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Editorial.

THE CUMBERLAND PRESBYTERIANS.

The General Assembly of the Cumberland Presbyterian Church met in this city some ten days ago and adjourned late last week. The body was composed of ministers and laymen to the number of two hundred and forty, and they represented the various interests of their entire connection. They were generally an earnest and intelligent gathering of men, full of zeal and devoted to their work. Many matters of interest came before them for action, but the most absorbing and exciting one was the recommendation from their Committee on Fraternity and Union to pass down to the several presbyteries the proposition to unite, as a Church, with the Northern Presbyterian Church. Overtures had been made by the Northern Presbyterians months ago looking to that end, and at the last General Assembly of the Cumberlands this committee was appointed to draw up a plan of union. They deemed it wise to recommend to the General Assembly a favorable report, particularly since the Northern Assembly had so modified the severity of some of its doctrines concerning the Five Points of Calvinism as to make them acceptable to their Cumberland brethren. It was on these severe doctrines that the Cumberlands separated from the old school faith nearly one hundred years ago, and as this bar had been removed two or three years ago by the action of the Northern brethren, this assembly had the question properly before them. Its discussion occupied two days and several hours at the night services, and it was controverted pro and con with vigor and earnestness. In point of ability, the discussion did not equal such occasions as have come up in the Methodist General Conferences from time to time, yet it was the most important event in the life of the Cumberland Church. We heard a number of their speeches and for the most part they did not rise to the height of great deliverances, such as characterized the discussions in the General Conference of 1844. The speeches in that General Conference have come down in history as the masterpieces of platform argument and forensic eloquence. But there was no speech delivered in the assembly the other day that will take rank with the great efforts in 1844. At the close of the discussion the vote was taken and the unionists received 167 and the anti-unionists 75. It required a vote of two-thirds to carry the recommendation, and so the unionists triumphed. Now the question will go to the presbyteries, and if it carries there the Cumberland Presbyterian Church will cease to exist. Perhaps this is the better course to pursue, though many of the ministers and members will never go into the Northern Presbyterian Church. But they have tried a separate existence for nearly one hundred years and to-day they only have 185,000 members, several thousand less than our Church has alone in the State of Texas.

They are not growing, and their leaders realize the fact, and hence the result of the vote above stated. Their theology is a compromise system, not to say a contradictory one. They teach a small section of the Presbyterian doctrine and another feature of Arminianism, and the two will not mix. But after all their doctrine of unconditional and final perseverance when traced to its logical conclusion lands at last into Calvinism. Now those of them who can accept that doctrine outright will go to the Presbyterian Church, and those of them who can not will come to some Church teaching Arminianism. But in any event the Cumberland Church will necessarily cease to exist. However, the Church has served a good mission. It has given to the world noble ministers and good schools. Their communion is made up of good people devoutly religious. They represent a wholesome type of piety and evangelical religion. And we wish for them continued happiness and prosperity in their proposed new relation.

THE NEW M. E. CHURCH BISHOPS.

The death of two of the Bishops of the Methodist Episcopal Church during the past quadrennium and the retirement of five of the living ones on account of age and infirmity made it necessary for the General Conference of the Church now adjourned at Los Angeles to elect eight new ones, beside three or four Missionary Bishops. The election of such a large number made the event a very interesting one indeed. It required several days to accomplish the end. On the first ballot Rev. Jos. F. Berry, D. D., of Chicago, and the popular editor of the Epworth Herald, was the only one elected. Next came Rev. Henry W. Spellmeyer, D. D., of New York, was chosen. He is in the pastorate and chairman of the Book Committee. Rev. Wm. F. McDowell, D. D., of New York, and Secretary of Education, went through with a good majority. Then came Rev. John W. Bashford, D. D., President of Wesleyan Ohio University, followed by Rev. William Burt, D. D., for years superintendent of missionary work in Rome, Italy. Then Rev. Luther B. Wilson, D. D., a Chicago pastor, received a majority. A lively ballot brought in Rev. Thos. B. Neely, D. D., Sunday-school Secretary. After this there was spirited balloting for the last one, and Rev. R. J. Cook, D. D., of Chattanooga, and Rev. James R. Day, D. D., President of Syracuse, were neck and neck in the race; but finally Dr. Day was elected. It is an exceptionally strong body of men, and they represent fairly all departments of Church work. The colored brother was left out in the cold. He contended long and loud for a place in the Episcopacy, but his contention met with scant favor. However, they threw a tub to the whale by electing Dr. Scott, the colored New Orleans editor, one of the Missionary Bishops to be stationed in Africa. He will have nothing to do with the white work. The color line is more strongly drawn in that Church than in our branch of Methodism. The whites and the blacks are permanently separated in their conference and pastoral relations.

THE TRUTH OVERTAKES THE FALSEHOOD.

