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 Vol. XLVIII. Dallas, Texas, Thursday, July 31, 1902. No. 49

## Editorial.

### THE PEECHER AS A CITIZEN.

There is a very decided impression in some quarters of society that the preacher, by virtue of his sacred vocation, belongs to a sphere which separates him from the social and business life of ordinary men. Under such circumstances it is maintained that, inasmuch as he is called of God to the ministry, his duty restricts him to the needs of the sick and the dying, and to the public function of preaching the gospel, but he is to take no part in the complex duties of citizenship. He is to run the interests of the Church as a strictly religious institution, and leave civic, social and political matters exclusively to the men of the world. To these things his eyes must be closed; and he is to hold himself aloof from the evils growing out of the abuses of the community on account of low public sentiment and the irregular lives and wicked practices of the people. To do otherwise is to mix Church and State and bring about numerous grievances. If he even takes the position that the laws ought to be equitably administered, or that public evils ought to be suppressed, or in any way call attention to the moral phases of these questions, the cry is raised that he is meddling with affairs that do not concern him, and that he ought to be scourged back into the pulpit. All of this hue and cry is the result of a state of things which prevailed several centuries back when the ministers were Roman Catholic priests and assumed control of temporal matters in their given communities. Such were the fearful abuses that grew up out of this union of Church and State that it required the thunders of the Reformation to bring about a change. And to this good day when intelligent ministers take any part in regulating social and political evils, the friends of gambling dens and barrooms try to frighten people with the old scarecrows of centuries gone by. The fact is a preacher forfeits none of his rights of citizenship by becoming a minister. It is still his duty to take an interest in anything affecting the weal of the people. He must be prudent and wise in his relation to such questions, but when the laws are trampled under foot, when public officials fail to enforce the statutes, when moral sentiment is outraged, when liquor men defy the people, it is the duty of the minister, as a citizen, to mold public sentiment in the interest of better laws and in the interest of stricter law enforcements. He has a right and it is his duty to contribute in whatever way he can toward the civic uplift of the community. He is not to live in a hand-box, and play the part of a recluse when public morals are being abused. Yet in such things he must be as wise as the serpent and as harmless as the dove. He must walk and work in such way as to make himself an instrument in saving the souls of the people as well as to bring about a better state of morals through the enforcement of laws. He ought to be the best citizen in the whole community.

### THE LEGAL PROFESSION.

The legal profession is one of the most honorable vocations in our American life. Among its members are numbered some of our most distinguished citizens. They are distinguished not only for their intellectual achievements, but also for their moral and religious characters. That it is necessary for a man to be a trickster in order to succeed at the bar is a slander and has no foundation in fact or experience. There is no reason why a successful lawyer should not occupy the highest moral plane in the prosecution of all his duties to his client and to himself. If he does not, it is because the fault lies in his own instincts and character and not in the honorable profession to which he belongs. A man who is low and groveling and base at the bar, would be equally low and groveling and base in any other calling. Nevertheless, it is a fact that the practice of law opens up a fruitful field for trickery, cunning and double-dealing scarcely found in any other legitimate vocation, and there are a great many designing men who take advantage of it and work it for all there is in it. Hence, it is a fact that there are many so-called lawyers who are nothing more than slysters. They are on the alert for questionable cases and methods. They stand in with the criminal classes, take from them retainers when they know of their guilt, resort to all sorts of subterfuges to defeat justice, and aid in all possible ways to keep these unworthy wretches out of the clutches of the law. Right here in Texas there are cut-throats, thieves and robbers; to say nothing of red-handed murderers, kept out of the penitentiary and from the hangman's noose through the aid and connivance of sharp, cunning and unworthy men who pose as lawyers. Such men are simply after the money of these scoundrels, and in order to get it they will work at the suborning of witnesses, the packing of juries and at all other methods for defeating justice; and through their efforts these criminals go scot-free—practice their crimes and vices upon society. We do not hesitate to say that this class of lawyers is responsible for seven-tenths of the rascality now going on in Texas. Such men are a disgrace to the legal profession and a menace to the peace and welfare of society.

