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Editorial.

THE STUDY OF THE BIBLE.

The importance of studying the Bible grows more and more necessary the further out into the way of life we travel. We need to read it through consecutively, in order to get a correct knowledge of its teachings. The Old Testament is rich in history, poetry and prophecy, and all through these departments of its literature God is manifesting his general and special providences toward men. There we see him developing character, restraining excesses, blessing the faithful, and punishing the disobedient and rebellious. There is no biography like that in the Bible, and there is no poetry so devotional and inspiring as that of Job and the Psalms. And there is no prophetic utterance so sublime as those found in the major and the minor prophets. And where is there condensed wisdom comparable to the Proverbs? To read these sacred writings and store the mind and the heart with their precepts and commandments is to enrich the intellect, strengthen the soul and establish the character in righteousness. John Quincy Adams once said: "The Bible is the book of all others to be read at all ages and in all conditions of human life, not to be read once or twice through, and then laid aside, but to be read in small portions of one or two chapters every day, and never to be intermitted except by some overruling necessity. I speak as a man of the world to men of the world, and say to you, search the Scriptures." This advice still holds good. There are eleven hundred and eighty-nine chapters in the Bible. To read two of these each week day and eleven on Sunday will take us through the entire Bible in one year. Who of us can not do this much reading? In addition to this consecutive and daily reading of the Scriptures, we ought to make it a point to memorize choice passages from the Psalms, the Proverbs and from the precious gospels. We have scores of spare moments each day in which this can be done. But one of the best methods of studying the Bible is to take it up in each book, and with the use of a concordance, a Bible dictionary and a commentary, we will get its inner meaning, and become wise unto salvation. Then, occasionally, we need to take a special subject and by these same helps find out all that the Scriptures teach concerning it. This is exceedingly profitable. Let Christ be the first subject, and when you have found out all that the Bible says about him, you will have gone practically through the entire book, from Genesis to Revelation. For he occupies, in one way and another, the largest part of the Scriptures. We need not fear that we will exhaust the substance of the Bible. It is infinite in the compass of its meaning. The oftener we go through it, the greater the wealth of ethical knowledge and spiritual wisdom we will obtain. There is no limit to the substance of its contents. To become familiar with it through the methods here suggested, or through any others we may adopt, is to know God and his Son Jesus

Christ, and to be able to render profitable and acceptable service in our relation to his earthly kingdom. One of the great needs of our Church membership is a genuine revival in systematic Bible study.

CAIN AND ABEL.

These boys were born of the same parents, but they were as unlike as though they were born on different continents and of different races. Cain was born just after the fall, and his father and mother were in a very unhappy frame of mind. Evidently they felt that in being expelled from the joys of Eden and turned out amid the thistles and thorns they had been harshly dealt with. Under these conditions Cain came into the world. There is such a thing as prenatal influence and it doubtless shapes the destiny of many an unborn child. Parents need to know something of this law and so adjust themselves to it as not to injure their children in temperament and tendency before they are born. In course of time Adam and Eve became reconciled to their lot and settled down to make the most of life. The duties of the day occupied their thoughts, they forgot their troubles and addressed themselves to the work of providing for themselves and those dependent upon them. Then it was that Abel was born. Necessarily he came into the world with a better disposition and a sweeter temper. In other words, he shared in the results of the better experience of his father and mother. This may be the explanation of the differences between these two boys. One was morose, surely, quick tempered and unruly; while the other was placid, amiable, well balanced, and of self-control. In time these traits became more and more manifest. The one became a formalist in religion and offered the fruits of the ground as a sacrifice to God; the other became a practical penitent and offered the fruits of his flock. Cain's offering had no power to suffer and to bleed and to die, and hence it was not suited to the needs of a sinner. Abel's offering suffered, and died, and in it there was a temporary atonement for sin. The one was acceptable to God, and the other was rejected. Cain was made angry at the result and slew his brother. His natural disposition revealed itself in the crime of murder—he became a fratricide. Since that far away age we still find these inequalities of birth, even in the same household. One boy is born bad and the other one seems to be born good. One naturally turns to wickedness and the other readily turns toward God and the Church. Are parents in any measure responsible for these differences of disposition in their children? The question is not without its interest. If so, how is the trouble to be remedied? Well, Christ came into this world to provide a remedy. His grace is such that when we repent and turn to him the naturally good boy becomes better and the naturally bad boy finds strength with which to more than supplement his weakness and come out conqueror through Him who hath loved us and given himself for us. The fact

is Christ's religion can take the quick temper, the unruliness of spirit, the dogged determination, the hot impulses and so transform them as to make them tremendously fruitful of good works. So that after all we need not whine and give way to our meanness simply because we seem to have been born wrong, for we can be reborn by the Holy Ghost, and then we will be born right, sure enough. So that Cain had no excuse for remaining under the dominion of his wicked nature simply because he seemed to have been born with the odds against him. Grace evens up these apparent inequalities of natural temperament and disposition and places us in such relation to God as that he can turn our wicked and perverted hearts into ways of righteousness and useful service.

THE PRESBYTERIAN REVISION ASSURED.

For several years there has been a determined contest among the ministers and laymen of the Northern Presbyterian Church over the advisability of changing a few of the severe doctrines contained in the Westminster Confession of Faith. A year ago the whole matter was formulated by a special committee appointed by the General Assembly and submitted to a vote of the several presbyteries of the Church. These have recently been voting upon the subject and the matter has progressed far enough to show that more than the two-thirds vote required to adopt the proposed changes has been secured and that as soon as the General Assembly passes favorably upon the issue the changes will go into effect. This is a long step in the direction of progress in that great religious organization, and it will place them where the embargoes of past ages can be thrown off and the Church freed from the onus of doctrinal statements that are neither preached nor believed by the great majorities of that Church. Such was the opposition waged for years by the advocates of what is popularly known as the Arminian system of theology that the pulpits of the Presbyterian Church have long since ceased to proclaim the repulsive doctrines of the ranker Calvinism. Such doctrines are out of harmony with the modern conception of God and of his dealings with his children. Moreover, it is a fact that these doctrines grew out of strained interpretations of certain passages in the Pauline Epistles which, when naturally interpreted, are far from meaning what the old Calvinistic divines imagined that they contained. Therefore, in keeping with the better understanding of the Scriptures, as the revelations of God's will concerning mankind, the Northern branch of the Presbyterian Church is placing itself along with other evangelical Churches in preaching a salvation for universal mankind, including all conditions and classes of men who are willing to repent and believe, instead of narrowing the benefits of the atonement to a few called the "elect." We are glad to see this grand and heroic Church bringing itself into harmony with the better view of

the Scriptures, and their action in this matter marks an epoch in their glorious history. However, the Southern branch of that Church is not favorable to these changes as yet, but there are many leading men in its councils persistently agitating it. And notwithstanding the conservative attitude of the majority of the Southern ministers, the leaven is at work and the changes will come to their Church also in the near future. Otherwise there will be a radical doctrinal difference between the Northern and the Southern General Assemblies. It will make out of them two distinct and doctrinally separate Church organizations. But the changes now being agitated in the Southern division will work out its legitimate result at no distant date. Time and education on the subject will inevitably bring it to pass. There is no place in this age for a system of religious doctrines so abhorrent to the human mind as that embracing the "Horrible Doctrines," and while it is already gone in practice, it will also have to go in theory as well. Then the noble old Presbyterian Church will take on new life as an evangelical agency in the world.

People sometimes join the preacher instead of the Church. This is a great mistake. Preachers come and go, but the Church abides forever. It is but natural for people to feel kindly to the preacher who has been instrumental in their salvation, or in building them up in righteousness, but had the Church not sent him to them they would never have known him. The preacher is a means to an end, but the Church is both the means and the end. No preacher, however good and able, can take the place of his Church. When his work is done in a given field he goes on to be a benefit to some other congregation, but the Church stays with you to bless and minister to you to the end of life. Therefore, however much you may love the preacher, be sure to join the Church and live right and then you are secure.

John, the beloved disciple, was a man of a lovable disposition, but he could be very severe when the occasion demanded it. But such was his amiableness of spirit and his determination and courage that Jesus was especially fond of him. He lived more intimately with the Master than any of the others. There seemed to be much in common between them, and their attachment was very strong. Happy is the disciple who lives on terms of intimacy with his Lord. Into his heart come joys to which the ordinary Christian is a practical stranger.

Broad and liberal preachers may appear to the world, and superficial people in particular, to be very wise and scholarly, but when the fact is known they are really much more proficient in pretention than in learning and knowledge. The preacher who knows God and his Son Jesus Christ and who out of a warm heart preaches a living gospel is the man toward whom hungry men and women are turning for spiritual food and drink.

and helping pastors in re-

er charge one of these zealous men went in to the home of a pastor and sold her which was full of Baptist doctrine especially emphasizing their baptism, telling her that it was a novel which would be interesting to the children. After he had departed did she what she had bought.

In a neighboring town last week Baptists were holding a convention at our church, and standing before the door of the church was used by the missionary of the Church. He was there to supply the people with not only to supply his own (Baptists) but also to supply the Church. We need to awake to the fact that if we do not, the people are going to be Baptists and we are losers.

to have men, consecrated to the work of the gospel—to travel the bounds of our work, publications of our Publishing House, taking subscriptions for and preaching the gospel to every place. There are in this western country, especially west, living on ranches to fifty miles from town, who never hear the gospel. Men to travel through these ranching, organizing Sunday-schools, reading our literature. Some of this is the pastor's work. In Eastern Texas and in the lower parts of Western Texas we comprehend how much this is to do out here. My own four appointments. I have more. Almost every Sunday three services—some Sunday. Last Sunday I conducted every week I meet several people and still I see much more to be done—many other places I could preach in this neighborhood.

Many, such as the Baptists find plenty of work to do in the district, and work which bring great results. Souls saved, our membership in our people would be supplied books and would learn more of the Church. Some of the domestic money could be well used in this line. A man in each district a small appropriation from the Board, and a commission and papers, could make a great deal of an inestimable amount

to be for some one else to do for himself on this question.

WALLACE R. EVANS.

CONFERENCE DOMESTIC FINANCE ASSESSMENT.

Informed by the Treasurer of the Conference that he has less than one-third quarter drafts, and he has not to issue any more till more money in the treasury. Preachers I would say, please do your utmost to secure the rest of the assessment at once, and forward it without delay. To our sisters and the laity, I would say that they respond liberally when your pastor makes it. This money now and need it for brethren who serve our mission some of them almost wholly dependent on the appropriation of the Conference. I make this appeal believing that pastors and people will give the needed relief.

J. T. SMITH,
President of Board.

My thoughts are just touched aside, half thought and then I find that it is pitiable how much I do in ourselves. We go through the dross of our own hearts crush a careless step the flowers. No need to walk so fast.—A. A. Brooke.

PERIPATETH

By peripatetic I mean the sense of a job; not a brother himself at the dis but a man out b harnesses up a n ing it up and do actives he has the show, and expects aside and respect whenever he goes such a brother I had me called to t ephone, told me t much surprised th of him, said he campaign of ten and wanted to o following Sunday questions he gav local preacher fr flood, that he wa eral other places come to my chat we had a protrae ress and did not for anything else. "I can preach yo mon." Still I d Two weeks later I and wanted to k in over there ne developed that b on his own respo resent anybody I supported by "vo from the people. I told him I d about him to invit and his voice cat jury as he said preacher's creden to be recomen him that was not who could do g might do harm i was well endorse ties in East Tex he could do me main obdurate be I did not lead i my county and a good a record i me a net affect; a long fare-well went to one of cently had made-discuss prohibi cancelled them i the statement it were not in sym bition move-m course, wherein present.

The Home Circle

THE SHINING PATH.

Sometimes the thought of God's great love to me
Seems almost overwhelming in its might;
It fills my heart, and bathes my path in life
With a rich glow of never-failing light.
I think without the knowledge of that love
My day would fade to deepest, darkest night.

What matters it where'er my path may lie?
My Father reigns; and in his loving hand
I'll lay my own, in childlike hope and trust.
Knowing 'twill guide me to that better land
Where I shall dwell with those who love the Lord,
And sing his praises with the angel band.

My Lord, I thank Thee for this wondrous love,
Which gladdens and enriches all my way.
And sheds its beams of tender, shining light
Around my steps, e'en when they go astray:
May grace upon my path shine more and more
Unto the radiance of the perfect day.

—Mary Louise Hornbrook.

HOW THE WOODPECKERS WERE SAVED.

A pair of young downy woodpeckers invaded an apple orchard one spring day, and drummed so hard with their sharp bills on the dead limbs of the trees that a farmer working in the field raised his head and asked his son if it were thundering.

"Oh, no," said the boy listening to the clatter of the birds' loud drumming. "It's a pair of sapsuckers, and if they build their nests in the orchard I'll have their eggs, sure's I'm standing here."

The two woodpeckers were drumming for worms and insects, and they did not hear this remark, so pecked and pecked round the trees until a series of smart holes were made through the bark and dead wood.

"This is a rich feeding ground, my dear," said the male woodpecker or sapsucker to his mate. "I never saw so many insects and worms in an orchard. I don't see how the trees live at all."

"The owner must be very careless with his trees," remarked his wife, "to let the insects eat them up like this."

They chattered away with their bills in a series of sharp drums which rolled far away on the clear air. Then Mr. Woodpecker stopped long enough to eat a big fat grub, and said, "Why not build our nest here in the orchard? We should find all the food we needed for the summer right here among the trees."

"I don't know," responded Mrs. Woodpecker, shaking her head doubtfully. "It seems to me that a farmer that is so careless about his trees might be very careless about protect-ing his bird nests. He might shoot us or hit our nests."

"Everybody knows that woodpeckers are good for trees, and no one would bother us," replied her mate, laughing at the fears of his young wife. "Now there is a fine dead limb on that old apple tree. We could drill a hole in it, and build a nest that no one could ever reach. Not even a cat could get up on such a dead limb and reach down in the hole, for we will dig it deep and long."

There was no further protest from Mrs. Woodpecker, but she looked askance at the farmer's son slyly walking through the orchard and watching them. She did not like the appearance of things, but she did not like to oppose her mate, and saw that his mind was set upon building in that orchard.

So the following day they began house-building and in just the opposite way in which most birds would go to work. They began by tearing down instead of building up. They pecked a round hole in the dead limb, and then when they reached the heart of the limb they turned the course of the hole downward, always pecking and chattering away so that their work was known to everyone.

"Ho, ho!" said the farmer's son; "you will build in the orchard. I'll wait until you have eggs; then I'll pay you a visit."