In the last issue of the Texas Liquor Dealer there is a report from two Palestine antis concerning the effect of local option in Crockett, and they make some unqualified statements as to the increase of crime and stagnation of business following the adoption of local option. They say in one year after prohibition went into effect that rents have decreased, property values have depreciated, that "a force of workmen is now working on the jail to accommodate the increased number of inmates. The jail is full of prisoners and is entirely too small to accommodate them." Then they go further and say that "by actual count there are now eighty-three vacant residences that can not be rented at any price, and that there are seven brick and two framed business houses vacant and for rent." They even go a step further and say that "boys can be seen on the streets drunk every night and that crime of every kind seems to be on the increase." They then proceed to tabulate the criminal cases tried under the reign of bar-rooms and those that have occurred under local option, and show by figures that there are fourteen more cases during the year under local option than the year preceding local option. Really they give Crockett a very black name and the Liquor Dealer publishes their statements. We were just on the eve of writing to some one in Crockett for the facts in the case as we finished reading the liquor paper, when the Crockett Enterprise came to hand. We opened it and found a carefully prepared communication from Judge J. M. Madden, one of the most prominent citizens of Crockett; and no doubt but that he was writing about the effect of local option without any knowledge of what the Liquor Dealer says. We will copy a few of his statements: "Crockett and Houston County, during the twenty months of local option, have enjoyed more of peace, sobriety and good order and less of rowdyism, obscenity and disorder than at any time perhaps in their history. We doubt if the rank-and-file opponent of the law will deny that the law is well enforced." As to the financial status of property values he says: "The tax rolls show that tax values are about \$100,000 more than ever before. Both town and rural property is higher than was ever known. More capital has been invested in Houston County soil in the last twelve months than during any like period in the past. Northern capitalists, attracted by our fertile soil, healthy climate and the sobriety, moral and social character of our people, are investing largely in suburban property and are preparing to erect handsome and costly winter homes in our midst." Then he proceeds to show how crime has decreased and how the jail stands empty under local option rule. Quoting from the last Grand Jury's report, he gives the following summing up of the criminal record: "We have been in session ten days and have examined two hundred and thirty-one witnesses, and have returned to your honor's court thirty-three true bills, of which twenty-five are for fel-

ony and five for misdemeanors, showing a most decided decrease in crime, all of which speaks loudly in praise of the society of Houston County." Then following the statement of the Grand Jury up he says: "For the first time in eighteen years the county jail is empty, and Jailor Platt says that, unlike J. J. Ingalls, he is not a statesman, but like him he is out of a job." These are the statements of an honored citizen who lives in Crockett and wrote his view in a Crockett paper, where they were read by Crockett people. Whose word will we take on the subject of local option in Crockett? The two Palestine antis and the Liquor Dealer, or a citizen and a tax payer of Crockett? All honest and truthful people will believe the latter. The antis are incapable of telling the truth about the effect of local option on the material and moral interests of a community. But fortunately we are not dependent upon them for the real facts in such cases. We have them from reliable sources and the people shall have them from the mouths of those who know the truth and are willing to speak it. On with the battle!

INTERCOLLEGIATE FOOTBALL.

A number of our Church schools have shut out this brutal game because it is not conducive to moral and intellectual improvement of our young men. We hope the time is not far off when all schools will either require such modifications of the game as to make it at least semi-civilized, or prohibit it altogether. The way it is played now by the average college team, it is not far short of the results of a modern prize ring performance. Often it results in broken noses, dislocated limbs, bruised heads, sprained ankles, and once in a while in the death of some of the contestants. Such a game is not entitled to the recognition of our schools, and the sooner it is put under the ban the better it will be for our boys at school. We go to the expense of sending our boys to college, and often at great sacrifice, and we send them there for mental and moral improvement and not to become experts in a game attended by all the evil results of football. But beside the evils mentioned, the game is too costly. It requires money to travel from city to city to meet some other team, and it takes a great deal of time from legitimate college work. And it dissipates the minds of boys and causes them to think more about this diversion than about books. Therefore, viewed from any standpoint, our Church schools, to say the least of it, are not consecrated to such barbarous work as football requires. It is an evil, and an evil continually.

A fractious and ill-tempered wife and mother will never keep the truest love of her husband and children. She will unconsciously alienate them. They may not express their real feelings to her, but down in their hearts they will feel that she has fallen far short of her duty to the home circle. But the wife and the mother whose words and acts are, for the most part, seasoned with kindness and consideration will never lack for true affection.

Devotional and Spiritual

THE MORNING BATH.

An hour spent in taking a morning bath, inflating the lungs with fresh air, and eating a hearty breakfast, is not usually regarded by intelligent people as an hour lost from the day's work. He who goes to his daily task with his body all aglow and electric, will do more and better work in eight hours than he would otherwise do in ten. An hour spent in the closet is not a whit less profitable. Let a man bathe every morning in the sunshine of God's love, inflate his soul with the pure air of heaven, and feed freely upon the strong meat of the Word, and he will go forth to the day's work prepared as a giant for the battle, or as a strong man to run a race. It is not a waste of time to spend an hour getting up steam for the day's run—not if we are going by the Beulah-land route. But here and there you will find a man whose presence indicates that he is a stranger to the bathing business, and he will tell you that a busy man has no time for a morning bath. And here and there you will find a Church member whose words indicate that he knows little about soul-bathing, and he will tell you that a man who has a family to support has no time to stay at home mornings to pray and read his Bible. A man may remain unclean until the sight of water chills him.—Selected.

