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Editorial.

A FLEXIBLE RELIGIOUS EXPERIENCE.

The emotional element in our religious experience is necessarily variable. The fact is there is no law by which the movement of the emotions is absolutely governed. Sometimes an inward state controls them, and then again they are left to the caprice of circumstances. It frequently occurs that the bodily condition has much to do with the emotions, so that we can not always control and bring the emotions under subjection to spiritual law. But deep religious experience is not made up wholly of emotion. As a matter of course, emotion follows as a result of religious experience; but it is more of an incident than it is a permanent part of it. Religion takes hold of the motives and intentions of the heart and the purposes and volitions of the mind. It cleanses and transforms the very sources of moral and spiritual life. It regenerates the inward man and makes him a new creature in Christ Jesus our Lord. Such a change is followed by deep feeling; but the feeling is the result, not the cause which produced it. Therefore, the underlying principles of religious experience ought not to be variable, but permanent and abiding. The joy, not the feeling of religion, ought never to change. It grows out of an unrelenting faith. Some people imagine that unless their feelings are excited and their emotions at a high tide they are cold and back-slidden in their religious experiences. But this is no test. Your faith is the evidence and the test of your religious state. Do you firmly believe in God? Do you faithfully accept Christ as your Savior? Do you take the Scriptures as the law of your life? Do you look to the Holy Ghost as your comforter and witness? The answer of these questions in the affirmative is the settlement of the question of your religion. Happy feelings may or may not follow this condition of faith, but where the faith exists the experience is necessarily valid, regardless of emotion. Hence there ought not to obtain anything of a vacillating or of an uncertain nature in our religious experience. We may not always feel just as we would like concerning this matter, but, like Job, we ought always to be able to say, "I will trust Him, though he slay me?" That sort of a faith is incontrovertible evidence of a permanent religious experience—though it may not contain much emotion. A flexible religion, one that changes according to circumstances, is a very poor type of religion. It is lacking in deep faith and strong conviction. In fact, it is a religion of sentiment and not of faith. Let the heart and mind be right with God, and our experience will not change with every adverse wind that blows. It will be the same on Sunday and the same out in the world dealing with the hard problems of life. It becomes the fixed principles of experience and conduct, and this is the sort of religion that the Bible teaches and that the

human heart and mind demand. In it there is neither variability nor shadow of turning.

THE PREACHER'S WIFE.

The duties of the preacher's wife are many-fold and very exacting. She not only has the care of her children, together with her household duties, but she is also expected to do her part in the work of the Church and to keep up with her numerous calls. Hence she is required to be a very extraordinary woman. As a rule, the preacher is not able to keep a servant to help with the cooking and washing, and these drudgeries often fall upon the shoulders of the wife. She also usually has the sewing to do and the health and the clothing of the children need her constant care. She often has to reduce economy to a science, and how some of them make so good a showing in house-keeping and dressing their children tidily is a mystery, even to their own husbands. No other class of women could do better under the same circumstances. And they rarely ever know what privacy is, for the parsonage is a public house. She has more company than any other one woman in the community; but, notwithstanding all these demands, the congregation expect her to pay all her social visits, to attend the society meetings, contribute her part to the entertainments, keep her house like a new pin, dress her children with taste and neatness and always be ready to receive any and every body who may chance to visit the parsonage. In fact, no one scarcely has any idea as to the demands made on the wife of the Methodist preacher. Now, people ought to be very considerate of her responsibilities and not add unnecessarily to her already heavy burdens. Company ought not to impose on her because of her good and uncomplaining nature. She ought not to be expected to run a public boarding house. To make a concession of her is unpardonable. This does not mean that she is not to entertain her friends, but it does mean that she ought not to be required to entertain those who are willing to take advantage of her unassuming spirit. She is simply a woman possessed of a woman's nerves and tired body, and after she has carefully trained her children and made them a credit to the Church, that is well nigh enough for one poor little woman to do, along with the other duties of the pastorate, such as fall naturally to her care. Therefore, be patient with her; do not criticize her and find fault with her; do not talk about her shortcomings, but strive to help her in her work, and then she will be a blessing to her home and to the Church of which her husband is the shepherd. Give her your sympathy and sisterly affection, and occasionally carry some little token of appreciation to her parsonage home. Make her feel like she is appreciated and this will brighten her life and inspire her in her effort to make herself a benediction to the social circles of the Church life. Pray for her and once in awhile speak a word of encouragement to her. It will not cost you much, and will go a long way to brighten her life and to encourage her work.

AND IT OCCURRED IN DELAWARE.

A few days ago a negro, near Wilmington, Delaware, committed an awful crime upon a young lady, the daughter of a minister, and then cut her throat in order to cover up and conceal his identity. He was soon arrested and put in prison, but an angry mob stormed the cell and dragged the wretch out into the open day. Then they hastened to take him near the scene of his crime, and laid him to a post, filled him with bullets, and then burned him. Now, what will our superstitious up in the Lord's country have to say about this affair? They have been holding up the Southern people as a barbarous lot of savages because once in awhile a black brute commits this same offense down there—and in several instances the mob has burned him to death. We have already condemned such proceedings in an unmeasured terms, but many of the Northern papers have treated the South very unfair concerning these occasional lynchings. Now it turns out that away up in their own highly civilized country, where they pose as angels of law and order, they have actually taken a poor negro brute out of jail and burned him at the stake, and while he was roasting on the coals they executed a war dance around the scene. Yet they scarcely have one negro up there to a thousand whites, whereas we have them in a large majority in many localities in the South. Surely our good people up in the good land now have an object lesson right at home to engage their pious attention. Will they not turn their sanctified attention to their own savages and give the South a real spell? This unchristian deed ought to lead the Northern people to be careful as to how they look down the bay when they are also living in glass globes. What a horrid example they are thus setting to the poor heathen white people of the South!

A STRANGE REFORM MOVEMENT.

From the San Antonio Express we make the following clipping:

"Wine-rooms, dives and gambling resorts in connection with saloons will shortly be wiped out of existence in San Antonio, if a new saloon league which has just been organized has its way. The new organization is called the Retail Liquor Dealers' Protective Association. The primary object of the association is the uplifting of the saloon trade. At the same time it is to afford protection against the wholesalers who sell direct to the consumer. The movement is backed by the conservative saloon element, which believes that obscene gambling devices, wine-rooms and obscene pictures are taken out of saloons, the prohibition movement will sweep the entire State. This is what a member of the association said on Wednesday: 'We propose to accomplish our purpose by co-operation with each other and co-operation with grand juries. We will not only petition grand juries, but will furnish evidence in the prosecution of law-breaking saloon men.' The organization is said to be strong in numbers as well as in personnel."

It is late in the day to begin a movement

of this character, and hence this society has any confidence in any "reform movement" inaugurated by saloon men. Their business is an organized opposition to all tendencies toward reform in the social and moral life of the people. The saloon is the center and the fountain of lawlessness and disorder, and its very presence in the community is so regarded by all law-abiding citizens. For this reason the laws of the State seek to limit and restrict its business as far as possible and thereby curtail its evils. There is not one saloon in the saloon in any way related, even remotely, to reform. The "uplifting of the saloon trade" is no help to its character. It is the "uplifting" a pious cause, the higher you raise it the worse the standard looks out from the nostrils of devils and vipers. There is but one way to deal with it, and that is to bury it forever out of the sight of man. This is the disposition being made of it by the voters of Texas, and there is no other method of treating it. It deserves nothing in the hands of the people except death, and the sooner it is executed the better for the moral and commercial well of the people. Therefore the saloon men need not quarrel their wives with the thought that their "reform movement" will check the progress of local option. The day of grace granted to the saloon has long since expired in the Lone Star State, and no sort of reform and no sort of good promises will stay the effort now being put forth to banish it from our civilization. Its crimes can never be forgotten, and its bloody record can never be washed from the ledger of society. The people have shown eternal enmity to it and they will never be any compromise or reconciliation. On with the battle, and let the battle proceed under a black flag!

There was something in the heart and teachings of Christ that made him attractive to wandering. He was tender, sympathetic and helpful to those, be it men or women, but no rights that men thought proper to respect. But Jesus lifted woman from her lowly condition and placed her on human level where she rightfully belongs. And throughout the world today he is doing his best to do. No wonder that enlightened womanhood takes such an interest in the spread of his gospel and in the promotion of his Church.

To find fault is an easy matter. You can find fault in almost anything, and if we set our minds to it, we can find many things to criticize among the best of men. Even the sun is said to have spots on his luminous face. But there is good enough in almost all people to attract our attention and remark if we will turn our thoughts toward it.

Rationalism in religion may be very good mental and spiritual gymnastics for men who have time to devote to it, but the preacher who practices in that sort of exercise in the pulpit will not nurture his people in the faith once delivered to the saints.

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METHODISM

The Product of a Movement With the Missionary Spirit at Its Head. Read at the Summer Institute of Theology by Rev. Jno. R. Morris.

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.—Isaiah 62:10.

The text is a suitable motto for all Christian bodies, as standard bearing should be the desire of all who would follow Christ, and, as Methodism, from its beginning, has been a pioneer Church, it should go through every gate of opportunity and privilege, preparing ways and thoroughfares for the people.

Methodism is the product of a movement and that movement was the influence of the Spirit of the living God on a human heart that craved to do the will of its God as angels do that will in heaven.

The Holy Spirit in his autobiography declares himself to be a missionary spirit, his peculiar promise being to "give life" and to convince the world of sin, of righteousness and of judgment. The founder of Methodism, being controlled by that Spirit, looked beyond his island home and the reaches of the Established Church, and out of the fulness of a heart dominated by the love of God, said: "The world is my parish."

As in another day, so in the day of the origin of Methodism, the movement did not appeal to the wise, the noble. Not many who men after the flesh, not many noble, not many mighty were called, but God chose the foolish, weak, base and despised things—foundrymen, colliers, and their like, to confound the mighty and to bring to naught the conditions of that day. It was the common people that gladly heard the old story, and out of their ranks, with few exceptions, came the brands that fit the world.

An historian of the day said: "Weak minds were seduced by the delusion of a superstition styled Methodism (using a little m), raised upon the affectation of a superior sanctity and maintained by pretensions to divine illumination. Many thousands in the lower ranks of life were infected with a species of enthusiasm, by the unscrupulous endeavor of a few obscure preachers, such as Whitefield, and the two Wesleys, who propagated their doctrine to the most remote corners of the British dominions and found means to lay the whole kingdom under contribution." In this we have the statement of the social status of the people called Methodists, and an unintentional, though glowing, tribute to their missionary character.

Thank God for the "make up," or psychological constitution, or whatever it is, that differentiates the common people from others, whereby the Holy Spirit finds access to their hearts, and a fertile soil in which to germinate and produce fruit. Thank God for the environment of the common people. Being debauched by neither the crimes of poverty nor the vices of riches, they become the stronghold of the Holy Spirit. They were the lover of God in the day of Christ, and of early Methodism for overturning a corruption that was staling whole nations.

There was no formula for the making of Methodism—save the love of God—and considering its origin, it very properly could be defined, "the love of God shed abroad in the heart by the Holy Ghost who was given unto its votaries."

The love of God is creative, and at ways creates in its own image, after its own likeness. God is forever more a pattern, and an ideal unto himself, the ne plus ultra of his own conception. He is love, and this love is essentially missionary, and when he "creates a new heart" within us, it is created in the image of God, and becomes in its first and last expression a missionary heart—conforming to his pattern and wrought after his own ideal. Thus Methodism must have been of God's making, or no historian could have written that a few obscure preachers propagated their doctrine to the most remote corners of British dominions and found means to lay a whole kingdom under contribution.

There was no rule, no enacted law, for the propagation of Methodism, save the will of God that all men should worship him in spirit and in truth. It broke through the bonds of rubric and ritual and came in direct heart to heart contact with Christ.

Methodism, as it is to-day, the thoroughly and compactly organized institution was not an intention of its promoters. Organization, except for holy living, was not at first thought of, not even remotely. Moreover, Methodism was not the product of the time of its origin, no more than Christ was the product of his time. His appearance in Judea foretold the passing away of old things and the coming of new. Methodism heralded the dawn of a new day, when the debauched condition of religion should disappear, and the world brought to Christ, should sit

lived the spiritual Christianity, and though at the first existing within the pale of the Established Church, in the years that have followed it has demonstrated its right to take its place among "the called" of God.

The time was ripe for some one—it must be a great one—to get religion in earnest, and to get in earnest about religion. The Lord honored the Church of England by calling one of her preachers and filling his heart with ardent zeal for the souls of men. With few exceptions the pretense for centuries had found statement in opinions, creeds and dogmas. More than three hundred years before Calvin and Luther and their co-laborers had come with theological cudgel.

"And proved their doctrine orthodox by apostolic blows and knocks." Wyckliffe, Huss and Jerome of Prague came in earnest; but they were earnest in controversy. The world had become surfeited on creeds, and persecution followed the rejection of opinions. Even in England there was required assent to the thirty-nine articles of the Church, and it is said that this assent was accepted as the chief element of personal religion. The time had come and the opportunity was imminent for a great awakening in this valley of dry bones.

The astute and observant Wesley detected the error of the centuries and avoided it. Said he: "I make no opinion the term of union with any man. I think and let think. What I want is holiness of heart and life." The crusade of creed had dominated the world long enough. Now it should be a campaign of holiness to the Lord. He preached, from the first, heart-felt religion, and from the very inception of the movement, as someone has said, "Methodism has been characterized by its spirituality and not by its dogmas."

Methodism thus laying such great stress on spiritual religion, never would have thriven on controversy. It finds not its food in theological technicalities. It is a religion of experience, of pardon, of the consciousness of sins forgiven, of present and full salvation, and of communion with God by means of the Holy Spirit who bears witness with our spirit that we are the children of God.

It seems to us that in Methodism God revived apostolic Christianity and where he touched Wesley's heart the whole world felt the thrill, for new life was taken on by all religious bodies.

Letting our critics themselves be judges, to Methodism is due the distinguished title of missionary to the world's religions. Speaking of the revival of Protestantism, a Roman Catholic says: "The introduction of Methodism into the Protestant world has not been, as some superficial observers have believed, an event of small importance, and much less an event to be ridiculed by calling it hypocrisy and buffoonery. This revival has shaken the whole Protestant world from one pole to the other. In its rapid and prodigious development, it has invaded, dominated and electrified Protestant Christianity in Germany, Switzerland, France, England and the United States of America."

* * * The religious life of to-day, the life of action and expansion, has its center in Methodism. Orphanages, works of charity, educational institutions, propagation of the truth, evangelization, preaching and practice—all this has been generated by Methodism and all lives to-day through Methodism. This is the Church of the future which the Roman Catholic will have to meet."

Holding to the great doctrines of the cross of Christ, who said: "Go ye into all the world and preach the gospel to every creature," it would have been an impossibility to localize Methodism.

It had the "go" of the gospel in it and for example and emulation it had apostolic precedent. It was born unto the world—unto the whole world—and it is making full proof of its ministry by declaring to all lost peoples salvation by faith in the world's Redeemer.

Methodism is the investment of the Holy Spirit—the missionary spirit. Dr. Dorchester says: "Methodism was essentially missionary from the beginning. It never sought to occupy places prepared to hand, but it went directly to the people, in the streets, fields, commons, slums and collieries."

But this was not all. There was more distinctive missionary work. In a short time Methodism went into Scotland and Wales, and entered Ireland when it was eight years old. It reached the West Indies in 1769. It appeared in Newfoundland in 1765. It came to the United States in 1765, and it began its work in Nova Scotia in 1774. All this in one generation, say thirty-five years.

Just stop a moment and think of the intense aggressiveness of the little company of foundrymen, miners and others of like standing. They began in 1739, and in 1769, just thirty years, they were raising money for missionary operations in the West Indies and the United States of America. And only forty years after the first-class was formed, a Bible Society

was organized, "the first of them all," as some one has said. All this was done by the people called Methodists, who in the social scale were beneath the boot-black and chimney-sweep, and even a Beau Nash could cast his jibes at a Wesley.

I think that it may be claimed that modern missions originated with the early Methodists, for early Protestantism had not the missionary spirit. Three sporadic attempts were made during the sixteenth century, 1556, 1559. In the seventeenth century the Dutch went into India, but the converts relapsed into Buddhism when England took possession of the country. John Elliot, David Brainerd and the Mahews were missionaries to the Indians of North America. The Moravians had entered Greenland and the West Indies, and these operations constituted nearly the whole missionary movement until after the Wesleyan Reformation.

Now I do not wish to draw any invidious comparisons, but in following the events of history we find that Methodism has priority in missionary operations of at least eight years over the Carey movement in the Baptist Church of England.

In 1788, when Mr. Carey opened a discussion at Northampton, England, proposing as a topic for debate, "The duty of the Church to attempt to spread the gospel among the heathen," Methodism had been fully organized and in the field for four years. Carey wished to discuss the "duty to attempt," John Wesley, Thos. Coke and other Methodists, without debate, solved the problem by organizing "a society for the establishment of missions among the heathen." The first article of the rules of this society provided that "every person who subscribes two guineas yearly is to be admitted a member of the society."

Furthermore: "A general meeting was to be held yearly and a committee of seven, chosen by a majority, should transact the business for the society for the ensuing year." This certainly is abundant evidence that there was a Foreign Missionary Society among the Methodists antedating similar work among the Baptists eight years, as Carey did not sail until 1792. Dr. John, in "Hand Book of Methodist Missions," says: "From the Revised Rules and Regulations of the Wesleyan Methodist Missionary Society, passed at the conference of 1784, we learn that a committee appointed by conference annually is now intrusted with the superintendence of the collections and disbursements of all moneys raised for the purpose of the society, and also the general management of the missions. The General Committee consists of the President and Secretary of the conference, the ex-President, four General Secretaries and a honorary Secretary, two General Treasurers, a Deputy Treasurer and 92 members." This in 1784, Carey sailed for India in 1792.

Evidently the missionary spirit is the spirit of Methodism. In its early days, from those of the lowly walks of life to the courtly Coke, who laid his fortune on the altar of foreign missions and cried, "Brethren, if you do not let me go you will break my heart," the spirit of missions actuated the humble company called Methodists.

There is a great man in our land to-day, Dr. Lorenz, the knifeless surgeon, of Vienna, big-hearted, big-handed and strongly muscled. He looks with compassion on those suffering with congenital dislocation of the hips, and reaches out those big hands to the sufferers, as much as to say, "Come unto me and I will give you ease." Methodism, with big hands full of blessings and a heart full of love, and mightily muscled through the power of God, goes to a lost world and says: "I will take you unto Him who has said, 'Come unto me and I will give you rest.'"

"THE BODY, THE SOUL AND THE SPIRIT."

In the Advocate of June 4, 1903, appears an article written by H. C. Hoskins. "The Body, the Soul and Spirit." In this article there are some things that it seems to me are not compatible with the teachings of God's Word, and our standard authors. In my reference to this article I wish first to notice death. A failure to understand what is meant by death may result in erroneous conclusions. "The notion of others that the death threatened extended to the annihilation of the soul as well as the body, and was only arrested by the interposition of a Redeemer, assumes a doctrine which has no countenance at all in Scripture, namely, that the penalty of transgressing the divine law, when it extends to the soul, is death in the sense of annihilation. On the contrary, whenever the threat of death in the Scripture refers to the soul, it unquestionably means future and conscious punishment. Besides, the term 'death,' which conveys the threatening, does not properly express annihilation."—Watson's Institutes, page 386.

With this understanding of death now proceed, Luke 16:22. "And in hell he lifted up his eyes, being in torment, and seeth Abraham afar off and Lazarus in his bosom." Here is an in-

stance of the death of the soul—not annihilated. Where is his spirit? Rev. 14:11. "And the smoke of their torment ascendieth up forever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name." This could not be the case if the soul could be annihilated. I quote him again: "Now God made the body of man out of the dust of the ground, then he breathed into his nostrils the breath (Spirit, for God is Spirit.—John 4:24) of life, then the body, possessed of the Spirit, became a living soul, hence man must be composed of spirit, soul and body—a triune being." I understand the brother in this sentence to call the body the soul and yet before he is through with the sentence he separates the soul and body and has man "a triune being." I do not believe that the soul is the body. I quote him again: "The soul having been created can die as well as the body," and then he quotes Matt. 10:28.

Now if I am to accept the statement and believe that the soul is mortal, then eternal punishment is a farce, which I do not believe. I quote again: "It is comforting to feel that though the soul and body can die and because of sin be cast into hell, yet the better part of man, the spirit, never dies and is not cast into hell, but returns to God who gave it."

If the better part of man can never die (the "spirit") then no man will lose anything, but will be the gainer, as he loses those encumbrances, the body and soul, and the Universalists are right in saying all will be saved.—Matt. 12:43, 44. What will God do with those unclean spirits mentioned there? Will he take them to himself, and if so, will he purify them before taking of them? I think, brother, that those distinctions that you have drawn between the soul and spirit are only in the mind.

EUGENE T. BATES.
Wingate, Texas.

DR. WINTON'S VIEW OF POKER PLAYING UNSCRIPTURAL.

Our dear Bro. Winton, in an article in the Christian Advocate No. 16, expresses a broad but very erratic view of poker playing. A Georgia preacher once suggested to some skeptics that boasted of their broad views that the swamps of Arkansas seemed impassable when viewed from a standpoint of breadth only, and that he always examined the "depth" before passing his opinion. It is kindly suggested that the following statements are broad enough, but lack depth. Here is the statement in question: "If two free citizens care to play poker in their own homes and bet large amounts on the result, we suppose it must be allowed that they are within their rights. If, however, they fit up a costly and attractive public hall and lure into it the inexperienced and those who handle the money of other people, then they are clearly committing a wrong against the public welfare."

This is a clear and tacit admission that gambling is right, and only its abuse is wrong. In the second sentence its wrong is made to consist of playing in public with the inexperienced and with "those who handle the money of other people."

If these principles be sound, then duelling is not wrong within itself, but its abuse may be averted as easily as that mentioned in connection with poker playing. If two persons with equal experience and free from monetary obligations to others care to fight a duel in their own homes "we suppose it must be allowed that they are within their rights." Does this involve other principles than the game of poker? It is the doctrine of personal rights gone to seed! Then if we are allowed such latitude with life, as he claims for our property, the same view holds good with one's chastity also. The fact is, this view is unscriptural. Such an extension of personal rights denies the claim of God, for man is but God's steward, and both his property and life belong to the Master. He has no right to squander the one nor to barter the other. No domestic secrecy, no equality of experience, nor possession of property can annul the claims of God and thereby make gambling right till that sleepless eye "that cannot look upon sin" is closed!

J. P. PATTERSON.
Peaster, Texas.

In all the evidence that has been introduced to prove the resurrection of Jesus' body, two of the strongest have been overlooked, either of which should settle the question without a doubt: (1) The Bible. To doubt one truth is to doubt all. (2) The institutions of Christianity stand as living monuments of the fact. And every conquest of Christianity is a demonstration of the fact that Jesus was resurrected. His resurrection is one of the fundamental truths of the Bible and Christianity. Take away the foundation and the whole fabric is robbed of its strength and must fall. A dead Savior can not save any one. Glory to God for our hope!

W. R. KNOWLTON.

Devot

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Especially is old age. It n kles smile. Th fade, but the r timent make glory. "At ev light." Bright of her crown character of V ble Queen—in for the beaut and in death nobility and s Who does not with shriveled bodies, and liv gloom? Such gather any ho life, and sit r Not so those w ties bravely an faculties. To s

Devotional and Spiritual

Take life all through, its adversity as well as its prosperity, its sickness as well as its enjoyment of them, and we shall find that no natural sweetness of temper, much less any acquired philosophical equanimity, is equal to the support of a uniform habit of kindness. Nevertheless, with the help of grace, the habit of saying kind words is very quickly formed, and when once formed, it is not speedily lost. Sharpness, bitterness, sarcasm, acute observation, divination of motives—all these things disappear when a man is earnestly conforming himself to the image of Christ Jesus. The very attempt to be like our dearest Lord is already a well-spring of sweetness within us, flowing with an easy grace over all who come within our reach.—F. W. Faber.

SPREAD GOOD CHEER.

There are men we always like to meet because they always have a kind word and a warm greeting, because they do not say hateful things, because they forgive and forget, and because they always pour oil on troubled waters. Their lives are beautiful. Whittier says:

"For still in mutual sufferance lies
The secret of true living;
Love scarce is love that never knows
The sweetness of forgiving."

It is our business to refresh and cheer, to perform angel ministries, to reach out the helping hand, to get under burdens, to assuage sorrow, to do nameless acts of kindness and love, to conciliate instead of tearing open wounds, to heal instead of wound, to play on heart-strings with the soft, tender touch of the skillful harpist, to give the cup of cold water, to lift out of the slough of despond, to speak the word of cheer by the wayside. Thus our very soul will become a fountain of light and joy and gladness, will become more and more the dominant mood of our life.

Life is a constant giving out. Like the flower it emits fragrance. Like the sun, it gives light. Doing noble deeds, shedding blessings around, diffusing light, like an oasis in a desert, refreshing weary lives.

How life is refreshed by the presence of cheerful people—those who manifest constant sweetness of spirit, and who are uniformly joyous! They are graceful because of their very gladness, and beautiful because they are bright. Silken cords of love twisted together draw us whether we will or not. Some people make you forget life's burdens, and the rippling wave of their laughter is as sweet music to the soul; it soothes and quiets. Better than a cloudless day for cheer, sweeter than the flowers for fragrance, pure as the lily, modest as the daisy, sparkling as the mountain streams, singing songs clearer than the nightingale, lark or linnet, their lives are full of rapturous joy, a very song of gladness, a hallelujah chorus, a shout of praise.

Especially is its spirit helpful in old age. It makes even the wrinkles smile. The brow of beauty may fade, but the radiance of sweet contentment makes a perennial halo of glory. "At eventide it shall be light." Brighter than the sparkle of her crown was the luster of the character of Victoria, England's noble Queen—in old age beloved by all for the beauty of her womanhood, and in death mourned by all for the nobility and sweetness of her life.

Who does not shun crabbed age, with shriveled-up souls as well as bodies, and living on in perpetual gloom? Such lives have failed to gather any honey for this time of life, and sit repining and morose. Not so those who have met life's duties bravely and conquered its difficulties. To such lives the birds of

peace and contentment are constantly singing melodies of perfect harmony. Heaven's portals are not very far distant, and some of its celestial music steals into the life. Like Moses on the mountain, their faces shine with a radiant beauty and, like Stephen, "looking up steadfastly," they "see the heavens opened," and there is their eternal home.—Rev. A. C. Welch, in "Character Photography."

LIFE EVERLASTING.

That solemn moment in which, for those who have gone before and for us who are to follow, the eye of sense beholds naught save the ending of the world, the entrance upon a black and silent eternity, the eye of faith declares to be the supreme moment of a new birth for the disenchanted soul, the introduction to a new era of life, compared with which the present one is not worthy of the name who can tell but that this which we call life is really death, from which what we call death is an awakening? From this vantage ground of thought the human soul comes to look without dread upon the termination of this terrestrial existence. The failure of the bodily powers, the stoppage of the fluttering pulse, the cold stillness upon the features so lately wreathed in smiles of merriment, the corruption of the tomb, the breaking of the ties of love, the loss of all that has given value to existence, the dull blankness of irremediable sorrow, the knell of everlasting farewells—all this is seized upon by the sovereign imagination of man and transformed into a scene of transcending glory, such as in all the vast career of the universe is reserved for humanity alone.