The spring days grew milder and balmy, and the home of the woodpeckers was nearly finished. When the hole, a foot deep, had been finish-

ed, they brought fine hair, feathers and leaves, and with these constructed a warm nest at the bottom of the dark tunnel in the limb of the tree.

One day when there were two little eggs in the nest, Mr. Woodpecker fluttered round from tree to tree, and drummed harder than ever. He had to find food for his mate now as well as himself, and later he would have other mouths to fill.

But they were not so happy when, one morning, they saw the farmer's son sneaking through the tall grass of the neglected orchard, and stop before the tree and climbed it. The two sapsuckers did not protest in loud cries at this intrusion, but waited until the boy reached the rotten limb. Then they said in a breath, "He dare not climb any higher."

The boy looked greatly disappointed, for he had found the limb very much decayed and weak. He shook it with two hands, and ventured a little farther. His father, passing through the orchard, shouted to him:—"Look out or you'll fall! That limb can't hold you."

"Oh, I guess it will. Anyway, I'm going to have those eggs. I've been waiting for them all spring."

"They're not worth breaking your neck over. I'd try a ladder."

"That's it," said the boy. "I'll get the ladder; but you must help me."

"There it is!" said the terrified Mrs. Woodpecker. "A farmer that doesn't keep his trees free from worms and insects has no idea of a woodpecker's value. Now they'll rob our nest. I'll never build in an orchard again."

"Wait and see. They haven't reached our nest yet."

But when the farmer and his son appeared with the long, slender ladder, the two woodpeckers felt their hearts flutter, and they hopped round uneasily from limb to limb.

The ladder was raised with difficulty, and the boy began to ascend it. The top end rested on the rotten limb above the nest, and it swayed and cracked threateningly when the boy got near the top.

"Be careful there!" shouted the farmer.

"Oh, I'll be careful; but I'm going to have the eggs. No two birds can get the better of me!"

The boy shouted back these words, and then made two quick steps upward. He was within a few feet of the hole, and his eyes glistened with anticipation. The two woodpeckers retreated farther up the limb. Then a sharp crack and boom of the rotten limb frightened the boy, and he shouted in fear. He could see the limb falling backward and with a loud crash it fell to the ground, carrying the ladder and boy with it.

There was a great waiting below and the farmer carried his son away to the house, but he was not so much hurt as frightened.

The two woodpeckers looked at their home, and found that the limb was broken off above their hole and the nest was still undisturbed.

"We must leave now," said Mrs. Woodpecker fearfully, "and find another home."

"Oh, no, we are safe," replied her mate. "They will never dare try it again."

"They've had their lesson."

"Yes and we've had ours. We'll never build in an orchard again where the trees are neglected. You can tell a man by the condition of his trees."—The Sabbath-School Visitor.

A LITTLE JUDAS-BIRD.

The white-beaked honey-guide lives in Africa. He is not at all stylish in appearance; he wears a gray brown coat, with short wings which look very much like sleeves edged with white; there is a black band round his throat, and he sports a yellowish-white vest. I am sure you will not wonder at anything I shall tell you of him, when you hear that he belongs to the vicious never-do-well cuckoo family.

This treacherous little soul has a passion for honey, but he can not help himself to the golden sweet, because the bees drive him away from their home; so he hunts up some one who will do the work and pay him, for his telling, with the food he loves so well.

Whenever he discovers a nest, off he flies until he discovers a native; keeping close beside the man, he twitters and chatters at a great rate until he attracts his attention. Then he flutters away a short distance, stopping at intervals to see whether he is followed. On, on he leads, indulging in many a queer antic when he finds that he has gained his end.

When he reaches the nest, hovering over the spot, he points with his bill to the place which contains the treasure. When satisfied that his human accomplice understands, he takes refuge on a branch near by, sitting with

the utmost patience until the bees are stupefied, as he knows full well that he will come in for his share of the feast, for the natives never fail to pay the rascal in honey as a reward for his villainy. If the honey-guide has been fortunate enough to discover more than one nest, he will promptly lead to the others.

I do not know how it is that the bees are so wise, but they seem to realize the character of this Judas, and when they see him poised over their nests they work themselves into a perfect fury. Their tiny weapons will not pierce the bird's thick feather coat, so they rush at his eyes in a mass, dealing swift, sharp blows with their small daggers. Sometimes the honey-guide is fortunate enough to escape punishment for his ill deeds, but often he is taken by surprise, and falls to the ground to die, without a single taste of the sweets to procure which he became a traitor.—Lizzie De Armond, in Sunday-school Visiter.

———

HOW CHIRP RECOVERED.

"Aunt Jennie, come quick and see what is the matter with Chirp! He hops around on one foot and makes such a pitiful little noise!" and Bessie ran back to the little brass cage, which held her pet canary, while Aunt Jennie quickly followed.

"Why?" exclaimed Aunt Jennie, after a moment's investigation. "Chirp has certainly broken his leg!"

At this Bessie gave a scream of distress, and Aunt Jennie hastened to comfort her.

"Go, put on your hat, dear, and we will take him at once to the bird doctor," she said, reassuringly.

"The bird doctor?" exclaimed Bessie, in amazement. "Aunt Jennie, you are not joking me!"

"No, indeed; this is too serious a matter for joking," Aunt Jennie answered, and without waiting to hear more Bessie ran for her hat.

They were soon upon the street, Bessie carrying the little cage just as carefully as possible, so that poor Chirp should not be shaken about. The cage was covered with a dark cloth, for Aunt Jennie said that the noise and confusion upon the streets might frighten Chirp, and if he fluttered around he would hurt himself more.

Bessie tried to peep inside the cage occasionally, she felt so sorry for her little bird; and the ride in the street-cars and the walk after seemed very long. But at last Aunt Jennie said, "Here we are!" and then they turned and went up the steps of a large house in a whole row of other houses which looked just like it.

Then in another moment Bessie found herself standing before a gentle-looking young lady, to whom Aunt Jennie was explaining the nature of their errand. "I wonder what the doctor looks like, and whether he will hurt poor Chirp," Bessie was saying to herself, when the young lady knelt down beside her, and said, "We will have your bird fixed comfortably in a very short time, my dear." Bessie looked up in surprise. "Are you the bird doctor?" she asked; and when the young lady nodded and smiled, Bessie fairly clapped her hands as she said, "Oh, I'm so glad! I thought he'd wear glasses, and perhaps he'd eat up poor Chirp's leg."

Then the young lady and Aunt Jennie both laughed, and Bessie laughed a little, too, and then they all went into the next room, and the doctor took the cloth off the cage and lifted Chirp out in her hand.

Bessie looked very much surprised for Chirp acted just as if he understood, and did not seem frightened at all.

"The birds always seem to know that I am their friend," said Miss Virginia, for this proved to be the doctor's name; "and now you shall see what I am going to do for our dear little Chirp."

Bessie stood close beside her. The first thing she did was to feel of the little hurt leg, and then she pressed the parts together—for sure enough the bone of the leg was broken—and held them just as a doctor would set a broken bone. Then she took a fine bit of cloth and bound the leg so that the bone would be kept together. When that was done, she put medicine on the bandage, and covered it quite thickly with soft cotton.

All the while Chirp kept very still, and Bessie wondered if she could do as well if her leg were broken and the doctor were setting it. She thought Miss Virginia must love birds, she was so gentle and careful.

"Now," said Miss Virginia, "Chirp feels much better, I have no doubt; but if I let him go this way, he would probably bend his leg, and my work would be all undone, so I am going to put what we call a splint upon it, so that he cannot bend it until it is quite well."

Bessie was still watching eagerly, and now she saw Miss Virginia take a quill toothpick, split it deftly down one side, spring it open lengthwise,



The woman of taste, means and refinement always wants the best soap to be had. She well knows that her beauty depends largely upon the healthy tint of the skin; and that this depends upon the purity of her soap. She likes pretty and scented toilet accessories, but she wants good soap for use. She has soaps, and soaps, in fancy boxes, but she has a cake of Ivory Soap at her washbowl.

IT FLOATS.

and as quick as a flash it was around Chirp's leg, fitting closely over the cotton bandage.

"Oh!" said Bessie, with a long breath of relief.

A few minutes later she and Aunt Jennie were upon the street again with Chirp covered up in his cage as before. But the way back did not seem half so far as it did going over, and Bessie felt like skipping all the way.

"That was the nicest doctor I ever went to!" she exclaimed. "She didn't give Chirp any nasty medicine, and she was so careful not to hurt him that I just loved her."

And Chirp showed his appreciation of the good care he had received by attempting a little song when he was safely back home again, and it was not very long before his leg grew well and strong, the funny little bandage was taken off, and he hopped about his cage and thrilled and sang for very joy.—Julia D. Cowles, in Youth's Companion.

GILLOTT'S PENS
For Fine and Medium Writing
For Vertical Writing
For Semi-Clamp
Court-House Series

PEACE OF MIND.

The lady, said Emerson, is not known by her dress, but by her serenity. Never in any circumstance whatever to betray irritability or uneasiness or unrestrained temper—that is the perfection of good breeding. There are those with whom the canons of good breeding are more potent than the laws of Christian conduct. But happily both here are at one. Both condemn displays of temper. Serenity is the requirement of the social law, and peace of mind is the sovereign grace of the gospel. There are, to be sure, times when both the social and divine law warrant a display of passion. The man who does not kin-

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ROSS'S CURE FOR SORE THROAT

or Polytechnic College, as one of special interest has prospered this bright future.

vin Nichols, of Broad-land, was in the city and called to see us. He sermon to the north Texas Fast Sunday evening.

used to have a visit this I. B. Pipkin, of Beauvoir, the mother of Mrs. W. his city, to whom she ng a visit. Sister Pip-ist of long standing er a reader of the Ad- long years.

Phillips, the revival in Texas during the July and August and he have engaged him nd others who need his address him for the ten days at Siloam

RCH NEWS.

speaks of the Presby- in New York City as the "happy hunting ollege Presidents and ngelists."

ewman, D.D., is on the International League conduct the love-feast Methodist Episcopal t, Mich.

change we gather that mitted, at a recent nited to sell the pres- House and erect an- eligible site.

meeting of the Board Secretaries were an- bline the Go Forward of Missions and make gance monthly mis- sion-

y personal controversy in Christian Advocate lehardson, the present r, J. O. Wilson, former s in that paper. It is ng, we imagine, to the South Carolina.

Baptist Convention Savannah. It seems edged for Foreign Mis- sum the Virginia Bap- to raise \$10,000; Geor- Texas, \$20,000 with is from various States.

dy, of the Arkansas recently published a "Foundations of ve not yet had time to ll do so later and re- s. In the mean time, e assertion that it is readable composition.

Triggs, former editor of ceate, did not take late Baltimore Confer- he was transferred ame back to the Mem- e. In the mean time, y engages in lecturing.

men who have just re- A degree at Vander- ed themselves for mis- hina. One of them is R. D. Smart—another e value of preachers' orld, an evidence also f a Church institution

Missouri Court of Ap- ded that a member of nregation is not li- he payment of pastor's t a minister of the gos- id upon the good com- mbers of his flock l has no legal hold up- t. This decision was nt brought by Rev. J. t, the congregation of st Church, of Monroe

dinner last year the L. Cuyler contributed the evening by pro- nundrum: "Why was est financier of his e was able to answer, t fellow diners a year e. This year Dr. Cuy- to attend the dinner, raphed this answer: e to float a stock com- when all his contem- forced into involuntary

Cleanings from the Exchanges

THE AIR SHIP ENTERPRISE.

Arkansas Methodist:
The Stanley air ship, being built to compete for the air ship prize at the Louisiana Purchase Exposition, will be 228 feet long, consisting of a cylinder 116 feet long, tapering at either end in a cone 56 feet long. It will weigh 12,000 pounds and have lifting capacity for 21,000. It will have accommodations for thirty passengers with their baggage, and an allowance for mail matter of 1,000 pounds, and 1,000 pounds of ballast. The inventor thinks he can reach a speed of 130 miles an hour.

WHEN YOUR PASTOR CALLS.

Western Advocate.
We think that we speak the mind of most pastors when we say that when, in the course of their pastoral calling, a parishioner takes the initiative, and invites the reading of the Bible and a prayer, it is a source of much satisfaction. Certainly a minister will enjoy larger "liberty" in such devotional exercises, and will himself get greater benefit from them, when he is assured beforehand that they are both wanted and welcomed by the Church member. Generally he is allowed to propose the worship himself, and, of course, it is rarely, if ever, refused. In most cases he can take it for granted that it will be acceptable; and, even in those cases where he may be most uncertain, he is apt to give himself the benefit of the doubt on the theory that there are few people so singularly constituted that they would feel or express any particular objections to having themselves and their household prayed for.

THE EXPLODING BOY.

Sunday School Times:
A father or mother is an engineer. The boy is boiler and engine all in one. Shut off the steam at all points of outlet, and something has got to give way. Of course, nobody wants either to waste steam, by letting it off into the air, or to have an explosion. The other thing to do is to turn it into the cylinders, and let it run the engine. Henry Ward Beecher tells how his father used to go a-nutting with his boys. They climbed the trees, and shook down the chestnuts, and then picked the ground clean of them. Mr. Beecher says: "Thus we spent our forces, and I was a better boy for a week after one of those nutting expeditions. The Devil did not tempt me half so much then as at other times. But when, for any cause, I was shut up, so that I could not go out, and when I moped, the Devil got big in me, and I went into abnormal mischiefs—not mischiefs of very great magnitude, but mischiefs just large enough to procure me a whipping, and make me unhappy." Now, whipping an exploded boiler is a doubtful way of repairing it. An engineer who gives no vent to the gathering steam is liable to be whipped by the law, if not by his conscience.

PARENTAL NEGLECT.

C. W. Fowler in Purity Advocate:
Every man ought to know that boys are exposed to certain forms of danger that can only be avoided by being forewarned, and no one so well as the father can give the boys this warning.
In an experience of twenty years we have found only three fathers that had warned their sons of the dangers they might inflict on themselves, and only one who had given the second warning.
Under these circumstances is it any wonder that boys bring trouble and disease upon themselves? The only wonder is that more of it does not occur. Every State in the Union could dispense with one-half of its lunatic asylums if fathers did their duty to their sons. There are certain subjects that must be explained to boys before they are twelve years old, and there is no reason why they should not be told when they are five. The other warning should be given before the boy is fourteen years old: If you neglect it you may regret it all your life and your son all his life, and yet further generations to come.

UNITY NOT UNION.

