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Editorial.

OBSERVATIONS ON THE WACO CONFERENCE.

Having attended the great Missionary Conference at Waco and witnessed its proceedings, we are of the candid opinion that no such meeting has ever before been held in Texas. In magnitude it was simply immense. More than three thousand visitors were present from all sections of the State, representing both the laity and the ministry; and their interest never flagged from the opening to the closing service. This speaks volumes for the work of the Church in this department of its enterprise. It was a missionary meeting pure and simple, and all phases of the movement were thoroughly discussed. This makes it the more remarkable. The preachers and the laymen wanted light on this vital subject and they left their homes and places of business and spent a week in Waco to obtain it. They were not after money or anything secular; they had no selfish interest in view; it was to hear these subjects presented by men and women competent to handle them. They wanted to know what progress we are making in mission fields, and to find out the best methods for making the work more efficient. And the various speakers on the program measured up to the expectation of the people in their discussions of these great themes. They submitted facts, arguments, figures and reasons touching these matters; and these were delivered with an eloquence rarely ever excelled on the rostrum. Bishops, presiding elders, pastors, missionaries from distant fields, godly women and earnest laymen gave their richest thought and ablest effort toward reaching the great multitudes there assembled, and right well did they succeed in their undertaking. Under the power of many of the addresses and sermons we witnessed the manifestation of a spiritual enthusiasm of the deepest and most permanent character. The results of such a meeting can not be properly estimated. In the first place our people received a broader education on the question of missions and they were stimulated to a zeal that will hereafter produce a bountiful harvest. In the next place their horizon of missionary information was lifted and largely extended. They obtained a view of the subject somewhat in keeping with the New Testament idea and from this time on the mission field will not be a vague dream, but a vital reality to the Church. And we trust that out of these great impressions will grow missionary meetings in every charge and in every district throughout Texas. While the inspiration is still on the people, let the pastors and presiding elders take steps to conserve the results of this gathering by giving to our people some measure of the interest and information which characterized that splendid conference. Let all our people come under the influence of its spell. With such an impetus thus given to the Church, our Texas Methodism ought now to move out on broad lines of operation and from now on

do more for the evangelization of the world than ever dreamed of before. This is the gospel spirit, and a revival of missionary interest will result in a spiritual baptism upon our people. A mission Church is an aggressive Church. We rejoice that we have had such a meeting in Waco, and we verily believe that it will mark an era in our progress as a religious organization.

THE EVIL OF THE CIGARETTE HABIT.

Among certain classes of men there may be differences of judgment as to the evil of the tobacco habit. Concerning it we have our private opinion. We have passed the half-century mark in the journey of life, but we have never been a user of the weed in any of its forms. And were we to assume the role of adviser, we would say to boys and young men, especially young preachers, "Let it alone; keep it out of your mouths; and in after life you will have no cause to regret your course." We can say this much from experience, without entering into its discussion. But whatever may be the judgments of people concerning the tobacco habit, all classes of men and women will agree with us that the cigarette habit is an evil and only an evil continually. Thousands and thousands of our boys and young men are addicted to this pernicious habit, and it is growing with the years. In the cities the newsboys, the bootblacks, and boys on up into the better classes of people are becoming slaves of this habit. Our public school teachers encounter its effect in the school-room, and the boys thus afflicted are dull and stupid on account of it. It dwarfs the mind, dulls the moral sensibilities, and injures the health. In some measure it has the same effect that the morphine habit has upon older people. Such is its effect that you can look into the face of the boy who uses the cigarette and detect it in his countenance and in his movements. We noticed the other day in a Chicago paper that the large business concerns have entered into an agreement not to employ or keep in their employment boys and young men addicted to this injurious habit. Whenever a boy in that city enters one of these large concerns he is asked the question if he is a cigarette smoker. If so, that settles his chances for a job. It is high time that boys were made to know what the effect of cigarette smoking means to his character and his health and morals. No boy has a future who is a cigarette fiend. The hope of his development and progress is blighted unless he abandons this criminal business. He is doomed if this habit has him bound as a slave. Boys, heed these words and you will be wise.

THE GENERAL CONFERENCE OF THE M. E. CHURCH.

The quadrennial session of the General Conference of the Methodist Episcopal Church is now in progress in Los Angeles, Cal. Next to our own General Conference we feel a deep interest in this one. We stand very closely related in doctrine and polity. In fact, we have the same articles

of faith and only slightly different in some phases of government. They excel us in numbers and wealth, but not in zeal and loyal devotion to our Zion. At this session there are many important matters to be considered. Four years ago they abolished the time limit of the pastorate—that is, the four years' maximum service of the pastor with the same congregation. Now their pastors are appointed annually, but may be continued indefinitely. In some places the change has worked well, but in a great many others it has not given satisfaction. From their papers we note a disposition upon the part of many conferences to return to the four-year limit. Whether this will be done or not we can not say, but it will come before the body for general discussion. Then too there are several Bishops to be elected, and many prominent men are being discussed. They get more politics of this character into their General Conference than we do. With them a two-thirds vote is necessary to an election, and they take up much time in the balloting. There are nearly one hundred colored delegates in the body, and they are clamoring for the elevation of one of their race to the Episcopacy. But in former General Conferences this same clamor has been heard, but the two-thirds rule so far has barred the colored brother. More than once he has had a majority, but he has not reached the goal. He will not reach it this time, either. Were they to elect a negro to the Episcopacy, he would be a Bishop of the whole Church, and he would likely preside over the white conferences occasionally, and he is not desired in that capacity. Another matter of interest with them is the amusement question. This has given their city congregations and pastors much trouble, and they will either enact more rigid and specific law on the subject, or place the whole matter back under the General Rules. Other matters of importance will come before them and the outcome will be watched with interest both North and South.

CONVERTED CHURCH MEMBERS.

The great purpose of the Church is to save people from sin and to build them up in righteousness. The Church, then, is not a social organization in which people are to be brought into contact with pleasant associations and under refined influences. Neither is it an ethical organization in which ordinary morals and good breeding are to be inculcated and higher standards of honor and integrity are evolved and maintained. But it is a living spiritual organism where the gospel of Christ is to be made the power of God unto salvation. Those entering into the membership of the Church need to have an intelligent apprehension of this fact and feel that in assuming its vows they are being brought into the fellowship of those whose association and influence will conduce to the ends of a conscious knowledge of sins forgiven and into the deeper experiences of the divine life. Our General Rule contemplates this when it says of people who apply for membership that they must have "a de-

sire to flee from the wrath to come and to be saved from their sins." Following up the definition of this deliverance where the fruits of this desire are made manifest, we can come to no other conclusion than that Church membership with us means regeneration and adoption into the family of God. For wherever there is a deep desire in the heart to flee from the wrath to come and be saved from sin, there follows necessarily the experience of a change of heart and life. There is a tendency among us to take most anybody into the Church who applies for this sacred privilege without a close and searching examination of the person touching the question of a deep heart experience concerning sin and salvation. Hence we sometimes fear that, without intending it as ministers, and often unconscious of it as applicants, we get into our communion many people who are not deeply conscious of the great responsibility of Church membership, and who too often stop with the mere act of joining the Church. As a result, we have among us people who believe that they are Methodists simply because they are in the Church and help to support its institutions, when, as a matter of fact, they have no experimental knowledge of religion and no conscious fellowship with the Holy Ghost. It is possible that many of them are members of the Church just like they are members of some fraternal order or ethical social club. Our pastors and people need to be a little more careful and discriminating in taking people into the Church. A searching inquiry into the purpose and determination, as well as the experience and intention, will do no applicant for membership the least degree of harm, and it will often save the Church of perfunctory and unconverted members. Yea, it may lead to the conviction and conversion of such people and make of them really spiritual members. We suspect that an examination of this very question might reveal to us the cause often of our lack of spiritual power in the Church of God. There is nothing gained in real godliness and piety by filling the Church with unconverted people, however decent they may be in their outward lives.

No man can expect forgiveness at the hand of God who is not willing to forgive those who have done him injury. True, a man must ask you to forgive him before you can fully perform the act, but until he does you have no excuse for harboring malice toward him. "Forgive us our debts as we forgive our debtors" is one clause in the Lord's Prayer.

Christ wrote no poetry, but his gospel inspires the purest poetry the world of letters contains; he digested no literature, but out of his teachings have grown the most numerous literary volumes on record; he formulated no theology, but his truth has inspired the theology of the past ages; and he discovered no science, but around his gospel science is fighting the greatest battles of the world. There is no domain of thought into which his teaching has not entered and claimed recognition.

Missionary Meeting at Waco

Dr. Hyer, in a most graceful speech, welcomed the College of Bishops and the Board of Missions to the city of Waco and the West Texas Conference. He spoke of the indebtedness of Texas Methodism to the Mississippi Conference when in the year 1835 a member by the name of Stevenson rose and asked the conference to send him to Texas as a missionary. "Strange to say he met with considerable opposition. When we come to think of it, however, it was not so strange perhaps. What was Texas then? A foreign province whose colonists were in constant danger of expulsion. And who were these colonists? They had not at that time written their record in the heroic blood of the Alamo. The struggle for Texan independence was still in the future. There were many, no doubt, who thought that these colonists were doomed to failure. Did they not think that they had come to this far-off land to better their fortunes that had not been successful at home? We do not so much wonder that some of the Mississippi Conference in that day thought that the money could be spent to better advantage in their own borders. But Stevenson was not of that calibre. He believed in the power of God to save men and he did not believe that this power would prove inoperative even in far away Texas. His counsel prevailed and the Texas mission was founded in 1835. This is the debt that Methodism in Texas owes to Mississippi.

"To show you that the conference in whose borders you have met is in truth a mission conference, I could point out to you men in this audience, and not old men, either, who joined us at a time when we did not know whether we would be sent to the Indians or to the border, but we knew that nearly half of us would have to go there. We were all foreign missionaries in truth.

"There are difficulties in missions; we all admit that. There are good ways and there are also bad ways of trying to convert the heathen. Some one had declared that if you took a Chinaman and locked him up in a room with all the College of Bishops for two solid weeks that he would come out the same little wooden-headed Chinaman that he went in. And I am inclined to think the same way myself. But that sort of a proposition is like Tyndall's proposition to try the efficacy of prayer by a scientific test. It rests altogether on a misconception of the real nature of prayer. And the Chinaman test rests on a misconception of the method of conversion.

"When Texas freed herself from the thralldom of tyranny and joined herself to the sisterhood of States, she chose a single star to represent her and she is proud of that star, proud of being the Lone Star State, and she is proud of the fact that a star was put upon the National banner to commemorate her reception. But Southern Methodism in Texas is prouder still of having eighteen stars on that far flung battle flag that waves above the advancing hosts of Methodism in the lands beyond. One star has recently been shot from that banner, but it fell not to earth, but was caught up to shine with greater glory among the hosts of heaven. I speak of Dr. Nixon, an unpretentious man, and not of very striking appearance as I remember him, but one who put his whole life into his duty and fell at his post last year from yellow fever in Monterey, Mexico. He never flinched a moment from what seemed to be the path of right. I trust that this man's noble life and death may prove an inspiration to the Methodism of Texas."

In welcoming the Bishops Dr. Hyer said: "We are glad to extend a welcome to the College of Bishops, because each year we have the pleasure of a visit from one of them. His visits are always welcome—I speak from the standpoint of a layman (laughter). I do not know but that there are some preachers who wait the episcopal visitation with much anxiety, fearing lest the Bishop may make some mistake in their appointment, but we laymen are not afraid of mistakes. We are always satisfied because we feel that if the same preacher is returned to us it is no more than we deserve, and that if another is sent, he can not be worse than his predecessor."

Speaking of Texas, Dr. Hyer said: "It is always in order to talk of the greatness of everything that goes on in Texas, and in the matter of cotton I want to draw your attention to the fact that Texas could supply the cotton to the world and then have enough left over for a very respectable export trade to the planet Mars. You will not be surprised to hear that we are seriously contemplating such a commerce."

BISHOP CANDLER'S RESPONSE.

In replying to the address of welcome by Dr. Hyer, Bishop Candler caught and held the attention and interest of the audience at once. There is no man in Southern Methodism who

has the ready wit and the incisive power of Bishop Candler. He speaks to the point with tremendous energy. He said, among other things:

"Dr. Hyer has told us this morning that by a providential detainment the Governor of Texas was unable to be here to deliver this address of welcome, and that Dr. Hyer was put in his place. I feel sure that it was providential, more so now that I have heard him speak. I feel that it is providential in somewhat the same way as a chaplain in the Civil War. He was a great believer in Providence, but one day a friend found him hiding behind a stone post trying to dodge the bullets that were coming his way pretty warmly. 'Why,' said the friend, 'I thought you believed in special providence?' 'I do,' replied the chaplain, 'I never believed in it so much as now. I believe that Providence put this stone post right here for me.' Now I believe that it was providential that I have only Dr. Hyer to respond to and not the Governor of Texas.

"Did you know that this missionary meeting in which we are engaged is a most wonderful thing? You could not have gotten up any sort of a missionary meeting before the days of the Saviour. Not even the physical wants of man then commanded so much effort. There was not a hospital in all the earth. The Jews were all right in their way, but the Jews didn't believe in missions. Why, take the prophet Jonah, who was told to go and preach to the Ninevites, but instead he went to sea, and finally landed or rather, reached, his goal in the belly of a whale. He didn't believe in missions. Even after the Saviour's commission how hard it was to get Peter, the son of Jonas, to go out as a missionary, and when he went he took four of the officials of the Church along to prevent any scandals. But he went, and I'll tell you the distance between Judaism and foreign missions is as far as the distance from Jonah to this son of Jonas. Peter when he landed, landed right in the middle of a revival. There are the two goals, a revival or a whale; you can take whichever you choose.

"But this missionary idea is overturning the world. It is building a new civilization. It is the basis of a new earth. In the end no nation has a greater civil liberty than is made possible by the religious liberty underlying it. It is for this reason that we owe a civil as well as a religious debt to the nations about us. A nation can not be free as the American nation is free until the Sun of righteousness and true liberty shines upon it.

"As this is a missionary meeting, you ought to be especially glad to welcome us. I think that we deserve a welcome. We come here for your good. You have already heard how much Texas owes to Methodism, and you owe still more than that. We have come for your good very much as the Dutchman who went to England and was welcomed and honored all around. He had not quite mastered the intricacies of the language and in responding to a welcoming address, he said: 'My brethren, I have come over here for your good, for all your goods.'

GENERAL REVIEW OF THE FIELD.

Our collections show an increase over any former year of our history: Collected on assessments, \$310,934.37; increase over 1902-03, \$9,448.29; receipts from all sources for the work under the direction of this Board, \$389,956.29; increase over collection from similar sources, 1902-03, \$22,875.66.

Eight Annual Conferences have paid assessments in full for the foreign missions, while about seventy-five districts and 2,750 charges have paid the amounts assessed for missions, both foreign and domestic. The number of conferences reported as paying in full is not so large as last year, but there is a marked advance in the number of districts and pastoral charges that have made this commendable record. In this connection special mention should be made of the South Georgia which paid more than \$4,000 in excess of its assessment for foreign missions. The importance of increased payments on our regular assessments can not be too strongly urged. From that source our chief support must come. More than one-half our pastoral charges now pay in full for missions. The number should be increased until the weakest mission as well as the strongest Church in our connection meets at least its minimum of obligation to an unsaved world.

China.

Nothing brings out more clearly the changes referred to than the presentation of diplomas to the medical class in our Soochow University by his Excellency, En Shou, Governor of the Kiang-se Province. This was in official costume and accompanied by his staff and a large retinue of attendants, and followed an address by Bishop Gallo-way. Such an act in the early days

of China Mission would have cost the Governor his place, and possibly his head, and might have been followed by a riot and destruction of mission property. To-day in every walled city and perfect town we have had the recognition of the highest officials unsolicited and the friendship and confidence of the literati. A late foreign mail brings the news from Dr. D. Anderson of the occupation of the main building of the Soochow University structure and equipment, is thoroughly modern and well adapted to its purpose. This building, made possible by the \$50,000 subscription at the New Orleans Conference, stands in the center of a campus of over eight acres, is substantial, commodious, and free from debt. So generous has the Church been in this matter that we have been able in addition to erect five flats on property owned by the Boards of Mission in Shanghai, which by an outlay of \$20,000 should yield a net return of eight per cent to be devoted to the further endowment and equipment of our educational work. The adoption of such a policy in connection with each of our leading educational institutions on our six foreign fields would guarantee the permanence of our work and enable us to train a native agency without which the complete evangelization of these fields is impossible.

The progress of the work is full of encouragement in every department. The membership has gone well over the thousand line, being 1,309 at the last report, 274 of these being received during the year. If we add the 823 probationers, the total will be well over 2,000.

There should be neither hesitation nor delay in furnishing all that is required for a field which is so wide open and where conditions are so favorable now, but which are in danger of crystallization. New and changed conditions may seriously retard evangelistic effort. The influence of Japan is day by day becoming more powerful. China has invited her judiciary to codify her laws; her military to reorganize her army, her educators to man and equip her schools, and her statesmen and reformers to hold an advisory relation in matters pertaining to economic interest and national policy at home and abroad. The yellow peril is not so much a military menace to the outside world as it is a recrystallization of ideas around commercial centers or those which are rationalistic and blighting in their influence upon thought and life. If the polytheism of the Buddhist and the agnosticism of the Confucianist, as full of error and of emptiness as they are, should be superseded by the rationalistic and utilitarian philosophy of modern Japan, the consequence would be an attitude upon the part of China's millions which might get back the work of religious instruction and enlightenment for centuries. The atheism of force and the devitalizing power of a commercial spirit are much more to be feared than battle ships or legions of soldiers.

Japan.

The entire Orient is in a state of unrest. Not a little of this can be attributed to the aggression of Western nations and the influx of commercial tides which are pushing into every bay and harbor and even penetrating the rivers into the remote interior, but the larger part is undoubtedly due to the fermentation of the wine of a new civilization, with its school of philosophy, of ethics, and of religion. Mr. Kato, President of the Imperial University, expresses the situation in the following words: "Our old system of thought is completely undermined." So sweeping has been the revolution that with the student class, the ethical system of Confucius has practically been laid aside, and Shintoism has been reduced from a national religion to a mere cult. Buddhism is largely despised. Some one has styled the Japanese a nation in quest of a religion. One of our missionaries, Thomas H. Haden, quotes Marquis Ito as saying: "We got our civilization from the West and we must get the foundation from the West also." This is the more significant since it was the Marquis himself who declared a few years ago that religion was not necessary to a national life, and he was largely given the credit of eliminating religious instruction from the schools and of reducing ethics to a few bare outlines which no electric current, however powerful, could galvanize into religious life or moral significance.

Every close student of Japan is agreed that a decided reaction has set in, accompanied by a revival of interest in Christianity. This is largely manifested by increased attendance upon religious services and upon our mission schools. With creditable enthusiasm and earnestness the various Churches in Japan determined last year to hold evangelistic services in a building provided for the purpose immediately across the street from the main entrance of the great Exposition at Osaka. Out of the four million people who attended the exposition, one-sixteenth of the entire number or 250,000 heard the gospel preached and car-

ried away with them religious literature specially prepared for the occasion, while 16,000 of the number gave their names and addresses as being desirous of further inquiry and correspondence.

In the light of these and other recent events we must agree with Dr. Haden that Christianity is "creating the ideals of Japan," and it is a matter of supreme importance that adequate provision should be made for reaching the brain and heart of an empire which is largely shaping the political and commercial policy of Korea and Siam and affecting to a considerable degree the sentiment which is now dominating the great body of Confucian scholars and officials in the Chinese Empire.

The war has not affected the progress of our work thus far. With nearly double the attendance upon the schools as compared with three years ago, we record the baptism of 193 adults, bringing the membership up to a round thousand. This, with a determination to press evangelistic colonists, indicates the opening of a new era.

Korea.

Korea is passing through the old process which makes her the grist ground between the upper and nether millstones, and with the opening of hostilities between Japan and Russia, with the storm center near the mouth of the Yalu River, it is not a matter of surprise that there should have been some uneasiness during the year.

On the other hand, it is a cause for profound gratitude that Rev. J. R. Moose reports for the mission a gain of thirty-seven members and ninety-five probationers, making a total of 511 communicants, to which can be added 472 who are on the probation. There can be no doubt as to the thoroughness of the awakening in the Wonsan Church, which has been passing through a revival when sins are publicly confessed and restitution made. In one case, a letter was received by the missionary, enclosing \$7, with the statement that the money had been stolen from him three years before while acting as colporter. Another confessed to having wronged the Government to the amount of \$2, and said it must be returned even if it should cost his poor body to be cast into prison. With such searching of heart there must come a sound conversion and a quickening of life which makes the future of the Church bright with hope.

Brazil.

Brazil has been passing through a period of financial disturbance which has put a heavy strain upon our missionaries and their ability to meet the monetary demands of their work. The Republic, however, continues to give evidence of development and prosperity. There are over fifty-nine trains a day on one of her roads, and these roads are extending until every important center will be included with the network of steel. The fact is, the railroad here, as in Mexico, is rapidly outstripping our occupation of the field. The city of Belo Horizonte, the new capital of Minas, has been laid out on a magnificent scale. The Government authorities presented us several years ago with an entire square adjoining the public plaza, which gives us a superb location, and which we must occupy with a substantial plant without delay in order to meet the conditions of the gift. The city of Rio de Janeiro is itself undergoing reconstruction, and has contracted with an English firm for docks and wharves and sewerage, which will aggregate an expenditure of millions.

The Church during the year has grown apace, the net increase being 514—giving us thirty-one ordained traveling preachers and 4,345 members. The liberality of our people continues—the Cattete Church averaging \$5.45 per member, and the Jardim Botânico \$7 per member.

Bishop Wilson, in a communication to the Secretaries, emphasizes the fact that while he ordained five elders at the Annual Conference, and was exceedingly gratified at the substantial growth in every section of the field, he was almost overwhelmed by the meagre supply of workers. There were fifty-seven places to be filled by thirty-seven men. One missionary year before last was presiding elder of two districts, and this year he remains in charge of one, is pastor in charge of a circuit, and teaches in Granbury College.

The charter of the Granbury College has been secured through the Brazilian authorities and is in such form as to give our institution for the first time the recognition by the Government which justly belongs to it. Our students can pass from college into the professional departments of the Government institutions—a thing which has long been desired and which we can well afford to recognize and avail ourselves of after the broader foundations have been laid in careful religious instruction carried on in our own school.

Mexico.

The payment of the assessment in full on several districts, and in every charge on one, gives an assurance of faithful work by presiding elders and pastors during the twelve months of hearty co-operation by the Church membership. The Church in Chihuahua continues to be self-supporting, but in addition there are four Mexican preachers sustained by contributions made on the field.

The death of Dr. U. H. Nixon during the yellow fever epidemic which ravaged Monterey was a severe blow to our medical work, which had prospered from the start. Overborne by exhaustion and the virulence of the epidemic, he fell at his post, but his works follow him.

The sale of 135 Spanish volumes in the San Antonio District alone and an increase of 300 subscriptions to El Evangelista are but pointers to a growing acceptance of our literature and the activity of our representative in disseminating same.

Cuba.

Only a little more than five years have passed since our first workers entered the island republic. Now, ten missionaries and four native preachers represent Southern Methodism in that field. The reports for the year show 986 members, besides more than 300 candidates for membership, giving a net gain in the number of communicants of 235. Our educational work is most promising, only needing adequate equipment to make our schools most potent agencies for the advancement of Christ's kingdom. Our Cuban Church contributed for the support of their work \$2,954—more than \$4 per member—a most gratifying evidence of the genuineness of their devotion to the faith they have espoused.

We now occupy every provincial capital in the island. Once firmly entrenched in these centers, it will be comparatively easy to evangelize the adjacent regions. Even now the fields are open and inviting. Only men and money are needed to plant a strong and aggressive Church in that land so recently blessed with political freedom, and whose future history must be so closely connected with our own.

ON THE BORDERS OF A NEIGHBOR REPUBLIC.

By Rev. G. B. Winton, D. D.

I want to speak this morning of one of the larger aspects of our work. One phase of effort in which Christian nations are engaged is individualistic, the salvation of the individual man. The other is national and includes whole countries in its sweep.

There is an obligation of continuity. The man who went down from Jericho came into the zone of duty as he came in sight of the poor Jew robbed and beaten. We are neighbors to all whom we are near to in whatsoever way that nearness is measured. You, in Texas, are lying alongside of the helpless Mexican, and God is watching whether you are doing your duty. Mexico is in many respects only a republic in name. Yet for one hundred years, with a tenacity that challenges the admiration of the world, the Mexican people have clung to the idea that they must be a republic. In some vague way they are feeling after a republican form of government and a republican spirit. I will pass over in this instance the value of the teaching of the word of God to the individuals of a nation who have a misty notion of God, and particularly erroneous ideas respecting the right of the individuals to go to his Creator without mediation of priest or formulary. Let me discuss our obligation as a people to peoples. As a nation we are under the most binding obligations to those who are endeavoring to establish a government on the basis of liberty. Texas herself revolted against an intolerable tyranny and cast in her lot with the States of the Republic. She should above all be one to sympathize with Mexico. She has given Mexico an example and an inspiration, and she can but realize that it is her duty to help her out.

Why is it that Mexico has failed to carry out her ideals and make her government thoroughly democratic? It is more than one hundred years since Hidalgo first raised his standard of revolt. Why must the President of Mexico, democratic though his ideas and purposes may be, still be a dictator? Many papers say that the trouble is the conflicting ambitions of those in the government; that they are never satisfied with the attitude or efforts of any of the other officials. So one man holds his place only until a stronger comes, and the country is subject to a constant ebb and flow of revolutions. President Diaz is President because he has been wise enough to put himself where no other men can meet him. Mexico is just now undergoing a great expansion of industrial effort, and the telegraph and the railroad have occupied important places in the movement. Diaz has sagely given his influence to the establishment of these agencies and has

Devotional and Spiritual

A MORNING PRAYER.

Jesus, ever faithful Friend,
As I journey through this day;
From all evil me defend,
Keep me in the narrow way.

If the burden presses sore,
From thy secret place of power
Flash into my fainting soul
Courage for the testing-hour.

Give me, Lord, a tender heart;
Fill me with a power to bless,
Show me that the noblest part
Lies in Christ-like happiness.
—Robert Brown.

NOT SAVING FAITH.

It is possible for one to have an intellectual acceptance of the truth, and yet not have the root of the matter in him. He is what Christ calls a "hearer of the word," but is not "a doer." He listens to the truth, and hears it gladly. He is convinced by it. He yields an intellectual acquiescence to it. He calls himself a Christian because he no longer worships idols or accepts Buddhism, or because he recognizes Christ as divine. But does that make him a Christian in the real sense? Not at all. To be sure, language has come to recognize as "Christian" all who accept Christianity as true. We say, in a loose way, there are 500,000,000 Christians in the world. We mean by this simply that one-third of the population of the globe now acknowledge Christianity to be the true religion. We do not mean that they have genuine piety and have entered the kingdom of heaven. We simply mean that the system of belief which centers about Christ is regarded by them in some vague and impersonal way to be true. It may modify, and probably has modified to some extent, their mode of life and principles of action, but it has not become with them in any true sense a religion; that is, it does not bind them to God. It is a philosophy, possibly a code of ethics, but nothing more. It does not penetrate the heart. It does not become the principle of life. It is a case of hearing; as the phrase puts it, "it goes in one ear, and out at the other."—A. P. Foster.

THE CROWNING EVIDENCE.

How are we to treat objections and difficulties raised in the name of science and criticism? Are we simply to ignore them? By no means. We must grapple with them as our fathers grappled with their difficulties; but let us be patient. Let us not act as though assertion and proof are synonymous. What modifications we have seen in the position taken up by hostile critics! All the concessions have not been on the side of Christian faith. Christian experience itself supplies the material of a powerful argument, especially when we remember its uniformity and extent. It is the experience not of a few, but of countless thousands, and it is inviolable; there is no exception. In this respect it resembles the action of the great laws of nature. We may well argue that an effect so unique in character and range requires a cause equally unique. We may well say to unbelievers: "If scripture were the mass of confusion you say, if Jesus Christ were nothing more than a human teacher, how could effects of this kind and on this scale follow?" Not, indeed, that the argument from experience is beyond the reach of attack. We are mistaken if we think that its superiority to other evidences lies in its immunity from the possibility of objection. Like them, it has to fight for its rights. No doubt it carries conviction to its possessor. But to depend on experience alone is to put a heavy strain on the individual. Skeptics will say: "We ac-

cept the experience you allege, but not your explanation of it; other causes may have contributed to the result."

The experience of religion is not the only evidence, but it is the crowning evidence. It adds the final touch of certainty. All other arguments are incomplete without it; yet, withal, it is not enough alone. In its genesis and continuance it depends on other conditions. While we need other grounds of faith, we are not bound to them in their old forms; ours must correspond to the spirit of the age, as the arguments of other days did. Our age is especially practical, in a wide sense utilitarian; and is most impressed by the ethical fruits of religion. Here, surely, Christianity is strong. What other factors in human progress will compare with it in influence? To-day it is the chief spring of all that makes for truth, peace, freedom, justice—of all that is best in charity and philanthropy.—Methodist Times.

THE DAY OF HOPE.

Death, without the light of Scripture, is the darkest of mysteries. The fact that it means the decay of the body and a complete cessation of all visible relation and connection with the affairs of this world, naturally raises the question, "If a man die, shall he live again?" The foremost appearances would suggest a negative answer, or at best would suggest doubtfulness concerning further existence.

But man, in whatever degree of civilization we find him, evidences what may be termed an instinct of personal immortality. So universal is the longing after immortality and natural belief in it, even in the absence of divine revelation, that a contrary opinion is exceptional and finds but little sympathy anywhere.

Until the resurrection of our Lord it was a matter of conjecture rather than a positive certainty in the knowledge or thought of man. Indirectly there were unmistakable evidences, aside from inner consciousness, of a future life, and that death is not the end. But it was reserved for the Savior of men, even Christ, to demonstrate the fact of the resurrection and to give positive assurances of the future life for the just and the unjust, each to reap the reward according to the deeds done in the body.

In the words of Christ, "I am the Resurrection and the Life," and "Because I live ye shall live also," we see our day-star of hope. There is now no longer any occasion to ask, "If a man die, shall he live again?" We know that there shall be a general resurrection. "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised." The Master himself has said: "For the hour is coming in the which all that are in their graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—The Evangelical Messenger.

"A HUMAN HAND HATH TOUCHED ME."