### GOD'S LOVE FOR THE BEAUTIFUL.

God's love for the beautiful is everywhere manifest in the natural world. This is perceptible in the valleys, the hills, the mountains, the rivers and the seas. In all these works of nature there is variety, and they are so related to each other as to make one harmonious whole. Whatever may be their grandeur and sublimity, there are delicate tracings of beauty all through them and their awfulness is relieved by the exquisite touches of the unseen hand which gave them form and character. This sense of the beautiful is also seen in the structural life of the animal world. The bird, the squirrel, the fox, the deer are models of grace, proportion and symmetry. In form, in color and in motion they are the expression of the law

of congruity. In them there is nothing grotesque, unsightly or repulsive. We look upon them with pleasure and admiration. This same fact is also apparent in the realm of vegetable life. From the blade of grass to the largest tree, the law of beauty manifests itself. Hugh Miller, the rugged old scientist, was once rambling through the Grampian hills and by chance came upon a flower of rarest beauty, and he exclaimed: "Surely He hath taste!" His idea was that none but a God who loved the beautiful would make for his own use such an exquisite plant and drop it away out there when his own mind alone could enjoy it. And what refined beauty do we behold in the flower! Its delicate stem, its shapely leaf and its rich fragrance, all coupled with the harmonious shades of color, give joy to the beholder. These flowers make up the artistic features of nature. They bloom in the garden, on the plain, along the brooks, in the hills, on the mountains, and in the far-away nooks where no human eye beholds them. They adorn and beautify the handiwork of the Creator. So that wherever you look you can see God's love for the beautiful. Whether in the earth beneath or in the heavens above this idea reveals itself in unmistakable forms. Therefore, does it not follow that God is just as fond of the beautiful in moral and religious character as he is in nature? His own character is the highest expression of spiritual beauty. To be like him is to be beautiful in desire, in thought, in speech and in conduct. His great heart is made to rejoice when our lives are in perfect harmony with his will, and when his own image is reflected from our conscious experience and personal kinship with himself. He delights to see us in our moral purity, spiritual excellence and harmonious perfection in all our relationships. To this end he has created us in his own likeness and called us unto a life of righteousness. Hence, if God finds pleasure in the beautiful throughout the material world, his pleasure is enhanced a thousand-fold in the moral beauty of his intelligent children. He wants nothing grotesque, unsightly or repulsive in their conduct and characters.

"Blessed are they that are persecuted for righteousness' sake," but not on account of folly, indiscretion and eccentricity. Many people so conduct themselves in the name of Christ as to merit ridicule and then imagine that they are persecuted for Christ's sake. There is no commandment in the New Testament requiring people to be odd, grotesque and religiously naughty. There is no room in a thorough Christian character for the qualities of the clown, the harlequin, the buffoon or the scold; and when people cultivate these unnatural and unlovable traits and practice them before the world and thereby bring themselves into contempt, they can not claim that they are "persecuted for righteousness' sake." They are ridiculed because they succeed in making fools out of themselves for lack of sense. The persecution of which Christ speaks is not of this kind and it is not experienced by this sort of misguided people.