Central Advocate:
Ever and again religious unity is seen in all of its chivalrous beauty. Unity is far preferable to union. Unity is consistent with the largest liberty of individual conviction and ease of working, for, after all, that which separates Christians into many Churches is not vital differences on fundamental belief as much as it is those minor points which harmonize with individual preferences which

make it easy to work and to live one's life. Pictures of this unity are seen in the sociability, the interchange of pulpits, the joint appearance on programs, etc., so often in evidence today. Illustrations multiply daily. We note one a few days ago in London. A philanthropic enterprise had attached to its prospectus the cordial signatures of the Bishop of London, Cardinal Vaughan, the Jewish Chief Rabbi, Dr. Adler, Dr. Clifford, Baptist, Rev. F. B. Meyer, Congregationalist, and representatives of other Churches. We Christians understand one another. There is little of the curling lip and gathered robes of superiority. We be brethren. There is the unity of the great brotherhood of believers and workers. There is much to be said for unity, for federation, for brotherhood and co-operation; but there is less to be said for union, for union might curb the elasticity of the mind which in a Protestant society is an irrational absurdity.

EVERY LIFE COUNTS.

Alabama Advocate:
It is a vicious sentiment with which our young people have become inoculated, that one's life counts for little unless it is lived in the white light of publicity, with all the pomp and paraphernalia of position. That is the world's standard—a quantitative one. God's standard is qualitative. The Sermon on the Mount introduces into the world a measurement of manhood that cuts squarely across all conventional ideas. Men judge by size; God judges by spirit. And so the greatness by human estimation is dwarfed to the least under the divine judgment; while the least, as men see and appraise, sometimes becomes the greatest in the kingdom of heaven. The Jews who "justified themselves before men," looking not deeper than the surface of things, made out Dives great and Lazarus utterly nothing. But our Lord allows them to look up on these same men in the light of eternity, under a new relationship established by the divine measurement, and lo! the judgment of the world is completely reversed.

THE BIBLE IN THE PUBLIC SCHOOLS.

The Christian Guardian:
President Butler, of Columbia University, in a recent address on the above subject, said, as quoted by The Forum, that "when we study the ancient civilizations, one of the first things to which we give attention is their religious books; and yet we are trying to teach Christian civilization and a knowledge of Christian literature while excluding from that instruction all knowledge of that book which is the basis of all that is best in our literature. From Chaucer to Browning our literature draws liberally from the eternal springs of the sacred Scriptures; and yet we are undertaking to educate our children, and make them scholars in literature, without putting into their hands that great literary masterpiece which is the foundation of the whole literary structure." The argument is good, so far as it goes, and may appeal to some who are insensible to any higher argument. But the Bible is much more than literature, even the religious literature. It contains a divine revelation above and beyond all formulated creeds. It is the foundation of all genuine morality. Therefore our schools should have it. But Dr. Butler's argument is invincible on its own ground.

CARDS OF THANKS.

I wish to express my heartfelt appreciation of the many expressions of sympathy and words of condolence in our deep sorrow and affliction. It comforts us to know that so many prayers are ascending the hill of God in our behalf.
It is great comfort to us, and no doubt will be to our friends, to know that every indication shows that Scudder acted solely in self-defense. He was a martyr to law and order.
The same day he was buried there was another Justice of the Peace buried, not far away, who had been killed by a saloon man at Falls City.
It seems that martyr blood is necessary to cement the foundation for civilization; but O why should it be my own noble, brave boy's blood? It takes great grace to keep down bitter, revengeful feelings, and keep sweet and forgiving; but God is good, and has so far sustained us. Pray with us that law may prevail and that justice may be done. W. H. H. BIGGS.
Llano, Texas.

Nervousness and Nerve.

The more nervous a man is, the less nerve he has. That sounds paradoxical—but it isn't; for nerve is stamina. Hood's Sarsaparilla gives nerve. It tones the whole system, perfects digestion and assimilation, and is therefore the best medicine a nervous person can take. If you get tired easily, mentally or physically, take it—it will do you good.

THE LAWLESSNESS OF SALOON MEN AND THEIR SYMPATHIZERS.

On May 13 Prof. Ivy, President of the Business College, located in Sherman and Denison, was walking quietly up the street in Sherman when two ruffians slipped up behind and knocked him down with a loaded weapon. Then one of them jumped upon him and pounded him in the face, while his cowardly pal continued to use his bludge on their prostrate victim.
Prof. Ivy is a small man, and either of the cowardly thugs would have been a full match in a fair fight. Prof. Ivy is a peaceable, law-abiding citizen, who cared to express his opinion on, and take an active part in, the local option election of Grayson County in March; and for the high degree of daring to oppose the infamous lawlessness of the saloon, he was thus set on and maltreated by two cowardly wretches—one a saloon man, the other his sympathizer. Mr. Ivy was knocked down, behind and did not know who his assailants were until he came out of the semi-conscious condition in which he fell after the cowardly blow.

There is nothing, except something good, that whiskey men won't do. They resorted to corruption of the ballot box in buying poll tax receipts for their dupes; being beat at the polls, they resorted to the technicalities of the law, and have been turned down there; now they are resorting to intimidation and force. If it has come to this, the prohibitionists of Texas are ready and Grayson County will do her part. We are law-abiding, and want peace; but if force must be used let the ante open the game, and the law-abiding element won't be asleep. A few more such outrages as have been lately perpetrated will be as a challenge from the whiskey element, to try by force what they can not accomplish by fraud.

To express their indignation and contempt for such conduct a company of law-abiding citizens of Sherman met at 2 p. m., May 14, elected a chairman and secretary and appointed a committee to address a circular letter to the law-abiding citizens of Grayson County, to call meetings in their several communities and express their unqualified contempt for such dastardly outrages on the true citizenship of our country.

The press should exorcise such baseness; but instead of doing this, the Dallas News, which ordinarily is like a sledge bound in hunting up news, is as silent on this outrage as an Egyptian mummy. Is the alert reporter of Sherman dead, or was he asleep? Or was this little matter of beating a peaceable citizen's head and face into a pulp, by two cowards, too small a thing for the News to notice? It should at least have given an account of it, if it did not express its approval or disapproval of the matter.

Newspapers being public servants, should treat both parties alike, or the neglected party should withdraw their patronage from such papers. The saloon must go. It may cost martyr's blood to cast it out, but it must go. It is a financial leech, a political vampire, a social ulcer, and a moral leprosy. Its path runs with blood. Its haunts are the homes of criminals and anarchism. The saloons are traps of hell, and their keepers spring the triggers. Let us do as the little girl said she did her little brother's trap. She said to her mother, "I know the little birds won't go into brother's trap any more now." When asked how she knew this, she replied, "Cause I done prayed God not to let 'em, and then I went and smashed the trap." So let us pray God to keep our loved ones out of these traps, and then go the polls and smash the trap, and then burn the triggers by seeing that officers enforce the law. On with the fight, brethren. State prohibition is not far off. "Dana ye hear the slogan" C. L. BALLARD.

MRS. MAUD SWITZER HAWKINS.

God is good, tender, merciful and kind, but in the death of this sweet-spirited woman, his providence seems to carry with it a profound mystery. Our only solace is in the voice of the sweet singers who say, "God is his own interpreter, and he will make it plain," and—
"I have no answer for myself or thee. Save that I learned beside my mother's knee.
All is of God that is and is to be, And God is good."
It is hard to realize that the sweet, attractive voice of this dear woman will be heard no more in this world of ours. She was so gentle, pure and good that she allured to brighter world. She was always a genial presence and a great help to her pastor. While Bro. Knickerbocker was in Europe I had charge of his Church in Weatherford and Miss Maud, for I think of her as Miss Maud, was always present in the choir, and when she sang, I felt in a better mood for preaching, because her singing had such a melody and sweetness in it that it got hold of your inmost emotions.
To the dear father and mother, hus-

band, brother and sisters, nothing should appeal more strongly than that God did always seem so real to their beloved dead one, and, in their hour of deep bereavement, the sweet voice of Whittier should come to them with great force:

"Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day,
Across the mournful marble play:
Who hath not learned in hours of faith
The truth to flesh and sense unknown,
That life is ever lord of death,
And love can never lose its own!"

S. E. BURKHEAD
Waco, Texas.

HOLD THE GROUND.

In the Advocate of May 21 appeared a letter from Wallace R. Evans, which I read with much interest, as the facts set forth by him are too true. For the last fifteen years I have worked as telegraph operator and station agent for a living, and have been brought in direct contact with such facts as the brother sets forth; and one place in particular I wish to speak of. I accepted a position with the railroad company at a certain place, and on going there I soon found out the religious status. The preaching the little town had was by one of these missionaries. There was no Sunday-school at the place, so I beset "myself" to this work, organizing a Sunday-school with our literature out and out, and named the new born babe "Methodist." I noticed that some were a little dubious of the name, but it went, and in course of time we had a circuit rider on the ground, a protracted meeting held; a Methodist organization followed, but for the lack of being properly shepherded it went down; but we held our ground with the Sunday-school until being ordered to this place, and the missionary (a different one to the one I found there) held a meeting; and to-day this people have a good organization and are speaking of building a church house. These brethren get hold and hold on with the tenacity of an old gander trying to get a grain of corn from the crib. They get the grain and these good brethren are getting grain that rightly belong to us, if the field was properly cared for. This place I speak of is in Falls County, Texas Conference, and the same territory is uncared for by those in charge. J. M. NEAL.
Rosman, Texas.

STAINED GLASS.

Perhaps nothing adds to the beauty of a church or residence more than the stained glass used in the windows and doors. In selecting the glass attention should be paid as to the firm from whom to purchase same. The Kansas City Stained Glass Works, 514-516 Wyanadotte St., Kansas City, Mo., have been manufacturers of stained, ground, etched, sandblast and beveled glass for a number of years, and their work in Texas stands for itself. They have furnished glass for churches of all denominations throughout the State. Their regular advertisement is in this issue of the Advocate, and those who are interested should correspond with them before closing a deal.
Mr. Jas. J. Wagner, President of the Works, is to shortly make a tour of Texas, and we trust his trip will prove of mutual benefit.

To Serve as Treasurer.

Bro. W. T. Graham, Treasurer of the Board of Missions of the North Texas Conference, kindly consents to serve as Treasurer until the close of the conference year. He has moved to Palestine and will communicate with the brethren from that place. JNO H McLEAN, Pres.

Naturalism is unnatural to the spiritual man.

If the Baby is Cutting Teeth.

Be sure to use that old and well-tried remedy, Mrs. WINKLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, keeps the bowels open, and is the remedy for all ailments. Beware of cheap imitations.

The true man sees in difficulty a call to endeavor.—Ram's Horn.

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The Sunday-School Department

Second Quarter, Lesson 10, June 7.

PAUL'S VOYAGE AND SHIPWRECK

Acts 27:33-44

Golden Text: "Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses."—Ps. 107:28.

Time: The autumn of A. D. 60.

Place: Chiefly on the Mediterranean Sea. The land points touched in the course of the voyage will be noticed as the lesson proceeds.

We take the following from Bishop Hoss' International Lessons:

Note.—Festus, having determined to send Paul to Italy by sea rather than by land, put him and other prisoners in charge of a centurion named Julius, who took passage in a ship that belonged to Adramyttium, a city on the coast of Mysia, in Asia Minor. The narrative in Acts indicates that Luke once more rejoined the apostle. Aristarchus, of Thessalonica, in Macedonia, also did the same thing. The ship touched for one day at Sidon, and then, because the wind was contrary, sailed to the north of the island of Cyprus, and across the sea of Lycia and Pamphylia to the city of Myra. There the centurion exchanged vessels, going with all those that had been committed to his care on board of an Alexandrian ship that was bound for Italy. From this point forward the entire voyage was difficult. It took many days to come over against Cnidus, which ought to have been reached in twenty-four hours, as it was distant from Myra only about one hundred and thirty miles. Under pressure of the wind the ship turned to windward and ran along under the southern coast of Crete to a port which is called the Fair Havens. The great fast day, or Day of Atonement, had now arrived. It took place on the 10th of Tisri, corresponding to about the 1st of our October. After that the navigation of the Mediterranean was always dangerous for ancient vessels, and the season was regarded as closed. Knowing the peril to which they would be exposed, Paul urged the centurion and other officers to tarry for the winter where they were. But the master and the owner of the ship were of a different mind, and determined to go on to the Cretan port of Phenice, in order to get better quarters in which to anchor till spring. But not a great while after a tempestuous wind called Euroclydon began to blow, and for fourteen days and nights drove the ship hither and thither about the sea. At the end of that time, when the crew and passengers had lost all hope of being saved, St. Paul cheered them up by the announcement that he had received assurance from God that none of them should be lost, though all should suffer shipwreck upon a certain island. The soundings revealed the fact that this island was not far off and the crew in a cowardly fashion undertook to escape in the ship's boat, but were hindered by the soldiers at the suggestion of St. Paul.

I. Breaking a Long Fast.

(Verses 33-37.)

Verses 33, 34. "And while the day was coming on Paul besought them all to take meat." etc. Every possible means was to be employed for safety. Before it was light enough to see what course it was best to pursue, Paul urged them all to take a proper meal, that when the time for work arrived they might be in a condition to undertake it. It is not likely that the fast had been total for the full period of fourteen days. Indeed, such a thing would have been impossible. "What the apostle meant was that the crew and passengers had taken during all the time no regular food, only snatching a morsel now and then when they were able, and that of something which had not been prepared." The Revised Version correctly reads in verse 34: "For this is for your safety." Having been strengthened by a full meal, the men would be the better prepared to take care of themselves in the midst of the dangers through which they were about to pass. To further reassure them, St. Paul told them that they need have no fear of perishing in the sea. He even used a proverbial expression for safety, to the effect that not a hair on the head of any one of them should perish.

Verses 35, 36. "And when he had thus spoken he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat. Acting as the head of a household St. Paul lent the sanction of his own example to the advice which he had given to his fellow-passengers. But before tasting of the food he gave thanks for it to Almighty God, as every pious Jew and Christian was accustomed to do. "This was a special

opportunity for Paul to point these heathen to the true God. The true man has many opportunities of presenting his religion. This act was a sermon on Christian gratitude more eloquent than the appeal of the orator and more convincing than the reasoning of the logician." (Peloubet.) The "Cambridge Greek Testament" likewise says: "St. Paul made a eucharist of this meal. In the sight of the heathen soldiers and sailors he brake the bread in solemn thanksgiving, and thus converted the whole into a religious act, which can hardly have been without its influence on the minds of some, at all events, of those who had heard his previous words about the revelations which God had made to him." Never was there a better example of the force and value of wise leadership. The cheerful confidence of St. Paul became contagious. Everybody in the ship caught his spirit. As Conybeare and Howson say: "Each successive incident tended to raise him more and more into a position of overpowering influence. Not the Captain nor the ship's crew, but the passenger and the prisoner is looked to now as the source of wisdom and safety." The food itself had a reviving effect, and helped to put everybody in a right frame of mind, as Paul knew it would do.

