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G. C. RANKIN, D. D., EDITOR.

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Editorial.

THE NEW VOICE CACKLES WITHOUT REASON.

Not long since we noted the fact that Geo. W. Carroll, one of the Aldermen in the Beaumont City Council, shaved off his whiskers and went into a gambling den where his presence created consternation; and the New Voice takes the incident, to which we gave approval, as a ground upon which to justify its own course some years ago in sending out deliberately false letters to Texas editors for the purpose of finding out how many of them could be bought with the promise of paying them liquor money for whiskey advertisements to be published as reading matter. It says there is no difference between a man shaving off his whiskers and going into a gambling den and writing hundreds of letters containing deliberate untruths in order to catch unwary editors. Well, we are not surprised at the position of the New Voice. It has a very peculiar conscience, and is not able to discriminate between an officer of the law shaving off his whiskers, going into a law-breaking den and announcing his presence; and the sitting down and writing false letters to editors who are breaking no law, and trying to find out if they are willing to publish whiskey advertisements as reading matter in exchange for money. Mr. Carroll had a right to shave off his whiskers, and he had a right, as an officer of the law, to locate crime and to expose it, but in doing it he did not indulge in falsehood, and in order to be perfectly straight, he told the gamblers who he was and his business in their den. He violated no law, human or divine, in what he did. Not so with the New Voice. That paper deliberately violated one of the Ten Commandments, wrote things that were without the semblance of truth, and mailed them to Texas editors. The Voice did this when it was not acting as a sworn officer, and it perpetrated the gross deception upon men who were good citizens and who were violating no law. But the castigation which we gave the Voice for its deliberate acts of duplicity so stung its sensibilities that it has not yet forgotten the just sting of our criticism, and hence it takes up this incident to try to even-up with us for its well merited scourging. But it has no ground for its effort to try to justify its Jesuitical course. No man can afford to tell an untruth in order that good may come of it. There was not even the semblance of an excuse for it at the time when the New Voice practiced it. The enforcement of law may sometimes require the arts of the detective where willful lying is not resorted to, but the education of temperance sentiment does not need the arts of falsehood and the most questionable methods of deception and prevarication in order to further its ends. Temperance sentiment is strictly a moral question and good morals can not be promoted by stooping to falsehood. The New Voice had nothing to accomplish by its meanness except to make itself a little notorious

and to attract to it, as a newspaper enterprise, the attention of public opinion. That sort of method on the part of a newspaper whose business is to inculcate high moral ideals, as the Voice assumes, may be good morals in Chicago, but in Texas we have no patience with it, even to trap anti-local option editors. The thing is wrong, and no good can come of doing wrong. The New Voice ought to be ashamed of itself for having adopted any such a reprehensible method of dealing with its foes. If it has any conscience, it ought never again to try to justify its course by resorting to far-fetched analogous cases. It ought to repent of its wrong and henceforth not be guilty of such conduct again.

THE JOY OF A CHEERFUL DISPOSITION.

So many people are gloomy. They have dyspepsia; their food disagrees with them; they take a melancholy view of life; things go wrong with them; they grumble and growl until a sour nature is cultivated. Such people are to be pitied. They are unhappy themselves and they make those unhappy also with whom they associate. There is no necessity for this state of things. If you are sick, then diet yourself, take proper exercise, observe the ordinary laws of health and try to get well. If your affliction is such that you can not regain perfect health, then bring yourself into such loving acquaintance with God that he will give you grace to bear your complaint with something like cheerful submission. Some of the brightest and apparently happiest people whom we have ever known have been those whose health was broken and whose lives were shut in from the world of activity. A gloomy disposition is usually the result of a self-centered and brooding sort of habit. It is just as easy to cultivate and to acquire a bright and cheerful disposition. And that sort of a habit makes one happy and it contributes to length of life. No man, and especially no woman, ought to permit a whine to engraft itself in her voice, or wrinkles to come prematurely into her face. A cheerful voice, a sunny face, a sweet spirit make life worth living. The birds neither murmur nor repine. They scratch and chirp and sing all the day long. God provides for them. And he has made infinitely better provision for us. To murmur and complain is a sin against the goodness of our heavenly Father. It is better to smile than to cry; it is better to rejoice than to weep; it is better to look up than to be cast down; and it is better to sing than to lament. Thrice happy is the man or the woman who makes it a point to cultivate a cheerful disposition.

THE RESPECTABLE SALOON.

The effort of the beer and wholesale liquor dealers in Texas seems to be to make the saloon respectable, to clean out the dives and keep those whose proprietors will run what they call decent places and in accordance with the laws of the State. Well, to begin with, there is no sincerity in the pre-

tensions of these people. They are responsible for the dives and they are not going to destroy the most resourceful sources of their revenue. Their declared purpose is a fraud on its face. Beside that the respectable saloon is an impossible institution. At best it is a common drinking place, and where drinking is carried on there will be drunkenness, and where there is drunkenness there can be no respectability. Were such a thing possible it would be bad for young men and older men. Many of them who would not be caught in the low dive might be enticed into the so-called respectable place, and there learn the drink habit. These places try to make their establishments attractive. They have handsome furniture; they supply them with literature; they serve dainty lunches; they are sociable; they supply games; and all these inducements are strong temptations. Why do they want to make their places attractive? Simply because they want to draw people into them. And why do they want people to visit them? Simply to sell them intoxicants. Do these places observe the law? Rarely ever. They evade the law; they insult public sentiment; they try to dominate politics, and they stand in the way of good morals, of humanity and home life. Even if they could be made to approximate respectability it would be just that much worse for society. But they can not be made respectable. Good people have no business in them and bad people are made worse by frequenting them. The existence of such a place in any community is a menace to law and order. The sooner public sentiment closes up and expels such places, the better it will be for the moral and material weal of the people. They have no place in a Christian civilization. There is nothing in one of them to commend them to the good will of humanity. They are evils, and only evils continually.

HUMAN LONGEVITY.

Why do not all people live to a ripe old age? They are constituted by nature to this end, but only a comparatively few reach it. The majority of us die prematurely. A great many pass away in infancy, and in youth and grown manhood they do likewise. Observation and experience teach us that in the life of lower animals it requires so many months or years to reach full maturity and after that their lives are continued just about five times as long as it takes to reach complete development. For instance, it takes from four to five years for the horse to reach his full growth, and he usually lives to be twenty to twenty-five years old. The dog reaches his maturity in two or three years, and he lives to be from ten to fifteen years of age. And this rule holds good, measurably, with all types of animal life. Why ought not it to hold good with mankind? It requires, upon an average, twenty-one years to reach matured manhood, and according to the rule mentioned, men ought to live to be well-nigh one hundred years old. But the man who reaches that age is the

rare exception. At seventy-five or eighty men are worn out, if they happen to live that long. But such ought not to be the case. There are reasons why it is the case. Hereditary weakness is transmitted from one generation to another. Sanitary laws are not observed. Men are living too fast. They are trying to accomplish in a very few years that which ought to take many years. We do not study to take care of ourselves, and we fail to husband our energy and apply it wisely. It is usually the delicate man who lives longest, because he lives with more carefulness. Herbert Spencer was never a strong man. He was only able to work four hours a day, but he lived to a great age. John Wesley was predisposed to pulmonary trouble during all his early life, but he lived to pass his eight-eighth birthday. And his energy was unflagging well-nigh to the end. Dr. Wendell Holmes was asked one day how to live long, and he replied: "Get a fatal disease and then take care of yourself." The truth in the reply is found in the fact that men rarely ever take care of themselves until they become diseased. A well, vigorous and robust man never thinks of his health. He plays the prodigal with his energy and nerve force. Now if a man in delicate health is enabled to live a long time by taking care of himself, how long ought a man to live who is possessed of a strong and healthy physical organism? Owing to our habits and environments, but few of us live out more than one-half of our days. We are guilty of a wonderful waste of life. God has a use for our lives and the world needs them. It is sad to see a good and useful man growing infirm before his time. We ought to so live and work as to reach three-score-and-ten in the maturity of our physical and mental powers. And the whole length of such a life ought to render God and humanity the highest order of service. A bright, happy and active old man was once asked how old he was, and he replied: "I am eighty years young." These thoughts ought to cause us to look upon life and health more seriously.

The man who pulls out of the Church because his advice is not always followed acts more like a baby than a converted and sensible man. He is only one, and hundreds of others are as much interested in the success of the Church as himself. He may not intend it as such, but his course can only be accounted for on the ground of egotism and self-conceit. He is all right as long as you let him lead, but whenever his views are opposed his vanity becomes wounded and he concludes to withdraw.

Not every man who manifests an outward devotion to the Church is a devoutly spiritual man. Some men love the prominence that Church circles give to them and they unconsciously deceive themselves, on account of this, into the belief that they are real followers of the Master. Do you love Christ well enough to lay down your money, your life for him? If so, you are in deed and in truth his sincere follower; otherwise your discipleship is open to question.

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A MISSIONARY MUSING.

By Rev. J. C. Wilson.

Being's big meaning lay, a nightmare, on my mind, and robbed my life of peace. To guess, without a clue, were but to wander in a maze to deeper, darker doubt and pain, for doubt is pain—the soul demands to know. And so I set myself to read the riddle right. My soul I sent in search of the one key to all the vexing questions close involved within my wondrous self.

Dumb, inert Matter said by silence deep as death, "I do not know"—said so because of absence of a mind with which to know. And yet I saw this matter thrill with some strange Force and swing with measured step a host of worlds, light-bannered, toward some great, "far-off, divine event!" I felt the pulse of something throbbing in the arteries of mighty worlds, and saw it beating in the red-veined leaf! Color and motion, heat, cold, wind and wave, melody and meaning, mirth and madness, and all the phantasmagoria of this complex, multiform Thing that men call Universe was moving—Why? Whence? Whither? Blind Force could not tell, because it knew not.

I put my soul's ear to the secret heart of Force and heard the ripple of an endless stream, flowing from out the still, inexhaustible Deep of Somewhat, Somewhere! Feeling indissoluble, and sure of answer at the bottom fact of life, there, where the gulf yawned sheer, my soul, by faith, stepped off—into the Night? No! Into the Light! Not light like unto that which pencils earthly beauty, and billows in unmeasured floods that concept Space, within material realms—but "light that never was on land or sea"—the Light of Wisdom, Holiness and Love—Light where the Seraphs "veil their faces with two wings" in presence of the Infinite! In glory such as this, the only attitude for fallen, finite soul, is deep contrition for the stain of sin, and consciousness of irremedial woe, unless that stain be purged! Conviction of the awfulness of moral ill was so intense that I no longer seemed an isolated self, but rather that vast whole of foul-tipped, fallen race, where in each touches other in organic way. The world's wide woe rolled like unmeasured floods across my Being's depths, and Justice laid the licitor's lightning lash across my troubled breast!

And so my penitence and prayer embraced the race—tears for the blighting, blinding touch of moral ill—prayer for its cleansing and the assuaging of its pain. One touched my lips, and lo! the pain was gone, and I enraptured was with that clear Light! Peace clasped my soul, and put into my hand the long-sought key to all the hidden meaning in my Being's quest. The Why was seen to be a moral good—a quality transmuted to the deathless soul, befitting it for fellowship with highest holiness of God. The Whence was but Deific Mind and Might and Love—sufficient source for every Force constructive in the whirling loom of Time! The Whither was the source of Origin, the finished product, moral character, perfected in the discipline of timely State. My Being's end and aim was seen to be, not happiness and ease in earthly state, but usefulness for highest good of blessedness in heavenly state!

No soul can stand in that clear Light and view the world with unconcern. Each attribute of Deity is question asking evermore, "Who, who for us will go?" and adequate conception of a holy God makes all men answer, "Here am I." And yet our high commission to the souls of men comes not alone from that clear light, although beginning there. With scales all fallen from our eyes and ears made quick with healing touch, lo, the vast world becomes a call! Poor human arms, straining in pain with templestones, or cutting with crude implement some idol-form—blood-reeking hands, strangling a victim of its life—pained knees at every shrine of earth—all these but beckon for the light. Each throbbing of longing, pulsing in the world's sore heart pleads for response from us. Horror and hate and frenzied fear, trembling and terror, shame and sorrow, sickness and sighing, restlessness and ruin, remorse and regret, despair and doubt, dumb agony, darkness and death, poverty and pain, ages of oppression, enemies of error, ignorance and superstition—and all the wild, upheaving sea of sin churned by infernal storms, whereon our fallen fellows drift, without a compass or a chart, sending into the shadow-caves of black, brooding Night articulate speech or dumb question—all this vortex of unutterable woe, high as the heavens, deep as hell, wide as the world and long as eternity, calls to service and sacrifice which burns like a fire in the central deeps of a soul God-visioned and clean!