### LODGE DUTIES AND CHURCH DUTIES.

Every community, however small or large in population, has from time to time a score of lodge organizations. These represent all departments of life. Some of them are fraternal, others are social, and many more are labor organizations. In the main, they are all unobjectionable, and the most of them serve some good end. Nearly every man in the community belongs to one or more of these lodges and his membership costs him something in the way of time and annual dues. Many men have a large amount of his time and money expended by them. I surely know of no instance in which lodge duties, by keeping him away from his attendance upon the meetings, if he is not, then he is in danger of desertion, and this would be a stigma he would not care to endure. Personally we have no objection to the most of these organizations. On the contrary, we belong to a few of them and find them helpful in many ways. But the trouble is that many men who belong to the Church often place their duties to their lodge above those to the Church. From their actions we conclude that they place a much higher estimate upon their duties to their lodge than they do upon their Church privileges and obligations. They who attend regularly to their lodge and regularly withhold their money from the Church. They will not fail to attend a lodge meeting, but rarely ever attend the meetings of their church, occasionally go to church services, and never put their hands in a Sunday school. This is all wrong and it is a disgrace to our Church and to our country. It is our right to pay lodge dues and to attend lodge meetings, but the Church is a divine institution whose teachings result in the salvation of the souls of men and the advancement of a better state of a high moral and spiritual character, and next to the family the Church has the highest claims upon the means and the time of its membership. He demands upon us ought to be first, and the lodge second. We have no right to join the lodge and then set it aside for the lodge. And we have done our duty to our lodge and otherwise to the Church, then we are at liberty to do whatever we can for the lodge. It is a fact that all over this country the Church is suffering because many of our members are habitually giving the lodge the prominence over the Church in the matter of paying it their dues and attending upon its weekly meetings. And many of them give more time to the study of lodge literature than to the Bible and Church history. This ought never to be the case, for the Church ought to be primary, the lodge secondary, and not until we have fully done our duty to the former ought we to be overly careful about the latter. The Church is from God, and it was bought by the blood of a Christ, while the lodge is of man and is for social and pecuniary benefits, mostly. Therefore, let the Church have the prominence at all times and under all circumstances. Such a course will not, in the least, injure the character or impair the influence of any morally disposed and worthy lodge organization.



Devotional and Spiritual

A SON OF GOD.

Henry M. Stanley tells that once, in the heart of dark Africa, a native was dragged before him by some of his followers for stealing a gun.

Stanley was interested, and it dawned on him that this man was probably one of the converts of the missionaries laboring in that region.

At the next station where they stopped they found the gun waiting for them. It appeared that the gun had probably been lost.

But what a light must have touched that darkened son of Africa, who, though brought up in all villainy and theft and sin, had come to realize the glorious dignity of a Divine paternity, and say, "I am a son of God; I would not steal!"—The Christian Work.

THE NIGHT-BELL OF PRAYER.

"Pull the night-bell." This is the inscription we often see written on the doorpost of the shop in which medicines are sold.

Seasons of trouble and distress are often spoken of in God's Word under the simile of night. The word vividly pictures those times when the skies are darkened and the lights that gladden the soul have gone out.

There are different kinds of prayer. There is the calm communion of the soul with God. There is the affectionate converse of the believer with Him, in which faith feeds on the promises and recounts its mercies and finds its meditations to be sweet.

this style of prayer when He told His disciples about a certain house-keeper who went to a friend's house at midnight and clamored for the loan of three loaves of bread to feed unexpected guests, until, "because of his importunity," he got all the bread that he needed.

"If pains afflict, or wrongs oppress, If cares distract or fears dismay, If guilt deject, if sin distress, The remedy's before thee—pray."

"This is all a very pretty theory," some of you may say, "and it has a very pious sound. But please to tell me what actual and positive good it can do me.

Does the prayer of faith really move God? To this we can only reply that God himself tells us that it does actually produce that state of things in which it is right and in accordance with His will to bestow the asked-for blessing.

A nation was ready for flight. The angel of death "passed over," and from a land of mourning they were to go forth to a land of promise. They were doubtless ignorant of the divine significance of the sprinkled doorposts.

It was drawing on toward midnight, and the tide was going out on the sea not far away; the child was very ill, and now, as I watched his pinched and ashen face in the darkened room.

Some people pull the bell of prayer and then run away without stopping for the answer. Sometimes they grow discouraged and mistake a delay for a total denial. Sometimes the thing asked for is not actually bestowed, but in lieu of it our all-wise Father grants us something far better.