In the highest of creatures the divine immanence has acquired sufficient concentration and steadiness to survive the dissolution of the flesh and assert an individuality untrammelled by the limitations which in the present life everywhere persistently surround it. Upon this view death is not a calamity, but a boon; not a punishment inflicted upon man, but the supreme manifestation of his exceptional prerogative as chief among God's creatures.—John Fiske.

THE CARE OF OUR YOUNG PEOPLE.

Young life is the beginning of that serious and responsible reality we call life. It is the bud from which are to come blossom and fruit. It is the early light which foretells sunrise and midday and sunset and evening. It is the first few steps of a long journey. It is the embarking and the sailing down the bay—the bay that opens into the wide sea beyond.

What young life makes of itself determines very largely what later life and old age are to be. The molds of character are laid during the first twenty years of one's existence. To-day makes to-morrow.

It is a mistake to leave young people to the play and power of circumstances. We must wait for years to mature and for experience to give wisdom, but we are to wait actively. We must assure the boy that he is free and responsible; in a large sense the arbiter of his own destiny, and that while he must trust in God he must put God-trust into will-force. Believing, he must be and do.—Bishop John H. Vincent.

THE LORD MEETING WITH US.

It is difficult sometimes to tell whether the Lord has met with us or not. Often people think they have had an excellent service, and that God has been with them and blessed them, when he has not. Perhaps the singing has been aesthetic and emotional, or the preacher's voice is pathetic, or he has related

some touching anecdotes, and a wave of pleasant emotion has swept over the congregation, and they conclude the Lord has been in their midst, and they go home talking about how God has blessed them, when really there has been nothing but the human in the service. Many are thus deceived.

On the other hand, some go from the house of the Lord grieving because he has not been with them, when in truth he has been with them and granted them the favors they in their then present condition most needed. Perhaps their great need at that time was a quickened conscience, that they might see and realize their defects and faults more clearly, preparatory to greater growth in grace. They leave the place of worship feeling worse than when they went, and imagine they are becoming worse instead of better because they see their shortcomings more clearly than ever before. God has shown to them more clearly than ever before the evil still in their hearts and lives that they may be saved from them. Perhaps he has recalled to their minds some long-forgotten wrong of the past which ought to be righted, that they make another step forward.

Of course, we all prefer that God meet with us in another way. We prefer when we go to the house of God that a sweet peace, a tender love, a quiet joy, an increased degree of patience, a clearer evidence of our acceptance with God, a brighter view of immortal life, a foretaste of heaven, fill our souls. But the Lord knows better than we what we need most, and if we serve and worship him in his own appointed way he will in meeting with us give us the things best suited to our conditions.—Alabama Christian Advocate.

THE LIGHT OF PATIENCE.

God never leaves us wholly in the dark. When the great light of heaven fails God has given men wisdom to prepare some lesser light that shall carry them through until the great light comes again. Even so in man's spiritual experience. When the great lights of hope, or revelation, or inspiration seem to darken, when we feel like crying, "Why hast thou forsaken me?" then God has given the human heart grace to go by lesser light. Such a light one of our modern novelists has termed the "candle called Patience." We can keep along by the aid of this until the great lights begin to brighten once again. Is not this what the prophet meant when he said: "It is good that a man should * * * quietly wait for the salvation of Jehovah?" Patience is one of the humbler lights, but the beauty of it is that it shines brightest in the times of our greatest darkness. It is good to go forward cheerfully, glowingly, in hope; but let us not be ashamed if the best we can do is to go forward bravely and quietly in faith, carrying the candle of patience. "More than half the noblest men and women you meet carry such candles."—Sunday-school Times.

PRINCIPLES.

It is not strength of brain that saves a man, or orthodoxy of creed, or connection with a Church. All these have often proved to be but ropes of sand. They are not proof against the tides of temptation. There must be firm, heaven-implanted principle—for no one is safe in business, or in politics, or in social life, or anywhere, when conscience is unloosened from God. The parting of the cable may be unseen for a while, it may even be unsuspected; but it is a mere question of time how soon the back-slider may strike the rocks. Jesus Christ never insures any one who unites with his Church, and yet has no "anchor sure and steadfast which entereth within the veil," and "binds fast to Christ himself." And if you ever reach heaven, my broth-



er, you will come in as I have often seen vessels come into yonder harbor of New York with the storm-tide anchor swinging proudly at the prow. "They are ships," said the eloquent Melville, "that never go down in life's tempests. They shall be in no peril when the last hurricane shall sweep earth and sea and sky, and when the fury is overpast, and the light that knows no night breaks gloriously forth, they shall be foated on tranquil and crystal waters, resting beautifully upon their shadows." These are they who have been piloted by the Holy Spirit; these are faithful ones whose inner soul was anchored to Jesus Christ.—Theodore L. Caylor, D.D.

DILIGENT SEARCH FOR HEALING.

What will not men do for life and health? We see men and women running to and fro in search of health. Wherever there is a spring having some reputation for healing virtue, wherever there is a climate a little more salubrious than others, there we may meet throngs of sufferers hunting lost health. They will expend vast sums of money. They will submit to the greatest possible inconvenience and even humiliation if there is the least hope of finding health.

SPIRITUAL GROWTH.

Nothing is born full grown. It passes through a period of growth, and it must grow or die. The parent who is delighted with the innocent helplessness of his child, and rejoices at his little efforts at speech, becomes seriously alarmed if this lisping, tottering, help-requiring state threatens to become permanent. Would that the cessation of growth in the spiritual life created as much dismay! Would that it seemed as monstrous, as unnatural to have our spiritual as our natural growth checked! It would be a startling revelation to all of us were the discernment of our spiritual condition as keen and true as our vision of the body. What do you honestly believe that you would see yourself to be? Have you spiritually made the growth due to the time that you have been a Christian, or are you conscious that you are still a weak child? Have we grown up to maturity? Are we growing to maturity? Have we grown beyond our associates; or are we conscious that many others stand head and shoulders above us? Physically we once needed to be lifted, if we were to see or touch or be on the level of certain things; we should be humiliated were it so still. Is it so spiritually? Do we find ourselves face to face with things which once towered above us and seemed unattainable? Can we stand alone now? Are we men in understanding, able for ourselves to see what is good, having within ourselves a strength sufficient for all needs of life, truly sons of God who have entered into the full liberty and strength that God means his sons to have? And being born again is a great thing, but it is not everything. The growing after birth to maturity is much the end for which birth is alone desirable and valuable.—Marcus Dods, D.D.

He is still and strong in God, because he is a co-worker with God, and his life holds for itself a secret which is not known to another—he has come in his very work to the rest that remaineth.—Robert Collyer.

THE SPIRIT OF CONTENTMENT.

In our anxious care for the morrow we fail to enjoy the blessings of to-day; we spend our lives anticipating but not realizing; for, as soon as we have reached a desired point we see beyond us something to reach after which we believe to be neces-

sary to our happiness. If we have not the spirit of contentment today we are never likely to have it. If we pass by unused the resources of to-day we are likely to do the same to-morrow, thus making all our days barren of the joy and satisfaction which come from having made the most of the day's gifts.—Lemuel Haywood.

BRAIN BUILDING.

How to Feed Nervous Cases. Hysteria sometimes leads to insanity and should be treated through feeding the brain and nerves upon scientifically selected food that restores the lost delicate gray matter. Proof of the power of the brain food Grape-Nuts is remarkably strong.

"About eight years ago when working very hard as a court stenographer I collapsed physically and then nervously and was taken to the State Hospital for the insane at Lincoln, Neb., a raving maniac.

"They had to keep me in a straight jacket and I was kept in the worst ward for three months. I was finally dismissed in the following May but did no brain work for years until last fall when I was persuaded to take the testimony in two cases. One of these was a murder case and the strain upon my nervous system was so great that I would have broken down again except for the strength I had built up by the use of Grape-Nuts. When I began to feel the pressure of the work on my brain and nerves I simply increased the amount of Grape-Nuts and used the food more regularly.

"I now feel like my old self again and am healthy and happy. I am sure that if I had known of Grape-Nuts when I had my trouble 8 years ago I would never have collapsed and this dark spot in my life would never have happened. Grape-Nuts power as a brain food is simply wonderful and I do not believe any stomach is so weak that it can not digest this wonderful food. I feel a delirious about having my name appear in public but if you think it would help any poor sufferer you can use it." Name given by Postum Co., Battle Creek, Mich.

There are desserts and desserts. The delicious health-giving kind are told about in the little recipe book found in each package of Grape-Nuts.

death of the soul—not Where is his spirit? And the smoke of their inleth up forever and y have no rest day nor rship the beast and his rhesoever receiveth the ame." This could not be soul could be annihilated again: "Now God y of man out of the dust l, then he breathed into ie breath (Spirit, for God in 1:24) of life, then the ed of the Spirit, became hence man must be com- soul and body—a trine derstand the brother in to call the body the soul e he is through with the eparates the soul and man "a trine being" l e that the soul is the him again. "The soul reated can die as well as d then he quotes Matt.

to accept the statement at the soul is mortal, punishment is a farce, I believe. I quote again: ing to feel that though dy can die and because into hell, yet the better he spirit, never dies and to hell, but returns to it."

part of man can never it,) then no man will but will be the gainer, hose encumbrances, the l, and the Universalists ying all will be saved.

44. What will God do clean spirits mentioned e take them to himself: he purify them before I? I think, brother, that ns that you have drawn out and spirit are only

EUGENE T. BATES. as.

VIEW OF POKER UNSCRIPTURAL.

Winston, in an article in Advocate No. 16, ex- d but very erratic view eg. A Georgia preacher l to some skeptics that ir broad views that the canas seemed impassed from a standpoint of and that he always ex- pth" before passing his kindly suggested that statements are broad k depth Here is the pestion: "If two free play poker in their d bet large amounts on suppose it must be al- they are within their ever, they fit up a cost- ve public hall and lure experienced and those money of other people, clearly committing a the public welfare.

ar and tacit admission is right, and only its g. In the second sen- g is made to consist of blic with the inexpe- ith "those who handle other people." If these sound, then duelling is bin itself; but its abuse l as easily as that mect- ion with poker play- rsons with equal expe- from monetary obliga- care to fight a duel in es "we suppose it must t they are within their this involve other prin- game of poker? It is personal rights gone to f we are allowed such fe, as he claims for our same view holds good itty also. The fact is, scriptural. Such an ex- sional rights denies the for man is but God's th his property and life faster. He has no right e one nor to barter the estic secrecy, no equal- ce, nor possession of nual the claims of God ake gambling right till eye "that cannot look lost!"

J. P. PATTERSON. is.

vidence that has been prove the resurrection, two of the strongest looked, either of which the question without a e Bible. To doubt one bt all. (2) The institu- tianity stand as living the fact. And every ristianity is a demon- e fact that Jesus was his resurrection is one ental truths of the Bli- nity. Take away the l the whole fabric is strength and must fall. can not save any one. or our hope!

W. R. KNOWLTON.

Secular News Items.

New York City expects to have 1,000,000 people by January 1, 1906. The Virginia Legislature has enacted a law which will remove saloons from all rural districts of the State. The Italians from Southern Italy have lately been coming to the United States at the rate of 1,000 per day. During the past week the Daily News, of Dallas, announced a purported interview with Grover Cleveland, in which he stated that he would not be a candidate for the next Democratic nomination for President; but the next day the ex-President came out and repudiated the correctness of the interview and said some sly things about the News correspondent. The will of the late President Benjamin Harrison has not stood the test of the courts, and has been broken by his son. Who can draw up an invulnerable testament?

Ecuador is said to be the most Catholic portion of our globe. There are six Romanist Churches or Chapels for every 1,000 of the inhabitants; one acre in every four is Church property; one person in every ten is a priest or monk or a nun, and 272 days in the 365 are kept as ecclesiastical days of observance either as feasts or fasts. Less than 8 per cent of the people can read.

Latest reports from Kwang Si, China, disclose a state of suffering and destitution resulting from the prevailing famine that defies description. A population of 150,000 people are utterly destitute. An agent investigating the famine conditions, says that he witnessed a public sale at Kwai Shun, where people—sons, daughters, and wives—were sold for food. It is estimated that 10,000 children have been disposed of for this purpose.

The Zionist leaders are making the most of the Kishineff incident to get before the world the merits of their plan to secure the removal of Russian Jews to Palestine. They declare converts to their idea to have been many in both America and Europe. It has never been their idea that Jews once in America shall emigrate to the Holy Land, but that just such incidents as the recent one may be avoided by removing their causes from overcrowded Eastern Europe.

Ex-President Cleveland, who received an offer of the Presidency of the University of Virginia, said the other night, when asked about it: "I should be utterly unable to accept such a proposition."

The Duke of Abruzzi has prepared suits for use in his next Polar excursion which are heated by electricity through a network of asbestos-covered wire in their linings. Bedding will be warmed in like manner.

The investigations of Sir William Crookes, the eminent English scientist, along the border line where matter and force pass into each other, have led him to the conclusion that all matter may become "formless nebulae" again.

According to tables made by sporting men over 250,000,000 is lost on the turf every year. Of this \$10,000,000 is lost on English race courses and about \$20,000,000 on Australian courses. The remainder is chiefly distributed between France, the United States and British colonies.

Henry R. Edmunds, President of the Board of Education of Philadelphia, has declared himself in favor of so modifying the curriculum of the elementary public schools of the city that all home study shall be made unnecessary. Knowledge acquired at the expense of bodily strength and health, he says, is purchased at too great a price, especially to a growing child.

According to the Chicago Journal which has published a complete list of the counties, cities and towns of the United States which have adopted prohibition, it appears that 30,000,000 people are living in this country under prohibition, afforded either by State law or by local option.

The gold reserve in the vaults of the United States Government is the largest in the history of the country, and most probably is the greatest hoard of gold ever gathered in the history of the world. The vaults contain 1,300 tons. There is in circulation about 1,200. The value of these 2,500 tons is \$1,200,000,000.

During the first three months of prohibition in Hill County, Texas, there were seventeen cases of drunkenness in the City Court. Under license for the same period last year there were 69.

A decree has been issued authorizing the construction of the Shanghai-Nanking Railroad, which has been projected by a British and Chinese corporation. The railroad, which is expected to be completed in five years, cannot be transferred to other than British control. In connection

with the railway, the Chinese Government guarantees a loan of 3,250,000 taels, at 5 per cent interest.

The report of the Dallas Police Department for the fiscal year ending April 30, just made public, makes interesting reading. The city has a population of at least 60,000. The total arrests were 4,469; of these 1,651 were for intoxication and offenses resulting more or less from the saloon furnish a total of 2,432 arrests, directly and indirectly from the saloon.

At the annual meeting of the Congregational Education Society held in Boston, June 19, the fact was stated that a legacy of \$58,167 had been received from the estate of Solomon Mead of Greenwich, Conn. The society has helped 22 academies, and all has been given to 161 pupils. The work in Utah and New Mexico has been pressed as vigorously as the resources of the Society have allowed.

The cause of the outbreak of typhoid fever that has been prevailing at Leland Stanford University, which developed 119 cases of the disease, has been traced to milk contaminated through water in which the cans and pails of a dairy were washed. Infectious matter from a case of typhoid fever was thrown on the ground, whence it was washed by the rains into a brook, and thence into a trough where the dairy utensils were cleaned.

At the twenty-first International Biennial Convention of the Society of Christian Endeavor, which will be held in Denver, Col., July 9 to 12, seven hundred churches will be used as headquarters for the various State delegations.

North China is suffering from the severest drought experienced in many years. The Emperor's prayers for rain proving unavailing, the Governor of Pekin was sent to bring the "Iron Rain Table" from its temple near the southern border of the province and escort it to Pekin in order to obtain rain. The Chinese have great faith in the rain-producing powers of the table, and declare that the end of the drought is now assured.

The Italian Legation at Pekin has begun the installation of the Marconi system of wireless telegraph, to communicate directly with ships in the Gulf of Pecheli.

The International Chemical Congress at its recent meeting in Berlin adopted a resolution favoring an international agreement prohibiting the use of phosphorus in making matches.

Professor Charles S. Sargent, of the Arnold Arboretum, accompanied by Dr. John Muir, has sailed for a tour through Europe and Northern Asia, to collect specimens for the Arboretum.

An attempt is being made at Buenos Ayres to unite all the Germans, Austrians, Swiss and Scandinavians of the Argentine Republic into a Teutonic League for protective purposes, and to secure justice in the courts.

At last Thursday's session of the World's Woman's Christian Temperance Union Lady Henry Somerset was re-elected President and Mrs. Lillian M. N. Stevens was re-elected Vice-President at large. Mrs. Clara Parish Wright, of Paris, Ill., was elected Superintendent of the Young Women's Branch.

During the year 1902 the net tonnage passing through the Suez Canal increased 424,573 tons over 1901, and 1,510,251 tons over 1900. The transit receipts amounted to \$29,744,094—the highest figure reached since the opening of the canal. In 1902, 2,768 vessels passed through the canal, of which number 2,165 carried the British flag.

The steamer "Guinard," belonging to the Canadian Government, has been making an exhaustive series of surveys off Cape Race, to determine the variability of the currents and tides, with a view to preventing the appalling disasters that so often occur on that treacherous coast. It is expected that valuable scientific results will be attained when the full data are compiled and classified.

A typhoon of extraordinary violence swept over Hanoi, Naminh, and Thobinh, in French Cochinchina, last Friday, causing great damage. Three railway trains were overturned. A movement has been started among the Yale alumni which has in view the reconstruction and preservation of old "South Middle"—the last surviving building of the famous old "Brick Row"—as a museum of Connecticut history.

The wonderful penetrative power of radium has been exemplified in a curious way in Paris. Instruments on an upper floor of a building, which were used for detecting electric disturbances in the atmosphere, suddenly began one day to exhibit remarkable fluctuations, for which no reason could be assigned, until after a little it was found that an infinitesimal particle of radium in the cellar of the house had caused the disturbance.

The particle of the new metallic salt had been left in the cellar accidentally, after the making of some experiments.

Stephen Paget, the expert at making over noses, in a recent address at the Medical Graduates' College, London, said: "I have now done 43 cases of the remodelling of noses. It is anxious work and heavy responsibility altering the shape of people's noses, and the more I see of these cases the more certain I am that you cannot manufacture perfect Greek noses out of nothing, and that the surgeon must be content if he succeeds in making a nose."

A London dispatch to the New York Herald says: Rudyard Kipling's "Pay, Pay, Pay," heard so often during the Boer War, has given a new name to parties formed on the Dutch or Philadelphia treat plan. These are now called "pay, pay, pay parties." Each member undertakes to settle his or her own share of the bill. The "pay party" may be for a luncheon or dinner only, and may go so far as to cover a week's end in the country or at Ascot, where, for instance, houses have been taken on a mutual expense sharing plan.

Arthur Chamberlain, brother of the Colonial Secretary of Great Britain, has come to the conclusion that a workman cannot maintain himself, wife and three children for less than \$5.50 a week, and he has established that as the lowest rate of wages in the five manufacturing districts which he is connected. One of these firms manufactures guns and ammunition. In order to effect this change Mr. Chamberlain has discharged some workmen whose services are said not to be worth as much as \$5.50 a week. American workmen would smile at such a rate of remuneration for skilled labor.

The Pope says the Catholics may read the translation of the Acts and the Gospels issued from the Vatican.

President Roosevelt has returned to Washington after his unprecedented tour in the West, and has at once entered upon thoroughgoing support of Postmaster General Payne in probing the post-office department.

The horse presented to President Roosevelt by the citizens of Douglas, Wyoming, arrived in Washington, June 12, and has been installed in the White House stables.

The great forests of Maine are said to be ablaze from one side to the other. Thousands of dollars worth of property and valuable timber land have been destroyed.

Mrs. Lettie Mason Quine, president of the Women's Foreign Missionary Society of the Methodist Church, died at her home in Chicago, June 14. She was one of the most influential women in the Northern Methodist Church.

Reports state that the Pope's health is steadily declining.

Negotiations for the Cuban loan of \$25,000,000 are opened in London.

The rebellion in Southern China is spreading; Liwanfu, it is reported, has been retaken by the Chinese troops.

Reports from Manchuria show that Russia is making every preparation for permanent occupation.

One hundred and fifty thousand people are reported destitute and starving because of the famine in Kwang-Si province and that children are sold for money to buy food.

The revelations of irregularities in the Postoffice Department trouble some of the Republican leaders, who fear their effect on the chances for victory in the next Presidential election. But if these men are real statesmen, and not mere politicians, they will demand a full investigation and adequate punishment.

The American Protective Tariff League, of New York, is early in the field for the campaign of 1904, says the Tribune. Realizing that the percentage of new voters may prove to be sufficient to turn the scale in several States, the League has mailed to its members and connections inquiry cards asking names and addresses of young men who will next year cast their first votes at a Presidential election. Replies to these cards are coming in by the hundreds in every mail, and the League is rapidly accumulating an immense list of names to which it will send literature of the sort calculated to inform young electors as to the merits of the questions dividing the two political parties.

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

READ THIS:
 Henderson, Texas, April 23, 1902.—Dr. E. W. Hall, St. Louis, Mo. Dear Sir—Your Texas Wonder, Hall's Great Discovery, has cured me of kidney and bladder troubles and I can cheerfully recommend it to others.
 Yours truly,
W. J. CROW.

al States, the League has mailed to its members and connections inquiry cards asking names and addresses of young men who will next year cast their first votes at a Presidential election. Replies to these cards are coming in by the hundreds in every mail, and the League is rapidly accumulating an immense list of names to which it will send literature of the sort calculated to inform young electors as to the merits of the questions dividing the two political parties.

A servant girls' union, recently formed at Holyoke, Mass., has passed these resolutions: "No Sunday night suppers will be prepared. No work will be done in the kitchen between 7:30 p. m. and 5:30 a. m. no babies will be 'minded' between acts of ordinary housework; no children will be allowed in the kitchen; each girl shall have three nights out per week." The document goes on to assert that \$5 a week shall be the only rate of wages permitted and that the front door must be available for the "company" of the "help," as well as an apartment more suitable than the kitchen to be used as a reception room.

According to a special dispatch in the Chicago Record-Herald Emperor William owns eighty-three estates, besides fifty-three castles. These estates foot up 299,000 acres and the income from them is about \$160,000. The Emperor's property is constantly increasing. It is not an uncommon thing for a German prince or wealthy owner of landed estates to leave a house or land to the Emperor. This was the case of the castle and the estate of Callen, where the Empress spends her happiest days. Enormous sums go to the support of the fifty-three castles. The Emperor has only visited thirty of the fifty-three, yet he is building another castle on a huge scale in the town of Posen to be a Prussian royal residence among the Poles.

The Vienna Courts are at present considering the curious case of a lawyer who aims at distraining the building occupied by the Russian embassy, in that Capital, for a debt due to him by the Russian Government. This raises a very delicate question of territoriality, the ample rights of which have always been extended to foreign ambassadors, and which, in brief, may be said to assume that an embassy is part of the soil of the country which its official inmate represents. Thus, for example, it is laid down in the books that a private person to whom an ambassador owes money has no remedy against him except through his sovereign, or in the ambassador's native Courts after his return home. On the other hand, the owner of a house in Berlin once claimed under the Prussian code to detain the minister's goods found there at the expiration of his lease on the ground that damage was done to the house during his occupation of it, and he had his claim allowed.

A WORLD-WIDE WAR ON OPIUM.

The International Reform Bureau has brought the opium question in three aspects before the War Department and the President. First, the opium monopoly bill, which will come up for final passage in the Philippine Civil Government on June 15, unless the President shall use his full powers to prevent it. The law as seen in proof at the War Department covers a dozen twelve-memo pages. It forbids selling or giving opium for use "as a narcotic" (?) to anybody save a full-blooded Chinaman of full age, and confines the sales to these to an "opium concessionary" and his "opium dealers," who buy the monopoly once in three years at auction. Druggists, however, may import direct and sell to anybody on a physician's prescription (?), of which sales they are required to keep no record by names, as is required of the concessionary and his agents. Punishment is fine or imprisonment, with no minimum penalty, so that it may be nominal if public sentiment or other influences dispose the Judge to leniency. The revenue by way of sweetening the poison is devoted to education of Filipinos. The bill would be very hard to enforce, and the prominence given to revenue would almost inevitably make it promotive rather than "restrictive" of the traffic. The Clerical Union of Manila in an \$80 cablegram to the Reform Bureau through which they appeal to the American people and the President to defeat the bill, declare it "would increase consumption," and is at once "bad morals and worse politics." The bureau has urged that instead of dealing with the opium from the "revenue" standpoint, as Great Britain has done, to its own great dishonor, we should adopt the Japanese law, which the world applauds as right and wise, prohibiting not only the sale but also the importation. There is some smuggling in Japan, but the evil is reduced to its lowest terms, in accord with the Gladstonian principle, to "make it as hard as possible to do wrong." Those who will not stay in the Philippines with

out opium can be spared with profit. It was learned at the War Department that the only effect of the early protests sent to the President by Bishop Thoburn and others has been a cablegram to Judge Taft for almost "restriction." We know what that means. The President should learn at once, by swift letters and telegrams, that this country desires to follow Japan's wisdom rather than England's folly. The President has full power over this matter in the Philippines.

But in the United States also opium needs attention, and here Congress must act. The Bureau of Statistics shows an increased expenditure for opium from a quarter of a million in 1890 to more than a million in 1900. The President has been asked to bring this alarming increase to the attention of the next Congress, with a recommendation of legislation like that of Japan so far as possible.

Renewed attention is also called, while the opium question is up, to the petition of American missionary societies asking that our Government will initiate diplomatic efforts to release China from treaty obligation to tolerate the blighting opium traffic.

The bureau proposes a world-wide warfare on the opium traffic in the hope it can be buried beside the slave traffic in the limbo of crimes against civilization. **WILBER F. CRAFT.**

FACTS ABOUT BACTERIA.
 Condensed information as to their Nature and the ways of getting rid of them.

Bacteria are jelly-like cells, of microscopic size, and of various shapes and species, which produce disease. They vary in size from one-fiftieth of an inch to as small as one-twenty-five-thousandth of an inch. Bacteria belong to the vegetable kingdom, and multiply with great rapidity, the method being by dividing into two equal parts. This division is said to sometimes occur as often as every hour. It is only lack of sustenance that prevents their assuming enormous proportions. These bacteria exist in almost everything, in the air, in the water, in the earth, in our food, on the surface of our bodies, in the cavities thereof—in fact, almost everywhere.

Perhaps there is no way, or place, that these bacteria may do more constant and daily harm to health than upon the surface of the human body. The bacteria thrive best, and multiply faster, in dirt, and heat, and moisture. Almost twenty per cent of the total excretion of the body is through the skin. The skin itself is constantly renewed from underneath, and the epidermis, or outer skin, is constantly being cast off. These two factors, together with the inevitable external accumulation, supply a fertile field for the bacteria, while the heat and moisture are furnished by the body itself.