In Madagascar some rude children cried out, "Leper! leper!" at a poor woman who had lost all her fingers and toes by the horrible disease. A lady missionary stood near. She put her hand on the leper's shoulder and asked her to sit beside her on the grass. The woman fell sobbing, overcome by emotion, and cried out: "A human hand has touched me! For years no one has touched me." It is the human hand, the hand stretching from a human heart, such a human hand as Jesus reached forth when he touched the leper in Galilee, that the many and lonely and discouraged heart of the world awaits, and to

which it will respond. We cannot do our works of Christ by proxy. Christ did not send; he came. He touched humanity with a human hand. His hand was broken by the nail of the crucifier, but that broken human hand still reaches forth to touch the hearts that bleed. And for ourselves? Jesus said, "Lo, I am with you and shall be in you." When we stretch forth our hands to help up to their feet the broken, the sorrowful, the solitary, the defeated, in our hands is the human hand of the Christ still ministering to mankind. It is Christ's way. "A human hand hath touched me!" is still potent to heal and to lift up again.—Central Christian Advocate.

THE DOCTRINE OF SIN.

The Bible writers never speak slightly of sin. They always regard it as a tremendous and horrible reality. Its heinousness reached its climax in our Lord's crucifixion. Christ himself speaks of it in the form of rejection of him and his gospel as the "damning sin," but in every aspect sin. However, it is hateful to God and sad and terrible in its effects. It converts men into slaves, and oftentimes into demons. It is base and malicious in spirit and in dominion. Men must turn from it, or perish. There is no escape from it save through redeeming blood. Such is the Scriptural representation. Is our age departing from this conception and picture of it? Many thinkers and writers to-day evidently regard the estimate of its enormity and consequence placed on it by Christ and his apostles as entirely too severe and too sweeping. There are tendencies in the popular mind in the same direction. Sin is spoken of and treated as a misfortune, and in some quarters it is a matter for joke and ridicule. If a non-Scriptural idea of sin gains a general acceptance or a dominating hold upon the rising generation, it will bring about a decline in Christian force, activity and influence. Few converts will be made to Christ. A moral retrogression will follow. There is an urgent call in the preaching, teaching and writing of the day to re-emphasize the Bible view of sin. We need more of the presence of the Holy Spirit as a sin-convincer. This is part of his work, and it is preparatory to salvation.—Presbyterian.

AFFLICTION A DISCIPLINE.

I am often impressed by the different ways in which different persons are affected by sorrows. Some seem to have no rallying power after a great affliction; the wound never heals. On the other hand, trials that consume some persons only kindle others into greater exertions. "The financial gale has carried away all your spars, and swept your decks," I once wrote to an eminent Christian merchant after his bankruptcy, "but you have got enough grace stowed away in your hold to make you rich to all eternity." That brave servant of Christ repaired damages, resumed business, rallied his friends, and "at evening time it was light." Smitten down, he was not destroyed.

The afflictions which are sent of God or permitted by him are never intended for his children's destruction, but for their discipline. The Shepherd casts His flock into deep waters to wash them, not to drown them. "You will kill that bush if you put that knife into it so deep," said a gentleman to his gardener. "No, sir; I do this every year to keep it from running all to leaves; pruning brings the fruit." We pastors often find God's faithful ones bleeding under the knife, but afterward they yield the peaceable and precious fruits of righteousness and triumphant trust. It is that "afterward" that God has in his mind when he sends the trial. Affliction is the costly school in which great

them in his services. In this way he has made his position secure. There is a cause behind this fact. Diaz has a strong place in the Mexican government and in the affections of the people because he stands for the sentiment of many in the country. A military man must have a following before he can set up a revolution. An element among the people has for years sought a republican form of government, while an opposite party have opposed it, hence the power which is wielded by the Roman Catholic Church and its money. There has been no success in the republican efforts among the people until a strong hand was laid upon the treasury of the Catholic Church, for the money power and priestly influence have throughout Mexican history been again and again launched against the free institutions of the country. These forces have always tended toward aristocracy and centralization. In their struggle for freedom the Mexicans were wise enough to lay a strong hand upon the governmental tendencies of the Catholic Church.

You can not safely institute, and you can not successfully carry a republican form of government until you have a people who are able to uphold and perpetuate the work. For democratic forms you must have an educated citizenship. So persistent must be the training for democratic institutions. In Mexico to-day the most liberal minded ruler would face grave difficulties in endeavoring to set up a genuine republic, for the yet untrained people make the maintenance of such a government an almost impossible task. Diaz is autocratic, it is true, but when we examine the case we see that he has been forced to go as he has. There has been no other way. Yet under these discouraging conditions, in the face of so many obstacles to the attainment of their republican ideals, we must admire the persistent efforts which they have made to set up a truly democratic government among them. To this spirit we look with great hopefulness, seeing therein the promise of the fulfillment of her hopes. Only in this way can a republic be born. It is through the development of the individual citizen that a free government becomes possible. It is not by a movement of masses as masses, but by the effort of individual men struggling for a larger life that a just form of government can be established. On this character rests the kingdom of Jesus. His power rests upon acceptance by the individual man, and his kingdom upon the allegiance of these individuals. It is the power to try our intellectual questions, to work out our own religion that makes the citizens of Protestant countries competent to decide the problems of government connected with a republic. Thus are developed the moral foundations of equity and righteousness. If to-day corruption in high places is a grave issue it is because those who have brought about these conditions have forsaken the principles of Christ. Only in fidelity to these principles can this or any other country be strong.

Mexico lies next us, associated with us, and South America in her fight of life and death against unjust and un-republican conditions, is watching with the utmost eagerness how the struggle goes in Mexico. And her life and forms of government will deeply affect theirs. The principles of justice, the teaching of the individual—not in the public school alone—these, leavened by instruction in the truths of Jesus Christ, are the foundations of popular government.

Does it not mean much that Mexico has persisted so long and so earnestly in this endeavor to set up a righteous and equitable form of popular government? They should have all the possible help to maintain these ideas in their fight for the establishment of a free government. This is a duty of our country with its Christian influences. We must not fail in our duty.

TOWARD GOD, OR AWAY FROM GOD.

Whatever is best in the universe lies along the path God-ward. If we are traveling in the right direction, we shall be likely to find such things. There may be also met or found on that path many things that are a discomfort and a trial to one. But even those may prove in the end to have been to one's advantage. The really evil things in the universe, even though some of them seem to be for the time attractive, are on the path away from God. Which course in view of this truth, is the best for one to pursue in the present life as it is? The Psalmist gives a suggestion on this point:

"The face of the Lord is against them that do evil.
But they that seek the Lord shall not want any good thing."

It is better to find all good in the path God-ward, even though there be afflictions along that way, than it is to set one's face away from God, and find God's face set against the one thus traveling.—Selected.

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graces are often acquired, and from which grand characters are graduated.—Theodore Cuyler.

THE COMFORTS OF RELIGION.

There is solid comfort in religion. There is the comfort of assurance. It is our privilege to know that we have passed from death unto, that Jesus is our personal Savior, and that heaven is our home. There is comfort in fellowship with God. If it is sweet for earthly friends to commune with each other, how much sweeter for the soul to hold communion with the Father of our spirits! There is comfort in hope. We are going forward and cannot stop nor retrace our steps. It is good to look forward with high expectation to a better country. There is comfort in light. The light which the Spirit of God sheds on the heart of the believer is better than the light of the sun. How many there be in the Church who know nothing of these holy comforts by experience. There is no music within. Their religion is not a religion of comfort, because they are content to have a name to live.—New York Christian Advocate.

Rightful work is often halted by fear of what others will say about it. This may be even more a barrier to the work than the fear of not doing the work at all. It takes courage to do what we believe we ought to do when we think we shall be criticized or misunderstood or scorned. But the real calamity lies in not doing what we ought. Of this it is well to have so strong a fear that we shall have courage to face whatever others may say of our doing

IN AN OLD TRUNK

Baby Finds a Bottle of Carbolic Acid and Drinks It.

While the mother was unpacking an old trunk a little 18 months old baby got hold of a bottle of carbolic acid while playing on the floor and his stomach was so badly burned it was feared he would not live for he could not eat ordinary foods. The mother says in telling of the case:

"It was all two doctors could do to save him as it burnt his throat and stomach so bad that for two months after he took the poison nothing would lay on his stomach. Finally I took him into the country and tried new milk and that was no better for him. His grandma finally suggested Grape-Nuts and I am thankful. I adopted the food for he commenced to get better right away and would not eat anything else. He commenced to get fleshy, and his cheeks like red roses and now he is entirely well.

"I took him to Matamoras on a visit and every place we went to stay to eat he called for Grape-Nuts and I would have to explain how he came to call for it as it was his main food. "The names of the physicians who attended the baby are Dr. Eddy, of this town, and Dr. Geo. Gale, of Newport, O., and anyone can write to me or to them and learn what Grape-Nuts food will do for children and grown-ups, too." Name given by Postum Co., Battle Creek, Mich.

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

Secular News Items.

Finding it impossible to get the co-operation of the police in raiding gambling dens of his city, Mayor Macrae, of Council Bluffs, Iowa, took a big revolver and made the raids himself, arresting the gamblers and taking their paraphernalia to the police station. His example is a good one for other Mayors.

A quarantine has been declared by Texas against all those places in Mexico which were infected with yellow fever a year ago, and a clean bill of health has to be presented by any one coming out of Mexico into this country. The quarantine is making a good deal of inconvenience for business, and a way out of the perplexity is being sought.

The former home of General U. S. Grant, presented to him by the city of Galena, Illinois, on his return from the war, has been deeded back to the city by the heirs, and will be kept as a historical relic.

King Edward and Queen Alexandra had an ovation on their arrival at Dublin to lay the cornerstone of the Royal College of Science. His cordial reception speaks well for the future good feeling between the King and the Irish.

At Crockett, Texas, the trunk of a tree between two and three feet in diameter, was struck by those boring in an oil well about a thousand feet deep. Pieces of well preserved bark and clear grain of the wood were brought to the surface.

A tornado swept over parts of Indian Territory, Arkansas and Texas, recently, destroying many lives and a good deal of property.

The complete excavation of Herclaneum is about to be undertaken. It is to be carried on by the co-operation of Italy with all the other civilized countries.

It is said to be the fact that W. R. Hearst has spent, since the first of January, an average of about \$15,000 a day in pursuit of the nomination for the Presidency.

The United States will delay the building of more battleships until the Eastern war demonstrates whether the torpedo boats and submarine craft outclass them in efficiency.

The big organ in Festival Hall at the St. Louis Fair will not be ready before June 1. It has been necessary to cancel engagements with leading musicians who were to perform during May.

Dr. Isadore Dyer, Professor on Skin Diseases in the New Orleans Polyclinic, and perhaps the leading physician in the State of Louisiana, claims that he and his assistants have cured ten patients of leprosy, and that he has others on the road to recovery.

Brig-Gen. Joseph Dickinson, the last of the Adjutant-Generals of the Army of the Potomac and chief of staff under Generals Hooker and Meade, died in Washington at the age of 73. For years he has been a sufferer from wounds received in the army.

Mrs. Mary G. Coulter, of Ogden, Utah, has been denied a place on the program at the convention of the National Federation of Women's Clubs, to meet in St. Louis next month, because she voted for Reed Smoot for Senator when she was a member of the State Legislature.

The Standard Oil Company proposes to lay a pipe of large size from Texas to New York, with branches tapping every important oil field east of the Rocky Mountains, through which they will pump all their oil to market instead of shipping it by railroad. It is said it will bring a large saving to the company.

During the week April 11 to 16, inclusive, the amount of coinage of gold at the Philadelphia mint, aggregated \$11,392,699, an amount never equaled by any other mint in this country or elsewhere. The weight of the gold used in this one week's coinage was forty-two tons.

A bill is to be acted on in the lower house of Congress providing that all clerks reaching seventy years of age, on and after June 30, 1907, shall be dismissed from public service. It was reported back to the House favorably by a unanimous vote from the Committee on Civil Service Reform.

A bill has passed in Congress to make a new State out of Oklahoma and Indian Territory, giving it the name of Oklahoma and another State out of Arizona and New Mexico, calling it Arizona. The Senate is to act on it yet.

Atlanta, Georgia, is to have a new Government building costing \$1,000,000. There is no part of our country making more rapid progress than the South.

Judge Sherman, of Boston, has just given one of the briefest of charges to the jury in a damage suit against a street railway. "Well, gentlemen," he said, "you have heard the evidence, if you believe the plaintiff's story, he

has a case; if you don't believe it he has no case, is not entitled to recover, and you may return a verdict for the defendant." The jury returned a verdict for the defendant company.

A "separate coach" law, requiring the railroads to provide a separate coach for negroes, has been passed by Maryland and the Governor has signed it.

Secretary Moody will make a personal inspection of the improvements which are being made in the United States Naval Station at Guantanamo, Cuba.

The New England Fish Company that has heretofore used two steamers has added a third. Last year with two steamers they sent 7,000,000 pounds of fresh halibut to Boston. With the three steamers the shipments will be considerably larger.

Dr. Edward A. Steiner, professor of applied Christianity at Iowa College, Grinnell, who wrote the authorized American biography of Tolstoy, is credited with knowing more about Russia and the Slavic world generally than any other living American.

Walnut is only employed in France in cabinet and carpenter's work. In 1902 the imports of walnut were 2,452 tons and exports 5,623 tons. During the last four years the imports have steadily declined, while exports have increased from 3,660 tons in 1899 to 5,623 tons in 1902.

Adrian Iselin, the New York financier, yachtman and society man, has taken out an accident policy for \$300,000. J. Pierpont Morgan carries about the same and George Gould took heavy insurance to last while he made his recent 10,000-mile tour over his railroad lines.

A Married Men's Antichurch and Home Preservation Society has been organized in Bayonne, New Jersey. The object of the society is to keep wives at home.

At the commencement exercises of the Central Law School of the Colored State University on May 10 the first colored woman lawyer in Kentucky will receive her degree, says a Louisville dispatch to the New York Sun. She is Sallie J. S. White, wife of Albert S. White, LL. B., LL. D., Dean of the faculty and the leading colored lawyer of Louisville. Louisville formerly had a woman lawyer of the white race, but she married and retired. It is the intention of Mrs. White to assist her husband in his practice. At the commencement exercises she delivered an oration on "Civil Rights."

The sacred scarabei, little Egyptian charms, are manufactured by a Connecticut firm. They are carved and chipped by machinery, colored in bulk made to simulate age, and shipped in casks to the Moslem dealers at Cairo. The Arabian guides are the chief buyers, many of them being adepts at "salting" the sands at the base of the pyramids, or about the sacred temples, where they artfully discover these scarabei before the very eyes of the Yankee tourist and sell him for an American dollar an article manufactured at a cost of less than a cent perhaps within a stone's throw of his own home.

The immense profit of the department store enterprise if well run is shown by the fact that John Wanamaker, besides putting \$2,000,000 into a new home for his New York establishment has just awarded contracts for a \$5,000,000 store in Philadelphia on the site of his present place. The Springfield Republican gives these particulars: "The structural steel to be used will be furnished by the American Bridge Company for about \$2,000,000. Work has been begun on the building, which is to be 12 stories above ground, with a basement and two sub-basements. It will be erected in sections. A concrete retaining wall is to be built around the entire building."

A London preacher recently declared that "there is a small street decorated by the name of George Whitefield—Whitefield Street—which from its record of crime does, I believe, deserve the sinister pre-eminence of being called the wickedest street in London."

Archbishop Messmer, of Milwaukee, has just issued a letter to the clergy of his archdiocese in which he forbids them taking an active part in party politics. Not only are they forbidden to attend political meetings, but they must abstain from expressing their preferences as to candidates, either publicly or privately.

M. B. Huling, of Toyah, Texas, who owns a ranch embracing 64,000 acres of land, close to the New Mexican border, while boring a well on his ranch struck a flow which partly filled the well. When the water was brought to the surface and came in contact with the woodwork of the well-drilling outfit it set fire to the timbers. It also quickly dissolved the iron casing of the well. A dispatch to the Chicago Record-Herald says that it is thought the water is highly charged with radio-activities. Scientists of the State University, at Aus-

tin, are here investigating the phenomenon.

The Swedish Mission Society of America is trying to secure a share in the \$1,300,000 of profits that have resulted from a gold mine discovered in Alaska by P. H. Anderson, a missionary sent there by the society. The point is whether a Mission Board is entitled to profits which its missionaries make outside of their calling.

Herbert Spencer tells this story of a woman acquaintance: "Vain, as well as vulgar-minded, she professed to have a high admiration of Shakespeare and was partial to reading his plays aloud and considered that she declaimed the speeches extremely well. On one occasion after enlarging upon her reverence for him she ended by saying: 'Ah, I often wish that he were alive, and that I had him here. How we would enjoy one another's conversation!'"

Prof. Pierce Butler, of Tulane University, New Orleans, is engaged upon a life of Judah P. Benjamin, and would like to have any information about Mr. Benjamin, or letters, or other documents connected with him that can be supplied. The Times-Democrat says: "There can be no doubt as to the intellectual fitness of Prof. Butler for this task, and those who are able to assist him in the matter may be assured of the safe keeping and prompt return of any material intrusted to him."

FROM THE SEAT OF WAR.

St. Petersburg, May 9, 3:34 p. m.—The swift march of events at the theater of war—the virtual abandonment by the Russians of all their advanced positions along the Manchurian littoral—has created a deep impression among the people and a feeling of apprehension which the authorities contend is unwarranted by a calm consideration of the situation. While not attempting to minimize the importance of the advantages gained by the enemy in the occupation of the Liao Tung peninsula and the advance from Yalu River, the general staff nevertheless declares that if it had not been for General Zassalitch's rash stand at the Yalu River, the retreat and concentration of General Kuropatkin's army upon its normal line of defense would have been regarded as a masterly piece of strategy. The equanimity of the government is shown by the publication of all news telegrams from abroad, some being of the most sensational character. At the general staff the dominant idea is that the developments of the last few days make it certain that the war will be long and bitter. It is said half a million men would have been required to hold Southern Manchuria. The real truth seems to be that General Kuropatkin has not much over 100,000 men south of Harbin and he is determined to pursue the plan which he mapped out at first—to allow the enemy to follow him back into the heart of Manchuria until strong enough to assume the offensive. The Associated Press is informed that while the Russian garrison is still at Newchwang, the untenability of the position is fully realized, and preparations for dismantling the forts and removing the garrison have been completed. The Russian gunboat Sivouchetere will be destroyed. The same thing applies to Hai Cheng, twenty-five miles southeast of Newchwang. The question of holding the Russian position at Hiao Yang depends upon circumstances. The Russians hold the pass which commands the westerly approaches, but it is realized that their position there also will be rendered untenable if the enemy succeeds in bringing up a superior force along the northern road to Mukden. An ultimate retirement to Harbin might possibly incur the danger of a Chinese uprising, which increases with the Japanese successes and must be taken into consideration. Should the news of the enemy's victories inflame the Chinese residents in Manchuria against the Russians the latter's withdrawal north of the zone of their hostility might become imperative. The possibility of active operations against Vladivostok also have to be reckoned with. The general staff inveighs against a too pessimistic view of the situation, pointing out that the Japanese must land an army before they can hope to make a strong advance movement, which will require time. In the meantime the strength of General Kuropatkin's army and his position will daily increase. The general staff repeat the words of the Commander-in-Chief, "patience, patience, patience." They also insist that the full extent of the Japanese losses on the Yalu never have been published. "It is no guesswork of our losses," said a member of the general staff. "Every man has been accounted for. Let the enemy publish theirs."

It is easier to place an obstacle in the way of your child confessing Christ to-day than it will be to remove it to-morrow.—Ram's Horn.

NORTHWEST TEXAS CONFERENCE BROTHER FUND.

Let this remind you that the Trimble Call expires May 20th. If you have not already sent in your mortuary fee of \$2.00, do so immediately. The responses are cheerful and punctual, and your brotherhood is doing excellent work.

M. S. HOTCHKISS, Sec'y. Waco, Texas, May 10, 1904.

THE YOUNG HERO.

Nearly thirty years ago a boy was confirmed and partook of the holy communion with the older people.

The next day he went to school, and at recess some of those boys who like to serve the devil formed a ring about him and cried out:

"Oh, here is a boy Christian!" "What did the boy do? Get angry, kick, strike or swear? Not at all. He quietly looked the mocking boys in the face and said:

"Yes, boys, I am trying to be a Christian boy. Isn't that right?" His tempters knew that he was right and felt ashamed. They broke up the persecuting ring and went to play with the brave young Christian. I call him brave because there are many men who could more easily storm a battery than stand to be mocked by the enemies of Jesus as meekly as that little boy did.

Where is that hero of thirty years ago to-day? He is president of a college and a preacher of the gospel.

- Pittsburg District—Third Round. Linden, at Jones' Chapel, June 3. Atlanta, June 4, 5. Naples, at Hamilton's Chapel, June 11, 12. Texarkana, Rose Hill, June 18, 19. Texarkana, State Line, June 19, 20. Winfield, at Winfield, June 25, 26. Mt. Pleasant, June 27, 28. New Boston, at Liberty Hill, July 2, 3. New Boston, at Liberty Hill, July 3, 4. Musgrove, at Maple Springs, July 6. Leesburg, at Leesburg, July 9, 10. Pittsburg, July 19, 20. Gilmer, at Gilmer, July 16, 17. Gilmer, at Gilmer, July 17, 18. Quitman, July 23, 24. Carson, at Ebenezer, July 29, 31. Queen City, August 6, 7. Dalby, August 13, 14. Ringwater, August 20, 21. Dingerfield, at Harris Chapel, August 27, 28.

To the Brethren and Sisters of the District. It affords me great pleasure to state that reports on the Second Round are well ahead of the First Round. I earnestly beg of stewards and people that they put forth the same if not stronger efforts during the Third Round as heretofore. Don't let up. This round will be during the protracted meeting season, and it's my purpose to be in as many meetings as possible. Let constant prayers be made for revivals. Don't forget that our prayers are for two thousand conversions and one thousand additions. Pray for this, work for it. J. T. Smith, P. E.

- San Marcos District—Third Round. Seguin, at Mill Creek, 3d Sun May. Waelder and Thompsonville, at T., 4th Sun May. Luling, at Soda Springs, 2d Sun June. San Marcos, 3d Sun June. Dripping Springs, at Fitzhugh, 4th Sun June. Buda, at Lytton Spring, 1st Sun July. Belmont, at Nixon, 2d Sun July. Pleasant Grove, at Martindale, 3d Sun July. Kyle, 4th Sun July. Staples, at Harris' Chapel, 5th Sun July. Tilton, at Clarke's Chapel, 1st Sun Aug. Lockhart, 2d Sun Aug. Gonzales, 3d Sun Aug. Jno. W. Stovall, P. E.

- Brenham District—Second Round. Bellville, at Center Point, May 14, 15. Lexington, at Semperton, May 21, 22. Caldwell, at Deanville, May 28, 29. Caldwell, at May 28, 29. Mayfield, at Ben Arnold, June 4, 5. Milano, at Gause, June 11, 12. Rockdale, June 13. Chas. F. Smith, P. E. P. O. Cameron, Texas.

UNANSWERED LETTERS.

- May 5.—C. E. Simpson, sub and trial subs. W. L. Nelms, sub. J. F. Sherwood, sub. T. W. Ellis, subs. O. J. Read, sub. J. R. Ritchie, sub. T. G. Woolfs, sub. R. E. Porter, sub. May 6.—A. Nolan, sub. F. M. Winburne, sub. R. W. Nation, sub. J. W. Beckham, sub. W. A. Govett, subs. L. F. Tannery, sub. May 7.—L. F. Tannery, sub. J. L. Pierce, trial subs. D. S. Burke, sub. May 9.—J. C. Carter, sub. B. W. Allen, trial subs. J. T. Hicks, sub. Chas. Davis, subs. W. H. Stephenson, sub. J. A. King, sub. May 10.—John M. Neal, sub. W. B. Martin, sub. H. B. Henry, sub. C. E. Gallagher, sub. John H. McLean, matter has attention. R. V. Galloway, sub. R. F. Dunn, sub. May 11.—M. S. Hotchkiss, sub. D. C. Clark, sub. W. L. Nelms, sub. W. B. Wilson, sub. J. M. McCarter, subs. J. H. Chambliss, sub.

It is very necessary that the window plants should be kept free from the dust of the room that settles upon them, and this is especially true of those plants whose leaves are thick and glossy, because the pores of such are so minute they become easily clogged with dust, which will very soon injure the texture of the leaves and thus the growth of the plants.

THE FISH FAIR.

From the interest shown by the people of the Gulf region of Texas, the Fish Fair and Carnival is being held at Port Lavaca, May 15 to 22, is going to be a very interesting and attractive exhibition. Port Lavaca is one of the most important fishery towns on the Gulf, and has a large number of progressive gentlemen interested in the fish industry, and they are fully united in the effort to make the fish exhibition the most novel and unique enterprise inaugurated in Texas. The State's Commissioner of Fish has his headquarters at Port Lavaca, and in reply to a letter written him by Mr. J. T. Patrick, of the Southern Pacific, who is taking a hand in helping the people of Port Lavaca, he writes:

"Fish and Oyster Commission, State of Texas—Port Lavaca, April 18, 1904. Mr. John T. Patrick, Southern Pacific passenger department, Houston, Tex.: Dear Sir—I have yours of 16th asking my opinion as to whether the contemplated Fish Carnival to be held at Port Lavaca next month will be of advantage and interest to the fishermen and the people of Texas.

"In reply would say that such gatherings are always beneficial, as has been often demonstrated by international, State and county fairs. If the carnival is conducted in such a way that it will attract the interior and coast dealers, as well as fishermen and consumers, I think it would be of material benefit to all; for it would give the dealers and fishermen an opportunity to become personally acquainted, to exchange ideas of business and to improve the present methods of catching and handling the product, and will be interesting to the consumers, as they will have the opportunity of seeing quite a variety of this product, the mode of catching and the importance of the industry. Believing that the new enterprise will result in good to the public, I wish it such success that every point on the coast where fish are shipped will be induced to adopt the same course. Yours truly, I. P. KIBBE, "F. & O. C. of Texas."

In connection with the fish exhibit, there will be a display of all kinds of fishing appliances, and the dealers in such goods will compete for a gold medal that is to be awarded for the most complete exhibit of fishing and hunting goods.

There is to be a program of aquatic sports that will no doubt excel in interest anything seen in Texas waters. A sham battle between boats fitted up representing the Japanese and Russian men of war and torpedo boats will be one of the features. These boats will go through all the maneuvers of regular warfare. The placing of mines, the bombardment of imitation forts, the sinking of men of war and torpedo boats and the rescue of the drowning soldiers. There are to be boat races, swimming contests and many other features of interest.

The public is assured of good train service and low round trip excursion tickets, good for the week, and the people of Port Lavaca are going to turn every residence into a boarding house during the fair period, and assure the visitors that ample accommodation will be provided. Excursion trains will run between the near-by towns so that those who want to return to their homes, after the night's sports are over, can do so at a very low rate.

Farmers are invited to come in their own conveyances and camp out, thereby saving railroad fare and hotel bills, and no doubt but what many of them will adopt this plan. They will no doubt carry with them a full supply of fishing tackle, as Port Lavaca offers the finest sport for those who love that kind of sport, and there are to be prizes offered daily to fishermen who catch the largest fish, the greatest number of fish and the greatest variety of fish.

The exhibit of fish by the professional fishermen will be of the greatest interest, as it will consist of a variety that cannot be seen in any other section of the United States, and it is understood that the Fishery Department at Washington is to send experts down to assist the local fishermen in making a success of the undertaking.

A novel feature of the entertainment, and one that will add great zest to the occasion, is the tarpon fishing contest for a handsome trophy. A team of five expert fishermen of Houston has challenged any other team of five in Texas, Louisiana or the world, and the team catching the largest number of the wily and game sea fighters will be awarded the prize.

The Houston tarpon team is composed of the following well-known sportsmen and anglers: C. L. Bering, A. R. Roosevelt, George Robertson, George Wharton and Bryan Heard.

An organization known as the Atlanta Preachers' Wives' Circle is the newest thing in Georgia Methodism.

Notes From the Field.

NORTHWEST TEX. CONFERENCE.

Georgetown.

Sam C. Vaughan, May 4: We are greatly obliged to the people of South Georgetown for furnishing us money to buy the North Georgetown M. E. Church house. It's a well finished and furnished house, 36x60 feet, and nice steeple. Also a four-roomed parsonage. We have a deed to the whole and it's paid for.

Claude.

M. E. Hawkins, May 8: We held a local option election in this county on the 29th of last month and went solid for no saloons, only five anti-votes cast in the county. We had partial local option before. You may now list us with your entire counties. We want the world to know that we are not only high on these staked plains, but also dry.

Huckabay.

Matthew O. Dickson, May 9: We held our old folks meeting at Oakdale yesterday. A large crowd was in attendance. Bro. Smith, of Stephenville, preached in the morning. We had class-meeting in the afternoon. Many old soldiers of the cross testified. We sang the old-time songs. People were brought together that had not seen each other for years. It was a glorious service; edified the Church, and men went away stronger in the faith and in love with each other. As the great missionary rally was to the Church at large, so was the old folks meeting to this section of country. Try it, pastors; it will do your people good. The Lord bless the old people who have made a place for us of the younger generation. I want to say in this connection, let every young pastor go to the Institute at Georgetown. Let's broaden out until the Methodism of Texas will lead the world in gifts and grace and enterprise.

Richland.

S. L. Culwell, May 9: Yesterday we held our "Children's Day" service in our Sunday-school at Richland. The children had practiced but very little, but they did so well everybody present pronounced it a great success. In the morning we had some recitations

by little girls and a short sermon to the children by the pastor. Then came that "enormous" dinner spread altogether, and everybody invited to stay and help eat it. Our Richland ladies are good cooks and know how to fix good things to eat, so it goes without saying that this part of the program was enjoyed by all present. We were so busy for a while that we didn't have time to talk not even about the "boll weevil." After dinner we finished our program, consisting of essays, readings and recitations, also a talk to the children by Uncle Jack Brown. We closed the services of the day in the orthodox Methodist style by taking a collection, which was for the "American Bible Society." Everybody went home feeling good. It was the first service of the kind ever held here, and the children were so pleased that they went home wondering and asking when we were going to have another "children's day." It was certainly a great success, and a great boon to our Sunday-school. Hurrah for Richland! We are not quite dead yet.

WEST TEXAS CONFERENCE.

