually interesting to peruse an author's personality from his works. This is especially true of one from our own State who is almost entirely unknown—Henry M. E. Fletcher, of Blossom, Texas. He has just published a volume of verses under the title "Odin's Last Hour, and Other Poems," and from these lines the critic believes that he can, with much certainty, trace the contour, not only of a poet that is something more than mediocre, but also of the author's mental habits and aptitudes. In our opinion Mr. Fletcher is a man of delicate sensibilities, extensive study, and lofty imagination; he avoids the conventional subtleties of expression and ideality for the grander strains of the lyric muse; he seldom loiters among the easy, though flowery, paths usually assayed by the modern verse writer, but chooses rather flights decidedly Miltonian, his lines at all times being noteworthy for what they mean and not how they sound. "Odin's Last Hour" an allegorical poem of about 700 lines, is possibly most representative of his genius. In this lyric he gives a figurative narrative of the ultimate triumph of knowledge, science, and inspiration over ignorance, cruelty, sensual pleasure and the several forms of wrong. Like Dante and Milton, the poet takes a point of view outside of terrestrial spheres, from which he witnesses the final struggle between right and wrong. Besides this allegory, there are some patriotic pieces, some pathetic, some sentimental and perhaps some humorous. A few of these are in the Ulster patois, which is nearly a compound of Shakespearean English and the Celtic dialect. Throughout these poems the reader is impressed with the extensive learning and deep study of the poet. In many places the critic feels certain that he can trace the influence of the great masters, and in some places—the poem "Jane," for instance—we fear the successful metrical scheme of some other poet has betrayed him into an unhappy effort. To our mind the phonetic qualities of the

word "Jane" in the poem referred to, will not admit of the metrical prominence given this word. But, all in all, the poems are unusual for their excellent thought and form, and the book deserves an extensive circulation.

AN APPEAL FROM THE BISHOPS FOR OUR JACKSONVILLE CHURCH.

On May 2, the city of Jacksonville, Fla., was visited by one of the most disastrous fires in the history of our country.

The conflagration swept bare of all buildings one hundred and thirty blocks in the heart of the city, inflicting a loss of property to the amount of \$18,500,000, and leaving over 10,000 people homeless.

The congregation of our McTyre Memorial Church suffered much. The homes and business houses of many of our people were destroyed, and their beautiful house of worship was consumed. Insurance falls far below their losses.

They are entirely unable to restore the church, bearing the revered name of McTyre, and which is so vitally related to the success of our work in the city of Jacksonville and the State of Florida. It is of the last importance that the house be replaced without delay. The amount of money required for its re-erection, above what the congregation can supply, is \$20,000.

These facts have been brought to our notice by the presiding elder, pastor and official members of the Church, with the request that we give them counsel, and help to meet the urgent needs of their trying and perplexing situation. After considering the whole case, with all possible sources of relief, we conclude that the emergency calls for the help of the whole Church. The magnitude of the losses and the urgency of the need demand liberal and immediate response to the request of our brethren for aid.

We beg therefore that our pastors in every part of the Church will present this matter to their congregations and take collections within the next thirty days to rebuild our McTyre Memorial Church, forwarding money without delay to Rev. P. H. Whisner, D. D., Secretary of the Board of Church Extension, Louisville, Ky. It is important that the money be secured as promptly as possible, that the work of rebuilding may proceed immediately. We suggest that Sunday, June 20, be set apart for this appeal and collection, it being understood, however, that if for any cause it should be found impracticable in some places to use that day, the matter receive attention on a day as near thereto as possible.

Let all our people everywhere come to the help of our stricken brethren in Jacksonville, remembering the words of the apostle, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

- J. C. KEENER,
A. W. WILSON,
J. C. GRANBERY,
R. K. HARGROVE,
W. W. DUNCAN,
CHARLES B. GALLOWAY,
E. R. HENDRIX,
JOSEPH S. KEY,
O. P. FITZGERALD,
WARREN A. CANDLER,
H. C. MORRISON.

THE MAIN ISSUE.

H. C. R.

J. M. Barrens is disposed to subtract the main issue in one of our "notes" of a few weeks ago—namely, that the traveling and office expenses of the editor of the Epworth Era should not be paid out of a so-called "general fund," the produce of the Publishing House, that, by enactment of General Conference, can not, even by itself, be appropriated to any purpose other than for the benefit of the traveling, supernumerary, superannuated and worn-out preachers, their wives, widows and children. (Sixth restrictive rule.) In 1889 (see par. 287) the following episcopal decision was rendered: "The produce of the Publishing House set apart for superannuated preachers and the widows and orphans of deceased preachers should be added to the conference collection, and distributed among the claimants according to their best judgment of their several necessities." The object of the establishment of the Publishing House, as cited by Bro. Barrens in Par. 115, and the disbursement of the "produce" of the House by General Conference enactment (governed by the sixth restrictive rule) can not be made one and the same issue as to appropriating that fund to payment of traveling and office expenses of editor of Epworth Era. By no sort of technical construction of legislation, or necessity of administration on part of B. H. Agents, can that fund be diverted from its constitutional purpose. The unhappy necessities of the Epworth Era cut no



figure in the Mission fund... not be diverted... their collective... Publishing... not giving... various... Bro. B that... and "advice"... end of a... clearly claim... of the "pro... House to wor... and orpi... as an act of... constitutional... terest needs... eling expense... worth Era... for who are... ment and bre... or the obsc... orphan? The... worth Era, o... the Epworth... office expense... wall, but th... rob Peter to... the worn-out... and orphans... League? Thi... sequence of... any stretch... to be an an... only question... ordered by... necessary to... Church? The... ter into the... is shall the... for these pe... might near... would make... worse admini... do to hint su... defective mig... value of tech... pictures he is... the Irish in... now and the... side of thing... ment has gott... Bro. B grows... the Epworth... it. He pictu... of the Churc... are fully abl... syllabus—all... doctrines and... sary to strong... table must n... The ladder is... be done. Ra... Methodist... worn-out p... orphans. The... cents suggest... ple pay for t... loved, they n... even and th... Pass the hat... Publishing H... the Church of... old fellows b... the scant ne... rush its hand... pocket and rai... Yes, "in a ho... ver platter... starving and... worth League... In the backe... hundred wide... I beg Bro. B... ions on the de... In conclusio... Bro. J. T. Smi... Bro. B. He r... ices, which w... says some m... even intimat... League depart... tution of abou... out preachers... House. Alas... hind the age... where in the... clause can be... ed fund of... to be used in... penses of edi... Smith wants t... him uncover a... weep tears ove... Epworth Lea

me" in the poem referred to, admit of the metrical promise of this word. But, all in all, we are unusual for their excellent and form, and the book an extensive circulation.

DEAL FROM THE BISHOPS OUR JACKSONVILLE CHURCH.

...the city of Jacksonville, visited by one of the most fires in the history of our

...nflamation swept bare of all one hundred and thirty the heart of the city, in loss of property to the \$10,500,000, and leaving over homeless.

...gregation of our McTyeire Church suffered much. The business houses of many were destroyed, and their house of worship was consignment falls far below their

...re entirely unable to restore it, bearing the reversed name, and which is so vitally the success of our work in Jacksonville and the State.

...The amount of money re-its re-erection, above what station can supply, is \$20,000, nets have been brought to by the presiding elder, pastoral members of the Church, request that we give them and help to meet the urgent their trying and perplexing

...After considering the whole all possible sources of re-clude that the emergency he help of the whole Church, titude of the losses and the need demand liberal and response to the request of en for aid.

...therefore that our pastors in of the Church will present r to their congregations and tions within the next thirty build our McTyeire Memo- h, forwarding money with- to Rev. P. H. Whitsner, D. D., of the Board of Church Ex- zousville, Ky. It is impor-

...the money be secured as possible, that the work of may proceed immediately, at that Sunday, June 20, be for this appeal and colle-cting understood, however, any cause it should be found is in some places to use the matter receive attention a near thereto as possible.

...our people everywhere come up of our stricken brethren inville, remembering the he apostle "Whoso hath this ods, and seeth his brother and shutteth up his bowels don from him, how dwelleth God in him?"

C. KEENER, W. WILSON, C. GRANBERY, K. HARGROVE, W. DUNCAN, CHARLES B. GALLOWAY, R. HENDRIX, SEPH S. KEY, P. FITZGERALD, ARREN A. CANDLER, C. MORRISON.

HE MAIN ISSUE.

...rents is disposed to sidetrack issue in one of our "notes" weeks ago—namely, that the and office expenses of the he Epworth Era should not ut of a so-called "sacred" produce of the Publishing it, by enactment of General can not, even by itself, be ed "to any purpose other he benefit of the traveling, rary superannuated and preachers, their wives, wid-children." (Sixth restrictive 1889 (see par. 267) the fol-locup decision was, "The produce of the Publishing t, apart for superannuated and the widows and orphans d preachers should be the of Finance be added to ones collection, and distrib-ut the claimants according t judgment of their several." The object of the statu-

...of the Publishing House, as to, Barnes in Par. 415, and sement of the "produce" of by General Conference en- governed by the such rule) can not be made one me issue as to appropriating to payment of traveling ex- penses of editor of Epworth o sort of technical construc- tion, or necessity of ad- in on part of BSA Agents, nd be diverted from its con- purpose. The unhappy ne- f the Epworth Era cut no

POND'S EXTRACT. INVIGORATES THE MUSCLES AFTER EXERCISE AND RELIEVES FATIGUE. Caution: Which Hazel is not Pond's Extract but an imitation of it. Refuse the weak, watery, Which Hazel preparations represented to be "the same as" Pond's Extract. They generally contain "wood alcohol" which irritates the skin and, taken internally, is a deadly poison. Genuine Pond's Extract is sold only in sealed bottles enclosed in buff wrappers.