"YE MUST BE BORN AGAIN."

The visit of a "ruler of the Jews" and "master of Israel" to the "Teacher come from God" was a most interesting and instructive incident in the career of both men. As an occasion eliciting the teaching of Jesus concerning entrance into his spiritual kingdom, it was of the most profound significance. When Jesus said to his venerable and learned visitor, "Ye must be born again," he opened up before man a new era; he introduced him into a new realm; he lodged in his mind a new thought; he challenged him to the realization of a new spiritual possibility.

These strange words fell from the lips of the Son of God and Redeemer of man. Whether they be translated as "born from above," "born again," or "born of water and of the Spirit," the same thing is meant. In the three assertions made to Nicodemus by Jesus, what is meant is a mysterious influence by and through the Holy Spirit upon the nature of man. It is mysterious in its operation, and in respect to the different experiences which that operation produces in different human souls. The plain declaration of Jesus, as well as the observations of men, proves that the effects of the operation and influence of the Holy Spirit are discernible. Jesus said to Nicodemus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." He also declared that it signified an extraordinary change in the nature of men—not using the word "nature" as a material thing or as relating to the body, but to that which for want of better words we call the "spirit," or popularly the "soul," when he said: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." It is for this reason that a man not born of God can not enter into or see the kingdom of God.

If it be true, as some assert, that it is now common to hear sermons on the new birth, the pulpit is ignoring its high calling, and the power of its message is a diminishing quantity. To preach mere culture, it matters not how enticing; or, philosophy, it matters not how profound; or ethics, it matters not

how exalted, instead of the gospel of the new birth as proclaimed by Jesus Christ, is to degrade the ancient and holy office of the pulpit, and to cast the imputation of hypocrisy upon the Savior of men. When the doctrine of the new birth is preached by men who thoroughly believe in it because they thoroughly know it by personal experience, the pulpit rises to its rightful and exalted place; the minds of sinful men are stricken; their hearts are touched, and they give evidence of the need of spiritual regeneration through Jesus Christ and the Holy Spirit by crying out: "Men and brethren, what must we do to be saved?"

The doctrine of the new birth is not worn out; it can not be discarded; it has vitality and potency in it; the propagation of "the faith once delivered to the saints" depends upon it; the establishment of the divine kingdom in the hearts of men throughout the world is contingent upon it. The Church which desires to hold itself steadfast to the divine ideals, and to prosecute its mission in accordance with God's purposes for the regeneration of men, will magnify the doctrine, believe it, experience it, sing it, and live in harmony with it; while from its pulpits men of consecration, baptized by the Holy Spirit, and unwearied in a holy purpose to lead their fellows out of darkness into light, out of bondage into freedom, out of sin into righteousness, will point them to "the Lamb of God, which taketh away the sin of the world," and declare: "Ye must be born again."—Christian Advocate.

A PRAYER FOR OLD AGE.

O most merciful God, cast me not off in the time of old age; forsake me not if my strength faileth. May my hoary head be found in righteousness. Preserve my mind from dotage and imbecility, and my body from protracted disease and excruciating pain. Deliver me from despondency in my declining years, and enable me to bear with patience whatever may be the holy will. I humbly ask that my reason may be continued to the last, and that I may be so comforted and supported that I may leave my testimony in favor of the reality of religion and of thy faithfulness in fulfilling thy gracious promises. And, when my spirit leaves this clay tenement, Lord Jesus, receive it! Send some of the blessed angels to convey my inexperienced soul to the mansions which thy love has prepared; and, oh, may I have an abundant entrance ministered unto me into the kingdom of our Lord and Savior Jesus Christ. Amen.—Dr. Archibald Alexander.

INSIGNIFICANT WORK.

Big men do big things, but how many big things are big failures. The biggest ship that ever was built was no profit to anybody until it was sold and broken up for old junk. Many a little ship during the same time had made good voyages, and brought profit to its owner. A man writes a big book; he is a great man, but few people ever read his book, yet it is learned and bulky, and perpetuates the man's fame through generations. Another man writes a little letter, a pamphlet, an epistle, which can be read in an hour, carried in the pocket, copied in a little while, sent through the mails, or printed on a few pages, and that little pamphlet is translated into hundreds of languages, scattered by millions in every quarter of the globe.