Miles.

Sidney C. Dunn, May 2: We are greatly elated over our prospects for a successful year's work in this field. The good people and the pastor are united in their efforts for the success of the Church and the salvation of souls. May the Lord grant us to see a gracious revival of "the old time" religion at Miles and the surrounding country this year. We have a real spiritual Sunday-school, which is largely attended, and often the teachers, with the superintendent, express their desire for the salvation of their pupils. In a collection last Sunday at 11 we raised in cash \$176, which pays our Church out of debt for the house of worship. May we continue the good work in the name of the Lord and to his honor.

Laredo.

F. H. C. Elliott: Our second Quarterly Conference has just been held. Bro. W. J. Johnson, our presiding elder, being with us. He preaches with great acceptability to our people, and presides in the conference with ease and dignity. The reports showed that our charge is in fair condition. Our city suffers greatly from the quarantine against Mexico, and business conditions which bid fair to be very prosperous are all feeling the effect of the quarantine. However, there is no yellow fever in Laredo, nor anywhere near here. We all feel the loss of Bro. B. G. Marsh, our local preacher, who has lately moved to the Philippine Islands to take the superintendency of one of our government schools. We shall miss sorely also from the work here Rev. S. J. McMurray, the pastor of the Presbyterian Church for the past eleven years, who has recently resigned and accepted a call to another field.

An exceedingly pretty and interesting wedding was celebrated at Faith Hall, Laredo Seminary, at 6:45 a. m. May 3. Mr. Eldo H. Burr was united in marriage to Miss Lotete Dickson, the writer officiating. The chancel was beautifully decorated and the wedding march well rendered. Mr. Burr is a young man of splendid moral character; a telegraph operator in the Western Union. Miss Dickson, as pupil and teacher in the Seminary, seems a very part of the institution itself. She is a beautiful girl, intelligent, well educated, of splendid Christian character. A daughter by adoption of Miss Delia Holding, and loved by every one. The bride and groom have gone to St. Louis for a bridal trip, and after their return will settle in Laredo.

NORTH TEXAS CONFERENCE.

White Rock Station.

W. J. Bludworth, May 6: Our second Quarterly Conference over. Bro. Casey was with us. He is exceedingly popular with my people; holds every interest of the Church well. All the official members of our Quarterly Conference were present except two. Our finances were well up. This conference was held on Monday, and a large congregation in attendance. Spiritual state of the Church good. Five members received this quarter. Bro. W. L. Gibbons was recommended to the District Conference for license to preach. He is one of Bro. J. F. Sherwood's converts. We have no friction, factions nor Church boss. If any preacher can beat that he has a coveted charge.

TEXAS CONFERENCE.

Davilla.

C. E. Simpson, May 3: Our second Quarterly Conference was held April 30, and each appointment was represented and the financial report shows that we are in advance of last year at this time. Our presiding elder,

Rev. C. F. Smith, was on hand looking carefully after the interests of the Church. He preached two good sermons, which were well received by the people. His sermon Sunday, on Sabbath Observance, was the best we have ever heard on the subject. It was helpful to us all. The outlook for Davilla Circuit was never better. The brethren, preacher in charge and presiding elder are hopeful of the future for this charge. The people have been especially kind to and thoughtful of us this year, and thereby have the more endeared themselves to us. In our recent afflictions the people of Davilla were unwearied in their kindness to us. Such tokens of appreciation will not soon be forgotten.

INDIAN MISSION CONFERENCE.

Granite, Okla.

W. C. Morris, May 5: Last Sunday I organized at Martha the first Woman's Foreign Missionary Society ever in this district. It begins with twenty members. I expect to be able to report thirty soon. Our Sunday-schools at Martha and Granite have each nearly doubled in membership in six months.

SOME CORRECTIONS.

In your issue of May 5 you have a letter from Bro. M. L. Moody, of this place, which needs a few slight corrections. He says that "a drouth has prevailed for a year and still continues." One would infer from this that no crops were made last year; when, in fact, there was fine wheat and fairly good cotton and forage crops. He says, "There is no grass, no crops; a great many stock have died for food and water." At the time of his writing the old grass was gone and the new crop had not yet appeared, but the loss of stock has been less than for several winters past. He says, "Viewed from a human standpoint, the situation is distressing." As to what constitutes the "distress" I am at a loss to understand. After a residence here of eighteen years, I can only call to mind two families who have required assistance from the county; the last case was that of a man who died a few weeks ago after lingering several months with consumption. He says, "I know of no man in all this country who would not gladly leave it if he 'could sell out.'" This statement certainly sounds surprising to many solid farmers and stockmen in the county, some of whom are members of the Methodist Church—men who came here with but little money and now own good homes and are well fixed. As to the Church, I will say that at least during the last five years the pastor's salary and all conference collections have been paid in full. There has never been a Church conference held at this place in which a case has been reported in answer to the question, "What is being done for the poor?" Great distress may yet come and many men "sell out," or "quit out," but since the rain has come and from the way farm machinery has been hauled out of town, cotton and forage crops planted during the past week, there seems to be yet a few who have an abiding faith and will risk the situation a few months longer.

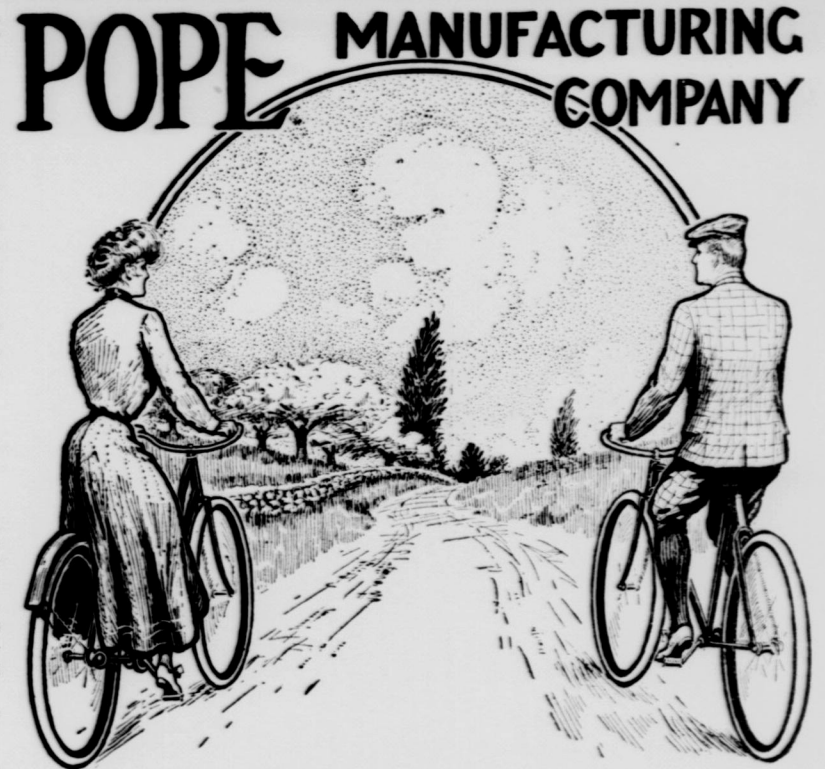
JOE W. BEVERLY, Crowell, Texas.

SOME NOTES.

I spent a very pleasant and, I think, profitable, Sunday at Vernon some time since. It is certainly a great treat to preach to such noble, loyal people as I found in that beautiful little city, and while they have had no rain and the windstorms were terrific, we had a large attendance at both morning and evening service, and the people seemed cheerful and hopeful. Bro. Stuart, the pastor, has a fine hold on his people and every department of the Church work is in fine condition. I met Sister Miller, wife of the presiding elder. Bro. Miller was off on his district, and I hear good reports from many sources about this young elder and his work.

Bro. J. J. Creed's meeting at North Fort Worth was in many respects the most solid meeting I have attended in some time. The Church was greatly revived and the conversions, one and all, were converted on Bible principles—came to the altar soundly converted and came into the Church with a Holy Ghost experience. This is Bro. Creed's fourth year, and it bids fair to be the best year of all. He has built up a fine congregation and his Church has grown from a little handful to something between two and three hundred members. Really, it is one of the best stations, according to its membership, in the city. This noble young man has wrought and worked nobly. His people will regret very much to give him up. I think there is a fine future for him and his people.

Last Sunday I was with Bro. W. F. Clark Dallas; preached for him both morning and evening. We had a very



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Complete treatment for every humour, consisting of Cuticura Soap to cleanse the skin, Cuticura Ointment to heal the skin, and Cuticura Resolvent Pills to cool and cleanse the blood may now be had for one dollar. A single set is often sufficient to cure the most torturing, disfiguring, itching, burning and scaly humours, eczemas, rashes and irritations, from infancy to age, when all else fails.

Sold throughout the world. Cuticura Resolvent, 50c. (the form of Cuticura) Costed Pills, 50c. per box of 50. Ointment, 50c. Soap, 50c. Prepared in London, 27, Abchurch Lane, London, E.C. 4. Sole U.S. Agents, J. C. Ayer & Co., Lowell, Mass., U.S.A. Sole U.S. Agents, J. C. Ayer & Co., Lowell, Mass., U.S.A. Sole U.S. Agents, J. C. Ayer & Co., Lowell, Mass., U.S.A.

A GOOD TESTIMONY.

During the great missionary meeting at Waco I stayed with a good Baptist brother, an old-time friend. He was on the street car with the baseball club from Georgetown. The boys were a little excited, having just been beaten in a game by the Baylor team. There were no ladies on the car, yet not a word was uttered that could not have been used with propriety in the presence of ladies. My Baptist brother was highly impressed with their refined speech. We are willing for our boys to get beaten by any team as long as they continue to win respect from the casual hearer by the purity of their speech. J. H. CHAMBLISS.

AN OLD SUBSCRIBER.

Mr. Robert W. Cardwell, of Lytton Springs, was converted and joined the Church and was made a steward in 1857. He has been a steward ever since. I believe this will make him the oldest steward in Texas, if not in Southern Methodism. He has been a regular subscriber to the Advocate nearly ever since. J. W. LONG, Buda, Texas.

CHURCH DEDICATIONS.

Our new Church at Olin, on the Carlton charge, will be dedicated on the fourth Sunday in May by our presiding elder, Rev. E. A. Bailey, and on Saturday before the second Quarterly Conference will be held. All former pastors are cordially invited to be present. Let all take due notice and govern themselves accordingly. J. H. WATTS, P. C.

Our new Church at Myra will be dedicated by Dr. G. C. Rankin the first Sunday in June. All former pastors are very cordially invited to be present. A. P. HIGHTOWER, St. Jo, Texas. Pastor.

MARRIAGES.

Weems-Nisbit—At the residence of the bride's parents, Mr. and Mrs. Jno. Nisbit, Rev. J. T. Weems, of Brady Mission, and Miss Gertrude Nisbit, of Pleasant Grove, Center City Circuit, Rev. W. T. Burk officiating.

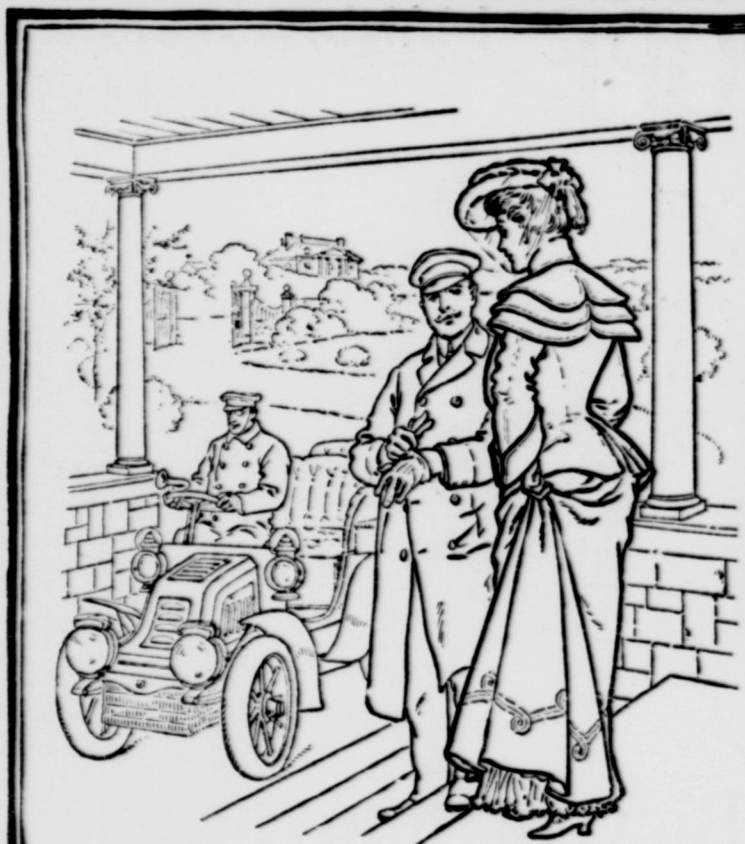
Tisdale-Walling—At the residence of the bride's mother, Hutto, Texas, May 3, 1904, Mr. S. O. Tisdale and Miss Cora I. Walling, Rev. J. P. Patterson officiating.

Brownwood District.

All delegates, local preachers and all other persons expecting to be in attendance upon our District Conference at Ballinger, please notify me at once so that we can make suitable provision for your entertainment. Brethren who expect to bring their wives with them will please notify me at once. Please state whether you will come by public or private conveyance. By complying with the above, brethren will greatly oblige us. District Conference opens May 27. G. W. WHITE, P. C. Ballinger, Texas.

POSTOFFICE ADDRESS.

My postoffice will be from now till conference, Robert Lee, Texas. ABE LONG.



Riding in the wind and dust roughens the face and often causes painful chapping and cracking of the skin. Those who are so affected should use a pure soap. Ivory Soap is made of vegetable oils that are soothing and healing in their nature. It can be used freely, even on tender faces, for there is nothing in it to irritate or injure.

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The Home Circle

BEDTIME.

By Elsie Malone McCollum.
Come 'long, honey, come 'long—time yo' prahs wuz said,
Time yo' wuz a sleepin' in yo' little bed.
Come, let's gether flowers 'long the dream-lan' way,
An' wid other babies, down in Dream-lan' play.

Whut's dat? You ain't comin'? Yo' ol' mammy'll cry
By herse'f in Naptown—well, come kiss me 'bye!
Here he come a-clim'in' up in mammy's lap;
Dat's de boat'll lan' him in de town o' Nap.

Den we'll gether flowers 'long de Dream-lan' way,
Bring 'em back to mamma, at de peep o' day;
Mamma love de flowers 'at de baby brings,
An' she look so happy all de time she sings:

"On his cheeks is roses, v'lets in his eyes,
Gethered as he wandered under Dream-lan' skies."
Then 'past ports of Nodtown, on o'er Naplan' streams
Baby and black mammy reach the Land o' Dreams.
Haskell, Texas.

SUCH A JOKE.

He was a new boy, and we didn't like him very well. Maybe he was too good. Anyway, he was always studying in school time, and he had such a sober look that we just named him "Old Solemnity" and let him alone.

He scowled his forehead into wrinkles when he studied, and had a fashion of reading his history lesson rolling his eyes round to see where the places were on the map, till he did look funny enough to make any body laugh. Dick drew a picture of him on his slate one day, and the fellows nearly went into fits over it.

At recess we left him to himself. You see, there were enough of us for our games without him; and we didn't believe he would be much good at playing. He used to stand and look at us, and he looked pretty sober sometimes; but we didn't think much about it.

One morning Teb brought a big orange to school. He was always bringing something, but this was more than common; we didn't get oranges very often. He had it all wrapped up in

paper, but he promised to divide it with Dick and me. Then he showed us something else—a big potato that he had cut in a likeness of Tom's face. Tom was the new boy, you know; and it really did look like him. It was the shape of his head, with a knob on one side for a nose; and Ted had scored queer little lines in the forehead, and given the mouth and eyes just the right twist. Just then the bell rang, and we hadn't a chance to show it to anybody; but Dick said:

"We'll put it on a stick and pass it round at recess. My, but Tom will be mad!"

Ted rolled it up in a paper—"so its fine features wouldn't be rubbed off," he said—and dropped it into a drawer under his seat, where we kept our pencils and traps generally. After we had been busy over our books a little while, another idea struck him, and he whispered it to me.

"Say, let's slip that into Tom's pocket where he'll find it at recess. We will tell the boys, so they'll all be watching, and it will be the biggest joke out. Dick can manage it; he sits nearest to him."

So I told Dick, and he slipped his hand into the drawer behind him, and when he got a chance dropped the little bundle into Tom's pocket. We three hardly dared look at each other for fear we'd laugh aloud. But that was every bit of fun we got out of it, for the minute recess came, before we had a chance to tell any one, Tom rushed up to us with his face like a full sunrise.

"I'm ever so much obliged to you fellows, for I just know that you're the ones that did it," he said; and I hadn't thought he could talk so fast. "It was real good of you, and I mean to take it home to my sister Sue. You don't care, do you? She's sick, you know."

There he stood, holding up our nice big orange! Dick made a mistake in the package, and we knew pretty well who had the best of the joke. We'd have made good models for potato heads ourselves just then; for we all stood and stared for a minute, with our mouths wide open.

"Why, we didn't"—began Dick. But Ted gave him a pinch that stopped him.

"We hope she'll like it," said Ted,

grand as a prince. Ted isn't selfish anyway. "Is Sue the little lame girl I've seen at your house?"

So Tom told us all about her—I suppose he thought we must be interested, or we wouldn't have given the orange—how the scarlet fever had left her lame, how worried his mother was about it, and how he was trying to help all he could. We did get interested, sure enough. We put that potato where nobody ever saw it, and we got into a way of bringing some little thing for Sue nearly every day after that. We like Tom first rate now; he is tiptop when you get to know him. I never told anybody but grandmother how we came to get acquainted, and she laughed and said:

"A good many of the people we dislike, dear boy, would look very different to us if only we took the trouble to be kind to them."—Ruth Cady, in Exchange.

HOW TO SPEND A LEISURE HOUR.

Many people who afterward became famous used, when they were young, to amuse themselves by writing little stories, and the practice thus gained was very useful to them afterward. John Ruskin, for instance, imitated one of Miss Edgeworth's tales, and Miss Edgeworth herself began to write when very young. So when you have an hour or so to pass and do not know quite what to do, it is a very good plan to sit down and write a little story or essay by yourself. You will find that this helps you to write and spell correctly and to put your thoughts into words, so that other people can easily understand them. Here are some subjects which you might try:

"How I spent my last birthday" (a little reader under thirteen or so might perhaps find this easy.)

"My football match"—an account of a match which you saw or in which you played (this would suit a boy from thirteen to sixteen).

Or here is one for a girl of fourteen or fifteen, "The book I like best."—Chatter box for 1903.

WIRT'S LESSON.

It was a warm September afternoon, the first day of the new school year. Wirt Evans sat on the kitchen doorstep digging his brown hands into the earth, and Ruby Weaver, his baby cousin, sat beside him doing the same thing. Presently a warm, delicious smell of waffles reached Wirt's nose and reminded him that it was nearing the time for their early supper. He jumped up and ran into the kitchen, held his hands for a brief second under the faucet, and then wiped them on the clean roller towel.

There were two big brown daubs on the white towel where his hands had been, and he looked up quickly in dismay, but Bertha's face was over the waffle-iron and she did not see him. He slid quietly into the sitting room and dropped down on a hassock beside his aunt, who sat in a low rocker sewing.

"Auntie Weaver," he said, "there's an awful nice new boy come to our school. His name is Claude St. John."

"Oh, what a fine name!" said Mrs. Weaver, who was a mother to her motherless little nephew.

"He's awful funny, Auntie Weaver. He says so many funny things and makes me laugh. What do you think he called Jimmie Bowen first thing? 'Needles,' 'cause he's so thin and has got such spindly legs. And he says him and me will pick out nicknames for all the boys and put them down in a book, and we'll call them by those names."

"Well, how will the boys like that, Wirt? asked Mrs. Weaver, a little sharply. "Did Jimmie Bowen like it to have you call him 'Needles'?"

"I should say not," answered Wirt. "He went home crying. But some of the boys won't care, and it's fun, anyway. And we're going to call Fritz Schmidt 'Dutchie,' and Tom Barter 'Stub,' auntie, because he's so fat and lazy; and Johnnie Thompson's going to be 'Strawberry,' 'cause he's got red hair, you know—and the funniest of all is 'Putty.' You know Herbie Putnam—he's so dull and stupid, and 'Putty' just fits right in. It's queer we didn't think to call him that before."

"Well, I should think that was pretty business for you boys to be in," said Mrs. Weaver, severely. "What will you do if Claude gives you a nickname?"

"Oh, he isn't going to," answered Wirt, with a smile of satisfaction. "We both promised not to give each other nicknames, so we're all right. Oh! and there's another one Claude said we'd call 'Telegram,' because his face looks like bad news all the time, it's so puckered and sour."

Mrs. Weaver got up and left Wirt and said nothing more to him about the nicknames, thinking he would learn a lesson in time. She saw that Wirt was proud of the favor shown him by the new boy, and that he would follow his lead until he got him into trouble.

The next morning after breakfast

Wirt and Ruby sat on the back doorstep again, and Wirt was at his old trick of playing with the dirt. His dirty hands distressed his aunt and she could not seem to teach him to keep them clean. The back gate opened and Tom Barter came up to the step to call for Wirt to go to school. Wirt rose slowly and walked toward the gate. Ruby hopped up and toddled after him, and, catching his hand in both of hers, she looked up into his face, and said: "Muddy patties."

"No, no; never mind, Ruby. I can't stop to wash them or I'll be late. They're all right. You go and wash your own muddy patties," and Wirt stooped and kissed her rather roughly.

"What did she call you—Muddy paddy?" asked Tom, lazily.

Wirt was not anxious to have attention called to his not overclean hands and he changed the subject quickly, not answering Tom's question.

"Say, boys, what do you think Wirt's little cousin, Ruby, calls him?" drawled Tom, as the recess bell rang, and the boys stopped their game of "duck on the rock" and fell into line.

"What?" asked several, anxiously. "Muddy Paddy," answered Tom.

The boys picked it up quickly, especially those whom Tom had helped to nickname, and by the time school closed in the afternoon every boy in the room knew that Wirt Evans himself had a nickname, and they called him nothing else but "Paddy." Claude forgot his promise, and was one of the first to pick up the new name. Wirt sought an interview with him after school, and out on the horse-block opposite the school he labored diligently to bring to his remembrance his promise, but Claude's memory was treacherous, and he only laughed when Wirt grew earnest over the matter, and told him he was a "baby" if he cared what the boys called him.

Wirt went home with a heavy heart, disappointed in his new friend and chagrined to think he had followed his lead so quickly.

He told Auntie Weaver all about it that night, and she, wise woman, did not say, "I told you so," but talked to him very lovingly. She told him he must not follow the lead of any boy who urged him to call unkind names or say sharp things, but that he must be considerate of the feelings of others and do as he would be done by. She advised him to drop the nicknames they had given the other boys, which Wirt did.

But to the end of the year his own unpleasant name clung to him, and Wirt's lesson was learned well.—Epworth Herald.

WHAT PEGGY LENT.

Peggy watched Mrs. Toomey go away with a look of relief on the tired face.

"Oh, mother," Peggy said, "I wish I could lend something to somebody, too!"

"Well, why not," said her mother cheerily.

"Truly?"

Peggy hurried to the door, but Mrs. Toomey's enlaced dress was just a little blur of dinky red in the distance. It was too late to call her back.

"And there isn't anybody else with seven little mites o' children and a land-lord," Peggy said, coming back into the kitchen slowly.

"Besides," she added, as a sudden afterthought, "I spent my money yesterday I forgot."

Mother smiled. "Never mind, dear heart," she said; "there are other people to lend to besides Mrs. Toomey, and plenty of other things to lend besides money. Now run out on the veranda steps and eat your luncheon."

It was cool and shady out there, but just outside the reach of the great leafy branches of the lime tree, how sunny and hot! Peggy munched her cake and pitied the people going up and down the street. She made believe the avenue was the Desert of Sahara, and it really did make a good one. There was such a wide stretch of glaring white dust across from curb to curb. Only, of course—Peggy laughed at the idea—of course there wasn't a steady procession of camels going up and down the Desert of Sa'rah! On the avenue the cam—I mean the horses and the cars went back and forth always.

"There goes that blind music teacher—he's going to cross the Desert o' Sa'rah," mused Peggy, lazily. "He always stops a long time and listens, first. I shouldn't like to cross the Desert o' Sa'rah in the pitch dark, either—my, no!"

Out on the curbstone the blind man waited and listened. His face was turned toward Peggy, sideways, and it looked anxious and uncertain. There were so many wheels rumbling by!

"He's going to give Tilly Simmons a music lesson—"

But Peggy never finished that word. A sudden wave of pity swept over her. The next moment the blind man on the corner felt a little hand slip into his and a shy voice was saying something in his ear.

"It's me—I'm Peggy," it said. "I'll

LIVER ILLS.

DR. RADWAY & CO., New York:

Dear Sirs—I have been sick for nearly two years, and have been doctoring with some of the most expert doctors of the United States. I have been bathing and drinking hot water at the Hot Springs, Ark., but it seemed everything failed to do me good. After I saw your advertisement I thought I would try your pills, and have nearly used two boxes; been taking two at bedtime and one after breakfast, and they have done me more good than anything else I have ever used. My trouble has been with the liver. My skin and eyes were all yellow; I had sleepy, drowsy feelings; felt like a drunken man; pain right above the navel, like as if it were bile on top of the stomach. My bowels were constive. My mouth and tongue sore most of the time. Appetite fair, but food would not digest, but settle heavy on my stomach, and some few mouthfuls of food come up again. I could only eat light food that digests easily. Please send Book of Advice. Respectfully,

BEN ZAUGG, Hot Springs, Ark.

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Price, 25c a box. Sold by druggists or sent by mail. Send to DR. RADWAY & CO., New York, for Book of Advice.

lead you 'cross the Desert o' Sa'rah, just as soon as that 'lectric car goes by—there, how!"

Together they crossed the wide, hot avenue in a whirl of dust. Peggy's bare yellow head caught the sunlight like a nugget of gold. On the further curbing she slipped away and ran across again. By and by she remembered the return trip the blind man must take.

"I'm going back there and wait for him so's not to miss him," she decided promptly, and away she flew.

But it was hot—my!—on the other side of the avenue! There was no tree there and Peggy thought it would not be polite to sit on other people's doorsteps.

"Tillie Simmons takes pretty long music lessons" she thought, with definite sympathy for Tillie and a general compassion for everybody else who had to wait around on sunny avenues without a hat on.

The return trip across the Desert of Sahara was made safely and the blind man plodded his careful way home with a happy spot in his heart. And Peggy—Peggy went home with a glad spot, too. She had never thought to be glad for her eyes before.

Mother opened the window and beckoned to Peggy. "Well, was it as nice as you thought, dear?" she said, smilingly.

"What—was what as nice, mother?" asked puzzled Peggy.

"Lending things to people."

"Why—why, I haven't lended a single thing to anybody, mother!"

"No, not a single thing—two things, dear. I think you must have enjoyed it very much."

Peggy looked decidedly astonished. What in the world had she lent to anybody? Two things, mother said. "I!" cried Peggy, suddenly, laughing up at her mother. Then her face sobered and grew gentle.

"Yes—oh, yes, I liked it," she said.—Annie Donnell.

NECESSARY

People May Go Without Food for Days but Not Without Sleep.

Fasters have gone without food for many days at a time but no one can go without sleep. "For a long time I have not been sleeping well often lying awake for two or three hours during the night up to three weeks ago, but now I sleep sound every night and wake up refreshed and vigorous," says a California woman.

"Do you know why? It's because I used to drink coffee but three weeks ago I cut off the coffee and began using Postum. Twice since then I have drunk coffee and both times I passed a sleepless night, and so I am doubly convinced coffee caused the trouble and Postum removed it."

"My brother has been in the habit of drinking coffee three times a day. He has been troubled with sour stomach and I often would notice him getting soda from the can to relieve the distress in his stomach; lately hardly a day passed without a dose of soda for relief."

"About two weeks ago he asked me for a cup of Postum—said he liked it well enough to give up coffee and since then has been drinking Postum three times a day and says he has not once been troubled with sour stomach." Name given by Postum Co., Battle Creek, Mich.

Even after this lady's experience with coffee her brother did not suspect coffee was causing his sour stomach, but easily proved it.

Coffee is not suspected in thousands of cases just like this but it's easily proved. A 10 days trial works wonders, and of course "there's a reason."

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

LONGFELLOW'S HOME

By Dr. John M. Moore.

Dear Mrs. C.:

Yours of 13th, with its request, came this morning. I shall be glad to tell you of my visit a few weeks ago to the Longfellow home in Cambridge, Mass. The home is now presided over by Miss Alice Longfellow, the only single daughter of the great poet. Her sister, Edith, now Mrs. Richard H. Dane, lives in an adjoining house. The other sister, Aleegra, lives in Cambridge, not far away. The only son was not worthy to be recognized as a member of the family. Among his poems called "Birds of Passage" you will find "The Children's Hour," and there you will see mention of the rollicking three. It was "Grave Alice," who with the graciousness of a Queen, was to receive us on that bright afternoon.

Miss Longfellow had opened her home to thousands of teachers of the National Educational Association during every afternoon for a week, but duties in Plymouth had deprived me of the privilege of visiting this Mecca of the literati. But a special invitation was extended to those who taught in the Indian schools of the country. "The Song of Hiawatha" evidences the poet's interest in the Indian tribes. Fortunately for me in the years ago I had taught thirty Creeks in a private school, and Miss Rees, the Government Superintendent of Indian schools, gladly pinned on my coat lapel the "Indian Badge," the necessary ticket of admission. Our company was composed of about seventy-five persons, enough to save from embarrassing formality and not too many to interfere with comfort, interest and pleasure.

No. 105 Brattle Street, the Craigie or Longfellow House, was built about 1759 by Col. John Vassall, and is one of the finest of the colonial mansions. In the poem, "The Old Clock on the Stairs," the poet describes,

"Somewhat back from the village street
Stands the old-fashioned country seat;
Across its antique portico
Tall poplar trees their shadows
throw."

Here Washington took up his headquarters when in command of the revolutionary forces near Boston, and here he was joined by Mrs. Washington. The house passed into the hands of various owners, and was occupied by such distinguished persons as Jared Sparks, Edward Everett and Joseph E. Worcester, the lexicographer. It was the home of the poet from 1837 to the time of his death, a period of forty-five years.