figure in the construction of the law. Mission funds, Bishops' funds, educational funds, Sunday-school funds, can not be diverted from the purpose of their collection. The "produce" of the Publishing House is to be administered on the same principle. We are not giving advice to the Book Agents or various boards, but suggesting to Bro. B. that his flings about "opinions" and "advice" are not worth the burnt end of a straw as arguments. He clearly claims that the appropriation of the "produce" of the Publishing House to worn-out preachers and widows and orphans is purely incidental as an act of administration, and not constitutional—that if any other interest needs the money—say the traveling expense fund of editor of Epworth Era—why, let it go that way, for who are better able to do without meat and bread than the effete clergy or the obscure widow and unknown orphan? The question is not the Epworth Era, or its brilliant editor, or the Epworth League, or traveling and office expenses pushing them to the wall; but the question is, Shall we rob Peter to pay Paul? In short, make the worn-out preachers and widows and orphans support the Epworth League? That is exactly the logical sentence of Bro. B.'s argument—if by any stretch of imagination it can seem to be an argument. He says: "The only question is, are the publications ordered by the General Conference necessary to the welfare of the Church?" That question does not enter into the discussion. The question is, shall the widows and orphans pay for these publications? We came mighty near thinking that Bro. B. would make a poor legislator and a worse administrator. But it would not do to hint such a thing. But however defective might be his estimate of the value of technicalities, as a painter of pictures he is par excellence, although the Irish in this writer compels him now and then to see the ridiculous side of things. That Irish temperament has gotten us into many a scrape. Bro. B. grows eloquent in his plea for the Epworth Era. Nobody objects to it. He pictures all the young people of the Church—a happy crowd they are, fully able to digest ice cream and syllabus—all hankering after the rich doctrines and choice literature necessary to stronger life—all hungry. The table must not be barren of a repast. The larder is empty. Something must be done. Raise a collection—that's Methodist. From whom? Why, the worn-out preachers and widows and orphans. The editor of the Texas Advocate suggests that those young people pay for their own grub—but, beloved, they need that money for ice cream and tickets to San Francisco Pass the hat for the "produce" of the Publishing House, for the Church—the Church of God—when it sees these old fellows hobbling about and notes the scant needs of the widow, will rush its hands to the bottom of its pocket and raise the money for them. Yes, "in a horn"—much less on a silver platter. Bro. B.'s plea for the starving and spiritually hungry Epworth Leaguers makes us feel pitiful. In the background the shadows of a hundred widows darken the scene. I beg Bro. B. not to "waste his sweetness on the desert air."

...In conclusion, I am surprised that Bro. J. T. Smith differs so widely with Bro. B. He goes into all sorts of figures, which we need not quote, and says some mighty hard things, and even intimates that the Epworth League department should make restitution of about \$6219.33 to the worn-out preachers' fund of the Publishing House. Alas, alas! Bro. Smith is behind the age. He wants to know where in the Book of Discipline a clause can be found allowing the sacred fund of the worn-out preachers to be used in paying traveling expenses of editor of Epworth Era. Smith wants the law in the case. Let him uncover an obscure technicality—weep tears over the dire necessities of Epworth League department—look

through a glass darkly—and consider himself only "a man up a tree." But if he looks at old Bros. Smith and Jones and Brown and several old widows, he will be technically and constitutionally in a state of "confusion worse confounded." Selah!

TWENTIETH CENTURY FUND.

To Subscribers to the Twentieth Century Fund in the West Texas Conference.

Dear Friends—The annual growth of the San Antonio Female College in attendance makes it imperative that we build this summer.

A large part of the brick is on the ground and paid for, the lumber is ordered and actual work will begin very soon.

All those who have directed their subscriptions to be devoted to this institution will confer an additional favor by sending in payments to Rev. J. T. H. Miller, Treasurer, or to myself during the summer.

We are paying as we go for material and work and every dollar sent goes directly to the building.

The Annual Conference generously voted me fifteen hundred dollars of this fund to pay for building already finished, but I have not touched it for any purpose of my own. What is built is here, but we must look to what is to be erected for next year.

Every dollar of this fund goes directly to the college building, and I have put another dollar with it. Remember that small as well as large amounts help.

I sent out collecting cards to the Sunday-schools of the conference. Several have reported. The cards are brought in more than a hundred dollars through small contributions already. I thank those who have responded and would be glad to hear from others. The college is yours, not mine. Yours truly, J. E. HARRISON.

June 14, 1901.

BLOOMING GROVE COMMENCEMENT.

The commencement exercises of the Corsicana District Training School closed Wednesday, June 12. This school is correlated with the Southwestern University, and is in conformity to the plan Dr. Mood formulated years ago—one central university for Texas Methodism and a training school wherever occasion demanded. Two years ago the educational needs of the Corsicana District were so urgent that the District Conference appointed a committee, with power to act. The school was located at Blooming Grove, a faculty elected, the building erected, and school opened within a few weeks after the adjournment of that District Conference.

Rev. J. W. Adkisson was placed at the head of the institution, and has been a success from the beginning. His report to the Board of Trust this year was very gratifying. It showed that 185 students had matriculated during the year; that the school had been self-sustaining; that perfect harmony had prevailed, and that in order to accommodate the increased patronage another year it would be necessary to enlarge the plant. Rev. Geo. S. Clark, the preacher in charge at Blooming Grove, and Financial Agent of the institution, had anticipated the needs and had prepared to meet them. Clark is a man of both faith and works. He wanted seven men who would give \$50 each to pay off the indebtedness upon the school and erect the needed buildings. "Could they be found?" He believed they could be; and after a season of prayer, he and his good wife found the first man. It proved to be the preacher in charge himself. True, it would be necessary to sell the little piece of land bought with the savings out of a \$50 salary; but what of that, if the Lord had need of the money? In a few days he had found in Blooming Grove three other men who would give \$50 each; at Kerens another, and at Groesbeck another. He is now looking for his seventh man, and feels confident he will find him. When this is done, he wants a man who loves God and Christian education well enough to build for himself

a monument at Blooming Grove by erecting a commodious boarding hall. Clark says there are 10,000 Methodist young people within the bounds of Corsicana District who are without Christian education, and that such a host make the school at Blooming Grove a necessity.

Dr. Adkisson was re-elected to the presidency for an indefinite term of years. The Doctor expected to resign his position and enter the pastorate, but the school had been so successful under his administration, the Board of Trust prevailed on him to continue with the school. Almost the entire faculty was re-elected for another year.

The commencement exercises were of a high order and well attended. The sermons and addresses of the visitors were much praised. W. B. ANDREWS.

CORNER-STONE.

The corner-stone of the new Methodist church at Crockett will be laid with Masonic ceremonies on the 4th of July. Crockett will be glad to welcome all the former pastors on this happy occasion. ELLIS SMITH, P. C.

PROTRACTED MEETINGS.

Our protracted services are as follows for Aquilla Circuit: Wesley's Chapel, second Sunday in July. Ross, third Sunday in July. Camp-meeting at Elm Mott commences first Sunday in August. Aquilla, fourth; Lebanon, first Sunday in September. M. C. DICKSON, P. C.

MISS IDA SIMMONS.

The following paper was adopted by the Sunday-school of First Methodist Church, Bonham, Texas: Since God has called from us our loved sister and co-worker, Miss Ida Simmons, our organist and one of our most faithful and efficient teachers,

Resolved, 1. That we as individuals and as a school bow in reverence to our Father's will and trust him for grace in this time of need.

Resolved, 2. That we record our gratitude to God for the holy, helpful influence of her life, by which we have been made to see the beauty and blessedness of unselfish sacrifice and service, and try to be more like her Lord and ours.

Resolved, 3. That we commend her life as a worthy example to our school, and the many friends who mourn her absence.

Resolved, 4. That we assure the bereaved family of our sincere sorrow and sympathy in this their loss and ours.

HARRY ROBERTS, RALPH D. OWENS, J. A. BLACK, Committee.

MARRIAGES.

Mann-Turner.—At the home of the bride, near Palace, Van Zandt County, Texas, June 2, 1901, at 7:30 p. m., Mr. B. L. Mann and Miss Leon Edith Turner, Rev. Frank Everett officiating.

Bohannon-Langston.—At the residence of Mrs. Mag McGowan, Huntsville, Texas, Sunday, June 2, 1901, Mr. W. J. Bohannon, of Huntsville, and Miss Jessie Langston, of Mexia, Rev. S. H. Morgan officiating.

Harris-Steed.—At the residence of the bride's parents, Mr. and Mrs. N. A. Steed, sixteen miles southwest from Seymour, Texas, on June 5, 1901, Mr. Charles Harris and Miss Blanche Steed, Rev. R. R. Young officiating.

Reynolds-Harp.—Near Eastburg, Collins County, Texas, June 2, 1901, Mr. Geo. A. Reynolds and Miss Edna Harp, Rev. L. W. Harrison officiating.

The Japanese Department of Education has issued an instruction that restores Christian schools in that country to recognition in the national educational system. More than two years ago Christian schools in Japan relinquished government recognition rather than give up required religious instruction. The new order has greatly increased the attendance upon the missionary schools, as it opens the way for employment as teachers in the State institutions.

Gov. Shaw, of Iowa, who has been mentioned as a possible Republican candidate for President, has written to Senator Allison asking him to become a candidate.

DISTRICT CONFERENCES.

BONHAM DISTRICT.

Pastors in the Bonham District: Dear Brethren—Please send me the names of all persons in your charges who will be members of the District Conference—local preachers, superannuates, Recording Stewards, Sunday-school superintendents and delegates. Advise me of your names in care of these little things, you will be a failure. Immediate replies will greatly oblige. ZORO B. PHILLIPS, Sec., Tronton, Texas.

BONHAM DISTRICT.

The Bonham District Conference will convene in Laurin Thursday morning, July 4, at 9 o'clock. Rev. L. A. Park will preach the opening sermon Wednesday night before at 8:30. The following are the committees:

For License to Preach, Rev. J. A. Black, J. C. Weaver, W. J. Hildreth.

For Donors and Elders' Orders, Rev. C. E. Lamb, W. B. Barkess, R. S. Gorbine.

For Deacons and Elders' Orders, Rev. S. C. Eddle, G. F. Boyd, L. A. Park.

For Deacons, T. R. FERGUSON, P. R.