And I sat down and watched him there. Midnight, and no change, other than the swift progress of the disease. The spirit was beating against the bars of its breaking cage, the angel, who always beholds the face of the Father, seemed waiting for its charge.

pass over without a drop of rain or dew.

In securing answers to our requests we must co-operate with the Lord. Some people ask Him to do their work. "Father," said a little boy, after he had heard him pray fervently for the poor at family worship.

Then, my friend, if you will only "arise and cry in the night" you may be sure that your Father will hear the bell. He will send the right answer; and if it is not best that He lift off your load, He will give you grace to carry it.

"PASSED OVER."

A nation was ready for flight. The angel of death "passed over," and from a land of mourning they were to go forth to a land of promise. They were doubtless ignorant of the divine significance of the sprinkled doorposts.

But to us it is a sweet and gracious prophesy. Thirty-three centuries cannot hide the pivotal event in the history of a great people.

It was drawing on toward midnight, and the tide was going out on the sea not far away; the child was very ill, and now, as I watched his pinched and ashen face in the darkened room.

My soul, thy love for Jesus, but the perpetuation of love's natural morning! There are not two kinds of love.

And I sat down and watched him there. Midnight, and no change, other than the swift progress of the disease. The spirit was beating against the bars of its breaking cage, the angel, who always beholds the face of the Father, seemed waiting for its charge.

against the bars of its breaking cage, the angel, who always beholds the face of the Father, seemed waiting for its charge.

"Passed over," I whispered, the vision of an Egyptian night before my eyes; and I thanked God for the efficacy of the blood which made it possible for us, through faith, to lay hold upon One "mighty to save."

PAUL'S LOVE STORY.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, through whom the world is crucified unto me, and I unto the world."

Can anything make the bearing of a cross glorious? Many things can make a cross endurable: patience can, pride can, despair itself can. But can anything make it a "glory?"

It was drawing on toward midnight, and the tide was going out on the sea not far away; the child was very ill, and now, as I watched his pinched and ashen face in the darkened room.

"O wert thou in the midst there, On yonder sea, on yonder lee, My plume to the angry air."

My soul, thy love for Jesus, but the perpetuation of love's natural morning! There are not two kinds of love. Pure love is like pure water—the same in bay, as in mid-ocean's deep.

And I sat down and watched him there. Midnight, and no change, other than the swift progress of the disease. The spirit was beating against the bars of its breaking cage, the angel, who always beholds the face of the Father, seemed waiting for its charge.



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Mrs. B. A. Atwood of Austin, Texas, writes: After ten months of almost suffering with female weakness I write this for the benefit of other sufferers from the same affliction.

do with the sick, meet me on the road to the promised land, meet me on the banks of the Jordan. My promised light of glory will be the feet of the cross!—George Matheson, D. D., in Christian World.

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The disciples are making a most thorough and systematic canvass all through their Church to place a copy of one of their religious papers in every family in their Church.

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en knows the world ever Faithful Isle," a l at the time the Span- core deposed by Na- At that time each provincial Cuban Com- to preserve the island to sovereign. The Is- d voluntarily \$5,000, sh treasury during the and declared war for deposing the Span- For such fidelity the ere rewarded by hav- from them the rights ial council and impos- a line of captain-gen- spotic rule continued y this country wrested the hands of the doms. think to get to heaven nd glory on their heads ds gather the pickings Horn.













Last year there were 100,000...

Washington, which associated Press details of an assault...

ing from the Asst. Atty. Gen. sent out last week...

are two Congregations in India, with three Methodist missionaries...

NOTICES.

number of Frank Leslie is elegantly gotten up...

article is largely and in number. Besides continuation of the...

number of Success is a most delightful side cover is very attractive...

pt of a copy of "Reverend Prof. D. J. Evans, Texas. He has arranged and selected them...

sand copies, and they are already gone and a new installment has been brought out...