This most interesting old colonial mansion stands back about 100 feet from the street, and is approached by a double terrace of three to four feet. The beautiful yard has a frontage of some 200 feet, and is luxuriant with stately elms, pleasing grass plots and choice shrubbery. Near the house, on the terraces, at either side of the walk, are beds of varied flowers. Passing to the right one may go to the rear of the house and there find a second elegant yard filled with abundant shrubbery and magnificent tall trees covered with rich foliage. A more restful and inviting and inspiring spot one could hardly find in any great city. The estate also owns the Longfellow Park, which lies directly in front of the house and which secures a most delightful outlook to the south. I was informed that the poet came in possession of this estate through the kindness and generosity of his father-in-law, Mr. Appleton. Such gifts no man would lightly appreciate.

With my red Indian badge I passed the sentinel at the gate and made my way up the walk, climbed the terraces by three steps each and stood on the "antique portico" with large Corinthian columns, and passed the portals of the stately mansion. I was presented to Miss Longfellow, who most graciously engaged me in conversation for a few moments. I passed from the broad hall to the room on the left, which is the one occupied by Gen. Washington when he sojourned there. Passing back to the hall I looked up the "broad hall stairs" to the landing where I saw "The Old Clock on the Stairs."

"And from its station in the wall
An ancient timepiece says to all,

Forever—never!
Never—forever!"

In truth the "old" has given place to another, but its message is ever the same, and the poet's voice lingers still. From the hall I came to the room on the right, the "study" of the distinguished bard. There was his little writing desk, his four quill pens, his little ink bottle, material things made sacred by the touch of a mighty spirit. There was the big arm chair made out of the "chestnut tree" under which the village blacksmith stood, and which was presented to him by the 10,000 school children of Cambridge. Near by stood the big easy

chair of Charles Sumner, which was presented to Mr. Longfellow. On the table was the inkstand used by the poet, Thomas Moore, and loved by Longfellow. A large painting of the poet stood on an easel, and the walls were hidden by book cases filled with his library. There were two exits to the room, one leading to the long back veranda and the other into the immense drawing room, most exquisitely furnished and decorated with rare paintings and choice busts of distinguished men. Here were held the great social functions in the times of military splendor and during the days of the poet's literary ascendancy. And here at last lay in state the lifeless body of America's great poet before it was borne to its final resting place in Mt. Auburn Cemetery.

I need not speak further of the house except to say that it is ample and elegant. Miss Longfellow is a charming woman of sweet face, with her father's nose and brow, with blue eyes looking kindly through gold-rimmed nose glasses, with a rich crown of beautiful gray hair, and with even features, over which played the gentle smile of a refined, loving and lovable spirit. She is past the middle of life in years, about five feet four or five inches in height, of heavy build, weighing 160 pounds or more, of erect and dignified carriage. Her presence was a charm, her kindness a benediction.

The value of such a visit is not so much in the information derived from seeing as in the consciousness of having seen. To have touched the shrine is to feel the spirit. The visit to the home and study inspired me; that to his grave stirred me. I looked on the site of the home of John Alden and Priscilla with delight, and stood with uncovered head at the tomb of Miles Standish.

To have visited these sacred shrines of poetic genius is to catch a spirit that interprets the songs of the master bard.

With assurances of my great pleasure at your study of Longfellow and with all good wishes for the profit and delight which such study shall bring, I am most sincerely,

(The above is a private letter, but we are glad to give its contents to our readers.—Ed.)

THE SUMMER THEOLOGICAL INSTITUTE.

Referring to the coming session of the Summer Theological Institute at Georgetown, in June, I feel that I ought to say something relative to its importance to the members of our Annual Conferences in Texas.

Last year's session was doubtless the most successful meeting of its kind, in every way, that has ever been held in this country.

Several have written of the lectures and addresses delivered then, and it is unnecessary for me to even mention them now. None who attended and heard them can possibly overestimate their great value, both as educational and doctrinal efforts.

Also the work embraced in the post-graduate course was on a scale far beyond any anticipation, and the results coming therefrom have not even yet been fully comprehended. The fact that every preacher that can do so is preparing to attend this year's session gives us an intimation of the appreciation of the work that has been done.

It is only necessary for one to examine the curriculum of the coming session and learn the names of the distinguished men who are to lecture and instruct the various classes, to determine that his attendance will only be limited by his ability to arrange to be there. No up-to-date student preacher can afford to be absent.

But one feature of the institute, of which little has been said, deserves mention at my hands perhaps more than anything else, and that is the course of instruction given to the undergraduates.

I feel sure that any observing member of our conferences could not fail to note that the usual method of passing our undergraduates that has prevailed for many years has been, almost without exception, little more than a farce.

Our young preachers read the course, gather together a few of the more important headings and facts contained in the text books of their year's course, commit them to memory, and meet the committee the day before conference loaded with answers to about ten questions in each book. It is about all they can do; it is all the committee can do, in the limited time allowed. They "pass" the committee, and go on to the next.

Our course of study is either a piece of nonsense, or our methods have been. Last year eighteen undergraduates, representing all four of our Annual Conferences, presented themselves to the committee of the third year at the institute for instruction.

Fourteen of them remained through the session of the institute and took the examination of the committee, and fourteen of them went away with certificates from the instructors.

The work performed was by the very best and latest methods that could be employed. The instruction and examination began on the first day and continued through each day of the session. Every feature of each book was taken up and thoroughly examined and studied, and day by day this was continued until each book had been gone through, and on the last day written examinations covering the essential features and teachings of the course were had. The work was thoroughly in earnest. Of course the limited time forbade that thorough and exhaustive study which would have been better, but it was so far superior to anything that had heretofore been attempted that comparison was out of order. Some of these students made very excellent grades, while all of them had some to spare. This was not because the committee did such excellent work or were such accomplished instructors, but because the opportunity afforded was the best that had ever been offered. I feel quite sure the same excellent results were obtained by the classes of the other years.

Besides all this, every one of those students had the opportunity of hearing the lectures that were given each day by the very best talent of our country. The lectures alone were worth all the expense and loss of time in attending the institute. And while last year's session achieved such vastly beneficial results, yet a careful perusal of the program for the coming session will reveal the fact that it will exceed in interest, benefit and detail the session of last year.

It is useless for me to speak of those whose services have been secured for the work this year, but that which I would most earnestly urge is that the undergraduates, in any of our conferences, should not allow anything to deter them from taking their conference course before the committee at the institute. The fact that you may be taking the correspondence course is no reason for not doing so. Something might prevent you from finishing the correspondence, and if you pass both, so much the more to your credit. If you pass at the institute, you will pass at conference.

Another feature of the institute is not the least. There you will meet hundreds of the Methodist preachers of Texas. The contact and association is worth the time and expense.

GUS GARRISON.

"THE DYING BELIEVER."

Come, my incredulous friends, and follow me to the bed of the dying believer. Would you see in what peace a Christian can die? Watch the last gleams of thought which stream from his dying eyes. Do you see anything like apprehension? The world, it is true, begins to shut in. The shadows of evening collect around his senses. A dark mist thickens and rests upon the objects which have hitherto engaged his observation. The countenances of his friends become more and more indistinct. The sweet expressions of love and friendship are no longer intelligible. His ear wakes no more at the well-known voice of his children and the soothing accents of tender affection die away, unheard, upon his decaying senses. To him the spectacle of human life is drawing to its close, and the curtain is descending which shuts out the earth, its actors and its scenes. He is no longer interested in all that is done under the sun. O, that we could have open to us the recesses of his soul, that we could have revealed to us the light which darts into the chambers of his understanding. He approaches the world which he has so long seen in faith. The imagination now collects its diminished strength, and the eye of faith opens wide.

Friends, do not stand, thus fixed in sorrow, around his bed of death. Why are you so still and silent? Fear not to move; you cannot disturb his last visions which entrance this holy spirit. Your lamentations break not in upon the songs of seraphs which envelop his hearing in ecstasy. Crowd, if you choose, around his couch—he heeds you not; already he sees the spirits of the just advancing together to receive a kindred soul. Press him not with importunities; urge him not with alleviations. Think you he wants now these tones of mortal voices—

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these material, these gross consolations? No, he is going to add another to the myriads of the just that are every moment crowding into the portals of heaven.

He is entering on a nobler life. He leaves you, he leaves you weeping children of mortality to grope about a little longer among the miseries and sensualities of a worldly life. Already he cries to you from the regions of bliss. Will you not join him there? Will you not taste the sublime joys of faith? There are your predecessors in virtue; there, too, are places left for your contemporaries. There are seats for you in the assembly of the just made perfect, in the innumerable company of angels, where is Jesus, the mediator of the new covenant, and God, the judge of all.

C. C. JAMES.

Turlington, Texas.

AN EARTHLY PARADISE.

Far away in the North Atlantic lies the land of Iceland, inhabited by a sturdy race of Norsemen, in all about 70,000. This is one of the best educated countries of the world. The people hold family worship daily, and are devout worshippers in the house of God. There is not a person of legal age who can not read and write, the plainest workman knows history, law, religion and especially his Bible. Women have the same political rights enjoyed by men; all the children are baptized, carefully trained, and virtue reigns supreme. All are children of God.

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DISTRICT CONFERENCES.

Table listing district conferences: Llano, Center Point, Corsicana, Dawson, Gainesville, Aubrey, San Marcos, San Marcos, Cuero, Edna, Vernon, Childress, Waxahatchie, San Antonio, Del Rio, Houston, Richmond, Bonham, Ladonia, Pittsburg, Pittsburg, Gatesville, Hamilton, Bowle, Boyd, Brownwood, Ballinger, Abilene, Sweetwater, Weatherford, Gordon, Austin, Elgin, San Augustine, Carthage, Beaumont, Kountze, Paris, Deport, Calvert, Jewett, Sulphur Sp'gs, Mt. Vernon, Marshall, Kilgore, Huntsville, Montgomery, Dublin, Stephenville, Palestine, Grapeland, Tyler, Edgewood.

THE EPISCOPAL RESIDENCE.

Elsewhere in this issue will be found a communication on the above subject by Dr. J. H. McLean, which explains itself. We ask every reader of the paper to turn to it and give it a careful reading. The Trustees of the Episcopal Residence thought they were acting in accordance with the wish of the conferences when they purchased the property heretofore described in the Advocate; but it has not proved satisfactory, and it is thought best by the representatives of the conferences to abandon that purchase and make another one. So the communication by Dr. McLean, made by order of the presiding elders' council at Waco last week, embodies the plan for the new enterprise. Therefore, we earnestly hope that all the presiding elders will be present next Thursday, the 19th, at the Publishing House in this city to perfect plans for the success of this enterprise. Since the old enterprise is to all intents and purposes abandoned, the new one is now in the hands of the presiding elders and we are sure that they will at once take steps to make it an assured fact.

In China there are 1,746 walled cities. In only about 247 of these missionaries are at work, leaving 1,500 unoccupied, and in only eighty-eight villages and unwall towns have mission stations been established. This statement is a loud call for more missionaries from Christian lands. What are these among so many?—Missionary Review of the World.

MISSIONARY CONFERENCE. NOTES.

Waco did nobly in taking care of the great gathering. Nothing like it ever took place in Texas, and the people poured into the city from all quarters of the State; but Waco was equal to the emergency. Nothing was left undone to give to them a hearty welcome and to make their stay long to be remembered.

Dr. Seth Ward was a conspicuous member of the gathering and rendered fine service on the platform and with the Mission Board. He was back on his native heath, and felt very much at home. He is making his ability and gifts felt in the general work of missions throughout the entire Church.

The women were given the right of way at more than one session, and right well did they occupy the time. They had leaders there from all over the connection and many noted mission women were present from different foreign fields. Miss Bennett, Mrs. McDonald, and others made notable addresses. The woman's work was canvassed in all its departments, and much interest was inspired by the discussions.

The Hon. R. W. Hall, our "Panhandle orator," was on the program, and he captured the great crowd, and held them from the beginning to the close of his speech. It contained wisdom, wit, humor, pathos, and inspiration. No address of the occasion was more enjoyed than his. The conference requested its publication in tract form, to be distributed throughout our Church membership.

The Epworth League people, led by Dr. DuBose, did much good work for their organization. They held various meetings and went over many phases of their work in the State. Harry Halsell is the State President, and he puts life and vim in everything he touches. He has the League work on the go in Texas. He has associated with him a good set of workers.

Bishop Wilson's sermon on the "Great Commission," was one of the most masterful efforts we ever heard. It was deep, massive, grand, sweeping and glorious. The power of the Holy Ghost came upon him, and he actually preached like a man inspired. At its conclusion there was such baptism of spiritual fire that the entire audience was almost ablaze with the pentecostal down-pour. There were shoutings and rejoicings, and the occasion was like unto the days mentioned in the Acts of the Apostles, when the Spirit came down and possessed the people. That one occasion was worth the trip to the conference.

Dr. R. S. Hyer, in address of welcome to the conference, did the occasion up in taste, spirit, and success; and Bishop Candler's response was immense. He injected humor enough to make it spicy, and he dropped in thought enough to make it instructive. It was original and to the point.

Drs. J. M. Moore, J. W. Moore, J. T. Smith, Horace Bishop, A. E. Rector, J. L. Hendry, and other Texans did fine work on the program. They were given practical themes and they showed their appreciation of the responsibility thus placed upon them by giving to their subjects deep thought and preparation. Their addresses would do to go into permanent book form, and we trust something of that kind will be the result.

Drs. W. R. Lambuth, G. B. Winton and J. Atkins were present from Nashville, and occupied conspicuous places on the program. They made most excellent addresses on live subjects. Dr. Lambuth is at the head of our mission work, and is the best posted man in the Church on its foreign movements. Dr. Atkins is in charge of our Sunday-school interests, while Dr. Winton has the central organ under his control,

and they are leaders in their departments.

Miss Haskin, of this city, delivered a striking address upon "The Part of Christian Women in the Solution of City Problems." She is engaged in that line of work under the auspices of our ladies, and she conducts a settlement home feature in connection with her work. Such is her relation to this field that she is prepared to speak with authority; and her address received close attention.

"The Woman's Home Mission Society and Parsonage Building" was thoughtfully discussed by Mrs. Alex Woldert, and it is a pity that every pastor in Texas did not hear her earnest and wise words on that subject. If so, the Woman's Society would be organized in every charge in the State. These good women are bending their energy toward caring for the parsonage in the home field, and particularly in the destitute portions of our work.

A number of our missionaries from the home and the distant fields were in evidence. At one of the evening services Bishop Wilson introduced a large number of them to the great audience, among them, Rev. J. L. Hendry, Brother Methvin, Miss Hughes, Miss Tydings and others. The congregation arose to receive them. They showed the marks of toil and hardship.

Bishop Candler delivered a great address on "Latin America and Protestant Christianity." He has had charge of our work in Mexico and Cuba for a number of years, and he is in a position to speak knowingly on this theme. For more than an hour he held his audience, and his words burned as he spoke of the need of Protestant Christianity in those two countries now so closely related to us.

Bishop H. Clay Morrison made one of the most popular addresses of the conference. In another place will be found an excerpt of it, but to appreciate it you had to hear it. His peroration was sublimely eloquent, and he closed out with an old-fashioned handshake and a shout in the camp. The congregation enjoyed it very much. Bishop Morrison is an orator of great gift and grace.

Bishop Key delivered a very practical address on "How to Do It." He was a successful pastor long before he was a Bishop, and had experience in the management of mission work, and he drew largely on his experience as he spoke to the brethren. He is always earnest and spiritual in his sermons and addresses.

PEN SKETCHES OF THE BISHOPS.

All nine of our active Bishops were present at the Waco Conference. In fact, they held their annual May meeting there and arranged their plan of episcopal visitation. Bishops Keener, Granbury, Hargrove and Fitzgerald, who are now on the retired list, were absent on account of physical infirmity. Bishop Keener is said to be very feeble at the present time. These great and good men are held in tender love and sympathy and we heard many inquiries concerning them. But they have held their last conference and are waiting for their final release.

Bishop A. W. Wilson is now the acting Senior Bishop. He is looking to be in better health than formerly and he preached with more than his old-time power. His hair and beard are growing white and his movement is rather slow, but his thought is fresh and his manner pleasant. He is medium in size and possessed of one of the greatest minds in the Church. Had he been a lawyer he might have been a Senator of a member of the Supreme Court of the United States. His grasp of the problems of Church doctrine and polity is broad and tenacious. When he speaks, no matter on what subject, his words are ready for permanent book form.

Bishop W. W. Duncan looks as fresh

and rosy as a boy. His fluffy iron-gray hair, his smooth, classical face, his humorous, blue eyes and his merry voice make him a most interesting character. He is a man of learning, but withal practical and entertaining. He is a splendid type of the old Virginia gentleman. At times his words appear a trifle harsh when dealing with unreasonable matters, but down in his bosom there is a heart as tender as that of a cultured woman. He still has years of good service in him and wherever he goes he renders valuable work to the Church.

Bishop Charles B. Galloway is the Apollon of the college. Heavily set, dark hair and beard, tinged with gray, a face of marvelous flexibility and a voice of great compass and richness, he is one of the most entertaining men before an audience. He is an orator of the highest gifts and the crowds hang spellbound upon his magic words. He is still a comparatively young man and in the prime of his vigor and strength.

Bishop E. R. Hendrix is the scholar of the college. He has had the finest of mental advantages North and South, and he has read, studied and traveled a great deal. He is a painstaking student and a thoughtful preacher. In person he is rotund, well developed, muscular and strong. His hair, formerly black, is now mostly gone and his whiskers are iron gray. He has a striking eye, an alert countenance and a deep voice. He is about fifty-six years old.

Bishop J. S. Key is the patriarch of the college. His hair and beard are white and his countenance benign. When in his company you feel that you are in the presence of a fatherly man, one who loves you and whose counsel is valuable. He is deeply spiritual, and he is an executive of ability and strength. When he preaches you get from him an uplift. He is an eminently wise man and to know him is to love him. In point of years he is the oldest of the body, but he is still active.

Bishop W. A. Candler continues to grow stouter in personal appearance. He is low, large in the girth, short limbs, a big head and strong face cleanly shaven. He is the youngest man in the college. He is a man with a brilliant intellect, well trained, and at times in the pulpit he rises to the altitude of a genius. In theology he is an old-time Methodist, and he has no use for new things in doctrine and usage. He has a genuine gift of humor and withal one of the most original and entertaining men in the Church. He looks like iron works physically and mentally.

Bishop H. Clay Morrison is the handsomest man on the episcopal bench. He is of medium size, well proportioned, has a fine head covered with short, gray hair, and eyes that speak. He is graceful on the platform, eloquent in utterance and magnetic in nature. His style of preaching is popular and he carries his audience with ease on the tide of his thought and delivery. He is genial, brotherly and delightful in the social circle.

Bishop E. E. Hoss is every inch a man, a scholar and a preacher. In person he is rather short and corpulent, has a high prominent forehead, a nervous manner and a very intense style of preaching. He is thoroughly educated, has command of the finest English and the best read man in Southern Methodism. He is eminently religious and he speaks with power. His thought is always well digested and his sermons take a wide range. To hear him is to get instruction and inspiration. He is one of the truly great men in the Church.

Bishop A. Coke Smith is tall, inclined to be slender, dark complexion, black hair and beard, an affable face and a delightful disposition. His sermons are practical, pictorial, eloquent

and versatile. He is perhaps one of the most popular preachers among our Bishops. He is spiritual and warm-hearted. He has filled all the positions of the Methodist preacher and he has a kindly feeling for his brethren; and he is a general favorite throughout the connection.

AN EXPLANATION.

In last issue there slipped into the Advocate an advertisement of a Sunday excursion in one of our railroad notices. That was an oversight that slipped our attention in some way. We always turn down such matter, but that one caught us off our guard. The Advocate does not allow such advertisements, and we hardly think that it will ever occur again, even as a mistake. These roads are constantly making changes in their advertisements and we usually examine them closely and eliminate the Sunday feature, but accidents will happen once in a while in the best of families.

BISHOP'S RESIDENCE.

At the recent missionary meeting at Waco a number of presiding elders from all parts of the State and representing the several English-speaking Texas Conferences were called in consultation concerning the proposed Bishop's residence. After free and full expression and an intimation from Bishop Hoss that a less expensive and commodious house would be more acceptable to him, it was determined to abandon the purchase of the building hitherto proposed and build a less expensive house, adopting its construction such conveniences as the Bishop might be pleased to suggest. The sum of \$12,000 was agreed upon, to be distributed as follows: Dallas, as the site of the residence, \$3000; North Texas Conference (Dallas not included), 3000; Northwest Texas, \$3000; Texas, \$2000; West Texas, \$1000. This amount of \$12,000 is yet to be raised, and after the above apportionment was agreed upon, the statement was made that, of the amount (approximately \$2000) already paid in, North Texas Conference had paid about \$1500, whereupon the Northwest Texas Conference generously proposed to take from the apportionment of the North Texas Conference \$500 and add the same to the apportionment of that conference. The Texas, West Texas and possibly the German Conference, the three together, may yet relieve the North Texas Conference of \$500 more, apportioned as follows: Texas, \$250; West Texas, \$150; German, \$100. With this done, as we hope it may be done, the apportionments will then stand—counting what has already been paid and what is to be paid—North Texas (Dallas included), \$6000; Northwest Texas, \$3500; Texas, \$2250; West Texas, \$1150; German, \$100. Should this last apportionment of \$500 not be made, then the apportionment for North Texas, with what it has already paid, will be \$6500; Northwest Texas, \$3500; Texas, \$2000; West Texas, \$1000. Some loss will be sustained in the abandonment of the former purchase, but in the final outcome several hundred dollars will be saved to the Church, and a residence secured more in keeping with the notion of our unpretentious Bishop. Of the \$12,000 to be raised, about \$4000 will be expended in the purchase of a lot and in furnishing the house, the remainder will go into the building. Bishop Hoss, in his faithful service to the Church, has given no time to money making, and it is well known to some that, on account of his preference for episcopal service, he has declined homes proffered in other parts of our connection, and it remains for Texas to do what other States would gladly do for this honored servant of the Church. It is now proposed to have the residence in readiness for the Bishop in the month of November. All efforts will be directed to this end, and to facilitate matters, the presiding elders of the several conferences named in this communication are respectfully invited to meet at the Publishing House in Dallas, Thursday, the 19th inst., 9 a. m., when in conference with the committee entrusted with the responsibility of securing the residence, plans can be made for raising the necessary funds to make the Bishop's residence, in the city of Dallas, an accomplished fact. Should there be presiding elders who cannot attend the meeting proposed, they will please write (in care of Dr. G. C. Rankin) their willingness to cooperate in the enterprise, and any suggestions that they may wish to submit. Perhaps I should add that I have written at the instance of the meeting of the presiding elders recently held at Waco.

JNO. H. McLEAN.

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TEXAS PERSONALS.

Rev. W. F. Cummings, of Kountze, made us a pleasant visit this week.

Rev. J. M. Tisdal, a good local preacher of Greenville, looked in upon us recently.

We had a brotherly visit from Bro. Newman Phillips, of Cooper. He was in the city and did not forget us.

Rev. Atticus Webb, of Kemp, made us a good visit the other day. His work down there is in good shape.

Rev. P. C. Archer, of Sherman, Texas, will deliver the annual literary address of Wall School May 30, 1904.

Rev. J. T. McClure, of Timpson, made us a most pleasant visit recently. He had been to the Waco Conference.

We had a call recently from Rev. W. B. Andrews, of Brownwood. We are always glad to have him show up here when in the city.

This writer and his wife were delightfully entertained by Brother and Sister W. H. Lastinger. They are earnest members of Austin Avenue.

Rev. R. S. Heizer and his good wife and daughter, of Albany, are now in the city and called pleasantly on the Advocate. Sister Heizer and her daughter are not in good health, and they are here for treatment in the sanitarium.

Rev. E. C. Wilm, of Georgetown, a graduate of Southwestern and of Vanderbilt, has been appointed fellow in philosophy in Cornell University. He has been Sage scholar in Germanics and philosophy in that institution during the present year.

CHURCH NEWS.

Dr. W. B. Palmore returned to St. Louis the 28th of April from a voyage around the world.

The new \$10,000 parsonage of the First Methodist Church at Birmingham will be ready for occupancy the middle of May.

Bishop Hoss is authority for the statement that in the State of Tennessee the Methodists outnumber all other denominations combined.—Ex.

The receipts of the W. H. M. Society of the M. E. Church from January 1, 1904, to April 1, including amount in Treasury, were \$99,315.40; disbursements, \$90,705.54.

The Tennessee Conference of the Woman's Foreign Missionary Society held a most successful session at Columbia, Tennessee. It was the occasion of their annual meeting.

In Alabama last year 8,433 persons were received into the Methodist Episcopal Church, South, on profession of faith. This was an average of twenty-two persons for each charge.—Ex.

On account of the illness of Mrs. Moore, in Shanghai, China, Bishop Moore was delayed in Shanghai until April 16, so was unable to be present at the Missionary Convention in San Francisco, and at the opening of the General Conference at Los Angeles, May 4.

We notice from the Associated Press dispatches that some trouble was experienced in Los Angeles last week in finding hotel accommodations for the negro delegates to the General Conference of the M. E. Church. The most prominent hotels refused to entertain them.

Miss Fanny J. Crosby, the blind hymn-writer, has just found, in the Presbyterian Church at Metuchen, the organ she played fifty years ago while an inmate of the New York Institute for the Blind. Miss Crosby was led to the organ loft. Tears rolled down her cheeks and, although eighty-four, she played with vigor and accuracy. She told of playing that organ for Presi-

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

dent Polk, Henry Clay, Marshal Bertrand, the friend of Napoleon, Martin Tupper, the poet, General Winfield Scott, and other illustrious men. Accompanied by its chorals, she had listened to Jenny Lind, and had heard Mme. Lagrange sing Rossini's "Stabat Mater."—Ex.

The Bible, translated into the language of Tibet, is now being carried even into that forbidden land, in advance of foreign commerce and travel. The Russian Government, while hitherto intolerant of missionaries, gives the Bible itself free course among the people. It is admitted free of duty, and has often been transported free of charge.—Ex.

There are 748 delegates in the General Conference of the M. E. Church now in session at Los Angeles, California. Of these, twenty-five are women; eighty-two represent the colored conferences, but three of the eighty-two are white men; forty-two are from the foreign field. Four hundred and ninety-nine is a two-thirds majority of the total number, 375 is a majority. One hundred and eighty of the delegates were in the last General Conference.

The Board of Education of the M. E. Church, South, met in Nashville, April 27-28. The total educational assessments and collections of the Annual Conferences (with which the assessments for the General Board and our work amongst the negroes were combined) beginning with the year 1899-1900 and concluding with 1903-04 were as follows: 1899-1900, assessed, \$69,411.85; collected, \$52,475.58; 1900-01, assessed, \$64,963.46; collected (est.), \$53,000; 1901-02, assessed, \$94,102.16; collected, \$69,235.56; 1902-03, assessed, \$97,230; collected, \$79,031.32; 1903-04, assessed, \$123,776.96; collected, \$97,566.66. Total increase in assessments, \$53,865.11; in collections, \$45,091.08. Average increase in assessments, \$13,838.77; in collections, \$11,272.77.

MAGAZINE NOTICE.

The May number of the Home and State Magazine, edited by Dr. Rankin, and published in Dallas at fifty cents a year, is now on the Advocate table, and it contains matter of interest to the reading public. The first outside page has a handsome picture of the Hon. Morris Sheppard, the young Congressman, from the First Texas District. The opening piece is a continuation of the thrilling story, "The Grip of Honor," by Cyrus T. Brady. Following this is a "Pen Sketch of Napoleon," by the editor. This is the beginning of a series of articles on the life and character of Bonaparte. Then comes a splendid article on "Judge Alton B. Parker," the man most prominently mentioned as the next Democratic nominee for the Presidency. A striking picture of him is with the article. "Questions of Law," by Judge Simpson, is a most useful contribution. So is the one on "The Home Doctor." The next page, "Men, Measures and Events," by the editor, is a resume of current events and an interpretation of the same. The editorial page has excellent and timely articles on domestic subjects, and it contains a fine cut of Mrs. R. C. Ayres, of this city, whose work as a singer is well known. The next page is the "Reform Department," conducted by the editor. It gives an account of the method adopted by the last State Senate, by which thirteen Senators who favored the Willacy bill drew long terms, and only three who opposed the bill drew long terms. Other matter of a warm character is considered. The remaining departments of the Magazine are filled with useful and suggestive matter.

SOUTHWESTERN UNIVERSITY NOTES.

Dr. R. S. Hyer has been absent this week at the great Waco meeting, where he had to take an important part. What he does will be well done.

Prof. R. B. McSwain has accepted the presidency of Epworth University. This takes one of our ablest and most active professors away from us. We regret to see him go, and rejoice also in his promotion. He is up in the Territory this week.

Our baseball team lost three games and gained one on their trip.

The positions of president of the literary societies during commencement is considered quite an honor among our students. The following enjoy this distinction for this year:

C. C. Cody, President of Alamo Society; A. J. Folsom, President of San Jacinto Society; Miss Bell Shands, President of Clio Society; Miss Bess Davis, President of Alathean Society.

A good music teacher can get a good class here in Stamford. We want a good christian lady, and would prefer a Methodist. J. A. BIGGS, Stamford, Texas, May, 9, 1904.