Unless the skin is repeatedly and constantly cleansed, all kinds of troublesome diseases result. This cleansing is largely mechanical. Rubbing, with water, produces much of the needed elimination. The use of soap makes the cleansing more easy and more effective, because soap is a solvent, and loosens the accumulations on the skin so that they may be more thoroughly removed.

Medication in sores, is of small value, because the progress of the excreta is outward, the work of the soap is only to remove the debris, and it is difficult to impregnate a stratum from mouth to source. The remedy, therefore, for such of human ills as come from the surface of the body, is soap and water, applied with considerable energetic rubbing.



The Dictates of Fashion

are as potent a factor in the carriage world as it is in the drawing room. Therefore style and fashionable elegance are important considerations when selecting a vehicle. The line of carriages shown at Parlin & Orendorff Co's offer a wide variety of choice, all distinguished by that individual style and artistic beauty in design, perfect finish and mechanical excellence which stamps them as the highest standard.

When you see the P. & O. Co. name plate on buggies on the floor of your merchant you will know that it stands for full value and a good guarantee as to quality. Look for it. Write for our new Vehicle Catalogue which will be sent free to any address.

PARLIN & ORENDORFF CO.,
 Dallas, Texas.

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dictates of Fashion
ent a factor in the carriage- it is in the drawing room, style and fashionable ele- important considerations icting a vehicle. The line is shown at Parlin & Oren- offer a wide variety of distinguished by that indi- e and artistic beauty in de- et finish and mechanical ex- ict stamps them as the undard. on see the P. & O. Co. name igrines on the floor of your you will know that it stands alue and a good guarantee ility. Look for it. Write w Vehicle Catalogue which nt free to any address.

P. & O. ORENDORFF CO.,
Dallas, Texas.

Notes From the Field.

NORTH TEXAS CONFERENCE.

Kaufman.

C. B. Flaeger: We have just closed a two weeks' meeting. The Church was greatly revived and strengthened. There were about fifteen conversions and several reclamations. Fourteen joined the Methodist Church. Bro. C. L. Ballard was with us and did most of the preaching. He plowed deep and sowed good seed, the effects of which will be manifested, we believe, for years to come. He cleaves to the old Methodist way of conducting revivals. Bro. O. P. Thomas was with us for several days and rendered valuable service. Bro. Stanley, our local preacher, was with us as much as he could be and worked faithfully in the meeting. The last sermon of the meeting was preached by Bro. Peterson. It was a feast to the soul. We praise God for the work done.

Sherman Circuit.

Jas. O. Davis, June 18: Since writing our last letter, the second Quarterly Conference for Sherman Circuit has come and gone. Bro. Stafford, our presiding elder, was with us and bent himself preaching. His sermon on Sunday morning was the best one we have yet heard him preach. He baptized one infant, and in his sermon he must have convinced a Methodist mother in the congregation who is opposed to infant baptism, that to baptize them is altogether the proper thing to do. We have had Children's Day at Hope Chapel and a nice day it was for the children. We baptized two infants that day. A large crowd, a fine program and it well rendered, and a nice collection, speak well of our school there. The revival season is on us. Our next meeting begins at Pleasant Valley June 28, with Bro. M. H. Read, of Denison Mission, to help us. I hope we will have glorious meetings at every point.

Marysville.

L. F. Palmer, June 18: We have been able to fill all our appointments the past few months. Congregations have been good and attentive to the preached word. Our people are hard pressed financially, but those who have wheat are having a fine time for saving their grain. The growing crop is suffering for lack of rain. We have four Sunday-schools in the charge doing well. The school at Marysville observed Children's Day June 14, at night. The committee did their work well, which was plainly to be seen. The school, both young and old, performed their part well. The children recited well, the young people performed their part well, at the organ and choir. The collection was taken by the children and they secured \$1, which was sent to Rev. J. J. Clark, Treasurer of the Sunday School Board, Terrell, Texas. We purpose to have four meetings this summer at the following places and time: Spring Hill, July 9, at night; Stillis Bend, July 18, at 11 a. m.; Marysville, July 31, at night; Vanslyke, August 22, at night. The financial condition of the circuit is far behind, the cause is the lack of funds in the country. If the good Lord will send us rain for the growing crops, we feel assured that our people will do their part in the work of the Church. We have a mid-week prayer-meeting at Marysville, where we think good is being done. Our hopes are for an Epworth League to be organized in the near future. We are anxious to provide for our young people, for they are the hope of the Church in these parts.

Ladonia.

A. F. Hendrix: A little more than six months have elapsed since conference and I find myself very busy getting ready to make a start for a good year's work. In recounting the past I find that we have made no mean record. While our desires have not been met, we are thankful for some success. We have been able to make considerable material improvements, such as painting our church and about ready to paper it. When done we will have quite a neat house to worship in. The ladies were organized into a Home Mission Society and they have painted the parsonage and done some other needed work, which makes the preacher and family comfortable. As to the spiritual side we have made considerable improvements. Just closed a three weeks' meeting, with twenty-five additions and a fine revival in the Church. I was assisted eleven days by Bros. Franklin Moore, of Nocona, and J. R. Atchley, of Era. Their work was well done. They are kindly spoken of by all and welcomed any day. The last ten days of the meeting I was assisted by Joe M. Ramsey, of Viola, Tenn. While he is only a layman, he is a great preacher. He is known as the blind Joe and draws the crowd to him, then gives them the best of gos-

pel. And it is still better further on. Last Saturday the voice of the people spoke the doom of the saloon and with 1785 majority in the county we spoke its marching orders; and best of all, Ladonia marched at the head of the triumphant army. Our majority was three to one, plus ten. Much of the success was due to the faithful women and an army of children that sang prayed and marched and furnished free ice water and luncheon. All in all, we are rejoiced over our success, and wonder if any will ask, "Can any good come out of Nazareth?" If you should ask the question, I hope you will "come and see."

Blue Ridge.

S. W. Miller, June 18: Our second Quarterly Conference was held last Saturday at Verona. Bro. Rosser came rather late, but preached us a fine sermon and conducted a very pleasant Quarterly Conference. Our finances were fearfully behind, yet we hope and think it will be better later on. I did not get to remain at the Quarterly Conference, as one of my best stewards had died that morning at 5:30 and I had to report two stewards as having died during the quarter. So I returned home and began arranging for the funeral, which was to be preached at 1 o'clock on the 14th, and he was to be buried by the Masonic order. The name of W. A. Meyers is known far and near around Blue Ridge as one of its best citizens. The crowd began to gather early and by 1 o'clock it was immense. Nothing like half the people could get into our spacious church. The procession was over a mile long, while there was fully as many at the cemetery awaiting us. Bro. Hamilton, of Farmersville, said the crowd was larger than the one which attended Governor Throckmorton's funeral. The loss of such a man at a time when he seemed to me to be most needed, with the strain of the Church's interest upon me, and the demands of his funeral occasion, has almost wrecked my nerves. But God can bury his workmen and carry on his work, and his servants may give down under pressure and still others will hoist the falling banner and the world moves on undisturbed. I have before me a great work this year and plans of future success for the Church if I can only have health and help to develop them.

Laninis.

A. H. Hussey, June 22: We are getting along fairly well on Laninis charge. We had Children's Day service at Allen's Chapel yesterday. The house was filled to overflowing. A large number of children took part in the services, and did it well. We had Children's Day services at Laninis the third Sunday in May. We had a good congregation and good services. Collections at the two places were \$485. We begin our protracted meetings soon. We are off for District Conference this week.

Greenwood.

W. M. Leatherwood, June 22: We are in a fine meeting here. The Holy Spirit came with power to-day. Had two conversions and many shouts of victory. Ten years ago I held a great meeting here, resulting in 100 conversions. I am informed that only two of those converts went back to the world. This encourages "my hands to war and my fingers to fight" on Bro. J. P. Rodgers will give you results.

Don't think that eruption of yours can't be cured. Take Hood's Sarsaparilla. Its virtue is its power to cure.

TEXAS CONFERENCE.

Wallisville.

S. D. Harger, June 18: My second Quarterly Conference convened at Wallisville June 12 and 14. Bro. Cochran was on hand and preached a real good sermon. Owing to the continued rain Saturday and Sunday, our congregation was smaller than usual. Observed Children's Day Sunday. Because of the rain, several were kept away. All enjoyed the occasion very much. It was a good day for us. Collection \$15. We are expecting greater things. Six new subscribers to Texas Advocate this week. God bless the Advocate and its readers. I am trusting God for success. We have added to our Church this year twenty-one members, organized two Sunday-schools; taken in some new territory.

Harrison Circuit.

W. W. Gollighugh, June 22: We are moving on at a good speed on this charge. The salary was fixed at \$600 and is being paid as time passes by. We are on our round of Children's Day services; have had three of them and two more yet to come off. The three already observed were fine; collections were as follows: Grover, \$2.70; Union, \$9.94; and Port Caddo, \$2.60. The Sunday-schools are all do-

ing fine work. We have just finished painting our new church at Andrew's Chapel, at a cost of \$102.50, and put in the same church a new organ, which cost us \$45. We are repairing Rock Spring church at a cost of \$125, also repairing Willey's Chapel at a cost of \$60. We are arranging to build a new church at Port Caddo; will let the contract July 7. We hope to have this church finished by conference this fall. We have just closed a fine meeting at Waskom, our new appointment. The preaching was done by Bro. J. C. Carr, of Rockville. "He is a fine preacher," was the expressed opinion of all who heard him. We had a good revival and twelve accessions to our Church.

Reagan.

J. M. Neal, June 19: Children's Day was observed at Reagan May 24 and will be a day long to be remembered by our children, as the little fellows seemed to be perfectly delighted with the day's exercises. The manner and way in which they rendered both songs and recitations showed that no little pains had been taken by those who had the oversight in the preparation for the occasion. Some \$15 collected as a result of the day, and same amount has found its way in the proper channel to the cause for which the day was observed. With Bro. C. Ward as superintendent, a consecrated man, we number 110 scholars, with fair attendance. A corps of twelve live teachers, a consecrated librarian, an up-to-date Secretary and Treasurer, we are moving on well. In fact, when we turn ourselves loose on song No. 73 Hymnal No. 2, we suspect the devil soliloquizes thus: "I am unable to reach that mob of children."

NORTHWEST TEX. CONFERENCE.

Dawson.

C. G. Shutt: Our Mission Institute was held at Dawson June 13-14. The speakers for the occasion were E. W. Solomon, J. C. Mimms, R. E. Elder and J. M. Barren. If our people are not well up on missionary information it is their own fault. Children's Day was observed last night. An excellent program was rendered.

Morgan Mill.

M. C. Dickson, June 22: We are moving along very nicely on this large charge of eight appointments. The Church is in better condition spiritually. Never in the history, say the brethren, have we had so close fight along lines of Church doctrine as we have this year. A very aggressive fight has been started against Methodism and we are holding the field, inasmuch as our membership is growing and the Church making rapid progress. At six out of the eight appointments since conference the Church membership has largely increased. We have four new Sunday-schools—six on the charge. White Chapel Sunday school, the largest and most enthusiastic Sunday school, is becoming a power for good. Our enrollment in Sunday-schools for the past quarter is 15% increase. I would not forget to mention Bro. Pat Martin and wife. They joined the Methodist Church in Tennessee sixty-five years ago. Bro. Pat says: "I have seen Methodism grow into a mighty host and in my old days praise God for the mighty host of consecrated men who dare to do right." Our faith at the beginning of the year was very weak, in face of the many complications, but we can see light ahead along all lines. We need your prayers, brethren. Never in this section has the Church met such responsibilities. With a great revival three strong works could be made.

WEST TEXAS CONFERENCE.

Paint Rock.

M. T. Allen, June 15: Our third Quarterly Conference was held at Culbertson the fourth Sunday in May. Reports fine. Bro. Scott, our good presiding elder, did some excellent preaching. Our folks at Miles had their Children's Day services the first Sunday in June. It was fine and the collection was \$5.70. We are ready for our meetings. Lots of rain.

Kingsland.

J. W. Black, June 18: We have just closed a very successful meeting at Kingsland. Rev. A. P. Lowrey, of Waco, was with us and his practical, heart-searching preaching strongly convicted many that were hardened in sin, and led them to true repentance. One striking feature of Bro. Lowrey's work is that the revival begins in the Church. The spiritual life of our entire membership was quickened, and all who had been indifferent or worldly consecrated themselves anew to the Lord. There were about sixty conversions and reclamations. Thirty-nine united with the Methodist Church, and Christianity in Kingsland compromises no part of the gospel.

On the last night of the meeting our people subscribed more than their pro rata of the conference collections and was wonderfully strengthened. Never before has Kingsland been so stirred by the proclamation of the gospel message. Bro. Lowrey is a man of power. He makes no mistakes and we are now engaged in making some much needed repairs on the church. Our Sunday school, under the direction of that consecrated superintendent, Bro. W. A. Seales, is prospering greatly. Children's Day has been observed, and much credit is due the children, the superintendent and his lady helpers for the success of the occasion. Two meetings have now been held on the Cherokee Circuit and we have received seventy-two members, sixty-three on profession of faith and nine by certificate. We give God the praise and take courage.

Stockdale.

C. Williamson: We have just closed a most excellent meeting at this place, which commenced May 23. Bro. I. K. Waller, of Floresville, came over and spent Saturday and Sunday with us and preached and delivered four lectures to us on missions, which resulted in the securing our mission collection by subscription in full. Then Bro. W. H. Brown, of Whitesboro, Texas, reached us on the 28th and stayed with us until June 7, and did all the preaching and much valuable work outside of the pulpit. He has greatly endeared himself to the good people of Stockdale and vicinity and leaves us with the Church greatly revived and thirty-five accessions to the Church. I am pleased to say that in these services we had the hearty cooperation of all the different denominations of the town, and the Lord gently blessed us all. To Him be all the praise and glory.

INDIAN MISSION CONFERENCE.

Stuart, I. T.

J. M. Holt, June 21: We are still here on the Stuart Circuit. Our health is not good, but we are able to do most of the time. Our third Quarterly Conference was held June 17, 14, \$6.25 for support of the ministry, \$5.80 for foreign mission, \$1 for incidentals, was the financial result for the quarter. Now you can guess how we live over here. But we are moving along smoothly with work enough for half dozen men and pay for the year for one month for one. But this is destined to be a good charge someday. But several men will have to be sacrificed before it becomes self supporting. This is our fourth year. We have had many pleasant seasons. We have heard many shouts of rejoicing, and mourners converted, so we rejoice that we ever preached the gospel in the Indian Territory.

DRAKE'S PALMETTO WINE.

This wonderful tonic medicine will immediately help you and absolutely cure you. Every reader of Texas Christian Advocate who desires to give this remarkable Palmetto medicine a thorough test, is offered a trial bottle of Drake's Palmetto Wine. One tablespoonful once a day, immediately relieves and absolutely cures Indigestion, Flatulency, Constipation, Catarrh of the Mucous Membranes, Congestion of Liver or Kidneys, and Inflammation of Bladder, if stay cured. It is a wonderful tonic for the appetite, nervous system and blood and promotes and maintains health and vigor. Every reader of Texas Christian Advocate who needs such a medicine may order one trial bottle of Drake's Palmetto Wine free. Address your letter or word to Drake, Formula Company, Lake and Dearborn Streets, Chicago, Ill. A trial bottle will be sent prepaid.

A virtue is not a deceased vice.

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Consultation and Examination Free.

285 Main St., **DR. J. H. TERRILL,** Dallas Texas.

DISTRICT CONFERENCE NOTICES

Dublin District.

The brethren coming up for Dublin to preach, recommendation to Annual Conference for admission, deacons or elders' orders, will please meet the committee at the Methodist Church in Tolar July 1, 9:00 a. m. Let all be there at the opening of the session. U. K. STATHAM, Chm. Com.

Llano District.

We are not in a position at San Saba to entertain children during District Conference, or visitors who have no connection with the conference. All others who are coming as members of the conference will be cared for. Report to me at the parsonage. M. A. BLACK.

\$100 Mason & Hamlin Organ for \$45.

Also fine \$400 upright piano for \$200. Address Bro. Mays & Co., the Dallas Piano House, 255 Main Street.

Beaumont District Third Round: Liberty, at Smith's, June 22, 25 Orange, at Smith's, June 22, 25 Beaumont, Cartwright, June 22, 25 Jasper and Kirbyville, at J. J. Taylor, Turkeville, at Scurry, July 22, 25 Jasper, at J. J. Taylor, July 22, 25 Beaumont, First, at J. J. Taylor, July 22, 25 Kountze, at O'Brien, July 22, 25 Sabine Pass, at Dewberry, July 22, 25 Port Arthur, at Dewberry, July 22, 25 Beaumont, 2d, at J. J. Taylor, July 22, 25 Sibley, at Scurry, July 22, 25 Central and Scurry, July 22, 25 Logan, at Campbell, July 22, 25 Livingston, at Mowbray, Aug. 22, 25 Woodville, at West Creek, Aug. 22, 25 Hill, at Jones, Aug. 22, 25 Wallisville, at Double Bayou, Sept. 22, 25 District Conference dates at 10 a. m. July 2, at Cambridge, Texas; Beaumont, July 2, at Cambridge, Texas; P. E.

Santa Fe Excursion Rates.

New Braunfels-Account, Convention Roman Catholic Central Union, excursion rates, June 27 and 28, limited July 1, Boston-Account Annual Meeting N. E. A., one fare plus \$2, June 2, July 1 and 2, limited July 2, with privilege of extension to Sept. 5; with privilege of extension to Sept. 5. San Antonio-Account, Imperial Council, Middle Shrine, one fare, July 4 and 5, limited July 27. Detroit-Mich.-Account, Episcopal League Convention, one fare plus \$2, July 12 and 13, limited July 26, with privilege of extension. San Antonio-Account, Shiloh Association, one meeting, excursion rates, July 12 and 13, limited July 27. Atlanta, Ga.-Account, National Association, N. Y. P. C. Convention, one fare, July 7, 8 and 9, limited July 25, with privilege of extension. Baltimore-Account, Annual Meeting R. P. O. E., one fare plus \$2, July 16 and 17, limited July 26, with privilege of extension. Denver-Colo.-Account, Christian Endeavor Annual Convention, one fare plus \$2, July 3, 4 and 7, limited Aug. 7. All Stations-Account, Fourth of July celebrations, one and one-half fare, July 2 and 4, limited July 27. East La Porte-Account, R. P. O. E. Encampment, excursion rates, July 12, 13, limited July 27. San Antonio-Account, meeting with the Association, excursion rates, July 12, limited July 27. For further information see any agent or write W. S. KEENAN, C. P. A., Galveston.

GREAT IS TEXAS!

The eyes of the world are upon her. The home-seeker wants to know about her "matchless" climate and her cheap lands. The investor wants to know about not only her cheap land and low taxes, but as well her wealth of mine and forest, and this is to let you know that the International and Great Northern Texas greatest railroad traverses more than a thousand miles of the cream of Texas' resources, latest and developed, and that you may learn more about the great I. & G. N. Country by sending a "sent" stamp for a copy of the "PRIVATE TRATOR AND GENERAL NARRATOR" or 25 cents for a year's file of same, or by writing D. J. Price, G. P. & T. A., I. & G. N. R. R., Palestine, Texas.

There is little salvation in the old man prepared for the salary.

The Home Circle

THE BOY WHO LAUGHS.

I know a funny little boy. The funniest ever born. His face is like a beam of joy. Although his clothes are torn. I saw him tumble on his nose. And waited for a groan; But how he laughed? Do you suppose He struck his funny bone? There's sunshine in each word he speaks; His laugh is something grand; Its ripples overrun his cheeks Like waves on snowy sand. He laughs the moment he awakes. And till the day is done; 'Tis schoolroom for a joke he takes. The lessons are but fun. No matter how the day may go. You can not make him cry; 'Tis worth a dozen boys I know. Who pout and mope and sigh.

TURNOVERS.

Jimmie was getting better. Some days he felt almost as well as ever. And he was getting such an appetite. One day he cried because he could not have a turnover. He told Aunt Lou about it. "Mamma was baking this morning—she told me so—and she wouldn't even make me the tiniest little turnover. And I just love turnovers." "So do I," said Aunt Lou. She thought hard for a minute. Then she laughed and said brightly: "Jimmie-boy, I'll make you a turnover to-morrow—one that your doctor will let you eat, I'm sure. And, Jimmie, you shall have a turnover every day until you are able to go downstairs again. When Aunt Lou went home she took Jimmie's lunch-basket with her, that he used to carry to school. The next morning Jimmie looked at the clock a good many times. Auntie had said he should have his lunch-basket at just half-past ten, with the turnover in it. Jimmie wondered what kind of a turnover it could be. He knew the doctor would not allow him to eat apple or nutmeg or anything like that. Somehow the jolly twinkle in auntie's eye made him think there must be some kind of a joke about the matter.

At last the time came—and the lunch-basket. Jimmie opened it eagerly. Lifting out the white napkin that was laid neatly over the top, he saw what looked like a "truly turnover" with brown, crispy crust. When he picked it up, however, he found the nice-looking crust was made of paper, light brown paper, just the color of pie-crust. It was burned brown here and there, and the little "buttonhole" cuts were all singed neatly on the edges, making them look as if the brown spiced had leaked a bit in cooking and colored them. It really looked exactly like the nice turnovers that came from his mother's oven.

Jimmie wondered what the filling could be. The crinkled edges had been pasted together, but Jimmie made a little cut and peeped it. Molasses kisses! O goodie!" he cried. "May I really eat them, auntie?"

Auntie told him the doctor had said he might, so Jimmie promptly untwisted the paper covering and popped a big "kiss" in his mouth. Aunt Lou's molasses candy was always better than any one else could make.

The lunch-basket came again the next day with another turnover that looked just like the first one. It was filled with peanuts. Some of them were funny-looking peanuts that made Jimmie laugh. One fat little peanut was exactly like a pig with curly stem for a tail, four pins for legs, and a funny little head drawn with ink. Another had an owl face drawn on it. One was marked like a Chinaman, dressed in tissue paper, with a braided queue of black thread fastened to his head.

The next day Jimmie looked forward eagerly to "turnover time." When he opened the basket he saw a funny "brownie" face, that looked up at him with a jolly smile. The brownie was an odd little doll. Then Aunt Lou brought in a leaf from the dining-room table, and laid it with one end on the floor, the other on a chair. Then she laid a shawl over it, and a fine-looking place was made for "Johnny Turnover." Aunt Lou set him at the top of the board, and he promptly rolled over and stood on his head, then bobbed up smiling again, and so over and over he went till he reached the floor, where he landed with a thump and a queer little jerk, right side up. Then he sat and stared at Jimmie with his jolly smile.

Auntie explained that a heavy, large marble inside of the hollow body rolled from one end to the other, and that made Johnny turn somersaults when he

had a slanting board on which to roll. Jimmie had lots of fun with his merry brownie.

The next day's turnover was in a paper crust again, but it was a big one this time, too big to go in the lunch-basket. It was filled with pop-corn. After that came a smaller one filled with some handsome marbles.

Only one more day, and then Jimmie was to be allowed to go downstairs. He wondered what the turnover could be on this last day. It could not be as nice as the brownie one that had been so much company for him, or the funny little peanuts, or as good as the molasses candy.

But it was. It came in the lunch-basket, a rather small turnover, with the paper crust. Inside was a lot of pink cotton, and hidden away in the very middle of the cotton was a handsome jack-knife with three blades, the finest knife Jimmie had ever seen. Uncle Jack had filled that turnover, and he knew what a boy would like. It seemed good to be downstairs again, and to eat dinner with the rest. At Jimmie's plate was a tiny hot apple turnover, a real one, fresh from the oven.

Jimmie ate it and enjoyed it, but he was almost sorry that he was no longer sick enough to have "surprise" turnovers every day.—Ida Kenniston, in Youth's Companion.

THE WORD IN SEASON.

A youth in New Hampshire, the son of a Methodist minister, left his father's house and went to live with an uncle. One Sabbath morning he took his gun and started out to a neighboring mountain to spend the day in pleasure and sport. On his way he met a Christian woman going to church, who looked on him with feelings of pity and tender compassion. But she did not rebuke him in her own words, well knowing that one word from the Bible is worth a hundred words of man. She recited in his hearing the warning of the wise man: "Rejoice, O young man, in thy youth and let thy heart cheer thee in the days of thy youth and walk in the ways of thine eyes; but know thou, that for all these things God will bring thee into judgment."

With this she went on her way. The young man also went his way, but not to shoot or to find pleasure. That word took hold upon his heart. He went out to the mountain and spent the day in prayerful reflection. The words of Solomon kept ringing in his ears, "God will bring thee into judgment." He left off sinning and gave his heart to God. Afterward he went into the army and amid the temptations and perils of army life his faith held him. For more than thirty years he was an official member in a leading Methodist Church and the teacher of a great Bible class. He lived a pure, godly, beautiful life and a few months ago died in the faith and went home to glory. That good woman never knew how much good she did that morning.

This is only one of a great multitude of examples. "The law of the Lord is perfect, converting the soul." "My Word shall not return unto me void."—Exchange.

STRONG MEN.

A contemporary says there is a notable lot of strong, small men before the public. Verill, the strong man of Yale, weighs one hundred and forty-nine pounds; Lovering, the strong man of Harvard, only one pound more; while another strong man, who is a boy by the name of Kentnor, of Saint Louis, weighs only one hundred and thirty-seven pounds, and is but five feet four and one half inches high. Descanting upon the increase of strong, small men, "The Sun" says: "Perhaps the American will power is growing stronger, and thus works the muscular machinery with greater effect." A study of comparative physiology shows that animals are not strong in any visible proportion to the size of their muscles; a peculiar energy having its source in the nervous system makes some very small species vastly stronger relatively, and in some cases actually, than the larger. Experiments have proved that dying convulsives, under excitement, have sometimes shown immense physical strength. Lunacy gives no additional strength, but whips up from hidden sources latent strength. Winship, a man of slight figure, retained immense power; and we saw a young man who, under the influence of a desire for revenge, strengthened himself by muscular exercises, without any marked increase in the size of his muscles, until he was able to chastise, not only a powerful booby who had imposed upon him, but another person of equal

proportions whom the first called to his assistance. The very weakest of men sometimes, under the influence of a powerful impulse, perform feats that are astonishing. Even a misapprehension will cause a man to do that which he did not suppose he could do, and what he was never able afterward to repeat. Thus, two men engaged from boyhood in a friendly contest concerning jumping. One day a friend of both pretended to one that the former had made a leap three inches greater than that which they both had made, and which neither was able to surpass. The second, on being informed of what the first had done, immediately paralleled it, but, being undeceived, neither of them was ever able afterward to pass the original mark of their highest attainment.—Christian Advocate, New York.

A USELESS MEMBER.

"Yes," said Aunt Sarah, surveying her bandaged wrist, "the doctor says it's a bad sprain; and the minister says I know now how the Church feels, in not having the use of all its members. The minister didn't mean that for just a joke, either; he looked at me as if he wanted to see how I'd take it. I had sense enough, too, to feel I deserved to have him say it to me. A word like that comes home pretty straight when one of your own members is useless, and worse.