OLD GALVESTON.

H. G. H.

That was an interesting historical article from W. A. Bowen in the Nashville Advocate...

Sam A. Edeery was the leader of singing in old Ryland Chapel, and the finest leader we ever knew...

Old records say Thomas O. Summers performed the marriage service for the first preacher in Galveston...

Beside those named as having occupied old Ryland pulpit, we have heard preach there: Frank Wilkes, massive in thought and imperial in oratory...

As we think of our short stay in the beautiful "Oleander City" and the Ryland Chapel Sunday-school, memories of John Howard come up...

Mollie E. Moore, the Texas poetess, was a member of that Sunday-school. R. A. John, lawyer, of Georgetown, was raised in that Sunday-school...

And, too, the faces of some of the old members come up: J. W. Rice, Jacob L. Briggs, Allen Lewis, David Ayers, J. D. Thomas, Harriett E. Boring, Gen. Stith, Ryland Chapel was a veritable beehive of Methodism.

Louis Blaylock was just beginning to come to something in those days. The good old Church tried to keep him straight, but could not repress the length of his growth...

Close to where I am writing these notes, I. G. John knelt down on a plank floor, and Bishop Robert Paine, R. Alexander and Chauncey Richardson put their hands upon his head and ordained him to the ministry...

HELPS IN THEOLOGICAL STUDY.

To meet a felt want on the part of young ministers who can not attend the Theological Department of the Vanderbilt University, the late General Conference made provision for Schools of Correspondence and Biblical Institutes...

Such an institute will hold its second session at Georgetown, August 26 to September 6, under able and well-chosen instructors, with an admirably well-arranged course of theological studies and lectures...

JNO. H. McLEAN.

MORPHINE AND WHISKY.

I guarantee to cure anything that walks the earth of these habits. Any reference you want.

DR. J. S. HILL, Greenville Texas.

It does not relieve the heart of malice to use the tongue as an outlet.

God's yea waits for our Amen.

Wesleyan Methodists as Seen by a Southerner

Does a Methodist from America—Southern America—feel very much at home among the Wesleyans? What are the differences between the English and the American followers of John Wesley...

The cordiality of the English Methodists towards their brethren of other lands is very manifest. They are less demonstrative than the Americans; they have none of the "blarney" attributed to their fellow-subjects across the Irish Channel...

There are some very palpable differences between them and us. One is their worship. It is more precise, regular, staid, and I must say reverent, than ours. All of them that I saw use a ritual; some the regular English Church Prayer-book morning service, without the Litany...

In systematic management for supporting their ministry, taking care of their aged and disabled preachers, educating their ministers' sons and young men offering for the ministry, raising missionary money, and carrying on their diversified operations of Church activities and labors, they excel us simply beyond all comparison.

As is well-known, they have no "stations" like ours; all the work is in "circuits," with usually four itinerant preachers, one of whom is "superintendent," and quite a large body of "local preachers," whose names appear on the printed "plan" of services...

My curiosity was much excited as to the real status of their attendance on class-meeting. Gradually it has come very near to total extinction among us; unless a great change come over us, class-meeting will be altogether a thing of the past at a date not far ahead. Among the Wesleyans the muster-roll is all right—the long list of "leaders" on the "plan" of every circuit is evidence that the system exists unbroken...

To a great degree, the country is a vast aggregation of towns and connected suburbs. Walking and the cheap omnibus transport most ministers with aid from well-situated members. The long rides and drives of the American "circuit rider" and especially over "excess" roads are unknown in England. Every highway is a delight to him who walks or drives.

Of the church architecture of the Wesleyans, I saw little besides the City Road Chapel. That little was of the suburban chapels in the circuits on the edge of the great city. Of these, one of the prettiest and best was Trinity in Wood Green, where I worshiped on several occasions. Probably of the far greater part, it may be said that their chapels are, like themselves, solid and thoroughly useful, not without ornament and beauty, but making no high and mighty pretensions...