Waco Missionary Conference 100 Doses

The Missionary Conference, held last week in connection with the annual meeting of the College of Bishops and several Connectional Board gatherings, came on according to the program and was introduced on Monday night by an appropriate sermon from Rev. Alonzo Mork, D. D., of Fort Worth. This splendid effort pitched the meeting on a high key and it continued to rise higher and higher until it reached a grand climax in the closing address of Bishop Galloway on Friday night. The local pastors, aided by the laymen, had everything in readiness, and the meeting moved on like clock work from the beginning to the end. A great tabernacle was erected on the ample grounds adjoining the Austin Avenue Church and it was capable of accommodating 5,000 people. At nearly every night service the whole space was occupied and the greatest interest was manifested. The people were there from all over the State, laymen and ministers, women and children, until it looked like a mighty army had gathered to do battle for the Lord. There was scarcely any part of Texas not represented. We are confident that from first to last there were more than 3,000 visitors in the city. We have never seen the interest surpassed, not even at the great Missionary Conference in New Orleans a few years back. That represented the whole Church, but this one was a Texas institution; but it was inaugurated, carried on and closed out on a scale peculiar to the Texas way of doing things. There were but two incidents that slightly marred the enthusiasm of the meeting. Twice during the week it rained severely at the night services. Otherwise there was nothing to interfere with the comfort and delight of the great gathering. But even these little temporary disturbances did not arrest the tide of zealous interest. The Church was near by and when it rained the services were continued in this large auditorium. Too much can not be said in praise of Brethren Bolton, Nelson, Hotchkiss, Morris and Barnes, who did not spare pains, labor and means to make the occasion a success. For all those who were on the program, special entertainment was given as well as for those who came from outside of the State. All home visitors were given entertainment at a minimum price so that the meeting was put within the reach of all. Then, too, the Program Committee, composed of Doctors Lambuth and Ward, aided by the Secretaries of our several Conference Mission Boards, must not be overlooked. Dr. Horace Bishop, whom the Northwest Texas Conference has placed exclusively in the mission work of the conference, added much to this feature of the work. The program was complete in every particular and each one at home and abroad assigned to a place thereon did his and her part nobly. We doubt if the Church anywhere ever had such an ample program at a missionary meeting and supported by more versatile and able talent. We would love to give a complete record of the whole, but such was its extent that nothing short of a large volume could contain it. Below we only endeavor to give a bird's-eye view of the proceedings in order that our readers may gain some sort of idea of its fullness and vastness, as well as of its merit and value.

Dr. W. F. Packard spoke on "Our Resources," and said in part:

"Our resources are always, inevitably and necessarily, equal to the task of carrying out the commands of our Lord. This is true even if our resources are not apparent, as when our Lord commanded his disciples to feed the multitude when the visible resources were only five small loaves and two little fishes. Here duty and responsibility were not measured by any realized ability, but by the divine possibilities and potentialities which did lie waiting to be evoked by an obedient faith.

"So, then, if I could point to no visible resources accompanying the command of our Lord to carry the gospel to every creature, I would fearlessly assert that it ought to be done, and can be done, since Christ wills it and commands it. For he can take 'the weak things,' and 'the things that are not,' and bring to naught 'the things that are,' whether they be systems of thought, of religion, or of superstitions hoary with age, and maintained by the greatest earthly powers.

"But, thank God, visible and tangible resources are vouchsafed unto us, to encourage our weak and faltering faith, and to nerve and vertebrate our palsied activities. Among them we note a complete Bible, translated entirely into 111 languages, and portions of it into 400 of the tongues and dialects of the earth, with eighty Bible societies whose great presses are kept in continuous work flinging 12,000,000 copies of the book annually broadcast over the world. Its great truths are leavening and lifting the nations into ethical and spiritual health, and pre-

paring the way for the effectual proclamation of the gospel.

"And not only the complete Bible which the Christians of the apostolic age did not possess, nor their successors, for more than 1000 years of the Christian era, we have also.

"Now, turning to our spiritual resources, we have a gospel which can never grow old or obsolete. Ever fresh and ever new, it 'is the power of God unto salvation to every man that believeth.' It carries in it the energy of the divine purpose, and embodies the potency and the promise of a saved humanity. Its sanctions, its imperatives, its promises and its power, are all divine and all conquering. It can not fail. Its weapons are not carnal, and its kingdom is not of this world, but before its resistless might and march empires have dissolved and world-powers gone down. Its sacred cross was soon lifted above the eagles of the Caesars on the dome of the Roman capitol, and to-day the record of its victories inspires the hope of a speedy and peaceful conquest of all people and all nations. It is 'an everlasting gospel,' whose inspired symbol is a strong angel, whose speed is flight and whose wake is strewn with the wreck and ruin of every Babel of wrong and habitation of cruelty.

"Let us preach it everywhere, without admixture of human traditions. Let us preach it without accommodation to the world's wisdom. Let us preach it without weakening its divine imperatives. Let us preach it without lowering its high standards. Let us carry or send it to the uttermost parts of the earth, and fling its vital and vitalizing seeds of sweetness and light as far as the curse is found."

Bishop Duncan spoke on "The Pastor and Missions." He said:

"I may safely say that the missionary spirit and missionary interest in any charge is very largely dependent upon the fidelity of the pastor. No man is the right man for so responsible a place who has not the interests of this cause laid deeply on his heart. The very word pastor means a shepherd, one whose business and life it is to look after the sheep intrusted to him. A pastor has upon him the great responsibility of one who represents his Lord in his limited sphere as the Son of God himself represented him in his larger sphere. As a pastor you must first of all understand your relation to your people. You can not afford to fail of thoroughly instructing your people, and of sowing among them seed that will bring forth contributions and prayer for the Church upon the subject of Christ's great and last commission. The great duty and privilege of the shepherd as a representative of the Son of God is to win his people for this great work. He must inspire them with a consuming interest.

"The purpose of your work and life is not to build up a great Church, but the saving of souls. I would get out of the ministry if I thought my efforts were limited to anything local. You love Jerusalem and all its interests? Yes, and you are right, but you are not a true pastor until your love and interest and efforts have reached to the uttermost parts of the earth. It is a shame to claim to be a representative of the Son of God and yet to confine ourselves to a local charge. As one of the pastors of God's sheep take hold in your purposes and interests on the uttermost parts of the earth, or don't call yourself an accredited messenger of the gospel of Christ.

"I tremble sometimes at the indifference and the lack of vital interest of some who call themselves representatives of our Church. That preacher who is not a foreign missionary in the sense of having God's mighty work close to his conscience is practically under the condemnation of his Lord. 'Thou hypocrite.' I am sorry for the man who feels that he has been called to make big sermons. You must study, of course; you must know the conditions of the world about you, and you must learn what you are able to do and do it. But you have more than big sermons to preach. You must go out to save that old backslidden sheep and bring him in on your shoulder rejoicing.

"Moreover, the pastor must be separated clearly from a mere officer of the Church. Any official administration, however needful that may be, must not be put parallel with the fidelity to the great onward movement of God's kingdom. Administration is after all a mere tinkering business. Don't say 'I am the Lord's agent in this work, I am administering his estate,' and then fail to see any further than mere petty details. Give the people the broadest views, the greatest conception of God's world-wide movements. As a pastor you can't afford to leave undone any work belonging to you as a representative of the Son of God in a pastoral charge. And there is no work that can take precedence over the cause of foreign missions."

"Money and Missions" was treated

For One Dollar

Economy in medicine must be measured by two things—cost and effect.

It cannot be measured by either alone.

It is greatest in that medicine that does the most for the money—that radically and permanently cures at the least expense.

That medicine is Hood's Sarsaparilla.

It purifies and enriches the blood, cures pimples, eczema and all eruptions, tired, languid feelings, loss of appetite, general debility, and builds up the whole system.

"I have taken Hood's Sarsaparilla and found it reliable and giving perfect satisfaction. It takes away that tired feeling, gives energy and puts the blood in good condition." Miss Effie Colonna, 1535 10th St., N. W., Washington, D. C.

Accept no substitute for

Hood's Sarsaparilla

No substitute, no other preparation, acts like it. Insist on having Hood's and get it.

by Bishop Hoss, and in substance he said:

"There has been vast advance in the last thirty years in missionary intelligence, and it is no longer necessary to enter into an elaborate discussion of missions. It is about time to retire the hardshell Baptist illustration of opposition to missionary enterprises. Yet we must still discuss policies.

"The best missionary textbook ever issued is the New Testament of our Lord Jesus Christ. Burn up all other missionary literature, and another just as good could be created from this book, for all the principles are to be found here.

"I am to discuss money and missions and I can not do better than to use one of the utterances of our Lord—the parable of the unjust steward. The steward was accused of wasting his master's goods. This master was a lenient man and did not at once turn the steward out of office, but sent for him and talked the matter over with him. Then the steward said, 'What shall I do?' The first question, to dig I can not, to beg I am ashamed, was not to be considered. Any man, said the speaker, who can dig ought to be ashamed to beg. The steward called together his master's debtors and told them in each case to write a less amount than they actually owed, and he was commended for his shrewdness. With our money—the proper use of it—we are to receive blessings on the other side.

A racy comment was made on the rich fool who thought to satisfy his soul with the material things of earth. As stewards we are to give of our means according to our ability—according to that which we have.

It was a little oil and meal that the widow had, but the Lord's blessing made them last till the end of the famine. There were but two loaves and five fishes, but Jesus had them brought to him. He took the boy into co-partnership with him and then it was that they multiplied and there was sufficient to feed the multitude.

Here the Bishop asked the presiding elders if they had ever heard of a Church that "gave till it hurt." Some of them declared that they had not. The Bishop told them there was such an instance related in an old book and read from the New Testament of the Macedonian Churches that gave even "beyond their power." And the elders were convinced that such a Church had existed.

The speaker declared there would be no scantiness of resources if we would give as the gospel directs. He was not in sympathy with those who think that we are doing nothing. Last year our Church gave \$800,000 for the spread of the gospel, besides what was necessary for maintenance of the Church at home.

The gospel is adequate to save the rich as well as the poor. It saved Lazarus, it would have saved Dives had he yielded to its influence.

Wealth is no sin, yet it is the most dangerous thing that a man can possess. We should not tone down the

The Sunday-School Department

Second Quarter, Lesson 8, May 22.

JESUS TEACHES HUMILITY.
Mark 10:35-45.

Golden Text: "For even the Son of man came not to be ministered unto, but to minister." (Mark 10:45.)

Topical Outline: I. The Ambitious Disciples. (Verses 35-41.) II. The True Disciple. (Verses 42-45.)

Time: In the early spring of A. D. 30.

Place: Somewhere on the road to Jerusalem, probably in Peraea beyond Jordan.

The World Evangel says:

There is painful incongruity between this strife among the disciples concerning a matter of personal ambition and what went immediately before. Jesus had just made a solemn announcement of the death that awaited him. "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him unto the Gentiles; and they shall mock him, and shall scourge him, and shall spit upon him and shall kill him." We would think such an announcement would have submerged all jealousies and emulations. But even while the Master's words were in their ears the disciples came to him urging their claims for pre-eminence in his kingdom. A similar, possibly even more painful, incongruity appears in this same self-seeking on the night of the passover supper, when Jesus was standing under the very shadow of the cross and was entering upon his passion of agony that culminated in Gethsemane a few hours later (Luke 22:24-30). As we look at it from our viewpoint it strikes us as shockingly inappropriate.

But the disciples acted ignorantly. They did not know the meaning of the hour. They did not understand Jesus and his views of life. And so they did not perceive how discordant their speech was. Later as they looked back with illumined eyes they must have been inexpressibly ashamed that they passed through those days charged with such high import, and came to that last night of such divine solemnity occupied with sordid thoughts of their own selfish advancement. They simply did not know, and because they did not know Jesus dealt with them tenderly, only mildly reminding them of their ignorance.

But we are not to overlook the fact that this same kind of discordancy and incongruity is yet to be seen and heard in the world. Christian men and women still do things quite as discordant as that strife of the disciples over the chief places in the kingdom even while their Lord's words concerning his death were in their ears. Christian men and women rise from their morning worship and go out into a day wholly devoted to self-seeking. They go from the Church and the Sabbath to strive with each other for six days for advantage, and place, and honor. And their doing this is often not so much sin as spiritual crudeness. We are tempted when we see such incongruity to call it hypocrisy. But in nine cases out of ten it is evidence of ignorance. They do not understand the meaning of Christianity. They do not feel that there is any incongruity between their morning prayers and their Sabbath worship and the days of struggle for the high places.

The trouble with the disciples was that they held to the world's conception of greatness and honor. Greatness was identified with high place, with authority, with wealth, with prominence. The poor man, the obscure man, the man under authority, could not be great. But in Christ's thought these things had nothing whatever to do with greatness. Great-

READ THIS:

Edna, Tex., March 14, 1903.—Dr. E. W. Hall, St. Louis, Mo.: Dear Sir—I have been cured of kidney and rheumatic troubles by the use of your Texas Wonder, Hall's Great Discovery, and I can fully recommend it to others suffering in the same manner. L. E. WARD.

TEXAS WONDER.

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, it will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and seldom fails to perfect a cure. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists. Office, 2921 Olive Street.

ness and honor were wholly matters of character. Character did not depend on wealth, or office, or intellectual genius—a man might have all three and yet be morally base. Jesus took the view that man's greatness, as the greatness of everything else, must consist in the highest factor of his nature. A rose plant is great only in its perfect bloom; an apple tree only in its perfect fruit; an organ is great only in the noble music it can produce. So man's greatness must be found in the highest range of his being. He is not a mere working machine, a fighting machine, a thinking machine. The top story of his nature, the crowning dome, the end and explanation of his being, is his spirit. If he is great at all, therefore, he must be spiritually great. That was the thing which the disciples did not understand while they were clamoring for the right-hand and left-hand places in the kingdom; and that is what multitudes of disciples do not now understand while they eagerly pursue the honors which come from men.

The Epworth League Department

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

State Epworth League Cabinet.

President—H. H. Halsell, Decatur.
First Vice-President—A. H. McVeigh, Cleburne.
Second Vice-President—Miss Mollie Daviss, Houston.
Third Vice-President—Wesley Peacock, San Antonio.
Secretary-Treasurer—J. E. Swepton, Halsell.
Junior Superintendent—Miss Clara Wood, Van Alstyne.

NOTES.

On our way to Waco we fell in with Rev. C. B. Carter, now stationed in Louisiana, but formerly an active League worker in the Lone Star State. Bristow kept us laughing in his usual way, and among the many amusing incidents recounted by him was one which we think worth repeating for our readers: An old negro domestic in the Carter household, becoming deeply impressed with the preparations in progress for a special Easter service, was moved to ask: "Miss Emma, what's Easter?" "Easter, Aunt Sally, don't you know what Easter is?" replied Miss Emma. "No, honey, I don't; tell me." "Easter, Aunt Sally, is the day on which Christ rose from the dead." The old negro dropped her head in study and suddenly asked: "Well, Miss Emma, who was it rose on de fourth of July?"

This happened at the dinner table: President Halsell took in hand the French bill of fare and the waiter said: "Boss, what will you hab?" Halsell replied: "Beef, beets and a pitcher of buttermilk; that's all I see on here I can make out."

If your name has been sent in for information about the Leaguers' World's Fair excursion, don't become impatient if you don't hear from us at once. A great many names have been received and are being duly registered. In due season everyone will be written.

We had the pleasure of renewing acquaintance with many old friends, some preachers, some laymen, and formed new ties with many who have been reading this column and were familiar with "G. W. T."

Representatives were present from Laporte and Waxahachie with invitations to the State League for its assembly meeting.

A special request is made by Miss Mollie Daviss for communications from local Second Vice-Presidents. Her address is 1912 Carolina St., Houston.

Brother Peabody reported 150 chapters in the South Georgia Conference. The entire State is divided into ten districts and each district has a Secretary through whom reports are gathered, and whose duty it is to hold a District League Conference once a year.

It was said that 3000 to 5000 Methodists attended the Waco meeting. It was a representative gathering, and we noted a large proportion of young people. What a fortunate thing it would have been had we held our State League meeting at that time. G. W. T.

AT WACO.

The State Cabinet and the State Assembly Committee of the Epworth League held a joint meeting in Waco May 5. The meeting was called to order at 9 o'clock in the Commercial Club rooms. The following members

of the State Cabinet were present: H. H. Halsell, President; A. H. McVeigh, and Miss Mollie Daviss, Vice-Presidents, and Miss Clara Wood, Junior Superintendent. The following members of the Assembly Committee were present: Rev. S. C. Riddle and Gus W. Thomasson, of the North Texas Conference; Rev. R. B. Bonner, of the Northwest Texas Conference; Rev. V. A. Godbey, Rev. W. B. Jones and D. H. Abernathy, of the Texas Conference; Rev. J. F. Webb, of the West Texas Conference; Rev. A. E. Rector and Rev. C. H. Grote, of the German Mission Conference. Among the visitors present at the opening session were A. K. Ragsdale, former State Secretary; Rev. F. B. Buchanan, former First Vice-President, and F. F. McNeny, President of First Church League, Dallas.

Prayer was offered by Rev. P. C. Archer and the joint meeting at once went into organization.

H. H. Halsell was elected chairman and Miss Florence Ilfrey, of Houston, Secretary.

President Halsell announced the promotion of J. E. Swepton from the position of Assistant Secretary to that of Secretary-Treasurer, and the appointment of Miss Florence Ilfrey as Assistant Secretary of the State League.

The resolution adopted by the San Antonio Conference relating to the assembly plan was read and freely discussed.

The following resolution was introduced by Gus W. Thomasson and adopted:

"Be it resolved, That this body, while in hearty sympathy and accord with the Assembly plan, do not deem it wise to undertake more than the preliminary arrangements this year."

Rev. J. T. Smith, of Pittsburg; Miss Clara Wood and Gus W. Thomasson, of Van Alstyne, were appointed as a special committee to visit the session of the Tri-State Assembly at Biloxi, Miss., for the purpose of observing the plans and methods in operation there.

Rev. W. B. Jones, Misses Mollie Daviss and Florence Ilfrey, of Houston, were appointed as a committee to visit the session of the Baptist Young People's Assembly at Laporte, Texas, for the purpose of observing the plans and methods in operation there.

H. H. Halsell, of Decatur; Miss Mollie Daviss, of Houston, and Rev. S. C. Riddle, of Honey Grove, were appointed as a committee to visit proposed sites, receive propositions and gather all possible information for the location of the Assembly of 1905. These committees were all instructed to report to the next regular session of the State League Conference.

The announcement was made at this juncture that the General Epworth League Board was in session in Waco, and upon motion a message of greeting was extended to the Board. Rev. R. B. Bonner was chosen to deliver the message.

The joint meeting then adjourned and President Halsell at once called a meeting of the State League Cabinet. Upon motion it was decided to hold the next session of the State Epworth League on August 9, 10 and 11. The work of preparing a program was begun and continued until noon, when the Cabinet adjourned to meet at 1:30 o'clock in the Cumberland Presbyterian Church near the Mission Tabernacle.

The Cabinet reconvened a few minutes past the appointed hour and President Halsell announced the acceptance of the following assignments, he having seen the parties during the recess hour:

For August 9, 8:20 p. m., opening sermon by Rev. J. T. Smith, of Pittsburg.

For August 10, address, "The Need of Conference Organization," by Rev. Geo. S. Sexton, of Galveston; address, "The Young Man of Today," Rev. J. W. Hill, of Denison; address, "The General Work," Rev. H. M. DuBose, D. D., of Nashville, Tenn.

Rev. Thos. B. King, of Tennessee, appeared before the Cabinet with a response from the General Board, which was received and ordered spread upon the records. The General Secretary appeared upon the floor and was received with hand clapping and a request for a speech. He responded felicitously and was repeatedly cheered. Rev. W. T. McClure, of Missouri; Rev. O. F. Watkins, of Mississippi; Rev. J. G. Armstrong, of Virginia; Rev. J. B. Brown, of North Carolina, and E. P. Peabody, of Georgia, all members of the General Board, honored the Cabinet meeting with their presence and were introduced to the body.

Some helpful suggestions were made by Rev. W. T. McClure and E. P. Peabody, the latter being President of the South Georgia Conference Epworth League.

Rev. Geo. S. Sexton, of Galveston, was warmly welcomed during the session and a number of other brethren whose names it was impossible to register were in and out during the deliberations of the body.

Important places on the State program were assigned to the Texas

members of the General Board and the several Vice-Presidents were instructed to complete their respective sections of the program.

Upon motion it was decided to leave the place of meeting open for the present and that a call be made through the Texas Christian Advocate and the Epworth Era for propositions from places desiring the conference.

After a very profitable and harmonious session the Cabinet adjourned to meet upon the call of the President.

PROGRAM.

Sherman District, North Texas Conference, at Sherman, May 13-15.

Friday Evening, May 13.—Song service; quartette, Church choir; opening address, Rev. J. W. Hill, Denison.

Saturday Morning.—Sunrise prayer-meeting, Gus W. Thomasson, Van Alstyne; devotional service; report from delegates. Charity and Help Department, talk on work of this department, A. B. Hardin, Denison; "What is the Work Expected From This Department?" Miss Crutchfield, Sherman; "Practical Plans for the Work," discussion led by Mr. Edwards, Collinsville; Miss Whitehead, Bella; Mrs. Burch, Denison. Junior Work: "Charity Work that can be Done by Juniors," Mrs. Rucker, Sherman; "Keeping the Chain Unbroken," R. G. Piner, Sherman.

Saturday Afternoon.—Devotional service; talk on work of Literary Department, T. J. Shannon, Sherman; "Practical Illustration of this Work," Prof. Lovelace, Whitesboro; "Relation Between Social and Literary Work of League," Miss Bessie Proctor, Bella; business meeting.

Sunday Morning.—Song service; solo; address, Rev. E. W. Alderson.

Sunday Afternoon.—Devotional services; "What Constitutes a Good Devotional Service?" E. C. Love, Whitesboro; "Unorganized Territory and What to Do With It," general discussion; rally service, Henry M. Benton, Van Alstyne.

Sunday Evening.—Song service; talks by P. W. Horn, Gus W. Thomasson and H. H. Halsell.

ASSIST NATURE

You have been told to "hitch your wagon to a star"—that Nature will assist you. That's all right. There are times, however, when you should assist nature, and the spring is one of these times.

Nature is now undertaking to cleanse your system—if you take Hood's Sarsaparilla the undertaking will be successful, and your complexion bright and clear.

I have known men who were so fond of hard luck that they never bought an apple without hoping to find a worm in it.

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

You want to know how to get my lamp-chimneys.

(1) Your grocer sells them, if he is fit to be your grocer; may be he don't.

(2) If you'll write me, I'll send you my Index; that tells every-

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The Machine
That Has Pleased Hundreds of Purchasers
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THE CADILLAC REPRESENTS THE GREATEST VALUE EVER OFFERED IN THE HISTORY OF MOTOR CARS. NO OTHER MACHINE IS SO STRONGLY BUILT, OR HAS EITHER ENGINE, TRANSMISSION GEAR OR STEERING APPARATUS WORTHY OF COMPARISON. EXCEPT THOSE COSTING THREE TIMES AS MUCH, PART OR WHOLE SPEED ON THE LEVEL IS WONDERFUL. HILL CLIMBER—THE MACHINE THAT SOLVES THE PROBLEM OF SAFE, RAPID AND PLEASANT TRAVEL. DOES ANYTHING THE SIMILAR MACHINES DO AND LOOKS EQUALLY AS WELL AT ONE THIRD THE COST. CALL AND EXAMINE OR WRITE FOR CATALOG.

PARLIN & ORENDORFF CO., DALLAS, TEXAS

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Potash is an essential plant food which must be added as a fertilizer

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We have books giving valuable details about fertilizers. We will send them free to any farmer who asks us for them.

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INDIGESTION

"I was troubled with stomach trouble. Theford's Black-Draught did me more good in one week than all the doctor's medicine I took in a year."—MRS. SARAH E. SHIRFIELD, Ellettsville, Ind.

Theford's Black Draught quickly invigorates the action of the stomach and cures even chronic cases of indigestion. If you will take a small dose of Theford's Black Draught occasionally you will keep your stomach and liver in perfect condition.

THEDFORD'S BLACK-DRAUGHT

More sickness is caused by constipation than by any other disease. Theford's Black-Draught not only relieves constipation but cures diarrhoea and dysentery and keeps the bowels regular.

All druggists sell 25-cent packages. "Theford's Black-Draught is the best medicine to regulate the bowels I have ever used."—MRS. A. M. GRANT, Sneads Ferry, N. C.

CONSTIPATION

Vane-Calvert Paint Co.

ST. LOUIS, MO. Manufacturers of Pure Linseed Oil Ready Mixed Prepared Paints Ready for use; guaranteed to be the highest class and best goods made. Sold by G. W. OWENS & CO., at all their branches—TEXAS PAINT & PAPER HOUSE, Fort Worth, Texas.—J. E. GRANT CO., Dallas, and at all large and small principal points in the State of Texas. This firm needs no indorsement—their goods speak for themselves. Sold by all Reputable Firms in the State of Texas.

MINERAL WELLS, TEXAS.

THE HEALTH AND PLEASURE RESORT OF THE SOUTH. Reached via the

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Excursion round trip tickets on sale with all the principal roads in the State, ALL THE YEAR ROUND. Close connection with the Texas & Pacific and Santa Fe trains at Weatherford, Texas.

For further information address P. E. BOCK, Second Vice-Pres. and Gen. Supt., Weatherford, Texas.

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DONE AT THE COUNTER

I have lately seen in an English newspaper the announcement that a public house is for sale, and the advertisement contains the following sentence: "These premises are surrounded by numerous manufactories, employing thousands of well paid hands, who inhabit numberless dwellings in this dense neighborhood. The trade is large, full-priced, and mostly done at the counter, approaching \$2000 per month."

This cold-blooded announcement smells of the pit. Beelzebub himself could not frame a more infernal sentence than this one, in which the dram-dealer tells how cunningly he has planted his death-trap between those laborers' wages and all their needy wives and children. He has reared his tollgate right in the very track of these well-paid hands, so that he may levy on them at the rate of \$2000 per month! For this sum he retails to these operatives disease, poverty, disgrace, and endless destruction. We feel our fingers instinctively twitching to get such a scoundrel by the jugular, and gripping it until he is as purple in the countenance as any of his victims.

But why spend our righteous indignation upon a foreign liquor seller, when the same conspiracy against the wages and honor and lives of workingmen is being carried on in our land? Precisely the crime which that Englishman so shamelessly advertised is being perpetrated here in all our factory towns, in all our cities, and in a great majority of our villages. At this time the labor question is one of the foremost questions of the hour. Discussions about labor, about wages, and about the needs of the laboring classes are engaging the pens and the tongues of the ablest writers of the country. Both patriotism and philanthropy are studying the problem. "How shall the laborer be elevated? and how shall the inequalities in a degree be remedied?"

After all, the chief problem, to my mind, is to teach the laborer how to save and how to use aright the money which he earns. High wages are not always a blessing. They are often a curse. Master mechanics tell me that in the "inflation times," when they paid their hands high wages, the increased pay was a terrible temptation. With such wages, a much larger traffic in tobacco and rum was "done at the counter." When the laborer is flushed, he is tempted to spend freely at "the counter;" when the wages are low and work is scarce, he is tempted to drink in order to drown worry and sorrow. All winds seem to blow towards the dramshop. This traffic in intoxicants is sometimes tremendous. How else could high rents be paid on so many corners and so many glittering bars be kept up in the fashionable saloons and hotels?

Halting for a street car a few evenings since in front of a corner dramshop, I observed two well-dressed young men playing some game with dice. Their wages were being "done at the counter," and some poor mother's heart was being wrenched asunder. A decently clad woman stepped in with a pitcher under her apron and got it filled from a cask. Her wages for washing and other work went to the same counter, and that pitcher of grog went to her house to instruct her children in the accursed habit. Right in the midst of our community the bottle spider weaves his seductive web and feeds on the foolish flies that are enticed within. As long as labor pays this tremendous toll, all hope of general betterment of its condition is futile. But if this greedy outlet for wages were effectually stopped, more than half of the labor problem would be effectually settled.

What can be done toward it? Several things ought to be done, and can be. A legal restriction of the liquor traffic in the State of Maine has almost swept the State of dramshops. But that was because the people in Maine are too well instructed to tolerate the dramshop. As the mass of citizens are abstainers, there is really but a small demand or desire for liquors. With a powerful public sentiment to drive it, a prohibitory law is like a sharp reaper, cutting clean. Without such a sentiment, it is a rusty reaper, at which every grog-seller laughs. To produce such corrective and restrictive sentiments requires labor of tongue, pen, pulpit, and personal influence. Every man who helps to throttle the drinking houses helps to elevate the working classes.

"Do you have any drinking houses in your township?" I inquired lately of a friend from my native county in this State. "No," he replied, "not one. Our people have voted it out." In that township there is no manufacture of poverty and crime done at the counter. What is accomplished in that township may be accomplished in any other, provided the same thorough education of the people on temperance is carried out. The pul-

pit has always been outspoken for temperance in that community.

Multitudes of the humbler classes may be rescued from the clutch of the dramshop by personal effort. This is the line of effort in which the Sawyers, Moody's, Murphys, Reynolds, Goughs, and Willards did their best service. Father Mathew saved thousands of his fellow-countrymen from the whiskey shop by his own personal effort. My Irish gardener refused to touch whiskey even as medicine when he was sick. He belonged to a "Father Mathew Abstinence Society." The dead hand of the Irish apostle held him back. There is an immense field for this Christian temperance propagandism among the working classes, and the educated Christian class ought to go into it. Horace Greeley told me that none of his work paid better than this—to open temperance coffeehouses, holly-tree inns, and reading rooms.

Many of even the better grade of laboring people are pitifully ignorant as to the very nature and effect of alcoholic stimulants. Patrick or Sandy really believes that a glass of whiskey gives warmth and strength. This error is being corrected in the public schools by teaching every child the principles of true temperance. If the commonwealth suffers by the poverty, crimes, and demoralization caused by the bottle, then the commonwealth is as much bound to save its children from the bottle as to teach them to read and write.

All attempts to break down the counters are balked as long as costly bars are sustained by the upper classes. The drinking usages of workingmen will continue just as long as their employers practice the same. Social influences work downward. And in the highest tier of society the decanter is slaying its thousands, too. Alcohol is no respecter of persons.

Perhaps some of my readers, who will reddens with indignation at that English rumseller's advertisement, will themselves offer wine at their own tables! They set out liquors at weddings and on New Year's Day. Practically they put their own tables on a par with the dramshop counter! Fashion tempts them to do what avarice tempts the liquor seller to do. Are they any less guilty? Before they warm into indignation at the temptation set before the poor laborer, let their cheeks crimson with shame at the example they themselves are setting.—Rev. T. L. Cuyler, D. D.

THE OLD AND THE NEW.