"I've never thought just what being a member of the Church meant before, though I've been one for thirty-five years. I've never felt obliged to do what the Church wanted done. I felt it was a favor, my doing it at all, and half the time I let someone else do it instead. When I was through with work at home, and with what things I liked to do outside, then I was willing to do something in the Church—if it was the kind of work that suited me. I guess I've been just about as useful a member to the Church as the sprained hand is to me, all stiff and crippled, and refusing to bend more than an inch or two.

"There's lots of things I need to do, but I can't use this member to do them—that's certain. That's the way the minister has felt about me, I guess. I've been a useless member for thirty-five years, that's the long and short of it; and if the rest of the members had been as paralyzed as old Cousin Josiah Jones, that can't move hand nor foot, I'm ashamed of myself—I truly am—and things are going to be different from now on," and Aunt Sarah nodded her head with firm determination, as she looked at the spire from her window.—Forward.

A NICE TIME ON FROEBEL'S BIRTHDAY.

"This is the twenty-first of April and whose birthday is it?" asked the teacher at the Kindergarten.

"Froebel's," answered the little folks.

"Yes, and Froebel's first name was Friedrich. He was born in Germany in 1782. He thought it must be hard for little children to learn long lessons and not to know what they meant, and what did he do?"

"He got ve Kindergarten stool so chilluns tan learn 'essons out of songs and games," answered Myra.

"That's right, and now that you have brought some little company here to-day, one of four boys can show them in what year Froebel gave the Kindergarten to the children."

Frank, and Fred, Will and Cecil stood in front of the other children. Frank held up his right arm for a one. Fred crossed his arms, having his hands on his shoulders, thus forming an eight. Will clasped his hands high over head, and his curved arms looked like an O or a cipher, and Cecil held up his right arm and curving his left arm, touched the elbow of his right arm with his left hand. His arms made a five.

"The class may read the year," said the teacher and the little folks read 1805.

"Froebel was so good to give the children such a nice present as the Kindergarten that I am going to now give you a present of a lunch because it is his birthday," said the teacher.

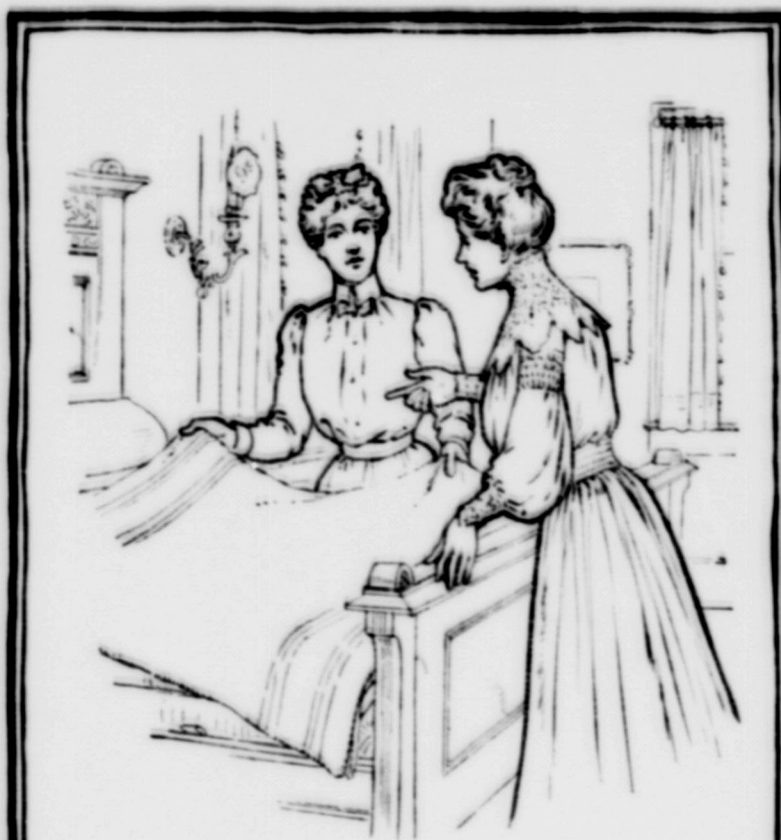
"I will first show our little company one of the Chinese napkins we have just perforated. We have put in the center of each 'Froebel 1805.' Lucy may pass the napkins around, and Will may pass these large white shells. What shall we play they are?"

"Pates," answered Madge.

"Yes, they are our plates. And Frank may pass the little cakes and caramels, and Fred can pass the crackers that are real figures. Each will have four figures and before you eat them, let them make 1805."

"Please ma'm, d'd'n't I dess see some-tings of popper corn in our box?" said Baby Lu.

"So you did," said the teacher.



The Care of Blankets.

Never let blankets remain in service after they are soiled; dirt rots the fiber and invites moths. Because of the peculiar saw-tooth formation of wool hair it is necessary that a pure soap, made of the best materials, be used; a cheap soap, especially one which contains rosin, will cause the blanket to become hard by matting the fiber.

To Wash Blankets and Retain their Softness.

Dissolve shavings of Ivory Soap in boiling water, add cold water until nearly lukewarm. Immerse a blanket and knead with the hands; rinse in clean warm water in which also some Ivory Soap has been dissolved. Dry in a place that is neither very warm nor very cold.

he or she is years old. Madge may pass them."

"Is six years old and has the most corns," cried Will, "and Lu's only five years old and has the fewest. But I'll dive her one o' two 'o mine."

After lunch the children sang and played games and then went home.—Exchange.

HOW COWSLIP SAVED HIM.

In the Highlands of Scotland it is a kindly custom to give names to the cows as well as other animals. A Scotch lad had three to care for, and all three had names. The red cow was Cowslip, the dun was Bell, and the black was Meadow Sweet.

The cows knew their names like three children, and would come when called.

"One day," the boy tells us, "I was not with them, but had been given a holiday, and gone up on the side of the hill. I climbed until I was so high that I got dazed and lost my footing upon the rocks and came tumbling down, and snapped my ankle, so I could not move.

"I was very lonesome there. It seemed to me that it was hours that I lay there, hitching along among the bracken. I thought how night would come, and nobody would know where I was. I could not move for the anguish of my foot. It was no use to call, for there was naught in sight save the crows, skirting against the sky. My heart was fit to break, for I was but a lad, and mother looked to me for bread. I thought I would never see home again.

"After a while I spied a cow beneath, grazing on a slip of turf just between a rift in the hills. She was a good, long way down, but I knew her. It was Cowslip! I shouted as loud as I could, 'Cowslip! Cowslip!' when she heard her name she left off grazing, and listened.

"I called again and again. What did she do? She just came toiling up and up—till she reached me. Those hill cattle are rare climbers.

"She made a great ado over me; licked me with her rough, warm tongue, and was pleased and as pitiful as though I were her own. Then, like a Christian, she set up a moan, and moaned—so loud and so long that they heard her in the vale below.

"To hear a cow moaning like that they knew meant that she was in trouble. So they came a searching

and seeking. They could see her red and white body, though they could not see me. So they found me, and it was Cowslip that saved my life."—Presbyterian.

Porto Rico filed a claim against the Cuban Government for \$1,000,000, which is alleged to have been loaned to Cuba before the Spanish-American War.

Jesse French Piano & Organ Co. High Class Pianos. 280 ELM STREET, DALLAS.



Tyler College, Tyler, Texas.

Largest school building, largest commercial and boarding school in the South. Bookkeeping, actual business from start to finish. The famous Byrne Shorthand taught here by its author in 7 to 12 weeks with a speed of 15 words to the minute, or no charge—half the time and cost and one and one-half times the speed of other systems. Students hold the world's record. Positions secured for graduates. Write for large illustrated catalogue, free, and mention course wanted.

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LETTER FROM

In the 15th chapter of the Apostle Paul discusses the fact of the Resurrection. In it "Are the dead raised? How are they raised? The apostle propounds the fact of the resurrection; other facts are established by testimony of competent witnesses. "He was seen of Cephalus; After that, above five hundred. After that, he was seen of the apostles. Paul, of these five hundred still living when Paul was a bold, bad man, a fact testified to by character of witnesses. None of these were now, but we have many of them in the past left behind their sister efforts have destroyed these documents, graciously and served. A man who fact would deny any tory.

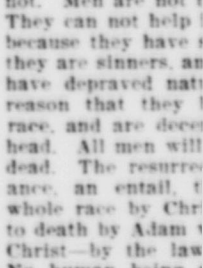
The apostle then of this doctrine, that it be assumed or as is no resurrection of follows that Christ Christ be not risen, ing is vain, i. e., fal is also vain, i. e., fal the crowning proof preaching, was the Lord. Take that of of it was false. It falsehood. The witnesses are discredited.

If Christ be not false, is founded upon There is no truth in the whole history prime condition in a—a living Savior able The resurrection of as indispensable in vation as his death, give up their faiths, are false. The res far to seek. All the things of this life what we believe and we know. This is t security and of all e prises. As long as each other the whe As long as husband faith in each other even though it be a that faith and a st turn into hell in fi faith in the resur is false, then I

able. I am yet in hope of salvation, are gone forever. I any life only this denial in hope of a nothing. No, no, ta not take my faith f faith and without b worth the living. T urrection is the on has on this stormy s and he will bring m ing dead up in the l

"As in Adam all be comes to us by inhe of entail. It comes of "original sin," ar ment for actual sin all men by law, w not. Men are not t They can not help t because they have t they are sinners, a have depraved nat reason that they race, and are dece head. All men will dead. The resurre ance, an entail, t whole race by Chr to death by Adam t Christ—by the law No human being t for rising from the be his virtue. It u men curse or pray him, they will all t They die by law t again by law. Th rection is not affe faith or the lack dead will be raise done good will con urrection of life, a done evil will com urrection of damn come forth. Chri tional Savior of a things for which t ually and personal fants are not respo sin," and they are t till they voluntari by the deprived m

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All ministers in active work in the M. E. Church, South, in Texas are agents and will receive and receipt for subscriptions.

Subscribers asking for the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

DISCONTINUANCE.—The paper will be stopped only when we are so notified and all arrears are paid.

BACK NUMBERS.—Subscriptions may begin at any time, but we can not undertake to furnish back numbers.

All remittances should be made by draft, postal money order or express money order, express or registered letters.

L. BLAYLOCK, Dallas, Texas.

DISTRICT CONFERENCES.

Mangum, Hobart, O. T. June 24
Dublin, Tolar July 1
Beaumont, Cartwright Chapel July 2
Clilvert, Franklin July 3
Llano, San Saba July 4
Marshall, Henderson July 5

ON THE WING.

The past week has been a very busy one with this editor. In addition to the work of the paper he has had to meet several engagements rather widely separated.

On Tuesday night of this week I ran up to Van Alstyne and lectured for our good women. This is one of our very best North Texas towns, situated forty-five miles of Dallas on the Houston and Texas Central road.

The commissions of the Methodist Episcopal Church, South, on the common catechism and order of worship, will meet in joint session at Ocean Grove, N. J., July 7. It is expected that the commissions will meet separately on Monday, July 6, and jointly on July 7, and continue in session for several days.

tion. The old and the young were out to hear me. They seemed to appreciate the occasion and enjoyed it. At the close of the exercises I repaired to the home of Dr. Williamson, where I spent a good night. The rest was sweet. He has been in the county several years, but he has lived in the town only a few months. He has a large practice and deserves it. He and his wife are working members of the Church. The next morning we were up by times, and after breakfast Mrs. Williamson drove me back to Ranger and made a visit to her father, who lives on the way. I reached the railroad in time to get an east bound train, and got home that night. Bro. Cox is deservedly popular on his circuit, and despite the bad crops the past two years, he has done good work. If the present crop prospect is realized, he will have a prosperous time this year. His mother, the widow of the late J. Fred Cox of precious memory was on a visit to Breckenridge, and I had the pleasure of meeting her.

Returning home and putting in a day or so in the office, I left for Bryan to fill an engagement with Rev. E. L. Shettles and his good people. All along the route of the Houston and Texas Central the country looks prosperous. They have had good rains and the crops are growing. The Central is one of the best equipped roads in the State and makes very rapid time. The run was a pleasant one. At Bryan I went to the parsonage and had a good social time with Bro. Shettles. He is a man of ripe Christian experience, and he cultivates the acquaintance of good books. He began his ministerial career rather late in life, but he has made good use of his time. No man in the ministry in Texas deserves more credit than he. At Bryan he has done a marvelous work, a full account of which appeared in a former issue of the Advocate in connection with the opening service of his new church. His wife is not in good health, and she was absent at Marlin, taking advantage of the curative properties of the wells at that place. She is suffering from rheumatism, but I hope she will soon recover. Bro. Shettles' work continues to prosper. He is now on his last year, and when he closes out his quadrennium this fall it will be the most successful pastorate that Bryan has ever had. The pastorate that will secure him at the next session of the Texas Conference will be fortunate. Wherever he goes things come to pass, and the Church is looking for that sort of man. At night I lectured to a goodly number of people, and at 12 o'clock took the north bound Central and by 7 o'clock next morning was back home and ready for work. Maybe some people think that an editor does not have much to do, but this writer has a very different idea.

Rev. R. N. Brown, of the North Texas Conference, is in the city helping Rev. W. F. Clark in a revival. They are having a good meeting. Last Sunday about a dozen joined the Church and there are more to follow. Clark's Chapel now has over fifty members and it is only a couple of months old.

Rev. C. L. Browning, of the Indian Mission Conference, is in the city visiting friends and made the Advocate a pleasant call. He will probably transfer this fall to one of our Texas conferences. He went from us up the river and will receive a welcome on his return.

Rev. O. T. Hotchkiss, of Texasiana, was in the city this week to attend a joint meeting of the curators and trustees of Southwestern University, and he made the Advocate a pleasant visit. He is moving for a new church building on the Texas side of the border city, and he already has a good subscription. They intend to push the amount to a sum approximating \$29,000, and then put up a modern structure. Its success is already assured.

Prof. Andrew Slodd has been elected to fill the chair of Greek in the Southern University.

national League Conference at Detroit soon, and we may expect a good account of it from his pen. G. C. R.

TEXAS PERSONALS.

Rev. H. A. Boaz, of Polytechnic College, will preach next Sunday morning and evening for Pastor Knickerbocker at Trinity Church, this city.

In passing through Eastland the other day we had a few pleasant words with our pastor, Rev. C. E. Statham. He is prospering in his work.

Rev. J. L. Lamar, of the Indian Mission Conference, has been in the city for some days having his eyes treated by a specialist, and he made the Advocate an agreeable call this week.

We regret to learn of the death of the little babe of Rev. and Mrs. D. W. Gardner, of the Texas Conference. It occurred the 18th of this month, and we extend sympathy to the sorrowing family.

Rev. W. H. H. Biggs, of the West Texas Conference, came over to the city this week to attend the meeting of the curators and trustees of the Southwestern University, and made as a delightful visit.

It is with sorrow that we announce the death of the wife of Rev. W. F. Davis, of Navasota. She was a good woman and in the prime of life. We extend sympathy to the bereaved husband and the little orphans.

We are pleased to have a pleasant call from Mr. J. J. Wagner, of Kansas City. He is in the art glass business and many of our new churches have had satisfactory dealings with him. He is also a Methodist.

The announcement last week that Rev. J. W. Adkisson was dead carried sadness to many homes. He was a popular educator and his students are scattered all over portions of Texas. He was a preacher of strength and ability.

Dr. Vere V. Hunt, formerly of Vernon, is now a resident of Dallas and a member of First Methodist Church. He is known to our Advocate readers on account of his most excellent contributions to our columns. We are glad to extend to him a welcome to the Methodist circles of the city.

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CHURCH NEWS NOTES.

Prof. Andrew Slodd has been elected to fill the chair of Greek in the Southern University.

The Alabama Christian Advocate has had 3,000 subscriptions added to its list within the last few months.

Mississippi Methodists paid last year for missions more than \$36,000, an average of 42½ cents per member.

Messrs. Bigham and Smith say that it will be at least two years before the Hymn Book of the two Methodist Churches will be ready.

On July 8 Miss Emily Allen will be married to Rev. Frank Siler, of the North Carolina Conference, and now stationed at Asheville.

The commissions of the Methodist Episcopal Church, South, on the common catechism and order of worship, will meet in joint session at Ocean Grove, N. J., July 7. It is expected that the commissions will meet separately on Monday, July 6, and jointly on July 7, and continue in session for several days.

It has been a great achievement in Canadian Methodism to bring the indebtedness of St. James Church, Montreal, from \$512,822 to \$60,000.

It is said that 20,000 of Spurgeon's sermons in pamphlet form, at a penny apiece, are sold every week in England. Some weeks many more are sold.

The services at Centenary Church, St. Louis, from June 7 to 16 had special reference to the ingathering of more than 500 members during the current year.

Mrs. Young J. Allen, after some months' visit in the home land, started on May 20 for China. She will reach Shanghai probably about the 25th of this month.

Bishop Galloway will need in August, for the Denver District, two single preachers. They are promised difficult and exacting work, on small salaries, with an extensive field of usefulness.

The doors of the magnificent auditorium of McKendree Church, Nashville, Tenn., are open all day, and on a black-board, near the entrance, are the words: "Come in, rest and pray." Common sense Christianity, this is.

Rev. Dr. W. L. Watkinson, of the British Wesleyan Conference, intends to retire from the editorship of the Connectional Magazine this month. This will be a distinct loss to the spiritual interest of Methodist journalism.

Rev. S. H. Wainwright, missionary to Japan, has been honored with the degree of D. D. by the Board of Curators of Central College. The brethren of the Missouri Conference will rejoice in this honor bestowed upon one of her worthy sons.

St. Paul's M. E. Church, South, Baltimore, Md., was, it is supposed, struck by lightning on the afternoon of June 8, and in consequence a fire broke out in the tower at about 2 o'clock the next morning and did much damage before an alarm was given. The tower is a wreck, and in the attempt to extinguish the flames in it much damage was done to the interior of the church. The pastor, Rev. H. H. Sherman, thinks as much as \$5,000 damage was done.

A PATHETIC STATEMENT.

Henry Scudder Biggs, of Sanderson, Texas, met a most tragic death on Tuesday night, May 19, 1903. Bro. Biggs was the son of Rev. W. H. H. Biggs, presiding elder of Llano District, West Texas Conference. H. S. Biggs was Principal of the schools in Sanderson, also Justice of the Peace and steward of the Methodist Episcopal Church, South. He was one of the leading citizens of the community in which he lived. A more quiet, unobtrusive man it has not been my privilege to know, but with this prominent characteristic and inoffensive bearing he was a man of strong conviction for the right and stood by his convictions even to the cost of his life. He believed in the right and expected right to win. With him to compromise with evil was to defeat truth and right, and this he would not do. His life while in Sanderson was that of an exemplary Christian. He was considerate of others' feelings, and always ready to allow a difference of opinion where differences could be held, and regarded others' feelings on any subject in which they might differ as highly as any man could. The circumstances connected with his death might lead the casual reader of newspaper reports to think that a common quarrel took place between those who took part in this deadly affray, and as a result Scudder Biggs lost his life; but such is not the case, nor is this terrible tragedy to be classed as one of the common occurrences in which men fall out and fight. Evidence shows that Bro. Biggs was attacked by two men who sought to take his life, and that for an imaginary injury, only for a timely warning by a friend, he would have been shot down in cold blood, without any chance to defend himself from the deadly attack of these desperate men. Another friend handed him a pistol only partly loaded, and with it he tried to defend his life, standing between the six-shooters of those desperadoes. He was struck on the head with a six-shooter and shot twice before he could bring his pistol into play. He then shot one of the men, who, after shooting him three times, sank to the floor and expired. The other man was only slightly wounded. Bro. Biggs died without saying a word. The trouble grew out of Biggs opposing one of the parties as

school trustee and Deputy Sheriff, which office he then held. This he did, as he did everything, in a quiet way, but firm in the conviction that the man was unfit for either position, which is very evident from this tragedy. When had men can claim the votes of the people upon the ground if they are opposed, they will see to it that their State and whole nation is in peril.

With this view of this fearful tragedy, I regard Scudder Biggs as a sacrifice for truth and right and the enforcement of law and justice in this trans-Pecos country. Conditions must change. The crisis is now reached. Good men must and will see to it that no man holds office on the reputation only that he is a bad man and people generally are afraid of him.

Henry Scudder Biggs was born in Talip, Ark., on the 24 day of December, 1872. He was converted and joined the Church at the age of 9 years; began teaching while yet in his teens; loved his chosen profession, and was a success in the work. He married Miss Lillian Woods, daughter of Mr. J. E. Woods, of Runge, Texas, on the 9th day of January, 1901. They lived happily together until his sad death cut short their happy union. He leaves father, five brothers, wife and one-year-old little girl about 18 months old, with a host of friends, to mourn his untimely death. He was buried at Runge, May 22, 1903. Peace to his ashes. His memory is precious to all who knew and loved him. God bless and comfort the bereaved family and friends and grant to reunite them on the bright shores of eternity, where no sorrows come.

W. E. FOULKS, P. C.

A NOTE OF APPRECIATION.

Will you kindly give me a little space in our dear old Advocate to say a few words to my old friends and parishioners? Many of them have remembered me in my afflictions since my breakdown in 1892, writing me kind, encouraging letters. I did not answer them all, but appreciated them. The Lord reward you, every one. I will appreciate a kind word from any of you at any time. Old age, with its many infirmities, is coming upon me. I am nearing my 64th mile stone, and there are only a few more to pass when I will "cross over the river and rest under the shade of the trees." Did you ever notice how a little boy or girl appreciates a kind word, a gentle stroke or a pleasant smile? Well they tell us we are entering into our second childhood, and it seems to be so, and we naturally look for sympathy and kind words from our younger brethren. Have you ever attended a Quarterly or District Conference and noticed how many earnest prayers were offered for the Bishops, pastors, local preachers, missionaries, stewards, trustees and all the officials of the Church and not a prayer for the superannuated preacher? I have. Well the Lord knows that their hearts were burdened with the cares and responsibilities of the work and were on the active side of the question. No one can appreciate the position of a superannuated preacher till he gets to be one. But, bless the Lord, there is sunshine in my soul to-day. I receive many tokens of kindness and many expressions of sympathy and love, and, best of all, God is good to me and gives me grace according to my day and trial.

Forty-four years ago I gave my heart to God and my hand to the pastor, and I think that was the wisest act of my life. I enlisted for the war and hope to die at my post. I have two regular monthly appointments, and the Lord is still with me, and I feel that my labors are not in vain in the Lord. Pray for me.

J. J. DAVIS.

METHODIST HOSPITAL.

In your issue of June 11 was the notice of the action of the Board of Regents of the Southwestern University in which it was stated that they had decided that as soon as possible two new departments would be added to wit: Law and Medicine. The writer has long thought that the University was losing a great deal by not occupying this particular field, especially that of medicine. With the medical school must necessarily go an up-to-date hospital to furnish clinics and instruction to the students. That is one of the weak points of our Southern Methodism—the lack of hospitals. We ought to have hospitals in Dallas, San Antonio, Houston and Waco. We must not allow others to occupy this field any longer. This is one of the most effective arms in the Master's service. Our hospital in this city has worked wonders in the upbuilding of the cause in Northern Mexico, and I am led to believe that the same results will follow in the home land. If our people or the Home Mission Board would take up this as one of the means toward city evangelization they would soon be surprised at the results. Should any one desire my experience in hospital work on the mission field I would be only too glad to give it by letter or otherwise, if it would lead to results at home.

U. H. NIXON, M. D.

Cleanings from

THE FL

Christian Guardian

For thoroughg certainly cannot b able citizen of Phil der some ill-timed British flag from his residence on most immediately several hundred, rag was torn unfortunate Brown saved from rough appearance before United States flag conduct is as ex nary United State other, but it does crowd of large d got on short notice tragically foolish n ing the honor of " thankful that Can as much of the fl ers.

SAYINGS OF

New York Advoea

Speaking of the Foss W. Scott, "The London Tim take not six sons lives to the servie England, one of life in the work of sion at Delhi." I the "Life" by one says there is but book, which, "in public and to the feel bound to met sarily long, and w as effective if it t ume instead of tr Westcott's great he wrote while a veristy: "Wild a cannot but feel t ment 'finds' me, deepest mysteries not as dogmas." is, "The more oppo lions, the more I see the error pointed out and at."

That is a phras present controver wrong opinion, ment of them, the shrieking, W the Pope finds it best at argument a spirit, a doctrin

A DRASTIC R

The Word and Th

Bishop Colema Episcopal Church Stephen's Church ing the Lenten s lowing language: you will be shoe that I am somet that God would v tians with a blo seems as if nothi us from our shall our worldly selfi religiousness." to show that the b had given only 0 3,410 of the popu States, and that risen to one in ev look at the figu proportion of cri an appalling ex this disgraceful American people remains. And he are only statistic criminals. Again there is one mur a time when th world needed a more than now?

THE PROGRES

Peninsular Meth

Many Methodi ther wofully ign encroachments o our pulpits i schools, or they candor. The Me day being underr infidelity. And champions of t cult are in the the Episcopacy, should succeed.

DEATH O

From a secular

—Without a ve Stuart Robson, t New York three at Cohasset, a miles from here, was about as m as would be at dog. In accorda the deceased, th ceremony of any mourning. The

Gleanings from the Exchanges

THE FLAG FOOL.

Christian Guardian:

For thorough-going asininity he certainly cannot be beaten. A peaceable citizen of Philadelphia, acting under some ill-timed impulse, ran out a British flag from a front window of his residence on Memorial Day. Almost immediately an angry mob of several hundred persons collected, the flag was torn down, and the man of unfortunate British sentiments was saved from rough handling only by appearance before the crowd with a United States flag in his hand. Such conduct is as execrable to the ordinary United States citizen as to any other, but it does seem strange that a crowd of large dimensions could be got on short notice ready to adopt this tragically foolish method of maintaining the honor of "Old Glory." We are thankful that Canada does not know as much of the flag-fool as some others.

SAYINGS OF A GREAT MAN.

New York Advocate:

Speaking of the celebrated Brooke Foss Westcott, recently deceased, "The London Times" says, "If we mistake not six sons have devoted their lives to the services of the Church of England, one of whom sacrificed his life in the work of the Cambridge Mission at Delhi." It greatly commends the "Life" by one of his sons, and says there is but one fault with the book, which, "in justice alike to the public and to the art of biography, we feel bound to mention: it is unnecessarily long, and would have been twice as effective if it had been in one volume instead of two." Among Bishop Westcott's great sayings is one which he wrote while a student in the university: "Wild as my doubts are, I cannot but feel that the New Testament 'finds' me, and that with its deepest mysteries—but as mysteries, not as dogmas." Another statement is, "The more opposed to my own opinions, the more I am most anxious to see the error calmly and clearly pointed out and not merely shrieked at."

That is a phrase well suited to the present controversies. "Shrieking at" wrong opinions is simply an advertisement of them, no matter who does the shrieking. With all his authority the Pope finds it necessary to do his best at argument when he condemns a spirit, a doctrine, or an action.

A DRASTIC REMEDY NEEDED.

The Word and The Work.