Life.

The poet's exclamation, "O Life! I feel thee bounding in my veins," is a just one. Persons that can rarely or never make it, in honesty to themselves, are among the most unfortunate. They do not live, but exist. For to live implies more than to be. To live is to be well and strong, to arise feeling equal to the ordinary duties of the day, and to retire not overcome by them—to feel life bounding in the veins. A medicine that has made thousands of people, men and women, well and strong, has accomplished a great work, bestowing the richest blessings, and that medicine is Hood's Sarsaparilla. The weak, run-down or debilitated, from any cause, should not fail to take it. It builds up the whole system, changes existence into life, and makes life more abundant. We are glad to say those words in its favor to the readers of our columns.

God gives riches to our hands when our hearts are not fixed on them.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

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

Read This.

Agouti, Texas.—This is to certify that Hall's Great Discovery, of St. Louis, Mo., has cured me of Bladder and Kidney Trouble, and I can cheerfully recommend it. WEBSTER FLANAGAN, Jr.

He who will not listen to the teachings of failure shall never hear the voice of success.

Santa Fe Special Rates.

Sherman—Account Texas State Teachers' Association meeting, convention rates, June 25, and 26, limited June 25, San Antonio—Annual meeting, Texas State Teachers' Association (colored), convention rates, June 25 and 26, limited June 25.

Detroit—Account Annual Meeting N. E. A., one fare plus \$2.90, July 1 and 2, limited July 1, with privilege of extension to September 1.

Monteagle—Account Assembly Bible School, one fare, June 20, July 1 and 2, limited August 7.

Cincinnati—Account Christian Endeavor, one and one-half fare, July 1 and 2, limited July 15, with privilege of extension to August 27.

Dallas—Account Epworth League Conference, convention rates, July 3 and 4, limited July 12.

California—Account Home-Week, Excursions, one fare plus \$2.00, first and third Tuesdays of July, August and September, limited for return 21 days from date of sale.

Buffalo—Account Pan-American Exposition, various rates according to limit, on sale daily.

All Stations—Account Fourth of July Celebrations, July 2 and 4, limited July 1, W. S. KEENAN, G. F. A., Galveston, Texas.

IT IS FINISHED.

The great Chamberlode Lodge has been completed, formally opened, and is now in full sway. It is a splendid hostelry, splendidly furnished, and offering an incomparable cuisine, under the management of Mr. J. J. Fisher, proprietor of the famous Hotel Shelton of El Paso, Texas.

You want an enjoyable summer. You want to get away from the oppressive heat of the city and the low altitudes. Go to Chamberlode, N. M.—800 feet elevation. On the summit of the highest peak of the Sacramento Mountains, 19 miles northwest of El Paso. Wonderful scenery. Tennis courts and golf links. In fact, everything desired or expected in an up-to-date, healthful summer resort.

Chamberlode is known as the "Breathing Spot of the Southwest."

There is but one way to go comfortably and quickly. But one way to avoid more than

ONE CHANGE.

of cars, but one way to enjoy rolling chair cars (seats free), and sleeping cars all the way through daily to El Paso. That way is via the Texas and Pacific Railway.

More information by letter or descriptive literature may be had of any ticket agent or E. F. TURNER, General Passenger & Ticket Agent, Dallas, Texas.

Impaired Digestion

May not be all that is meant by dyspepsia now, but it will be if neglected.

The unconscious after eating, fits of nervous headache, weakness of the stomach, and disagreeable belching may not be very bad now, but they will be if the stomach is suffered to grow weaker.

Dyspepsia is such a miserable disease that the tendency to it should be given early attention. This is completely overcome by

Hood's Sarsaparilla

which strengthens the whole digestive system.

A Spring House on Your Gallery!



Milk Cooled and Sterilized at the Factory, Rogers, Tex.



What's the Use of Talking

about any other of talking when you can see the difference in your back of your getting and your stomach by the estimation of your appetite. Two extra meals each week, but not that this is the best of your your vehicle wants.

When you see the P. & O. NAME PLATE on language of the most modern and will know that you are getting the FULL VALUE and a great amount as to quality. Look for it on the wrapper. Write for our new Value Catalogue which will be sent free to you.

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ESTEY

This Name on an Organ or Piano

Is positive assurance to the purchaser that he will get the Greatest Possible Value for the smallest possible price.

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If you are interested, call on or write A. S. Sherrod at Georgetown, or JOHN B. SMITH, Mertine, Texas.

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ROELOFS FINE HATS. Wherever wind, weather and sun's heat most severely try a hat Roelofs Fine Hats are best known and most generally worn. Made of finest Nutria and Beaver Furs—will last longer than any other. Color never fades. Made in all modish shapes and fashionable colors. Sold by dealers everywhere. HENRY H. ROELOFS & CO., Philadelphia.

Sunday-School Department.

SECOND QUARTER, LESSON 13, JUNE 30.

REVIEW.

(Read 1 Corinthians 13.)

Golden Text. "God hath both raised up the Lord, and will also raise us up by his own power."—1 Cor. 6:14.

Dr. J. T. McFarland, in the Sunday-School Evangelist, gives the following review outlook:

In closing the series of studies on the life of Christ, which has extended through eighteen months, there are several things which should be fixed in our minds in the retrospect.

1. The coming of Jesus Christ into the world was by divine appointment and for a specific purpose; Jesus repeatedly spoke of his being sent of the Father, and that he came to do the works of Him that sent him. Perhaps the best summary of this thought of Christ's appointment and mission is given in Gal. 4:4. His coming was a fulfillment of the divine purposes and promises as contained in the prophecies of the Old Testament. The frequently recurring phrases, "As it was written," according to the Scriptures, "that the Scriptures might be fulfilled," indicate his connection with the revelation that had gone before.

2. We are struck with the union of the natural and the supernatural. This appears in the history of his birth and infancy. But after the first few years there was nothing miraculous until the opening of the ministry. Then, subject to all human wants, a real man, he nevertheless wrought works requiring divine power. His miracles were not performed merely as wonders, but primarily as manifestations of his compassion for his suffering in most cases, and secondarily as signs or evidences of his authority and the truth of his teachings.

3. We are impressed with the fact that there were method and order in the life of Jesus. Either he himself consciously, or the Father under whom he worked, saw the end from the beginning. There is no sign of wavering or uncertainty in his course. The end to be accomplished and the means to be employed were clear to him. So he went steadily forward, never discouraged by difficulties, never delayed by opposition. He recognized that his "hour" could be neither hastened nor delayed; and when it came it did not find his task uncompleted, but he could say, "I have finished the work which Thou gavest me to do."

4. We perceive that in his ministry his great office was that of a teacher. We find him almost constantly employed in teaching his disciples or the people. And he spoke with the authority of one who was certain of the truth of his message. He appealed to no preceding authorities, claiming for his word superiority over the Old Testament writers. He wrote nothing in fear as we know, but relied wholly upon oral instructions.

5. The personality, character and spirit of Jesus are revealed in the gospel. He combined in perfect balance, strength and gentleness. He assumed and exercised leadership and authority with ease and naturalness. He had courage without recklessness. He had breadth of sympathy and purpose which lifted him out of all limitations of nationality or sect. He was subject to no prejudices and knew no lines of social distinction. The closest scrutiny of his life has discovered no moral fault in him.

6. Jesus unquestionably made certain high claims concerning himself—he habitually termed himself the "Son of Man," which was the well-understood title of the Messiah. He claimed that the Old Testament prophecies were fulfilled in him. He claimed to have come into the world from his Father, and that he would ascend again to his Father's glory. On his trial before Caiaphas he openly affirmed that he was the Son of God. He declared that in the end he would judge the world, and in sending forth his disciples he coupled his name with the Father and the Holy Spirit. Jesus claimed these things. Do his entire gospel his accredited works, his character as revealed in his life, and the influence and power of the religion he established, sustain or discredit these claims?

7. We must set clearly before us what the purpose of Jesus was, and by what means he intended to accomplish it. That purpose was redemption, and the means was his own sacrificial death. The cross is the sign of his mission. He was teacher, and philanthropist, and reformer, and martyr; but above all these he was the Saviour of the world.

8. The Christian Church is Christ's continued manifestation in the world and its history is his larger biography. The whole course of history is directed to the bringing in of his kingdom among men.

9. The question should come home

with searching power to every one who has gone through this study of the life of Jesus. "How have I adjusted myself to his gospel, his claims, his character, his ideals, and his commandments?" If he was what he claimed, it is every one's supreme duty to know him, and trust him, and love him, and serve him.

Epworth League Department.

June 20: "The Source of Power."—Acts 1:4-8. (Topic outlined in Era of June 13.) Supplementary—Korea. References: Review of Missions, August, 1899, and December, 1900; "Korean Sketches" (Gate), Chapters 11-13.

Reference Word, Power, Isa. 40:29; John 1:12; Rom. 1:16. Daily Bible Readings: S. Promise Fulfilled; Acts 2:28-32. M. Promise Fulfilled; Acts 2:1-21. T. Effect of Power; Acts 2:37-47. W. Illustration of Power; Acts 4:7-22. T. Power upon the Gentiles; Acts 10:34-48. P. Diversity of Power; 1 Cor. 12:1-13. S. Source of Power; Acts 1:4-8.

THE SOURCE OF POWER.

It is in God. Man can do nothing of himself to save himself or others. "Power belongeth unto God"—creating, preserving, redeeming, saving power. (Ps. 62:11.) God hath promised power to men. "Wait for the promise of the Father." (Jas. 2:28-32; John 14:16, 26.)

The Holy Spirit communicates this power in the name of the Father and of the Son. "Ye shall be baptized with the Holy Ghost." "Ye shall receive power, after that the Holy Ghost is come upon you." When men are filled with the Holy Ghost they receive divine power, and this makes them valiant soldiers of Christ, invulnerable to the shafts of Satan, invincible in fighting the battles of their Lord.

HOW TO RECEIVE POWER.

1. Waiting on God. The disciples must not "depart from Jerusalem" until they receive the promise. We must prepare ourselves for the divine-coming.