Paul, chained to a soldier in his hired house at Rome, wrote no big books. A dozen pages would contain the largest treatise he ever wrote, and yet the thoughts there embodied, and the truths there de-

ciated, live through all ages, and go to the ends of the earth. A seed is a little thing, but in it there is the promise of waving harvests through all the years to come. A granite monument is a great thing, but it has no advancement, no promise, no growth.

Let the man who does little things wait on God, who can make little things great, and accomplish his own purpose of grace and goodness, working wonders by means of the feeblest instruments through his matchless wisdom and his powerful love.—Christian.

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

THE SECRET OF HIS PRESENCE.

If nothing else, you can lie off there in your dark corner, and pray. As Sister Waterbury says: "Prayer is the biggest part of the business." It is true that there are various things to be done, which help immediately in the helping and saving of men. Let us not loiter, when we ought to work until we are weary. But to be lazy about praying is dangerous, and sometimes downright criminal. For praying takes hold of Omnipotence, and swings the arm that swings the world. What right have we to cross over our early threshold into the as yet gloaming of the world, without carrying along fresh from God that penetrating light which shall make our footsteps safe, and at the same time shall show the darkened ones the upward path to heaven? We meet God, we learn of God and absorb his ways, in the secret chamber of his presence. "But when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly."—Christian Harvester.

THE HIGHER TESTS OF IMMORTALITY.

Because this eye has not pierced the veil; because this ear has not heard the swelling harmonies of heaven; because these hands have not stretched across the grave and felt of the Resurrection body, bared it on a table, dissected it with a scalpel, and placed it with an acid, are we to be so foolish and inane as to distrust the evidence which apart from sense, fairly thunders to our reason an everlasting yea? God forbid. . . . Blessed are we if we found our philosophy on something higher than cardrums, touch terminals, and retinas! Through the intuitive reason, through the discoverable capacities of mind and heart, through analogies from nature, through the declarations of revelation we may reach to the philosophic conviction which I will maintain is as great as a scientific demonstration of the certainty of a future life.—Rev. Edwin W. Bishop.

WALK IN WISDOM.

To what extent a Christian should associate with those who are without is an important question. To withdraw altogether from those who are not Christians is not the best way. By so doing one will miss many opportunities to do good, and create an unfavorable opinion concerning the religion of Christ. To

associate with such persons chiefly or very considerably may be harmful in another direction. Each one must decide for himself. But we are not without important help. Jesus is our example. He went into the house of a Pharisee to eat and accepted the hospitality of a publican. He attended wedding feasts and mingled freely with those who were of the earth earthy. But in doing so He never gave the impression that he was worldly minded. Perhaps the chief thing to be considered is our deportment while we are in the company of those who do not believe. If our conversation is exclusively worldly and trifling we may be sure we are wrong. If we cannot carry our religion with us we are out of place. If we cannot manifest our religion among unbelievers in such a way as to commend it we would be better off in some other company.—Christian Advocate.

Bible religion made attractive to others is the most potent instrument for the conversion of souls. But few people are eloquent with the lips, yet every Christian may rise to the eloquence of a winsome example. If you can not utter a truth from the desk or the platform, you can live out the truth; that is the best preaching, after all. No infidel can answer that. It draws silently but surely. It says "Come," by showing the way. The "living epistle" never needs a translation nor a commentary. It is in plain English, that a child can understand. An ardent skeptic once spent a day or two with Fenelon, and on leaving he said to him: "If I stay here much longer I shall become a Christian in spite of myself." Stanley also confessed that when he left London for Africa in search for Livingstone he was "as much prejudiced against religion as the worst infidel;" but a few weeks of companionship with the glorious and heroic missionary so impressed him that he said: "I was converted by him, although he had not tried to do it."—Dr. Cuyler.

IMMEDIATE DECISION.

I was taught a simple lesson by an old woman when we were in Scotland. Mark had been preaching from the pulpit he saw this dear old woman with a bright face, and he asked her whether she was a Christian. "Oh, yes," she replied boldly. And her boldness led Mark to suppose she had been one some time. So he continued: "How long have you been a Christian?" "Oh, just since you have been preaching." Wonderful decision of soul! She saw the truth, and grasped it at once. How much we lose by not making a promise our own the moment the Spirit illuminates it to us! Oh, let us live up to the light we receive, and make instant decision of soul as soon as we see the truth!—Mrs. Fuller.

This grace of silence under trial is one of the most rare and difficult graces; but it is one of the most pleasing to God and most conducive to strength and beauty of Christian character. None of us loves to suffer, and we shudder at the sight of the probe or the amputating knife. But when the infinite Love is engaged in cutting out a selfish lust or cutting off a diseased limb, our duty is to submit. "Keep still, my friend," says the surgeon to the patient in the hospital; "for restlessness may produce false cuts, and aggravate the process." If the brave fellow is wise, he will say: "Doctor, go as deep as you choose; only be sure to fetch out the bullet." Ah, the battle-field often requires less courage than the hospital! The onset of service, with drums beating and bugles sounding, does not test the mettle of our graces as to be thrown down wounded, or to be commanded to lie still and suffer.