Bishop Coleman, of the Protestant Episcopal Church, preaching in St. Stephen's Church, Philadelphia, during the Lenten season, used the following language: "Perhaps some of you will be shocked when I tell you that I am sometimes tempted to pray that God would visit American Christians with a bloody persecution! It seems as if nothing else could awaken us from our shallowness, our frivolity, our worldly selfishness and our formal religiousness." The Bishop went on to show that the census figures of 1859 had given only one criminal in every 2,440 of the population of the United States, and that by 1890 the ratio had risen to one in every 715. "I dare not look at the figures for 1900, for the proportion of crime has increased to an appalling extent. Explain away this disgraceful decadence of the American people as you will, the fact remains. And bear in mind that these are only statistics of the convicted criminals. Again, in every 218 deaths there is one murder." Was there ever a time when the Churches and the world needed a Holy Ghost revival more than now? May it soon come!

THE PROGRESS OF HIGHER CRITICISM.
Penitential Methodist:
Many Methodist preachers are either woefully ignorant of the stealthy encroachments of higher criticism in our pulpits and denominational schools, or they are sadly lacking in candor. The Methodist Church is today being undermined by this modern infidelity. And some of the foremost champions of this God-dishonoring cult are in the field as candidates for the Episcopacy. God forbid that they should succeed.

DEATH OF AN ACTOR.

From a secular paper:

"Without a vestige of Christianity, Stuart Robson, the actor who died at New York three days ago, was buried at Cohasset, a summer town twenty miles from here, this afternoon. There was about as much feeling displayed as would be at the funeral of a pet dog. In accordance with the wish of the deceased, there was no religious ceremony of any kind, nor any sign of mourning. The remains, in a severely

plain coffin, were taken to the little cemetery, and speedily placed in a grave alongside the body of his first wife. After the sod had been quickly thrown upon the coffin box, Augustus Thomas, the playwright, made a few remarks in the nature of reminiscences of the deceased. Not even a prayer, nor a mention of the hereafter, was made, because Robson wished it so. There were no flowers to adorn the grave, and at the conclusion of the burial the 'guests,' for they were not numerous, hustled to the railroad station, and boarded the train for Boston."

ARTISTIC SERVICES.

Zion's Herald:

Artistic service is a delight to cultured eye and ear. The well-trained ear delights in classical music, the cultured eye appreciates to the full harmony and subdued softness of color and line, and these have their proper place in the life of the Church of God. Our appeal is to intellect as well as to ignorance, to the cultured as well as to the rude children of nature. But we can not forget, we must not forget, that refinement and regeneration are by no means the same. The sinners in satin need the same Savior as the sinners in rags, and the Church must grapple with the conscience of her people. One man told us, not long ago, how he sat and listened to a certain preacher, and as the Spirit of God laid bare the secrets of his heart, conscience awoke, and the awakening was so mighty the sweat stood in great drops upon his forehead. "But," he said, "it did me good."

YOUR OWN LITTLE GIRL.

Selected:

Mr. Moody tells how he was sent for by the mother of one of his Sunday-school pupils who had been drowned in the Chicago River. He went to the house, and talked with the woman; told her he would see that coffin was sent up, and that he would come on the day appointed to conduct the funeral. Then, accompanied by his own daughter, who was about the age of the one drowned, he started for home. They walked in silence for a time, when the child said: "Papa, suppose we were very, very poor, and I had to go to the river every day to get wood; and suppose I should slip in and be drowned, wouldn't you be awful sorry?" Mr. Moody says it was then and there that he awoke to the fact that he was getting "professional." Folding his darling in his bosom with a strong embrace, as if it were indeed she who lay in death instead of the other, and lifting his heart to God in prayer, he turned and retraced his steps to the poor woman's door. On being admitted, he grasped that weeping mother's hand, wept as if his child, and not hers, had been snatched away by death, and got down to pray. This time professionalism was gone; now he really took a part in the "fellowship of her suffering."

Resolutions—Class third Year, Summer School of Theology.

Whereas, Revs. J. J. Clark, W. T. Morrow, Gus Garrison and F. A. Downs, instructors in the Summer School of Theology in Southwestern University, class of the third year, have rendered faithful service in their instruction and have been uniformly fair, courteous and impartial in all their work and dealings with said class, therefore, be it

Resolved, That it is the sense of the class that a vote of thanks be tendered them expressive of our appreciation of their untiring efforts to make our work both pleasant and profitable.

- E. L. EGGER.
- G. W. DAVIS.
- E. S. HURSEY.
- T. P. TURNER.
- C. L. CARTWRIGHT.
- M. W. CLARK.
- J. C. CARPENTER.
- C. H. ADAMS.
- C. A. CLARK.
- T. W. SHARP.
- CHAS. A. CORRY.

For the Class.

We, the members of the Summer School of Theology of Southwestern University, do hereby express our high appreciation of the arduous labors of Dr. W. L. Nelms, the Dean, and Prof. R. B. McSwain, the Secretary, in their preparation for and management of the institute. We congratulate them upon the splendid program of exercises, which has been full of instruction, inspiration and continual delight. We commend them for going beyond the bounds of our own Methodism to secure such eminent specialists as Prof. Borden P. Bowne, LL.D., and Prof. B. Stevens, D. D. We desire to express to Dr. Stevens our hearty appreciation of his most valuable services, his broad, evangelical scholarship, his beautiful Christian spirit, and to say that we would count it a high privilege to have him with us again. We wish to thank Prof. Bowne for his

plain statements of deep spiritual truths. We consider him a master at whose feet we would gladly sit.

We are grateful to Bishop Duncan, Dr. Tillett and Prof. Cunningham for their most helpful and delightful ministrations. We shall hope for their frequent returns to our institute and to our State.

- JOHN M. MOORE.
- W. D. BRADFIELD.
- W. F. PACKARD.
- S. H. WERLEIN.
- G. C. RANKIN.
- J. W. HILL.
- EMMETT HIGHTOWER.
- NATHAN POWELL.
- J. R. MOOD.
- J. F. WEBB.
- E. F. BOONE.
- W. H. MATTHEWS.
- JEROME HARALSON.
- T. J. DUNCAN.
- A. E. RECTOR.
- J. W. WILBURN.
- CHAS. A. HOOPER.
- R. S. HYER.

LETTER FROM CALIFORNIA.

Los Angeles has recently had three gatherings that may be of interest to the readers of the Advocate, to-wit: "La Fiesta," District Conference and Presbyterian General Assembly "La Fiesta."

Los Angeles has had, for several years past, in the month of May, a flower parade, and it has the profusion of flowers that enables it to surpass the world. This year there were added to the flower parade a magnificent electrical parade, given three nights and was pronounced by those who had witnessed such shows elsewhere to be surpassingly beautiful. These big shows are not promotive of spirituality; but great care has been taken to prevent immorality, dissipation and debauchery.

Our "Texas Association" entered a tallaho drawn by three black and three white horses wearing yellow harness. The tallaho was dressed with wild mustard, which is a light green, with yellow flowers, and the seats were filled with fourteen beautiful Texas girls. They made a charming picture and took the first prize in their class. Two years ago President McKinley was with us to witness the great spectacle; this year President Roosevelt was present. He headed the parade. About one hundred thousand people got to see him, and many to hear him in a short address. Our fiesta is like a fairy dream to our Eastern guests.

The District Conference.

Following close on the heels of the fiesta came our District Conference. Every preacher in the district was present, and all stayed throughout the conference (which began on Friday and closed on Monday) but two who had to return to their charges on account of sickness among their members. The presiding elder, Rev. O. A. Throver, had the work of the conference well planned and held the brethren to their allotted themes. The financial reports were good. Every charge gave promise of meeting its obligations; and, if signs do not fail, the Los Angeles Conference will lend the Church again on the overpayment of assessments.

The question of revivals and how to promote them was raised and discussed at some length. A good many had joined the Church on profession of faith, but there had been nothing like a general sweeping revival in any charge. The fact is that we hardly ever have a great revival out here. It gives all the preachers grave concern, and is a cause for heart-searching and prayer.

We had Rev. C. F. Reid, the returned missionary from Corea (now at San Francisco), with us. He doesn't look like any one else and is quite original in his thought and delivery—just the man to break the monotony of an ordinary District Conference. He enthused us on the great mission of the Church to save the world, and especially did he interest us when he talked of his much loved Corea. The conference was held in our beautiful new West End Church, which is a monument to the indefatigable Guyton Fisher, who rounds out his quadrennium this fall. There were not many building enterprises on hand nor much enlargement of the work, but the brethren were hopeful and the District Conference was, on the whole, a decided success. There was only one feature to mar our pleasure at the conference, and that was the fact that Rev. R. R. Raymond was in such poor health as to necessitate his giving up his charge for a temporary rest. Rev. Sam P. Wright has put on the itinerant harness to fill his place for a while. Bro. R.'s many friends in Texas will pray for his restoration to health. His trouble seems to be a nervous breakdown, perhaps due in a great measure to the evangelistic work he did in Texas.

The Presbyterian General Assembly.
Los Angeles is fast becoming a convention city, and in order to entertain such great bodies as the General Conference of the M. E. Church, which

meets here next May, bonds have been voted to build a great amphitheatre that will accommodate 10,000 people. This great hall will be erected this year and be completed before next May. The Presbyterian General Assembly was a notable gathering of the leading men of that great Church. Dr. Henry Van Dyke, the retiring Moderator, was succeeded by Dr. Coyle, of Denver. To a Methodist the General Assembly seemed more like an advisory board than a great law-making body, but—well, it is their way, and they are doing a great work toward the redemption of our race. They had a body of "Commissioners" that no Church need be ashamed of; indeed, while I have always loved and respected the Presbyterians, they have reached a higher place in my estimation. I can say that I never saw a more intelligent, more devout and more evangelical body of men. Dr. J. Wilbur Chapman appears to be the leader of the Church in the evangelistic movement, but reports came from all parts of the Church stating that their preachers are going out into the streets, "in the highways and hedges," and preaching as our Methodist fathers did in the days of Wesley. We Methodist had better boost ourselves or the Presbyterians may take our crown. A straw shows which way the Presbyterian wind is blowing on the tobacco question. A temperance resolution was introduced and adopted by a considerable majority condemning the use of tobacco by the clergy of the Church. There was a hard fight made to defeat it, but the sentiment is growing, and, I say, God speed the day when no minister of the gospel shall set this bad example to the young. J. A. WRIGHT.

ADVOCATE AGENT ABROAD.

White House is between Tyler and Troup, and is in the midst of a fine fruit and vegetable country. Rev. R. R. White is the pastor of the circuit, and he and his good wife made me feel perfectly at home in the neat, new parsonage they have built since Bro. White went on the charge. Flint and Owen are also on the circuit—the latter an old educational point, at which all denominations preach in the school house. Owen is a progressive little hamlet, with a very intelligent citizenship, and they are alive to modern progress. Corn and cotton are planted considerably, but large tomato fields and extensive peach orchards testify to the progress being made. Our Church has a strong membership there. Flint is on the Cotton Belt's Lufkin branch and is growing rapidly under the diversity practiced by her thrifty farmers. Our people let the contract the other day for a large, modern new church. It is a good place to live. Bro. T. T. Booth (P. C. at Big Sandy) has bought him a beautiful home at Flint and the good people there are delighted to have this good man (one of the East Texas Conference old guard) and his family as one of them. We have a good, new church at White House, of which Bro. John Horton is the main prop and stay by common approval. At Flint we have a host in the woods—especially the young ladies—and in Bro. Oglesby and family and Bro. Booth's son, George, a merchant and in Bro. Blount, a local preacher, Sister Rushing and her daughters at White House and Miss Dennis Burns are a help to any Church. Bro. White is much loved and is doing a fine work. We made thirty-four calls and got thirty-three new subscribers, and they want me to return and complete the rounds. WM. A. BOWEN.

LETTER FROM HUNTSVILLE.

The Sam Houston Normal Institute has just closed one of the most prosperous years in its history. Notwithstanding the opening of other normals and the hard times, the attendance has been larger than ever before. It is deservedly one of the most popular schools in the State. Prof. Carr Pritchett, the President, is one of our leading laymen. He takes a deep interest, not only in the prosperity of the Huntsville Church, but also in the affairs of the conference, and all that tends to promote the well-being of our Church at large. He is profoundly interested in the moral and religious development of the young people who come under his training, and in this respect he has the earnest support and co-operation of the entire faculty. Six members of the faculty, in addition to the President, are members of the Methodist Church, and two of them, Prof. Joe Pritchett and Prof. Claude Farrington are stewards in our Church. During our recent revival these Christian teachers organized two prayer-meetings at the Normal one for young ladies and one for young men—and there were many conversions at these services. The faculty is not only well equipped to do the work they have been specially appointed by the State to do, but they are men and women of such high moral and religious character that they necessarily exert a strong influence in deepening

Eczema

How it reddens the skin, itches, oozes, scales and scabs!
Some people call it better, milk crust or salt rheum.
The suffering from it is sometimes intense; local applications are resorted to—they mitigate, but cannot cure.
It proceeds from humors inherited or acquired and persists until these have been removed.

Hood's Sarsaparilla

positively removes them, and radically and permanently cures the worst cases, and is without an equal for all cutaneous eruptions.
Hood's Pills are the best cathartic. Price 25c a box.

the religious experience of the students under their care. During the past scholastic year I have had a son at the Sam Houston Normal Institute, and I can speak from my own personal knowledge as to the excellent work done at this institution.
The commencement exercises were all profitable and enjoyable. The sermon by Dr. C. I. Scofield, of Dallas on "The Worth of Character" was timely and inspiring. It was a delightful sermon, and a religious sermon. But it is not exaggeration for me to say that the oratory delivered by the young men, and the essays read by the young ladies on "Commencement Day" were not one whit below it in their moral and spiritual tone. They were manly and womanly performances, and manifested an earnestness of purpose that gives great promise for the future. Indeed, it is one of the chief aims of the President and the faculty of this institution to inspire the young men and women with high ideals and true conceptions of life, and of the supreme value of a Christian character.
Prohibition has been carried twice in Huntsville. At the last election about ten days ago, only 79 anti votes were cast, and of that 79 not more than 20 were whites. The temperance sentiment here is overwhelming, and the people see to it that the law is enforced.

All the Churches in Huntsville are prospering. I have received into the Methodist Church since conference 162 members. My Sunday school has grown rapidly, and now has an enrollment of 240. From my experience I am led to believe that nothing will do more to promote a revival of pure and undefiled religion and to build up the Churches than the closing of the saloons. There is a profound philosophy in it. The work of John the Baptist goes before that of Jesus Christ. Wherever prohibition is carried and enforced a great revival becomes a easy probability. George Stuart did a great work in Huntsville, but there were two facts that made that work possible. The first is that the saloons had been closed, and the gospel had an opportunity to get at men in their sober senses. The second fact is that the Christian people rallied and worked like beavers.

I have learned anew the old lesson that our chief reliance under God is on our Christian women. During our revival they held prayer-meetings every afternoon at which there were many conversions. One night while Bro. Stuart was preaching to the men under the tent Mrs. Whaling conducted a woman's meeting at the Methodist Church. She made a talk, called penitents to the altar full, and had sixteen conversions that night.

It makes no difference what the subject of a discourse may be, it should always have a practical application, and my object in writing this letter is to say to our Methodist people who have boys and girls who are looking forward to teaching as a profession, that they cannot do a wiser thing than to patronize the Sam Houston Normal Institute, located at Huntsville, Texas. H. M. WHALING.

POWERFUL

A Pure Food Drink Has Great Sustaining Power.

The sustaining power of Postum Coffee when properly cooked is greater than most people imagine and it is well illustrated in the story told by a young Texas woman who says: "I almost lived on Postum Cereal Coffee for over a month and there was over a week I did not eat anything at all but just drank the food drink Postum and yet I grew stronger and gained weight!"

"Our family physician examined Postum and decided to use it altogether in place of coffee. We all think it has no equal as a nourishment for the sick for beside being pleasant to the taste it is so strengthening. My father and mother have always been coffee drinkers and suffered all kinds of troubles from the coffee until about a year ago a neighbor was praising Postum and mother decided to try it."

"They improved at once and have drunk Postum ever since and mother, who used to be bothered with nervousness and sleeplessness particularly, is in splendid health now. She says the change came entirely from drinking Postum and leaving off coffee." Name given by Postum Co., Battle Creek, Mich.

and Deputy Sheriff, then held. This he did, thing, in a quiet way, conviction that the man ther position, which is on this tragedy. When aim the votes of the e ground if they are ill see to it that their live, then the county, e nation is in peril.

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W. E. FOULKS, P. C.

IF APPRECIATION.

ally give me a little ar old Advocate to say my old friends and Many of them have re- in my afflictions since in 1893, writing me kind, ters. I did not answer appreciated them. The su, every one, I will ap- word from any of you Old age, with its many coming upon me. I am h mile stone, and there more to pass when I r the river and rest un- of the trees." Did you a little boy or girl ap- word, a gentle stroke mile? Well they tell us g into our second child- ms to be so, and we for sympathy and kind r younger brethren, attended a Quarterly or ence and noticed how prayers were offered for astors, local preachers, towards, trustees and all the Church and not a superannuated preach- Well the Lord knows rts were burdened with responsibilities of the e on the active side of No one can appreciate of a superannuated e gets to be one. But, there is sunshine in my receive many tokens of many expressions of love, and best of all, me and gives me grace y day and trial.

years ago I gave my nd my hand to the pank that was the wisest I enlisted for the war lie at my post. I have monthly appointments, is still with me, and I shors are not in vain in y for me.

J. J. DAVIS.

DIST HOSPITAL.

e of June 11 was the no- ion of the Board of Re- Southwestern University as stated that they had is soon as possible two nts would be added, tol Medicine. The writer ght that the University reat deal by not occupy- lar field, especially that With the medical school ly go an up-to-date hos- h clinics and instruction s. That is one of the f our Southern Method- ospitals. We ought ts in Dallas, San An- and Waco. We must ers to occupy this field His is one of the most in the Master's service, in this city has worked upbuilding of the cause Mexico, and I am led to be some results will fol- me land. If our peop- lission Board would take- of the means toward tion they would soon be re results. Should any r experience in hospital mission field I would be to give it by letter or it would lead to results U. H. NIXON, M. D.

The Sunday-School Department

Third Quarter, Lesson 1, July 5.

ISRAEL ASKING FOR A KING.
1 Sam. 8:1-10.

Golden Text: "Prepare your hearts unto the Lord God, and serve him only."—1 Sam. 7:3.

Time: B. C. 1095.

Place: In Ramah, the residence of Samuel.

Dr. Hess on International Lessons:
I. Israel Pleads for a King (Verses 1-5.)

Verses 1, 2. "And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abiah; they were judges in Beersheba." This act of Samuel's in undertaking to designate his own sons as his associates and successors in office was no doubt without divine warrant. It was, therefore, a most impolitic proceeding. He had himself been specially called to be a judge and a prophet, and his own experience ought to have taught him that God reserves the right to choose and name those who are to represent him in important positions. A man-made judge or prophet in Israel was doomed in advance to be a failure. The people would speedily detect the lack of true character in him, and refuse to give heed to his utterances and judgments. In his earlier days, it is not likely that Samuel would have made such a blunder as to try to retain in his own family an honor which he knew perfectly well to be at the sole disposal of God. But old men often fall into serious mistakes, especially when their feelings are involved. The natural love which they have for their sons blinds them to many things that they ought to see. It is hard for an affectionate father to note the faults of his own offspring. Samuel was no exception to the general rule. In the present instance he appears to have had as his excuse that Beersheba was a great way from his place of residence, too far for him to take it in as he went upon his annual round; and yet it was important that the people in that southern quarter of the land should not be without the benefit of law duly administered. It doubtless occurred to the aged prophet, moreover, that they would be inclined for his sake to reverence his sons as being in some sense his personal representatives. If in this respect he erred, he did only what any other man would have been likely to do under similar circumstances.

Verses 3, 4. "And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment." A great deal is made nowadays of the law of heredity. Some of those who give themselves up to the preaching of it insist that a man's character is made for him before his birth, that he is what his fathers were before him, and that it is not possible for him to be anything else. Now there is no denying that heredity is a great force. An evil parentage is a heavy handicap in the race of life, and a good parentage is an inestimable blessing. But heredity is not compulsory. The prophets Jeremiah and Ezekiel took occasion to rebuke and condemn the degenerate Israelites of their days who sought to lay the burden of their personal offenses upon their ancestors and to justify this action by quoting the current proverb to the effect that "the fathers have eaten sour grapes, and the children's teeth are set on edge." The true doctrine, so the prophets insist, is that when a man eats a sour grape his own teeth are set on edge. Every man is at last responsible for his own conduct. The will is free and self-determining. It may resist hereditary tendencies, whether they be good or evil. All history confirms this statement. Was not the good Eli disgraced by the base conduct of his sons in the temple? And was not Samuel likewise put to shame by the immorality of Joel and Abiah? It is worthy of note that they were weak and vicious at the very points where he was strong and upright. At the close of his great career he could publicly challenge any one to accuse him of malfeasance or misfeasance in office: "I am old and gray-headed, and I have walked before you from my childhood unto this day. Behold, here I am; witness against me before the Lord, and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith?" But of his unworthy sons it is said that they "turned aside after lucre," using their office not for the public good but for their own personal gain and advantage. They "took bribes" from those whose cases they were called upon to settle, and, instead of delivering just and honest opinions,

they "perverted judgment," rendering their decision not in accordance with fact and law but in compliance with the wishes of those who corrupted them by purchase.

Verses 4, 5. "Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations." It is not possible to wholly condemn this movement of the elders. There was a terrible state of affairs in Israel. When the law itself is made an instrument of oppression, what shall the people do? Must they sit still and do nothing? Is it their duty to submit without complaint to official injustice? No man brought up in a Western civilization is likely to answer that question in the affirmative. The right of protest is the inalienable inheritance of every free nation. They may present their grievances to those who are in authority; and if that remedy does not avail, they may go the full length of revolution. On the present occasion, the elders told no untruth. They simply pointed out to Samuel the fact of his own advanced age, and also brought to his notice, what he had possibly not before been aware of, the misconduct of his sons. But the method which they proposed for securing a better state of affairs was not a wise one, as we shall presently see. Nor was the motive which prompted them to make it thoroughly sound and wholesome. They wanted a King, that they might be "like all the nations," whereas God had expressly taught them that they were to be a peculiar people, and unlike any of the heathen nations by whom they were surrounded.

II. The Plea of Israel is Granted.
(Verses 6-10.)

Verses 6, 7. "But the thing displeased Samuel, when they said, Give us a King to judge us." And Samuel prayed unto the Lord. The exact ground of the prophet's displeasure is not here stated. He could not deny the facts to which his notice had been called. Yet he was hurt by the proposition of the elders that a King should be given to Israel. Perhaps he construed their action into a reflection on his own administration. The narrative gives us room to suppose that such was the case. Then, too, he may have unconsciously resented the reference to the misconduct of his sons, though nothing of the sort is here asserted. After all, the chief cause of his dissatisfaction was probably the fact that the scheme of a secular King seemed to him to be a dishonoring of Jehovah, the invisible and eternal King, who had chosen the people for his own when they were a mere horde of slaves in Egypt, and had by his own power and grace brought them out through the Red Sea and the wilderness, and given them a place in the Promised Land. Whether any or all of the foregoing surmises be correct or not, it was certainly a wise thing for Samuel to take the whole matter to God in prayer. From that source he was sure to obtain light and strength to deal with the grave issue that had been thrust upon him.

Verses 7, 8. "And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me." etc. These are at first glance puzzling verses, and seem to lay down conflicting and contradictory positions. Samuel is given to understand that the course pursued by the elders of Israel is not so much an affront to him as it is a rejection of God himself. This course, besides, is not something exceptional and unusual with them; it is in perfect keeping with the tenor of their conduct since the day of their escape by divine intervention from the house of their bondage. Nevertheless, and in spite of all this, the prophet is told to hearken to their voice and to grant their request. Is not this a sanctioning of their sin? or at least a yielding to their unholiness and plans? How can we reconcile such advice with our knowledge that God hates and loathes all wrongdoing? Well, the answer is this: that men are free to choose their own paths through the world. God shows them the right path, and urges them to walk in it; but he does not compel them to do so. If they refuse to listen to his exhortations, and go on after the devices and desires of their own hearts, he lets them alone, hoping that they will learn by the bitter fruits of their own folly the lessons which they will not take directly from his lips. And what is true in this regard of individuals is also true of communities and nations.

Verses 9, 10. "Howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them. Let them have their choice. Since nothing else will satisfy them, give them an earthly King. They are deaf to all counsel. Their mind is fully made up, and cannot be altered. But before you do what they require, tell them definitely what it

means to be ruled over by an earthly monarch. They must not go into this revolution blindfolded; they must have an accurate picture set before them of the issues that are sure to follow. How faithfully Samuel complied with the instructions thus given him may be gathered from a reading of the concluding paragraphs of the present chapter, in which the demands and exactions of an Oriental King are enumerated in so free and bold a manner that nobody can possibly misunderstand the language. If the Israelites could have been deterred by warning, these words of Samuel would have deterred them; but they were inflexibly bent on following their own will, and God suffered it to be so.

The Epworth League Department

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

State Epworth League Cabinet.

- President—H. H. Halsell, Decatur.
- First Vice-President—A. H. McVeigh, Cleburne.
- Second Vice-President—Miss Lula Heartstill, Marshall.
- Third Vice-President—Wesley Peacock, San Antonio.
- Secretary—Treasurer—A. K. Ragdale, Dallas.

NORTH TEXAS LEAGUERS.

The eleventh annual session, held at McKinney, June 12-14, 1903, proved to be one of the best in the history of the North Texas Conference League. The exact number of attendance was not obtained, but more than 100 delegates enrolled their names. The services were all good. In the absence of President Oliver, Brother John A. McDermitt, the First Vice-President, presided. He presided with the dignity of a Bishop and the decision of a Federal Judge. The weather was fine, and the good people of McKinney entered into the spirit of the occasion with such zest that it made us all glad to be there. The merchants around town decorated their handsome plate glass windows and the local newspapers devoted much space to the proceedings. Brother Stuckey, pastor of our Church there, was on hand and assisted his young people to care for the visitors. And how royally they did entertain us! It was good to be there. One of the most inspiring services to me was the "Purpose Meeting" Saturday morning; not because I happened to lead the meeting that morning, but because of the interest the Leaguers manifested. There must have been nearly seventy-five Leaguers out—every one of them a Christian, as it developed—and a testimony was heard from each, except five or six. Saturday was a busy day. The "Intermediate" League, a wheel within a wheel with us, was brought under serious discussion among the first topics. Some very fine talks were made on charity and help work by Misses Lizzie Keiper, of Dallas; Julie Langley, of Denton, and Miss Florence Dial, of Greenville.

The literary department was magnificent in the afternoon session. Professor P. W. Horn, superintendent of Sherman's public schools, was the principal speaker. As Mr. Horn enjoys the reputation of having one of the finest literary departments in Texas, his presence for this discussion was eagerly welcomed. He is a master workman. The business session was held during the afternoon also. The officers elected are as follows:
President, Gus W. Thomasson, Van Alstyne; First Vice-President, John A. McDermitt, McKinney; Second Vice-President, Miss Julie Langley, Denton; Third Vice-President, Prof. P. W. Horn, Sherman; Junior Superintendent, Miss Clara Wood, Van Alstyne; Secretary, Edwin B. Doggett, McKinney.