Verse 37. "And we were in all in the ship two hundred three score and sixteen souls." Dr. Hackett says: "The number of persons on board shows that the ship must have been one of the larger size. In the reign of Commodus one of the Alexandrian wheat ships was driven by stress of weather into the Piraeus, and excited great curiosity on the part of the Athenians. Lucian visited the vessel, and has laid the scene of one of his dialogues on board of her. From the information furnished by him it has been estimated that the keel of this ship was about one hundred feet in length, and that she would measure between eleven and twelve hundred tons. Her dimensions, therefore, though inferior to many modern vessels, were quite equal to those of the largest modern merchantmen. Luke's ship was engaged in the same commerce, and we have no reason to be surprised at her containing such a number of men." Another commentator adds: "The occasion of the numbering was probably the near expectation of coming ashore, and so it was needful to have all told; for the Captain in respect of the crew, and for the centurion that of his prisoners and soldiers none might be allowed to escape or to be missing. The mention of the number at this point of the history is one of the many very natural features of the narrative."

II. Making for the Shore.

(Verses 38-44.)

Verse 38. "And when they had cast on enough, they lightened the ship, and cast out the wheat into the sea." "When they had satisfied their present need, there was no use in trying to save more of the food which they had; so they set about lightening the ship. This is implied by the tense of the verb (imperfect), and the next clause tells us the way they did it. They cast into the sea the wheat which had been the first cargo of the vessel from Alexandria." (Cambridge Greek Testament.) Mr. Blunt has very properly called attention to the manner in which the narrative discloses to us the nature of the ship's cargo. "In the fifth verse we are informed that the vessel into which the centurion removed Paul and the other prisoners at Myra belonged to Alexandria, and was sailing into Italy. From the tenth verse we learn that it was a merchant vessel, for mention is made of its lading, but the nature of its lading is not directly stated. In this verse, at a distance of some thirty verses from the last, we find by the merest chance of what its cargo consisted. The freight was naturally enough kept until it could be kept no longer, and then we discover for the first time that it was wheat, the very article which such vessels were accustomed to carry from Egypt to Italy. These notices, so detached from each other, tell a continuous story, but it is not perceived till they are brought together.

Verse 39. "And when it was day, they knew not the land; but they discovered a certain creek with a shore, into which they were minded, if it were possible, to thrust in the ship." "The day has dawned, and they could now distinguish the land. It has appeared surprising to some that none of those on board should have known a place with which those at least who were accustomed to the sea might be expected to have been so well acquainted. The answer is that the scene of the shipwreck was remote from the principal harbor, and, as those who have been on the spot testify, distinguished by no marked feature which would render it known even to a native if he came unexpectedly upon it. The bay ('creek' or inlet), so justly known as St. Paul's Bay, is at the northwestern extremity of

the island, and is formed by the main shore on the south of the island of Salmonetta on the north. It extends from east to west, two miles long and one broad at the entrance, and at the inner end is nearly landlocked on three sides. It is several miles north of Valetta, the famous rock-bound harbor of Malta." (Hackett.) The word translated "shore" designates a sandy beach, on which they could run the ship with the hope of saving their lives. "The remark implies that the coast generally was unsafe for such an attempt. The present conformation of the coast on that side of Malta confirms Luke's accuracy in this particular. The shore there presents an unbroken chain of rocks, interrupted at only two points."

Verse 40. "And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made to ward shore." The Revised Version gives a much more accurate reading: "And casting off the anchors, they left them in the sea, at the same time loosening the hands of the rudders; and hoisting up the foresail to the wind they made for the beach." In such an emergency they surely would not, as our authorized translation says, have gone to the great trouble and labor of lifting up the anchors. Instead of doing so, they simply cut the cables by which the anchors were suspended, and let them drop into the sea. This is the plain meaning, moreover, of the Greek text. "Most of the ancient vessels were furnished with two rudders. No sea-going vessel had less than two, although small boats and river craft, such as those on the Nile, were sometimes steered by one. They were more like oars or paddles than our modern helm. When a vessel was anchored by the stern, as was the case here, it would be necessary to lift the rudders out of the water and secure them by bands. It would be necessary to unfasten these bands when the ship was again got under way. The word translated 'mainsail' ought perhaps to be recorded 'foresail.' It was now raised to catch the wind and carry the ship forward to the beach.

Verse 41. "And falling into a place where two seas met, they ran the ship aground; and the fore part stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves." "This is a remarkable circumstance, which but for the peculiar nature of the bottom of St. Paul's Bay it would be difficult to account for. The rocks of Malta disintegrate into exceedingly minute particles of sand and clay, which, when acted upon by the currents, or surface agitation, form a deposit of tenacious clay; but in still water, where those causes do not act, mud is formed; but it is only in the creeks or inlets where are no currents, and at such a depth as to be undisturbed by the waves, that the mud occurs. In Captain Smyth's chart of the bay the nearest soundings to the mud indicate a depth of about three fathoms, which is about what a large ship would draw. A ship, therefore, impelled by the force of a gale into a creek with a bottom such as has been described would strike a bottom of mud into which the fore part would fix itself and be held fast, whilst the stern would be exposed to the force of the waves.

Verse 42. "And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape." "This advice was given because, by the Roman law, the soldiers were answerable with their own lives for the prisoners placed under their charge." The coolness with which they proposed to commit a number of murders was in perfect keeping with the spirit of the times. A hard-hearted people than the Romans of the first century never lived on the face of the earth. If we only remember that it was no uncommon thing in the Imperial City itself to match hundreds of gladiators against one another in mortal combat for the gratification of the populace that looked on the spectacle, then we need not be surprised at the suggestion to slay a few prisoners in cold blood.

Verses 43, 44. "But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea and get to land; and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land." It is not necessary to suppose that the centurion was, on general principles, a much humaner man than the common soldiers, though even at the beginning of the voyage he had shown unusual courtesy to St. Paul. Evidently the department of the apostle in the great perils of the recent days had made a deep impression upon him, as it could scarcely have failed to do. Knowing that it would be awkward to discriminate among his prisoners, and being determined to save Paul, he issued an order that all should be spared. Those who could swim were to be the first to leave the

ship, that they might reach the shore and be in readiness to succor those who should drift in on the floating spars and planks. As Paul had already been in several shipwrecks and escaped, it is likely that he was one of the swimmers. The continued beating of the waves broke the ship into pieces, and on the floating fragments, and on pieces of plank that had been in use about the deck for various purposes, the rest of the company were tossed by the sea upon the beach. Strangely enough under the circumstances, not one of them was drowned. Thus did the prediction of Paul come true.

The Epworth League Department

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

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- Secretary-Treasurer—A. K. Ragdale, Dallas.

Topic for June 7: "Modern Lessons from the Rechabites." (Jer 35:1-6, 18, 19. Temperance.)

Reference Word: "Abstain." (Acts 15:20; 1 Thess. 5:22; 1 Pet. 2:11.)

Daily Bible Readings.

- Sunday—A Wicked Feast. Dan. 5:1-5.
- Monday—Punishing Gluttony. Ps. 78:18-32.
- Tuesday—Frightening a Governor. Acts 24:22-25.
- Wednesday—To Knowledge, Temperance. 2 Pet. 1:4-11.
- Thursday—Striving for the Mastery. 1 Cor. 9:24-27.
- Friday—Clean in Soul and Body. 1 Cor. 6:9-20.
- Saturday—The Topic. Jer. 35:1-6, 18, 19.

The Rechabites were the first total abstinence society. They were descended from the Kenites, who probably sprang from Midian, the son of Abraham by Keturah. The most prominent member of the family was Jonadab, whose zeal for the pure worship of God against idolatry led him to assist Jehu in destroying the house of Ahab. (2 Kings 10:15.) The rules laid down by Jonadab for his house were three: to drink no wine; to possess no houses, fields, or vineyards; to dwell in tents.

Resisting Temptation. In order to give a practical lesson of obedience to the Jews, the Lord commanded Jeremiah to set before the Rechabites "pots full of wine, and cups" and to say unto them "Drink ye wine." Their answer deserves record as a motto in every home and place of religious worship: "We will drink no wine; for Jonadab the son of Rechab our father commanded us, saying, 'Ye shall drink no wine.' If the Rechabites obeyed the voice of their father, should not the Jews obey the command of God?"

One of the fruitful causes of strong drink is the habit of treating. Two or more friends, or even strangers, will enter a saloon. One will treat the crowd, and each in turn will treat or be treated. It is considered an insult not to accept the offer. By the time the drinks go round, some of the party may become drunk. A law against treating, or drinking at all, where liquors are sold would prevent this evil which comes from the social side of drinking.

It is affirmed that women drunkards are on the increase. This results from the use of wine at banquets, progressive euchre parties, and similar gatherings. It seems incredible that women, who with children are the chief sufferers from alcoholic beverages, should themselves indulge in strong drink. It shows the power of habit and the influence of association.

The way to cure this is to have no wine at social gatherings, or when wine is offered to turn down the glass.

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and modestly but firmly refuse to partake, if necessary giving reasons therefor. It requires some moral courage to do this, but doing it makes one stronger and brings the respect of those who put temptation in the way.

Example Will Tell.

The law of example applies here as elsewhere. Your refusal will encourage others to say, like the Rechabites, "We will drink no wine." Your partaking will stimulate others to do the same. If there were no other argument for total abstinence, this would suffice. A Christian should not do that which might lead his brother to fall. This was Paul's rule, even in things lawful; much more in lawless things, like the use of ardent spirits. (1 Cor. 8:11-13.)

Benefits of Total Abstinence.

- 1. To the State. Raises the average of health. Increases the number of workers. Employs whisky men in honorable pursuits. Sets capital free for better purposes. Decreases lawlessness. Diminishes criminal costs. Destroys vices inseparable from whisky. Purifies politics. Improves the morals of the people. Prolongs national life.

The promise is interesting. The Lord said to the Rechabites because they had obeyed the voice of their father: "Jonadab the son of Rechab shall not want a man to stand before me forever." It is said that the descendants of this prohibition forefather still remain a separate tribe, and still obey the original rules of their house. National longevity would be wondrously conserved by national prohibition laws and the total abstinence of all citizens.

- 2. To the family. Elevates the social standing. Leaves more money for the home. Affords an income for books, education, and travel. Prevents much quarreling and strife. Adds to domestic concord and happiness.

- 3. To the individual. Helps to conserve health. Leaves the mind clear. Makes a better worker. Increases self-respect. Brings the esteem of neighbors. Conduces to economy and other business virtues. Leaves more money for better things. Makes more loving and lovable at home. Develops susceptibility to religious influences. Constitutes a more industrious, useful, and happy man.

- 4. To the Church. Removes a strong enemy. Takes away stumbling-blocks to the weak. Helps Sabbath observance. Inclines to the house of the Lord. Increases susceptibility to religion. Opens ear and heart to the gospel. Stimulates delight in better things. Sends children to Sunday-school and Church. Leaves more money to advance the kingdom. Encourages obedience to the laws of God. Makes the world better.

OUR NEW OFFICERS. We have pleasure in presenting a brief sketch of the new cabinet. There is yet to be appointed a Junior Superintendent, of whom mention will be made as soon as appointed.

H. H. Haisell. Harry H. Haisell was born in Red River County, three miles southeast of Clarksville, October 1, 1850. At the age of five he moved with his father to Wise County, settling near Decatur. In 1872 he accompanied his father to Shreveport with a herd of cattle, and upon his return attended school in Decatur for three years. In 1878 he worked on a farm near Clarksville for \$11 per month. In 1879 he worked on railroads in Colorado and New Mexico. Since 1880 he has been engaged in the cattle business in Texas and the Indian Territory. He is a successful business man and has filled many positions of trust, as bank president, as treasurer of oil mill, etc., etc. He was converted at the age of seventeen and has been a useful member of the Church ever since. He served as Junior Superintendent of the State League in 1902 and was elected President at San Antonio last month.

A. H. McVeigh. Arthur H. McVeigh, though of Virginia parentage, was born in Austin, Texas, in 1871. His father was a Baptist minister and served as Chaplain during the Civil War. At five years of age his father died, leaving him to the care of his mother, together with five other children. Impetuous and with a zeal beyond his years, he has pressed steadily forward, climbing the ladder of life round by round until as a dry goods merchant he holds a place in the business world alongside the foremost of his day. He was converted at the age of seventeen, joined the Methodist Church, South, and has been a consecrated Christian worker, loyal to the Church of his choice and zealous in her every interest. In the young people's movement he has always stood in the front rank, first as a Christian Endeavorer, then when our Church launched the Epworth League he was chosen as first President in Cleburne, Texas. He has filled every position in the League work. In 1898 he was elected President of the Fort Worth District League, which place he occupied for two years with profit to the work and credit to himself. He was a member of the committee which reported favorably on the assembly movement, and comes to the office of first Vice-President with a very wide knowledge of the needs of the State work.

Miss Lula Heartsill. Miss Heartsill was first elected Second Vice-President at Fort Worth in 1902, and was re-elected at San Antonio last month, the only officer receiving a re-nomination. Because of home duties she has tendered her resignation and a successor is to be appointed soon.

Wesley Peacock. Prof. Wesley Peacock, our new Third Vice-President, was born in Thomasville, Georgia. He was educated in the South Georgia College. Having become a beneficiary of the Charles McDonald Brown Scholarship Fund, he was assisted by Ex-Governor Joe Brown the War Governor of Georgia, in completing his education at the State University in the historic and aristocratic city of Athens, where he was graduated in 1887. He came at once to Texas, and with his elder brother, conducted for four years the Southeast Texas Male and Female College at Jasper. After superintending the public schools of Uvalde for three years, he founded Peacock's School for Boys, West End, San Antonio. Prof. Peacock is widely known in Texas as a League and Sunday-school superintendent. In 1896 he was elected State Secretary of the Epworth League, and as Sunday-school superintendent he has worked in the West End Methodist Sunday-school since 1894.