And from the still, clear light of holiness and love in that high vision hour, my soul swept with a prophet's eye the long, dim lanes of Time, and saw them wind at last to plains of glorious light!

Such inspiration was like wine drunk from the chalice of the Lord! Time's seed field seemed prolific of a mighty yield, and truth, sown broadcast, brought forth fruit of smiles where tears had grown before. Love bloomed where hate had blasted with a upas-breath! Prayer rose where erstwhile maledictions fell. Hope hid despair. Songs soared where sorrow wailed, and doubt and longing, scourged by certitude and faith, forsook the souls of men!

I saw the funeral train of Time pass down oblivion's dim aisles, and when her kneel was tolled, Eternity loomed big with boundless bliss! I saw a host that shone like stars, and beautiful plains stretched, ever rising, out before their climbing feet. Melodies marched in mighty lines, which trod like seraph hosts the highways of the soul! Truth opened wide the mystic tones of universal love, and bade the mind to grow by learning evermore!

Inspired by vision such as this I can but give my all unto the one great work of helping God make men. All else is loss. Who writes his name on Matter, though it be of adamant, will find it soon effaced. But he who gives himself to impress of immortal souls shall find himself immortal with his work!

Cuero, Texas.

MISSOURI LETTER.

We have had very few pleasant Sundays in Missouri during the last six months. Hence congregations have been irregular and in the country bad roads for some time interfered very seriously with Church work.

My own congregations have kept up pretty well under the circumstances and there have been 54 additions during the year. Only two other Churches in the conference are assessed as much as Marshall for the benevolent collections, but we will have all claims in the hands of the Conference Treasurer before conference meets.

Last year the Southwest Missouri Conference elected a Treasurer to receive all conference funds. It certainly is more convenient for pastors to have to deal with one Treasurer only, instead of four or five.

The Southwest Missouri Conference joined the Missouri Conference this year in holding a Preachers' Institute at Fayette, June 8-16. Probably a hundred preachers attended. Prof. Shailer Mathews of the Chicago University; Dr. Stevens Dwight, professor of New Testament theology at Yale University; Prof. Dyer of the Vanderbilt, and Dr. Rhodes of St. Mark's Lutheran Church, St. Louis, one of the oldest and most successful pastors of that city, conducted studies and delivered addresses to the edification of those who attended, while a number of our own preachers took part. So far as I could judge, the general feeling seemed to be that the institute was very interesting and profitable, and it is hoped that one may be held each year.

Central College had a good commencement. There were eleven titled graduates. The meetings of the Board of Curators were harmonious and satisfactory. A deficit in current expenses was met by one of the Curators, and the college funds are all well invested.

Prof. Corpew, after thirty-three years of service, was made emeritus professor of ancient language. He will do such work as he may feel inclined to undertake, and Prof. W. W. Moonsey will be his assistant.

Prof. M. S. Wildman will fill the chair of history and economics in place of Dr. A. C. Millar, who returns to Arkansas to engage in another form of Church work.

Our new Church at Springfield, which cost about \$45,000, was dedicated by Bishop Hendrix June 26. Twelve thousand five hundred dollars was raised on the day of dedication. Rev. W. T. McClure is pastor. This is the best church building we have in the State outside of the city of St. Louis, but the Francis Street congregation of St. Joseph is about ready to begin the erection of a house to cost \$70,000.

It was my privilege to attend the annual meeting of the Woman's Foreign Missionary Society of the Southwest Missouri Conference, at Windsor, June 15, 16. Though the Southwest Missouri Conference ranks twenty-second in lay membership and twenty-third in the amount raised by the pastors last year for foreign missions, our Woman's Foreign Missionary Society ranks sixth in the connection in the amount of money raised. Last year they raised \$5782.56, a gain over the preceding year of \$532.56.

Our League Assembly was held at Fertle Springs last week. The attendance was not as large as it has some times been, but the meeting was a very profitable one. Mr. W. O. Andrews, of Cook Avenue Church, St. Louis, was elected President for next year.

Bishop Hendrix holds our conferences this year for the fourth time. He knows our work as no other Bishop knows it and the interests of the

Church are safe in his hands. Reports that come to me from different quarters indicate that he is still growing as a preacher.

C. H. BRIGGS.

Marshall, Mo.

OUR PREACHERS AND PEOPLE

At Lake Grove Church, on Zion Circuit, Huntsville District, Texas Conference.

This letter is strictly voluntary. Nearly eighty-four years old, and very feeble and stupid, but feeling better to-day than usual, I have an impulse to seize upon this auspicious moment to talk once more to my brethren and sisters of our beloved Church in Texas. (Do not mistake me for a preacher, as some have done. I am only a layman of humble pretensions.)

I settled in this vicinity in the fall of 1874, and have resided here till now. Then Zion Circuit and Lake Grove Church already existed, and were doing fairly well. Two brethren and two sisters, then members of Lake Grove Church, were older than I. These were Brothers John Wallace and Arthur M. Darby, and Sisters Sarah Wallace and Barsheba Mize. Brothers Wallace and Darby were not wealthy, but liberal and hospitable, and their standings, socially and religiously, were A1. Their houses were always homes for the preachers and for visiting brethren and sisters who came hither to attend our quarterly and protracted meetings. Each of them assessed himself at ten dollars per annum for the support of the gospel, and more if they prospered in business and more were needed. They were active stewards of the Church. So long as they were able to work, our Church at Lake Grove prospered. Besides these, I remember four other members on Zion Circuit who were my seniors, to-wit: Rev. John Neeley, L. E., his brother, Huston Neely, and their aged wives; also Brother Elias P. Cook, who was of about my age, and his wife, Elizabeth Cook, all of whom were pillars in the Church. But all these noble brethren and their wives have departed years ago, and I trust, are reaping their reward in heaven. Of all the persons aforementioned, only Sister Mize, now a widow, one year older than I, yet lives on earth. Now here am I, the oldest member, save one, of Lake Grove Church, and, I believe, on Zion Circuit; impoverished, yet in confident hope for eternal life, the purchase of the precious blood of Christ. My precious wife, Louisa L. Zuber, yet lingers with me, but is afflicted with an incurable malady. I feel lonely, but God is with me. I have two children all my adult grandchildren are members of the Methodist Episcopal Church, South. Surely I have much for which to be thankful. The Emperor of Russia is poorer than I.

Brother and Sister Darby died in the eighties. Brother Darby and I stood by Sister Darby's open grave, and he said to me, "My dear wife has gone to heaven, and I shall soon be with her. Within a few minutes her body will be buried in this grave, and I shall soon be laid by her. I have planted these two stakes (pointing to them) at the head and foot of my own grave, to show my friends where to deposit my mortal remains." Precisely seventeen days later I saw his body buried in the precise spot which he had marked; but his soul is in heaven. Three days before his departure he said to me, "Brother Zuber, I shall never leave this bed alive; but I am not afraid of death, but will soon be in heaven. I see my way clearer than ever before."

But when the infirmities of age rendered Brothers Wallace and Darby comparatively inactive, and especially after their departure, Lake Grove Church declined and gradually became almost lifeless; but we have indications of her revival in the near future. She owns five acres of land, of which one acre is set apart for a graveyard, already containing the mortal remains of many, which is nicely inclosed. The other four acres are reserved for Church and school purposes. We have a comfortable school-house, but as yet no house of worship, but hold our religious meetings in the school-house. Our brethren of the Baptist and Campbellite Churches also worship in the same house. Old Brother Darby's son, Rev. T. J. Darby, L. E., is a member of Lake Grove Church and preaches for us sometimes.

Zion Circuit at large has also had its seasons of refreshment and decline. Its boundaries have frequently been changed—sometimes expanded, sometimes contracted—and consequently some irregularity and extra trouble have been encountered concerning a parsonage. The first parsonage was built at Bedias; but that locality was for a time cut off from the circuit; then the people of that

charge could not support a preacher with a family, and the parsonage was not used, but disposed of. The second was at Iola, but was disposed of from a similar cause. Now we have another at Iola, but during the last year and this it has had no occupant—our pastors for both years being unmarried men.

Among our former pastors, we have had some men of deep piety and fervid interest in the salvation of souls. Zion Circuit was Rev. Josiah C. Mickel's first pastoral charge. Fresh from the school-room as a teacher, he was eminent as a practical teacher of young people; and he utilized his talent in this line in persuading our youths to forsake their sins and practice righteousness. I thought that his greatest delight was in advising them and praying with them. One of his customs was to lead young men and boys to the grove and there to talk and pray with them. But he was also an excellent preacher to older persons. Always faithful to reprove sin, yet always doing so tenderly, he was almost or quite universally beloved—and justly so. If I remember correctly, Huntsville District was his first charge as a presiding elder, and it was his last.

Another faithful presiding elder for this district was Rev. I. Z. T. Morris, that zealous worker for the unfortunate and the erring, now well known as a faithful and efficient city missionary.

Our people are nearly all farmers of small means—many of them renters—and, during former years, the caterpillars did much injury to the cotton crop, and during last year the boll weevil has done likewise. Hence Zion Circuit has frequently failed to pay up her assessments in full, and our stewards are very cautious in their promises to pay the preachers. Last year they did not promise as much as the preacher needed, yet they could not collect all that they had promised. Three days ago, February 27th, at the first Quarterly Conference, held at Lake Grove, the stewards for each appointment told what they thought they could raise, and added their respective estimates together for the sum total, and it is less than they promised last year. Nevertheless, we have signs of improvements over last year. Last year, at the first quarterly meeting, none of the appointments paid much, and most of them nothing; but at this meeting, they all paid liberally. The presiding elder said that they paid liberally, and no man is a better judge than he. If our people make good crops this year, I opine that they will overpay their assessments by a handsome sum. Our presiding elder also made a strong appeal in behalf of our missionary assessments, pleading that they ought to be paid early, for two reasons—first, present pressing need for money, and, secondly, that the preachers ought to be relieved early of the burden of collections, that they may devote their entire time to the work of saving souls, and the response was very liberal—I think beyond what he had hoped for.

Last year our circuit preacher was Brother Huddleston, a young man. I think he found the circuit very lukewarm in religion; but he labored diligently and faithfully, and very successfully in some parts, and I think that, the Lord helping him, he has prepared our people for a general revival this year. Our people love him. He is now on Anderson Circuit, and I rejoice to learn that he is well received there. Our present pastor, Brother John Neall, another young man, is already known to most of our people, having assisted Brother Huddleston in a meeting at Zion last year. He is a zealous, hard-working preacher; our people already love him, and, the Lord helping, him, I trust that his work for this year will be crowned with great success.

Our present presiding elder, Rev. Charles A. Hooper, is serving his fourth year on Huntsville District. He is a zealous, energetic, hard-working preacher and presiding officer, justly popular with our people, and, so far as I have learned, we all regret that he can not be with us after the close of this year. The preaching and other work that he performs at our Quarterly Conferences is surprising. Familiar with the entire routine of his duties, he is firm and thorough-going, yet modest as a girl. Fortunate will be the district or station that is to be blessed with his services next year.

But, great as is Brother Hooper's intrinsic worth, I believe that both his zeal and his usefulness are much enlarged by his companionship of a consecrated wife. Uncumbered with children, she goes with him to his appointments and, though quite unobtrusive, her strict attention to his official work, her modest participation in the religious services, and her evident wish to increase the happiness of all persons whom she meets, attract, so far as my observation has extended, the attention and esteem of all who are so fortunate as to become acquainted with her. He is the more beloved by our people for having such a wife. I believe that the good Lord

fits and prepares some women to become wives of preachers, and to help them in their labors of love, and I doubt not that Sister Hooper is one of these.

W. P. ZUBER.

WHERE WILL HEAVEN BE?

I have read Bro. W. B. Willingham's idea on the above subject in the Advocate of June 16. He says we conclude that the promises are an earthly possession, and not a home in heaven. Well, let us see about those promises and what they say we will accept. Now for a foundation. Rev. 2:7: "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Now then, here are some words of holy writ that promises the faithful or the overcomer a happy admittance in the paradise of God. Now, then, could Bro. Willingham think for a moment that this is an earthly possession? When the Lord of high heaven declared the tree of life to be in the paradise of God, this surely means an entrance through the pearly gates into the city of the great I am. Now, then, turn to John 14:2: "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." These are words that fell from the lips of Him who spake as man never spake. He is the one that taught as one having authority, and not as the scribes. So you see he said he was going somewhere to prepare a place for those who loved him. Well, did he go? Let us see if he went and which way he did go. If we can ascertain these questions we will think we have an idea where heaven will be. Now, was Christ above the earth and go toward the earth to prepare for his disciples? I answer, no, by the authority of God's Word. Let us see what Paul says in Acts 1:10, "And while they looked steadfastly toward heaven as he went up, beheld two men stood by them in white apparel." Verse 11: "Which also said ye men of Galilee, why stand ye gazing up into heaven?" Now, then, we have Paul's word for a heaven beyond this world, and he said it is up, and not on the world. Now, turn with me to Heb. 11:16: "For he hath prepared for them a city." This city is the one that hath foundations, whose builder and maker is God. It is described as being a better country and a heavenly. So you see these were pilgrims on the earth, and were seeking a country. I wonder who told Bro. Willingham that 2d Peter 3:10 meant the devil to be burnt? Peter said: "It is the earth and the works that are therein shall be burned up." Now, then, suppose I say my house and all that was therein was burned up; could any one think it was only the works in my house consumed by the flames and the house still standing? No, brother, those who know me best would say I had lost house and works therein. So when Peter says "earth and works," let us believe him the same as you would take my word about my house.