Your step has lost elasticity because your blood has lost vitality, which Hood's Sarsaparilla will restore.

their forefathers. Being in an old country, they never had the mud-daubed cabins and insignificant hovels in which some of our ancestors worshiped and where some of our grand old Methodist heroes of the times of Asbury and McKendree preached.

The congregations embrace largely "the upper middle classes." They pay much attention to music; have pipe organs and large chorus choirs; that at Wood Green had over forty young persons in it who seemed quite able to read and sing anthems and choruses of the better sort. Their great religious festival is the "Harvest Home" Festival, when the fruits of the year have been gathered. It is a Thanksgiving occasion which quite surpasses all others. That I attended in Wood Green was on September 22d. The church was elaborately decorated; a display of all kinds of fruits, grapes, etc., as well as flowers addressed the senses, while special sermons to very full houses urged the people to grateful consecration to God's service.

The Wesleyans have always formed a division of dissenters of peculiar disposition. They have been less antagonistic to the Established Church, and have at times rendered it timely help against the rising wave of disestablishment. But neither this nor their general excellencies as a Christian people have checked the growth of High Churchism, and the pronounced leaning towards popery in very many of the Churches of the National Establishment. Neither the haughty worldly man nor the devout and zealous Sacramentarian and Ritualist have any use for a genuine Methodist. And as little have the heretical Unitarians and Broad-Churchmen.—Rev. Paul Whitehead, D. D., in Baltimore and Richmond Advocate.

ANOTHER SIDE OF THE QUESTION.

On reading the article of Bro. West, in late Advocate, I can indorse most of what he says—in fact all of it—only I think it looks as though we were in the habit of having Methodist preachers who swindled their merchants or brethren, whereas I think it of rare occurrence that we have men who do so despondently or maliciously. Of course there may be some, as black sheep will get in all flocks.

I want to call attention, whilst we are thinking on these things, to another side of the question. Suppose a preacher enters upon his work with a promise of, say, \$500 per annum. He is fully trusted by the merchants of the town, and they have perfect confidence in his integrity. He on his part has perfect confidence in the promises made by his Board of Stewards, and on the strength of those promises he provides for his family, but the quartermaster fails to come in, and at the end of the quarter our brother has not enough to pay up his merchants. Now, whose fault is this?

This is no fancy picture. On a certain circuit a year or two ago (not in West Texas) I went one day to my preacher and placed some money in his hand. He thanked me and told me that he had spent the last nickel, and he owed So-and-so and So-and-so. If a preacher goes on a circuit with a family, the promises made are generally only a sufficiency for a bare living, but the preacher has lots of other calls upon his pocket-book, so that he needs every cent.

In some few instances preachers are rewarded liberally, but in the majority of cases it is only a bare living. Then, whilst I fully agree with Bro. West that we ought to watch the portals closely, I do not think we ought to be too ready to blame presiding elders on the passage of character, for a preacher may sometimes have to go to conference in debt simply from the failure of his Board of Stewards; so that, whilst we urge that our preachers shall be of spotless integrity, may we not likewise urge that our Boards of Stewards shall be similarly constituted, for is it more dishonest for a preacher to fail to pay his debts than for the Board of Stewards to fail in paying theirs?

One other point. Our Church is the only Church where the law prevails that at the end of the year all salary of a preacher not paid is wiped out. This, of course, is an unwritten law, still it prevails, and oftentimes a preacher goes to the Annual Conference under the promise of receiving what is still unpaid, but frequently it fails to mature.

In all other Churches the promise made is a debt and remains so until paid. Should not this be so in the Methodist Church?

Let us have an efficient ministry, an honest ministry, an efficient Board of Stewards, an honest Board of Stewards, and an honest membership.

C. F. GOODENOUGH, L. E. S. M. E. C. S. Gonzales, Texas.

Your step has lost elasticity because your blood has lost vitality, which Hood's Sarsaparilla will restore.