A. K. Ragsdale. Allan Ragsdale has been identified with League work in Texas a long time, almost since its beginning. He was State Secretary for many years, and when the missionary feature was being emphasized he collected the fund and managed its distribution. He is a very methodical and painstaking worker and seems to never tire. For years he was connected with the Texas Christian Advocate and made a fine newspaper man. He is now city passenger agent for the Cotton Belt Railway in Dallas, having been promoted several times since he became connected with the company. Although a busy man with hands already full, he took hold of the work as Secretary and is giving it the same careful attention as of yore.

FROM SHERMAN DISTRICT. The ninth annual session of the Sherman District League Conference was held at Belts May 15-17. There are some special features of the conference worthy of mention. In the first place, with but two exceptions (minor ones at that), the program was carried out as drafted; two of the four absentees sent their addresses in manuscript form to be read to the conference. The attendance was large, aggregating between sixty and seventy, with every organized League and nearly every Church in the district represented. Presiding Elder J. A. Stafford was on hand and directed the proceedings. Rev. J. W. Hill of Denison, preached the opening sermon and took a lively interest in the meeting. Rev. L. L. Naugle, of Sallier, was present and conducted a sunrise prayer-meeting. Rev. J. B. Goser, of Van Alstyne, held the 4 o'clock rally service on Sunday afternoon, at which one conversion resulted; he also preached the closing sermon. Rev. C. A. Spragins, from White-wright, occupied the pulpit at 11 o'clock Sunday morning. Rev. P. C. Archer and Rev. C. H. Govette, of Sherman, filled places on the program. Rev. R. N. Brown and Rev. J. D. Whitehead were present during the entire session.

An object lesson by Miss Clara Wood, of Van Alstyne, in which the children and superintendents present were instructed in the junior work, was very helpful. Rev. C. H. Govette led the discussion on "The Qualifications of a Sec on Vice-President," which he empha-

- sized in this order: 1. Must be born again. 2. Should possess good judgment. 3. Should be a married person. 4. Should be familiar with the Bible. 5. Should be gifted in prayer.

Perhaps the most helpful service of the conference was the object lesson in literary work by Prof. P. W. Horn, superintendent of the public schools of Sherman. Mr. Horn simply organized the conference into a literary meeting, distributed a large number of copies of "The Cotter's Saturday Night" in pamphlet form, and for an hour conducted a reading circle, asking questions on the different features presented by the article under consideration. He said three things were necessary to a Literary Department—a League, a leader and literature.

State President Haisell was present and spoke frequently. Brother Haisell creates enthusiasm wherever he goes and is proving himself a royal leader. "Echoes from the State Conference" was presented by the writer, and was patiently listened to by the conference.

The best service was the League rally. Brother Goser started out by conducting an old time Methodist class-meeting, appointing four brethren to ascertain the spiritual condition of every person present. A testimony service followed and young and old alike "spoke out in meeting." It was a love-feast in earnest. Penitents were fairly called; one young lady came forward; the Leaguers crowded around and a most happy conversion followed.

The following officers were elected: President, Miss Gertrude Fulton; First Vice-President, J. L. Lovelace, of Whitesboro; Second Vice-President, A. G. Hardin, of Denison; Third Vice-President, T. J. Shannon, of Sherman; Secretary, Miss Jessie Dow, of Collinsville. The con-

ference will meet next year with the Willow Street League in Sherman, O. W. T.

Notes.

Now that the great bulk of reading matter concerning the State Conference is out of the way, I shall unfold my plans for the betterment of this department. In the future I must have the co-operation of the Leaguers; you must be free to criticize and to suggest; you must respond to every reasonable request; you must understand the importance of brevity, and when you have anything to say say it. You must share with me the responsibility of this work; keep your eyes and ears open for new ideas, new plans, and helpful notes of every kind, and report them at once. To what extent may I rely upon you for this cooperative service?

We need to pay more attention to our records. Last year at Fort Worth I offered to donate a gold medal to be contested for by District Secretaries, but as long as I was President I did not care to inaugurate the scheme. Now that I am out, I will put it into execution. District Secretaries, as this will interest you, will you tell me what you think should be the conditions of contest? I want to give it for the "best" report, how shall we determine the best? Let me hear from you.

I want weekly letters from local chapters. Take a postal card, think out what you want to say before you write it, then write out your "notes," and mail them to me. Let these notes embrace any character of work which your chapter is doing successfully. For the present we do not need to discuss plans which have proven failures. From what chapter will I receive the first postal card?

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BOARD MEETING.

The Fifth Annual Meeting of the Woman's Board of Home Missions has passed. There are some things that will make it stand out in the history...

sonage that needed it. Money is not coming in as fast for the Paine Annex for colored girls as it should. Dr. Walker addressed the Board on the work for the colored boys and girls.

MRS. L. P. SMITH.

We are indebted to our sister, Mrs. O. T. Hotchkiss, of Texarkana, for her excellent communication which appeared in this department last week...

ANNUAL MEETING W. H. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

The ninth annual session of the Woman's Home Mission Society, Northwest Texas Conference, convened in the Methodist Church, Brownwood, Texas, May 5 to 8, 1903.

Mrs. Fred Fleming made a proposition to the conference society that if each auxiliary will pay \$1 per year for two years, she would complete the amount necessary to send a girl to the Searritt Bible and Training School for two years.

Adopted and Advocate editors are requested to co-operate with the District Secretaries in this movement.

A new feature, "The Workers' Conference," discussed such live issues as "Our Reading Course," "How Shall We Pay a Delegate's Expenses to the Annual Meetings?"

The following officers for ensuing year were elected: Mrs. A. B. Honeycutt, Cleburne, President; Mrs. J. N. Eddins, Clarendon, First Vice-President; Mrs. O. F. Sensabaugh, Waxahatchie, Second Vice-President; Mrs. J. T. Bloodworth, Crowell, Third Vice-President; Mrs. Flora N. Hey, Hillsboro, Corresponding Secretary; Mr. Robert McSwain, Georgetown, Recording Secretary; Mrs. Nat. G. Rollins, Asperment, Treasurer.

District Secretaries.—Georgetown District, Mrs. A. C. Buchanan, Georgetown; Corsicana District, Mrs. A. C. Johnson, Corsicana; Fort Worth District, Mrs. J. Fred Cox, Fort Worth; Waco District, Mrs. Dora Hanson, Waco; Waxahatchie District, Mrs. J. H. Edens, Hillsboro; Gatesville District, Mrs. S. H. Lumpkin, Meridian; Weatherford District, Mrs. J. B. Price, Weatherford; Brownwood District, Mrs. D. R. Blair, Brownwood; Clarendon District, Mrs. F. B. Rudolph, Clarendon; Abilene District, Mrs. H. S. Abbott, Abilene; Dublin District, Miss Laura Milam, Glen Rose; Vernon District, Mrs. A. G. Jennings, Childress.

Appointing officers.—Superintendent Tithing, Mrs. O. F. Sensabaugh; Superintendent Loan Funds, Mrs. M. S. Read, Corsicana; Superintendent Baby Roll, Mrs. J. T. Bloodworth, Crowell; Superintendent Supplies, Mrs. C. C. Armstrong; Superintendent Parsonages, Mrs. J. N. Eddins, Clarendon; Superintendent Mite Box Brigade, Mrs. J. H. Mackey, Waco; Press Director, Mrs. S. C. Follin, Ft. Worth; Agent Our Homes and King's Messenger, Mrs. D. M. Arnett, Colorado City; Agent Home and Training School at Dallas, Mrs. W. H. Johnson, Dallas.

Invitations were extended for next annual meeting from Brownwood, Clarendon, Vernon, Temple, Taylor, Corsicana, Itasca, Fort Worth and Belton. Clarendon was selected for place of next meeting.

MRS. A. C. JOHNSON, Corsicana, Texas, Reporter.

We are requested by Mrs. Bowman, President of the W. F. M. Society, Northwest Texas Conference, to say that an open rate of one and one-third fare can be obtained on all railroads entering Clarksville (on account of the annual meeting of the society) except at those stations located on the Houston and Texas Central Railroad.

PROGRAM W. F. M. S. OF TEXAS CONFERENCE, CENTENARY CHURCH, PALESTINE.

Thursday, June 4.—10:00 a. m., preliminary meeting of officers; 4:00 p. m., consecration service by Mrs. F. A. Heartsill; 8:00 p. m., addresses of welcome by Palestine Auxiliaries; response by Mrs. C. H. Watson, of Harmony Auxiliary; entertainment by Susie Key Juvenile Society of Palestine.

Friday, June 5.—Morning and afternoon, business sessions; 8:00 p. m., sermon by Rev. B. H. Greathouse.

Saturday, June 6.—Business sessions; 8:00 p. m., anniversary; reports of officers.

Sunday, June 7.—11:00 a. m., sermon by Rev. J. B. Sears; 4:00 p. m., memorial service and love-feast, led by Mrs. J. E. Green; 8:00 p. m., address on mission work among Mexicans, by Miss E. A. Park, of the Mexican Mission.

Monday, June 8.—Business sessions; 8:00 p. m., sermon by Rev. H. C. Willis.

At such times as may seem most appropriate papers or addresses will be heard on "Skilled Labor for the Master," by Mrs. C. A. Hooper and "Our Study Course" by a lady from East Texas; also letters from missionaries. MRS. S. PHILPOTT, Pres.

PROGRAM OF MEETING W. F. M. S., NORTHWEST TEXAS CONFERENCE, TEMPLE.

Tuesday, June 9.—4:30 p. m., preliminary meeting of conference officers; 8:20 p. m., opening exercises, Rev. C. R. Wright; address of welcome; response, Mrs. J. T. Coulter; address, Mrs. M. E. Bullock; paper,

"Why Should We Be Interested in Foreign Missions?" Mrs. J. P. Willis. Wednesday, June 10.—9:00 a. m., devotional exercises; roll call and enrollment of delegates; appointment of committees; letters from missionaries; "Report of Annual Meeting Woman's Board Foreign Missions," Mrs. W. F. Barnum; testimony service, Mrs. J. P. Mussett; 2:30 p. m., devotional service; reports of auxiliaries; "Report of Treasurer," Mrs. C. J. Harper; "Are Missions a Success?" Mrs. J. B. Cox; 8:20 p. m., devotional service; report of Corresponding Secre-

tary and paper, "Responsibility of Our Women in the World's Evangelization," Mrs. W. F. Barnum; "Impressions of Mission Life in Mexico," Miss Minnie Rawlings.

Thursday, June 11.—9:00 a. m., devotional service; reports of auxiliaries; "Missionary Interest and Missionary Literature," Mrs. A. C. Johnson; "Our Searritt Bible and Training School," Mrs. M. S. Read; devotional half hour, Mrs. J. P. Willis; 2:30 p. m., devotional service; pledge taken; "The Ideal Missionary Meeting," Miss Allie Charles; "Are Our Auxiliary

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Meetings so Conduct Best Results?" open-venible Societies: T. Mrs. M. L. Gordo Conducting Juvenile M. W. Stanford; 8: Rev. M. S. Hotchkiss Friday, June 12.— tional exercises; select next meeting; elect ports of committees; vice.

Information just received serious illness of Terrell, Texas, Tro Society, North Texas is very ill at the hour at Amarillo, who wri pect the end at any t of the members and in her behalf.

PROGRAM MEETING NORTH TEXAS (CLARKSON)

Wednesday, June 3.— mon by Rev. J. L. M Thursday, June 4.— tional service, Mrs. report of Conferen Secretary, Mrs. Geo. of Conference Treas Gray, by Mrs. W. H. devotional, led by afternoon, devotional Mrs. F. E. Howell; Theory in Missionar uted by Mrs. Leith, merly a member of of North Texas Cot paper, "Our Juvenile Steele, Oak Cliff Aux scripture lesson and of welcome, Mrs. A Clarksville; respons Florence E. Howell clety Secretary; and President, Mrs. J. port of annual m Board of Foreign M S. Sevion.

Friday, June 6.— tional service, Mrs. I business of the hour; tional service, Mrs. A tnoon devotional Mrs. E. J. Robin Bible Doctrine of Giv Ragsdale, Dallas; in Spivey, from Searritt ing school; 8:30 p. T. J. Boehham.

Saturday, June 7.— tional service, Mrs. ness routine; noon service, Miss May 8 devotional service, M Clarkville; paper, Women are Doing Mrs. F. W. Horn; Mrs. W. W. Willia scripture lesson and ary address, Mrs. W las; memorial servi consecration service, ster, Paris; benedict

Sunday, June 7.—1 sermon by Bishop B young people's and el by Mrs. B. H. Land sermon by Bishop He All pastors cordial present.

MRS. J. H. BOWMAN MRS. GEO. S. SEN

DISTRICT MEETING CIETY, DALLAS

The district meeti M. Society, Dallas Texas Conference, v day afternoon May Dallas. After devo conducted by the pa was called to order District Secretary the afternoon had b ranged so as to bring important features o is at present being clety, Mrs. Henry I Cliff Auxiliary, gave items regarding the school at Saitillo, Me which the Oak Cliff special interest, havi instrumental in its growth. It is doing a the poor children of them from the degrance and sin, and thring many of their pa ing the present as we erations, Mrs. Hong Church Auxiliary, Dal on the benefit to b sending a delegate to ing of the conferenc Dallas, of First C Howell, of First C forth the fact that it timable benefit to the auxiliary socially, i spiritedly, and she lliaries to form circle A vocal duet, by Mrs Tongue, of Ervay Str ilary, was much enj a recitation by one o niles, Miss Elsie T annual reports from showed on the whole

paper, "Responsibility of men in the World's Evangel." Mrs. W. F. Barnum; "Im of Mission Life in Mexico," nie Rawlins.

ay, June 11—9:00 a. m., de- service; reports of auxilia- sionary interest and Mis- literatures." Mrs. A. C. John- r Scarritt Bible and Training Mrs. M. S. Read; devotional Mrs. J. P. Willis; 2:30 p. m., l service; pledge taken; l Missionary Meeting." Miss aries; "Are Our Auxiliary

Meetings so Conducted as to Gain Best Results?" open discussion; "Juvenile Societies: Their Importance." Mrs. M. L. Gordon; "Methods of Conducting Juvenile Societies." Mrs. M. W. Stanford; 8:30 p. m., sermon, Rev. M. S. Hotchkiss; collection.

Friday, June 12—9:00 a. m., devo- tional exercises; selection of place for next meeting; election of officers; re- ports of committees; consecration ser- vice.

Information just received tells of the serious illness of Mrs. G. W. Gray, of Terrell, Texas, Treasurer of W. F. M. Society, North Texas Conference. She is very ill at the house of her daughter at Amarillo, who writes that they expect the end at any time. The prayers of the members and friends are asked in her behalf.