Bro. W. M. Lomas, in the Advocate of June 20, says: "Peter does not say the earth will be destroyed, but renewed." Be glad if the brother would tell us where we would find such scripture. We turn to Luke 23:43, and there we have the words from the Son of God while he hung suspended between the heavens and earth, answering the penitent thief with these words: "To-day shalt thou be with me in paradise." In Matt. 18 we find the disciples making inquiry about who should be greatest in the kingdom of heaven. The Master says: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." 2d Samuel 12:23: "But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." Now, remember, will you? The child is dead and gone somewhere, and according to the Savior's words we believe it went to heaven, as they are the greatest in heaven.

F. U. STROUD.

Dodd City, Texas.

GOD BLESS MOTHER.

A little child with flaxen hair,
And sunlit eyes so sweet and fair,
Who kneels when twilight darkens all;
And from those loving lips there fall
The accents of this simple prayer,
"God bless! God bless my mother!"

A youth upon life's threshold wide,
Who leaves a gentle mother's side,
Yet keeps enshrined within his breast
Her words of warning—still the best;
And whispers, when temptation-tired,
"God bless! God bless my mother!"

A white-haired man who gazes back
Along life's weary, furrowed track,
And sees one face—an angel now—
Hears words of light that led aright,
And prays, with reverential brow,
"God bless! God bless my mother!"

—Brooklyn Magazine.

The man who fails in an undertaking always wants to be given one more chance.

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Devotional and Spiritual

FOLLOWING AFAR OFF.

Our Lord has millions of followers, but they are not all equally near to him. Some walk close to his side every day, while others follow afar off. Many waver. One day they resolve to cleave to the Lord at all hazards and all costs, another day they fall back into the rear rank. One appears to follow the Lord fully while everything goes on according to his mind, but no sooner does he meet with disappointment and trial than he begins to lag behind and almost drop out of sight of those who were his chosen companions in former days.

Those who make a profession of religion but refuse to unite with the Church of Christ follow him afar off. Some one will say, "Can I not be a Christian without being a member of the Church?" Yes, you can, but what kind of a Christian do you wish to be? If you wish to be an out-and-out Christian you will have to unite with the Church, but if you are content to be a half-and-half Christian you can do so without identifying yourself outwardly with the people of God.

An apple tree may grow in the forest surrounded by oaks and pines and sycamore trees, but it will not bear fruit, or if it should bring forth fruit its fruit will be inferior and unfit for use. The apple tree which is planted in the orchard, pruned, cultivated, and tended with special care, will bring forth good fruit. So it is with Christians. "They that be planted in the house of the Lord shall flourish in the courts of our God." They shall bring forth fruit in old age.

One who tries to be a Christian and still live without the Church is a sort of double witness. By his words he declares that he is a follower of Christ. He says: "I believe in the Lord Jesus Christ, and trust in Him for salvation. I pray and read the Bible and keep the Sabbath." This is well, but he is identified in his life, not with the people of God, but with the people of the world. He is counted among those who do not follow Christ. If he is a follower of Jesus he follows afar off.

Those who make a profession of religion and neglect the means of grace follow afar off. God has ordained prayer, the word of God, the Church of Christ, and the holy Sabbath as channels through which grace may be supplied to the believing soul. We need them. The Christian begins the new life with prayer. He continues to walk in the narrow way by prayer. He prays morning, noon, and night. He prays without ceasing. He prays everywhere. Only by unceasing prayer can he fight the good fight of faith. "Restraining prayer, we cease to fight." Hast thou given up prayer? Thou art afar off. The Word of God is the sword of the Spirit with which we may fight the battle of the Lord. We must search the Scriptures daily or we lay down the sword of the Spirit. That professing Christian who is not a daily Bible reader is following afar off. The Christian needs the Church and the Sabbath. No one can forsake the assembly of the saints and follow Christ closely. No one can neglect to keep the Sabbath holy without falling back from Christ.

All those who make a profession of religion and live a worldly life follow afar off. There are Christians whose minds and hearts and time are all taken up with making money. They are so busy that they have no time for prayer in the morning, and so weary that they have no strength for prayer at night. They are Church members, but the life and power of godliness have departed. There are others who are absorbed in pleasure. Parties, entertainments, amusements,

and recreations are their life. They are members of the Church, but where is their spiritual life? How much do they contribute to the sum of spirituality in the community?

Some follow Christ outwardly, but not in heart. They belong to the Church, and do not neglect the means of grace. They are honest, upright, and outwardly consistent. But they were never converted. They do not know by experience the joys of pardoned sin. They have not received the Holy Ghost. They are destitute of the witness of the Spirit. They are following, but it is all on the outside. To follow Christ closely one must follow him in heart. He must walk as Christ walked, and be animated with that same divine life which throbbed in his heart. He must be a partaker of the divine nature.

"It is good for me to draw near to God." It is no good to live in clouds and darkness when there is light. It is not good to walk on the borders of the enemy's country while traveling to the celestial city. We may travel through Immanuel's ground to fairer world on high. We do not have to wait until death to see God and walk with him. "Blessed are the pure in heart; for they shall see God." Jesus has promised to be with us and to dwell in us.

"Nearer, my God, to Thee,
Nearer to Thee;
E'en though it be a cross
That raiseth me."

—Raleigh Advocate.

LIFE AND TIME.

Nothing is ever finished here. Life and time do not agree together. Life demands eternity for its unfolding. Die when we will, there is something that remains undone. Brunelleschi plans the Duomo; but it must be left for some other hand to spring the arch and rear the dome and enrich from half a hundred quarries the glittering facade. Michael Angelo plants the tomb of his Medicean patron; but he passes away before the granite mask is taken from the face of the recumbent figure. Raphael beholds in a vision of the soul the transfigured Christ; but the unfinished panel is borne before the bier upon which the dead artist lies. Nothing is ever finished here. That is the reason Jesus most frequently connected "life" with "everlasting" and "eternal." Our summer is too short for the ripening of the soul. The voice has grown still just as it was about to sing a song sweeter than its sweetest. Just as the man is best fitted for accomplishment he begins to decay. However many his years upon earth, he who does not attain to the resurrection, says our Lord, "shall not see life."—Interior.

A COMPLETE MOTTO.

Charles Dudley Warner once said that "all the gospel in the world can be boiled down into a single precept, 'Do right now.'" It would, indeed, be hard to pack more practical, spiritual wisdom into these words. The young man or woman who writes this motto on the fly leaf of a daily-read Bible, and also on the "tables of the heart," will find that it untangles the most puzzling problems and leads to the surest joy.

But every one of the three words must be lived up to or the motto is useless. "Do" does not mean to think, or to dream. Right opinions and an inert life often exist together. There are plenty of young Christians who can repeat the Apostles' Creed with entire belief in every clause, yet who are doing nothing for Christ. "The end of man," says Carlyle, "is an action, not a thought." The chief end of man is to glorify God in act, here in this

workaday world, and so to enjoy Him forever when this world is no more.

"Right" is a word not to be left out, either. Success, in too many young minds, is usurping the place of right. Expediency often looks necessary; but the only right thing to do is to do right—the high and simple right. It may be unpopular, it may be inexpedient, it may be actually injurious to our own present personal interests, to do right. We must face this fact sometimes. Yet it does not in the least change the steady obligation to do right, and the happiness that surely flows from doing it.

The third word is the clinching one. "Now" is the most difficult time. We are always determining to do right next week, or next year, or when we are past this special place where doing wrong, or doing nothing at all, seems the pleasanter, safer way. But our life is tested and known by our present act, by our "now." "Do right now"—only when each golden word is emphasized is the whole golden motto complete, and ready to enrich our lives with its radiant presence.—Forward.

THE NEW BUSINESS.

"Come, boys, wake up, the Lord has left some work for you to do." It was thus that a mother aroused her boys the other morning, and they hurried out of bed to see what this new business was. It proved to be one of those rare, beautiful sights in the winter time, when the snow has carpeted the earth, and then, as if pleased with the business, lingered on shrubs and trees for the kindly face of the sun to smile forth his myriads of diamonds.

Armed with broom and shovel the boys were persuaded that the clearing of the sidewalks was just the work the Lord had sent for them to do at that time, and they worked with a will, and soon had the snow shoveled away, and all the day travelers were made happy when they came to the easy walking. The boys were in merry mood, too, for they entered into the joy of those to whom they had ministered.

This idea of calling it the "Lord's work for them" gave me a helpful thought. Clearing walks is such an ordinary thing! I had never associated that with the Lord at all. And yet these words came to my mind, "whatsoever ye do in word or deed, do all to the glory of God." Surely I can serve Him that much.

Another thought came to me as well. Close by this neatly kept walk is a vacant lot. No one cleared the walk by that lot. There was just a single beaten path—one man went through, then another followed in his steps, and another and another. The first one made it crooked, but the others followed him. By and by one slipped, and the result was a broken arm. Some one neglected to do the work in the morning, and another suffered for it.

That single path reminded me somewhat of life's ways—one follows another; habits are formed by separate acts; one's neglect causes another to stumble—but broken hearts do not mend so readily as broken arms.

I have taken fresh courage from the mother's call. Every morning as I rise I say to myself, "The Lord has some work for me to do to-day." What is it?—By Prentice Lamb in the Baptist Union.

BE KIND.

Take every chance you can possibly get to be kind, because some day there may be no more chances. But just kindness seems such a small and unimportant thing? If we were bidden to die for the people we love, how gladly we would offer up our lives. But we are not asked to die for them, only to live for them; only to do the

hundred small things that every day offers us; only to be ready with truth, and courage, and tenderness and service. There can be no doubt about it—any one who has stood by an open grave will say so—there memories of opportunities embraced, of duties done, or, rather, of privileges accepted, only such memories will comfort us when the price is paid. To have to look back upon quarreling, or selfishness, or even upon the more negative pain of mere leaving undone that which we might have done, is enough to poison life. No wonder that those who are acquainted with grief cry out to us—"Oh, be kind, be kind, be kind!"—Margaret Deland, in Harper's Bazar.

THE MOTE AND THE BEAM.

The pastor of a large city church was detained one morning by a lady in his congregation. "I want to tell you," she said, "that I cannot come here any more."

"But why not?" was asked in surprise.

She tried to speak quietly, but she could not keep the bitterness out of eyes and voice. "I have been coming here three years," she answered slowly, "and in all the three years not once has any one said a pleasant word to me, before or after service; and I cannot stand it any longer; I am going."

"I am sorry," the minister answered gravely. "It should not have been so. I do not wonder that you feel hurt, especially as you yourself must have spoken kind words to many in these three years."

The lady looked at him in bewilderment. "I," she exclaimed, "I never spoke to anybody—it wasn't my place to. I never thought of such a thing!"

It was the old story of the mote and the beam. Through the three years of deepening bitterness against her fellow-worshippers she had not once brought her own soul to judgment; instead, she had lavished upon it a weak self-pity, and gone her unhappy way through the world of loneliness which she had created herself. It might all have been very different if only, seeking the lesson close-folded in her pain, she had set herself to keep others from such sorrowful experience. For one who bears the gifts of cheer and sympathy never walks alone; the world has too much need of him. —Southwestern Presbyterian.

Remember that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart—never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it.—Henry van Dyke.

THE GRACE OF SILENCE.

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 all shudder at the sight of the probe or the amputating knife.

"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 battlefield often requires less courage than the hospital! The onset of service, with drums beating and bagpipes sounding, does not so test the mettle of our races as to be thrown down wounded, or to be commanded to lie still and suffer. To shout a battle cry at the mouth of the cannon is easier than to put our hand on our mouths and be silent because "God did it." If he is si-

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lent as to explanations of trying providences, let us be silent in our filial submission. God knows what is best for us; that is enough.—Theodore L. Cuyler.

PUTTING IT UNDER.