I am not very old yet, but having been born and raised in Texas, I have passed through many changes and witnessed many scenes since I came into the world. I have seen people come for miles in wagons and some of them ox wagons at that, and some horseback, with two and three on a horse, and others afoot, to an old-fashioned log house to Church. I have known many a boy to walk a mile to get a horse to ride a half mile; and people used to travel hundreds of miles on the old stage coach. But things have changed since then. "Old things are passed away and behold all things are become new." The bicycle has usurped the enchanted pleasure of the horseback ride. The old ox cart and wagon have been supplanted by the automobile, carriage, etc., and the old stage coach has retired from service, and the railway car has taken its place. The old log house has given way to fine church edifices as the place of worship, and many other improvements too numerous to mention; and when I think of the great inventions and improvements that have been brought about in the last few years it makes me feel proud of my race and thankful to God for imparting such wisdom to men. But some not being satisfied with these have ever stepped the bound of human authority, and are trying to make an improvement on the old Bible. I am willing to give up most of the old ways and take the new, for the new is better; but when you take away the old Bible what are you going to offer me in its stead? It would be like robbing home of the mother; it would never be replaced. If men could succeed in making a Bible just to suit their ideal what more could the new book do than the old one has already done. It was the guide that led the way for my father as he battled through the hardships of a frontier life as a pioneer Christian until he laid his armor down and went to receive his immortal crown. It has piloted many a tempest tossed soul over the rough seas of life, and landed them safely in the haven of eternal rest. Thousands of benighted souls have been led into the light of the gospel by reading its sacred pages who died in the faith and went shouting home to glory. And the joy that thrills and fills the soul as we read its sacred pages is enough to satisfy me of its divine origin. I could not believe for a moment that the God that rules the

universe would allow anything to be written and handed down to us as the word of God, sacred and divine, that was not pure and all right. And for a man to either deny or doubt the divinity of the whole of the Bible is to deny or doubt God's ability to govern all things to his own purpose. And whenever you cause me to doubt the divinity of any part of the Bible you will destroy my faith in the whole thing, and thereby crumble the foundation upon which all my hopes of heaven are built. No, brethren, let's be content with experimenting on things pertaining to this world and not destroy our guide book to heaven. J. T. OSBORN.

Webberville, Texas.

Don't think less of your system than you do of your house. Give it a thorough cleansing, too. Take Hood's Sarsaparilla.

WORLD'S FAIR RATES VIA TEXAS MIDLAND RAILROAD.

The Texas Midland Railroad announces the following rates and arrangements for the Louisiana Purchase Exposition, to be held at St. Louis, Mo., May 1 to Dec. 1, 1904:

Season Excursion Tickets: Rate to be 50 per cent of double one-way regular rate. Dates of sale to be daily from April 15 to Nov. 15, 1904, inclusive, with final limit of Dec. 15, 1904.

Thirty Day Excursion Tickets: Rate to be one and one-third fares. Dates of sale to be daily from April 25 to Nov. 30, 1904, with final limit of thirty days from date of sale, but not later than Dec. 15, 1904.

Ten Day Excursion Tickets: Rate to be one regular first-class fare plus \$2 for the round trip. Dates of sale to be daily from April 27 to Nov. 30, 1904, inclusive, with final limit of ten days from date of sale, but not later than Dec. 5, 1904.

Coach Excursion Tickets: Rate to be 70 per cent of the regular one-way rate. Final limit seven days from date of sale. Tickets sold under this basis will not be good in parlor cars or sleepers.

Rates for Children: Children of the age of five and under twelve will be accorded one-half of the rates shown for season, thirty-day and ten-day excursion tickets. For coach excursion tickets children will be accorded a rate of 50 per cent of the regular one-way rate.

THE COLORADO CHAUTAUQUA ASSEMBLY.

Date: July 4th to August 7th, inclusive. Place: Boulder, Colorado, thirty miles north of Denver.

Platform Superintendent: Frank G. Tyrrell, D. D., of St. Louis.

PARTIAL LIST OF TALENT ENGAGED.

Speakers: Sam P. Jones, Frank R. Robinson, Rabbi Leon Harrison, John G. Woolley, Dean Alfred A. Wright, Rev. William A. Quayle, Lou J. Beauchamp, Rev. Eugene May, Toyokichi Iyenaga and many others.

Musical Organizations: Rischar's Orchestra, the Chicago Glee Club, The African Boy Choir, The Dixie Jubilee Singers, and instrumental and vocal soloists.

Entertainers: The American Vitagraph, Laurant the Magician, Lulu Tyler Gates, Rosani the Juggler, Rachel Baumann Greenlee and moving pictures.

ADDITIONAL INFORMATION.

Special Days: Patriotic Day on July 4, Democratic Day, Republican Day, Temperance Day, Maccabee Day, Children's Day and others yet to be arranged.

The Summer School offers best of instruction in the departments of Business, Art, Kindergarten, Dramatic Expression, Domestic Science, Bible Study, Vocal Music, Physical Culture, Literature, Psychology, Languages and kindred subjects. The faculty will be very strong.

Open Air Concerts by Prof. Louis Rischar's Chicago Orchestra will be given daily. This organization consists of sixteen musical artists, perfectly trained and led by a master musician. Their music is the finest in the West.

Tents: Tents and cottages can be rented for the session at reasonable rates.

Excellent Table Service at the Dining Hall at \$5 per week.

For beautiful scenery and pure air and water, the location is without an equal in the United States.

Full announcement will be ready for mailing some time in April. The Association wants every one who is interested to have a copy. Send your name and address, and those of your interested friends to F. A. Boggess, Secretary, Boulder, Colorado.

In addition to the Chautauqua Summer School the University of Colorado, located at Boulder, will hold a summer session beginning June 29 and closing July 31. The instructors will be from the regular faculty of the University and the quality of the work offered will be of the very best.

THE KATY TO THE FRONT.

Will Reserve Rooms for World's Fair Visitors.

The Passenger Department of the Missouri, Kansas and Texas Railway has a move of much interest and value to its patrons who desire to visit St. Louis during the World's Fair. It has established a bureau to supply the wants of visitors in the way of rooming accommodations. It has secured option on several thousand furnished rooms in St. Louis hotels, and first-class private residences. All are inspected by a representative of the bureau. None but clean, first-class rooms in the most desirable districts of the city are accepted.

The M. K. & T. Ticket Agents at each city and station on its line are prepared to secure reservations in advance. "Katy" Ticket Agents will explain the plan. This arrangement will no doubt prove popular. Those desiring accommodations should apply as far in advance as possible, as it will be difficult to reserve rooms on short notice. An office of the bureau will be maintained near the Union Station, St. Louis, at which quarters an efficient corps of clerks and uniformed messengers will be on hand to direct visitors to their rooms. The bureau will be prepared to furnish guides, chamberlains, messengers, also cabs and automobiles to carry visitors to their quarters and express service for the transfer of baggage at reasonable rates. This will be recognized at once to be of special value to strangers and ladies without escort. "Katy" ticket agents will be glad to give full information, or you may write to W. G. CRUSH, G. P. & T. A., Dallas, Texas.

Cures Dyspepsia



Sweetens the stomach. Promotes assimilation.

Sold on its merits for 60 years.

"FIFTEEN YEARS AGO I WAS A VERY SICK MAN FROM INDIGESTION; MY SELTZER APERIENT RESTORED MY HEALTH; WHEN I HAVE ANY SYMPTOMS NOW, I USE IT AND HELP IS ALWAYS AT HAND." "I WAS A CONSTANT SUFFERER FROM DYSPEPSIA, BUT SINCE USING SELTZER APERIENT, I DON'T KNOW WHAT DYSPEPSIA IS. I HAVE HAD EIGHT OTHERS USE IT." 50c. and \$1.00 at druggists or by mail from THE TARRANT CO., 21 Jay St., New York.



MR. E. C. KITCHENS.

One of the best known citizens in South West Texas, Writes:

Killeen, Texas, March 22, 1903.

Dr. W. J. Thurmond, Dallas, Texas:

Dear Sir—Mr. R. G. Hallum, of Brownwood, handed me an envelope addressed to you, stating that you wanted me to write to you and let you know if I was still cured of catarrh. I can't remember what year I took your CATARRH CURE, but it was some 10 or 12 years ago. Before I got it I was almost dead with catarrh of the head. I had tried every thing that I could hear of and none of them did me any good.

I heard of your remedy and decided to give it a trial. The first two bottles I used did me so much good that I kept on using it till it made a permanent cure. Doctor, I was almost dead when I began using your CATARRH CURE, but I have never had any symptoms of it since. I weigh now 195 pounds and that is 20 or 30 pounds more than I ever weighed in my life and it is all due to the use of your CATARRH CURE.

I have recommended it all over Texas and will keep on doing so, for I know it will cure catarrh, no matter how bad it may be. Wishing you much success. I am yours truly, E. C. KITCHENS.

Sold by druggists. Write for free booklet.

NEW YORK CHEMICAL CO., DALLAS, TEXAS.

All Eyes on Southwest Tex.

The San Antonio & Aransas Pass Railway traverses the artesian water belt, and early market gardening country. Health, climate, schools and Churches unsurpassed. Send a two-cent stamp and get our Agricultural Folder.

E. J. MARTIN, G. P. A. San Antonio, Texas.

Advertisement for The World's Fair featuring the Katy Flyer train and ticket information. Includes text: "The World's Fair To see and know what money and brains have accomplished send 25c. for a 'KATY ALBUM.' Address 'Katy,' P. O. Box 620, Dept. 5, Dallas, Texas." and "KATY FLYER TO OURLANDIA".

The Woman's Department

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 129 Masten Street, Dallas, Texas.

ANNOUNCEMENT.

The twenty-sixth annual meeting of the Woman's Board of Foreign Missions, M. E. Church, South, will be held the 18th of this month in Jacksonville, Fla.

NOTICE, MEMBERS OF W. F. M. SOCIETY, NORTH TEXAS CONFERENCE.

Below is the calendar of Miss Hughes' itinerary over the North Texas Conference. The places named in dates before the Waco meeting are omitted, as she was called away to the bedside of her mother, and we regret that we haven't time left us in which we could have Miss Hughes visit these places. She will follow the calendar as made out after the date of Waco meeting, with a few changes which I hope you will note. Let every Church and every Woman's Foreign Missionary auxiliary begin to talk about this visit from Miss Hughes, and advertise the date; and most important of all, my sisters, be much in prayer that God may use this consecrated servant as the instrument in his hands of awakening a missionary conscience in the hearts of the women of Southern Methodism. Oh, that every woman and young girl of our Church could have attended the great Waco Missionary Meeting! You did not attend, though, so now prepare to be benefited by the visit of this young woman who has given thirteen long years of unselfish devotion for the uplift of our sisters in darkened China, the land of superstition and ancestral worship.

Below is the calendar of her visits until the 16th of June, when she goes to the Bowie District:

- Lewisville May 12
- Denton May 13
- Pilot Point May 14, 15
- Collinsville May 16
- Gainesville May 17
- Whitesboro May 18
- Sherman May 19, 20
- Denison May 21, 22
- Bells May 23
- Noham May 24
- Honey Grove May 25
- Wolfe City May 26
- Whitewright May 27
- Farmersville May 28, 29
- Frisco May 30
- Plano May 31, June 1
- Garland June 2
- Rockwall June 3
- McKinney, annual meeting June 4 to 7
- Austin June 8 to 10
- Royce June 11, 12
- Terrell June 13
- Kaufman June 14
- Forney June 15

From the 16th to 21st will be spent on the Bowie District; dates will be given by secretary of the district.

Any information desired about Miss Hughes' visit should be directed to my address. Send all mail for Miss Hughes in care of my address also.

MRS. J. H. BOWMAN.

The Missionary Conference held last week in Waco was indeed a great rally for the interests of missions in all the various phases of the work. The addresses by the Bishops on important topics and by different officials and brethren of the Church, and also by several sisters in attendance, brought out many items of important information connected with both the foreign and home mission work—addresses which were calculated to impress upon one and all of the thousands who heard them the full import of the watch-words of the great rally, "instruction, conviction, inspiration!"

Miss Elizabeth Hughes, one of our missionaries from China, now in the homeland, who was in attendance upon the Missionary Conference, came to Dallas from Waco on Saturday the 7th inst., and by appointment made an address on Sunday night at the First Methodist Church, giving many interesting and instructive items connected with her life and labors in China. It is arranged that she will, while in this city, meet with the auxiliary W. F. M. Society of Grace Church, on Monday afternoon; and will be entertained on Tuesday afternoon by the ladies of the auxiliaries of Trinity Church and First Methodist Church, for a social hour, in the home of Mrs. S. D. Thurston, where an opportunity

Before deciding on the new hymn book for your Church, Prayer Meeting or Sunday School, you had better see

NORTHFIELD HYMNAL

By GEO. C. STEBBINS. Substantially bound in cloth, \$25.00 per 100. 5c. each per copy extra by mail. A returnable copy for examination sent on application. THE BIGLOW & MAIN CO., New York and Chicago.

will be given members and friends to meet and become personally acquainted with this noble and consecrated worker. On Wednesday afternoon Miss Hughes will meet the children of the various Methodist Churches at the First Methodist Church, and Wednesday evening at 8 o'clock will give a public address in the church at Oak Cliff. She will visit a number of other points while in our State, and we bespeak for her a cordial welcome wherever she may go, and an attentive and appreciative hearing of the message which she brings—a cultured Christian woman and earnest worker, who has indeed wrought well for her Master.

NOTICE.

The names of delegates to annual meeting W. F. M. Society, North Texas Conference, to be held in McKinney, June 4-8, are requested sent to Mrs. J. H. Forbes, McKinney, in order that homes may be provided. All auxiliaries are entitled to two delegates—the President of the auxiliary and one elected delegate—and it is hoped that each auxiliary will be represented, and this is urged by the President of the Conference Society.

WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTHWEST TEXAS CONFERENCE.

The Annual Meeting of the Woman's Foreign Missionary Society will be held in Corsicana, Texas, June 21-24, 1904. The usual reduction in railroad rates will be secured on the certificate plan. Miss L. Elizabeth Hughes, returned missionary from China, will be with us and will add much to the interest of the sessions. Too, our own Miss Sophia Manns, from the Training School, will give added pleasure and profit. Do not delay in the election of your delegate, who is expected and urged to be present at the opening and remain to the close of the meeting.

A full program and other particulars will appear later. We are glad to say that Miss Hughes will begin her itinerary of the conference immediately upon the close of the Annual Meeting. District Secretaries will please take note of this and be ready for any arrangement of dates for her coming.

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

NOTICE.

To the Auxiliaries of Vernon District, Woman's Home Mission Society: I wish to call your attention to the date of our district meeting, May 18-22. Please do not fail to send as many delegates as possible to Childress for district meeting, also to Clarendon for Annual Meeting of the Conference Society, June 1, 2, 3.

MRS. A. G. JENNINGS, Childress, Texas, Dist. Sec.

We are requested to call especial attention to the annual meeting of the W. H. M. Society of Northwest Texas Conference, also to the district meeting of the W. H. M. Society of Vernon District, and to ask that the members of the various auxiliaries concerned in the success of these meetings will at once see to election of delegates to each meeting, dates and places of meeting for which are given in the foregoing notice. It is urged that a full representation of delegates be sent to each meeting, in order that information and inspiration may, through them, be carried back to the membership of the auxiliaries which they represent.

The Home Mission Society of Greenville District will hold a two days' session at Commerce May 19, 20. Presiding Elder O. S. Thomas will preach the opening sermon on the night of the 18th. It is very important that each auxiliary send at least two delegates to this meeting. Every pastor in the district is earnestly invited to be present. Names of pastors and delegates who will attend should be sent at once to Mrs. R. C. Hicks, Commerce, so entertainment can be provided.

MRS. E. W. HAINS, Dist. Secy, Greenville District.

W. H. M. SOCIETY, NORTH TEXAS CONFERENCE.

I lovingly greet the members of the auxiliaries of the Woman's Home Mission Society of North Texas Conference. I hope they have studied the "friendly visiting among the poor," and that they have found as much pleasure and profit in it as I have in preparing the questions.

At the district meeting of the W. H. M. Society of Dallas District, held in Dallas, I was asked to prepare ques-

tions on the "Deaconesses in Europe and their lessons for America."

These will soon be sent out to the auxiliaries, and I hope each auxiliary will get this interesting book and carefully study it, with a view to pleasure and profit in answering the questions, which I trust they will find helpful.

It is very encouraging to hear that so many are taking a deep interest in this department of our work, and if I can help to further the enthusiasm in any way it will be my greatest pleasure. Call on me.

MRS. MILTON RAGSDALE, 143 Hibernia St., Dallas, Texas.

WOMAN AND HER GIFTS.

Woman being God's gift to man, and possibly the greatest except the gift of our Savior, should she not make an energetic effort to find just what gifts or talents she may possess and improve them for God's glory?

In our enlightened times we women are looked upon as queens.

Not only in the home are we looked upon with the very highest regard, but the laws of our fair and prosperous land make us an equal with our husbands in regard to property rights, giving an equal half with him, while he looks to us as advisers in all business dealings. As American wives and mothers our blessings are innumerable.

To what are we indebted for these choice blessings?

To the gospel of the Lord Jesus Christ, which has been brought to us through missionary agencies.

Some one has said, "Wife, home and mother constitute the strongest yet most beautiful trio of words in our large English vocabulary."

If so, what an influence we, as Christian wives and mothers, should exert in the home.

Here we may so live, that the perhaps thoughtless husband will learn to look on us as wise leaders; the boy may be strong enough to resist temptations to do wrong, when the memory of mother's advice passes through his brain; the growing girl is often checked in her wayward career, when she thinks of mother on her knees pleading for her at God's altar.

What a beautiful sight is the Christian home!

Yet our work for God must not stop here.

We have learned from the sacred Book that God has always laid his hands on his hand-maidens and sent them to do his work with messages of love and mercy, not only in the home, but in the highways and byways of our own fair land.

Nor is this all, we must be broad-loving, so to speak—and reach far across the seas and into the islands, where we may have the blessings of uplifting our heathen sisters.

We all know something of her life of misery and bondage.

Think of her pitiable slavery and helplessness.

Let us arouse ourselves and learn to know what is "woman's work for woman."

Let us adorn ourselves with "good works."

Let us go or send to her assistance and uplifting.

Let us cast our bread upon the water, for it will return to us in due season.

We each have a talent that might be improved; there is something for every one to do.

It may be only to lend your presence to the little meeting; it may be to read a leaflet, the contents of which may linger with some tired member after she has returned home; it may be to utter a word of prayer, or it may be to give your "mite," or more.

All of this is to be done, and many more things as well.

Remember you have a part and your part must not be left undone.

Dig up the buried talent and brighten it for God's work.

The command, "Go ye into all the world," is made directly to each of us, and some one has said, "God demands it, while Christ commands it."

Then are we to stand afar off and say that is not meant for us?

We each may not go into the foreign field, but we can send a substitute, or support a Bible woman, who is already there, and can do the work far better than we.

It is said our Savior on his journey from Judea to Galilee went through Samaria that he might show to a people who were not Jews that he was indeed the Christ, and a woman was first to hear of the living water; the first to implore him for its healing power, and the first to bear his message to her people.

Woman has always been one of God's messengers, and "there is no more limit to his command now than in apostolic times; no more limit to our obedience and responsibility now than when Christ stood among the hills of Galilee and said, "Go ye."

MRS. J. M. HALE, Cor. Sec. Austin Ave. W. F. M. S. Waco, Texas.

Dear Sir: Please ask your WIFE, DAUGHTER or SISTER to Read MY FREE Offer.



WISE WORDS TO SUFFERERS

From a Woman of Notre Dame, Ind.

I will mail, free of any charge this Home Treatment with full instructions and history of my own case to any lady suffering with female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will cost you about 12 cents a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it—this is all I ask. It cures all, young or old.

If you feel a bearing down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry out frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhoea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address Mrs. M. Summers for the Free Treatment and Full Information. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Leucorrhoea, Green Sick and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense and save your daughter the humiliation of explaining her troubles to others. Plumpness and health always result from its use. Write today, as this offer may not be made again.

MRS. M. SUMMERS, Box 187 Notre Dame, Ind.

METHODIST MUNITIONS

Two New Guns Added

TO THE METHODIST ARSENAL

One a Twelve-Inch, Called—

"TWELVE REASONS WHY I AM NOT A CAMPBELLITE." The Other— "THE CAMPBELLITE DEFEATED; OR, GOD'S ALTAR ESTABLISHED."

A Treatise on the Mourner's Bench.

THE OLD GUNS—

Methodist Dynamite; or, Immersion Exploded.

Wrecks By the Way; or, Apostasy Proven.

Sledge-Hammer on Baptist Succession; and Our Polity Vindicated; or, Why

I Am a Methodist.

Are still doing their work, and, judging by the hearty endorsements of the undersigned, with hundreds more, they are doing it well. We have examined carefully the Doctrinal pamphlets by C. L. Ballard, and find them clear, strong, conclusive, logical and scriptural.

BISHOP J. S. KEY. REV. E. A. BAILEY. REV. J. M. HINKLEY. REV. J. N. McLEAN, D. D. REV. W. H. HUGHES. REV. T. J. BECKHAM. REV. A. B. BURLINGAME, D. D. REV. E. W. ALDERSON, D. D. REV. W. H. VAUGHAN. REV. M. H. NEELY, D. D. REV. JEROME DUNCAN.

Texas Advocate: "Its circulation will be helpful to Methodists." The Central Methodist: "Veritable Magazines of Methodist Dynamite and other dangerous explosives" (to the fellow in front of these guns). Have sold near 10,000 in ten months. The war is on. Order now. Single copy 15 cents; one of each, 75 cents; per dozen, \$1.25; per 100, \$12.50. Address, C. L. BALLARD, 26 West Pecan, Sherman, Texas.

NATURAL LAW DISCOVERY

(Accomplished by Natural Law.)

How to supply vitality and the blood's life or circulating medium and thus control the heartbeats by the employment of the natural law governing same, is clearly set forth in a booklet entitled "The Blood's Purity and Its Circulation." Without this agent of life the blood is dead and can not circulate. When diminished the heart and pulse increase their action in effort to circulate it. When the blood possesses it sufficiently the blood circulates freely and the heartbeats and pulse are hardly perceptible, beating in an adult about seventy-two per minute. When this agent is increased the heartbeats and pulse are decreased; when it is decreased the heart beats faster because its supply causes the blood to circulate freely and so it is easily circulated by these organs. Natural Law Discovery is the revelation that man has absolute power over the supply of this circulating agent. Being so, it is easy to see it places heart disease (so-called) but properly a sluggish blood hard for the heart to manage) under man's immediate power to control. An extremely hard to cure case is here cited:

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

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

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

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

M. A. SIDES, Martins Mills, Texas.

THROUGH SLEEPERS BETWEEN DALLAS and BEAUMONT VIA THE T. & N. O. CONNECTING WITH THE FAMOUS SUNSET LIMITED ON THE SOUTHERN PACIFIC FOR NEW ORLEANS AND THE EAST. CARRYING PULLMAN OBSERVATION SLEEPERS, FREE CHAIR CARS AND STANDARD DINING CARS. T. J. ANDERSON, G. P. A. HOUSTON, TEXAS. JOS. HELLEN, A. G. P. A.

KEEP YOUR EYE On the fact that you can get a First-Class Machine and The Advocate for \$23.50.

saying for a need the kin is such that th sinners think being a St. P was co known thou sh spoke I ness be times. The giving. —It is nness an "The policy o any stat "Chri was hat and the address "The word fa as it ind debt of mean th saved w an absol edness. been an; about th legality salvation paid an of our r that wh that aris Christian same or so love only beg It was ti ness tha system. an infal Christian manifest tianity. known to on the ea him, to danism. lutely Cl "It was to the G debtedne; highest e or both t barian, t wise." "Much its think there is some whers in the world eff the Chure thought f have forg Lord love 'God in tr in his mil "There pression I love Him "That does for God i that he b more that loved us i "As lon earth unit tianity so us. The i recapture world, and from an in ing is left of the for "How is complis strength, b "Of myself Church wi her indebt work dema the domin; Lord. "What is the payme at zero, wi in the face tion, after paid its del third of t "India h 100 per cen at the sam next centu have been c Master. C ceptibly yk at work in those who "What is ness? My by my oppc I must em comes with gospel to t in so far a far will we ment bar o Bishop W "Right of J right on th Christ, and "His king

WACO MISSIONARY CONFERENCE.

Continued from Page 9.

saying of our Lord that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. Covetousness is such a decent sin. We all admit that the fallen man and woman are sinners, but how hard it is for us to think of decent, polite covetous men being a sinner.

St. Paul awoke to the fact that he was covetous, for he said, I had not known lust except the law had said thou shalt not covet. Here the Bishop spoke most forcefully on covetousness being the peril of our modern times.

The Church is justified in stressing giving. It is not going out of business—it is going into it. A growing business and it needs capital.

"The day has come when the fiscal policy of a peanut stand shall not have any standing in the Christian Church."

"Christianity's Debt to the World" was handled by Bishop H. C. Morrison and the following is a synopsis of his address:

"The word Christianity is like the word faith. It has no meaning save as it inheres in a personality. By the debt of Christianity to the world we mean the debt of the saved to the unsaved world. Now, this great debt is an absolutely and purely moral indebtedness. There is not and never has been any legality or formal constraint about the Christian system. Whatever legality there may have been in the salvation of the world was forever paid and wiped out by the founder of our religion. This stupendous debt that we owe is of that moral kind that arises out of the excellence of Christianity. It is indebtedness of the same order that moved the Father to so love the world that he gave his only begotten Son to save the world. It was this moral and divine indebtedness that established the Christian system. The sense of indebtedness is an infallible sign and proof of true Christianity, and whatever does not manifest this sense is not true Christianity. This sense, moreover, is known to no other system or religion on the earth. It is not known to Buddhism, to Confucianism, to Mohammedanism, for it is peculiarly and absolutely Christian in character.

"It was in the person of the apostle to the Gentiles that this sense of indebtedness to humanity reached its highest exemplification. 'I am a debtor both to the Greek and to the barbarian, to the wise and to the unwise.'"

"Much so-called Christianity does all its thinking about affairs at home, and there is an actual aversion among some who occupy the position of leaders in the Church against bringing the world effectively into the thought of the Church. There is no place in their thought for the regions beyond. They have forgotten the fact that their Lord loved and suffered for the world. God in truth holds the world forever in his mind.

"There is a certain remarkable expression in the New Testament, 'We love Him because He first loved us.' That does not mean just that our love for God is based simply on the fact that he loved us first, but it means more than that. It means that God loved us from the beginning.

"As long as there is a soul on the earth unlighted by the light of Christianity so long there rests a debt upon us. The mission of the Church is to recapture and bring back a wandering world, and they that dwell therein, from an internal usurpation until nothing is left in the power and thrall of the forces of darkness.

"How is this great work to be accomplished? It is not in our own strength, but in the spirit of the Lord. 'Of myself I can do nothing.' The Church will be prepared to wipe out her indebtedness and accomplish the work demanded of her only through the domination of the spirit of the Lord.

"What is the progress made toward the payment of this debt? Beginning at zero, without money or missionary, in the face of persecution and opposition, after 1870 years the Church has paid its debt to a little more than one-third of the human race.

"India has had a Protestant gain of 100 per cent in the last ten years. And at the same rate in the middle of the next century the whole country will have been conquered for our Lord and Master. China is silently and imperceptibly yielding to the divine force at work in a manner astounding to those who understand her.

"What is my part of the indebtedness? My indebtedness is measured by my opportunity, just so far as I can I must embrace every chance that comes within my power to send this gospel to the ends of the earth, and in so far as we do this and only so far will we stand justified at the judgment bar of God."

Bishop Warren A. Candler, on the "Right of Jesus to Reign," vested the right on the patriarchal authority of Christ, and said in part:

"His kingdom is founded upon his

power to create a patriarchy by the processes of regeneration and renewal in the image of God. His government is a kingdom in which the subjects are born from the King, and yield to him the submission of love. This form of government has been the type of the divine order from the very first. The government of God in Eden was of this patriarchal sort. That government was designed to reach its perfection in human sonship, subject to divine fatherhood. God's object in the creation of man was sonship. This is the chief end of man. The answer commonly given in the catechisms to the question, 'What is the chief end of man?' is misleading to the average reader. That answer is 'To glorify God and enjoy him forever'—a very correct answer if rightly understood, but a very false answer as commonly interpreted. The idea conveyed by it to most men is that God is a great monarch, high and lifted up upon a throne of supreme majesty, and particularly well pleased when men burn incense before him. This is to deify vanity and to enshrine ambition in the heavens. Our God is not simply a great King, but a heavenly Father. When he made man in the outset, it was not the act of a supreme sovereign surfeited with the ancient praises of angelic hosts, creating a new being who should bring to him a novel form of applause. It was rather a great father with paternal purpose, seeking children in his own image and likeness. And when Jesus Christ came in the flesh and walked in our world he was not a prince, traveling in the greatness of his strength in order to recover the alienated revenue of a rebellious province; but he was a loving father passing through the haunts of his wayward children, trying to get them back home. The culmination of creation and redemption is, therefore, the production of sons as the subjects of the divine kingdom.

"It is inhuman to deny to the nations the beneficent influences which arise from the reign of Jesus. They are entitled to the benefits of the best government the world ever saw.

"Some may imagine that one religion is as good for the nations as another. So some sentimentalists teach. But the thought is absolutely foreign to the scriptures and is in the teeth of the great facts of Christian history. There is only one religion entitled to a place in this world, as there is only one Potentate entitled to rule over the spirits of men.

"We have read of how, when Sir John Franklin was lost in the Arctic Seas, great governments put at the disposal of Lady Franklin ships and crews for the purpose of finding him and restoring him to his home; but here are millions in the midst of a deep darkness worse than an Arctic winter whom we ought to rescue, and yet it is supposed to be a most extraordinary thing that a few millions are spent annually on the rescuing expeditions sent out by our Boards of Foreign Missions. The French spent more money in bombarding Tonquin than all the Christian Churches of the world had ever spent for the redemption of China up to that hour. The brewers of Chicago and St. Louis have spent more money since the Spanish-American War in putting beer into Cuba than all the Churches of America have ever spent in establishing Christian sobriety there. When Livingstone was supposed to be lost in Africa (although he didn't feel very lost), vast sums were spent to find him; but when all Africa was lost, and had been for centuries, some wise ones thought it fanatical extravagance to make an effort to redeem the kidnapped children of God in the Dark Continent.

"There is another thing I wish to say: Back of all this missionary enterprise is the resurrection power of Jesus, and therefore it is not going to fail.

"Some of you have been talking of 'building empires,' and the phrase may have a legitimate use; but in the last analysis we are not building empires; we are extending the one universal kingdom of Jesus Christ. We are not erecting temporary shelters to protect the nations from fleeting showers, but we are engaged in building an everlasting structure in which to inclose the nations in an imperishable home, whose builder and maker is God."