PROGRAM MEETING W. F. M. S., NORTH TEXAS CONFERENCE, CLARKSVILLE.

Wednesday, June 3—8:30 p. m., ser- mon by Rev. J. L. Morris.

Thursday, June 4—9:30 a. m., devo- tional service, Mrs. J. H. Bowman; report of Conference Corresponding Secretary, Mrs. Geo. S. Sexton; report of Conference Treasurer, Mrs. G. W. Gray, by Mrs. W. H. Allen; noon hour, devotional, led by Mrs. Abbie Allen; afternoon, devotional service, led by Mrs. F. E. Howell; paper, "The Germ Theory in Missionary Work," con- tributed by Mrs. Leith, of St. Louis, for- merly a member of Terrell Auxiliary, of North Texas Conference Society; paper, "Our Juveniles," by Mrs. A. T. Steele, Oak Cliff Auxiliary; 8:30 p. m., scripture lesson and prayer; address of welcome, Mrs. Anos McCollough, Clarksville; response to address, Mrs. Florence E. Howell, Conference So- ciety Secretary; annual address by President, Mrs. J. H. Bowman; re- port of annual meeting Woman's Board of Foreign Missions, Mrs. Geo. S. Sexton.

Friday, June 6—9:30 a. m., devo- tional service, Mrs. R. W. Thompson; business of the hour; noon hour, devo- tional service, Mrs. W. B. Dashiell; af- ternoon devotional service, led by Mrs. E. J. Robinson; paper, "The Bible Doctrine of Giving," Mrs. Milton Ragsdale, Dallas; talk by Miss May Spivey, from Scarritt Bible and Training school; 8:30 p. m., sermon, Rev. T. J. Beekham.

Saturday, June 7—9:30 a. m., devo- tional service, Mrs. M. A. Allen; busi- ness routine; noon hour, devotional service, Miss May Spivey; afternoon, devotional service, Miss M. I. Martin, Clarksville; paper, "What Methodist Women are Doing for Missions," by Mrs. P. W. Horn; closing service, Mrs. W. W. Williams; 8:30 p. m., scripture lesson and prayer; mission- ary address, Mrs. W. C. Young, Dal- las; memorial service, followed by consecration service, Mrs. J. T. Web- ster, Paris; benediction.

Sunday, June 7—11:00 a. m., annual sermon by Bishop Hess; 2:00 p. m., young people's and children's rally, led by Mrs. B. H. Landrum; 8:30 p. m., sermon by Bishop Hess.

All pastors cordially invited to be present.

MRS. J. H. BOWMAN, Pres.
MRS. GEO. S. SEXTON, Cor. Sec.

DISTRICT MEETING W. F. M. SO- CIETY, DALLAS DISTRICT.

The district meeting of the W. F. M. Society, Dallas District, North Texas Conference, was held Wednes- day afternoon, May 29, at First Church, Dallas. After devotional exercises, conducted by the pastor, the meeting was called to order by Mrs. Searey, District Secretary. The program for the afternoon had been carefully ar- ranged so as to bring out all the more important features of the work that is at present being done by the so- ciety. Mrs. Henry Dorsey, of Oak Cliff Auxiliary, gave some interesting items regarding the Oak Cliff day school at Saltillo, Mexico, a school in which the Oak Cliff Auxiliary feels a special interest, having been largely instrumental in its beginning and growth. It is doing a good work among the poor children of the city in lifting them from the degradation of ignor- ance and sin, and through them reach- ing many of their parents, thus help- ing the present as well as future gen- erations. Mrs. Houghton, of Trinity Church Auxiliary, Dallas, read a paper on the benefit to be derived from sending a delegate to the annual meet- ing of the conference society, and Mrs. Howell, of First Church Auxiliary, Dallas, gave an account of the work done by the Foreign Missionary Read- ing Circle of First Church, setting forth the fact that it had been of in- estimable benefit to the members of the auxiliaries socially, intellectually and spiritually, and she urged other auxil- iaries to form circles without delay. A vocal duet, by Mrs. Rose and Miss Tongue, of Ervay Street Church Auxil- iary, was much enjoyed, as was also a recitation by one of the little juve- niles, Miss Elsie Tongue. The an- nual reports from each auxiliaries showed on the whole an encouraging

growth in the work. Especially inter- esting was the report of the work in the Juvenile Societies, showing how the young people of our Churches are more and more being trained and edu- cated in the work of sending the light of our blessed gospel to the benighted little ones of heathendom. If the old- ship of Zion has moved with such greatly accelerated speed since wom- an's influence began to tell upon the work of the world's evangelization, what may we not hope for when we have added the zeal and energy and buoyant hope and love of the children of our Church to the work? There were quite a number of these little workers in attendance, who favored us with some well rendered songs, showing careful training on the part of their lady managers. A communi- cation from Mrs. Bowman, President Conference Society, urged each auxil- iary to send a full representation to the annual meeting of the Conference Society, to be held at Clarksville, June 3-7.

(MISS) MARIA M. ELLIOTT, Dallas, Texas. Secretary.

W. F. M. SOCIETY, BOWIE DIS- TRICT, N. T. CONFERENCE.

The third annual district meeting of the Woman's Foreign Missionary So- ciety for Bowie District, North Texas Conference, was held in Wichita Falls, Thursday morning, May 7, open- ed with scripture lesson and prayer by Mrs. Walter Hoad, District Secre- tary. Two auxiliaries were represent- ed—Decatur, by Mrs. M. A. Harding, and Bridgeport, by Mrs. Lizzie Bar- ber. Both reports were encouraging, especially so was Bridgeport's, as it is new, just having been organized at our last annual meeting of the district. Decatur's report, of course, should have been better, for we are right an- cient. Woman's Foreign Missionary work in this district is unecessarily quite slow and some times discourag- ing, but faithful, persistent work is sure to bring its results. "Then look up and take courage, O thou doubting one; we must bravely fight ere the victory is won." The different fields occupied by our workers were then spoken of, especial attention in this talk being given to the Eliza Bowman School in Havana, Cuba. A leaflet was read, "Twelve Reasons for not Being a Member of the Missionary So- ciety." "Twelve Reasons for Being a Member of the Missionary Society." A paper read by Mrs. Hoad, District Secretary, showing why we should be interested in the foreign work. To a very great extent our success lies in practically getting missionary facts before our women. As much as possi- ble we ought to have up to date pres- ent facts; they are "living things." District Secretary then proceeded to organize an auxiliaries. The women were ready and not much time was consumed in that part of the work. Twelve names were given for mem- bership; previous to this officers had been selected and were recognized with only a slight change. We have just recently been informed that two other names have been added to the roll and three subscriptions for W. F. M. Advocate been secured. District Sec- retary then made a talk on the benefit the auxiliaries derives from sending a delegate to the annual meeting of the Conference Society, urging that each auxiliaries send one or more delegates to Clarksville June 3-7. After a few touching words from the District Secretary to the pastor, imploring him to nourish and help the new auxiliaries, we adjourned, hoping that the Methodist women of Bowie District, with their energies and combined efforts, may become more interested for the salva- tion of their heathen sisters.

MRS. W. W. WILLIAMS, Decatur, Texas.

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We now have two roads running into Georgetown—the "Katy" and the I & G N. Those coming from the north via the "Katy" reach Georgetown at 3:20 p. m. and 1:00 a. m. Those com- ing by the I & G N. reach Georgetown at 4:20 and 6:40 p. m. Those coming from the south via the "Katy" reach Georgetown at 6:40 p. m. and those by the I & G N. 11:25 a. m. and 4:20 p. m. Let all who can possibly do so come by the day trains. The railroads have granted convention rates, which means one and one-third fare for those in attendance.

Everything points to a most encour- aging session of the Institute. We have letters from parties in other States saying that they expect to attend. If the brethren have any special arrange- ments which they would like for us to make, let them not hesitate to call upon us.

W. L. NELMS

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DISTRICT CONFERENCE NOTICES.

Vernon District.

Bro. Miller, P. E., has written me suggesting that I make a statement in Advocate in regard to our approaching District Conference. We are off from railroad twenty-five miles, due south from Quanah and southwest from Ver- non thirty-five miles. If visitors come to Quanah the transfer meets the 5 p. m. train and returns to Crowell same day. J. W. Magee will take you the round trip from Quanah for \$1.50 and from Vernon and return for \$2, if you will drop him a card in due sea- son. Take notice and govern your- selves accordingly. We hope to have the presence of as many representa- tive brethren as possible. Let me sug- gest that the preachers and delegates bring their wives if they have any, and if not, come and get one.

J. T. BLOODWORTH, Crowell, Texas.

Sulphur Springs District.

All who expect to attend the Sul- phur Springs District Conference will do well to remember the seat of the conference is twelve miles from the nearest railroad station. We will meet all parties coming by rail at Weaver June 24. So I must have the names of all comers by rail so that I will know just how many to provide conveyances for. All parties coming up for orders or admission on trial, please send me your name at once. Now, brethren, write me at once.

T. M. KIRK, Birthright, Texas.

Troupe District Conference.

Any preacher or delegate to District Conference at Troupe who expects to come by private conveyance, please let us know at once.

T. J. WILSON

Paris District.

Preachers of Paris District, you are herein requested to send at once the names of your delegates to the Dis- trict Conference. Also any other per- son who may expect to attend from your charge.

N. G. OZMENT

Gatesville District.

Those who desire homes during the Gatesville District and Epworth League Conference, which meets in Meridian June 25-28, will please send their names to me at once. Let all pastors in the District send names of delegates by June 1.

G. W. WHITE, Meridian, Texas, Box 49.

Huntsville District.

The Huntsville District Conference will be held at Conroe June 24 to 28. The opening sermon, Tuesday night, June 23, by Rev. C. H. Adams. The first day will be devoted to missions. A program for this day has been pre- pared, including preaching at 11 a. m. by Rev. J. T. Smith and at 8 p. m. by Rev. W. W. Watts. The following are the Committees of Examination:

- License to Preach—E. L. Shettles, C. I. Farrington, W. M. Board.
- Admission on Trial—W. F. Davis, R. W. Adams, C. U. McLarty.
- Deacon's Orders—H. M. Whaling, A. S. J. Haygood, E. S. Hursey.
- Elder's Orders—W. W. Horner, J. P. Skinner, J. C. Cameron.
- CHAS. A. HOOPER, P. E.

Cuero District.

To the Preachers and Delegates of the Cuero District Conference, to be held in Runge, Texas, June 17-21:

I have the names of all the members of the District Conference, but I am anxious to know at once if any of you contemplate bringing your wives with you. Also how many delegates from the W. H. M. Society will be here on Friday. Also how many Ep- worth Leaguers will be here on Sat- urday. All who are coming by private conveyance notify me at once. Breth- ren who now or will shortly see they can not come, please drop me a card saying so. Prompt attention to these requests will greatly help me.

I. T. MORRIS.

Brenham District.

The following are the committees for Brenham District.

- License to Preach—J. L. Massey, R. W. Allen, S. F. Cox.
- Deacon's Orders—A. C. Biggs, H. B. Smith, D. N. Harris.
- Elder's Orders—C. E. Simpson, M. L. Lindsey, B. F. Fletcher.
- Admission—I. M. Brice, J. D. Burke, F. H. Hitebeck.
- Rev. L. M. Foxler will preach the opening sermon June 24, 8 p. m.
- CHAS. F. SMITH, P. E.

Remit to Dodson.

Brethren Northwest Texas Confer- ence, please do not send me money collected on Children's Day. I will have to return it to you. I am Secre- tary of Board, but R. W. Dodson is now Treasurer. Remit to him at Am- arillo, Texas.

C. S. FIELD, Colorado, Texas.

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HOST.—Mrs. Cynthia R. Host (nee Finney) was born Jan. 12, 1824, in Lincoln County, N. C. She joined the Lutheran Church on profession of faith at the age of seventeen. She was married to her first husband, Mr. A. Michael, Jan. 25, 1850, to which union were born two daughters. She was married the second time to Mr. J. H. Host, who survives her. This union was blessed with five daughters and two sons. She moved to Texas in 1887, and joined the Methodist Church in 1881, and lived a consistent member to her death, which occurred May 18, 1903. She was sixty-nine years old. Weep not, dear friends, but rather rejoice that you have another tie in heaven. W. PERKINS, P. C.

ADAMS.—Mrs. Elizabeth W. Adams was born in Jackson County, Tenn., Sept. 2, 1822, and died at her home in 1903, May 2, 1903. She was married to Bro. Collier Adams Sept. 19, 1850. To them seven children were born, only three of whom are now living. She was grandmother of twenty-two children and great-grand mother of three. She had lived in Fort Worth twenty-eight years and had a large number of friends, by her love and devotion she had endeared to her. She was a loving, faithful wife, a kind and devoted mother and an obliging neighbor. Her funeral was preached by a large congregation of friends and relatives in the Trinity Church, Fort Worth. To those who are left I would say, be faithful and true to God and you will meet her in that home of everlasting life. J. A. WALKUP.

MILLER.—Grandma Miller was born in Gwynes County, Ga., June 6, 1829, died May 19, 1903, at Midway community, in Hill County. We laid her body to rest in the Brandon Cemetery. She was converted and joined the Methodist Church in her childhood, moved to Hill County, Texas, in the fall of 1894. She leaves six children to mourn her departure, four of whom live here; the other two in the old State of Georgia. One of the boys, Tom Collier, was at Waco, Texas, under treatment with his eyes, when the summons came. He got to the bedside of his mother just a few minutes too late. She was gone—grand old saint. She, by reason of strength, had more than lived out her three score years and ten. She leaves a legacy to her children, not of gold and silver, but of a long and well-spent life—a Christian character that will shine on and on forever. May the children imitate her worthy life and ever heed her Godly admonitions. She was ready to go. For many years she had been "looking for and hastening unto the coming of the day of God." MAC M. SMITH, Brandon, Texas.