The election to the presidency came as a surprise to me, and in fact I was not there when it was done. I got out from under the State work with the hope of a year's rest, and left McKinney Saturday morning, thinking the Nominating Committee would name Brother McDermitt for first place. But some way they fooled me, and left me to do the work or say I wouldn't. Well, it's been many a day since I came right out and said I just would not perform a Church duty, so I'll graciously yield in this case and do the best I can. Brother McDermitt and Brother Doggett have kindly consented to shoulder the greater part of the burden and allow me to be a kind of figure-head. But I'm going to keep both eyes open. The principal feature on Sunday was the League rally at 1 o'clock. A big crowd was out and it looked like everybody wanted to talk at once. Ringing testimonies were given in quick succession, and the meeting made a deep impression on all who were present, whether saint or sinner.

State President Halsell had charge of the night service, and went at it with a vim that was in itself inspiring. I have sometimes thought Brother Harry missed his calling, that he ought to be a preacher instead of a cow man; but he is doing much good as it is, and maybe I'm mistaken. Any way, there is only one Harry Halsell, and he is a whole team by himself. He ought to be State President 100 years, if he lives that long. Just think of a fellow traveling from one end of a State like Texas to the other to be at a League meeting; and yet that's what he has been doing. He has recently been to Galveston, Houston, Cleburne, Bells, Jacksboro, and the good Lord only knows where else, just to be in League meetings. And now he is headed for Detroit, to represent Texas' eighteen thousand Leaguers there! In my enthusiasm over Harry I had almost forgotten the McKinney meeting. It closed out in good form and with the finest kind of an outlook for a great year.

Brother Halsell, Brother Nichols and myself need only 12 names to complete our special party of 25. No one will occupy our car but our crowd. Expense will be about \$50 for ticket, sleeper and meals. Full particulars upon application. Write at once.

NOTES.

Detroit, July 16-19, 1903.
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Brother Halsell, Brother Nichols and myself need only 12 names to complete our special party of 25. No one will occupy our car but our crowd. Expense will be about \$50 for ticket, sleeper and meals. Full particulars upon application. Write at once.

The South Georgia Conference League held its second annual session at Valdosta, June 18-21, 1903. A very unique program was gotten out for the meeting, consisting of a series of white and yellow leaflets printed in purple. The frontispiece is adorned with a portrait of John Wesley, and from an artistic point of view, the entire pamphlet is well executed. E. Prentice Peabody, of Waycross, is President of this conference, and is a recognized leader in League circles.

When the Van Alstyne Leaguers went to San Antonio, they wore badges bearing statistics of the city's development under prohibition. Paper slips containing this reading matter were scattered at the railway stations en route. Recently a prohibition election was held off at Bremond, and the slips referred to were used with telling effect, so we were told, in the campaign. That was casting bread upon the waters.

The League Assembly Committee has at last been appointed, and will soon be called together for consultation. If you have anything to say, communicate it at once. G. W. T.

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DALLAS FT. WORTH

LOCAL OPTION ELECTION.

McDade Precinct, Bastrop County, went dry June 6 by a comfortable majority. It was a hotly contested campaign on both sides from start to finish. The antis' disputed our advance at every possible point, and were sanguine of success all the time. Rev. J. G. Adams, of Fort Worth, came to our aid at an opportune time, and it would seem providentially, and at about the same time the antis brought in from Austin an ally and defender, who met Adams in joint discussion, but being so badly used up in the first encounter, retired from the field a wiser, if not a better, man. Election day was opened with a sunrise prayer-meeting, which was well attended by devout men and women of the different denominations, who upon bended knees submitted their cause to a just God who presides over communities as well as nations. The Spirit of the Lord upon his people was sensibly felt, bearing witness with our spirits that our cause was a just one, and the victory was ours, and not another shadow of doubt was allowed to fall across our way. The women were out in full force with their songs and prayers, and bushels of dinner for everybody—antis too. The children marched and sang and waved "Old Glory" high in the air. The antis had a flag, too, but it hung there all day motionless, as if in very shame. The writer has witnessed the effect as produced upon men and women of many elections, but he never saw anything like that before. The young people were hilarious—full of ecstasy. The older ones, many of them, wept for joy. Strong men with compressed lips and eyes suffused with tears went about grasping each other by the hand, and ever and anon in tremulous voice, giving utterance to a fervent, "Thank God!" for they felt his presence and power, and realized that it was he who had given them the victory.

A union thanksgiving services was held in the Baptist Church Sunday morning at 11 o'clock in the humble recognition of the divine hand which had so graciously delivered us from the blighting curse of the liquor evil which has held high carnival in these parts for many years. Many there are who confidently believe it will not be long till all Bastrop County will follow in the wake of McDade District, and the saloon will be compelled to retire from this fair land. "So mote it be." **J. T. FARISS**

PROHIBITION IN TEXAS.

Having just read the excellent article of Bro. Madden, of Crockett, Texas, with reference to the enforcement of the prohibition law in Houston County, I feel like writing a few lines myself on the same subject. Van Zandt County, like Houston County, is under the operation of the prohibition law. I can only speak for Wills Point, as my experience is confined to that place, but it affords me pleasure to say that the law is a success here. No matter what the reason may be, whether because of the vigilance of the officers or because our liquor advocates are more law-abiding than their brethren of other sections of the State, the fact remains that this is a dry town, claims of those who would be glad to bring the law into disrepute to the contrary notwithstanding. Prohibition has not hurt our town. More nice residences have been built in the last ten months than ever before in same length of time in the history of the town. New brick business houses have been and are now in course of construction and the business of the town is everything that could be expected. Prohibition is here to stay if our courts will let us make it effective as in the past. We rejoice that the wave of prohibition continues to roll on, and that county after county is lining up under the white banner for God and home and native land. While all this is encouraging, yet it must be confessed that the battle must be fought and the victory won in spite of many difficulties that ought not to be. That a great commonwealth like Grayson County, after an overwhelming majority, must continue for months to groan under this insufferable burden, or like Johnson County, must see two whole years go by while the enemies of right and home laugh in their faces, or like Hunt County, after all the past history of prohibition in that magnificent county, must see their law set aside and declared null and void by one Judge, notwithstanding all the other Appellate Courts of the State had declared the technicality unimportant, is anything but reassuring to the citizen that is trying to stand by the law, and at the same time feels that when a majority speaks it ought to rule. This is a country of the people, by the people, and for the people; and the time is coming when these Judges who conceive it to be their solemn duty to stand by the criminal at all hazards, the will of the people and the good of the country be damned, will find it out. All honor to Judge Brooks for his stand in the dissenting opinion in the Hunt County matter. The people will not forget this court in the future. Another thing, every good citizen ought to enter his solemn protest to

this habit of running off for writs of injunction from Judge to Judge until one is found somewhere willing to be the instrument of thwarting the will of a people he has never seen. We ought to cry out against this practice until these Judges hear. Thank God the most of our District Judges have too lofty an appreciation of their high place, and too much respect for the ethics of their profession to pay any attention to such an unrighteous application, but there are some who will, and every anti-lawyer in Texas has them spotted, and deep down in their hearts they have little respect for a man who will grant them this unreasonable relief. Then still further, the unusual good record of Houston County which Judge Madden gives us, at close inspection reveals an unsatisfactory state of public sentiment. Every single one them escaped with the very lowest penalty. What does that mean? The criminal interprets it to mean sympathy for him, and an unwillingness on the part of the jury to punish him after all. What right has a violator of this law to expect the sympathy of the people? He is not even so much entitled to it as the red-handed murderer who in a fit of passion spilled his brother's blood, for the local option violator coolly and without provocation, with malice aforethought, spurns not only the law, but the expressed will of the people of that very neighborhood, and if guilty at all ought to receive the maximum penalty every time. This is the only dose that will reach his case and any other kind only encourages him. These points ought to receive our earnest attention just now. While we have the great majority of the people on our side, in so far as putting local option into effect as an experiment, let us make it so satisfactory that every community which tries it once will keep it until the judgment day. Otherwise the reaction will come, and people disgusted with the failure of the law will surrender to the antis and all we have gained will be lost. Let me say to every community thinking of an election, "Risk nobody except a prohibitionist true and tried in the preliminary work of putting prohibition into force." See that every order is carefully read and legally posted. Appoint some one to read the proof of every week's issue of the paper declaring the result, lest some thief steal a line out of the order in your case, as was recently done in Gregg County. Eternal vigilance is the price of success. **J. B. TURRENTINE, Wills Point, Texas.**

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head furniture fitted to our ball bearing stand. The design of this case is patented and controlled exclusively by the factory furnishing this machine. It is furnished regularly in Oak or Walnut finish, at **\$23.50**. The front of the table is beautifully curved with the long center drawer made to conform. The drawers are of the swell front pattern formed to correspond with the corners of the table and made up of three thicknesses of wood with the grain crossed, and bent to form, which makes them very light, yet strong. The drawer cases where the drawers slide are fitted with raised platforms, and the sides of each drawer are extended below the bottom of the drawer proper, thus forming guides which fit closely to the case platform, and serve to guide the drawer so that it will slide in and out readily. This construction insures the drawer always working freely and never binding or sticking, a very common complaint and source of annoyance with the ordinary style of construction. The technical finish is very high and the grain of the wood is all carefully selected, and, as a result, the general appearance is extremely rich and pleasing. One year's subscription to the Texas Christian Advocate and this fine machine for

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After eating, persons of a bilious habit will derive great benefit by taking one of these pills. If you have been **DRINKING TOO MUCH,** they will promptly relieve the nausea, **SICK HEADACHE** and nervousness which follows, restore the appetite and remove gloomy feelings. Elegantly sugar coated. **Take No Substitute.**

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WOMAN'S DEPARTMENT.

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 175 Maaten Street, Dallas, Texas.

ANNUAL MEETING OF THE WOMAN'S BOARD OF FOREIGN MISSIONS.

(As read at the annual meeting of W. F. M. So. Northwest Texas Conference, Temple, Texas, June 10, 1903.)

You will recall verses 5 and 6 of the 10th Psalm: "The Lord is the portion of mine inheritance and of my cup; thou maintainest my lot."

The lines are fallen unto me in pleasant places; yea, I have a good heritage. Having, as your representative, held sweet council and communion together for these days, our affection now goes out to you all in peculiar longing as we try to report to you the substance of proceedings of the 25th annual meeting—the silver anniversary—of the Woman's Board of Foreign Missions, M. E. Church, South, held in Memphis, Tenn., May 26-27, 1903.

Accompanied by Mrs. Geo. Sexton, Corresponding Secretary of North Texas Conference Society, and our Miss Mattie Nutt of Granbury, we were joined at Lewisville, Ark. by our own Miss L. A. Stradley of Brazil, and a joyous party were we. You would better understand had I the time to tell you of special providences and "journeying mercies." For the pleasure of our honorable Secretary of Weatherford District, will say that three of us were delightfully entertained in the home of a relative, Mr. and Mrs. B. A. Willis. Mrs. Johnson has so fittingly expressed, "this is a lovely home and family, and the key-note of all its happiness is love and kindness."

About Memphis cluster many tender memories of Church and state. The beautiful structure of First Church was the scene of our actions. We have never had a happier gathering or under happier auspices.

The church decorations were quiet and simple, yet expressive of our "Silver Anniversary." From an arch, suspended near the magnificent pipe organ, you read these words, "Who is this that cometh leaning upon his bosom?" and from this arch swayed a "silver bell." On either side of the altar were shields in white, bearing "Crown Him Lord of All." Two stately palms were the setting of the platform, and fresh daisies nodded their graceful welcome from cut glass vases.

From the first informal conference of Secretaries to the closing, the sessions were open to all, and the attendance of many notable visitors was a marked and inspiring feature of the meetings. To the roll call of members of the Board, only six failed to respond. Added to these were many official workers in the home fields and missionaries from heathen lands—Miss Bettie Hughes and Miss Ella Coffey of China, Miss Edith Park and Miss Esther Coss of Mexico, Miss Ida Shaffer, Miss Mary Pesend, Miss Lily Stradley, Miss Lenora Smith of Brazil; and last, but not least, Bishops Galloway and Candler. The former carefully reported the work of the Board in China and Korea, the latter in Cuba and Mexico. We owe much to the painstaking oversight of our Bishops in every phase of the work. On Sunday morning Bishop Galloway preached the annual sermon, using for a text Rom. 1:14. Bishop Candler in the evening, from Acts 12.

The tone of the meeting was one of prayerfulness, and the splendid doctrinal services led us from grace to grace.

Underlying the enthusiasm for, and fostering of foreign work, the one purpose of the meeting was the deepening, strengthening and extending of the home work; "not," as some one has said, "as a change of front with reference to world-wide missions, but as the true and permanent basis and spring thereof. The sustaining and multiplying of true missions abroad find their base of supply at home. The base, we have deeply felt, needs to be strengthened and widened." Hence, from resolutions presented, you will note careful consideration of how to accomplish this duty and its end. It needs but a casual observation of statistics at home to see we are established in but limited area, and wide extension is needful. Think for a moment of the fluctuation in your own districts and conferences. Often a society is scarcely organized, ere it is reported inactive, and then disbanded. In view of the great necessity—"increase of labor at home"—the Scarritt Bible and Training School was brought into greater prominence as the chief agency for the preparation of larger numbers of home workers, as well as foreign missionaries. Note the inconsistency of these figures: The General Secretary of our Board reported fifteen missionaries sent out in the last two years, eleven returned home for rest, and Miss Gibson, principal of our Training School, was able to pre-

sent only three new missionaries to the Board for this year, when ten were actually needed. These were, Miss Riggins, Los Angeles Conference, recommended to Mexico; Miss Ella May Christine, St. Louis Conference, to Brazil; Miss Lula May Norville, Alabama Conference, to China. Miss Foster, an applicant as a medical missionary, was "adopted" by the Western North Carolina Conference, to be prepared for her work.

The Memorial Scholarship at the Training School lacks only three names of \$100 each. There was disappointment that on the "Student Loan Fund," created by so generous gift of \$500, a few hundred dollars was yet unprovided for; with other pledges taken and some unreported amounts received, it was confidently hoped that this fund is near completion. There were no definite returns reported from the Easter offerings for the Maria D. Wightman Lectureship. There was a greatly awakened interest in the work for young people and Juvenile Societies, and advanced plans were adopted for efficient and more thorough effort in these departments. The distinctive and expressive name, "Golden Links," was given to young people's societies, and a little pin of gold links will give added distinction. The Easter program and collections for 1904 will be devoted to the special work of these departments, left to the discretion of the several Conference Societies. Most complimentary were the expressions of benefit and success for the Woman's Missionary Advocate and Little Worker. Mrs. Butler reported a neat balance of \$415 on hand. This was voted as a reserve fund for the needs of the Advocate. The Editor General thanked the members of the Board for their efforts in its circulation, for it is an "invaluable agency for sustaining, strengthening and extending the work everywhere." Out of the unique and about arranged program for the "Silver Jubilee Anniversary," on Saturday evening, May 23 came a quiet persistency for the "Silver Offering" of \$3,322.41—this to go to the building of a permanent home for the "Isabella Hendrix" School, in Juiz de Fora, Brazil. Of this amount Northwest Texas Conference Society is pledged for \$100. The offering for the coming year, through conference pledges, of \$47,750, exceeds that of last year, and brought forth many "Amen's."

The report of the General Treasurer of our Board showed collections for 1902-03 to the amount of \$112,458.78. Collections since organization amount to \$1,612,665.52. The General Secretary, Mrs. S. C. Trueheart, gave a statistical report, as follows:

Number of Conference Societies, 24; number of districts, 270; number of auxiliaries, adult, 2,250; number of members in adult societies, 43,746; number of Juvenile and Young People's Societies, 1,197; number of members, 28,844; total number of members, 72,594. One thousand and two hundred more than last year.

Number of subscribers to Woman's Missionary Advocate, 12,298; number of subscribers to Little Worker, the juvenile paper, 8,142.

No new countries have been entered since last report, no new stations occupied, though most urgent calls have come to extend in China, Brazil, and Cuba; but the resources of the Woman's Board have been taxed to the utmost in meeting the appropriations made at our last annual meeting. It is deemed wiser policy to strengthen the stations in which schools are planted than to extend, unless our financial ability justifies it.

The necessity of owning school property in our mission fields is so apparent that much time and thought have been given in the past few years to secure at least one substantial building in each important center. Rents are high, and rented houses uncertain, because any whim of the owners or prejudice of an ecclesiastic will force an expensive move; and yet it is no easy matter to collect funds sufficient to purchase or build, and at the same time support the missionaries and maintain the work already projected and rapidly growing.

A number of changes have been made by the force in the field since the Annual Conferences in China and Brazil. These changes grew out of the home-coming of a number of the missionaries in need of rest, as well as the marriage of one in China and the proposed marriage of two others. In spite of these seemingly adverse circumstances and the heavier burdens assumed by the missionaries remaining, the necessary readjustments have not seriously affected the prosperity of the work.

Statistics of the foreign work of the Woman's Board: Countries entered, 6—China, Korea, Brazil, Mexico, Cuba, and among the Indians of Oklahoma Territory; number of stations occupied, 29; number of missionaries supported, 66; number of native and foreign assistant teachers, 165; number of boarding schools, 23; number of boarding pupils, 780; number of day schools, 52; number of day school pupils, about 2,000; total number of pupils and wom-

en under instruction and influenced by the gospel, many thousands; kindergartens, 6; hospitals, 2; Bible schools, 3; Bible women, 104; scholarships, 247. Property owned by the Woman's Board, including the Scarritt Bible and Training School in Kansas City, Mo., about \$104,000.

The invitation to hold our next annual meeting in Jacksonville, Fla., was accepted.

The first evening and opening exercises were devoted to a wealth of welcome address; response on part of the Board by Mrs. A. L. Marshall, Southwest Missouri Conference.

On Thursday, 8 p. m., were addresses by Missionaries Misses Pesend, Stradley, Park and Case, in turn.

Friday afternoon, from 5 to 7 was a reception by the Memphis Missionary Union at the residence of Mrs. Jno. R. Pepper. Handsome invitations in water colors, bearing "Silver Anniversary," done in delicate tracery of silver, were issued to members of the Board and visitors.

At 8 o'clock we assembled to receive other welcomes from the "Butler Vanguards" and to enjoy stereopticon views of the foreign work and workers with members of the Board.

Sunday afternoon was set apart for a children's mass-meeting, Mrs. M. L. Hargrove in charge.

Monday evening is recalled by the beautiful impressiveness of the presentation of missionary candidates and their messages to us.

Much business occasioned our afternoon session on Tuesday. In view of an early departure of some of our missionaries and others ere another annual meeting, they were asked to come to the Church and kneel in the closing prayer. I leave you in these quiet moments of prayer and benediction, praying for you in the year's work before us, the key given at the opening of these sessions, "More love to Christ, more power from God, and more love for souls."

MRS. W. F. BARNUM,
Cor. Sec. Conf. Society,
Fort Worth, Texas.

To Members Woman's Foreign Missionary Society, North Texas Conference.

Dear Sisters: We decided at our recent annual meeting, in Clarksville, to assess each auxiliary five cents per member for the year to defray the expense of publishing our minutes. I write to urge that you collect same from each member and send in as early as possible, so there shall be no delay in getting our minutes out. This was done that we might be saved the embarrassment of an empty treasury for our District Secretaries to begin work for the year. So I also ask that if you have not sent in your contingent fee of twenty-five cents per member, that you will greatly assist the District Secretaries in organizing if you are prompt to send this fee in at once, as we only have a small amount to begin work on. Our district Secretaries go from the annual meeting with new enthusiasm and inspiration, determined to do more for the cause, and to meet them with the cold fact that we have no money to send them out on the district is very discouraging. So in just the degree, dear sisters, that you are prompt in collecting each contingent fee and forwarding to our Treasurer, Mrs. W. A. Allen, Terrell, Texas, just so much will you assist in the extension of this great work of foreign missions.

Let's begin this Conference year with a determination to do all we can to extend the work of foreign missions. Let this be our motto for the year: "An Auxiliary in every pastoral charge, and every Christian woman a member of the same." If we do this, the close of this Conference year will show great things done. Let's pray, think and work as never before, for soon with us will labor end; then the bright "Harvest home." Let's so labor that we may be laden with golden sheaves.

MRS. J. H. BOWMAN, Pres.
Piano, Texas.

ANNUAL MEETING W. F. M. SOCIETY NORTH TEXAS CONFERENCE.

The W. F. M. Society of the North Texas Conference held its 23rd annual meeting in Clarksville, beginning the 30th inst. and closing the 7th. From the very beginning the meeting was spiritual; the very air seemed charged with an unseen power, and all present felt that that power was none other than the Spirit of God. How could it be otherwise, when the Spirit that moves people to work, pray, and give for the betterment of humanity is present in so many lives and hearts. The foreign mission work is such unselfish work, all has to be done through faith, and we have to have a strong hold on God and his promise to be willing to do such work.

Wednesday night Rev. J. L. Morris, of Paris, opened the annual meeting with a fine missionary sermon, and he truly made us realize more than ever

before the need and the blessedness of this wonderful work.

Thursday morning was devoted to business until 11 o'clock, when Rev. Geo. Sexton preached. His sermon was full of the Spirit of God and of missions, and his enthusiasm was contagious. He described a scene in which he took part in the Holy Land, which brought the need of missionaries in that land very forcibly to our hearts. He told of sitting on a hillside, talking to seven little Arab boys through an interpreter, and telling them of his wonderful country, with all its privileges, and especially of Christ, who had given us all of these blessings. They immediately decided that they wanted to come here and learn of that Christ. He laughingly told them they could, but described the long journey and how they would have to walk several hundred miles and suffer many hardships. He did not think that any of them would feel the same the next morning, but three of them did, and his description of their intense desire to come, and his heart-ache over his inability to bring them, was enough to move the hardest heart and convert the most thoughtless to the need of the work we are trying to do.

The Church at Clarksville has just closed a great revival, and they were in fine condition to receive our Conference Society, and they opened their hearts and homes and gave us royal entertainment. The President, Corresponding Secretary and Recording Secretary were present, but all hearts were saddened by the absence of our Treasurer, who had found her reward a few days previously. God loves his workmen, but the work goes on, and our hearts were gladdened by the thought that she had only gone on a little ahead, and at home she was reaping the reward of her labors. There were about sixty delegates present, and all of the District Secretaries but two. The reports showed an increase of twelve auxiliaries, quite a number of members, and that the cause of missions is gaining ground. The different committees did their work well. The Committee on Finance brought several important matters for our consideration, one that was adopted by the society is of especial interest to us just at this time. It was an assessment of 5 cents per member on each Auxiliary for the printing of our minutes. Our contingent fund fell short last year, and the committee advised, and the Conference Society agreed to the adoption of this assessment. Now, sisters, go to work and raise this assessment immediately. It is very necessary to have the money to pay the printers. You know the rule of the Foreign Mission Society to never go in debt, and we must not fall now. Let us practice a little self-denial, and see that the Master's cause does not suffer, and He will see that we do not.

The annual address of the President was very fine, and by request, will be published in the minutes. Her heart is certainly full of love for the foreign mission work, and no soul can doubt her consecration. Mrs. Sexton, our Corresponding Secretary, gave a very clear and concise report of our Board meeting, held in Memphis, Tenn., and showed us that the general work was in fine condition.

Mrs. Gray, our deceased Treasurer, had turned her work over to her assistant, Mrs. W. H. Allen, who had filled the office so well that she was elected to take entire charge of it for this year. The other officers were all re-elected.

Mrs. Bowman, President of the Conference Society, was made a life member, and Mrs. Howell, our Recording Secretary, was made an honorary life member. The money for both of these goes to our Eliza Bowman School, in Cuba. Our great need there is a building. The school is in fine condition and needs only a home to make it entirely self-sustaining, being now in rented quarters. We now support one missionary, our own Miss Norwood Wynn, who is from Dallas, well educated, and who had also the two years' training necessary in our Training School at Kansas City, Mo. She is doing fine work in Mexico, and we are very fond of her, and as an expression of that pride we, as a Conference Society, have taken her entire support upon ourselves, and we must rally forces and bring up every dollar of our pledges. Let us begin to do this right away—talk, work and pray, plan largely for the Lord's work and bend every energy to carry out these plans, and He will take care of the "top crop" and pour us out a blessing that we are not able to receive. Try the Lord, and He will give thee the desires of thine heart. We now support two scholarships. Next year we will have four. The two new ones will be named "Dora Bowman" and "Mary Gray." Bro. Peterson and Bro. Beckham preached for us, once each, during the meeting, and all who know them know that the preaching was of high order. On Friday afternoon the local Auxiliary gave the delegates and visitors a drive out to the site of the

Deadly Symptoms.

Hollow Hacking Coughs, Bronchitis, Chronic Tonsillitis, Chronic Sore Throat, Asthma, Catarrh, Throat and Lung Troubles. Night Sweats are All Symptoms of the Deadly Consumption.

If You suffer From Any of the Above Symptoms, I Will Mail You a Large Free Trial Package of My Marvellous Cure—Send Name and Address To-day.

If you are suffering from a dry, hacking cough, night sweats, intermittent fever, dull headache, shortness of breath



DR. DERK P. VONKERMAN.

on exertion. If you have a chronic sore throat, bronchitis, asthma, tonsillitis or any throat or lung trouble, you are in danger of the deadly consumption. Vital statistics of the U. S. show that 95 per cent of all deaths have these deadly symptoms for their primary cause.

I have discovered a marvelous remedy for the quick and positive cure of these deadly symptoms and I send it free, by mail, to all who write in packages sufficiently large to give instant relief and demonstrate the marvelous curative power of the remedy.

Write today to Dr. Derk P. Vonkerman, 287 Shakspeare Bldg., Kalamazoo, Mich. Send no money, simply your name and address, and receive by return mail, absolutely free, this wonderful discovery that will give you instant relief and do you more good than all the other medicines or changes of climate.

old McKenzie College. It was a drive and a visit of such interest to us all, but especially to the older ones, several of whom had been educated there. The "old master" and his wife sleep in the cemetery near their home, and the old buildings are nearly all gone; but the influence that he exerted is still living, and will end only with time. Bishop Hoss was to preach for us on Sunday, but he failed to arrive, so Bro. Casey, presiding elder of the Paris District, took his place, and he filled it well, and we decided that we had the timber of which Bishops are made in our own conference. Sunday night Bro. Barton, pastor of the church in Clarksville, preached. Like the others, he emphasized missions and gladdened our hearts by his intense interest in our cause. At the close of the service Mrs. Bowman, the President, made an earnest talk and called for members to join the local Auxiliary. Seventeen gave their names, and they felt sure of three more, which would give them fifty members. Of course they felt very jubilant, and attributed much of their success to our coming amongst them. This closed one of the most helpful and inspiring meetings that I ever attended.

Now, sisters, the new year is upon us. Let us go to work in earnest; let us feel our responsibility in this work, and may it never suffer either through our neglect or our carelessness. Let us raise all of our pledges, even if we do have to give until it hurts. God has promised his support to all who do so, and surely if we trust him at all we must trust him for all. Let us bring up better reports this year than ever before, and then when we pray, "Thy kingdom come," we can feel that we are doing all that we can to help it to come.