There is a modern story of a merchant who was devoted to high purposes in life, who was determined to be a man free from bondage to the lower things. One day a ship of his that was coming homeward was delayed. He became anxious, and the next day was yet more troubled, and the third day still more.

Then he came to himself awaking to the true condition of bondage to earthly things, and said, "Is it possible that I have come to love money for itself, and not for its nobler uses?" Taking the value of the ship and its cargo, he gave it to charities, not because he wished to be rid of the money, but because only thus could he get the conquest over himself, holding his love of money under his feet.—J. R. Miller, D. D.

Many people miss the richest revelations of God's love because they expect the good they seek to come in some startling or unusual way.—Selected.

TUNING A PHYSICIAN.

He Got Out, and Then in Tune. If coffee has you where your nerves demand it each morning you have a wreck ahead sure.

Think back for a year and notice how the sick spells grow on you instead of getting less.

You are running into nervous prostration or some fixed disease absolutely certain, and when it suddenly takes full possession you will find nothing, absolutely nothing, in drugs that will heal you. Nature demands penalty for the daily hurt to the nerve centers by coffee, and you must pay the full price.

A physician of Cornwall, Ont., says of himself, "For years coffee was to me what rum is to the toper, but I kept getting worse and worse in health."

"I suffered from continuous nervous twitching, insomnia, restless, miserable nights, nerves all gone. Craving for coffee was intense, but it put me lower and lower in health. Something must be done, so I tried leaving off the coffee and using Postum Food Coffee. The first trial wife and I were both disgusted, for we were careless in brewing it, but we went carefully into the subject of preparing Postum and found we had only allowed it to brew about five minutes, and that won't make good Postum. So next time it was boiled full fifteen minutes after boiling began, then served with good cream, and it was toothsome and delicious. That marked the beginning of my return to health. Now I sleep well, the old twitching has disappeared, and in short I am well again. My good wife has also been much benefited by leaving off coffee and using Postum Food Coffee. We have abandoned the old coffee for all time." Name given by Postum Co., Battle Creek, Mich.

There's a reason why so many intelligent people and physicians drink Postum in place of ordinary coffee. Look in each pkg. for the famous little book, "The Road to Wellville."

Secular News Items.

The primary election for State officers occurred last Saturday all over the State. Robbins for Treasurer, Stephens for Comptroller were re-elected by large majorities over their competitors. Professor R. B. Cousins defeated Lefevre for Superintendent of Public Instruction. The other officials had no opposition.

Jeff McLemore, candidate for State Senate in Travis, Williams, Lampasas and Burnet Counties, was defeated by Judge Glascock by about seven hundred. McLemore is editor of State Topics. He has made repentless war on the State Administration for months, and this is the verdict of the people as to the reasonableness of his fight.

Brooks, of San Augustine County, defeated Congressman Cooper in his effort to return to Congress. Mr. Cooper has been a member of that body for several terms, and he will be missed from the delegation; but his successful competitor is a good man, and he will worthily fill the place.

The fight between Holt and Pinckney in the Houston District is not yet settled. They seem to have made an almost deadlock. Pinckney was filling out the unexpired term of Thomas Ball, having defeated Holt for that position nearly a year ago.

The National Democratic Convention in St. Louis last week nominated Judge Parker, of New York, as their candidate for President, and Ex-Senator Davis, of West Virginia, for Vice President. They are exceptionally strong men in their respective States, and they will make a live race. They are on a platform that was adopted unanimously by the Convention.

The remarkable rate of \$9.60 from European ports to America is almost sure to bring a lot of worthless immigrants into this country. Such rates have been announced by the ocean ship companies.

Mgr. Guidi, who was sent to the Philippines nearly two years ago as the representative of the Vatican in the negotiations for the sale of the Friar lands to the United States, died there the 26th of heart failure.

All the silver bullion purchased by the Government under the Sherman act has been used up, so that there will never be another silver dollar coined. So says Geo. T. Roberts, Director of the United States Mint.

The International Congress of the Salvation Army has been having immense audiences in London, and drawing a good deal of comment from the newspapers. Representatives are present from every European country but Russia, and many from Asia.

Nine million acres of land were opened for homestead entry in Nebraska June 28, under the Kinkaid law. This allows entry of 640 acres, which is mostly adapted for grazing. Great crowds were present at the six land offices on the opening day.

The Baldwin Locomotive Works at Philadelphia has already dropped six thousand men from its pay roll, and will soon drop four thousand more. This action is due to a lack of orders for locomotives, which is attributed to falling off of business on the railroads.

A dispute has arisen in Dutch political circles over the proposal to erect at The Hague a new statue of William of Orange. The national hero has not been enjoying quite a great popularity at present as he has evoked before. The Catholics are enraged over the announcement in a leading journal that the statue should be erected because it would be "a new reminder of the regeneration of Europe by Calvinism," and have not been appressed by the belated explanation that this declaration was due to a slip of the pen.

The 100th anniversary of the birth of George Sand was celebrated in Paris on July 5. A committee, including the eminent authors Jules Clarctie, Moreau Prevoast and Georges Ohnet, arranged a worthy demonstration in honor of this remarkable woman.

It is announced that the Sultan of Turkey has signed an irade approving a decision of the Porte to make complete restitution to the persecuted Armenians in return for the many outrageous injuries they have received. It is quite possible that the echoes of the "Pardiearis alive, or Raisuli dead" dispatch have been heard with sufficient distinctness in the Yulduz Palace at Constantinople to move the Sultan to a reluctant adoption of this humane course.

Dan Emmett, the composer of "Dixie," died June 28 at Mt. Vernon, Ohio, 86 years of age. He was buried at Mt. Vernon, Ohio, July 1. A brass band played the air "Dixie" at his funeral.

United States District Judge Emory Spear, of the Western Division of the Southern District of Georgia, has rendered a decision that a Municipal Court has no authority to sentence violators of municipal ordinances to

local chain gangs. The decision was rendered on the writ of habeas corpus made by a negro who was thus serving. Among other things the court said, "In this court the law is equal, and so are all." The decision is said to be far-reaching in its importance.

Charles A. Gutke, former member of the House of Delegates in St. Louis and convicted on a charge of bribery, has made a complete confession to Circuit Attorney Folk. In it he involves a good many men, and states that within the last quarter of a century there has not been a corporation in St. Louis worth \$250,000 or over which has not been held up for bribe money, or bought off by the corrupt combine. The confession was made at the earnest solicitation of the man's wife.

Denmark is being agitated by a discussion of a proposed new criminal code, an important feature of which is the institution of punishment by bastinado. Corporal punishment always has been, and is, in use among the Danes. Children arrested more than once for theft are flogged, in colleges the rattan is freely used, and soldiers are beaten with stripes for infractions of discipline. In this appears that the new code merely extends the use of a correctional measure that already has the sanction of long-standing custom. But the bastinado, as practiced originally by the Turks, is a peculiarly bad kind of beating.

China is the heaviest tea producer in the world, the annual crop being estimated at from 2,000,000,000 to 2,500,000,000 pounds. Java's annual crop averages about 9,000,000 pounds, British India about 190,000,000 pounds, Japan about 63,000,000 pounds, and Formosa about 24,000,000 pounds. Brazil, Natal, Fiji, and Jamaica also produce tea. About 9000 pounds were experimentally produced in 1902 in the United States.

The whipping post has been revived in Kentucky. A colored boy was given fifty lashes in the public square at Lexington, June 28.

Baron Von Sternberg, Germany's Ambassador to America, has been made a Doctor of Civil Law by the University of the South at Sewanee, Tennessee.

The National Educational Association began its annual session recently in Festal Hall in the World's Fair Grounds. It was estimated that as many as 30,000 people were present.

The Tennessee Bar Association at its recent session puts itself on record for a uniformity of laws, so far as practicable, in all the States of the Union.

At Washington on Friday Secretary Hay and Minister Quesada exchanged ratifications for the permanent treaty between America and Cuba, embodying the Platt amendment.

The Chief Fire Inspector found that the fire on the "General Slocum" started in a water barrel on the storm deck, which was empty and had become dry. About 25,000 new life preservers are estimated to have been put in service on New York excursion boats since the Slocum disaster. All the manufacturers are working overtime, and the preservers are being added to the boat equipment at the rate of about fifteen hundred a day. Re-inspection ordered by the Federal Officials begins within a few days.

A notable feature of the seventy-fifth annual commencement exercises at Abbott Academy, Andover, Massachusetts, was the dedication of the McKean Memorial Building, just completed at a cost of \$75,000. The new building contains the Davis Memorial Hall, a lecture room and several classrooms, besides bowling alleys in the basement. The south window of the hall is a memorial to Prof. J. W. Churchill. The dedicatory address was delivered by Rev. Daniel Merriam, D. D., President of the Board of Trustees. The new building is named in honor of Miss Philena McKean and Miss Phebe F. McKean, former teachers at the academy. The graduation exercises were held in the South Congregational Church, and included an address to the twenty-one graduates delivered by Dr. Charles Cuthbert Hall, of New York.

According to Dornbush, an English authority, the influence of America as a guiding factor in the world's grain centers seems to be gradually lessening, and rapid mutation of value of New York and Chicago no longer convulse foreign trade opinion as they did in former times. Future dealings are still swayed by transatlantic quotations, but to the bulk of dealers in actual wheat they have no great significance.

The United States Coast and Geodetic Survey is now engaged in making a survey of the coast line and harbors of the Philippine Islands. The extent of it is shown by the statement that the coast line of the islands is over 11,400 miles, or double that of the United States. There is a mile of coast line to every square mile of area, while in the United States the proportion is 1:555. There are nearly

1700 islands having names, and it is possible to count 3000 islands and islets on the chart.

The results of the recent Belgian elections show a net gain to the opposition of five seats in the Chamber and two in the Senate. Although this leaves the balance of parties unchanged, the Liberal press is more than satisfied with these victories, which are regarded as the beginning of the end of the clerical regime. The ascendancy of the Catholics for twenty years past has largely been due to the system of plural voting under which an additional vote is granted to holders of real property to the value of \$400 or upward. This reaches the small rural landholder, and it is this class that has formerly been the mainstay of the clerical forces.

George Rice, of Marietta, Ohio, has filed a bill in the Chancery Court at Trenton, New Jersey, for the dissolution of the Standard Oil Company, a New Jersey corporation, as illegal under the anti-trust law, as well as those of the States. The Standard was declared illegal in Ohio some years ago, and, under the pretense of liquidating according to the decree of the court, it is claimed, obtained a delay but only made some verbal changes, and later transferred all property to the New Jersey company. Mr. Rice holds some of the original certificates, and asks for a receiver, and the division of all property among the stockholders and holders of unsundered Standard certificates.

A lottery scheme is said to have been found in Chicago under the guise of a bank. Hundreds of thousands of dollars are said to have been made annually by it. Two men were arrested and put under \$5000 bonds. Large quantities of advertising matter were found, and will be used in evidence.

Mason Provine, of Pike County, Georgia, after attending the Confederate Reunion at Nashville, went to Walden's Ridge, where he lost a leg during the war, dug up the box containing the member, which had been buried for forty years, and took it home with him. He wants it buried in the same grave with his body, so that it would be at hand on the resurrection morn.

The Conference of American Jewish Rabbis, in session at Louisville, Kentucky, had before it a movement to hold religious services on Sunday as the Jewish Sabbath, but its consideration was postponed a year. It also discussed a plan for an American Jewish Synod to be representative in character, and have some authority relative to the government of the Jewish bodies.

Dowie, the religious crank of Chicago, claiming that he is Elijah, has returned from his trip from around the world, in which he met every form of rebuff and discouragement. He now proposes, however, to take a large number of his followers and return to England to show them that he is indeed a true prophet of the Most High, and convert them to his belief.

W. S. Taylor, a wealthy citizen of Asheville, North Carolina, was arrested July 1 at the instance of United States Judge Pritchard, for alleged contempt of court in refusing to produce the books of a lumber company of which he is President and owner.

Mayor Harrison of Chicago is being commended for his vigorous fight to stamp out race track gambling. Washington Park, the scene of many "American derbys," was compelled to close for lack of patronage because gambling on the results of races was forbidden.

Prof. Charles H. Spooner, of Washington University, St. Louis, Missouri, has been unanimously elected President of Norwich University, Vermont. Professor Spooner, who is a graduate of the university, and succeeds the late Allan D. Brown, will assume the duties and dignities of the Presidency at the beginning of the next academic year.

In order to conform to the new Kentucky law prohibiting the co-education of whites and blacks, the Trustees of Berea College are arranging for the transfer of their colored students to other institutions.

It is estimated that five per cent. or about eighty-five million dollars, of the annual income from American railroads goes to foreign investors.