Bishop Galloway spoke on "Christianity's Opportunity in the Orient," and said:

"My Brethren: I never stand before a great audience like this to represent the cause of my Master, and especially to plead for the Christless millions in those lands that have not been favored like our own without wishing in my heart that I had the power of persuasive speech that I might stir the consciences of the people and open to their intelligence those conditions that so appeal to the heart of the Son of God. Those great lands in the Far East a few years ago were scarcely known to us, but the enterprise of modern commerce, the wonderful power of a mortal mind unfettered by the spirit of God, as well as the inspiring doctrine of Christian-

ity have opened not only those ports of the Orient, but have brought into full view all the tribes and kindreds of earth.

"Less than forty years ago our own Admiral Rogers was warned off the coast of Korea. Less than a century has passed since China has come into the view of the Christian world. Today we read of the wonderful struggles of the armies in that country, which a few years ago was unknown to us. So wonderful have been the achievements of modern science and invention that China, forty years ago so far away from us, has become our next-door neighbor, and Japan, scarcely on our maps, is only just across the street, and poor little Korea, the hermit nation of the world, is now a member of its intelligent family.

"I remember a few years ago on that memorable first day of May, when the battle of Manila was fought, I chanced to be in the city of Louisville, out in the residence portion of the city, and at 11 or 12 o'clock at night I heard the voice of the newsboy upon the street shouting at the top of his voice, 'Courier-Journal, extra; Dewey's victory at Manila!' and we were reading the account of it almost before the gun was fired; certainly before he retired to take that famous breakfast of which we have read so much.

"I am to speak to you to-night of the wonderful opportunity which the Church of God has in entering in and taking possession of those great parts of the earth—those for whom our Lord died, those for whom his gospel was framed, and those who, like ourselves, may be subjects of his redeeming grace. I thank God that the world-wide mission of the gospel, though it has had to win its way by conquest in the Church, has conquered its place, and in our prayers to-day we pray for God's kingdom to come in all the ends of the earth.

"This opportunity of Christianity in the Orient is accentuated by the wonderful happenings of the past thirty or forty years. In the first place, those ports that were hermetically sealed to the world's commerce and contact have all been opened. By the force of the wonderful enterprises of modern life, national, commercial, industrial and spiritual, in response to these wonderful forces that are traversing the seas and the continents of earth, China, serene in her satisfaction, somber in her isolation, so long separated from the world's sympathy and life, is brought into it, and to-day is the very center of the thought of all the nations of earth.

"Japan fifty years ago had all her ports locked, until our own Admiral Perry, anchoring his flagship in the beautiful bay of Yokohama, said to Japan: 'These gates must be unlocked; this civilization of yours must come within finger tips with our own, and you can no longer be isolated from all the earth.' And the gates were unlocked. There are sign boards preserved in the museums of institutions of learning in Japan and in America which pronounce the death penalty upon any Japanese who shall leave his native shores and go to any other land, and if he returns his life shall be forfeited, and on those sign boards also was written the death penalty upon all who should become votaries of the Christian faith. But a wonderful change has come over that little island—the land of the 'petrified drops.' It was said a few years ago that Japan is the clock run down. I think Russia to-night appreciates the fact that she is not a clock run down, but she has caught the time and caught the tune of modern progress and life. She is moving on to the conquest of that land which has been taken possession of ruthlessly by the Russian bear. All honor to those little sons of the land of the petrified drops.

"I see it now why every bulletin from the field of battle records a Japanese victory. It is because the thunder of every gun hurls a projectile of Western life and thought. And that is true to-night. All this has taken place within a few years. Not only that, but the old fanatical antagonism—the antagonism and fanaticism of a false faith, is passing away. I declare to you, brethren, when I read this broadening and almost breathless history that the Japanese have written within the last thirty-five years I wonder, oh, I wonder, in my heart that the Emperor himself, speaking for the whole nation, does not say, like the old patriarch of old, 'As for me and my house, we will worship the God whose civilization has made us.' Japan, once fanatical in its Buddhist faith, may now be said to be almost a land without religion and faith. The backbone of Buddhism, which once held tyrannical sway over the thought and life of Japan, is broken. The Emperor himself, I am assured, never visits a Buddhist temple; the great leading minds of that country, the statesmen that have built that Empire, openly proclaim the fact that they no longer bow at Buddhist shrines. Count Ito, the Prince Bismarck of the Japanese Empire, whose masterful brain has been a most potent factor in this great revolutionizing movement, he

who laid the very foundation of their modern life and civilization, has openly declared that his nation needs not a religion and that he is no longer a fanatical Buddhist. That may be said to be the mind of the great leaders of the Empire. So with the Emperor himself, the one hundred and twenty-fifth in a direct descent from the first Mikado, with absolute power in his hand, on his own motion vacated his autocratic power and gave that people a constitutional form of government. I declare when I read that chapter in Japan's history; when I see that it was done without outside pressure save from a manly and spiritual awakening, but by that pressure which will lift the very dead from the bars of the tomb, I wonder, oh, I wonder, that they do not recognize the source from which it came.

"Take poor Korea. Vibrating between Russia and Japan, she has no religion. The Buddhist priests are scarcely seen except out in the remote and distant parts in the mountainous districts. They have a few temples and shrines up in the distant and lofty places. Wherever they walk the streets of the towns and cities they are a despised and condemned set. These people of Korea have no religion that calls out the tenderest sympathies of their souls, no ear is bent low to bear the pleadings and the breaking of their hearts. That country, so long hermetically sealed against the civilization of the world, is now wide open and there is no opposition to Christianity.

"Now look at China, and read that wonderful story of martyrdom. How, through these long, weary, patient, suffering years, Robert Morrison was hid away in a garret, his teacher, on penalty of his life, not allowing himself to be seen in his presence, poring over the strange and difficult language, he mastered it so that he could construct for himself a dictionary and could translate God's word that those people might read a story of love that has opened all our ears. And then think of it to-day! Oh, what wonderful changes since Morrison's time. Instead of that lone sentinel, rich in the divine grace, clothed with power from on high, that prophet in the wilderness, guided by the very energies of heaven, instead of one, now they have thousands—men and women—not secluding themselves in the garrets and obscure places, but walking the streets of the cities with heads erect as sons and daughters of a King, feeling that God himself will exhaust the energies of an omnipotent for their protection and guidance, because he has opened all their gates to their coming.

"And we can not enter into that great field of opportunity—into China, Japan and Korea—won from this heathenism, plucked from its fanatical shrines, unless, as has been said by that poor consumptive, Joseph Neesima, frail of body and with one foot in the tomb, when he rang out his message to the Church: 'We must advance upon our knees.'

"My brethren, every man is more or less provincial and he is measured by his ability to rise above his provincial limitations. I can not call the names of great leaders in modern times, but taking the life of Martin Luther, of whom the historian says, 'No man is what he would have been but for Martin Luther.'

"Now, I wish I could speak for awhile about the further accentuation of this cause—of the success that has already been achieved which has confirmed the faith of the Church at home. I have had many inquiries on my return from visits to the Far East propounded to me most solemnly by some of my old neighbors asking if it is possible to make Christians out of those people. Not in all the martyrdom of the Church has there been more sublime heroism than in China and Japan. Through all those awful scenes resulting from the Boxer troubles there was displayed a fidelity and heroism that would shame all the bravery in the world.

"Now the 'Open Doors.' When I was at Hoochow, where your own Henry had been stationed, we were welcomed everywhere, and they were in turn cordially received. They attended the exercises of our schools. The great prejudices and superstitions are fading away, and there they stand before us looking pityingly and pleadingly into our faces for our gospel. Not only that, but Count Ito, representing the highest thought of Japan, has recently said: 'We have now taken on Western civilization; let us also adopt that which makes Western civilization secure.' However brilliant their achievements, however sublime their heroism and glorious victories, yet after all, my brethren, the foundations of that civilization are not secure until they are built upon the Cross of Jesus Christ.

"Now, over in Japan there are great interests that I wish I could lay upon the heart of the Church. I wish I could tell the story of that school at Hiroshima and tell of our wonderful work at Osaka and at Kioto, for one thousand years the home of the Mika-

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do, of all those great cities with their needs, but I can not. Time forbids. I don't want to leave this great field with its wide open doors, or as some one has said, 'the whole side of the Eastern world has fallen out,' and has exclaimed to the Church, 'Come in! come in! and take possession in the name of the Lord!'

A RECOMMENDATION.

In arranging for this Missionary Conference we adopted as our watch words, Instruction, Conviction, Inspiration. We believe they may now be used to express results attained. We are profoundly grateful for the large attendance, the strong and instructive addresses, and most of all, for the manifest presence and approval of the Holy Spirit. We would now add to these three words already used, another, Action. We want to carry the instruction, conviction, inspiration, gained in these services into action, and make them contribute to permanent progress in our work. We therefore submit to this body, representative of Texas Methodism, the following as an outline of work to be approved by you and carried into execution into every pastoral charge in Texas:

- 1. The missionary obligation on the conscience of every member of our Church. Let it be the work of every preacher and of every delegate and visitor to this conference to put on the hearts of all our people a sense of personal obligation for the spread of Christ's kingdom in the world.
2. As a means for the accomplishment of the primal purpose above expressed, we suggest: (1) Missionary sermons from every pulpit. (2) Missionary organization and instruction in every Sunday-school. (3) A mission study class in every Epworth League. (4) Missionary literature, especially Go Forward, in every Methodist home.
3. As the result of all this, let us seek (1) a missionary contribution from every member of our Church in Texas; (2) an increase of at least \$10 in the contribution from each pastoral charge; (3) at least \$100,000 in Texas for missions.

- JOHN H. McLEAN, HORACE BISHOP, R. C. HICKS, M. S. HOTCHKISS, SETH WARD, J. T. SMITH, C. A. LEHMBERG, JOS. B. SEARS, A. L. SCARBOROUGH, J. D. SCOTT, JOHN R. NELSON.

FROM BRO. DAVIS.

I want to express through the Advocate the thankfulness that I feel to the brethren for their many expressions of sympathy and brotherly love for me since my painful break-down on January 19. I am now so improved as to be dividing my time between the bed and rocking chair. I am getting over my room some on crutches. I thank the Lord for this much. I hope to be out in the air and sunshine again soon. I wish the brethren to know that their love for me and their prayerful concern for my restoration brought light and strength into the most painful affliction of my life.

A. DAVIS.

A SAD NOTE.

My mother, Mrs. A. Payne, died at the home of her daughter in Ratcliff, Houston County, Texas, on Saturday, May 7th, after years of suffering. She was a lifelong Christian and a devoted member of the Methodist Church.

MRS. A. J. WEEKS.

LEAGUE CONFERENCE.

The Terrell District League Conference will meet in Terrell, June 1-3.

Let every pastor with a full delegation of his Leaguers attend.

J. B. VANN, Pres. District League.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 75 or 100 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. J. H. TRIMBLE.

Rev. J. H. Trimble was born in Newton County, Georgia, August 31, 1836, and died at Hico, Texas, April 14, 1904. Bro. Trimble was well known to most of our preachers and a great many of the laymen. He gave twenty-five years of active service to the Church as an itinerant preacher which brought him in touch with a great many of our people of the Northwest Texas Conference, and was there extensively known. When I was sent to the North Bosque Mission thirty-one years ago last November I found Bro. Trimble at Iredell, serving the Church in the capacity of a steward. At that time he was not a licensed preacher, but his fervent prayers, earnest exhortations and wise counsel were of great help and encouragement to a young preacher. On the 7th of October, 1876, he was licensed to preach by the Quarterly Conference of the Iredell Circuit, J. P. Mussett, presiding elder. As a local preacher he was popular and useful, his services being sought far and near. At the session of the Northwest Texas Conference in 1878 he was admitted on trial. He was ordained deacon by Bishop Kavanaugh at Waxahachie November 29, 1881, and elder by Bishop Parker at Georgetown November 4, 1883, and for twenty-five years he was an acceptable, useful and popular pastor. I am informed by the family that he served the following charges: Crawford and Valley Mills, Moody, Bosqueville, Graham Station, Springtown, Duffau, Eastland, Roby, Buffalo Gap, Anson, closing with Iredell and Fairy. Thus it will be seen that he began and ended his ministerial life in the same community. Bro. Trimble was twice married, first to Miss Mary Hancock, May 30, 1860, but their union ended May 16, 1871, when the Lord called Sister Trimble to join the host above. To this marriage four children were born, two of whom, with their mother, preceded him to heaven. His second marriage was to Miss Sallie Johnson, April 4, 1882; to this union four children were born also, all of whom are living and were with him when he died, also one of the sons of his first wife. After an active service of twenty-five years as an itinerant preacher and now being 67 years old, at the session of the Northwest Texas Conference at Fort Worth last November he asked for and was granted a superannuated relation. After the adjournment of the conference, at the urgent request of his presiding elder, he attempted to supply two of the appointments of his last charge which had been divided and left to be supplied. He entered upon the work with his accustomed energy and zeal, but soon found that he was not able to do the work and turned the charge over to the presiding elder. Some two or three weeks before his death the family moved to Hico, in order to be convenient to Dr. Wysang, who was treating him and who had been his intimate friend for more than thirty years; and if attention and effort by physician and friends could have kept the death angel away, Bro. Trimble would have been here to-day. But the message came and he must go, and, surrounded by his companion and five of his six children and a number of friends, at 6:20 p. m. April 14, 1904, he passed triumphantly to his reward above. It was my privilege to be with Bro. Trimble the last few days of his life, and I felt it was a benediction to be there. For four days before the final passage he seemed to be waiting in the vestibule of heaven. I have never witnessed a more triumphant death; his songs, exhortations to his friends, his inquiry after the religious condition of every one that came in and his earnest appeals to some who were not religious, ought to have moved the hardest heart, and if any who visited him were not moved we did not see them. His life had been a power for good, but it seemed like the greater power had been reserved to be manifested in his death. At times it looked like the veil was removed and he was looking right into the dwelling place of saints and angels. About one hour before he died, with a halo of light upon his countenance and as if moved by the appearing of some one, he threw his arms out at full length in an attitude to embrace and exclaimed, "O Kittie,

Kittie." I said, "Howard, do you see Kittie?" He said, "No, not literally, but I know she is there." Kittie is his daughter who died two years ago. Several times he would sing parts of some favorite songs, such as "O Sing to Me of Heaven," etc., "There Is a Land that Is Fairer than Day," "Savior, Lead Me All the Way." The morning after his death his remains were brought to Iredell, his old home, and carried to the Methodist Church and placed in front of the pulpit in which he so often stood and earnestly preached last year. By Bro. Trimble's request the funeral service was conducted by the writer, assisted by Bro. Bailey, presiding elder of the Dublin District; Bro. W. H. Terry, pastor of our Church at Stephenville, and Bro. H. M. Long, pastor at Hico. After the service his body was borne to the Iredell Cemetery and laid to rest to await the resurrection day. Bro. Trimble often spoke of his brethren in the conference in the most touching terms, especially Bro. E. L. Armstrong, for whom he had special brotherly feeling. He leaves a wife and six children, but they sorrow not as those without hope.

W. V. JONES.

JENKINS.—Miss Mabel Pierce Jenkins, daughter of Rev. M. G. Jenkins, was born at Weimar, Texas, on Easter Sunday, April 12, 1881, and went to heaven on Easter Sunday, April 3, 1904, at Miles, Rannels County, Texas. She was baptized in 1882 by Rev. W. Wootton. Mabel was a Christian from childhood. Her father received her into the Church at Detroit, Texas, in July, 1892. She was educated in Texas and Louisiana and graduated from the Mansfield Female College in 1901. She commenced teaching at Longwood, but had to give up her position on account of failing health. She came with her parents to the West with the hope of regaining her health, but despite the climate and skill of physicians, she gradually declined until the angel reaper came down on Easter day and translated her to the many mansions on high. She passed away sitting in her chair. Truly, none knew her but to love her; none named her but to praise. Notwithstanding her protracted illness, she was never heard to complain. She was so patient and resigned; never doubting the wisdom and goodness of God. Affectionate in her disposition, she made friends wherever she went. Her parents received many letters since her death from schoolmates and friends, testifying their love for her, and sore grief at hearing of her death. But the stricken and bereaved father and mother weep not as those who have no hope. Their labor and care have not been in vain in the Lord. They have given a priceless jewel to adorn the crown of our blessed Savior. Heaven is richer and sweeter and the blessed company is happier because of her presence. Dearly beloved, keep your spires ready. There will be another glorious Easter morn, and as you run sobbing, perhaps, to the sepulchre you shall see the sweet face and hear the music of the voice of your loved one again. It won't be long before He shall come, bringing our loved ones with Him.

W. WOOTTON.

MILLER.—Miss Edith Miller was the oldest child of Doctor and Sister W. S. Miller, of Calisburg, Texas. She departed this life April 17, 1904, in her twentieth year, just blooming into womanhood. She professed religion and joined the Methodist Church, South, Aug. 17, 1902, and continued a true Christian until death claimed her for his victim. She was a beautiful and amiable daughter, the pet of the family, a favorite with young and old. To know her was to love her, for she was so sweet-spirited, gentle and kind. Her life was a ray of sunshine that caused a halo of friends and admirers to gather around her on all occasions. Her suffering of typhoid fever was of short duration, but through it all she was cheerful, and often read or had some one read in her Bible, which had many, many verses and chapters marked by her own hand. I was her pastor for two years, and was called to visit her but a day or so before her death. I found her not afraid, but happy and resigned. She called her loved ones around her bed and bade them the last earthly farewell, and requested them to live so they could meet her in heaven. I am not surprised she died in such triumph, for she lived a triumphant life. We loved her, and it is always hard to break the earthly ties, but true she is better off than we, and hers is a happier lot than ours. She has "conquered the last enemy." How beautiful is the Christian death. We laid her remains to rest near her home in the Calisburg Cemetery. Mother, father, brothers and sisters, weep not for Edith. She is with her God and Savior upon the eternal sunlit hills of bliss and glory, watching and waiting for you all to come to that land where sickness, suffering and sorrow are unknown, where the eyes never grow dim and parting is no more.

L. G. WHITE.

COLE.—Arthur P. Cole was born in South Carolina in 1864, and departed this life Jan. 21, 1904, at the residence of his father-in-law, Col. H. M. Dillard, in the city of Meridian, Texas. Bro. Cole was married to Miss Lucette Dillard, of Meridian, Nov. 6, 1890. To this union three children were born, one of whom died in infancy. In all that constitutes true manhood, Bro. Cole was an example. For many years he was a consistent member of the Methodist Episcopal Church, South, and was a Christian of commendable integrity. He was active as far as his health and his line of business would permit, and was held in high esteem by his brethren. As a citizen, he was always ready to give his unqualified endorsement and hearty support to any and all enterprises proposed for the betterment of the country; as a Church member, he was loyal and consistent, and as a father and husband, he was affectionate, kind and tender; as a man of business, he was attentive and faithful, kind and courteous to those with whom he came in contact within business circles. For sixteen years he was a trusted employe of the Texas Central Railway Company, and none of the great number of employes had a higher record for honesty and fidelity than did A. P. Cole. For many years he was located at Morgan, where he was in the employment of said company. He was moved to Iredell and placed in charge of the office here about six years ago. During his stay here he made a great many friends. It would be safe to say that no man ever had charge of the Central office here that was more universally liked than he was. By close confinement and untiring devotion to business his constitution gave down and he sought restoration of health by taking a short rest from care and labor, and had gone to Meridian to spend some of the time with Mrs. Cole's parents. Had Bro. Cole taken rest a year or two before he did he might have regained his strength. But he waited too long, not stopping to think of his condition until disease had completely wrecked his constitution and shattered his nerves, until in moments when all hopes of recovery was gone, his reason was impaired, and death was relief. Bro. Cole leaves a companion, two little girls and a host of admiring friends whose sympathy goes out for his bereaved family. On the day following his death he was laid to rest in the Meridian Cemetery beside his babe to await the resurrection morning. Gone, but not forgotten.

W. V. JONES.

LUCAS.—Miss Nora Lucas was born April 2, 1880, and died April 21, 1904. She was happily converted and joined the Methodist Church July, 1901. In a very few moments after her conversion, though it was past the midnight hour, Miss Nora began active work for the Master. This writer well remembers how she pressed her way into the congregation at that late hour and the great success attending her efforts. Miss Nora was truly a good girl; tender, affectionate, sympathetic and greatly loved by all who knew her. In her great sufferings, she was patient and submissive. A few days before she died, just before becoming unconscious, she said: "Tell Bro. Tooley to tell my friends that I died at my post in discharge of duty and I hope to meet them all in heaven." She has gone, and her voice and presence will be missed at Poolville, but she has taken up her eternal abode with her father, mother and all the other friends gone before. L. B. TOOLEY.

LAMBRIGHT.—Death visited our home April 29, 1904, 10:30 a. m., and removed from us our dear wife, Sallie L. Lambright (nee Floyd), daughter, and sweetest sister. She was confined to her bed only five days, and died of pneumonia. Twin babes were born (girls), one of them dying at 2 days old. She was born in Lewisville, Texas, Aug. 3, 1879, and was married to L. D. Lambright Nov. 15, 1899, by Rev. Rowlett, pastor of the M. E. Church, South, Denton, Texas. Dearest and only daughter professed religion when only 8 years old, and lived one of the most pure Christian lives, seldom hearing her murmur or finding fault of anyone. She was a model Christian, and her modest and unwavering characteristics as a faithful, true wife, affectionate daughter and kind and tender sister will long be remembered by her many friends around Lewisville, Texas. Her funeral was preached on April 21 at 10 a. m. at the M. E. Church in Lewisville, Texas, by Rev. Philmore Holley. Dear Sallie, it is lonely here without you. That amiable and sweet smiling face and most pleasant voice is still vivid in my memory when you kissed sweet babe good-bye and your last word was, "Oh, papa!" Can we ever forget you? But it will not be long. Just a few more fleeting days or years and we will be called to meet you on the bright shores of eternal rest, there to reign with you and dear wife, parents and loving children, who no doubt are beckoning us to come on. Your papa, Lewisville, Texas. E. H. FLOYD.

WALKER.—Tempey Leach was born in Jackson County, Alabama, August 27, 1822. When a child moved to Washington County, Arkansas. At this place she was married to George Morrow. From this union there sprang one son who is now living in California. She was married to Rev. J. G. Walker July, 1848; came to Texas in 1865; six children were born to Bro. and Sister Walker—three sons surviving. Came to Uvalde (Dr. Walker's last charge) in 1885 and has since that time lived with her son, Evan J. Walker. Sister Walker died at Uvalde on Sunday, April 17, 1904. Service in connection with the burial was held at the home and the remains were shipped to Seguin and buried by the side of the members of the family who have preceded her to the better land. Prior to her death Sister Walker was very feeble and for many months was unable to attend the services of the sanctuary. As long as she could do so she was regular in her attendance at God's house, and being deprived of the privilege, was a great trial to her. She was ready for the important change and just prior to her death she told her son to live a Christian life and meet her in heaven. She leaves a host of grandchildren and great grandchildren. As the companion of Dr. Walker in his itinerant life, in this Western country, when labor was more abundant than reward she passed through many trials and endured much hardship. She has her reward, and before the throne of God, with those she loved and lost awhile, she is for ever with the Lord and her weary spirit is at rest.

R. A. ROWLAND.

EARLE.—Mrs. Mary E. Earle was born in Rutherford County, Tenn., April 26, 1824; came to Texas in 1850; died at her home five miles west of Jacksonville, Cherokee County, Texas, March 4, 1904, aged seventy-nine years. She was confined to her bed for some three weeks before her death, her mind remaining clear and active most of the time. I was to see her several times during her sickness, talking with her about her condition; always found her cheerful and hopeful. I asked her if her sickness should prove fatal, what about the other world. She said "I have been making preparation for many years, and if there is a thing in the way I don't know it," and a few days before she died she called her boys (some of whom are not religious) around her bed and said to them, "My dear boys, love God; be good and be men." Boys, if you enjoy the association of your good mother in the better world, you must put her advice into practice. Sister Earle was an old-time Methodist and believed in old-time Methodist style. Her home was the home of the early itinerant Methodist preachers, who always found a welcome in her home. A good woman, a true Christian and an affectionate mother. We laid her to rest beside her husband in the Earle Chapel graveyard, for whom the Church was named, to await the resurrection of the just. J. M. SMITH, P. C.

CANON.—Resting sweetly in her little cushioned casket of white, which is in its whiteness emblematic of her purity, lies little Mary Elizabeth, infant daughter of Dr. and Mrs. M. B. Canon, of Corrigan, Texas. Little Mary was born Jan. 12, 1904, and, after an illness of but three days, fell on sleep safely in the arms of Jesus April 19, 1904. How short her stay with us! Like the dewdrop which appears with the light of the morning, but is taken away with the breeze of noon. So was she. Nevertheless her mission she filled and went to her heavenly home. Father and mother, while you are poorer in earthly ties, yet a new interest in heaven with much greater attraction than you have hitherto had is yours now. Yes, this is a bitter cup of which we have to drink, yet, dear father and mother, it shall suffice to make heaven sweeter, with a more joyous entrance into the fellowship and a happier association with these precious loved ones gone before us there. May the God of heaven and earth bless and comfort the grief-stricken parents and sustain them by His grace divine.

JAS. J. RAPE, Pastor.

LEDBETTER.—Rev. John Wesley Ledbetter was born in Anderson District, South Carolina, May 9, 1833, and died at his home near Smyrna Church, Harrison County, Texas, April 26, 1904. He was converted when quite young and united with the Methodist Church about 1845 or 1846. Bro. Ledbetter began preaching while a young man in our Church and was ordained deacon by Bishop Keener Nov. 10, 1872. He united with the Methodist Protestant Church in the eighties, his reason for so doing being that there was no organization of ours where he then lived. In 1882 he was ordained to the office of elder and his elder's orders were signed by Rev. R. Boyd, who was the President of the Methodist Protestant Church at that time. Bro. Ledbetter was truly a good man, a faithful

preacher and at one time he served the Coffeetown charge as a supply and was both successful and popular. He was first married to Miss Elizabeth Gordon Aug. 18, 1853, and this union was blessed with eleven children, only four of whom survive him. His second marriage was to Miss Lucinda E. Fultz, April 7, 1881, and as a result of this union five children were born unto him, all of whom are living. Bro. Ledbetter had been preaching about forty years and was greatly beloved by those who knew him. He was a devoted husband, a kind father, a good neighbor and a useful man. He was in bad health a long time, but was always prepared to go. A few days before he died he told his family not to grieve for him, and that he was ready to die when the Lord called him. We tender to the bereaved family our sincere condolence and pray that God's grace may sustain them in their deep sorrow and enable them all to meet him in the mansions of glory, where no sad farewells shall ever be spoken and where all is peace and love and joy.

W. W. HORNER.

ANGLIN.—Mrs. Rachel A. L. Anglin (nee Weaver) was born January 12, 1856, in Itawamba County, Miss.; came to Texas with her mother, brothers and sisters in 1869. She united with the Church as a seeker; was converted at the altar in the Methodist Church in Gatesville, Texas, under the ministry of Rev. R. J. Perry, of blessed memory; I was by her when she raised her face, all covered with smiles. Never can I forget that face beaming with love, rejoicing in God her Savior. She was married in 1876 to Robert M. Anglin. Of this Union five children were born, one son and four daughters, who, with her husband, are all left to mourn their loss. She died in Oklahoma, April 22, 1904. She bade her family and friends an affectionate farewell until they should meet upon the other shore, and remarked that that would be a happy meeting. She said she thought they all ought to be glad for her when she was done suffering. But weak mortals will grieve; and while I, her mother, am grieved in the loss of my dear Lou (as she was familiarly called), I look up and bless God that He has heard my cries and prayers, and as my loved ones leave me they leave an evidence behind them that they will join the throng above who have gone above, whither we all are hastening; and I expect soon to meet my Louie up yonder, clear above the clouds of pain and misery. There we will never say, "I am sick." Look up, ye, her loved family; trust in God and try to emulate her example, and ere long we shall have a great reunion over on the other shore, as she told you when she left you to join the great concourse in heaven. Her mother, MARY A. REEVES.

Carbon, Texas.

Tutt's Pills

will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent

SICK HEADACHE,

cause the food to assimilate and nourish the body, give keen appetite,

DEVELOP FLESH

and solid muscle. Elegantly sugar coated.

Take No Substitute.

UNIVERSAL FIRE KINDLER LIGHTS A LIGHTING
Bottle without kindling. Use
in hallways, closets, etc. Also for
use in homes, stores, etc. Price 10c per
dozen. Sold by druggists. UNIVERSAL KINDLER CO., DALLAS, TEX.



Wide Vestibuled, Electric Lighted

Trains From
GALVESTON, HOUSTON,
SAN ANTONIO, DALLAS
AND FORT WORTH TO

ST. LOUIS
KANSAS CITY
AND THE NORTH AND EAST

Choice of Route via
PARIS OR DENISON.
Observation Dining Cars and Harvey
Dining Halls All the Way.
W. A. TULEY, G. P. A.,
Fort Worth, Texas.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use
in time. Sold by druggists.
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CHRISTER.—Mrs. Addie Christer
(nee Lassiter), daughter of D. A. and
Sarah Lassiter, was born Sept. 29,
1884, in Rolly, Navarro County, Texas.
She was married to Mr. D. Christer
Dec. 20, 1902, and departed this life
March 17, 1904. Addie was always
a dear good girl, gentle, kind and true.
She was converted at twelve years of
age and united with the M. E. Church,
South, when about fifteen years old.
She was a lover of good books and
among some of her choicest books
were found several pieces of poetry
written by her, which was an evidence
that her greatest desire was to serve
God and be a blessing to others. An
obedient child, a devoted wife, a true
Christian has gone, but she has gone
up the shining way to dwell with the
saints in glory. To the sorrowing ones
I would say, let the memory of her
gentle nature and godly walk be a
beacon light to you, and just a little
while you will be reunited where no
tears come to bedim the eye, no sor-
row to break the heart, and where
parting is no more.

S. P. NEVILL, P. C.

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THOMPSON.—Sister Lucy W.
Thompson (nee Taylor) was born in
McLennan County, Texas, Feb. 15,
1871, and died near Mangum, O. T.,
April 25, 1904. She was left an orphan
at the age of four years and was
reared by a kind uncle and aunt. Sister
Thompson professed religion and joined
the Methodist Church in her six-
teenth year. She was married to J.
F. Thompson Feb. 1, 1891. This union
was blessed with nine children, one
of whom the Lord called home in in-
fancy, the others, with her husband,
an only sister, besides other relatives
and many friends, are left to mourn
her departure. She had lived a con-
stant Christian and was ready to die.
She often spoke of her little one in
the land of beautiful flowers. During
her illness she called her eldest child
and told him how to live that he might
meet her in heaven. Sister Thomp-
son is gone, but the world is better and
brighter by her having lived in it. We
sympathize with the bereaved ones,
but let us trust in God, who doeth
all things well. CHARLIE BYNUM.