MRS. J. A. BLACK,
Bonham, Texas.

Diminished Vitality.

Some people talk very flippantly about diminished vitality. They don't stop to think that vitality is the principle of life—that it is that little understood something on which every function of their bodies depends.

Diminished vitality is early indicated by loss of appetite, strength and endurance, and Hood's Sarsaparilla is the greatest vitality.

The recent census of Scotland and Ireland shows them to be almost equal in population and having but a few more people than the state of Ohio.

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AFTER MAN

It has been so long from my pen has a Texas Christian Advocate I am a stranger to so readers, and to son grated to Texas 6 years; but those 6 and loved the Adv and twenty-six years myself by thinking, once more from "C from "Conin Alma corresponded through Column in 1877 and

Many of those interest at that drens' Column of th have grown up child some of whom hone with their autograph Texas is the nat wife and I consider ed State of mine, as nual Conference in Texas Conference, 1875, and I wish to ers of the Advocate lost our filial love t our fraternal love fo these years of labor fields.

During the fifty were in Mexico the ers were famar w since the Lord, in guided us to South there were no other work enough for doo our hands too full work to communicate papers as often as liked.

Since 1891 I have American Bible Soci for my field the Recla, then the Repu was added. In the and '93 I made a to publics of Central A Guatemala, Honduras Salvador and Costa the way for the es new agency there; time have canvase house several of th lands with the Holy language of the peop

My field now is two Republics, Venebia, and I wish to something of these t especially the latter

In 1888 the Ameri secured the servie Patterson, D. D. for ent of our mission ics, as its agent fe before he had finish in the work of distu res in that Repub ver terminated his e I was requested by to go and take up had left unfinished, many copies of th been put into the h and hundreds were preaching of the g the close of my first greater part of my t by the distribution from house to hou town, and from Stat a congregation asse hall rented for the than 200 persons.

After many mont ence both through i Bible Society and Bishops and other Church, our Mission to carry on the evat we had begun in C of that Republic, its being so far awa being any other m by, the Board of M give it up, and, ther pastor and mission again in addition agent of the Bible S

I did not have there long, however, sionaries came into there are three con city

In the spring of 11 and I moved to Buc of the Department, very heart of the R bla, where there w nor Bible agent, and God's help, to put t the hands of the peo ical way; that is t from house to hou a little sermon in e we were admitted t and sell it or a N one of the gospels, Psalms.

We had been ther a year when a very broke out on the 1899, and from tha a few months ago from all communi friends and loved o States and with t itself, as we coul sional letter throo some friend who ch out of the countr have been deprived ly visits of our Chu magazines, and oth

Symptoms.

Coughs, Bronchitis, Chronic Sore Throat, Asthma, Catarrh and Lung Troubles, are All Symptoms of Indolent Consumption.

Any of the Above Symptoms Call for a Large Free Trial of Marvellous Cure—Send of Address To-day.

Suffering from a dry, hacking cough, intermittent fevers, shortness of breath



DR. P. VONKERMAN.

If you have a chronic sore throat, asthma, tonsillitis or lung trouble, you are in need of a cure. Vital Pills show that 95 per cent have these deadly their primary cause. There is a marvelous remedy and positive cure of these ailments and I send it free, by mail, in packages sufficient to give instant relief and a marvelous curative powder.

Dr. P. Vonkerman, Kalamazoo, Michigan, money, simply your name and receive by return mail. This wonderful discovery you instant relief and do more than all the other ailments of climate. College. It was a drive rough interest to us all to the older ones, several been educated there, and his wife sleep in their home, and the are nearly all gone; but that he exerted is still all end only with time, was to preach for us on e failed to arrive, so Bro. ing elder of the Paris his place, and he filled e decided that we had which Bishops are made-ference. Sunday night pastor of the church in reached. Like the oth-ized missions and glad-rite by his intense inter-ise. At the close of the Bowman, the President, est talk and called for ion their names, and they hree more, which would y members. Of course jubilant, and attributed r success to our coming. This closed one of the and inspiring meetings ended.

the new year is upon s to work in earnest; let possibility in this work, ver suffer either through r our carelessness. Let / our pledges, even if we ise until it hurts. God his support to all who rely if we trust him at rust him for all. Let us er reports this year than ind then when we pray, I come." we can feel that all that we can to help

MRS. J. A. BLACK, TEXAS.

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of Scotland and them to be almost equal and having but a few han the state of Ohio.

EXCURSION RATES Great Health Resort. Sell by in the year. Limit 90 days sale for return. Information call on ticket no. D. J. PRICE, ou, Pa. & Tel. Agent, W. B. R., Palmetto, Texas.

AFTER MANY YEARS.

It has been so long since anything from my pen has appeared in the Texas Christian Advocate that I fear I am a stranger to some of its younger readers, and to some who have migrated to Texas during the latter years; but those who were children and loved the Advocate twenty-five and twenty-six years ago, will I flatter myself by thinking, be glad to hear once more from "Cousin Joe," and from "Cousin Alma," with whom they corresponded through the Children's Column in 1877 and subsequent years.

Many of those who took such an interest, at that time, in the Children's Column of the Advocate, now have grown up children of their own, some of whom honor me occasionally with their autograph letters.

Texas is the native State of my wife, and I consider it a sort of adopted State of mine, as I joined the Annual Conference in that State, the Texas Conference, at Brenham in 1875, and I wish to say to those readers of the Advocate that we have not lost our filial love for the State nor our fraternal love for them during all these years of labor in various foreign fields.

During the fifteen years that we were in Mexico the most of your readers were familiar with our work, but since the Lord, in his providence, guided us to South America, where there were no other missionaries, but work enough for dozens, we have had our hands too full of the Master's work to communicate with the home papers as often as we should have liked.

Since 1891 I have been agent of the American Bible Society, and had first for my field the Republic of Venezuela, then the Republic of Colombia was added. In the latter part of '92 and '93 I made a tour of the five Republics of Central America, which are Guatemala, Honduras, Nicaragua, San Salvador and Costa Rica, and opened the way for the establishment of a new agency there; and during this time have canvassed from house to house several of the West India Islands with the Holy Scriptures in the language of the people.

My field now is composed of the two Republics, Venezuela and Colombia, and I wish to tell your readers something of these two countries, and especially the latter.

In 1888 the American Bible Society secured the services of Rev. W. M. Patterson, D. D., formerly superintendent of our mission in Central Mexico, as its agent for Venezuela, but before he had finished his second year in the work of distributing the scriptures in that Republic, the yellow fever terminated his earthly career, and I was requested by the Bible Society to go and take up the work that he had left unfinished, and I found that many copies of the scriptures had been put into the hands of the people, and hundreds were hungry for the preaching of the gospel, and before the close of my first year, though the greater part of my time was taken up by the distribution of the scriptures, from house to house, from town to town, and from State to State, we had a congregation assembled, in a large hall rented for the purpose, of more than 200 persons.

After many months of correspondence both through Secretaries of the Bible Society and directly with the Bishops and other officers of our Church, our Mission Board undertook to carry on the evangelical work that we had begun in Caracas, the capital of that Republic. But on account of its being so far away, and of there not being any other mission station near by, the Board of Missions decided to give it up, and, therefore, the work of pastor and missionary fell on me again in addition to my duties as agent of the Bible Society.

I did not have to hold the fort there long, however, before other missionaries came into the field, and now there are three congregations in that city.

In the spring of 1898, Mrs. Norwood and I moved to Bucaramanga, capital of the Department of Santander, the very heart of the Republic of Colombia, where there was no missionary nor Bible agent, and commenced, with God's help, to put the scriptures into the hands of the people in an evangelical way; that is to say, canvassing from house to house, and preaching a little sermon in every house where we were admitted to show the Bible and sell it or a New Testament, or one of the gospels, or a copy of the Psalms.

We had been there only a little over a year when a very bloody revolution broke out on the 17th of October, 1899, and from that time until only a few months ago we were cut off from all communication with our friends and loved ones in the United States and with the Bible Society itself, as we could get only an occasional letter through by the hand of some friend who chanced to be going out of the country; and, therefore, have been deprived of all of the weekly visits of our Church papers, of our magazines, and other literature, and

what was hardest to bear, we were deprived of the letters from loved ones in the United States, including our own son.

I have seen and passed through several revolutions in Spanish American countries, but this one in Colombia has been the bloodiest and most destructive that I have ever witnessed, and caused more starvation, privation and suffering of every kind than I ever want to witness again, but I wish to bear testimony that our Lord is indeed "a present help in every time of need."

For months the money sent to us from the American Bible Society could not reach us, and we were entirely cut off from all resources from the United States, and it seemed at first that we too were to suffer hunger on account of the ravages of war, but such a fear was never realized, but, on the contrary, the Lord placed the funds into our hands by almost miraculous means, not only for our own support, but sufficient to enable us to save hundreds from absolute starvation. For purposes of success in war the authorities compelled the people to leave their homes in the country for miles and miles around the city and huddled them together in Bucaramanga without giving them shelter, work or food, and hundreds of those who were captured in battle and hundreds of others who, leaving the revolutionary ranks, came into the city and gave themselves up, were all confined in the city without any means of support.

First one and then the other of the principal armies of the two contending parties occupied our city, and this brought into it epidemic after epidemic, and it can be more easily imagined than described how much suffering, privation and starvation this would occasion in a city of 40,000 inhabitants.

During much of this time we scarcely took time to eat and sleep, but gave ourselves to the work of alleviating suffering, and especially among helpless women and children, and the doctor who is most familiar with our work, estimates that we have saved the lives of more than 400 adults and pretty nearly that many children, many of whom we have had in our house for weeks, some of them for months, and the result has been that a residue of more than thirty children were left on our hands who look to us as their only protectors and supporters.

Besides this work, we opened a chapel, which will comfortably seat 200 persons, in which we have a growing congregation, and a regular organized Sunday-school numbering about 50, which are kept up even during my absence by Mrs. Norwood and other Christian friends, some of whom are new converts to the religion of our blessed Redeemer.

There is a town near Bucaramanga where I have preached several times, which is very desirous of having a preacher and a Christian teacher for their children. They offer a house free of rent for the preacher or teacher and his family to live in, and propose to give one of the finest lots in the town for a church, and offer to do all the work in building the church themselves, and when I go to preach almost the entire town comes out to hear the gospel.

Now, dear readers, I come to the point I had in mind when I began to write this letter, and that is to ask you right now while you read to stop and pray our heavenly Father to send laborers into his vineyard. The work that we have accomplished could not have been done except by divine guidance and through divine help, and we have been often impressed with the thought that these divine blessings and this guidance came in response to the prayers of our loved ones in all parts of the United States, and our acquaintances and loved ones are more numerous in Texas than in any other State, and I wish to give you this word of encouragement in your prayers, and ask not only for a continuation of your prayers, but renewed zeal and renewed faith and renewed fervor, that God may speedily send forth laborers and occupy the ground which he has so marvelously prepared for receiving the blessed word of truth, the Bread and Water of Eternal life.

Pray that God may open the way for our own Board of Missions to enter this field and occupy it, and if it can not or will not, that the Board of Missions of some other branch of His Church may do so.

The work has grown up all around us; many towns are desirous of having the gospel preached, and thousands of individuals are ready to receive the light of the gospel, and are prepared, therefore, by the work of charity, which God in a marvelous way enabled us to do during that disastrous war, and my duties as agent of the American Bible Society do not admit of my remaining in charge of any particular flock, though I can preach and do preach wherever I go distributing His Holy Word.

Therefore, in my long absences from Bucaramanga my wife is left single

handed and alone with all the work and responsibility of a rapidly developing mission station, including "The Christian Home for Helpless Children" except native help that we have gathered around us, and if her health were to fail or if our circumstances and duties with the Bible Society were to require us to leave Bucaramanga our hearts would bleed to see that work left alone, and, therefore, I again entreat you to pray for reinforcements for her.

She says in a letter recently published in the Christian Herald, New York: "Are our friends at home praying for Colombia? We want more laborers and we know they will come." And in a letter I have just received from her she says: "We are praying, and hoping that you may bring back five new missionaries with you." Truly our God has led us in a way that we "knew not."

"This is the Lord's doing; it is marvelous in our eyes," and our Board of Missions is one of the Lord's instruments. Let us pray, therefore, that he may make it possible for it to undertake this work. I believe in the efficacy of the prayers of God's people who love and obey his Lord, Christ.

I do not ask for your money, but I ask for your prayers and for workers in the vineyard.

JOSEPH NORWOOD, New York, 211 E. 87th St.

SAN ANTONIO FEMALE COLLEGE.

The ninth year of San Antonio Female College, which closed May 29, 1903, gave great satisfaction to all concerned. There was good work done, good health enjoyed and an excellent commencement. The attendance was larger than that of the previous year, the record of the institution being a steady annual increase. As the building was taxed to accommodate last year's pupils, we are erecting additional room to accommodate an increased attendance next year.

Nine diplomas were granted to eight young ladies—six in the literary department and three in music. Three of the graduates had good positions to teach offered them before they had finished the course. We are proud of the teaching record our graduates have made. The rule with our girls seems to be either to marry or to teach, either of which we approve.

The commencement exercises were eminently satisfactory. The young ladies acquitted themselves with credit, large audiences attended and the three discourses very fine. Rev. Wallace Crutchfield addressed the Literary Society. Rev. J. W. Moore preached the sermon and Prof. McSwain, of Southwestern, addressed the graduates. These will appear in the College Quarterly. J. E. HARRISON.

A HOMELESS GIRL.

I have in my care a homeless girl—an orphan, a good Christian girl, fifteen years old. I want a good, intelligent, Christian home for her. My experience teaches me this is a dangerous age to advertise. There is so much selfishness in the world, and such a demand for help. It is a fine chance to get a servant. Now, brethren, while I think all children ought to be taught to work, yet I am not running an employment bureau. But judging people who will open their hearts and homes to children, not servants or boarders, but children, and take them for the child's good, and for Christ's sake. Our Savior was once a homeless child, and I could name a long list of good men and women who were homeless and God put it into the heart of some good man to give them a home, and by this act a work was done that will not burn up or blow away. Now what home in Texas will open to this poor girl, aid her in finishing her education, forming her character, and preparing her for life? She has been in good hands, is a Christian, and will be a help and a blessing to a good home. Of the four hundred children I have placed, it would be hard to tell which received the greatest blessing, the home or the child. When you write, inclose a stamp for an answer. I. Z. T. MORRIS, Fort Worth, Texas.

Northwest Texas Conference Brotherhood, Attention.

Rev. J. W. Addison, a member of the Northwest Texas Conference Brotherhood, died at his home in Blooming Grove, Texas, June 12, 1903, at 7:30 a. m. More than a year has elapsed since our ranks have been broken, but now another soldier has fallen at his post of duty. Your mortuary fee of \$2 is now due and should be paid within thirty days. Those who remit promptly never forfeit their membership. Do not pigeon hole this, but give it your immediate attention. Call expires July 17, 1903. M. S. HOTCHKISS, Secretary Brotherhood, 409 S. 5th St., Waco, Tex.

To the Members of the North Texas Conference.

I still have on hand about three hundred copies of our last minutes, which I wish to dispose of and am willing to sell them at 10 cents per copy. This is about one-third their actual cost. It will be a great favor if any one will assist me in disposing of them. I am still indebted to our printer for a considerable amount and am depending on the sale of these extra copies. Will the brethren who bought minutes and who have not yet settled for same kindly do so at once? This has been purely a labor of love, quite a deal of labor and not a cent goes to me. Please lend me your assistance just now. One of our pastors sold six and one-half dozen in his charge. Can not you dispose of a few for me? ROBERT GIBBS MOOD, Sec. North Tex. Con.

Cartwright Chapel, Beaumont.

To the Preachers and Delegates of the District Conference.

Our church is a little remote from the depots in Beaumont, but the street cars run within one block of the church. I hope every one will start so as to arrive here in the day and if you should not be met at the depot, remember to take a Park Street car line and get off at Cartwright Avenue. There will be services Wednesday, 8:15 p. m. Let us start with a revival; we need your prayers, songs and sermons. Up to this time I have heard from only two preachers in answer to my notice in the Advocate. A. G. SCRUGGS.

MARRIAGES.

At the M. E. Church, South, at Floydada, June 7, 1903, Mr. Walter Gound and Miss Lula Miller; Mr. W. A. Robbins and Miss Emma Miller; Mr. Charles Gound and Miss Kittie Wilson. Rev. Walter Griffith officiating.

Smoker Young—At the First M. E. Church, South, in Beaumont, Texas, June 2, at 2 p. m., Mr. T. V. Smoker and Miss Grace R. Young. Rev. V. A. Gaskby officiating.

McCorle-Stewart—In Clonderoff, New Mexico, June 4, 1903, Mr. J. R. McCorle and Miss Edna Stewart, of Edgewood, Texas. Rev. S. E. Wilson officiating.

Garrison-Holcomb—At the residence of the bride's father in Cleburne, Texas, June 10, 1903, Mr. M. Foss Garrison of Hereford, Texas, and Miss Ethel Abeta Holcomb. Rev. Chas. E. Brown officiating.

Clark-Collard—At the First Methodist Church, Hillsboro, Texas, June 4, 1903, Mr. Jas. H. Clark, of Colorado, and Miss Iyle H. Collard, of Cleburne, Texas. Chas. E. Brown officiating.

Guthrie-Turk—In the Methodist Church, Hillsboro, Texas, June 10, 1903, Mr. John T. Guthrie, of Ennis, and Miss Olive V. Turk, of Hillsboro, Texas. S. J. Vaughan and Jerome Dun can officiating.

Nolen-Clark—At the residence of the bride's parents, 22 miles south of Hallettsville, on June 16, 1903, Mr. T. J. Nolen, of Morales, Jackson County, Texas, and Miss Nellie M. Clark, of Lavaca County, Texas. Rev. A. G. Nolen officiating.

Jeffcoat-Garner—At the bride's father, near Blue Ridge, Texas, Dec. 12, 1902, Mr. Ira Jeffcoat and Miss Pearl Garner. Rev. S. W. Miller officiating.

Copeland-Moyers—At the residence of the bride's father, W. A. Moyers, Blue Ridge, Texas, April 22, 1903, Mr. Paul Copeland and Miss Sallie Moyers. Rev. S. W. Miller officiating.

Brunson-Bekham—At the parsonage, in Blue Ridge, Texas, May 2, 1903, Mr. U. G. Brunson and Miss Eula P. Bekham, all of Blue Ridge, Texas. S. W. Miller officiating.

Miller-Echols—At the residence of Mr. Griffiths, Blue Ridge, Texas, June 1, 1903, Mr. Gerald Miller and Miss Jessie Echols, all of Blue Ridge, Texas. S. W. Miller officiating.

Falkenburg-Hart—At the Methodist Church, in Blue Ridge, Texas, Mr. W. E. Falkenburg, now of Dallas, and Miss Myla Hart of Blue Ridge, Texas. Rev. S. W. Miller officiating.

Prichard-Bylas—At Gordon School House, June 21, 1903, Mr. Seth Prichard and Miss Jewell Bylas, daughter of Rev. Mr. Bylas, Baptist. Rev. F. M. Winburne officiating.

Landman-Miller—At Centerville Church, south from Larne, Texas, June 21, 1903, Mr. E. A. Landman and Miss Addie Miller, Dr. Hall officiating.

Of all work producing results, nineteenth must be drudgery. There is no work from the highest to the lowest, which can be done well by any man who is unwilling to make that sacrifice. Part of the very nobility of the devotion of the true workman to his work consists in the fact that a man is not daunted by finding that drudgery must be done, and no man can readily succeed in any walk of life without a good deal of what in ordinary English is called pluck. That is the condition of all success.—Bishop of Exeter.

Another County in Line.

Saturday, June 12, we met the county and when the bulletin board went up and returns began to come in, the "county" disappeared, beaten by about 1,800 votes majority.

The article flooded the county with literature, unsigned by any man's name, usually, while the pros sent out men to tell the truth and correct error, and also sent out some circulars that were signed so the voters would know upon whose authority the statements were made.

It was a clean battle, as clean as such a fight could be, and right and purity triumphed, now let them beware how they violate the law. The pros seem determined to see that the law is enforced even if it leads to the impeachment of all officers that violate the official oath and fail to do their duty.

Other counties: "Fall into line," fall into line." B. L. ADAMS, Bonham, Texas.

UNANSWERED LETTERS.

June 18.—I, Christian, asks and trial suits. B. A. Snoddy, asks J. W. Thompson, asks C. A. Tower, asks W. J. Lemons, asks B. R. Goodwin, asks W. W. Wootton, asks have attention.

June 19.—E. G. Roberts, asks A. H. Beems, asks.

June 20.—J. H. Guber, asks J. H. Moreland, asks H. R. Vagabond, asks Ross Williams, asks J. E. Morgan, asks S. D. Harger, asks T. G. Woods, asks.

June 22.—L. W. Carlin, asks D. F. Polley, asks W. W. Goldsboro, asks G. F. Winfield, asks E. G. Robert, asks.

June 23.—S. H. Morgan, asks C. H. Cross, change made. J. M. Owen, asks R. E. L. Statz, asks J. D. Hudkins, asks C. W. Granville, asks J. W. Thompson, asks A. L. Seales, asks L. B. Tooley, asks.

21st International Convention YOUNG PEOPLE'S SOCIETY CHRISTIAN ENDEAVOR.

Denver, Colorado, July 9-13, 1903.

Mr. John R. Rivers, Chairman of the Transportation Committee for Texas announces that the I. & G. N. and The Denver Road (P. W. & D. Co.) has been authorized to disburse the "official route" from Texas to the Denver Convention, and all arrangements have been made for the entire Texas delegation to concentrate in Fort Worth on the morning of July 7, and leave there on the P. W. & D. train for Denver the afternoon of July 7. Low excursion rates will be offered from all points on the I. & G. N. to Denver and return, and we operate a Through Sleeper daily from Galveston, Houston, Waco and intermediate points to Denver, via Fort Worth and The Denver Road, and Through Sleepers and Chair Cars daily from San Antonio, Austin, Taylor and intermediate points to Fort Worth.

Remember the official Y. P. S. C. E. train will leave Fort Worth morning of July 20, and to join this train, parties from San Antonio, Austin, Galveston and Houston should take trains on the evening of July 4, via I. & G. N.

Agents will give complete information and arrange Sleeper Reservations. D. J. DILLON, G. P. & T. A. I. & G. N. R. R. Co., Dallas, Texas.

The Texas Advocate Sewing Machine has proved, with me, so highly satisfactory that I often marvel when I notice the advertisement in the Advocate that there are not more verifications attesting the genuine merits of the Texas Advocate Sewing Machine. MRS. H. W. BRANDON, Brazoria, Texas, June 19, 1903.

A SPECIAL CONCESSION FOR CHRISTIAN ENDEAVORERS AND FRIENDS.

Through the cooperation of other club-lands lines and for the benefit of those who will attend Denver upon the occasion of the Twenty-first Annual Convention of the Young People's Society of Christian Endeavor, to be held July 9th to 13th, for which a rate of about one fare plus \$2 for the round trip has been announced, The Denver Road has arranged that the final limits of tickets sold from Texas points shall be August 2nd, instead of July 20, as previously announced. Under this arrangement the fare will have ample time for a really beneficial vacation as well as unusual opportunities for sight-seeing, which should and doubtless will be much appreciated.

A DELIGHTFUL PLACE TO SPEND THE SUMMER.

In the highlands and mountains of Tennessee and Georgia, along the line of the Nashville, Chattanooga & St. Louis Ry., may be found many health and pleasure resorts, such as Monticello, Sevierville, Lookout Mountain, Hersheeba Springs, Bon Aqua Springs, East Brook Springs, Estill Springs, Nicholson Springs and many others. The bracing climate, splendid mineral waters, romantic and varied scenery combine to make these resorts unusually attractive to those in search of rest and health.

A beautifully illustrated folder has been issued by the N. C. & St. L. Ry., and will be sent to anyone free of charge. W. L. DANLEY, General Passenger Agent, Nashville, Tennessee.

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

REV. JOHN W. ADKISSON, A. M.

Rev. John W. Adkisson, Sr., after a protracted and painful illness entered into rest June 13, 1903. He was born in Saline County, Mo., October 28, 1841. After receiving a good elementary education in the common schools, his education was continued at Central College, Fayette, Mo., where he laid the foundation for a thorough classical education, but circumstances did not allow his graduation. He pursued his studies, however, and received the degree of Master of Arts from Centenary College, Jackson, La. He was converted in the fall of 1857 at Prairie Ridge Church, under the preaching of Rev. Warren Wharton, and joined the Methodist Episcopal Church, South. Following the custom of that day in such cases, he soon after obtained license to exhort, and in 1860 was licensed to preach. He was received on trial in the Missouri Conference at the session held in Glasgow, September, 1861. His first appointment was junior preacher on the LaGrange Circuit. Then successively he traveled Emerson Circuit, Florida Circuit, and Palmyra Circuit. These were the stormy years of the Civil War, on the border, where life was in constant peril, but he endured hardness as a good soldier of Jesus Christ.

In September, 1866, he was appointed to the principalship of Shelby High School, which position he held seven years. In 1871 he was transferred to the Mississippi Conference and became President of East Mississippi Female College at Meridian, which position he held ten years. In 1883 he was transferred to the North Texas Conference to take charge of Central College, Sulphur Springs. This position he held eight years. In 1891 he was elected first President of Polytechnic College at Fort Worth, Texas, and was transferred to the Northwest Texas Conference, which position he held three years. These schools all prospered under his wise administration, and eternity alone will reveal the harvest of his sowing. While he was eminently qualified for school work and succeeded in it, his soul longed for the pastorate. He resigned the presidency of the college and filled a vacancy in Cleburne Station of six months. At the ensuing conference he was appointed to Coleman Station, then to Waxahachie for two years, then to Granbury. After six months pastoral service here, Cleburne College was projected and his experience and ability commended him to the Trustees as the best man for the work. Here he spent a year, and with decided convictions as to the policy of establishing training schools rather than colleges, he resigned to accept the principalship of University Training School at Blooming Grove. Here he spent the last three years with profit to the Church, beloved and honored by all.

The first week in April a malignant carbuncle developed on his neck and for two months he suffered as few have ever suffered.

Brother Adkisson was a superior man in all the elements of a noble personality. Born in a Christian home, he inherited high ideals, and in his family and among men he exhibited those traits which mark the Christian man. He was twice married. The first time to a Miss Johnson of Marion County, Mo., who was the mother of his children. The second time he married Miss Jones, of Tyler, Texas, who was also a mother to his children, and a faithful companion in all things. His children show the painstaking care of a sweet Christian household.

As a preacher our brother was at his best. His sermons showed deep thought and a spiritual insight that proved him a workman that needeth not to be ashamed.

After a sermon by the writer, we laid him to rest in the beautiful Waxahachie Cemetery under a bank of flowers brought by loving hands. The Masonic order conducted the obsequies at the grave in accordance with their ritual.