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To shout a battle-cry at the mouth of the cannon is easier than to put our hands on our mouths, and be silent "because God did it." If he is silent as to explanations of trying providences, let us be silent in our filial submission. God knows what is best for us; that is enough.

SUN AND SHADOW.

It is the sun that makes the shadows possible, beloved, do not forget that! So that thou learn the first of all needed lessons for dark days! When it is midnight, even, the sun has not gone out; the dark old earth has rolled its own bulk between its face and the sun; it is dark because of its own shadow. How often, O my soul, hast thou turned thy back upon God and mourned because thou wert in the darkness! Turn thee to the Light, my soul! Thy sun shall not go down, however dark the clouds above thee. Nay, as the moon and earth light each other because they face a common sun, so shalt thou give God's reflected light to other souls in present need and thou thyself shalt see God's light in their face when comes the hours of darkness!—W. E. Barton, D.D.

No one can cherish an ideal, and devote himself to its realization from year to year, and strive and struggle and make sacrifices for its attainment, without undergoing a certain gracious transformation of which the highest powers must be aware, and which men can hardly miss.—John White Chadwick.

BOTH JAWS SHOT AWAY

Still a Successful Business Man.
A man who had both jaws shot away had trouble eating ordinary food but found a food-drink that supplies the nutriment needed. He says:
"I have been an invalid since the siege of Vicksburg, in 1866, where I was wounded by a Minie ball passing through my head and causing the entire loss of my jaws. I was a drummer boy and at the time was leading a skirmish line, carrying a gun. Since that time I have been awarded the medal of honor from the Congress of the United States for gallantry on the field.
"The consequences of my wound were dyspepsia in its most aggravated form and I finally proved ordinary coffee was very hard on my stomach so I tried Postum and got better. Then I tried common coffee again and got worse. I did this several times and finally as Postum helped me every time I continued to use it, and how often I think that if the Government had issued Postum to us in the Army how much better it would have been for the soldier boys than coffee.
"Coffee constipates me and Postum does not; coffee makes me spit up my food, Postum does not; coffee keeps me awake nights, Postum does not. There is no doubt coffee is too much of a stimulant for most people and is the cause of nearly all the constipation."
"This is my experience and you are at liberty to use my name." Name given by Postum Co., Battle Creek, Mich.

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DIVERSE INTERPRETATIONS OF THE DIVINE ATONEMENT.

(Concluded.)

To be reasonable and to deal justly, let us view Rome from another point. St. John in his revelation gives us a perfect picture in the 17th and 18th chapters of the Church of Rome. This revelation was written long before the world knew of the existence of such an official as the pope of Rome. Every prophecy as to the first coming of Christ had to be fulfilled to the letter, even so every prophecy concerning the blessed Christ and His second coming must be fulfilled to the letter.

Rome, which once was so powerful that the kings of the earth trembled before her and bowed low in humble submission to her dictates, that very Rome now has more to do than she can attend in order to keep afloat, so to speak. Rome, once powerful, now almost powerless; once haughty and arrogant, now almost yielding; once unlimited, now limited. When Giuseppe Garibaldi wrested the temporal power from the papal throne, it was then he made the great prophecy, which is being fulfilled now. The Bible is the great and powerful cannon which will demolish papal Rome, and since that time the pope has been the self-imprisoned prisoner in the Vatican. For centuries Rome has kept all Protestant doctrines without her gates; but since the power of proud and haughty Rome has been growing weaker, the gospel of the humble Nazarene is being voiced with loud voices right within the shades of the Vatican. Protestantism means protesting against the papal authority, which is the succession of Peter, the infallibility, the placing of man-made dogmas instead of the Word of God, in the creation of saints, etc., which are in opposition and contrary to the Holy Scriptures. Since Protestantism is gaining and the light of gospel truth grows more brilliant, darkness must recede; just as at sunrise in the morning the darkness of the night is dispersed and with the rising of the sun the light of the day becomes more brilliant and beautiful as the day advances, in like manner the darkness of superstitions of Rome must recede and give room for the illustrious gospel of Christ Jesus.

It is just lately that France furnished a striking proof for that erstwhile Roman Catholicism. France awoke from that superstitious slumber of idolatry and recognizing the growing danger, France was harboring within her bounds, which not only was detrimental to the welfare of her country, but also dangerous to her peace. France not only refused to grant protection to the monks and nuns, but enforced a law for them to leave her soil. Other Catholic countries denied them entrance to their realms, but only England opened her doors to them and now already England regrets the act, and the United States follows the example England sets.