MURRAY.—Guinnetta Belle was born in Walker County, Texas, July 8, 1887, died in Butte, Montana, May 19, 1903. Near sixteen years ago I returned home to find a wee little black haired baby girl, our first born, the pride of young parents' hearts. When her "little sister" came she at once relinquished all claims to her mamma's caresses and was content to be "papa's baby." Through the intervening years I can hear that little voice saying, "Papa, take your own baby." When but a little more than four years old she started to school with me (I was then teaching). Then she observed every rule of the school and learned rapidly. She has ever been a close student. During the greater part of her school life was proud to call herself the baby of her class. I believe she has always enjoyed the warm confidence and love of her school mates and teachers. For the last eight months she was in the Butte City High School, and in her examinations often made a perfect grade. Before she was eight years old she climbed up in my lap and said, "Papa, I want to join the Church." I asked her, "Why?" She answered, "Because I love Jesus and want to be good." On a beautiful Sunday morning in

May, at Cedar Bayou, Texas, in 1896, I received her and two other little girls in the Church. Some two years since one of the others, Lillie Williams, was called home. Guinnetta lived a faithful, consecrated Christian life. Last week duties to the Church called me to Bozeman, Mont. On Saturday morning I was summoned home. On my arrival I learned that on Thursday afternoon she had come from school suffering greatly. A physician was called, but he did not regard the trouble as serious; but she grew worse and Saturday morning physicians said that the trouble was appendicitis and that nothing could be done. Sunday morning I told her that it was the last day that she could be with us. Many of her friends came to see her and she talked so beautifully to them. Two of her friends had not been speaking for some time. She asked for them and when they came begged them to "make up," and when they embraced each other she was very happy. She prayed earnestly for all present, talked of that meeting in heaven when our family would meet again, sang clear and distinct a whole verse of "God be With You Till We Meet Again," "Shall We Gather at the River," "At Last We Will Shout His Praise in Glory," and then so weak when she reached the chorus, we could hear her whisper, "So will I, so will I." She asked that Brother Shafer conduct her funeral services, named some of her friends that she wished to act as pall bearers, asking one of them to act. Then she sweetly fell asleep in Jesus. Our hearts are sad, our home is lonely. We would not call her back. Father, mother and sister have all been able to say through it all, "Thy will, not mine, be done." Her papa. J. R. MURRAY, Butte, Mont.

LESTER.—Mrs. Sadie Lester (nee Jackson) was born in Coffee County, Tenn., Aug. 2, 1887, removed with her parents to Texas in 1875, and settled in Denton County, where she spent the remainder of her life. She was married to Mr. C. B. Lester Dec. 16, 1888. Her husband and two children—a girl and boy—survive her. She was converted and joined the M. E. Church, South, at about the age of sixteen years and lived a constant Christian life. The way grew brighter until her happy spirit took its flight, March 19, 1903. When she was conscious that she was dying, her venerable father, Rev. G. W. Jackson, a local preacher, near eighty years of age, knelt by her bedside and prayed with her, and in that last communion with father and child on earth there were raptures of joy that filled the room. She now seeks to husband and precious children to follow. The writer preached her funeral to a large congregation of her friends and neighbors as she lay in the coffin in the old church, where she had been a faithful member. When, closing the service the kindred and friends joined in bidding good-bye, it was sad, and yet as her precious mother shouted victory in that dark hour, many took fresh courage to win the prize and after glory run. T. J. SIMMONS, Denton, Texas.

SHEPPARD.—Mrs. Estie Sheppard (nee Bromley) was born at Honey Grove, Texas, and died at her home in Shreveport, La., April 19, 1903. She professed faith in Christ and joined the Methodist Church early in life. She was a woman of strong force of character and her sweet, cheerful disposition made for her a host of friends. She knew nothing of selfishness, but lived for those around her. She had been sick for several months, but bore her long lingering illness with wonderful patience and Christian fortitude. Her faith grew stronger and her hope brighter until God called her unto himself. She was buried in Greenwood Cemetery, attended by a large gathering of people, who share in a measure in the grief of the bereaved husband. Beyond the pathless mountains that light their blue peaks in the fading distance, there is a charming valley that drinks the diamond dew of morning and bathes in the liquid sunbeams, that is clad in the everlasting green and dotted all over with the flowers of every hue and shade, and there, beyond the flush and the brightness of the stars, the bereaved will meet again their loved one to part no more. ALBERT S. LUTZ.

ZUBER.—Daniel C. Zuber was born near Prairie Plains, Grimes County, Texas, Nov. 12, 1854, and died at Comfort, Kendall County, May 27, 1903. He was what is termed a "self made man." His parents were not able to give him a collegiate education, yet he by his indomitable will, acquired the rudiments, and that, with his native ability, gave him the preparation for a successful business life. He was married in March, 1882, to Miss Julia Johnson. She died in August, 1887, leaving two children, Misses Edna and Mabel. In 1891 he married Miss Janie McDougal. She, with her two children and Edna and Mabel, his aged father

and mother, one brother and sister, survive him. In infancy he was dedicated to God in baptism by his parents. All his life he was ambitious, energetic, aspiring, honest, upright. For many years he had been a member of the M. E. Church, South, and for a number of years had been an official member. At the time of his death he was a member of the Building Committee and was much interested in seeing Bryan Methodist build a new church. I can truly say he loved his Church. He was laid to rest in the cemetery in Bryan, there to await the resurrection morn. I numbered him amongst my best friends. E. L. SHETTLES.

NORSWORTHY.—Sue B. Norsworthy departed this life at her home in Uvalde, Texas, April 9, 1903, after a lingering illness. She was in the twentieth year of her age, and was a young woman of rare Christian virtues. For many months loved ones and friends watched, with intense interest, the progress of the dread disease which terminated this beautiful life. Her character was an expression of true Christian womanhood, and was a positive benediction and inspiration to all who knew her. Through the coming years it will leave behind it an odor of sweet perfume. Her price was above rubies. Were I called upon to inscribe her epitaph, in two simple words I would write: "Self-sacrificing Love." Some months ago she requested of her pastor that, at her funeral a sermon should be preached for the benefit of the young people of the town. That request was complied with. From the church she loved so well we followed her remains to the city of the dead. She lived and suffered and died in the faith and hope of a trusting child of God. In the bloom and buoyancy of life's spring time she went away. We speak of her as dead, yet not so. "She is not dead, but sleepeth." The casket contains her just. She herself lives forever with the angels. H. T. CUNNINGHAM.

DANIEL.—Rev. Jesse Lee Daniel, son of Rev. J. M. Daniel and Frances Daniel, was born in Maury County, Tenn., Aug. 12, 1819; died in Dallas County, Texas, Nov. 12, 1902, aged eighty-three years. He was one of ten children—three girls and seven boys—eight of whom lived to be grown men and women, and three still live. He moved to Alabama in 1825. He joined the Church in youth and was licensed to exhort, by the Pleasant Grove Society, Alabama Conference, October 27, 1838. Just a few months past his nineteenth birthday. He was licensed to preach Nov. 23, 1839, by the fourth Quarterly Conference held at Everetts. He traveled in the Alabama Conference and was ordained deacon in that conference by Bishop Jas. O. Andrews Jan. 1, 1842 at Montgomery, and was ordained elder in the same conference by Bishop Andrew at Wetumpka, Ala. He married Nancy A. Purvis in Marion County, Ala., about 1848. To them were born ten children—four boys and six girls—six of whom are now living—three boys and three girls—and are all members of the Church except one. He came to Texas with his family in 1850, where he has made his home ever since, excepting about two years. He has traveled as a Methodist preacher in the East Texas Conference, for he bears a certificate of honorable location, issued to him at Henderson, Rusk County, Texas, Nov. 28, 1851. He has a serap of paper in his possession showing amount of quarterage given by certain persons; also subscriptions taken to Church periodicals while he was on the Henderson Circuit. His papers show where he stood on temperance, for he has a certificate of membership of the Sons of Temperance while in Alabama. He was a soldier for his country as a good citizen and served in the Confederate Army ten months, under Col. Burford in Captain Thomas' command, the second year of the war. At the end of ten months he took the measles, came home and was not able to return to the army. His wife died Feb. 11, 1881, twenty-one years ago, and now he goes to join her, and doubtless many others to whom he preached the word of life. It was my good fortune to be the pastor of Uncle Jesse L. Daniel for four years. I knew him intimately. He loved God and the Church and was a liberal supporter of all her institutions. As it was said of Barnabas, he was a good man, full of the Holy Ghost and of faith, and under his early ministry much people was added unto the Lord. I have never known any one who was more

familiar with the Holy Bible than he. It seemed to be his daily companion. The word of God was meat to his hungry and drink to his thirsty soul. How I have sat at his feet and listened to his wonderful exposition of the sacred book! For many years he was a preacher in our Church and under his ministry many were brought into the family of God in Christ Jesus. For some cause, known only to himself, he failed to deposit his certificate of location and for many years simply occupied the humble place of a layman in the Church. His health was such that he scarcely ever attended the Church services. In 1888 he said to me that if it was possible he would like to be restored to the ministry of the Church before he died and turned over to me his deacon's and elder's orders and asked me to take and return them to the conference and ask the conference to restore them to him that he might die an ordained minister. In company with Bro. W. H. Hughes I went to the Bishop's room and the case was presented to Bishop Galloway, who restored them to the good old man. I shall never forget the expression on his face when I returned to him his restored parchments. It was an expression of indescribable delight. Bro. S. P. Ulrich, his last pastor, in writing me said: "I talked with him two days before he died and the first thing he said was that the future was clear, but just how long God was going to keep him here he said was not revealed to him but there was no darkness before him." He has been gathered to the saints above where we shall meet again. Weep not, loving ones, but let us meet him in heaven. One who loved him. W. H. STEPHENSON.

DAVID.—Miss Hosoe E. David was born near Louchapoka, Lee County, Ala., Dec. 16, 1881. Her father died a few days before her birth. In compliance with the wish of her mother, who died in October, 1901, she and her sister came to Kirk, Texas, and made their home with an uncle. At the age of eleven years she committed herself to her God and joined the Methodist Church. She esteemed him a real Father, whom to obey was a pleasure, as was most beautifully shown in her daily life. After she was taken sick in October she sought to regain her health by travel, but soon returned, and on April 15 the Lord called her home. She told her loved ones she was not afraid, but was quite ready to go. Happy and joyous in life, despite many unhappy circumstances, she was cheerful to the end and met the future with a calmness begotten of a perfect assurance that her Lord was able to keep that which she had committed unto him. While so many young people are living frivolous, pleasure-seeking lives, such as she was are beautiful examples of the saving power of God. She entered as fully as others into the enjoyments of this life, but the secret of her happiness was her closeness to the Lord from whom nothing could separate her. Heaven seems more real when such as she have entered in. She has been a great blessing to this Church and community and many will continue to feel the influence of her singularly pure and beautiful Christian character. R. C. ALEXANDER.

McCALLASTER.—Mrs. Mary Ella McCallaster passed away May 15, 1903. She was a member of our Church at Red Oak; lived a faithful life and left unmistakable evidence that the Master was waiting for her to welcome her home. W. H. HARRIS, P. C.

Lewis.—Mildred Lewis was born at Marlin, Texas, July 6, 1896, and died of diphtheria at her home in Fort Worth May 1, 1903. Again the Mildred has gone to join the father, who preceded her three years ago. When her father died she was hardly old enough to realize what death meant and would watch and wait for his return home, but how sweet to know she has gone to join him in the blessed beyond. Little Mildred was a bright, beautiful child. She was quite a favorite in the home and with all who knew her, having that sweet-spirited, lovable disposition that wins many friends and endeared herself to all with whom she was associated. She was sick only a few days and seemed to realize toward the last that she couldn't get well, for she said, "Mamma, you can't cure me, and the doctor can't cure me, so I must go." How sad it was to give her up and how we all miss her bright, sweet face, but may the memory of her serve as a means of grace to those who are left—especially the brothers—to turn toward heaven with the sweet assurance of meeting her where sickness and sorrow, pain and death are no more, and to Him who said, "Suffer the little ones and forbid them not, to come unto me." J. A. WALKUP.

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THE FORD'S BLACK-DRAUGHT THE ORIGINAL LIVER MEDICINE. A sallow complexion, dizziness, biliousness and a coated tongue are common indications of liver and kidney diseases. Stomach and bowel troubles, severe as they are, give immediate warning by pain, but liver and kidney troubles, though less painful at the start, are much harder to cure. The Ford's Black-Draught never fails to benefit diseased liver and weakened kidneys. It stirs up the torpid liver to throw off the germs of fever and ague. It is a certain preventive of cholera and Bright's disease of the kidneys. With kidneys reinforced by The Ford's Black-Draught thousands of persons have dwelt immune in the midst of yellow fever. Many families live in perfect health and have no other doctor than The Ford's Black-Draught. It is always on hand for use in an emergency and saves many expensive calls of a doctor. Mullins, S. C., March 10, 1901. I have used The Ford's Black-Draught for three years and I have not had to go to a doctor since I have been taking it. It is the best medicine for me that is on the market for liver and kidney troubles and dyspepsia and other complaints. Rev. A. G. LEWIS.

I have been using one of the Texas Advocate Sewing Machines for six years, and like it splendidly. It is as good to-day as it was the day I got it and runs as light. MRS. T. C. MITCHELL, Marfa, Texas.