During the thirty-four years ending with 1901 but sixty-nine divorces were granted in Canada, while nearly 700,000 were granted in the United States, where the population averaged only twelve times as great.

The New Persian minister to the United States is Muntaz-ul-Mulk, a first cousin to General Isaac Khan, the retiring Minister from Persia. The new representative of the Shah studied at Paris, was Grand Chamberlain and interpreter to the late Shah, and Consul-General to Tiflis, and is now chief of a bureau of the Ministry of Foreign Affairs, and has charge of business with the United States and the Latin countries of Europe.

LATEST FROM THE SEAT OF WAR.

St. Petersburg, July 10.—Lieutenant General Sakaharoff, in a dispatch to the general staff, confirms the report of the Japanese occupation of Kai Chou. He says that the Russian losses did not exceed 150 killed and wounded. The General adds that the Japanese are on the Kin Kow road. General Sakaharoff says: "Our detachment remained during July 8 at Kai Chou station, having its advance posts on the right bank of the Kantakhe River, the enemy occupying the heights on the left bank and fortifying themselves thereon. Our battery on the railroad bridge opened fire at the enemy's patrols, which appeared in Kantakhe village. Toward noon a fusillade occurred between a detachment of the enemy and our company, which was observing the enemy, our company retiring. Loss, six men wounded. Toward the evening of July 6, the enemy's forces, consisting of four divisions and a brigade, could be made out in front of Kai Chou, extending along the seashore. At dawn, July 9, the enemy resumed the offensive upon the rear guard and our detachment retired about 8:30 in the morning from Kai Chou to two and a half miles northward, toward the Shunlunsa pass. It finally fell back, with hardly any casualties. On our right flank our horse battery shelled the Japanese battery. At the same time the enemy's cavalry advanced slowly along the road to Yin Kow. Our losses are not yet known, but, according to the commander of our forces, they do not exceed 150.

Chefoo, July 10.—Chinese junkmen who arrived here to-day from Port Arthur say that on Tuesday, July 5, Chinese carriers brought into the town over 800 Russian dead, two of whom were high officials. They state that a part of the Japanese force advanced to within six miles of the besieged town, taking another Eastern fort. A dispatch from Chefoo dated July 7 stated that in the fighting which occurred on July 4 over the possession of one of the hills north-east of Port Arthur the Russians lost, according to Chinese reports, 100 men killed and fifty men wounded. Fifty Chinese carriers were sent out to bring in the Russian wounded.

Washington, July 10.—The following dispatches have been received at the Japanese legation from Tokio: General Oku reports that our second army commenced operations July 6 for the occupation of Kai Ping. After successfully dislodging the Russians from their positions we finally occupied Kai Ping and the neighboring heights on July 9. General Kuroki reports that on July 6 our detachment, after expelling 300 Russians from their position, occupied Hsin Chang, thirty miles northeast of Sai Machi. There were no casualties on our side. On July 5 we repulsed a Russian cavalry regiment under Colonel Hichinsky, which came to attack us near North Fen Sui Cheng. Our losses were four killed and three wounded.

Chefoo, July 11.—The Associated Press correspondent says he has Russian reports July 5 which say "Heavy fighting has occurred between the first line of defenses and the Japanese. The results are not announced. Nevertheless little facts are becoming known. Our side sent scouts to ascertain the position and strength of the enemy and whether they were protected by trenches. It was impossible to find out the exact strength of the Japanese, but they do not number less than 30,000 men. The Chinese consider them at 60,000. The Russians do not consider a successful attack could be made against such a force as this with their smaller number of troops. They say: 'The forcing of our right flank, previous to this was rectified and now we have both the Green and Semaphore Hills in our hands. In front of these hills we were not opposed. We were heavily shelled from both sides. The enemy retired a considerable distance. Of course this was not without loss. We started to take the offensive the night of July 1, when we began a strong attack. Our soldiers who had been forced back at Kin Chou, were awaiting for an opportunity again to attack the Japanese. The result was satisfactory. The infantry marched out as if on maneuver while the artillery, taking up a position, opened up a fierce fire with shrapnel on the enemy's line, resulting in their retirement. During the three days' battle, the Novik and a fleet of gunboats left the harbor daily covering the right flank of the army and stopping the fire of the enemy's artillery. July 4, the Novik fortunately obtained the range of the enemy's batteries and did frightful damage to them. All the morning the gunboats, without receiving any return fire, shelled the enemy's troops marching toward our defenses. The Japanese fleet appeared in the afternoon and our gunboats returned to the inner harbor without sustaining any damage."

A man is worth what he takes out of the world, not what he leaves in it.

Have You Hay-Fever or Asthma in Any Form?

Medical Science at last reports a positive cure for Hay-Fever and Asthma in every form in the wonderful Kola Plant a new botanical discovery found on the Congo River, West Africa. Hay-Fever sufferers should use the Kola Compound before the season of attacks if practical to give it time to act upon the system. Its cures are really marvelous.

Miss A. E. Frye, Lokenan, Mo., writes May 2nd, was cured of Hay-Fever after several years suffering, with such physicians said a cure was impossible. Dr. W. H. Vail, a prominent physician of St. Louis, writes March 3, that he used Himalaya (the Kola Compound) on numbers of Hay-Fever cases with satisfactory results in every case. Hon. L. C. Clute, Groves, Iowa, testifies that he was cured by it after sixteen years suffering with Hay-Fever and Asthma. Physicians of change of climate did him no good. Hundreds of similar letters have been received by the Importers, copies of which they will be glad to send you.

To prove beyond a doubt its wonderful curative power the Kola Importing Co., No. 1168 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of TEXAS CHRISTIAN ADVOCATE who suffers from any form of Hay-Fever or Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.



"SOMETHIN' DOIN'!"

When there is anything going on in your neighborhood of course you want to see it or hear about it "at first hand." To get about in the easiest, pleasantest and best way you want a conveyance on wheels of your own. When you want just the finest carriage or other vehicle to be found in seven townships, point your steps in the direction of Parlin & Orendorff's and you'll get it.

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

PARLIN & ORENDORFF CO., Dallas, Texas.

WANTED TO SELL or will trade for a stock of dry goods or furniture, my business house and dwelling combined, in Georgetown, Texas. The property is well located and is worth \$5000. Address, J. W. Kincaid, Box 3, Georgetown, Texas.

UNANSWERED LETTERS.

- July 7.—C. H. Armstrong, sub. S. F. Chambers, subs. A. C. Biggs, subs. Dr. T. H. Hall, sub. Jos. P. Callaway, sub. R. L. Ely, change. W. W. Golligh, sub. H. B. Henry, sub. July 8.—C. J. Oxley, sub. J. G. Forester, sub. C. H. Armstrong, sub. L. Christian, sub. G. H. Collins, change made. July 9.—J. Arthur Lancy, sub. R. A. Clements, sub. A. E. Carraway, sub. D. W. Gardner, subs. J. W. Allbritten, sub. July 11.—Geo. H. Phair, sub. R. L. Jameson, sub. R. E. Porter, sub. Has attention. E. R. Bareus, sub. J. H. Morris, subs. July 12.—R. D. Moon, sub. W. B. Martin, sub. M. W. Clark, subs. C. C. Davis, sub. P. W. Byrd, sub. E. H. Lovejoy, sub and trial sub. July 13.—J. W. Fort, sub.

READ THIS:

Commerce, Tex., Dec. 12, 1902.—Dr. E. W. Hall, St. Louis, Mo. Dear Sir—I suffered thirty years from kidney and bladder trouble and I used many different remedies with but little benefit. Less than one bottle of your Texas wonder, Hall's Great Discovery, cured me two years ago, and I have not suffered any since and I can cheerfully recommend it. Yours truly, MRS. C. S. McDOWELL.

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, 2931 Olive Street.

July Not Jas. some E. Ca most the de Churel backsl ty or ninte ber w while will je a bow at ou two o very I was ence lligan most the la ment these on th cours the ci where things now h tial li compl unabl I won ing it forwa belov of Re love presid we ar ple h ferent for w precl sistan assur happe thank bless great M. able Jaspe the p ing it held s ings to th DI Un A CU Woi face I wa face coul bad when metu nigh ticur and derf it re that moni THO Br Th and "I h since Th the scali and head pim ferli out salt almo fully Soap stan statu is a decd pow cert cure econ skia sold for Quin Bee &

Notes From the Field.

Corrigan Charge.

Jas. J. Rape, June 28: We have some ten days ago closed a fine meeting at Corrigan, Texas, with Bro. G. E. Cameron, of Beaumont, doing the most of the preaching with power and the demonstration of God's spirit. Our Church was much revived and many backsliders reclaimed, with some forty or fifty conversions. We received nineteen into our Church and a number will go to the Baptist Church, while there are several others who will join with us. Corrigan Circuit is a new charge, it having been formed at our last conference of a part of two other charges. With everything very much disorganized, and then as I was on my way to Annual Conference I was overtaken by a very malignant form of the grip, which almost disabled me for work until in the last of May, when slow improvement began; but notwithstanding all these things something has been doing on this work; but as a matter of course, it has been slow. Still, under the circumstances, I can't now see where we could have improved on things as they have been. We are now building a beautiful and substantial little parsonage which is nearing completion, the cost of which I am unable to give at this writing, though I would not entertain the idea of selling it at all. We are now looking forward to the third coming of our beloved presiding elder in the person of Rev. J. B. Cochran, whom we all love very much indeed, who, as a presiding elder, is one of the best. As we are living in Moscow the good people here pined for us soon after conference, which was very timely, and for which we are still thankful. The preacher who secures Cameron's assistance in his meeting may be well assured that he will make something happen to be sure. We give God thanks and pray Him to so abundantly bless us that we may do more in His great work.

Jasper and Kirbyville.

M. L. Lindsey: I am proud to be able to report that we have had at Jasper a very fine meeting. Some of the people say it was the finest meeting in many respects that ever was held at Jasper. There have been meetings that resulted in more additions to the Church, but the value of this

meeting consisted in the permanency of the work which was done; the whole work was built up on a permanent foundation. Bro. Cameron, of Beaumont, did the preaching after Tuesday. He is a very fine preacher and somewhat of a revivalist. I think he ought to go into this work and devote all of his time to it. I wish our Church would make some honorable provision for a man to go into this kind of work without severing his connection with his conference. I say this not because I think I am specially adapted to this kind of work. I don't think I am, but I know some men who are, and I believe they would be giving their entire time to it but for the fact that they would have to ask for a location, with the intention of not locating, but with the express purpose of traveling more extensively, and there is more or less disapproval connected with such a procedure. It has gotten to be a custom in our Church for the pastor to hold a revival some time during the year, and it is not only a custom, but it is an absolute necessity that we have revivals. It might be an ideal state not to need them, but I have never seen this ideal Church. "Yes, we must have meetings, but how are we going to have them?" some one will say. Hold them yourself. Let each pastor hold his own meeting. Well I have held some meetings, but I will tell you I am not going to do it any more if I can help it. The pastor must have help as a rule. You will say let the pastors exchange. At first sight that may seem ideal, but it is not every pastor who can hold a revival, and it is not expedient for a pastor to leave his work very often or very long during the year. I don't know how many calls I have had this year to help the brethren, but it is impossible for me to go to their assistance. It seems to me that it will soon be absolutely necessary for us as a Church to provide for this necessity. Our Church here and at Kirbyville have a bright future for them, but there "Remaineth much more land to be possessed." We are all hopeful and getting along smoothly. We have put in some good licks for the Advocate and want to make a house-to-house canvass before conference. I believe the Advocate is the best conference organ that is published in the South, and I know of no other paper which has such a broad field of usefulness. I wish I had time to say something about our District Conference, but the length of this letter is already out of proportion to its depth. But I will say this for the Beaumont District, that it never was in as fine condition as it is to-day, and it is largely due to the untiring efforts of our efficient presiding elder. All the brethren on the district love Bro. Cochran, and want him to stay on the district as long as he can.

Maysfield.

J. B. Gregory, July 9: I closed a most gracious revival meeting at Maysfield last night with 20 conversions and 11 accessions to the Methodist Church and some joined the Presbyterian Church and others have not yet joined. I expect more members still soon. Dr. Walkup, of Fort Worth, was with me and did valuable service. He is indeed a revivalist and full of the love of God and preaches with great power. We began on Sunday morning and closed on Friday night, just six days. It rained the first three days at intervals, which militated much against us, but we rallied and held services every time we could, and after the rains ceased the attendance increased with much interest to the close. At the first service we had a baptism of the Holy Ghost. This was a most remarkable meeting. My people told me that it was impossible to have a revival at such a cold, dead and indifferent place as Maysfield, with her dissensions, etc., and many obstacles in the way. I told them that God could overrule and subdue all difficulties if we would trust it all to him, and he did. Praise the Lord for victory. O help me sing "All hail the power of Jesus' name." I now begin at Ben Arnold. O for another victory!