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On July 1, the Crescent Hotel, at Enreka Springs, opens as an all-year-round resort, under the management of the Frisco System. Extensive renovations and improvements have been effected which will make the Crescent Hotel the equal of any hostelry to be found in the Southwest.



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Our preparations for the coming year are now complete, and we invite investigation. No changes in the teaching force...

MARY BALDWIN SEMINARY FOR YOUNG LADIES. Term begins Sept. 1, 1902.

The University of Texas Wm. L. Pritchard, LL. D., President

RANDOLPH-MACON WOMEN'S COLLEGE

Epworth League Department. Topic for August 19: "A Suggestion in Addition."

HOME READINGS Monday, August 4—Enriched, I Cor. 1:1-8.

Christian addition—the term is ambiguous as it stands. It does not mean added numbers to the Church, but added graces to the soul.

1. When Christian addition begins. We see from our illustration that plant addition is carried on by cell formation, but the process is the manifestation of life.

2. How Christian addition proceeds. It is now clear that addition in the Christian sense is the outcome of the divine life in the soul.

3. Links in chain of Christian addition. The link out of which all the other links are welded is faith, not mere belief of doctrine and Biblical facts.

measure. That box had hidden contents and secret possessions which required only to be unravelled to be discovered.

ILLUSTRATION. A stained-glass window seems, when viewed from without the Church, to be made up of small bits of colored glass.

BIBLE-LIGHT. 1. Where Christian addition begins. John 2: 2; 2 Cor. 3: 18; Eph. 4: 22-24; 1 John 2: 2-7.

THE OLD "AMEN CORNER." You asked me why I look so sad, a saying not a word. Why, Rocky's thoughts of long ago my memory have stirred.

WELL PLEASSED WITH IT. Cogo, Texas, Jan. 14, 1902.—Mr. L. Blaylock, Dallas, Texas: I received my machine all right, and am well pleased with it.

Wall School Honey Grove, Texas. Rev. J. W. Clark, P. E. Dallas District, says: "I prefer Wall School to any other school in Texas."

Missouri Military Academy Model school for continuous women. Established Faculty of 100.

Belmont College For Young Women, Nashville, Tenn. Location and Environment Unrivalled in the South.

Trinity College, Durham, N. C. Offers its graduate and undergraduate courses of study. Large library facilities.

ALLEN ACADEMY BRYAN, TEXAS. A safe and thorough school for boys. Male teachers, study hall at night, small classes.

MARRIAGES. Ledbetter-Roberts.—In Smithville, Tex., July 27, 1902, Mr. Martin R. Ledbetter and Miss Alice Roberts.

Edwards-Reeves.—At the residence of the bride's parents, July 2, 1902, Mr. J. C. Edwards and Miss Millie Reeves.

Smith-land.—At the residence of Rev. V. A. Godbey, Tyler, Texas, July 2, 1902, Mr. V. A. Godbey and Miss Alice E. Godbey.

The Texas and Pacific Railway Company is now operating dining cars on trains 5 and 6 between Jefferson, Texas, and St. Louis, Mo.

Metropolitan Business College W. W. DARRY and A. RAGLAND, Proprietors, DALLAS, TEXAS

SAN ANTONIO FEMALE COLLEGE West End San Antonio, Texas

VIRGINIA COLLEGE FOR YOUNG LADIES. ROANOKE, VIRGINIA. Opens Sept. 15, 1902.

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stucky, Virginia, North and South Carolina. ...

W. H. WELLS, G. P. & T. A. ...

WEST TEXAS CONFERENCE.

CONTINUED FROM PAGE FIVE.

firmly, to do a good work. The Junior League at Mason is still in a flourishing condition. Our little folks are taking great delight in Church work. ...

TEXAS CONFERENCE.

Brookston. J. T. Bludworth, July 27: We closed a ten days' meeting at High last Tuesday night. The Church was greatly revived. ...