2. Prayer and supplication. God does not bestow his Spirit without the asking, or for light asking. Power is too tremendous a bestowment to be given to those who do not feel the need of it, who do not ask for it as the one thing needful, and who will not use it rightfully.

3. Faith and hope. Jesus said: "Ye shall receive the Holy Ghost not many days hence." He did not specify the time, and this uncertainty was an appeal to their faith to believe that the promise would be fulfilled, and to their hope to anticipate full and certain fruition. We have a stronger appeal to our faith and hope. The disciples looked to the fulfillment of the promise; we know that the promise has been fulfilled. They anticipated, we retrospect. In addition we have seen the growth of the Church as a result of power. We have no excuse for want of faith or weakness of hope. We can claim power as did the disciples, by meeting the conditions they met.

THE USE OF POWER.

We should use it for our own growth in grace and personal religious development. The current should be turned toward our own enlightenment, zeal, and fruitfulness.

We should use it in doing good as we have opportunity, especially to them who are of the household of faith.

We should use it for our own League, congregation, and denomination.

We should use it in advancing the cause of Christianity in general.

We should use it as a mission force to promote the growth of the kingdom at home and abroad. "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

THE STATE LEAGUE.

To the Southern Methodist Pastors in the State of Texas:

Dear Brethren—You have doubtless noticed the fact that the State League meets in Dallas, Texas, July 9-11, 1901. Any one who appreciates the situation can not fail to recognize the magnitude of this great convocation of our young manhood and womanhood. The first sessions in the history of the Texas State League were attended, as all new and novel gatherings are, by an immeasurable enthusiasm and an undying spirit for sight-seeing. We are glad to note that while the intense enthusiasm is still sustained, the mere sight-seeing has given way to a high order of practical work and planning for usefulness, as a League, in the Master's service. This alone makes our coming meeting momentous.

The one fact that the Leagues of Texas have adopted the Holston plan—which, if encouraged, would send up in full every dollar assessed against

Texas Methodism—demands the presence of every Texas pastor. The brethren must not forget that circumstances, under present conditions, force every Leaguer to one of three attitudes:

1. The Leaguer must work in harmonious co-operation with the pastor. (But suppose the pastor will not put himself in sympathetic co-operation?)

2. The Leaguer, if a conscientious young Church member, must belong to the League and work under its rules. (On the ground that the pastor will not co-operate, the Leaguer, in the pastor's mind, either assumes an unappreciated independency, or else the pastor arrays himself against an institution of the Church.)

3. The Leaguer, because of a silent attitude of the pastor toward the League, does not become a Leaguer at all. (Then, the end—a drone, and at a discount.)

Brothers, we must solve the question as it stands in Texas: Shall the League be organized, and shall the Leaguer work with or without the co-operation of the pastor?

Then, another thing never before occurring in our history is about to happen. Providence has so disposed events as to make the State League this year epochal. The International League, en route to San Francisco and the Golden Gate, will be our honored guests.

In view of these tremendous facts, we beg the presence of every pastor in Texas. We feel that many of the brethren do not sympathize with us as they ought. We crave your presence and support. Just a word: Who can deny that the League of to-day is composed of and operated by the very cream from among our devoted and loyal young Methodists? Who can deny that the League of to-day is to be the spiritual, material and practical membership of the Church of to-morrow? Who can surmise that the Church of to-morrow will rise any higher than the League-life of to-day? We beg the Methodist ministry of Texas—those whom we recognize as men in authority, our superiors, our overseers, our shepherds—not to forsake us in this hour. Our fathers, in General Conference assembled, set in motion the great movement that contains the throbbing, bounding heart-life of the younger Methodism. With the somewhat meager encouragement thus far, if we could sustain missionaries in foreign lands; if, now, we propose to see the full assessment raised in every charge, who can plan motives and bounds to the possibilities of the Leagues in Texas, when encouraged by our pastors? Though we be accounted but the infantry in the Church militant, we are ready for the ditches or the firing line—we want to undertake great things for God. We have a right, and do expect every pastor at our coming State League. Entertainment free.

J. MARVIN NICHOLS, Pastor Trinity Church, Dallas.

DISCOMFORT AFTER MEALS

Feeling oppressed with a sensation of stuffiness and finding the food both to distasteful and painfully hang like a heavy weight at the pit of the stomach are symptoms of indigestion. With these the sufferer will often have Constipation, Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Headache, Digestion of Food, Excessive Eructations, Sinking at Parting of the Heart, Choking or Suffocating Sensations when in a lying posture, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Debility of Perspiration, Vertigo, Loss of the Skin and Eyes, Pain in the Side, Chest, Limbs, and Sudden Flushes of Heat. A few doses of

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will free the system of all the above named disorders. Purely vegetable. Price, 25 cents per box. Sold by all druggists, or sent by mail on receipt of price.

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**HOW GEORGE CARROLL BEGAN HIS FORTUNE.**

George W. Carroll, of Beaumont, Texas, was born at Mansfield, La., April 11, 1855. He was converted to God when he was 22 years of age. Soon afterwards he was married to one of the best and brightest of Beaumont's Christian girls, and since that time, now almost twenty-four years ago, this happy and contented pair have lived at Beaumont, and through them God has achieved great things for His cause, not only in their home Church and town, but wherever the Baptists have a mission interest on earth. In view of the fact that Bro. G. W. Carroll's gifts to education and other Christian benevolences have attracted widespread attention, I have thought it well to tell, as simply as I can, the story of his strong, humble and useful life.

For a few years after Bro Carroll began life at Beaumont the Baptist and Methodist congregations of that place worshipped in the same house, which they jointly owned. It was an unpretentious building, and when the Baptist flock outgrew these narrow limits, and the need increased for a house of worship of their own, they sold their interest in the joint house of worship to the Methodist brethren for \$500, and began planning for a building of their own. Their relations with the Methodist congregation were pleasant during the time that they worshipped in the same house, and they are pleasant until this day. This is as it should be. No one believes more thoroughly in Baptist principles and doctrines than I do, but I never have felt like gouging any Methodist brother's eyes out because he feared he would fall from grace, or because he had not been immersed. George W. Carroll is as staunch a Baptist as there is on earth, but there is not a man, woman, or child of any denomination in Beaumont that does not cordially esteem him, and these words are heard in that town on every side: "George W. Carroll is the best man in Beaumont." I believe that this is true, and with all my heart I believe also that as an earnest, humble Christian man he has no superior among all the great and godly Christian men that it is my privilege to know and love.

As I said, the Baptists of Beaumont decided to build a house for God. They had \$500 of the money with which to build it, and that was all. George W. Carroll was at that time 27 years old, and was living in an old and weather-beaten house which could not have been lived in at all in a colder zone. He was working for the Beaumont Lumber Company at \$83.33 a month, and had no other source of income. When the Church met to plan for its new building, this young Christian nobleman arose and pledged \$500 toward the fund. That was exactly six months work. At one stroke this man of God left the old Jewish plan of tithing, and jumped to the plan of giving half. When the meeting adjourned, another member of the church, a friend and relative of his, said: "George Carroll is crazy. He needs a guardian. Here he is pledging \$500 towards building a meeting-house when he has no house of his own that is fit for his family to live in." This remark reached Bro. Carroll's ears, and when he met his criticizing friend he said: "My purpose is first to help build a house for the Lord; after God's house is built, if it His will I will build one for myself." Later on when the building fund had reached a point where operations should be begun on the building it was difficult to secure a favorable lot on which to build it. There was a lot in town that the church very much desired, but it was a part of a block, and the owner of the lot would not sell any of it without selling it all. Bro. Carroll and another brother borrowed the money, bought the whole block, and gave to the church the building lot. This gift of Bro. Carroll's was in addition to what he had already given. The critical friends of Bro. Carroll remarked again upon his need of a guardian, but in his quiet way he went along, his heart happy all the time in a sense of duty well performed. In a little while the house for God was finished and dedicated to His worship.

If I should stop here the average reader would suppose that the young Christian man who gave so largely to God made himself poor, and had been left without a home, but the story is not ended yet. The money with which Bro. Carroll bought the block of ground was borrowed on three year's time at 10 per cent interest. In less than eighteen months after the land was bought, and the lot so generously given to the church, Bro. Carroll sold his interest in the balance of the block for sufficient profit to pay back the \$500 he had borrowed to put into the church, as well as for the lot he had donated, and had left a residue of profit large enough to build him a commodious and comfortable home,

and he is living in that house to-day.

This, in brief, is the story of the beginning of the Christian work of this now prosperous and wealthy man. The plan he pursued in helping build the church has been pursued all along. When this great and noble Christian man sees a very pressing need for money with which to do God's work, he gives the money whether he has it or not. I do not mean to create the impression that he borrows money irrespective of his ability to pay. That is not his plan. When he has borrowed money to give to God's cause, he has always furnished ample security, but the point is that he has not merely given according to his means, but like those noble Christians of the elder day, he has always given beyond his means in order that God's cause should not be left in want.

I pause at this point to ask a question: Who has made this Christian worker rich? The question can be answered in one word—God. My readers may think that I am foolish when I say that I will not be surprised if at the Judgment Day the truth comes out that God let the oil gush from George Carroll's land in order to make him rich. I have some Scripture warrant for this view. God promised Abraham that in his seed should all nations of the earth be blessed. It was thus that God sent the sunlight of His love to shine, not alone upon the Hebrew world, but every nation under Heaven has shared that gracious blessing. A boat was saved from shipwreck once because Paul was on the boat. God saved the other men on the boat in order to save Paul. Sodom lived and prospered through unmeasured years because Lot lived there. The city could not be burned up without burning Lot, and so all the people there, even in their scornfulness of God, were spared in order that God's servant should not die. So it is not a wonderful proposition that although many others have grown rich and will grow rich because of the oil find on George Carroll's land, it may yet be true that God let the oil lake be found in order to enrich this liberal-hearted and self-sacrificing man.