Paint Rock.

M. T. Allen, July 6: Our Sunday-school had their Children's Day service the fourth Sunday in June. Collection \$4.20, and a fine program. It was something new in Paint Rock. We are still on the up grade.

Paducah.

R. L. Jameson, July 8: Commenced my meeting at Gardener School House the first day of this month; closed the 7th. Rev. John A. Travis, of Vernon Circuit, preached every sermon but one. He came clothed with power from on high and preached in a way that reached the hearts of the people. Every service was good. Bro. Travis did not confine his work to the pulpit, but in the homes of the people he engaged them in heart-to-heart talks regarding their spiritual lives. His work was of that character that lasts.

There were 13 conversions and 8 accessions to our Church. Every unconverted person who attended anything like regularly except two gave their hearts to God. Therefore we feel that the meeting was a success. We thank God and take courage. Will commence my meeting at Northfield Sunday, July 10. Rev. J. T. Bloodworth, of Childress, will assist me.

Holland.

C. S. Cameron: Our meeting at Threeforks was a victory for the Church. The presence of the Holy Spirit was with us in every service. The devil had entrenched himself in that community and was leading many at his will, but, thank God, he gave us a great revival in the Church and much conviction among sinners. We had some ten or more conversions and many reclamations; eight accessions by profession of faith. Bro. J. F. Owens, of Marystown, rendered very valuable assistance in exhortation and personal work. A great victory for God in this little community. God bless this little flock.

Beaver Valley Circuit.

Dr. Hall, July 9: Held my first protracted meeting this week at Concord. Preached twice each day for six days. The Lord was with us in great power. Had a most glorious revival. God be praised. Visible results: Two bright conversions—both added to the Church—eleven baptisms, and a good collection for conference assessments.

Merit.

L. A. Hanson, July 8: On June 29 a very destructive wind and hail storm struck our town and community. Some farmers estimate the damage to crops and orchards at \$50,000. Several houses and barns were damaged and our church was blown to the ground and is a complete wreck. On account of the condition the storm left the crops in it will be very hard for us to rebuild. But we must have a house to worship in. So if any friend will kindly help us, be it ever so little, it will be greatly appreciated.

The Methodist Revival.

Denton Record and Chronicle: The meeting in progress at the M. E. Church, South, is assuming good proportion. The congregation and interest is increasing. Rev. T. J. Beckham, of Pilot Point, is doing the preaching this week. His sermons are strong and scriptural. His method of presenting the subjects that he handles is to nail each proposition with a scriptural proof. His familiarity with the Bible is remarkable, showing great research and thorough preparation. Standing before his congregation with a little Bible in hand, he turns from passage to passage with rapidity and drives the truth home to the hearts of his listeners. All his sermons are intensely searching, as he presents some popular sin of the days and shows God's disapprobation of it. Interesting incidents gathered from his own personal ministry range from the pathetic to the ludicrous. One moment his congregation is in laughter and another in tears, but always with a strong, wholesome truth back of the incident. Such preaching is calculated to do much good to Denton. His congregations are growing each night, as the people learn of his work in this town. This morning his theme was "A Righteous Life." He took up the theme from the scriptural standpoint and traced it from its inception to its completion, giving proof after proof to show God's view of that life. It was an exalted life that he portrayed and at its close the people gathered about the altar with many tears and emotions and pledged themselves to seek Divine aid to live the life of the righteous. The Church is now most delightful for the services. Six electric fans, together with the fine ventilation of the building, make it most pleasant to those who attend. Electric fans in a Church are quite an innovation in Denton and for summer meetings are very desirable. Mr. Hawkins, the director of the music, is getting the new songs well in hand and this is a delightful feature of the meeting.

Peoria.

Mac M. Smith, July 12: The third Quarterly Conference for Peoria charge convened at Cedar July 2 and 3. Presiding Elder B. R. Bolton was present and deliberated with great satisfaction and preached two forceful sermons. This is his last year on the Waco District and both lay and clergy regret to give him up. The occasion was well attended, and interest greatly increased by the presence of Rev. J. H. Braswell, pastor of Methodist Church at Whitney, and Rev. Mrs. Edward, Baptist minister from Oklahoma. Bro. Braswell preached a most inspiring sermon on "They that wait upon the Lord." We feel some progress is being made and the omens

thickening for better times. We now have a most wide-awake Woman's Home Mission Society organized at Peoria, with Miss Broad Lipscomb President. Much good is already being done through this strong arm of the Church. This society is pushing rapidly to completion its plans for much needed improvement on the parsonage. The pastor is truly encouraged to have this strong pillar of strength behind him in the work. Have organized one new Sunday-school that is opening up with fine promise for good. Have organized three Epworth Leagues. They have already displayed considerable interest in a hearty response to some recent calls for charity. About the first of April the pastor thought he was a little embarrassed in that the buggy horse dropped dead with blind staggers, but almost before I had time to feel my loss some of my good stewards quietly began to move around and soon had in hand \$73.50, and we now have one of the most ideal nags that we have ever had. Indeed they have proven "burden bearers." May the grace of the Lord Jesus be multiplied to each and every one that contributed to this purpose. We enter the revival campaign with great faith in God and confidence in our brethren. We expect great things of God and co-operation of our people.

Lovelace.

E. R. Patterson, P. C., July 11: Last night closed our first meeting for the conference year, and Lakenon is rejoicing. Our "beloved" came on Friday night, preached two of his "best" sermons for us, held the third Quarterly Conference Saturday afternoon. Reports much in advance of last year; work in very good condition. Saturday night's train brought Rev. N. M. McLaughlin, of Morgan, who began to pour "hot shot" into the ranks of sin. He is a safe preacher and a good revivalist. Lakenon community is stirred throughout, old grudges settled, backsliders reclaimed and sinners converted, 20 or more conversions and reclamations, 11 additions to the Church. We can heartily recommend Bro. McLaughlin to the brethren.

MODE OF BAPTISM.

No. 2.

Having noticed in a previous paper that the Bible sustains affusion from the fact that when God first appointed water to be used as a ceremonial cleansing among his people he commanded it to be by affusion; second, the prophets prophesied of sprinkling; third, that they were baptized with water and with the Holy Ghost, and not in water and in the Holy Ghost; fourth, that in the baptism of the Holy Ghost it is said that the Holy Ghost was poured out, fell on, shed forth; which shows the baptism of the Holy Ghost is represented by affusion, and not by dipping.

I will now examine some cases of apostolic baptisms and see what evidence they give for affusion.

First. Three thousand on the day of Pentecost (Acts 2:41). "They that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." Three thousand in one day. Who thinks this reasonably could be done by immersion? It was 9 o'clock before Peter began his sermon to the multitude and the conversions took place after that. Then the time to go to their homes and get a change of raiment and then select a suitable place about the city to immerse in and then immerse 3000 people. I think they would hardly do that in one day. Our immersion friends have various ways of trying to meet the difficulties against them in this case. Some say they were not all baptized that day. If they were not baptized that day, when were they baptized? All that received His Word were baptized; so then if the 3000 who were added to them received His Word they were baptized that day. Others say the seventy were added to the twelve to do the baptizing, making eighty-two Baptist preachers, all baptizing at one time. So they would have to have eighty-two places suitable for immersing people in, and that in a city that had to be supplied with water from artificial pools. So the difficulties increase. Our Baptist brethren do not immerse them so easily now. It takes considerable time to immerse twenty-five or thirty these days. So I think if they were to have 3000 converts in one day, in Dallas or Fort Worth, they would hardly receive them all and immerse them that same day. So this case is against immersion.

Second. Baptism in a house, Acts 9:17. "And Ananias went his way and entered into his house, and putting his hands on him, said, Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me that thou mightest be filled with the Holy Ghost, and immediately there fell from his eyes as it had been scales,

and he received sight forthwith, and arose and was baptized." Here is a case of baptism performed in a house. So no immersion in this case.

Third. The baptism of Lydia is against immersion, Acts 16:14, 15 shows that Lydia was converted out at a meeting and was baptized at the same service. No account of her going home or sending for a change of raiment; and when she was baptized she invited the preachers home with her. At a meeting out in the open a conversion and baptism of the converted person, and she a woman, would hardly take place at an immersion meeting, but it could very properly take place at a Methodist meeting. Acts 16:33 shows that the jailer at Philippi was converted and baptized at the hour of midnight on the premises of the prison, which is very much against immersion. So these cases are all against immersion, and consequently are all in favor of affusion. In 1 Cor. 10:2 it is said, "And were all baptized unto Moses in the cloud and in the sea." Exodus 14:22 says, "And the children of Israel went into the midst of the sea upon the dry ground." Verse 29 says, "The children of Israel walked upon dry land in the midst of the sea." So here was a baptism upon dry land. So no dipping in this case, unless it was a dry-land dip. The 77th Psalm refers to the redemption of the Israelites. The 15th verse says, "Thou hast with thine arm redeemed thy people, the sons Jacob and Joseph." Verse 16, "The waters saw thee, O God, the waters saw thee, the depths also were troubled." Verse 17, "The clouds poured out water." Verse 20, "Thou leadest thy people like a flock by the hand of Moses and Aaron." So the clouds poured out water, and Paul said they were baptized unto Moses in the cloud and in the sea. So here is a baptism that was on dry land and by pouring. And we say in the language of McWhirter:

"To be sure Bible readers must all be apprised,

That the children of Israel were truly baptized;

How this could be dipping, no one has yet found,

For they passed through the sea upon the dry ground!

We've a word now to say about Dr. Carson,

That logical, bold and renowned Baptist parson,

Who, speaking of Moses, says, as we may read:

"He got a dry dip." A dry dip indeed!

This is the best dip I've read about yet,

But the dip Pharaoh got was really wet.

He may choose the wet dip, I am certain that I,

If I must have a dip, would prefer one that's dry!

Once more we're forced to the happy conclusion,

That water baptism must be by affusion." J. C. CARTER.

Cross Plains, Texas.

A SAINT'S FACE.

I had so much to ask of Christ

Before I saw his face—

Long years, contentment, peace unpriced,

Joy in his dwelling-place.

But when my lips had kissed his feet,

None of my needs I pled.

"Let but my love make answer meet

To thy dear love," I said.

I had so much to ask of man—

Honor and love and power,

Praise for my life's perfected plan,

Help for my battle-hour.

But when mine ears had heard the cry

Of flesh and soul for bread,

"Let me be spent, endure, and die,

Brothers, with you," I said.

—Mabel Erie.

The friends we can never lose are the ones we say we have lost in death.

JUST ONE WORD that word is

Tutt's,

It refers to Dr. Tutt's Liver Pills and

MEANS HEALTH.

Are you constipated?

Troubled with indigestion?

Sick headache?

Virtigo?

Bilious?

Insomnia?

ANY of these symptoms and many others indicate inaction of the LIVER.

You Need

Tutt's Pills

Take No Substitute.

DISFIGURED WITH ECZEMA

Under Physicians Five Months. Went from Bad to Worse.

CURED BY CUTICURA

Wonderful Change in One Night. In a Month Face Was Clean as Ever.

"I was troubled with eczema on the face for five months during which time I was in the care of physicians. My face was in such a condition that I could not go out. It was going from bad to worse and I gave up all hope, when a friend of mine highly recommended Cuticura Remedies. The first night after I washed my face with Cuticura Soap and used Cuticura Ointment and Cuticura Resolvent it changed wonderfully, and continuing the treatment it removed all scales and scabs. From that day I was able to go out, and in a month my face was as clean as ever." THOMAS J. SOTH, 317 Stagg St., Brooklyn, N. Y.

The above letter was received in 1898 and he again writes us Feb. 19, 1903, "I have not been troubled with eczema since."

The agonizing itching and burning of the skin as in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting; of scalp, as in scalled head; the facial disfigurement, as in pimples and ringworm; the awful suffering of infants, and anxiety of worn-out parents, as in milk crust, tetter and salt rheum—all demand a remedy of almost superhuman virtues to successfully cope with them. That Cuticura Soap, Ointment and Resolvent are such stands proven beyond all doubt. No statement is made regarding them that is not justified by the strongest evidence. The purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy have made them the standard skin cures of the civilized world.

Sold throughout the world. Cuticura Resolvent, 50c. (In form of Chocolate Coated Pills, 25c. per box of 50.) Ointment, 50c. Soap, 25c. Deposits: London, 27 Charterhouse Lane; Paris, 5 Rue de la Paix; New York, 157 Columbus Ave. Patent Drug & Chem. Corp., Sole Proprietors.

The Home Circle

PUT-OFF TOWN.