Davilla. H. C. Cravy, July 27: Sunday night closed a grand meeting here at Lebanon. ...

Smithville. W. J. 21: The meeting closed last night. I do not know the number of conversions. ...

INDIAN MISSION CONFERENCE.

Durant Circuit. Geo. W. Martin, July 27: We closed our ten days' meeting at Cox Chapel last Sunday night. The altar was full of penitents. ...

WESLEYAN FEMALE COLLEGE, MACON, GA.

This college, which has the honor of being the oldest college in the world for women, is one of the very few institutions in the South that are doing real, high-grade college work. ...

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Another and very gratifying result is the organization of a weekly prayer-meeting without a dissenting voice. To conserve the good work which has been done in the present happy and hopeful state of things, I must say, as a minister of the gospel for twenty-seven years, I have never labored among any people who better order and harmony prevailed. ...

If you have no appetite for your meals something is wrong with your digestion. Liver or bowels. ...

Some of the classes of the fourth year of the Northwest Texas Conference have been making inquiry as to what text in logic will be used at the examinations the coming conference. ...

AN INCIDENT.

While holding a three days' meeting recently at a school-house in a rural district, the writer baptized six children, all of one family, having previously received the father, mother and grandmother into the Church. ...

TEXAS CONFERENCE BOARD OF MISSIONS.

There will be held a mid-year meeting of the Texas Conference Board of Missions at Houston, Texas, August 12 and 13. It is desired that each member of the Board attend this meeting. ...

VALUE OF TEXAS FARMS.

The actual value of the farming interests of Texas are adequately set forth in a recent bulletin issued by the United States Census, which states the value of farm lands and farm property in Texas amounted to \$92,962,272. ...

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WORDS FITLY SPOKEN.

From a recent issue of the Industrial Press, published at Rusik by Hon. John B. Long, one of the noblest Christian gentlemen I ever saw. I clip this beautiful poem, which I append hereto, with the earnest request that you publish it in the Texas Christian Advocate. ...

KNIGHT AND LADY.

For five and fifty years he was her cavalier. The Knight, without reproach, or guile, or fear. ...

He was her lord, and she his lady fair. Her brightness his first and dearest care. ...

He was a man, as true as ever set. At court with Kings, or ever King beget. ...

And time and care conspired in vain to wrest Distinction's emblems from his lofty crest. ...

And she, sweet partner of his busy life. Without her Knight must face a world of strife. ...

Till that bright day when at the throne of grace. They met again, and their Redeemer were. ...

CRUCIFIXION DAY.

In our former article on the resurrection, it was shown that Jesus came out of the tomb Saturday evening; that is, in the evening of the Jewish Sabbath, "in the end of the Sabbath." ...

CRUCIFIXION DAY.

Our Savior said: "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:40) His language is too positive to be misunderstood. ...

Here tradition is all a jumble of confusion again. It says that the day of the triumphal entry was Palm Sunday. It also says it was the day the "lamb was chosen and set apart," which was, "according to the law," the tenth day of the month. ...

Good Little Books Helpful to Bible Readers and Students. Cloth, Postpaid at Prices Quoted.

Table listing various Bible study books with authors and prices. Examples include 'IS MY BIBLE TRUE?' by Leach (35c), 'THE CONSTRUCTION OF THE BIBLE' by Adeney (45c), 'A SKILLED WORKMAN' by Bodeff (40c), etc.

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BIGHAM & SMITH, DALLAS, TEXAS.

and others place the "last passover" on Thursday, and correctly so, too. About this there can be but little doubt. But it must be borne in mind that that day, which was the fifteenth of the month, was fixed by divine law, as was the preparation the fourteenth. ...

We are not left to mere guess-work in placing the passover this year on Thursday. "Then Jesus six days before the passover came to Bethany." (John 12:1) The passover was the fifteenth. ...



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