It is about the highest of time that the American people awake from that slumber of lethargy and indifference. Protestantism, no matter how persecuted by the edicts of papal Rome, in spite of all the anathemas which have been hurled at Protestantism, enjoys the blessings of the living God daily and is growing stronger; for what Rome curses, God blesses, while what Rome blesses—i. e., the pope—is disagreeable to the Lord and abominable in His holy sight, for what the pope blesses is accompanied with sorrow and affliction and is doomed to destruction. A few illustrations will illustrate the above statements very strikingly: Bomba, King of Naples, when he received the papal golden rose, in less than a year after, lost his kingdom. Francis Josef, Emperor of Austria, received the pope's blessing and in a short time after lost the province of Venice in Italy. Isabella, Queen of Spain, received the special blessing of the pope and lost both her only son and her throne. Eugenia, the charming and beautiful wife of Louis Napoleon, received the papal blessing in 1863; in 1870 Protestant Germany conquered France and in 1879 Eugenia lost her only son. The wife of General Sherman received the pope's golden rose and shortly after she died. The crown prince of Brazil asked the pope for his blessing upon her unborn babe; it saw the light of the world, though misshapen, and her father, Don Pedro, Emperor of Brazil, lost his throne. Emperor Maximilian received the pope's blessing and shortly afterward was executed in Mexico at Querretaro, and his wife became insane. In 1897 the Great Bazar in Paris was honored with a special papal benediction and about five minutes after was burning, and about 150 of the most distinguished ladies lost their lives; among them was the sister of the Empress of Austria. Elizabeth, Empress of Austria, received the papal golden rose; she was assassinated. Pope Pius IX cursed the Protestant Prussians, but they conquered the papal Austrians in 1866. At the outbreak of the war between Catholic Spain and the United States, everybody in America knows that Pope Leo XIII blessed the Spanish

guns. But those guns that fought against superstitious Spain had God's blessing, and everything having God's blessing will and must succeed.

Many more illustrations could be enumerated, but let these be sufficient. It is readily seen that anything and everything the popes of Rome cursed and the papal authorities suppressed not only developed and grew, but brought forth much fruit. Even if those martyrs lost their physical lives, yet they live to the present day. John Huss, a Bohemian, was burnt at the stake because he professed Christ. Martin Luther, persecuted as he was, cursed as he was, and so all of his adherers, yet he lives. John Wesley not only had the eyes of Rome against him, but even the whole of the English clergy, yet John Wesley lives and is growing stronger. When the Bible house was started, Pope Pius IX hurled one curse after another at it, and look at the Bible house and its work today! How gigantic! Whatever God blesses must necessarily prosper.

"Laude dominum omnes populi, laudate eum omnes gentes."

Taylor, Tex. A. C. F. SCHMIDT.



Mrs. L. C. McCown.

A METHODIST MATRIARCH.

The Advocate takes peculiar pleasure in presenting a photograph of Mrs. Lucinda C. McCown, of Goldthwaite, Texas. Perhaps her like can not be duplicated in all Southern Methodism, taking her history religiously, socially and in the family. She reared her family well. She is 89 years old, has been a member of the Methodist Church over 76 years and has lived a widow for 53 years. Her husband came out from Tennessee in 1850 and bought a plantation near Hallettsville, in Lavaca County. He returned for his family, and en route to Texas he suddenly died with cholera in New Orleans in 1851. In crossing the Gulf to Galveston her youngest child died with cholera, and by tearful prayers the grief-stricken mother prevailed on the Morgan Steamship officials to not bury him at sea, and he was buried in Texas soil next day. For nearly thirty-five years she resided with her children in Lavaca County, living to see a large number of grandchildren in that section. Then she moved to Brown County and has lived in that or Mills County ever since. Sister McCown lives in Goldthwaite with her granddaughter, Sister Lowe, whom she reared. This good old matriarch is still hearty, vivacious, reads without glasses and rejoices in her religion and faith in the Lord Jesus Christ. She has living 56 grandchildren, 92 great-grandchildren, three great-great-grandchildren and five children, nearly every one of whom is a member of the Church. She has four children dead, and a number of grandchildren and great-grandchildren have passed over to the other shore. What a grand record is this! What a host will await her when she goes to live in that "mansion prepared for" Gods' children! The photograph was taken specially for the Advocate, just as she appears to-day. WM. A. BOWEN.

LLANO DISTRICT CONFERENCE.

This body met in its twenty-second session at Center Point May 12, with the presiding elder, Rev. W. H. H. Biggs, in the chair.

The opening sermon was preached Wednesday night by Rev. B. L. Glazes. Bro. White and the good people of Center Point had just passed through a revival season, and its effect upon the conference was manifested in the tone of deeper spirituality which it gave to all the preaching services.

Reports from the various charges show that the work of the year is well advanced. The preachers are not making the mistake of attempting to crowd what should be done in twelve months into two or three. In most instances the salaries and assessments were reported well in hand. A communication was read from Rev. A. L. Scar-

borough, Missionary Secretary of the West Texas Conference, showing that up to the present time the Llano District stands ahead of all others in the amount of missionary money paid. Three churches have been built, a number of good revivals have been held, and altogether the glance both backward and forward into the conference year reveals a pleasing prospect.