Did you ever go to Put-Off Town,
Where the houses are old and tumble-
down,
And everything carries and everything
drags,
With dirty streets and people in rags?
On the street of Slow, lives Old Man
Wait,
And his two little boys, named Linger
and Late,
With unclean hands, and touseled hair,
And a naughty little sister named
Don't Care.

Grandmother Growl lives in this town,
With her two little daughters, called
Fret and Frown,
And Old Man Lazy lives all alone,
Around the corner on Street Postpone.

Did you ever go to Put-Off Town
To play with the little girls, Fret and
Frown,
Or go to the home of Old Man Wait,
And whistle for his boys to come to
the gate?

To play all day in Tarry Street,
Leaving your errands for other feet;
To stop, or shirk, or linger, or frown,
Is the nearest way to this old town.

—Christian Observer.

BILLIE; OR, LENDING TO THE LORD.

Billie was a pet prairie dog, though just why he was ever called a dog is more than I can tell, for it seems to me he was less like a dog than any other animal. When running he looked like a large rat; when he ate he sat on his haunches, bowed his back and looked very much like a squirrel and he held his food in the same way as Master Bunny. When listening he stood up like a bear; when he barked he most always stood upon his hind legs, and his voice was like the squeak of a cheap doll when pressed in the stomach. In cold weather he slept curled up like a kitten and in hot weather he lay stretched out on his back. He was an interesting pet, and was very fond of his master, little Phil. Although Billie's prairie dog ancestors had all lived in deep holes in the ground, and although Billie had dug two of these holes in the yard of his adopted home, he still seized every opportunity to come into the house when he wished to go to bed at night. He slept like a child—thoroughly relaxed, and you might lift or move him without any fear of disturbing his slumbers. Phil had made, with his parents a visit to the prairie country of the west and had bought Billie from the boys who had caught him by drawing him out of his hole. He was a mere baby dog then, and was very easily tamed. After they reached home, Phil kept Billie chained in the yard a few days and then turned him loose.

Many little friends came to see the prairie dog—some wanted to buy him and offered Phil good prices for him; but he would not sell his pet.

Fred Bennett was an afflicted son of a poor widow who sewed for a living. Phil and his mother had been very kind to them. As long as Fred was able, he went to Sunday-school, and he and Phil were in the same class; but Fred's back troubled him more and more, until now he was confined to the invalid's chair, so kindly furnished by his Sunday-school teacher, Miss Nash, and the members of her class.

Phil went to see Fred quite frequently and always carried Billie with him. One Sunday Miss Nash talked to the class on the subject of charity and had them to memorize Prov. 19:17. "He that hath pity on the poor lendeth to the Lord," and Prov. 28:27. "He that giveth unto the poor shall not lack." She said to them: "Do not be content with giving only cast off clothing and other such things as you could not longer use, but give such things as would cause real pleasure to those whose lives are so dark; give something you prize and give until you feel the sacrifice."

Phil's eyes grew larger; his chin quivered; his throat was dry and his tongue seemed to cling to the roof of his mouth; but he stammered out, "You mean Billie, don't you?"

He could think of nothing that would give more pleasure to his little crippled friend; of nothing that would be prized more highly than his prairie dog, nor of anything the loss of which would be a greater sacrifice to himself.

Miss Nash understood him, for she had seen him and Billie at the home of Mrs. Bennett, and had noticed how the cunning little animal could make Fred forget his pain; but she only answered, "Yes, if you think the Lord wants to borrow Billie."

It was a bitter struggle. Phil had several times been offered five dollars for Billie, so he tried to persuade himself that if his papa would let him give that amount it would be the same

as giving Billie. But something within him whispered, "That would not be your gift; it would not bring the pleasure that Billie would and you would not feel the sacrifice in the least."

So at dinner, when his mother said, "When you have eaten, you may take a nice dinner to Fred," the struggle had ended; he would take the dinner and Billie.

He swallowed a few bites, excused himself from the table, put the collar and chain on Billie and put him on his shoulder; then with the basket of dinner in one hand, he hurried on to Fred.

His face shone when he entered, but lest his courage should fail he put the basket into Fred's lap, fastened the chain to Fred's chair and said: "Mamma sent your dinner and I give you Billie. He will keep you company and I will come to see you both."

Then he went out, closed the door and ran off whistling, although his heart was almost bursting.

Who says he was not a hero? Nor did he prove to be an "Indian giver," but went home and lavished more affection on his pet kitten, Blackie, who had sometimes been neglected.

A few days afterward his mother asked him, "Where is Billie?" Phil bravely answered, "I have loaned him to the Lord." She then drew from him the whole story and with tears of joy kissed the brow of her boy.

After Phil had left the dinner and Billie, Fred sat a moment as one in a dream; but Billie climbed up in his lap and began trying to get the dinner, and his new master stroked the glossy brown coat of his new protegee, and knew it was no dream. Billie had been there so often that he felt quite at home. He shared every meal with Fred and would then play about the room and amuse his little master or would cuddle up in his lap or sleep beside him on the bed.

Sometimes while Fred slept Mrs. Bennett would chain Billie in the yard, where he could eat grass, for in his native state that was his principal food.

After a few weeks the passerby missed Fred from the window altogether, and one morning Miss Nash with Billie in her arms went to Mrs. Morrison's, called for Phil and said: "Phil, I have brought Billie home. You gave him to Fred, but he will not need him any more. He has gone where he will be free from pain, and at the request of Fred's mother I now return Billie, who was loaned to the Lord."

ELSIE MALONE McCOLLUM.

THE TROUBLESOME MRS. SMITH.

"Have you time for a walk to the end of the pier? It will blow away the cobwebs."

The atmosphere of a vestry at the close of a sewing meeting inclines to produce headache and general weariness; but it was not the atmosphere that had given Mrs. Steadman a headache, nor was it the rate at which her needle had flown dexterously in and out. She had been the victim of a talking-to—a piece of another's mind had been hurled vigorously at her. Probably the speaker had enjoyed the exercise; the unfortunate victim had not, but was just ready for a breakdown into undignified tears.

The little by-play had been observed by the superintendent's wife; she had noted the thin drawn, compressed mouth of the poor steward's better half and, knowing of old the mischief that meant, had watched the fray, ready to champion her colleague's wife, if need be, or to cheer her when the storm was spent. So it was that Mrs. Thompson suggested the restoration of a "pierender" to Mrs. Steadman.

Blessed by the itineracy that makes it possible to sandwich a three years' seaside residence among others less salubrious. There are lessons to be learned from the sea that are possible no other where; healing and strengthening for the tired heart and brain, and a magic in the life-giving ocean breeze.

The super's wife and the wife of the second minister turned their steps towards the pier, and Mrs. Thompson inquired:

"Now, my dear, what is the particular grievance to-day? Is it some one that ought to have been visited or spoken to? Have you or has your husband failed this time in your duty? Something of that kind it's sure to be when Mrs. Smith relieves her conscience to the extent she's been doing to-day."

There was a twinkle on the face of the super's wife; she had a well-developed sense of humor, as well as judgment and the two saved her from many a needless worry.

"Mrs. Smith's conscience is the part I mind most," said Mrs. Steadman, ruefully. "Why should it be conscience that makes people say things that hurt so? I try to do my duty, though sometimes I'm tempted to give up trying,

for I plan so much and accomplish so little. With seeing after the house and baby and doing all the cooking, I seem to get so little time for visiting or church work, and there's always a pile of sewing!"

Again Mrs. Thompson smiled; she was fond of this little woman, who had had such short practical experience of the duties of a minister's wife. Looking from the standpoint of her fifteen years' seniority, she felt towards Mrs. Steadman as one who had gained the mastery feels watching the beginner making brave but apparently futile efforts toward the desired attainment.

The moon had risen calmly clear among the night's shades, and, as the waves came lap-lapping gently round the old stone pier, the glint of silver was reflected on the water. Peace and rest, the soothing lullaby sounded in its ceaseless monotony. Peace and rest, rest and peace—Mother Nature fain would calm the restless tumult of the human heart, soothe the unquiet spirit till there was silence and the small voice might be heard speaking peace. "It is I, be not afraid."

"I'm so glad you persuaded me to come around the pier," Mrs. Steadman said, slipping her hand in the friendly darkness in her companion's arm. "Somehow, one's worries seem so trivial here, with the big sky and the sea, and everything so peaceful. But yet, Mrs. Smith did quite upset me to-day. You see," and the little woman's tone was very earnest, "I want to help my husband in his work, if it's only ever so little I can do; and, far more than that, I long to do my duty, as in God's sight, to please him, but—"

"But what?" queried Mrs. Thompson.

"Well, Mrs. Smith's point to-day was that I shamefully neglected my duties because I did not visit more among the poor. She said I ought to distribute tracts, or go about from house to house, finding the non-churchgoers, and perhaps start a women's meeting."

"Yes," said Mrs. Thompson. "What else?"

"Oh, that was nearly all. But, as I told her, apart from the time I must devote to the house and baby, to say nothing of my husband, I never had any gift in visiting. I always feel it impertinent to go poking about to other folks' houses, however poor they are, uninvited; and then I don't know what to say, I'm tongue tied! That's all the more strange, because I enjoy Sunday-school work or my junior class, anything of that sort."

Again Mrs. Thompson smiled at the ingenuous avowal of her companion.

"My dear," she said, "There are diversities of gifts, and it's not for one human being to judge of another's particular fitness for this or that kind of service. It is the Master, who knows our thoughts and our hearts, the disposition of our mind to his work and to himself, who alone can judge right. And my firm conviction, gained from experience, is that never does the prayer go up to him, Lord, what wilt Thou have me to do? but that it is answered. Guidance is given when it is sought for."

They had reached the end of the pier now. Far away in the distance, where the curtain of the night touched the dark waters, they saw the lights of the fishing-boats gleam fitfully.

"The spirit of God was brooding upon the face of the waters," Mrs. Thompson's voice broke the silence. "This seems to me a fitting presence-chamber for the most High."

Her companion made no verbal response, only tightened her clasp of the other's arm. In her heart was the prayer going up at that moment, Lord, show me, teach me, what thou wilt have me to do!

Turning, Mrs. Thompson said: "On our way home I will tell you something that happened to my experience when I was a young wife as you are, my dear, and had an equal disinclination to visiting."

"You?" interrupted Mrs. Steadman, incredulously. "Why, you are the best visitor I have known or heard of!"

"Nevertheless," replied Mrs. Thompson, "there was once a time when, like you, I didn't know what to say to people and shirked visiting. You know, there is always one thing to be guarded against—that we confuse our fitness and inclination. Sometimes our 'I can not' should be translated 'I do not want to.' But to my story."

"One Sunday evening my husband came home tired out. Cronaly was a country circuit and the Sunday work very exhausting. This particular day I remember my husband was disheartened and I was quoting to him from the text we had at Queen-street chapel about God's word: 'It shall not return unto me void, but shall accomplish that which I please and prosper in the thing whereto I send it.' I remember so well because of what followed."

"He had been to see a young married woman who was apparently dying and all her cry was for some one of her own age to come and talk to her. She was in distress of mind and when she learned that my husband had a young wife at home, she entreated him

to ask me to come and he had promised I should."

"When he told me I was dismayed. I had been quite unused to visiting sick people or, indeed, strangers of any kind, but my husband made it plain to me that it was my duty as an act of common kindness and then he preached me a little sermon all to myself which set me to thinking earnestly and sent me on my knees."

"So the next morning, directly after breakfast, for there was no time to lose, my husband said, he and I set out on our three-miles' walk to see this poor girl."

"Yes, girl she was, and singularly beautiful, I thought, the minute I saw her. A lily-white face and dark brown eyes, all aglow with feverish excitement, made a picture framed by the mass of wavy, red-gold hair. My husband had left me at the door, promising to call for me presently and I was left to make what headway I could."

"The poor thing was very ill with pleurisy and her breath came in gasps, so that she could talk only little, but I made out that she was distressed because since her marriage she had ceased to attend service."

"Her husband was employed on the railway, she said, having alternate Sundays on duty and little by little they had slipped into the habit of going out walking or staying idly at home on the Sabbath; and then, by-and-by, they seemed to forget all religion and God himself, until this illness had come as a sharp reminder."

"Indeed, it was a sharp reminder, for the poor girl was nigh death's door. I said what I could in the way of encouragement and then I opened the Bible to read a few verses. Now, it may seem to you a strange chapter that I chose, but it was the one I had strongly in my mind at the time, beginning, 'Ho, every one that thirsteth,' the one with the verse, you remember, that my husband and I had been talking about the night before, that God's word should not return unto him void, but prosper in the thing whereto he sent it."

"Strangely was that prophecy verified in that case, and it may be that was one reason why I was encouraged to persevere in an arduous duty until, ere so very long, the duty became my delight."