In the days of his great prosperity Bro. Carroll does not abate his gifts to God. In him God's promise is fulfilled that "the liberal soul shall be made fat," and in him the words that Jesus said have proved true: "It is more blessed to give than to receive." Since the first oil well was found at Beaumont Bro. Carroll has given \$10,000 to Backner Orphans Home, \$50,000 for the erection of a Science Hall at Baylor University, \$10,000 to the Education Commission, which has been duplicated by a like amount from Col. C. C. Slaughter, and which total sum is to be used toward the cancellation of the bonded debt of Baylor Female College, and meantime has invested \$16,700 in The Baptist Standard. Here is a total of more than \$190,000 that he has in one way or another invested in God's cause during the present year. His manifold contributions to other objects I will not name, but no good cause has ever appealed to him in vain. It may be well to say again in this connection that all his gifts are made through the regular channels of the organized work of our denomination. He does no wildcat giving, but has an intelligent business method in all he does. The prospects are that his wealth will greatly and speedily increase. If it does he is destined to do a work for God in his day that will gladden the hearts of Christian men and women all round the globe.

I trust I may be pardoned for saying here that I count it a blessing beyond

**Prevention of Disease.**

Keep the Stomach Right.

It is surprising what a safeguard a healthy stomach is against disease. And again it is not so surprising when it is remembered that the only way we get pure blood, strong nerves and firm flesh is from wholesome food, well digested. It is the half digested food that causes the mischief. When the stomach is weak, slow, inactive, the food lies in the stomach for hours, fermenting, forming gases which poison the blood and the whole system, causing headache, pains in the back, shoulder blades and chest, loss of appetite, palpitation, biliousness.

The safest cure for indigestion is Stuart's Dyspepsia Tablets, composed of vegetable essences, fruit salts, pepsin and Golden Seal. Dissolve one or two of these tablets in the mouth after each meal. They are pleasant tasting and mingling with the food so assist the weak stomach that the food is perfectly digested before it has time to ferment.

Stuart's Dyspepsia Tablets cure indigestion and increase flesh because they digest flesh forming foods like meat, eggs, etc.

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the power of words to tell that it has been given to me to labor with such Christian men as C. C. Slaughter and George W. Carroll. Daily as I raise my feeble prayers to God, I thank Him for this untold blessing that has come to me.

What is the reason for the prosperity of George W. Carroll? It is right at hand. It can be written in one sentence. This is the sentence: God honors the man that honors Him. God purposed to make George Carroll a rich man when He found that the recipient of His wealth knew how to honor God with the money with which God had honored him. George Carroll was a rich man in his heart when a young Christian he took his happy bride to his humble cottage home. Any man is rich whose heart is filled with great and comprehensive purposes for the advancement of God's cause. These are the highest riches that life can give, but in addition to this unbounded wealth George W. Carroll has come to be a man of large and increasing means. I look for him to be a multimillionaire, but no gold of his will ever be left to mould and canker in hidden money vaults. He will keep his gold bright with useful service for his God, and will make countless thousands glad that he has lived.

May all of us take well to heart the lesson of his useful and unselfish life. May we learn from his example what it means to give to God's cause. If we will, the gold of earth will pour into God's treasury, and the many hungering hearts of Christian workers who long to go to foreign mission fields will be sent afar to glorify their God.—Dr. J. R. Cranfill in Baptist Standard.

The drugs in Dr. Simmons' Sarsaparilla are so concentrated that the dose is very small, but nevertheless, it is so scientifically combined that it is readily retained and assimilated by the most delicate and sensitive stomach. Fifty cents and 50 doses.

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To the lover of the beautiful in nature, its magnificent mountain forests, traversed by delightful and grassy glades, present a picture of beauty which is enhanced by the grandeur of the surrounding mountain scenery, presenting to the eye "A gem of purest ray serene—a panorama of beauty unequalled on the American continent."

In preparations which have been made for the accommodation of its guests, Cloudcroft has assumed decided metropolitan airs. "The Lodge," a hotel modern in its appointments, has been erected, furnishing accommodations for approximately 200 persons. For those seeking recreation and exercise, golf links and tennis courts have been provided. Now a suggestion as to how to reach Cloudcroft: The Houston and Texas Central Railroad and the "Sunset Route," as the leading line of railroads from Central and South Texas to the Mexican border, will best fill every requirement for a pleasant and interesting trip.

For rates, apply to local agent, or write S. F. R. MORSE, L. J. PARKS, P. T. M., G. P. & T. A., M. L. BORDERS, G. P. & T. A.

**TO THE HOMELESS.**

There is a trite old saying that "All things come to him who waits." This may be interpreted many ways. It may mean that poverty will overtake you with all of its attendant evils, if you wait too long in securing a home for yourself and family. It may mean that all kinds of misfortune will befall you if you fail to prepare an abiding-place for your loved ones.

An opportunity to secure a desirable home in a beautiful country is presented to all but "he who waits" too long. These homes consist of fertile and productive farms, ranging in size from 25 to 100 acres, and are highly improved, but all very reasonable in price, and located in Navarro, Shelby, Angellina, Polk, Liberty, Montgomery and San Jacinto Counties.

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If a man does not admire the Bible for its purity, it is probably because the Bible condemns him for his impurity.

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WOMAN'S DEPARTMENT.

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 173 Masten Street, Dallas, Texas.

W. H. M. S. NORTH TEXAS CONFERENCE.

I will hold my district meeting of the Woman's Home Mission Society in Cooper, June 26 and 27. Our public meeting Wednesday night, the 26th. I cordially invite all the preachers in the district to be present. We want to bring our work before them as much as possible, earnestly desiring their co-operation in our Home Mission Societies. We will open our meeting Wednesday afternoon with a song and prayer service at the church, to which we hope to have all the ladies of Cooper and the delegates to attend. Program for evening service.

Devotional, Bro. Kirk, Song, "The Spiritual Influence of Home Mission Work Upon the Church." Bro. Gray, Song, "Education," Mrs. Harry Evans, Song, "Parsonages," Mrs. W. A. Stuckey.

MRS. R. B. VAUGHAN, District Secretary, Sulphur Springs.

NOTICE.

My address from this date will be 250 Gaston Avenue, Dallas. The auxiliaries of our North Texas Conference Societies will please note the change.

MRS. L. H. POTTS.

Notes from the twentieth annual meeting of the W. F. M. S. recently held in Tyler, East Texas Conference.

The attendance of officers and delegates was not as large as expected. It being found necessary to change the time and place of holding the meeting many were kept away.

A temporary sadness was thrown over the meeting by the absence of our beloved President, Mrs. F. A. Heartsill, kept away by the sudden illness of her husband. She has served the Conference Society long and well as President, and her absence was deeply felt by all. Mrs. H. P. Taylor, President of Tyler Auxiliary, was chosen President pro tem, and well did she execute the duties of a responsible office unexpectedly placed upon her. She guided the business of the conference satisfactorily and her work was much appreciated.

Miss Minnie Bomar, of China, was with us and gave inspiration by her talks and association with us. We feel a special interest in her, as she made her home among us before going to the foreign work. Her address, Friday night gave insight to the daily life of our workers in the hardest of all mission fields. In relating the experience of her call to be a missionary she said she had prayed that she might have some sign by which she would know her call was from God. She dreamed of seeing a large body of water and a hand beckoning her to step in. Guided thus she stepped in and the further in she went the deeper the water became, but was borne on by the guiding hand of her Savior. Since then I have been in deep waters, she said, but have ever been sustained by the same guiding hand. How true to life was the vision. What by the loving care and guidance of our Heavenly Father could sustain a retiring, timid woman in leaving home and kindred for a hostile land to give her noble and unselfish life for the purification and elevation of heathen women by giving them the gospel.

Rev. J. T. Smith, presiding elder of Tyler District, preached the annual sermon on Sunday. He and Rev. V. A. Godbey, pastor of Marvin Church, rendered valuable help during the meeting. Bro. Godbey stressed the importance of each auxiliary providing itself with a missionary library, where members can better inform themselves on missionary work, thereby fostering a missionary spirit.

There was much to encourage the workers this year. Five new organizations were reported.

The Treasurer reported collections a little more than double of last year—about \$600 in cash and subscriptions on Twentieth Century Fund. The conference raised the "pledge" to \$250.

It was very gratifying to those who have labored so zealously in this work to know it is again on the upward move, for which all are thankful to Him in whose name we work.

The following were elected officers: Mrs. F. A. Heartsill, President; Mrs. H. P. Taylor, Vice-President; Miss L. F. Lane, Corresponding Secretary; Miss Ida M. Hill, Recording Secretary; Mrs. C. C. Stoddard, Treasurer; Miss Maggie Yates, Superintendent Juvenile Work.

District Secretaries: Mrs. J. W. Downs, Pittsburg District; Mrs. S. E. Kirby, Marshall District; Mrs. J. T. Smith, Tyler District; Mrs. S. H. Poston, Palestine District; Mrs. Mary

Huntington, San Augustine District; Miss I. M. Hill, Beaumont District. Marshall was chosen as the next place of holding the conference meeting. IDA M. HILL, Recording Secretary.

QUARTERLY REPORT OF CONFERENCE TREASURER W. F. M. S., NORTH TEXAS CONFERENCE.

Table with 2 columns: Item and Amount. Includes Dues from adult auxiliaries (\$125.15), Thank offering (13.25), Conference pledge (94.70), Laura Haygood School (6.50), Eliza Bowman School (17.30), M. A. Allen, scholarship (19.00).

Total forwarded Mrs. Me-Tyler \$281.64. MRS. G. W. GRAY, Treas., Terrell, Texas.

OUR SCHOOLS, AND WHY WE SHOULD MAINTAIN THEM.

Methodism was born in a university, and its great founder was a scholar of the widest range, who spent much time and thought in laying educational foundations upon which the pillars of that Church were to rest.

The man or woman who would be a true Methodist must look to the future life and usefulness of our beloved Church. The God who made man's mind has a right to require the best that mind can produce; and has commanded parents to instruct their children "in wisdom's ways," and no parent has discharged his duty to his child who does not give him the best Christian education possible.