PATTERSON.—Mrs. Anna L. Pat-
terson died at her home in Annona,
Texas, April 28, 1904. She was the
daughter of T. A. and M. A. Lovett;
was born in Marshall County, Tenn.,
Aug. 31, 1867; moved with her parents
to Red River County, Texas, where
she spent the balance of her life; was
converted under the ministry of Rev.
D. J. Martin in 1881 and joined the
M. E. Church, South, and ever after
made one of its most faithful members.
She was married to M. D. Patterson
Jan. 5, 1887. To them were born five
children, three of whom, with their
father, preceded her to the world be-
yond, thus the two little boys left be-
hind are doubly orphaned. She la-
bored under severe affliction for about
two years previous to her death, and
hence knew well what "the fellowship
of suffering with Christ" meant.
Through it all, however, her faith in
Him grew brighter. She spoke fre-
quently of her bright hopes for the
eternal future, and a few days before
death called her little boys to her bed-
side and bade them farewell and com-
mended them to the care of her heav-
enly Father. J. A. WYATT.

ANGLIN.—Mrs. R. A. L. Anglin (nee
Weaver) was born in Itawamba Coun-
ty, Miss., Jan. 12, 1856; moved with
her parents to Texas in 1870; professed
religion and joined the Methodist
Church in 1872; was married to R. M.
Anglin in 1876; with husband and chil-
dren moved to Oklahoma in 1902,
where, after a short illness of nine
days, she died, April 22, 1904. The
deceased leaves a husband and five
children—one son and four daughters
—in the shadow of a great bereave-
ment. They sorrow not, however, as
those who have no hope. The family
here was unbroken in their allegiance
to the Son of God, and they expect to
be an unbroken band in the kingdom
eternal. Sister Anglin seemed to be
conscious from the beginning of her
illness that the end was near. Her
mind was perfectly clear to her latest
hour. When she was dying she beck-
oned her husband to her bedside and
inquired: "How long?" The answer
was given, "Mamma, you are nearing
the crossing now." "Yes," replied the
dying saint, "and all is well." She died
as she lived. W. H. R.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton,
Conn. (The Clothier), says if any sufferer
from Kidney and Bladder Disease will
write him he will direct them to the per-
fect home cure he used. He makes no
charge whatever for the favor.

The one thing that love hates is
hate.—Ram's Horn.

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 rem-
edy for diarrhea. Twenty-five cents a bottle.

WEST TEXAS CONFERENCE.

Austin District—Third Round.
Eagle Lake, at Eagle Lake, May 14, 15.
Columbus sta, May 17, 18.
Weimar, at Weimar, May 21, 22.
Lufkin sta, May 24, 25.
West Point cir, June 18, 19.
Smithville sta, June 25, 26.
Cedar Creek cir, July 2, 3.
Sastrop sta, July 16, 17.
Elgin sta, July 19, 20.
McDade cir, July 23, 24.
Manor sta, July 26, 27.
Webberville cir, Aug 6, 7.
Manchaca cir, Aug 13, 14.
South Austin sta, Aug 14, 15.
Wainut cir, Aug 20, 21.
Hotchkiss Memorial sta, Aug 21, 22.
Tenth Street sta, Austin, Aug 27, 28.
First Street sta, Austin, Aug 28, 29.
E. A. Smith, P. E.

Beeville District—Third Round.
Mathis, at Dinero, May 14, 15.
Goliad, at F., May 21, 22.
Alice, May 28, 29.
Beeville, June 1.
Rockport and A. P., June 25, 26.
Lavernia, July 2, 3.
Oakville, July 9, 10.
Pleasanton, July 16, 17.
Berclair, at M., July 23, 24.
Stockdale, July 26, 27.
Kenedy, at C., Aug 6, 7.
S. Spring, at Caddo, Aug 13, 14.
Joe F. Webb, P. E.

Llano District—Third Round.
Willow City, at Oxford, May 21, 22.
Blanco, at Live Oak, June 4, 5.
Johnson City, at J. C., June 11, 12.
Liberty Hill, at Marvin's Ch, June 18, 19.
Bertram, at Strickling, June 24, 25.
Burnet and Marble Falls, at B, July 2, 3.
Sunny Lane, July 9, 10.
Kingsland, July 16, 17.
San Saba sta, 8 p. m., July 22.
San Saba mis, 3 p. m., July 23.
Cherokee and Valley Springs, July 30, 31.
W. H. H. Biggs, P. E.

San Antonio District—Second Round.
South Heights and South Flores St., 8 p.
m., 2d Sun May.
Travis Park, 11 a. m., 3d Sun May.
Sherman Street, 8 p. m., 3d Sun May.
Prospect Hill, May 18.
W. J. Johnson, P. E.

Cuero District—Third Round.
Runge, at Cabesa, 3d Sun May.
Edna, 4th Sun May.
Hallettsville, at H., 5th Sun May.
Nursery, at Terryville, 1st Sun June.
Yoakum (at night), 1st Sun June.
Shiner, at Sweet Home, 3d Sun June.
Port Lavaca, at Traylor C., 4th Sun June.
Victoria, Wed. night, June 23.
El Campo, at Louisa, 1st Sun July.
Palacios, at Dew Br., 2d Sun July.
Leesville, at Union Camp, 3d Sun July.
Rancho, at R., 4th Sun July.
Clear Creek, at Seal's C., 5th Sun July.
Cuero, Wed., Aug. 3.
J. C. Wilson, P. E.

NORTHWEST TEX. CONFERENCE.

Weatherford District—Second Round.
Farmer, at True, May 14, 15.
Graham mis, at C. Ridge, May 20.
Graham sta, May 22, 23.
Eliasville, at Fish Creek, May 25.
Throckmorton, at R. Point, May 28, 29.
E. F. Boone, P. E.

Waco District—Second Round.
Bosqueville, May 14, 15.
Start, at Riesel, May 21, 22.
Aquila, at Wesley Chapel, May 28, 29.
W. H. H. Biggs, P. E.

Georgetown District—Second Round.
Granger cir, at Jonah, May 14, 15.
Hutto cir, at Round Rock, May 21, 22.
Taylor Bohemian mis, May 25.
Pendletonville cir, at New Hope, May 28, 29.
Moody sta, May 27, 28.
J. S. Chapman, P. E.

Dublin District—Second Round.
Carlton, May 14, 15.
Fairly and Lanham, at Fairy, May 21, 22.
Huckabay, at Corinth, May 28, 29.
Granbury, at Granbury, p. m., May 30.
Glen Rose, June 1.
Bluffdale, June 4, 5.
E. A. Bailey, P. E.

Clarendon District—Second Round.
Hereford mis, at Summerfield, May 14, 15.
Hereford sta, May 15, 16.
J. M. Sherman, P. E.

Waxahachie District—Second Round.
Alvarado, May 14, 15.
Grandview, May 21, 22.
Waxahachie, May 28, 29.
O. F. Sensabaugh, P. E.

Corsicana District—Third Round.
(In Part.)
Alma, at Sans Chapel, May 14, 15.
N. Corsicana, at T. Capelo, May 15, 16.
Barry, at Love's Chapel, May 22, 23.
Bloomington, at Bloomington, May 28, 29.
Brandon, at Brandon, June 11, 12.
Frost, at Salem, June 18, 19.
Dawson, at Harmony, June 25, 26.
Bloomington G. cir, at Dresden, July 2, 3.
Thornton, at Locust Grove, July 9, 10.
Cotton Gin, at Cedar Island, July 16, 17.
Camp-meeting at Porter's Bluff, July 19-24.
Kerens, at Bazette, July 24, 25.
Pleasant G., at Long Prairie, July 24.
Jno. M. Barcus, P. E.

Brownwood District—Second Round.
Proctor, at Downing, May 14, 15.
Coleman mis, at Indian Creek, May 21, 22.
Coleman sta, May 22, 23.
Blanket, at Blanket, May 28, 29.
Brownwood, at Brownwood, June 4, 5.
W. H. Matthews, P. E.

Vernon District—Third Round.
Quannah sta, May 28, 29.
Chillicothe cir, June 4, 5.
Wellington mis, June 10.
Wellington sta, June 11, 12.
Childress cir, June 18, 19.
Childress sta, June 25, 26.
Munday cir, July 2, 3.
Seymour cir, July 9, 10.
Spring Creek mis, July 9, 10.
Seymour sta, July 9, 10.
Crowell cir, July 16, 17.
Vernon sta, July 23, 24.
Matador cir, July 30, 31.
Paducah mis, August 6, 7.
Vernon cir, August 13, 14.
J. G. Miller, P. E.

Abilene District—Second Round.
Lynn and Terry, May 14, 15.
Midland, May 21, 22.
Sweetwater and Roscoe, at S, May 28, 29.
E. A. Smith, P. E.

Abilene District—Third Round.
Clairemont mis, at Jayton, June 12, 13.
Haskell mis, at Marcy, June 16.

Anson, at A. Ch., June 18, 19.
Spring Creek, at Fairview, June 19, 20.
Stamford, June 25, 26.
Putnam, at Pisgah, July 2, 3.
Big Springs, July 9, 10.
Colorado mis, at Iatan, July 12.
Haskell sta, July 16, 17.
Merkel and Caps, July 21.
Buffalo Gap, July 23, 24.
Gail, at Light, July 28.
Snyder and Dunn, July 30, 31.
Colorado sta, July 31, Aug 1.
Midland, Aug 2.
Trudy, at Nugent, Aug 6, 7.
Sweetwater and Roscoe, Aug 11.
Siboy cir, Aug 13, 14.
Sweetwater mis, Aug 16.
Merkel cir, Aug 19.
Baird, Aug 20, 21.
Clyde cir, Aug 23.
Abilene, Aug 27, 28.
Lynn and Terry mis, E. A. Smith, P. E.

Fort Worth District—Third Round.
Polytechnic College, May 15, 16.
Glenwood, May 15, 16.
North Fort Worth, May 22, 23.
Peach Street, May 29, 30.
Mulkey Memorial, May 28, 29.
Missouri Avenue, June 12, 13.
Trinity, June 15, Aug 2.
Riverside, June 15.
First Church, June 19, 20.
Arlington, June 25, 26.
Other appointments to follow later.
Jas. Campbell, P. E.

Clarendon District—Third Round.
Claude, at Fairview, May 21, 22.
Clarendon, May 28, 29.
Canyon City, May 25.
Memphis, at Union Hill, June 4, 5.
Amarillo, June 11, 12.
Tulia, at Hart, June 18, 19.
Plainview, June 22.
Hale Center, June 23.
Lubbock, at Block 20, June 25, 26.
Floydada, at Bethel, June 28, 29.
Dickens, at Wake, July 2, 3.
Lockney, at Mellor, July 4.
Siboy, at Red Hill, July 9, 10.
Cataline, at River Side, July 16, 17.
Alanreed, at Heald S. H., July 18.
Stratford, at Huff's Chapel, July 23, 24.
Dalhart, July 27.
Channing, July 28.
Dumas, at Palo Duro S. H., July 30, 31.
Canadian, at Miami, Aug 6, 7.
Higgins, at Second Creek, Aug 9, 10.
Hereford, Aug 13, 14.
Hereford mis, Aug 15, 16.
Rowe, Aug. 20, 21.
James M. Sherman, P. E.

TEXAS CONFERENCE.

Calvert District—Second Round.
Durango, May 13.
Lott and Chilton, at C., May 14, 15.
Marlin sta, May 21, 22.
Petteway, May 28, 29.
R. A. Burroughs, P. E.

Tyler District—Second Round.
New York, at Murchison, May 14, 15.
Meredith, at Elm Grove, May 21, 22.
Marvin, at Marvin, May 29, 30.
E. W. Solomon, P. E.

Brenham District—Second Round.
Bellville, at Sempronius, May 14, 15.
Lexington, at Center Point, May 21, 22.
Caldwell mis, at Deanyville, May 22, 23.
Caldwell sta, May 28, 29.
Milano, at Gause, June 4, 5.
Rockdale, June 5, 6.
Mayfield, June 18, 19.
Chas. F. Smith, P. E.

Pittsburg District—Second Round.
Redwater mis, May 14, 15.
Dauby Springs, May 21, 22.
Daingerfield, May 28, 29.
J. T. Smith, P. E.

Marshall District—Second Round.
Hallville, at LaGronea Chapel, May 14, 15.
Longview, Kelly Memorial, May 15, 16.
Beckville, at Allison's Ch, May 21, 22.
Church Hill, May 28, 29.
Jas. W. Downs, P. E.

Beaumont District—Second Round.
Burkville, May 14, 15.
Sisbee, May 21, 22.
J. B. Cochran, P. E.

Huntsville District—Second Round.
Zion, at Cotton, May 14, 15.
Midway, May 17.
Cold Springs, at Shepherd, May 21, 22.
Prairie Plains, May 28, 29.
Madisonville, June 4, 5.
Dodge, at Oakhurst, June 18, 19.
Chas. A. Hooper, P. E.

San Augustine District—Second Round.
Geneva, at McMahan, May 14, 15.
Cushing, at Sacul, Fri., May 20.
Appley, at Bonita, May 21, 22.
San Augustine, May 28, 29.
Clayton cir, June 4, 5.
Minden cir, June 11, 12.
Carthage sta, June 18, 19.
C. A. Tower, P. E.

Houston District—Second Round.
Angleton, at Velasco, May 14, 15.
Columbia, at Brazoria, May 15, 16.
Alvin, May 21, 22.
McMahan, May 22.
Richmond, May 23.
Wharton, May 29, 30.
Cedar Bayou, June 4, 5.
District Conference at Richmond May 23-27. Opening sermon Monday night, May 23, by Rev. H. B. Urquhart. The following are the committees: License to Preach—Geo. S. Sexton, Ellis Smith, G. H. Collins. Elder's and Deacon's Orders—S. R. Hay, S. W. Thomas, S. H. Chambers. Admission on Trial—B. W. Allen, A. Methvin, Nathan Powell. C. R. Lamar, P. E.

Palestine District—Second Round.
Groveton sta, May 14, 15.
Trinity and Lovelady, at T, May 21, 22.
Kennard cir, at Tadmor, May 28, 29.
Augusta cir, at Pleasant Grove, June 4, 5.
Mt. Seimlar, at Myrtle, June 11, 12.
Alto cir, at Adams Ch, June 18, 19.
Rusk sta, June 19, 20.
Jacksonville cir, June 25, 26.
J. B. Sears, P. E.

Greenville District—Second Round.
Kingston, at Ballard Grove, May 14, 15.
Fairlie, at Wesley Chapel, May 21, 22.
Merit, at Dulaney, May 28, 29.
Greenville mis, at Kellogg, June 11, 12.
Neola mis, at Vanzackie, Wed, June 15.
Quinlan, June 18, 19.
Wolfe City, Wed, June 22.
Lone Oak, June 25, 26.
O. S. Thomas, P. E.

Sulphur Springs District—Second Round.
Ben Franklin cir, at B. F., 3d Sun May.
Birthright cir, at Mahoney, 4th Sun May.

Cooper sta, 5th Sun May.
Purley cir, at Clopton, 1st Sun June.
Sulphur Bluff, at Collier's Ch, 2d Sun June.
Yowell, 3d Sun June.
Lake Creek, 1st Sun July.
Bonanza, 2d Sun July.
Klondike, 3d Sun July.
C. R. Fladger, P. E.

Sherman District—Second Round.
Trinity and Messenger, at M, May 14, 15.
Waples Memorial, May 15, 16.
Sherman cir, at Hope Ch, May 21, 22.
Van Alstyne, May 28, 29.
E. W. Alderson, P. E.

Dallas District—Second Round.
Grace Church, 11 a. m., May 15.
Trinity, 8 p. m., May 15.
Ervay Street, 11 a. m., May 22.
Oak Lawn, 8 p. m., May 22.
First Church, 11 a. m., May 29.
Oak Cliff, 8 p. m., May 29.
Cochran and Caruth, June 4, 5.
Clark's Chapel, 8 p. m., June 5.
L. W. Clark, P. E.

McKinney District—Second Round.
Farmersville sta, May 14, 15.
Nevada cir, at Josephine, May 21, 22.
F. A. Rosser, P. E.

Bonham District—Second Round.
Lamasco, at Telephone, May 14, 15.
Bailey, at Hickory Creek, May 21, 22.

Ladonia, at Ladonia, May 28, 29.
Jno. H. McLean, P. E.

Gainesville District—Second Round.
District Conf., Aubrey, May 12.
Rosston, May 21, 22.
Woodbine, May 28, 29.
Montague, 1st Sun June.
J. A. Stafford, P. E.

Terrell District—Second Round.
Terrell sta, May 15, 16.
Chisholm, at Lawrence, May 21, 22.
College Mount and Elmo, at E, May 28, 29.
Crandall, at Crandall, June 4, 5.
J. M. Peterson, P. E.

Paris District—Second Round.
Bagwell mis, at Lone Star, May 14, 15.
Emberson cir, at Mt. Tabor, May 21, 22.
Chicoita cir, at Round Prairie, May 22, 23.
Alblon mis, May 28, 29.
E. M. Casey, P. E.

Bowie District—Second Round.
Gibtown, May 14, 15.
Decatur cir, May 21, 22.
Decatur sta, May 22, 23.
T. R. Pierce, P. E.

Gatesville District—Second Round.
Killeen, at Nolanville, May 14, 15.
Brookhaven, at B., May 21, 22.
Oglesby, Sat, June 4.
S. W. Turner, P. E.

CYCLONE, LIGHTNING, FIRE.

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CLARENDON DISTRICT CONFERENCE.

Clarendon District Conference convened in Silverton, Texas, Thursday, April 28, 1904. Rev. James M. Sherman, presiding elder, conducted the devotional services, beginning at 8:30 a. m. and continuing until 9 a. m., when the regular business for the day was taken up. Prof. A. Ernsberger was elected Secretary, and quite a large number of delegates answered to roll call, after which the printed missionary program was taken up and carried out, as published, except the subject, "The Educational Work," assigned to G. S. Hardy, which was discussed by W. B. Andrews, of Brownwood. Dr. Bishop spoke on the "Work in China;" Rev. B. W. Dodson, of Amarillo, the "Men in China;" and at 11 o'clock a. m. Dr. Bishop preached a most excellent and inspiring sermon.

In the afternoon at 2 o'clock the conference again met and Rev. John A. Wallace, of Canyon City, conducted a short devotional service, after which a paper on "The Women and Their Work in Our Mission Fields," by Mrs. Coulter, of Clarendon, District Secretary of the W. F. M. S., was read before the conference.

The following committees were then appointed:

Missions—B. W. Dodson, G. S. Hardy, Sam'l B. Sawyers, Levi Harris, Geo. F. Fair, J. Winford Hunt, A. M. Works.

Public Worship—J. M. Sherman, Walter Griffith, C. E. Lindsey, A. M. Smith, C. L. Cartwright.

Quarterly Conference Records—Jno. A. Wallace, A. M. Beville, Dan Lehman.

The program was continued. "Our Schools and Hospitals in Latin America," by Rev. Sam'l B. Sawyers, was a most interesting paper, followed by a "Round Table," taken part in by Revs. Ben Hardy, S. E. Houk and Horace Bishop. Considerable humor was indulged in by the speakers, and the audience was amused as well as instructed. The program closed with a prayer and praise service, led by Rev. C. E. Lindsey, of Dalhart.

Friday.

Rev. J. E. Stephens, of Canyon City, conducted the devotional services, and after roll call the following committees were elected:

License to Preach—Rev. G. S. Hardy, Rev. B. W. Dodson and Rev. Sam'l B. Sawyers.

Trustees of Clarendon College—B. W. Dodson, J. E. Stephens, C. N. N. Ferguson, Dr. J. D. Stocking, T. J. Noland, John B. Pope, W. F. White, C. A. Burton, H. W. Taylor, J. N. Donohoo; Ex-officio, Rev. G. S. Hardy, J. G. Miller, J. H. Steward, J. M. Sherman.

Reports from the different churches concerning the condition of the Church until 11 a. m. These reports showed a decided forward movement and hopeful condition of the Church, though some of the ministers were somewhat anxious about their collections in face of the continued drought.

At 11 o'clock President G. S. Hardy, of Clarendon College, preached a great sermon and made a very strong appeal for Christian education. A subscription and collection, amounting

to more than \$700 for Clarendon College, was a feature of the occasion.

The afternoon session was convened at 2:30, and after devotional service by Rev. C. L. Cartwright, the characters of the following local preachers were passed and reports heard from those filling supplies: W. H. Carr, T. F. Roberson, W. A. Allen, E. R. Clark, W. H. Averyt, J. J. Stanton, Marshall McElhaney, G. J. Nunn, B. F. Jackson, John W. Hall, S. D. Waddill, D. D. Spurlock, V. C. Cannon, John A. Wallace, H. E. Bates, H. K. Monroe, J. F. Moore. Characters passed and license of following renewed: W. R. Fort, James A. Laney, Geo. Harris, D. B. Dook, Victor Trammell, J. A. Sweeney, G. L. Gilbert, A. C. Smith, Marvin Law, Dan Howsley.

On motion of Rev. G. S. Hardy, and second of Rev. B. W. Dodson, Clarendon was, without debate, unanimously chosen as the place for holding the next District Conference.

The election of delegates to the Annual Conference was next taken up, and resulted as follows:

J. N. DONOHOO, of Canyon City.
J. WINFORD HUNT, of Dumas.
A. M. BEVILLE, of Clarendon.
W. D. FISHER, of Canadian.

Alternates:

J. W. Cartwright, Amarillo.
T. J. Noland, Clarendon.

On motion of Rev. B. W. Dodson, of Amarillo, heartily seconded by several other ministers and some laymen, the conference voted to recommend to the Annual Conference that the restoration of deacon's orders be granted Rev. Geo. L. Clark, of Amarillo.

Rev. Sam'l B. Sawyers, in a twenty-minute speech, presented the claims of Southwestern University to the conference, and the session was adjourned with song and benediction.

Saturday.

The morning devotional service was conducted by Rev. M. L. Bonds, of Hereford, and letters were read from Revs. R. W. Hall, of Elida, N. M., and J. B. Wood, of Higgins.

Committee on License to Preach reported favorably on following applicants: Huffman A. Kyte, of Stratford; Thos. E. Graham and Wm. E. Garrison, of Clarendon.

Just here Presiding Elder James M. Sherman spoke briefly and pointedly to the several pastors, warning them against turning their pulpits over to irresponsible parties, and especially those wandering preachers who never fail to abuse the M. E. Church, South, and slander its good name.

A resolution was presented to the conference by Revs. B. W. Dodson and J. Winford Hunt, endorsing Dr. Rankin's editorial course in the Advocate, and the local option issue. After some debate it was unanimously adopted.

The Committee on Recommendation for Admission on Trial reported the following names favorably: John A. Sweeney, James Arthur Laney, Victor H. Trammell.

Resolution of thanks to the people of Silverton for their hospitable entertainment was read and adopted, as were also the reports of the Committee on Quarterly Conference Records and Committee on Missions.

Session adjourned with doxology and benediction.

At 11 a. m. Rev. Sam'l B. Sawyer, of Lubbock, preached a very fine sermon on the "Baptism of the Spirit."

League Conference.

Saturday afternoon was devoted to the League work. Rev. Ben Hardy, of Memphis, conducted the opening devotional exercises, and Prof. A. Ernsberger, of Canyon City, was chosen Secretary in the absence of the regular incumbent.

Attorney Clyde P. Wright, of Silverton, delivered the opening address, and Rev. Victor H. Trammell, of Clarendon, responded for the visitors.

W. A. Garrison, of Clarendon, began the program with an able discussion of the subject, "The League To-day, the Church To-morrow." The "Meaning and Harmony of the Three Departments," by D. B. Dook, of Clarendon, was also ably presented. A talk on "What the League May Do for Its Home Town," by Marvin Law, of Dalhart, and a paper on "What the League May Do for the Stranger Within the Gate," by Miss Julia Price, of Hale Center, were both good and to the point. James Hughes, of Hereford, delivered a most excellent and carefully prepared speech on "How to Avoid Formality in Our Devotional Services," followed by a short talk on "How to Reach Our Associate Members," by Prof. Johnson, of Silverton; a paper on "How to Conduct a League Social," written by Mrs. Ernsberger, of Canyon City, and read by Secretary; the report of the Sub-League Conference at Floydada, by Rev. T. W. Sharp, of Stratford, and a "Few Questions for Leaguers," by Rev. J. W. Hunt, of Dumas. All these were good and much enjoyed.

J. W. Hunt, J. E. Stephens and D. B. Dook were appointed as a Nominating Committee and reported as follows:

For District President, Rev. Geo. Harris, of Clarendon; District Secretary, Miss Julia Price, Hale Center; First Vice-President, Jas. Hughes, Hereford; Second Vice-President, Mrs. A. W. Hunt, Plainview; Third Vice-President, Mrs. A. Ernsberger, Canyon City; District Superintendent Junior Department, Miss Gable Betts, Clarendon. Report was unanimously adopted.

On motion District League Conference was set to meet at same time and place as District Conference next year.

The exercises closed with the League benediction.

Sunday.

At the M. E. Church, South, in Silverton, at 9:30 a. m., Rev. W. L. Harris, of Cataline, conducted a love feast. It was an occasion of great spiritual uplift and rejoicing in the Lord.

At 11 a. m. Rev. W. B. Andrews, of Brownwood, preached a very helpful sermon from Numbers 22:34, 35 to a packed house.

The Junior League Rally at 3 p. m. was addressed by Miss Gable Betts, of Clarendon, whose remarks were very instructive and helpful.

Rev. Geo. Harris conducted the Senior League Rally, which was addressed by Prof. Parks, Ben Hardy, J. E. Stephens, C. E. Lindsey and B. W. Dodson.

Rev. J. E. Stephens preached an excellent sermon at 8 p. m. to a crowded house.

The evening service Thursday was led by Dr. Bishop, who preached with his usual vigor and power and took a collection for the mission cause.

Friday evening at 8 p. m. Rev. W. B. Andrews, of Brownwood, preached on Church Extension, and took a collection for that cause. Rev. C. E. Lindsey preached a good sermon at the Saturday 8 p. m. service.

Rev. Geo. Harris, of Clarendon College, conducted the music for the conference, and the excellent result was a feature.

The people of Silverton showered kindnesses upon us, and every session was greeted with a large audience.

J. WINFORD HUNT.

GEORGETOWN DISTRICT CONFERENCE.

On Thursday night, April 28, Dr. Allen, of Southwestern University, preached an able sermon on the Sunday-school work.

Friday morning at 8:30 o'clock in the Methodist Church at Taylor, the conference convened.

After religious services conducted by the presiding elder, Dr. J. S. Chapman, the roll was called and every pastor in the district answered to his name.

As the conference decided to do its work through committees, we were down to business in a very short time.

Dr. Allen made a strong appeal in behalf of the Southwestern University. The reports from pastors showed progress along all lines of Church work. Good meetings from Georgetown, Temple First Church, Belton and Moody were reported.

Judging from reports and spirit manifested, we believe that all the pastors feel that God will bring great things to pass this year in the Georgetown District.

A committee was appointed to look

after the building of a district parsonage.

The conference gladly adopted the report on education, which pledges the district to raise \$1000 for a "Mood Scholarship" in Southwestern University.

H. F. Bailey, J. L. Tucker, Ira F. Key and R. R. Hubert were granted license to preach.

Delegates to Annual Conference:

PROF. R. F. YOUNG,
W. T. DAVIDSON,
JNO. LLOYD,
REV. S. T. MORRISON.

Alternates:

A. C. Buchanan,
M. Pace,
W. T. Jones and F. B. Wheeler were recommended for admission.

The following brethren were recommended for deacon's orders: O. T. Cooper, F. B. Wheeler, N. A. Phillips and L. B. Newberry.

Several laymen were present and took part in the proceedings.

The Home Mission Society had a very profitable session during the conference.

The religious feature of the meeting was good. Some of the preachers stayed over Sunday and filled the various pulpits in town.

W. H. Vaughan, of the Orphanage, was present and preached to the edification of those present.

Altogether the conference was one of the best ever held in the district.

The entertainment given by J. W. Story and people of Taylor was superb.

Moody was selected as place of meeting next year.

All went home determined to do more efficient work for the Lord Jesus Christ.

A. L. MOORE.

Keep the Balance Up.

It has been truthfully said that any disturbance of the even balance of health causes serious trouble. Nobody can be too careful to keep this balance up. When people begin to lose appetite, or to get tired easily, the least imprudence brings on sickness, weakness, or debility. The system needs a tonic, craves it, and should not be denied it; and the best tonic of which we have any knowledge is Hood's Sarsaparilla. What this medicine has done in keeping healthy people healthy, in keeping up the even balance of health, gives it the same distinction as a preventive that it enjoys as a cure. Its early use has illustrated the wisdom of the old saying that a stitch in time saves nine. Take Hood's for appetite, strength, and endurance.

A CORRECTION.

In the Treasurer's report in your last week's issue Center Circuit is credited for foreign missions by only \$5, when it should have been credited by \$50. I regret this more than I can express, because it presents the idea that I fostered the neglect and detriment of the foreign mission interests. I hold the Treasurer's receipt for domestic missions \$50, foreign missions \$50, and Orphans' Home \$13. Please make the correction and oblige,

J. M. PERRY.

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SANTA FE EXCURSION RATES.

Dallas—Account General Assembly of Cumberland Presbyterian Church, convention rates, May 18, 19, limited May 28.
San Antonio—Account Convention of Hotel Men, convention rates, May 24 and 25, limited May 28.

Houston—Account State Pharmaceutical Association meeting, convention rates, May 18, limited May 20.

Houston—Account Oil Mill Supt. Association Meeting, one and one-third fare, May 31 and June 1, limited June 4.

St. Louis—Account World's Fair, various rates and limits, now on sale.

Austin—Account Commencement Exercises State University and Summer School, convention rates, June 4, 5 and 8; limited July 23.

Dallas—Account Christian Endeavor, convention rates, June 9 and 10; limited June 13.

Dallas—Account Colored Epworth League, convention rates, May 25 and 26; limited May 30.

Springfield, Ill.—Account National T. P. A. Meeting, one fare plus \$2, June 4, 5, 6, limited June 18.

Austin—Account Southern Athletic Association Field Day, convention rates, May 19 and 20; limited May 22.

Dallas—Account General Assembly Cumberland Presbyterian Church, convention rates, May 18 and 19, limited May 28.

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