H. A. BOURLAND.

McCULLOCH—Mrs. Addie M. McCulloch, wife of Ben E. McCulloch, was born in Columbia, Tenn., Feb. 19, 1842. She was the daughter of Rev. A. B. and Mrs. A. M. Duval. She was the constant companion of her father after the death of her mother, and

cheered him in his work. On Feb. 8, 1866, a young woman of 24 summers, Miss Duval was happily married to Ben E. McCulloch in Chappell Hill, Texas. For thirty-seven years Sister McCulloch was the affectionate helpmate of her devoted husband. She was deeply devoted to her home, husband and children, and how well she performed life's duties is attested by the noble family she has left behind. Sister McCulloch for years and years was a devoted member of the Methodist Church, always zealous of its welfare and devoted to its work. For several years she was an invalid from asthma, and her fortitude in her suffering will remain an enduring inspiration to all who knew her through the years of her confinement. Herself an angel of mercy to the sick, she lacked not for friends during her ill health. On the evening of Feb. 10, 1903, Sister McCulloch retired apparently not worse than usual, but awoke to join the company of loved ones who had already preceded her to the better world. The fragrance of her beautiful life abides, and her resigned companion and her children remain to call her blessed. Our abiding and comforting hope is that we shall hear her voice and see her face again. May the God she loved and served guard and keep her loved ones until they shall meet again. W. D. BRADFELD.

ROBERTSON.—Mrs. Mattie Lee Robertson, wife of C. A. Robertson, passed from the suffering of earth into life eternal June 3, 1903. She left to mourn her early death a mother, husband and five children, who are called to walk through this "Garden of Gethsemane," and to drink of this cup of sorrow even down to its bitterest dregs, while longing "for a touch of a vanished hand—the sound of a voice that is stilled." She did her part in making the world better; filling her home with love; scattering smiles and sunshine everywhere in service to God and humanity in the uplifting, the betterment of each life that came within her sphere. Each phase of life was met by a heart that never faltered, perfect in its relation as daughter, as wife and mother, as friend and neighbor; tender, tried and true. I heard the mother say: "Why, oh why, had she lived to die just as life was so full of love, of promise to her and the little ones? Is it not good that she lived? Best for us all to have known her, to have loved and lost her; best that the world should have another life as pure, as sinless, as beautiful as the angels God surely sent to bear her soul up to the 'City of God?'" He plucked the flower full blown from the home. Still its fragrance lingers. Her patience, love and charity, all her good deeds, cheery words and smiles will be ours always. Should we want her back? The world is so full of sorrow, so full of pain, so many bleeding hearts, each step freighted with so much care; each life has its meed of anguish, some time "greater than we can bear." 'Tis best for her; all suffering ended. "Leaving on the everlasting arms," the life just closed to us will be completed. She will live again in her children—the little ones she has left—each child with a noble trait of mamma. As their lives broaden and beautify the example left by her the unfinished life will enable each to feel and say, "Where He leads me I will follow." It is only a little while, just a little way, then "Christ will take your load of sorrow." After all "life is but lengthened dying, this king of terror but the Prince of Peace." A few more days, then one unbroken family, with perfect and eternal life. A FRIEND.

THIGPEN.—J. J. Thigpen was born in Edgecomb County, North Carolina, April 7, 1839; moved to Texas in 1851; served through the Confederate war; was united in matrimony with Miss Hattie Glass, Aug. 16, 1865; united with the Methodist Episcopal Church, South, in the fall of 1868. He lived a consistent member of the Church, filling the office of steward and superintendent of Sunday-school with great success, being earnest and faithful with the Church and community. His home was the place of rest to all the ministers of the gospel. He reared a large and reputable family, composed of seven daughters and two sons. All survive him save one daughter, Mrs. Coffee, who died in the triumphs of faith. His daughter are all married and doing well except the two youngest. They live at home with their mother. The two sons are married and are doing well. Sister Thigpen and the eight children and a number of grandchildren are left to mourn his death, which means great loss on earth; but they have hope in his death. They feel that his removal by death from earth June 3, 1903, was his introduction into heaven. After the funeral services in the church in Omaha, June 4 he was buried in the cemetery at Omaha, May his mantle fall on his boys. May all the family be guided in paths of usefulness on earth and finally enjoy a great reunion in heaven. W. T. MELUGIN, Pastor. Paint Rock, Texas.

BELL.—John M. Bell was born in South Carolina June 26, 1828. He came to Arkansas, joined the M. E. Church, South, and married Sept. 17, 1848. There were born of this union seven children, two sons and five daughters. He came to Lavaca County, Texas, in 1857, and resided 18 miles south of Hallettsville, where he remained till he fell asleep in Jesus May 23, 1903. Sept. 18, 1861, his devoted companion and faithful helpmeet passed to her home in the beyond. One by one her children followed her save one, Mrs. Lucinda Pearce, who, with the help of her kind husband and their children, gave him for many days, nights and years their kind care in administering to his wants in the best way they possibly could. I hope they will be highly rewarded in time and eternity. Nothing but pure love could have caused them to give such care. He married again June 6, 1877. No children born of his marriage. He served his Church many years as a faithful, successful steward. I made his acquaintance in 1858. I visited him often; met him often in camp and at protracted meetings. Served as his pastor for several years. He was a good, faithful servant of God. His home was the preacher's home. He was a sufferer from paralysis for many years. He bore it with patience and fortitude. Often he told me he was waiting the Father's will. Often he felt anxious to go. Praise God for the religion of our Lord Jesus Christ that makes us to know that we have the victory over death and submission to God's holy will. The Church has lost a good, faithful member, his companion and children, a devoted husband and father; the neighbors and county, an honest, true, law-abiding friend and citizen. He left a wife, one daughter, several grandchildren and many friends to mourn their loss. The Lord sanctify this to the good of the bereaved ones, is the prayer of your writer. A. G. NOLEN.

NEWSOM.—Mrs. Diana B. Newsom was born November 29, 1825, and died at her home, Falba, Walker County, Texas, Sunday afternoon at 4 o'clock, May 17, 1903. She was married to R. C. Newsom June 13, 1882. Most of her life she was a member of the M. E. Church, South; always found at her post of duty, ready for every good word and work. She had the work of the Lord on her heart, and her place at church was never vacant when she could possibly get there. She always stood by her pastor, ready to lend a helping hand in every undertaking. Every one who knew her felt the sweet influence of her Christian character. During her illness she bore her sufferings with that Christian fortitude that had always characterized her life. Sometime before her death, while she was racked with pain, she asked us to sing, and as we sang she joined in with us in the singing with all the strength she had, and at the close of the last song that was sung—"At Home"—her strength almost exhausted, and sure that soon she would pass through the heavenly portals, she said "Glory to God," and sank for a while into a stupor. A few more hours of pain and the Lord said, "It is enough." She left a husband and scores of relatives and friends to mourn their loss; but our loss is her eternal gain. We do not mourn as those who have no hope. She will be sadly missed by the community in which she lived. We shall see her no more in this world, but husband, relatives and friends how sweet the thought that we will meet Sister Newsom in "that land that is fairer than day," where we will never say good-bye. Her pastor, JOHN M. NEAL.

JONES.—Steven Jones was born August 9, 1823, and departed this life May 12, 1903, aged 79 years and 9 months. He joined the Church Jan. 28 last. Bro. Jones was a great sufferer. He had been confined to his bed for about eight months. He was buried in Pleasant Hill Cemetery surrounded by a sorrowing wife and children and about 75 or 100 friends. He is gone to rest, and we are watching and waiting for the reunion in sweet by-and-bye. B. H. McLENDON, P. C.

WEST.—Bro. E. N. West was born Oct. 16, 1846, in the State of Alabama; was converted at the age of 12 years. He was married to Miss M. A. Hendley, Dec. 19, 1878. He came to Texas in January, 1890, and settled in Runnels County, near Miles, Texas, where he died May 29, 1903. For a long time Bro. West served as steward in the Church, but his health got so bad that he felt he could not do the work, and asked that another take his place. He was sick about six months, but bore his sufferings patiently, leaning upon God. He told me only three weeks before his death that he was expecting to go at any moment, but that all was well. He leaves a wife, son and three daughters to mourn their loss. Bro. West was a true, good man, and did much good in the Miles community. He is at rest. We shall see him again. M. T. ALLEN.

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For International Conference, July 16-19, 1903.
Via COTTON BELT ROUTE TO MEMPHIS, LOUISVILLE & NASHVILLE TO CINCINNATI (With Stop at Mammoth Cave.) C. H. & D. TO DETROIT.
(Side Trip to Niagara Falls.)
The Party will travel in Special Sleepers, and a delightful trip, at least possible cost, is contemplated. One car is nearly filled, and we will arrange for another.
For full information regarding personnel of party, schedules etc., address
A. K. RAGSDALE, Secretary, Dallas, Texas. H. H. HALSELL, President, Decatur, Texas.
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Summer Rates in Effect beginning June 1.
Write for Illustrated Booklet
M. L. ROBBINS, G. P. Agt. WM. DOHERTY, Actg. A. G. P. A. HOUSTON TEXAS

There's a Way for the SUMMER TOURIST THE KATY WAY
Illustration of a woman in a dress pointing towards a train. Text: "There's a Way for the SUMMER TOURIST THE KATY WAY". Below: "For information write NWT-Dallas Tex."

- WEST TEXAS
Llano District
Cherokee cir.
San Saba mis. at ...
Rock Springs ...
District Conference
Saba July 9, at 9 ...
League Conference ...
Texas, Monday, Ju ...
Sunday, July 12, at ...
Cuero District
Leesville, at Floyd ...
Runge, at Helena ...
Sweet Home, at T ...
Hallettsville, at ...
El Campo, at A ...
Yoakum ...
Clear Creek, at Ch ...
Ganado, at Ganado ...
Cuero ...
San Angelo Dist
Sonora cir. at Me ...
Junction City, at ...
Brady, at Me ...
Fontotoc, at San ...
Mason, at Loyal ...
Milburn, at Varga ...
Center City, at ...
Lometa, at Mullin ...
Lampasas mis. at ...
Beville District
Goliad ...
Corpus Christi ...
Oakville ...
Mathis ...
Rockport ...
Blanca ...
Austin District
La Grange ...
McDade, at Oak H ...
West Point, at F. ...
Cedar Creek, at U ...
Elgin ...
Manor ...
Wainut, at Merritt ...
Manchaca, at Cree ...
Webbville, at Ost ...
South Austin ...
First Street, Austi ...
Tenth Street, Austi ...
Hotchkiss Memorial ...
San Marcos Dist
Dripping Spgs, at ...
Timon cir. at M ...
Belmont cir. at O ...
Gonzales sta.
Kyle and P. Grove ...
Staples cir. at Ha ...
San Marcos sta. ...
Ster ...
San Antonio Dist
Laredo ...
Cotulla cir. at C ...
Amibon cir. at R ...
Moore cir. at Big ...
Utopia cir. at Lea ...
Carrizo S. and Bates ...
Sherman St. H. a ...
Prospect Hill, S. E ...
West End ...
South Heights ...
Travis Park, H. J ...
Comal St. S. P. ...
W. ...
NORTHWEST TE
Dublin District
Carbon mis. at Rom ...
Morgan Mill, at ...
Cisco mis. at Cent ...
Cisco sta. at Cisco ...
Eastland, at Pleasa ...
Bluff Dale, at Mar ...
Granbury, at Gran ...
Glen Rose, at Elm ...
Green's Creek, at ...
Carlton, at Fairvie ...
Duffau ...
Iredell and Fairy ...
Dedmon ...
Huckabay ...
District League ...
meet at DeLeon Ju ...
rence at Tolar Ju ...
Fort Worth Dist
Cresson, at Bruce ...
Kennedale, at Thom ...
Arlington ...
Joshua, at Mary ...
Mansfield, at Britto ...
Cuba, Price chapel ...
Blum, Kopperl ...
Smithfield ...
Gravevine ...
Cleburne ...
Ja ...
Georgetown Dist
Hartlett sta.
Mandala cir.
Granger cir.
Taylor sta.
Salado cir.
Holland cir.
First Ch. Temple ...
Georgetown sta. ...
Troy cir.
Rogers cir.
Hutto cir.
J. ...
Vernon District
Vernon mis.
Seymour sta.
Munday cir.
Spring Creek mis. ...
Benjamin mis.
Paducah mis.
Matador cir.
Wellington cir. ...
J. ...
Corsicana Dist
S. S. and E. L. Ins ...
Bicoming G. Qr C ...
Corsicana cir. at H ...
Corsicana, First Ch ...
Rice, at Rice ...
Alma, at Alma ...
Cotton Gin, at Camp ...
Worthman, at Wood ...
Horn Hill, at Cent ...
Thornton, at Big H ...
Groesbeck ...
Eureka, at Birdson ...
Richland, at Quim ...
Frost, at Salem ...
Dawson, at Harmon ...
Dresden, at Jones ...
Brandon, at Bloor ...
Barry, at Love's Ch ...
Armour ...
Mexico ...
Kerens, at Brette ...
Roane ...
Lone Cedar ...
Jno. ...
Weatherford Dist
Mineral Wells ...
Falo Pinto, at Coda ...
Millsap, at Olive Br

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WEST TEXAS CONFERENCE.

Llano District-Third Round. Cherokee cir... San Saba sta...

Cuero District-Third Round. Leesville, at Floyd's Chap... Sweet Home, at Terryville...

San Angelo District-Third Round. Sabora cir, at Menardville... Junction City, at Cooper...

Beeville District-Third Round. Goliad... Corpus Christi... Oakville...

Austin District-Third Round. La Grange... McDade, at Oak Hill... West Point, at F. Prairie...

San Marcos District-Third Round. Dripping Spgs, at Fitzhugh... Tilton cir, at McMahan...

San Antonio District-Third Round. Laredo... Cotulla cir, at... Amphin cir, at Roby...

NORTHWEST TEX. CONFERENCE

Dublin District-Third Round. Carbon mis, at Romney... Morgan Mill, at M. M... Cisco mis, at Central...

Fort Worth District-Third Round. Casson, at Bruce... Kennedale, at Thomas ch... Arlington...

Georgetown District-Third Round. Hartlett sta... Maxdale cir... Grainger cir...

Vernon District-Third Round. Vernon mis... Seymour sta... Munday cir...

Corsicana District-Third Round. S. S. and E. L. Ins. Bloom'g G. June... Bicom'g G. Qr. Con. June...

Eureka, at Birdston... Richmond, at Quimby... Frost, at Salem...

Weatherford District-Third Round. Mineral Wells... Palo Pinto, at Cedar Springs...

Santo, at Santo... Gordon, etc, at Strawn... Ranger, at Necessity...

Clarendon District-Third Round. Stratford, at Hansford... Silvertown, at Salem...

Waxahachie District-Third Round. Foreston, at Nash... Milford, at Midway... Grandview...

Abilene District-Third Round. Big Springs... Gall, at Prairie V... Lynn and Terry...

Brownwood District-Third Round. Cross Plains, at Dressy... May, at Schrum...

Waco District-Third Round. Mount Calm... Mart, at Mart... Fifth Street...

Meridian... Valley Mill, P. Hill... Mis. Mass Meeting, Clifton...

Gateville District-Third Round. Meridian... Valley Mill, P. Hill... Mis. Mass Meeting, Clifton...

Georgetown District-Third Round. Hartlett sta... Maxdale cir... Grainger cir...

Vernon District-Third Round. Vernon mis... Seymour sta... Munday cir...

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Abilene District-Third Round. Big Springs... Gall, at Prairie V... Lynn and Terry...

Weatherford District-Third Round. Mineral Wells... Palo Pinto, at Cedar Springs...

Groveton cir, at Groveton... Willard cir, at Carmona... Alto cir, at...

Calvert District-Third Round. Fairfield, at Dew... Franklin sta... Marquez, at High Prairie...

Huntsville District-Second Round. District Con, at Conroe... Zion, at New Hope...

Pittsburg District-Third Round. Texarkana, State Line... Queen City, at Laws Ch... Winfield, at Winfield...

Houston District-Third Round. Columbia and Brazoria, at Hinkle's... Ferry...

Brenham District-Third Round. Caldwell, at Cook's Point... Caldwell mis, at L. Hope...

San Augustine District-Third Round. Lufkin mis, at Wells... Lufkin sta...

North Texas Conference. Sherman District-Third Round. Collinsville and Tioga... Willow Street...

Dallas District-Third Round. Farmers Branch, at Carrollton... Denton...

Bonham District-Third Round. Dodd, at Windam... Ladonia sta...

McKinney District-Third Round. McKinney sta... Princeton cir, Culleoka...

Bowie District-Third Round. Chico... Bonaville... Henrietta...

McKinney District-Third Round. McKinney sta... Princeton cir, Culleoka...

Bowie District-Third Round. Chico... Bonaville... Henrietta...

McKinney District-Third Round. McKinney sta... Princeton cir, Culleoka...

Blue Grove... Alvord... Decatur cir... Bryson...

Paris District-Third Round. Woodland and Kanawha, at K... Woodland, at McK Ch...

Gainesville District-Third Round. Nocona and M. at M... Denton sta...

Terrell District-Third Round. Garland... Fate, at St. John... College Mound and Elmo, at Morow...

Houston District-Third Round. Columbia and Brazoria, at Hinkle's... Ferry...

Brenham District-Third Round. Caldwell, at Cook's Point... Caldwell mis, at L. Hope...

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Bowie District-Third Round. Chico... Bonaville... Henrietta...

McKinney District-Third Round. McKinney sta... Princeton cir, Culleoka...

Terrell sta... Wolfe City... Leonard and Orange Grove, at L...

Greenville District-Third Round. Celeste and Lane, at Lane... Wolfe City...

Indian Mission Conference. Mangum District-Third Round. Mangum... Faxon and Indianhoma...

Terrell District-Third Round. Garland... Fate, at St. John... College Mound and Elmo, at Morow...

Houston District-Third Round. Columbia and Brazoria, at Hinkle's... Ferry...

Brenham District-Third Round. Caldwell, at Cook's Point... Caldwell mis, at L. Hope...

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Bowie District-Third Round. Chico... Bonaville... Henrietta...

McKinney District-Third Round. McKinney sta... Princeton cir, Culleoka...

GILLOTT'S PENS advertisement with logo and text.

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TERRELL DISTRICT CONFERENCE

It is my privilege to record the proceedings of the best District Conference I have ever attended—the "best" because the most suggestive as to "ways and means" of saving souls and advancing Christ's kingdom; the "best" because the sweetest in fellowship, and the most potent in the manifestation of the presence and power of the Holy Spirit. From the first to the last God was with us.

The twenty-eighth session of the Terrell District Conference met in Forney, Texas, May 21-24, 1903. Rev. J. M. Peterson, presiding elder, in the chair. J. J. Morgan was elected Secretary and M. O. Spikes Assistant.

The conference was well attended, and Forney, under the efficient direction of Bro. W. T. Harris, gave us every good thing namable in way of entertainment. Bro. Peterson had planned well the program of the conference and it was as equally well carried out. Everything came in its order—each subject, the Sunday school, the League, the prayer-meeting, the Church Conference, missions, and the doctrines and sacraments of the Church, seemed all equally emphasized. Nothing was done in a hurry and yet the entire ground covered. Various ones had been appointed to lead the discussions on the above named topics, all of which were helpful and to the point.

The reports of the pastors showed advancement along all lines—especially in the Sunday-school work taking on new life. One League was reported "sleeping" and one or two others actually dead, but on the other hand new Leagues have been organized and a general improvement made.

There was no little enthusiasm when we came to consider the raising of the collections ordered by the conference. It was agreed by all that we would send the fellow to Cuba who failed to bring up these collections in full at our conference in Dallas.

Some of the good sisters were on hand to represent the Woman's Missionary Societies. Mrs. Holmes, District Secretary of the Home Mission Society, and Mrs. Walton addressed the conference in the interest of the Home Mission work, and Mrs. Dave Purvine reported for Mrs. Dashiell, District Secretary, the work of the W. F. M. Society.

The usual business was attended to. Rev. W. H. Long, local preacher, was received from the Methodist Protestant Church; J. O. Peterson was recommended to the Annual Conference for admission on trial.

The following were elected delegates to the Annual Conference:

- SIDNEY BASS,
- G. M. MASSEY, I. P.
- M. O. SPIKES,
- R. W. GILLESPIE.

Alternates:
—A. H. Ables,
—J. B. Vann.

I must not fail to record that "Uncle Dick" was on hand (he always is). He preached a good sermon and got what he came after (the always does). God bless "Uncle Dick."

Nor must I fail to record that much was contributed to our conference by visiting brethren from Dallas District, viz.: Bro. I. W. Clark, P. E.; W. F. Bryan and R. F. Bryant. Bro. Clark was at his best and did us good. He preached at 11 a. m. Thursday and in the afternoon represented the Texas Advocate.

The only pastor who failed to reach the conference was Bro. D. H. Aston, who was kept at the death-bed of his little girl. On Friday the sad news of the death came and we knelt in sympathetic prayer. A telegram was sent expressing the sympathy of the conference for the bereaved.

The business of the conference was closed out on Saturday evening. Gar-

land was the place chosen for our next District Conference. Many of the preachers remained over Sunday and a great day we had. A glorious love-feast at 9:45 a. m., led by Bro. O. P. Thomas; one of Bro. Peterson's best sermons at 11 a. m.; a good time in the afternoon under the preaching of Bro. Forester and a regular revival at night, with penitents at the altar and one conversion—Bro. C. B. Fladger in the pulpit.

Thus ended our conference. God grant that its influence may abide and that the good resolutions and high ideals resulting therefrom be put into actual practice. J. J. MORGAN, Secretary.

CUERO DISTRICT CONFERENCE.

The thirty-third session of the Cuero District Conference met in Runge, Texas, June 17-21, 1903. All of the preachers but one were present. There was a fair attendance of lay delegates and local preachers. Range entertained us royally. The pastor, I. T. Morris, was uniting in his efforts to make our stay pleasant. The conference opened promptly on time Wednesday morning and held two sessions daily. Friday was devoted to the W. H. M. Society and Saturday was League day.

Presiding Elder J. C. Wilson directed the affairs of the conference with the ease of an old-timer in spite of the fact that this is his first year on a district. No man could have the interests of his work more at heart than has Wilson. He knows everything about the charges of the district that is worth knowing, and if a pastor cannot call to mind some of his statistics the presiding elder has them at hand. He is an untiring worker, a genial social companion and a preacher of the first order. With these qualities he is bound to succeed.

Everything moved smoothly. A spirit of good fellowship prevailed throughout, and all who attended received a spiritual uplift through communion with one another and through the devotional and preaching services. Reports show the district to be in a flourishing condition. The revival season is on and the Church is growing in numbers and in spiritual life. Finances are in good shape and we look for full collections all over the district. The preachers and people are hopeful. A more loyal set of preachers never rallied around a presiding elder than Bro. Wilson has in the Cuero District.

The Committee on Missions and Boundaries, with Major G. W. L. Fly as chairman, planned wisely and largely for the extension of the work in the district. Towns are building up around the large rice farms and the people must have the gospel. It is the duty of Methodism to give it to them.

The W. H. M. Society held a very profitable and interesting session. A number of high class papers were read. There has been an increase of two auxiliaries in the district. District Secretary Mrs. H. E. Rankin was present and was an inspiration to all.

The Sunday-school work is on a boom. There is an increase in membership and attendance. The Epworth League reports show an increase of five Leagues. A District League Conference was organized with the following officers: President, F. B. Buchanan; First Vice-President, Miss Laura Gillett; Second Vice-President, Miss McMurray; Third Vice-President, Miss Alma Butler; Secretary, A. B. Davidson.

Dr. J. E. Harrison came Friday and represented the San Antonio Female College. The Doctor gave a good account of the work of his school, and is going to have a large attendance this year.

The Advocate came in for its share of attention, and is in favor with the preachers and people.

Rev. Sterling Fisher, recently elected President of Coronado Institute, came over Saturday and spent Sunday with the conference. Bro. Fisher needed no introduction to us. No man in the West Texas Conference is better known or more loved than he is, and a warm welcome is always assured him in whatever capacity he may visit us. Wisdom was shown when he was called to his present position. He has the ability, social qualities and religion that will make him a success, and we look for great things to happen in Coronado. He was at work as soon as he reached town, and one could see that his heart was in Coronado's success. F. B. BUCHANAN, Secretary.

For Nervous Women.

Horsford's Acid Phosphate.
It quiets and strengthens the nerves, relieves nausea and sick headache, and induces refreshing sleep. Improves general health.

If there was salvation in legislation Moses would have rendered Christ unnecessary.

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

LOOKOUT MOUNTAIN CONFERENCE.

Among those who are expected to speak or assist in the conference for Young People's Leaders, to be held on Lookout Mountain July 1-8, are the following:

—Rev. W. R. Lambuth, D. D., Secretary of the Missionary Society of the Methodist Episcopal Church, South, Nashville, Tenn.

—Rev. John F. Goucher, D. D., President of Woman's College, Baltimore, Md.

—Prof. O. E. Brown, of Vanderbilt University, Nashville, Tenn.

—Mr. Luther D. Wishard, Chairman of the Executive Committee of the Young People's Missionary Movement, New York City.

—Rev. Ira Landroth, D. D., editor of the Cumberland Presbyterian, Nashville, Tenn.

—Mr. S. Earl Taylor, Young People's Secretary of the Missionary Society of the Methodist Episcopal Church, New York City.

—Rev. A. L. Phillips, D. D., Superintendent of Sabbath School and Young People's Work of the Presbyterian Church, South, Richmond, Va.

—Rev. H. F. Williams, editor of the Missionary, Nashville, Tenn.

—Rev. W. R. Dohyans, D. D., Kansas City, Mo.

—Mr. J. E. McCulloch, Young People's Secretary of the Missionary Society of the Methodist Episcopal Church, South, Nashville, Tenn.

—Rev. T. H. MacCauley, D. D., Chattanooga, Tenn.

—Messrs. Moffat, Stuart and Preston, of the Forward Movement.

—Rev. William F. McDowell, D. D., Secretary of the Board of Education of the Methodist Episcopal Church, New York City.

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LOOKOUT MOUNTAIN CONFERENCE.

Among those who are expected to speak or assist in the conference for Young People's Leaders, to be held on Lookout Mountain July 1-8, are the following:

—Rev. W. R. Lambuth, D. D., Secretary of the Missionary Society of the Methodist Episcopal Church, South, Nashville, Tenn.

—Rev. John F. Goucher, D. D., President of Woman's College, Baltimore, Md.

—Prof. O. E. Brown, of Vanderbilt University, Nashville, Tenn.

—Mr. Luther D. Wishard, Chairman of the Executive Committee of the Young People's Missionary Movement, New York City.

—Rev. Ira Landroth, D. D., editor of the Cumberland Presbyterian, Nashville, Tenn.

—Mr. S. Earl Taylor, Young People's Secretary of the Missionary Society of the Methodist Episcopal Church, New York City.

—Rev. A. L. Phillips, D. D., Superintendent of Sabbath School and Young People's Work of the Presbyterian Church, South, Richmond, Va.

—Rev. H. F. Williams, editor of the Missionary, Nashville, Tenn.

—Rev. W. R. Dohyans, D. D., Kansas City, Mo.

—Mr. J. E. McCulloch, Young People's Secretary of the Missionary Society of the Methodist Episcopal Church, South, Nashville, Tenn.

—Rev. T. H. MacCauley, D. D., Chattanooga, Tenn.

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