And shall he stop with his own child? Is not his life so entwined with others as to make their good his good, their evil his evil? Then for his own children's sake, as well as for Christ's sake, it behooves the Christian parent to make Christian education possible for all classes by contributing to the building and endowment of the necessary institutions of learning, and provide for the education of her youth of every class, from the highest to the lowest, and to the neediest give the most.

The Church's great thank-offering at the beginning of this century is wonderfully significant and appropriate.

It is the raising of an Ebenezer proclaiming to the world an expression of gratitude unto God for the advancement of his kingdom through Christian education.

In presenting a few thoughts upon the educational feature of our Home Mission work, let us reflect upon the extent of the field open before us. It includes all the territory occupied by our great home Church in the homeland, and the work of the women is for the unsaved and suffering millions. Christian Education. Surely this great and benevolent idea is worthy of any Christian woman's faith and love, and the grand and glorious work being accomplished in our Home Mission schools should inspire us to greater energies.

The Industrial School at Greenville, Tenn. aims to give a home and industrial training, as well as good education and care, to orphans and other poor children, irrespective of denomination. The sad condition of Cuba compelled many thousand Cubans to seek refuge on the friendly shores of Florida. There the women of the Home Mission Society met them with true Christian love, and established for their education and religious training, schools. The maintenance and the work being accomplished at Key West, Ybor City and West Tampa, thrills our hearts with joy, as they are the foundation for all the good we are doing for the Cuban people.

For the Christianization of the 300,000 Chinese in this country, comparatively little has been done, and that principally in the cities of New York and San Francisco. From reports we find that the latter city has a population of 15,000 Chinese, with 15 pagan temples, 50 houses of ill fame, 80 opium dens, 20 Highbinder societies, and numerous underground dens, black as Tartarus, and full of misery, crime and squalor. Similar conditions are found on a smaller scale in other cities of the coast.

For fifty years our church has sent missionaries and money to China, and yet had done nothing for these veritable heathens of our country. But today, under the auspices of the Woman's Home Mission Society, the Chinese and Japanese schools are striving to Christianize these heathen and foreign elements.

Is not a Chinaman's soul just as precious to our Lord in this country as if he were in China? Will not these schools established in every city seem to angel eyes like crown jewels, flashing back to heaven a resplendent and glorified light?

The Sue Bennett Memorial School at London, Ky., has already shown such fine results that other towns in the mountains are earnestly desiring the Home Mission Society to open schools within their bounds. About 200 anxious and intelligent pupils are in attendance—"A mighty army of the

young." The lives of 200 students for God means the redemption of thousands as the years go on. Christ was a friend to the friendless and a helper to the helpless. His ear was quick to hear the sinner's cry of need and his heart was ever ready to be touched with a feeling of their infirmity. At Jacob's well he began a conversation with a poor, outcast woman, and step by step he led her to the consciousness of her condition, and then she accepted him as her Savior.

Among this pitiable class we, as a church society, are permitted to do this Christ-like work in maintaining our own Rescue Home and Training School at Dallas. We must rally to the support of such a work.

Let us buckle on the armor of unwavering faith and let that faith stimulate us to tireless efforts in this great movement for the better training of the young, and further endow and equip our schools for neglected children. We have done little for their fathers and mothers, the harvest has been scanty and poor, the seed corn was neglected a generation ago. Shall we waste another precious store and ruin the coming harvest?

Let us with deep earnestness take up the duty resting upon us.

Let no one wait for her pastor to approach her on the subject, but go to him and ask that her name be enrolled as donating such an amount for this or that school belonging to the Home Mission Society. And with every dollar given may a prayer ascend that it may accomplish "that whereunto God through you has sent it." MRS. FRED FLEMING, Corsicana, Texas.

W. H. M. S. BRENHAM DISTRICT.

Through the efforts of Rev. Daniels, pastor in charge of the Wallis Methodist Church, an enthusiastic W. H. M. Auxiliary was recently organized at that place. A very hopeful feature and auspicious indication of a good beginning was the fact that the major part of the membership immediately subscribed for the society publication "Our Homes."

In our opinion, these ladies have a true conception of the dignity and power of this branch of our great Southern Methodist work, and realize that concerted and progressive action demand int-elligence on all points relating to this noble cause. They have set an example in subscribing for the W. H. M. S. official organ that many other auxiliaries would do well to imitate. May they prosper.

(MRS.) ETTA GRAY FIELDS.

If warm weather makes you feel weary you may be sure your system needs cleansing. Use PRICKLY ASH BITTERS before the hot weather arrives; it will put the stomach, liver and bowels in order and help you through the heated term.

John D. Rockefeller laughed heartily during the exercises at Chicago University when the graduating class sang a song saying that Mr. Rockefeller gives all his spare change to the University.

52 GETS A FIRST-CLASS SEWING MACHINE and the ADVOCATE 1 YEAR.

I. & G. N. Popular Excursions.

- Excursion list including Sherman, Texas—June 26-28, Texas State Teachers' Association; Dallas, Texas—July 12-18, Texas State Epworth League; Buffalo, N. Y.—May 1-November 1, Pan-American Exposition; San Francisco, Cal.—July 18-21, International Epworth League; San Francisco, Cal.—July 14-23, National Shooting Festival; Austin, Texas—June 12-July 8, University Summer School; Detroit, Mich.—July 8-12, Annual Meeting National Educational Association; Chicago, Ill.—June 25-28, Baptist Young People's Union, Summer Session Educational Institutions; Louisville, Ky.—Aug. 27-30, Triennial Conclave Knights Templar; San Antonio, Texas—June 26-28, Texas State Teachers' Association (colored); Calvert, Texas—June 19-27, District Conference M. E. Church, South; College Station, Texas—Texas Farmers' Congress, July 23-28; Cincinnati, Ohio—July 6-19, Annual Convention United Society of Christian Engineers; Milwaukee, Wis.—July 22-25, Annual Meeting Grand Lodge B. P. O. Elks; Low excursion rates will be made for all the above occasions. Ask ticket agents for particulars as to rates, dates of sale, etc. or write to D. J. PRIBBE, Gen. Pass. & Ticket Agt. Palestine, Tex.

COTTON BELT SPECIAL RATES.

Monteagle Assembly Bible School, July 2-29, 1901; Sunday-School Institute, August 12-25, 1901; Monteagle, Tennessee. For above occasions, round trip tickets will be sold to Monteagle, Tenn., as follows: One standard fare. Dates of sale: For assembly Bible School, June 30, July 1 and 2, 1901; for Sunday-School Institute, August 5, 10 and 11, 1901. Final limit: Bible school, leaving Monteagle not later than August 15, 1901; for Sunday-school Institute, leaving Monteagle not later than August 25, 1901. Young People's Society of Christian Endeavor, Cincinnati, Ohio, July 6-19, 1901. Tickets on sale July 2 and 4; west of Waco, July 2 and 4, limited leaving Cincinnati any day July 8 to 11, inc.; extension of limit till August 21 upon payment of 50 cts. Meeting National Educational Association, Detroit, Mich., July 8-12, 1901. Rates for above occasion, one fare plus \$2.00 for round trip. Dates of sale: July 5 and 6,

1901; limited leaving Detroit any day July 9 to 15; extension of limit till September 1 may be secured by payment of fee of 50 cts.

Epworth League Meeting, July 15-21, 1901, San Francisco, Calif. Tickets will be on sale, account of above occasion, on July 6 to 12, at rate \$15.00 to \$17.50, limited till August 21, 1901.

Annual Meeting Grand Lodge Benevolent and Protective Order of Elks, Milwaukee, Wis., July 22-25, 1901. Round trip rate: One fare plus \$2.00. Dates of sale: July 2 and 4; west of Waco, July 19 and 20; limited leaving Milwaukee any day July 25 to 27, inc. with privilege of extension till August 19, 1901.

International Convention B. Y. P. U.

of America, Chicago, Ill., July 25-28, 1901. Round trip rate: One fare plus \$2.00. Dates of sale: July 22 and 23; west of Waco, July 21 and 22; limited leaving Chicago any day July 25 to 27, inc. with privilege of extension till August 21. Triennial Conclave Knights Templar, Louisville, Ky., August 27-31, 1901. Round trip rate: One fare plus \$2.00. Tickets on sale August 24 and 25; west of Waco, 23 and 24; limited to September 2 leaving Louisville, with privilege of extension till September 18, 1901.

W. H. WEEKS, G. P. & T. A., Tyler, Texas. A. S. WAGNER, G. P. & T. A., Dallas, Texas. City Ticket Office, 277 Main St.

FREE Copy to Methodist MINISTERS. Free Outfit to Ganssavers. AGENTS WANTED FOR THE ILLUSTRATED HISTORY OF METHODISM. By Rev. JAMES W. LEE, D.D., Rev. NATHAN LUCKOCK, D.D., and Prof. JAMES M. DIXON, M.A. Published by N. D. THOMPSON PUBLISHING CO., ST. LOUIS, MO., CHICAGO, ILL., NEW YORK CITY, N. Y.

NATURAL LAW DISCOVERY

A treatise of Natural Laws governing the amount of vitality of man, and which are under his immediate power to control in partial paralysis, rheumatism, nerve heart and female troubles, it cures almost miraculously, even in cases former treatments fail to benefit. Our circular contains evidence that makes its readers have full confidence in the treatment. "While one may make others believe a bad thing is good, yet if he has a good thing he can make others know it." A little proof is here given to induce people to write for circulars, which are sent free to every one who requests. "If Rev. I. R. Turner, who has made inquiry in our last week's issue for a remedy to cure his wife, will write M. A. Sides, Proprietor N. L. Discovery, he will receive instructions which, if followed out, will, we feel sure, cure his wife and never cost him another cent. No medicine to buy or doctor to consult. We unhesitatingly state we believe his the most valuable remedy known to man."—Texas Fruit Grower, Myrtle Springs, Texas. "I am personally acquainted with M. A. Sides, Proprietor of N. L. Discovery. Knowing him as I do, it gives me pleasure to say people may safely place entire confidence in any statement he would make or suffer to be made through his circular."—Jno. W. Buckson, County Judge Van Zandt County, Texas. "Mr. Thomas White, of near here, was two months since in bed sick with fever and rheumatism; had a rope reaching from the ceiling to his bed, by which he would pull himself up. He was in town last week, looking surprisingly improved. He stated to his friends that he learned the N. L. Discovery and the first day was enabled to do some work, had been working regularly since and had improved twenty pounds in weight."—Wills Point Chronicle. "For several years I had nervous prostration and heart disease. For two months before beginning treatment I had been unable to do any work; was down in my back, constipated, kidneys badly affected, was perfectly worn out; nervous, excitable, low-spirited, could hear my heart beating upon the least exertion or excitement. I did some work first day I began the treatment, and now, two months since, I work regularly, and never felt stronger and better."—P. R. Thomas, Mrs. Texas.