Bro. Biggs, the honored chief pastor of our district, conducted a searching inquiry into the spiritual state of the Church. The average attendance of the membership upon the preaching and prayer-meeting services, the administration of the Lord's Supper, the holding of Church Conferences, the efficiency of League and Sunday-school work, were made subjects of careful investigation, and some good resolutions were formed by the brethren on these points.

Friday afternoon was devoted to missions. In spite of the rain and mud, a good number of women were in attendance and reported the work of the Home and Foreign Societies through strong reports and papers from their various officers.

The conference was made glad by the presence and words of Rev. Sterling Fisher, President of the Coronal Institute, and Rev. V. G. Thomas, representing the Sunday-school Board of the West Texas Conference. As President of Coronal Institute Bro. Fisher is the right man in the right place, and under his administration this popular institution will enjoy still wider usefulness.

Kind words were spoken for the Advocate. It was endorsed as "one of the very best, if not the best, papers in Southern Methodism," and the editor was commended for his courageous fight against the bar rooms.

The conference passed suitable resolutions of respect to the memory of Rev. D. C. Robinson, local elder, who but a few weeks ago passed to his reward.

The following were elected delegates to the Annual Conference:

REV. C. W. GODWIN.
SAMUEL SPEARS.
W. D. YETT.
LEVI CROWNOVER.

Alternates:

J. J. Starkey.
Alonzo Rees.

Rev. R. L. McIntyre was recommended for readmission into the traveling connection.

The conference was royally entertained by the people of Center Point. No complaint was heard save that some who had expected to assist in the entertainment were without guests. Methodism is strongly entrenched there and Bro. White is desirably popular with all.

Johnson City was chosen as the place for the next meeting.

J. W. BLACK, Sec'y.

A CARD OF THANKS.

Please allow me space in your paper to thank the preacher and all the members of our District Conference of Gainesville District for the good and substantial birthday present handed me by my pastor, Bro. C. P. Combs, on his return home. I am a local deacon and have been preaching over twenty-five years, and I was 65 years old on May 17, 1904. I am broken down in health so that I am not able to preach any more, and while we are not suffering for the necessary things of this life, but when Bro. T. P. Tichner and Bro. Combs handed me \$12.65 as a free-will offering from the conference, I said in heart, "Thank God for the Methodist Church and for a place among its membership."

We have a splendid Sunday-school at Slidell Church, and I am helping our superintendent, Bro. Tichner, in the work all I can, and every day that I am able to be out I try to do something that will help some poor sinner to be saved. Brethren, it does not seem possible from physical condition that I will have many more days in which to tell the people of the goodness of God; but let me assure you all that I am ready and am just waiting my Master's call.

My wife and I live alone. All our children are married and gone. I read the Bible and my wife reads the Advocate, and she joins me in saying, "God bless the Advocate." Brethren, if we should never meet again on earth, meet me in heaven.

M. C. RANEY, L. D.

The Electrical Review says there is a scheme afoot to harness the electricity which gathers around Pike's Peak for the purpose of operating the cog-wheel railway. The promoters of the scheme assert that the peak is the "natural grounding spot of millions of volts of electricity that otherwise would be dissipated over a large area." The Review takes no stock, however, in the enterprise, which it regards as impossible to carry out successfully.

Respectability may be quite different from righteousness,

NATH MUSES.
Haven't written you anything lately. I have a chronic trouble which comes on me in the spring and summer a little worse than any other time. It is what the young Indian preacher thought was total depravity—laziness. Well, we have settled "Laymen in the Cabinet," and now we are going to fix our "Order of Worship." I want to have my "say." I like the new order, especially the brackets. A fellow can fix it to suit his own taste and not break any law. How some of us do worry about details. The main thing is the body. "Spirit and Truth," says the scriptures. It will take a good deal of practice for me on "Gloria Patria," etc., but I will try that if the high-steep crowd will kneel on entering and during public prayer. "Variety is the spice of life," and this order will give it to us. Things too orderly produce sleep rather than life. Don't let the devil know where you will hit next. You will have to keep awake now to see what the preacher will do next.

John Green, I would like to hear your comments on this subject. I liked what you wrote about the "Laymen in the Cabinet."

So sorry couldn't get to the Waco meeting. But when a fellow is eighty-five miles from the railroad, you want to give him about three days the start. Well, may be I will be on the railroad next year and you will be here. Adios. Lots of love.

NATH THOMPSON.

CALL FOR A GOSPEL TEMPERANCE CONFERENCE.

To all who are interested in the Gospel Temperance Evangelistic Meetings to be held in St. Louis, Mo., during the period of the World's Fair, and the movement throughout our land to induce men to abstain from the use of intoxicating beverages and seek salvation through Jesus Christ, this call is made.

A conference for the above purpose will begin in the Epworth Hotel auditorium on the date of Sunday, July 3, 1904; and it is suggested that this date be observed by every Church in every city and town of America, and especially in the World's Fair City, by holding on that date, either morning or evening, a special evangelistic service to reach the masses.