The Summer Institute of Biblical and Theological Study AT SOUTHWESTERN UNIVERSITY. now officially incorporated into the plan of the General Conference, offers June 1 to 12 The Conference Course instruction and examinations by the Examining Committees of the several Conferences. Post-Graduate Course. New Testament Theology, Book of Romans, History of Missions, Philosophy of Religion, Practical Topics for Pastors and Lecturers of International Prominence. Half-rate to students of the Correspondence School. W. L. NELMS, Mgr. R. B. McSWAIN, Sec. GEORGETOWN, TEXAS. SEWING MACHINE and ADVOCATE for One Year \$23.50



WEST TEXAS. Llano District: Boerne cir., at Selma; Liberty Hill cir., at Blanco; Johnson City cir., at Willow City; Cherokee cir., at San Saba; San Saba sta., at Rock Springs; District Conference: Saba July 9, at a League Conference, Texas, Monday, July Sunday, July 12, at Victoria. Cuero District: Victoria; Nor. & P. L., at The Lockville, at Floyd; Runge, at Helona; Sweet Home, at Terry; Halsteadville, at C. I. El Campo, at Ashby; Yoakum; Clear Creek, at Chero; Gando, at Gando; Cuero. San Angelo District: Sherwood, at Taylor; Water Valley, at Gr Ozona; Sterling, at Garden; Sonora cir., at Menard; Junction City, at C. Brady, at Merian; Pontotoc, at San Fe; Mason, at Loyal La; Milburn, at Karga; Center City, at Llano; Lometa, at Mullin; Lampasas sta., at J. Beville District: Lavender; Beville; Pleasanton; Goliad; Corpus Christi; Oakville; Mathis; Rockport; Placencia. Austin District: Bastrop; La Grange; McVade, at Oak Hill; West Point, at F. P. Cedar Creek, at Upton; Egin; Manor; Walnut, at Merittown; Marchena, at Creed; Wadleyville, at Oberlin; South Austin; First Street, Austin; Tenth Street, Austin; Hotchkiss Memorial. San Marcos District: Luling and Soda Springs; Lockhart sta.; Seguin and Mill Creek; Looping Spgs., at Medina; Timmon cir., at Medina; Belmont cir., at Oak; Gonzalez sta.; Kyle and P. Grove, at San Marcos; Sterlin. San Antonio District: Bel Rio; Canada; Hondo and Devine; at Hecar cir., at Oak Hill; Pearsall; Laredo; Cotulla cir., at Central; Amphibion cir., at Roby; Moore cir., at Big F; Upton cir., at Leaky; Carrizo S. and Batesville; Sherman St., at a m.; Prospect Hill, S. P. m.; West End; South Heights; Travis Park, at a m.; Central St., S. P. m.; W. J. NORTHWEST TEX. Dublin District: DeLeon sta., at DeLeon; Stephenville sta., at S. Hico sta., at Hico; Carbon and Gorman; Carbon sta., at Bonnie; Morgan Mill, at M. Casson sta., at Central; Chesnut sta., at Chesnut; Eastland, at Pleasant; Buff Dale, at Marv; Granbury, at Granbury; Glen Rose, at Elm; Green Creek, at G. Carlton, at Fairview; Duffau; Ireddell and Fairy, at Desdemona; Hackabay. District League at meet at DeLeon June 1; ference at Tolar July. Gatesville District: Jonesboro, at Union G; District Conference at Conference at Meridian; S. W. Fort Worth District: Azle, at Silver Creek; Trinity, at Fossil; Mo. Ave.; Covington, at Philadelph; Bono, at Liberty; Cresson, at Bruce; Kennedale, at Thomas; Arlington; Joshua, at Marytown; Mansfield, at Britton; Cuba, Price chapel; Blum, Kopperl; Smithfield; Grapevine; Cleburne; Jas. Corsicana District: Corsicana, Southside; Missionary Ins. Dawson; Missionary Ins. Worth; S. S. and E. L. Ins. Blomington; G. Agr. Co.; Corsicana cir., at Harris; Corsicana, First Ch.; Rice, at Rice; Alma, at Alma; Cotton Gin, at Campbell; Wertham, at Woodlawn; Horn Hill, at Central; Thornton, at Big Hill; Greenhook; Eureka, at Birdston; Richland, at Quimby.

Fifty Years the Standard



DR. PRICE'S CREAM BAKING POWDER

Awarded Highest Honors World's Fair Highest tests U.S. Gov't Chemists PRICE BAKING POWDER CO. CHICAGO

NORTH TEXAS CONFERENCE.

Continued from Page 5

Church, South, West Dallas, closed the 11th inst. The meeting began on Friday, May 8. Rev. J. B. Bennett conducted the 10 o'clock service, in the effective, old-fashioned Methodist way...

TEXAS CONFERENCE.

McAshan, Houston.

Geo. A. LeClere, May 22: The McAshan Church has enjoyed a gracious revival, conducted by the pastor, Rev. S. S. McConney, who did all the preaching, except a few sermons preached by the pastor of McKee Street Church, Bro. Collins. The revival continued two weeks, resulting in a quickening of the spiritual life in the congregation and seventy-five or eighty conversions and reclamations...

Timpson.

J. T. McClure, May 22: Notwithstanding several serious financial setbacks in the way of fires, of which we have had four had ones, burning almost the entire business portion of the town, and some of it twice, with two short crop years in succession, Timpson has within the last two years almost doubled in size. The burnt districts in the business portion of town have all gone back in splendid modern brick buildings. We finished last year a \$10,000 brick school building and have added one to our number of railroads...

port on the spiritual condition of their class every month or so. I think this is a solution of the class-meeting problem to some considerable extent. The average attendance in our Sunday-school is close to 200 and the collection ranges from \$6 to \$9 per Sunday. We have the League, Home Mission, Foreign Missionary and Juvenile Missionary Societies all doing finely. The station will move up in rank this year to \$1000, and with reasonable prosperity, within one or two more years, it will go to \$1200 or \$1250. The contract has been let recently for a splendid eight-room parsonage. I think when finished it will be the equal of the best in the conference. It is to be finished by the first of August. Our church, which a few years ago was thought to be large enough to last Timpson Methodism a long time, is now too small to accommodate our Sunday school and our special occasion congregation, and we are beginning to talk about a new brick church which must come in a few years. We feel that Timpson Methodism has a very bright future, but we shall say no more at present, lest there be more than one aspirant for this appointment in December. This is my third year with these people; of course a quadrennium in a charge like this is a heritage not to be despised.

Kennard Circuit.

J. W. Allbritton, May 19: I started on the Sunday following conference to do the work of preacher in charge. My first appointment was at Center Hill—the place where I tried to preach my first sermon as a local preacher. The brethren gave me a hearty welcome, with such expressions as "We are glad you were sent to our charge." We have no parsonage, so we moved into the neighborhood of Center Hill and stayed there until April 7. On our arrival at the above named place we were treated to a nice pounding. I would like to mention every one who took part in the long-to-be-remembered acts of kindness, but space forbids. We never have been treated more kindly than while we were among those good people. On April 7 we moved to this place (Kennard) and we are located in a neat cottage, to remain until we can build a parsonage. In a few days after we arrived here we were treated to a second pounding by the good people of Coltharp. They came in a wagon and the company was composed of Methodists, Baptists and Presbyterians. A happier crowd one never saw. We appreciate these tokens more than we can express on paper, and we pray that God may bless each one who has shown us so many acts of kindness. We serve a noble people and we are planning for and expecting great things on this charge this year. Our stewards have provided for the preacher very well to date. Raised the salary above what it was last year and trying to pay it quarterly. We have been taking collections to build a parsonage and our people respond reasonably well. Conference collections nearly all in hand in cash and subscriptions. We hope to have the whole assessment against this charge in hand by the 25th inst. Have received sixteen into the Church since conference. Interest in all departments of Church work increasing.

WEST TEXAS CONFERENCE.

First Street, Austin.

Cullom H. Booth: We have recently closed a very pleasant and successful revival meeting at First Street. Rev. C. J. Osley, of Calvert, assisted us for about ten days. The rest of the preaching was done by the pastor. It is needless to say that Bro. Osley rendered us very efficient service. His preaching was not only such as would attract large audiences, but it was at the same time deep and filled with the power of the Spirit. I don't know when I have seen such deep and widespread conviction as was manifested during this meeting. Strong men came to the altar and, kneeling there, wept like little children. This leads me to believe that we have only begun to reap the results. There were some thirty-five or more who professed faith in Christ or who were received in their faith. Over twenty have united with our Church. This makes fifty accessions since conference and 175 during the eighteen months of my pastorate here. We now have a net membership of 325 at First Street and our future is bright. We have 250 enrolled in our Sunday-school and 175 in the two Leagues. We also have a brand-new, up-to-date church which has thus far cost something like \$3200. The conference collections for the current year have been secured in full.

Complexion Bad.

Liver Torpid, Appetite Poor?

Horsford's Acid Phosphate clears the complexion by restoring stomach, liver and bowels to health. A strengthening Tonic for mental, nervous or physical weakness.

God's gifts are for those who give.

AUSTIN DISTRICT MISSIONARY INSTITUTE.

The Missionary Institute of the Austin District convened at 9 a. m. May 20, 1903, in the M. E. Church, South, Smithville, Texas, with the presiding elder, Dr. E. S. Smith, in the chair. The institute was opened with devotional exercises conducted by the presiding elder, Cullom H. Booth who was elected Secretary.

Before taking up the regular program for the day Dr. Smith spoke a few earnest and heart-searching words, in which he emphasized the great truth that soul-winning is the pre-eminent work of the Christian minister, and that if we fail in that we have failed in all. He requested that all the preaching during the institute and District Conference should be of the evangelistic type, and expressed the hope that souls might be saved during our stay in Smithville. I might remark just here that this hope was abundantly fulfilled.

The following papers were read and discussed during the morning session, viz: "Christianity Essentially Missionary," by John W. Stovall, and "The Urgency of Domestic Missions," by E. G. Houtt. At 11 a. m. the institute adjourned to the Tabernacle, where Rev. J. T. Farris, of McAdoo Circuit, preached, using for his text John 20:21.

The afternoon session began at 2 p. m. with devotional exercises conducted by Rev. T. B. Graves, of Manor. The following topics were discussed: "Raising the Collection," W. R. Campbell; "Woman's Part in Missionary Work," C. H. Brooks; "Survey of Our Foreign Fields," C. M. Thompson; "Methodism and Missions," D. K. Porter. After this program had been completed the presiding elder called for voluntary heart talks on the topic, "Am I Doing My Full Duty in Behalf of Missions?" This was responded to by a number of the pastors. It developed that only two charges in the district—South Austin and First Street—had paid both foreign and domestic assessments in full.

At 8 p. m. in the Tabernacle, Rev. A. L. Scarborough, Missionary Secretary of the West Texas Conference, preached to a congregation of six or eight hundred people. He had for his theme, "The Great Commission."

Taking it all in all, this missionary institute was a source of very great profit and pleasure to all who attended. CULLOM H. BOOTH, Sec'y.

Coronal Institute.

Sunday, May 31—Commencement sermon, Rev. New Harris.

Monday, June 1—9:30 a. m., primary and intermediate entertainment; 5 p. m., physical culture and music.

Tuesday, June 2—9:30 a. m., elocutionary prize contest; 5 p. m., musical concert.

Wednesday, June 3—10:00 a. m., commencement day exercises; 8 p. m., alumni banquet.

Art exhibition each day. Board of Trustees meets Tuesday at 8 p. m. JOHN E. PRITCHETT.

MARRIAGE NOTICES.

Peery-Spires.—At the residence of the bride's parents in Wills Point, Texas, February 12, 1903, Mr. J. Frank Peery and Miss Sophia Spires, Rev. J. B. Turentine officiating.

Bass-Ware.—At the Methodist Church, Edgewood, Texas, May 17, 1903, Mr. Murray Bass and Miss Della Ware, all of Edgewood, Rev. D. L. Cain officiating.

Nickerson-Bule.—At the residence of Dr. B. H. Bennett, the bride's brother-in-law, Mr. A. W. Nickerson, of San Bernardino, Cal and Miss Lillian May Bule, of North Carolina, in Anderson, Texas, May 21, 1903, Rev. W. W. Horner officiating.

A School Course on Railroads.

The passenger department of the Southern Pacific Railroad is in receipt of a letter from Mr. J. C. McDonald, principal of the Unity School, Sulphur Springs, Texas, which will interest many people. Mr. McDonald says: "We have put our pupils under a course of railroading. Their text books do not contain all information we wish to put before them and I write to ask if you will kindly send the necessary information. Following are the questions which we put to pupils:

1. Who is President and who is General Manager and Ticket Agent of this road?

2. Learn the official name of the road; where the main line enters the State, and where it ends; trace each branch line to where it ends, learn the length of each line of the system.

3. Learn each place where it connects with another road, and what roads it connects with.

4. Be able to draw a map of the system, and locate each town of over 2500 inhabitants.

5. What particular kind of freight does it haul in the State, and what does it haul out?

In the present day, when the railroads take a commanding position in the affairs of the world, particularly in the United States, it is well that the public become more intimately acquainted with them, especially as such knowledge educates in the geography of the country they traverse; it familiarizes the public with their own towns, counties and cities, and their location, and teaches them the various industries in which the different sections of the State and the roads are interested, the latter as common carriers, both be-

tween points in the respective States and in interstate business. Mr. McDonald's plan lays the ground work for a splendid system of essential and practical education of the young, which will have a far-reaching and important influence, and if carried on from generation to generation, will serve a splendid and most admirable educational purpose. The example set by Mr. McDonald is one so worthy of following that it would be well for every public and private institution within the State to take serious note of it and adopt a similar course of railroad instruction.

New Through Sleeping Car Line to Colorado.

Announcement is made that, effective June 1, the International and Great Northern and Fort Worth and Denver City Lines will establish new Through Sleeping Car Service between Galveston and Houston, Texas, and Denver Colorado.

This is one of the best and most important moves made by the International and Great Northern toward firmly establishing its newly completed Galveston-Houston-Fort Worth line with the better part of the traveling public, because of the fact that Colorado is by far the most popular resort section of the country, being visited by thousands from the South and Southwest every season. The "Denver Road" being the pioneer and shortest line of outlet for practically all Texas to the Northwest and having enjoyed the great bulk of such travel for years, the International and Great Northern is fortunate indeed in having effected the joint through car arrangement referred to, and it may safely be predicted that through such co-operation the tide of tourist travel to Colorado resorts will be materially increased.

Purveyors of Public Pleasure.

It is not delving in the realms of speculation to state that with advancing years the toll and anxiety of existence grows keener. Particularly is this condition noticeable among city dwellers. Ambition and the love of luxury stir the children until "double, double toil and trouble" becomes no mere incantation, but a description of life itself. The inhabitants of every strata in the social pyramid know the strain and feel the need for contrast and a holiday, and as the calendar brings around the recuperative period, the period of relaxation and restfulness, when business and social cares are laid aside, one fairly yearns for the beauty spots of nature, nowhere more in evidence than on the line of the Houston and Texas Central Railroad—Kingsland, Llano, Lampasas, Marlin and Wootan Wells.

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G. C. RANKIN, D. D. Vol. XLIX. Editor.

PURITY IN... Personal purity is and not an intimate involves the heart ra when the heart is mental faculties shar process and the result thing sought after Master. It is often high intellectual at moral and spiritual growing; but when spiritual standard requirements, whether consistent with lofty ideals. All Christian heart purity in all. We have no special method for reaching thing itself as a no duct. "Blessed are they shall see God, clean and transparent and highest experie pable, and out of it with the teachings of ly ought the minist men of pure hearts a ual vision. They are eousness and the p God. In their stree sermons and ministe people they need to conscious encroachm lose sight of their. Sometimes a phys health and exposes purpose to look afte tients. He forgets cause of his interest Just here is where t ise care and caution and anxiety for oth spiritual welfare. I can grow cold in h factory in his dis becoming aware of pray much, to read to his own religious amine his own spiri he need to be carel desires; and above a mouth. Clean thou chaste speech are ind the condition of his of the abundance o speaketh." Keep th mouth will send for no questionable joke, all diligence, for out life." Cultivate the edge possible, insea you can from book-ture; but above all t the heart right with breathe a pure spir they will take know have been with Jesus, you are to make gre that you are to as