For circulars, giving full particulars, write M. A. SIDES, Llano, Texas.

STUDY THE ROUTES

The Epworth League General Conference

Before deciding how you will go to San Francisco learn just what inducements the various lines offer. There is no difference in the price. However, the service, equipment, schedules (time on the road costs money) and territories of the various companies admit of some preference.

If you enjoy comfort and satisfaction, use the handsomest trains—having Pullman Palace and Observation Sleepers, with the only dining-car service from Texas, take the only road operating regular through trains to Colorado points, the one which gives you choice of SIX different routes beyond Colorado with full stop-over privileges at Salt Lake City, among the Rocky Mountains, etc.

Let us assist you. Write us about our special party arrangements, tourist sleepers, etc., etc.; and remember that "You Don't Have to Apologize for Riding on The Denver Road!"

W. F. STERLEY, A. G. P. A., A. A. GLISSON, G. A. P. D., CHARLES L. HULL, T. P. A. THE FORT WORTH & DENVER CITY RY., Fort Worth, Texas.

S. B.—If you want to travel with friends going to Colorado, Resorts of the Colorado Chateaux, you'll be our guest of course, because "The Denver Road" is the one Colorado Tourists use.

Southern Pacific "Sunset Route"

THE BEST SERVICE IN THE SOUTH BETWEEN Louisiana, Texas, Mexico and California

Nothing Superior to the "Sunset-Central Special" or Pullman Standard and Excursion Sleeping Car Service, operated via Sunset Route and its connections, to all points NORTH, EAST, SOUTHEAST AND WEST.

Ask Ticket Agents for Particulars. S. F. B. MORSE, Passenger Traffic Manager, HOUSTON, TEXAS. L. J. PARKS, Gen. Pass. & Ticket Agent, HOUSTON, TEXAS.

HOUSTON & TEXAS CENTRAL RAILROAD

"SUNSET-CENTRAL SPECIAL" RUNS THROUGH DAILY FROM DENISON TO NEW ORLEANS AND CARRIES FREE CHAIR CARS.

Through Pullman Sleepers Daily. From GALVESTON via DENISON to ST. LOUIS. From GALVESTON via FT. WORTH to DENVER. From AUSTIN via ELGIN to CHICAGO. From HOUSTON via DENISON to SEDALIA, MO. From HOUSTON to WACO and AUSTIN.

"The Central is the Free Chair Car Line." For Tickets and further information apply to Agents H. & T. C. E. R. S. F. B. MORSE, M. L. ROBBINS, A. G. NEWSUM, HOUSTON, TEXAS. Gen. Pass. & Tel. Agt., HOUSTON, TEXAS. Dir. Pass. Agt., DALLAS, TEXAS.

Book All Books 2 page have b are commes BARBEE DA

By a recent the Southw for the public vell & Co. Ch of religious be where. Its it to any one l and refreshin ture. We hat of handsomel indexes, topic The catalogu sive, but we v-ery preacher. They are inva will be sent f response comm

The vigorous edition of R Rock" is enjoy book is creati When any on- recommend it fine, wholesome is nothing but Sent postpaid cents.

It is not an Iron to say, u "Pioneers of "Why, these at I have been lo subject matter ern Literature other volumes, in two neat 166 be sent by the volume.

Any book re- ment can be of Smith, Dallas, quoted. Order- tion.

To a number performed by or rather than a st- tian faith. Tho his "Miracles," due to an error a discrepancy b The miracles are but their philoso- engages the auti is no worthier o preachers than t fortify his mind tacks of materi a faith-strengthe ume that will d The author's sty and at no tim- The list price

Rev. George Y face to his "Spi- St. Paul," sets f work as follows: before myself that the thirteen are genuine, and ent all questions is it possible to ing the stages of oment? The d therefore a limite- trines alluded to on the main the humanitarian con- thorities are the and there is no c- man or English w price is \$1.00.

Possibly the mo published is "Dal- fold Links. Pray Praise." This r- by Mrs. Ella J. M- accorded a very page is an effecti- asteristic and mo- its remarkable se- ment of the Seri- adopted being ex- conducive to muc- will be a constant









Dr. Pierce's Favorite Prescription and perseverance in its use will work wonders for the most helpless woman. If Mrs. Newton, whose letter is given below, had not persisted in its use, she might never have known the happiness of perfect health.

"When I received you in April, 1896, I was in a very bad way. My husband purchased six bottles of Favorite Prescription and Golden Medical Discovery, and I used it as you directed. When you wrote me words of encouragement on April 15th I had received no benefit from the medicine, but determined as a last resort to give it a fair trial. I am now taking the medicine and feel better. I have a healthy baby and three weeks of that weighty, joyful, peaceful sleep. My baby and I are enjoying the perfect health which is your wonderful medicine. I wish to thank you for it."

Dr. Pierce's Pills stimulate the liver.

A CHAT WITH LOCAL PREACHERS.

The New York Conference of 1890 adopted a resolution, requesting the President of the next session of that body to deliver a discourse before the conference on the "Administration of Discipline." Accordingly, at the conference of 1891, it became the duty of Bishop Eliah H. D. as the President of the conference, to perform that duty. The "Principles, New England and Maine Conferences attended requested that the same discourse might be delivered before them. These conferences requested that the discourse might be published, whereupon, in 1892, it was printed in book form by James K. Tippett, which gives the character of unquestioned authority in the Church. We place that little volume of 95 pages in evidence, concerning the local preachers sixty-one years ago. It is an erroneous notion that local preachers have nothing to do in executing the discipline of the Church. If it were so, it would be altogether improper to ordain them.

"The local preachers" have an important part of this work to do. They should reprove offenders, reclaim wanderers, instruct ignorant persons, settle disputes between brethren, and reconcile contending parties, and thereby prevent apostasies, crimes, and expulsions, which, in the failure of their care and labor, might scandalize the Church and ruin souls. And, in many instances, the local preachers have a better opportunity than the traveling preachers of performing these parts of the work of discipline, as they are more of the time with the people, are better acquainted with them, and consequently, know better when and where to apply the laws of the church and prevent scandal and mischief. In all these things, the local preachers should be instructed and encouraged in their work, that every one may know his place, and perform his part in his Master's work.

"So much for their part in the service of the Church. But then again, as it relates to their qualifications and fitness for the service, the author says: "To this end the preachers having charge, should use all suitable means to prevent improper persons from being introduced into the local ministry; or to remove them from it, when they show themselves unworthy of that high and holy calling. No one should be licensed, or have his license renewed, except it be evident he is called of God, and can be a blessing to the Church and to the world. Much less should any one be recommended for ordination, unless his talents, piety, circumstances in life and business in the world are such as promise usefulness, and will not dishonor the holy calling." But now as to their efficiency and standing, the great Bishop said: "Our local preachers are not a numerous body of men. Many of them are men of rare talents and piety, and in general it is believed they are a great blessing to the Church; and their labors in connection with those of the itinerants, have made them the honored instruments in the

hand of God in spreading the gospel through the world."

As to their perils, he said: "However, as most of them are men of business, as many of them hold civil offices, and in those and other conditions are liable to be drawn into the political strifes of the day, and to be exposed more than other ministers to the influence of the men of the world; there is reason to fear that their example and business in some instances, are a hindrance to the holy ministry and a hindrance to the work of God. Though most of them are true friends and true helpers to the itinerants, yet a few of them have been found, who exhibited mournful signs that they were following for the loaves and fishes. And when such men could gain sufficient influence with the people, they did not scruple to undermine the traveling preachers, step into their places, and take the means of support which were due to the regular pastors. A few, even of the traveling preachers finding that when they should become local, they could influence certain societies to receive them as their pastors to the exclusion of the traveling preachers, have been so sordid as to ask for a location for that purpose, and have actually employed the office and influence the Church had given them, to injure the itinerant system, which itself, had become the means of making them all they are either in religion or the ministry. Against these evils and abuses the Church must keep a watchful eye, check and subdue them in time or the day is not far distant when, in some parts of the country at least, they will become unmanageable.

The Discipline requires that every local elder, deacon, and preacher, shall have his name recorded on the journal of the Quarterly Conference of which he is a member, and also, that whenever any local elder, deacon, or preacher shall remove from one circuit or station to another he shall procure a certificate of his official standing in the Church at the time of his removal, without which he shall not be received as a local preacher in other places. It is of great importance that there be a strict adherence to these rules, that every man be kept in his place or be deprived of the office the Church has given him, when he has become so degenerate as to employ it for private mercenary or party purposes, and not for the pious ends for which it was bestowed. Yet it is to be lamented that there have been for several years, and still are, a few local preachers floating about the country, on other business than preaching the gospel. Some of them operating on subjects injurious to the Church, in some instances living on the hospitalities of the people, while their manner of life and teachings injure the cause of Christ, and the very people by whom they are supported. One holds his official membership in one place and lives in another, others operate in places distant from those where they are recognized as local preachers, while several find themselves obliged to hold their relations in societies where they can be sure of protection by the influence of party favoritism, from any charge which may be brought against them for their irregularities in other places. If there are any principles in the government of our Church which can be made to bear on such men and their deeds, they ought to be applied, if there be no such principles, it is hoped the next General Conference will devise some means by which such evils may be arrested, for if they be allowed to go on, it is impossible to foresee to what extent they may produce mischief and every evil work."