Those who anticipate attending this conference address yours very truly,
A. L. MORSE,
Care Hotel Epworth, St. Louis, Mo.,
For the Committee.

Strength and Endurance.

Are factors of the greatest success. No person can do full justice to himself without them. In no season of the year are they more easily exhausted than in the spring. We need not discuss the reason for this here. It's enough to say there is one, and that Hood's Sarsaparilla gives strength and endurance, as thousands annually testify.

When it is our meat and drink to do his will it will never be his will that we should lack meat and drink.

SORE THROAT

is a trouble so common as to be almost universal. If neglected, it often leads to serious consequences. An absolutely safe remedy, that cures as if by magic, is Hydrozone. This scientific germicide is universally used and recommended by physicians and is absolutely harmless. Trial bottle at leading druggists, 2c.

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Sold by all Reputable Firms in the State of Texas.



MR. E. C. KITCHENS.
One of the best known citizens in South West Texas, Writes:

Killeen, Texas, March 22, 1903.
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.

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That Has
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And the Texas Christian Advocate one year.

\$23.50
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Fully Guaranteed **Freight Prepaid**

Cash must accompany all orders. Address
BLAYLOCK PUB. CO., Dallas, Texas.

This is What They Say
L. Blaylock, Dallas, Texas:
Dear Sir—We have been using the Advocate machine for more than two years. Wife is well pleased, as are others who sew on it. It is the drop-head, extension front.
Melrose, Texas. D. S. BURKE.

So Say They All

Armstrong as born in ...

as born in ...

J. Crook ...

L. Martin ...

Coffey ...

DRD.

WEST TEXAS CONFERENCE.

Austin District—Third Round. West Point cir, June 15, 19.

Beeville District—Third Round. Rockport and A. P., June 25, 26.

Llano District—Third Round. Blanco, at Live Oak, June 4, 5.

Cuero District—Third Round. Nursery, at Terryville, 1st Sun June.

San Angelo District—Third Round. Ozona, June 15. Goldthwaite, 2d Sun June.

NORTHWEST TEX. CONFERENCE.

Brownwood District—Second Round. Brownwood, June 4, 5.

Vernon District—Third Round. Chillicothe cir, June 4, 5.

Ablene District—Third Round. Albany and Moran, June 4, 5.

Fort Worth District—Third Round. Missouri Avenue, June 12, 13.

San Marcos District—Third Round. Luling, at Soda Springs, 2d Sun June.

Clarendon District—Third Round. Memphis, at Union Hill, June 4, 5.

Gatesville District—Third Round. Meridian, 1st Sun June.

Crawford, at Osage, 4th Sun June. Others later. S. W. Turner, P. E.

San Antonio District—Third Round. Uvalde, 2d Sun June. Del Rio, 3d Sun June.

Weatherford District—Third Round. Aledo, at Annetta, June 18, 19.

Corsicana District—Third Round. Brandon, at Brandon, June 11, 12.

Dublin District—Third Round. Dublin sta, at Dublin, June 11, 12.

Georgetown District—Third Round. Salade cir, at Corn Hill, June 18, 19.

Waxahachie District—Third Round. Foreston, at Foreston, June 25, 27.

Waco District—Third Round. Mount Calm, June 11, 12.

TEXAS CONFERENCE. Brenham District—Second Round. Mayfield, at Ben Arnold, June 4, 5.

Hearn and Wheelock, at Mt. Vernon, June 18, 19.

Huntsville District—Second Round. Madisonville, June 4, 5.

San Augustine District—Second Round. Clayton cir, June 4, 5.

Palestine District—Second Round. Augusta cir, at Pleasant Grove, June 4, 5.

Houston District—Third Round. Central Church, Galveston, June 18, 19.

NORTH TEXAS CONFERENCE. Greenville District—Second Round. Greenville mis, at Kellogg, June 11, 12.

Sulphur Springs District—Second Round. Purley cir, at Clopton, 1st Sun June.

Gainesville District—Third Round. Era and B., at B., 2d Sun June.

Dallas District—Third Round. Farmers Branch, at Cemetery Hill, June 11, 12.

Oak Cliff, 11 a. m., Aug. 21. Cochran and Caruth, Aug. 27, 28.

Bowie District—Third Round. Alvord, June 4, 5.

Huntsville District—Second Round. Madisonville, June 4, 5.

McKinney District—Third Round. Weston cir, June 4, 5.

Pittsburg District—Third Round. Linden, at Jones' Chapel, June 3.

Houston District—Third Round. Central Church, Galveston, June 18, 19.

NORTH TEXAS CONFERENCE. Greenville District—Second Round. Greenville mis, at Kellogg, June 11, 12.

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Dallas District—Third Round. Farmers Branch, at Cemetery Hill, June 11, 12.

All Eyes on Southwest Tex. The San Antonio & Aransas Pass Railway traverses the artesian water belt...

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