Much of the last half of the foregoing may seem to read very much like some things which are supposed to be happening all around about in these latter days, but let it be remembered that we have been rehearsing the history of what was transpiring in the region around about the Orient more than sixty years ago, however much it may sound like a prophecy of what is now believed to be going on all over this country. Besides, some statute laws of the State do not allow us to publish in exact detail many things we may think we know to be taking place before the unclouded gaze of the world.

We have heard it said of Grover Cleveland that his greatest troubles with his own party while he was President came of his failure "to turn the rascals out." Be that as it may, we are not politicians enough to decide; but, judging from the Bishop's own testimony, upon cross-examination, that was precisely what was the matter with the New York Conference. In our own Southern Methodism we usually have no troubles with that class of local preachers who come to us from the ground floor of our own laymen, burdened with the worth of immortal souls, with no higher ambition than to preach them to all in life, and "ery in death. Behold the Lamb!"

Our greatest troubles are with that mercenary gang of ambitious adventurers who come to us as the stepping stone to their ulterior purpose, and

follow for a while, not for the sake of the miracles, but as the author of that little book puts it, "for the sake of the loaves and the fishes." \* \* \* Such men, moved by unworthy motives, hang around the conference "watching for the best appointments, till they find they can not get them, and then ask for a location;" or, as it sometimes happens in our own Southern connection, they are "located for want of acceptability," and then comes our trouble. Why not "turn the rascals out" and let them go to their "own place," to enjoy the short-lived luxury of saying the usual hard things against us, rather than dump them, like so many dead carcasses upon the commons, into the local ranks as if in contempt of "the high dignity" of the local connection?

Having already over-drawn our limited credit in this number of the Advocate, we must desist for the present; but we have not done with our review of this notable little book touching the relations of the local preachers. W. C. YOUNG, No. 345 Wall St., Dallas, Texas.

For Impaired Vitality

Take Horsford's Acid Phosphate. Half a teaspoon in half a glass of water, when exhausted, depressed or weary from overwork, worry or insomnia, nourishes, strengthens and imparts new life and vigor.

EPWORTH LEAGUE NOTICES.

STATE EPWORTH LEAGUE CHOIR. We desire to have a large choir of Epworth Leaguers at the State Conference in Dallas July 9-11, and in order to save you a seat on the platform it will be necessary for you to send me your names, and also what part you sing. Gentlemen who can sing nothing but soprano need not expect a seat in the choir, unless it be an unoccupied back seat. Please send in your names at once. Those who send first will have first attention. If you require a reply from me, please enclose a postal card or a stamp. The Young People's Hymnal No. 2 will be used, and we hope every Epworth Leaguer will supply themselves with a copy of this new, splendid song book. Practice Nos. 1, 22, 45, 65, 74, 87, 92, 98, 126, 177, 178 and 181. We expect to sing other songs, but the above will do to fall back on. We want a choir of 200 or 250 voices. This conference will be one of the most noted gatherings of Epworth League representatives that our State has ever had the pleasure to entertain, as the Southern delegation will stop over on their way to the International Epworth League Conference at San Francisco. Epworth Leaguers of Texas, let us show our district delegates the best of our sacred songs. You may send me your names to Henderson, Texas, as I will remain here teaching a vocal class until July 8, but Whitewright, Texas, will in ways find me. J. EVANS, Musician-Conductor for Texas State Epworth League Conference.

A notable feature of the coming State Epworth League Conference will be the presence of Rev. W. W. Watts, of Nacogdoches. Bro. Watts was chaplain of a Texas regiment during the recent war, and will speak of "Cuba." Those who have heard him pronounce the discourse the most interesting in the ever heard on that subject. He speaks of what he has seen and experienced, and all Texas should hear him.

We have sent out several thousand circulars in the last ten days to preachers and Leaguers in the State. To those who wish them we will send a quantity of them. Please distribute them and have them read at your League service. Send in your name for one of our Souvenir Programs. Prepare on each subject as if you were to discuss it. And come expecting great things, and you will not be disappointed.

CALIFORNIA LEAGUE CONFERENCE.

Now is my desire to choose a cool route made more intense by this hot weather. Our party will leave Fort Worth on the morning of the 12th of July, and the first night out will be in the cool atmosphere of the Panhandle, and from that on cooler all of the time. We reach Denver Saturday afternoon, and stay there over Sunday, going on to San Francisco over the Colorado Midland, that takes right through the Rocky Mountains, the finest scenery in the United States. Study your route carefully, and take the coolest and nearest. Our party is fast getting into shape, and will be glad to have you join us. W. E. HAWKINS, Fort Worth, Texas.

NOTICE.

Preachers who expect to attend the State Epworth League Conference must send in their names by the 1st day of July, if they want free entertainment. Send names to Frank Reedy, Dallas.

COMMITTEE ON ENTERTAINMENT.

DUBLIN DISTRICT SUNDAY-SCHOOL AND EPWORTH LEAGUE CONFERENCE.

These District Conferences are nearly always profitable, but the one held June 2-5 at Proctor, in the Dublin District, was unusually good. The hospitable little town of Proctor "spread herself" in entertaining the conference. The town claims only two hundred inhabitants, but entertained in a most excellent style nearly one hundred delegates. How is this for Western hospitality? They now think of inviting the Annual Conference to meet with them.

The pastors of the district were nearly all present, and so were the delegates. The conference began, continued and ended in a spiritual glow. It was good to be there. A carefully-prepared program was well carried out. Thorough preparation had been made by most of the speakers, and the discussions were always interesting. The various phases of the Sunday-school and League work

were considered, and much good was doubtless accomplished.

Bro. R. P. Campbell, the President of the Sunday-school Conference, presided with grace during the first day. The President of the League Conference, being absent, Bro. E. F. Brown, our "fill-in," presided with his "usual dignity."

Only one sermon was preached during the conference, and that a very fine one by Rev. S. J. Rucker, of Granbury, on "The League and Missions."

The conference was, on the whole, a great success. Next year it meets in Hico, Dublin, Texas. H. A. DOAK.

Tired Mothers.

It's hard work to take care of children and to cook, sweep, wash, sew and mend besides.

It makes a shop of the home—a shop, too, where sixteen hours make a day and yet there is much working overtime. The League's Sarsaparil helps tired mothers in many ways—it refreshes the blood, improves the appetite, and assures restful sleep.

Card of Thanks.

With a heavy heart, swelling full of inexpressible gratitude, I make this blundering, trembling effort to extend to the good people of Throckmorton and surrounding community my most heartfelt thanks for kindnesses conferred, sympathy expressed and consolation offered during my wife's last trouble. As I started on that sad journey to place my "little ones," I was met on the way by a good woman that broke down and wept with me and proffered to take one of the children, and when I reached Albany and entered the good home of Bro. Caton (God bless that home—its inmates have been so kind and good to me), Sister Caton broke down and wept with me, and said: "It is so sad to see those motherless little children." I especially thank those noble-hearted philanthropists of Graham (whose names are unknown) for help given, and my noble-hearted Sister of Amarillo for her words of consolation and money sent, and the brethren of this and the North Texas Conference for so many excellent notes of condolence. God bless Bro. Kiker and Bro. W. W. Kiker (my old comrade and colleague once of the Louisville Conference) for their words of comfort. This is the completed card of thanks, to my sympathy that I have found anywhere. These things have a tendency to soften a rough place in my life, occasioned by the death of my once lovely companion. Our Father will always reward such labors of love. H. G. SUMMERS, Throckmorton, Texas.

The Theological Institute.

I want to say a word about the Theological Institute at Georgetown. It is true I did not get all that was handed out—neither, I suppose, did any one else; but I would not have missed it for anything. I had been advised to limit my expectations, so as not to be disappointed should it fail to reach the standard set for it, but I was amply paid for my trouble and time in the lectures from the platform, to say nothing of the instructions, which were of the highest order. I will be better prepared to receive instructions next year by having attended this year. I will know just what I want and where to go to get it. I will ever hold in grateful remembrance the managers and instructors of the Institute. JNO. A. TRAVIS, P. C. Horn Hill Church, Thelma, Texas.

Clarendon District—Third Round.

Table listing church services for Clarendon District, Third Round, including dates and locations like Wellington, at Clifford, and Memphis, at M. ...

The Southwestern Bible School

An Interdenominational Training Institute for Christian Workers. SECOND YEAR BEGINS OCT. 16, 1901. Qualifies men and women for practical Christian work as Missionaries, Evangelists, Pastors, Assistants, Sunday-school Superintendents and Teachers, Church Visitors, etc. ...

Belmont College

Principal: MISS HOOD, MISS HERON. Regent—REV. R. A. YOUNG, D. D., LL. D. Suburban and city life combined. Electric cars to north entrance. ...

SAN ANTONIO FEMALE COLLEGE

J. E. HARRISON WILL REMAIN IN CHARGE FOR THREE YEARS. This School is a permanency. It exerts a beneficial and refining influence. ...

OIL MEN AND OTHERS ARE ASKED TO GIVE

Weatherford College. Address: D. S. SWITZER, Weatherford, Texas.

Metropolitan Business College

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This world-wide movement in Wesleyan London is the foundation of it will hundred deleg branches of the of hundred of the Western section the Eastern, s be from the Church South. loway will pres and eight otho Church appear Prominent laye the water are n is probable tha the Methodist the Methodist E will not be in of the fact tha two great bran made any provi their delegates the most of have arranged they will be with us the unable to be the outlay requ taking. It co a trip like th that the Advoc to the Ecumen the program, a a friend or tw ability, be able this great con present we kno rangements to others will yet join us. It is our pu one of special. Our plan is to August 17, on American Line rection of Ba tourist agents, weeks. We w Versailles, B Epworth, I Edinburg, G be at the conf about fourteen York Septemb as an opportu places of histo representative the world. Th manners, and give to us ma which to writ we will let ou our eyes at ev our personal o has blessed a people, places opportunity is p power to com our observati put forth spee trip very enter to those who v our goings an we will devote of the confer such items as odist constitut bear many of men of Metho world, and giv as they figur fact we will d columns of the