"However, we are nearly home and I have not told you the end of my little story. It seemed almost miraculous, but the girl did not die; she recovered. I went to see her two or three times after that first visit, and then lost sight of her until a couple of years afterward, when an urgent summons came for me; Mrs. Brunton's husband was dead and she was in an agony of grief. The man had gone to his work as usual on the railway and, how no one knew had been run over by a train and killed instantly."

"The stony look of despair the poor girl gave me when I first went in! 'I can't forgive God,' she said. 'It seems so cruel of him!'"

"And then, thinking I might help her best so, I told her of my own recent grief—my first-born, my little baby Willie, had been taken to the fold above by the Good Shepherd, and at first I, too felt a dreadful doubt of God's loving kindness and a rank rebellion against his will. So we two women comforted each other in our sorrows, and when Mrs. Brunton grew calmer, she told me why she had sent for me specially."

"You remember," said she, "when I was so ill with pleurisy and you came to see me? Did you notice that my husband was in the room?"

"I had a dim recollection of a quiet man at the foot of the bed, resting his bowed head on his hands."

"That chapter you read to me then," said Mrs. Brunton to me, "and the way you talked, were the means of his conversion." Then she told me that her husband had never before been religious, though he had been a good-living man, but when his wife recovered he told her that those words, 'Ho! every one that thirsteth,' and the rest of the chapter, had so impressed him that he sought salvation from God and found it."

"One practical proof he gave of his desire to do good was that every Sunday afternoon he gathered together a handful of children from the scattered neighborhood round about and held a little Sunday-school in his own house. Then, in a quiet way, he had set himself the task of reclaiming a neighbor from drink. Indeed, he became, in a humble, unobtrusive way, a real home missionary, and truly it seemed one of the mysteries of providence that his useful career should have ended in that sudden way."

"And that," said the superintendent's wife, as she shook hands with Mrs. Steadman at the gate, "is the end of my story. Perhaps you may have caught the moral; anyhow you will see that I found it true that God's Word prospers in the thing whereto he sends it; and that knowledge has made me try to be more careful not to refuse work that seems to come from him, however much I feel my own incapacity."

"Good-night, and thank you," re-

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Little Rock, Ark.

sponded Mrs. Steadman. "Perhaps Mrs. Smith was partly right, after all, and 'can not' is only another word for 'will not.' Only Mrs. Smith said her say in a way that ruffled me all up, and you—"

"And I have smoothed you down again, do you mean to infer?" queried Mrs. Thompson, laughing. "Well, let us hope the two processes will have a salutary effect; scolding is not always an unmitigated evil."

The ministers' wives parted, the teacher and the taught, each one with Isaiah's prophecy in her mind, and each one with the prayer in her heart that she might be used as a humble means of helping the fulfillment of that prophecy: "My word shall not return unto me void; it shall accomplish that which I please, and prosper in the thing whereto I send it."—London Methodist Recorder.

TERSE TRUTHS.

Truth abhors tricks.
Selfishness is the heart of sin.
A wise man can keep silent—a fool can not.

As soon as a man is good enough he is no longer any good.

The hope of this world is in the hard things we have to do.

Character is what we are when we haven't time to calculate.—Chicago Tribune.

When Baby Alice first saw a cow with a bell around its neck, she thought it so funny that nothing could induce her to leave the spot. She stood watching the cow until it slowly walked away. Then, when the bell began to ring, she turned delightedly to her mother, exclaiming, "O mamma, does the cow ring the bell when she wants the calf to come to supper?"—Little Chronicle.

WRONG TRACK.

Had to Switch.

Even the most careful person is apt to get on the wrong track regarding food sometimes and has to switch over.

When the right food is selected the host of ailments that come from improper food and drink disappear, even where the trouble has been of life-long standing.

"From a child I was never strong and had a capricious appetite, and I was allowed to eat whatever I fancied—rich cake, highly seasoned food, hot biscuit, etc.—so it was not surprising that my digestion was soon out of order and at the age of twenty-three I was on the verge of nervous prostration. I had no appetite, and as I had been losing strength (because I didn't get nourishment in my daily food to repair the wear and tear on body and brain) I had no reserve force to fall back on, lost flesh rapidly and no medicine helped me."

"Then it was a wise physician ordered Grape-Nuts and cream, and saw to it that I gave this food (new to me) a proper trial, and it showed he knew what he was about, because I got better by bounds from the very first. That was in the summer, and by winter I was in better health than ever before in my life, had gained in flesh and weight and felt like a new person altogether in mind as well as body, all due to nourishing and completely digestible food, Grape-Nuts."

"This happened three years ago and never since then have I had any but perfect health. For I stick to my Grape-Nuts food and cream, and still think it delicious. I eat it every day. I never tire of this food, and can enjoy a saucer of Grape-Nuts and cream when nothing else satisfies my appetite, and it's surprising how sustained and strong a small saucerful will make one feel for hours." Name given by Postum Co., Battle Creek, Mich.

True food that carries one along and "there's a reason." Grape-Nuts 10 days proves big things. Get the little book, "The Road to Wellville," in each pkg.

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BEAUMONT DISTRICT CONFERENCE.

I will celebrated the glorious Fourth by giving you a report of the meeting of the Beaumont District Conference at Kountze, June 23 to 25.

The preachers were all present with two exceptions, Rev. J. T. Kirkpatrick, of Livingston, and Rev. J. E. Short, of Burkeville Mission, each of whom was detained by sickness in his family. There was a good attendance of the lay members, but First Church, Beaumont, was the only charge which had four lay members present at any one time.

The Beaumont District is making large strides toward the front and it is found that wonderful advances are being made along religious lines as well as in oil, rice, lumber, deep water, etc.

First Church, Beaumont, has bought a site for a new church; lot cost \$15,000. Cartwright Chapel, Beaumont, has paid a Church debt and made improvements in the Church. Port Arthur has built a new church, costing \$4500. Wallisville has made extensive repairs on church and parsonage. A new church has been commenced and the parsonage practically rebuilt at Goodrich. A new parsonage has been built at Woodville, and one is being built at Corrigan. The parsonage has been repaired and refitted and \$600 expended in new pews for the Church at Kountze, and the pastor has the church windows fixed so an expert can hardly tell that they are not the most expensive stained glass. Sour Lake has built a new church and a new parsonage, and Bro. Bradford, the pastor, not to be outdone by his people, has secured a helpmate who will preside over the destinies of the parsonage in an ideal manner, if we may judge by appearances.

The conference was particularly fortunate in its number of distinguished visitors. Rev. J. B. Sears, presiding elder of the Crockett District, came representing Alexander Collegiate Institute. Rev. J. L. Massey, of Cameron, represented the interests of Chappell Hill Female College. Rev. O. T. Hotchkiss, of State Line Church, Texarkana, represented the Conference Board of Missions. Rev. W. A. Bowen represented the Advocate. Rev. S. R. Hay, of Houston, incidentally looked after the interest of the Southwestern University. Bros. Hotchkiss, Sears, Massey and Bowen preached and each succeeded in surpassing himself. The conference was pitched and maintained on a high spiritual plane.

Rev. W. F. Cummins, a local preacher of Dallas, but now in charge of the Southern Pacific oil field at Saratoga, was introduced as an "oil and Methodist magnate." Bro. Cummins enjoys the distinction of being the only man who ever organized a Methodist Sunday-school in a Baptist congregation, and of being elected superintendent by the Baptist congregation. He is evidently a power for good, on the oil fields. Bro. Cummins is a preacher of rare ability and knowledge. He preached for the conference and simply electrified the brethren. If you have an opportunity to hear him don't miss it.

Rev. Sam Hardee, a local preacher, was recommended to the Annual Conference for deacon's orders. There were no other recommendations for orders and no applications for license to preach.

Mrs. W. H. Potter, District Secretary of the Woman's Home Mission Society; Mrs. J. L. Cunningham, Mrs. J. E. Longe and Mrs. J. D. Campbell, all of Beaumont, attended the conference and organized a Woman's Home Mission Society for the pastor.

One of the preachers reported that he had received \$30.30 to date on account of salary, had made 207 pastoral visits and had traveled more than 2000 miles. And strange as it may seem, he is not in the itinerancy, but is a local preacher, serving as a supply.

The spiritual condition of the Church is reported as very much improved all over the district, and financial matters are very much in advance of last year. One Sunday-school heretofore much complimented on its fine singing is said to have abandoned voice culture and now whistles the songs. We will watch the innovation with interest.

The conference will meet next year at Port Arthur, one of the prettiest places in Texas, with its great refineries and deep water and other natural and artificial advantages.

The lay delegates elected the following delegates to the Annual Conference:

- WM. WIESS, Beaumont.
M. L. CROW, Woodville.
W. W. DIES, Kountze.
J. D. CAMPBELL, Beaumont.

- Alternates:
M. A. Watson, Orange.
L. C. Stewart, Kirbyville.

There was nothing of an unpleasant nature during the entire session. Good fellowship and brotherly love prevailed and friendships were made and co-

mented. The presiding elder has taken a place in the hearts of the brethren and it will be hard to displace him. He has his work well in hand and has wrought well.

J. D. CAMPBELL, Secy.

AN INCIDENT.

At the District Conference of the Beaumont District, held at Kountze, June 23-25, an incident occurred which touched a popular cord and proved so pleasant an event as that many of the brethren present requested that it be given to the readers of the Advocate.

Mr. J. D. Campbell, on behalf of the presiding elder, presented a gavel to the conference, and among other things said:

"Brethren, there is in the composition of every well regulated man a sentiment which tends to give him great reverence, respect and love for souvenirs, relics, keepsakes. Things inanimate connected with experiences in our past life, or with great historic events, twine themselves very tenderly around our hearts and keep green in our memories the things of other days. I have a cane, made from a piece of red cedar, which was once part of the house in which the illustrious Sam Houston lived, at Independence, Texas; and while it is not of very much use as a cane, it serves in a manner to keep up a vital connection with the stirring scenes and thrilling deeds of early Texas history. I have a piece of bark from a famous tree in the City of Mexico, known as the "Noche Triste" tree, or the tree of the "sorrowful night." Under this tree the great Cortez stood for hours during the night of his retreat from that great city, while his gallant soldiers were slaughtered around him, in the darkness, by the Aztec patriots. I have a small piece of silk, which was once part of the flag which Jeff Davis' regiment carried in the Mexican war, and which rested on the coffin of the illustrious chief of the lost cause, while his honored body was carried from New Orleans to its last resting place in Richmond. This piece of silk is very precious to me. I have a friend who held in his hand a brass button which was cut from the coat of Stonewall Jackson on the fatal night when, pierced by the bullets of his friends, he laid down his life. On this button is a blood stain, the blood of Stonewall Jackson. The wealth of Golconda could not purchase that button.

"This gavel which I am to present has a history. In 1827 John Cochran, a sturdy Methodist of Ohio, with the assistance of his brother Hugh, cut the white oak trees of the Ohio forest and hewed the logs and built the Old Pike Methodist Church, in Pike Township, Ohio. John Cochran belonged to that Church, and his family grew up and flourished in that community. I believe there never was a Cochran of that family that did not belong to the Methodist Church. Years passed and the old log church was too small to meet the demands of an increased membership. The old church was torn down and a new and ornate structure erected on the same lot. A few weeks ago an honored minister of our Church, who had in his boyhood been a member of the Old Pike Church and whose mother and father and grandfather had listened to the pioneer preachers in the old log house, went back to the old home to renew old associations and visit 'father and mother.' While there he located the old logs which originally composed the Pike Church, and found them as part of the barn of John Reed, of Mt. Vernon, Ohio. He secured a piece of one of the logs, and had two handsome gavels made, one of which he presented to the Pike Church, and the other he brought back to the Beaumont District of the Texas Conference, and I now place it in possession of our beloved presiding elder, whose honored ancestors built and perpetuated the Old Pike Church, and through whose personal efforts we are enabled to preserve this interesting bit of the Church history of almost a century ago."

Rev. W. A. Bowen, of the Texas Christian Advocate, responded and said in part: "I have the greatest reverence for such souvenirs as this. Referring to the button which retains a trace of the blood of Stonewall Jackson, I am reminded that I too have a relic in the shape of a piece of cloth which bears the stain of blood 3800 years old. A friend of mine with whom I had done some scientific work and who was in possession of an Egyptian mummy, cut from the body a piece of the cloth in which that ancient worthy had been wrapped so long ago as that time seemed almost in its infancy. I still have that blood-stained rag, reminder of a nation dead centuries ago.

"Texas has a memento in the shape of the old Alamo in San Antonio, where the sacred blood of many illustrious heroes was shed for us. I pray that the people of Texas may arise in their might, inspired by a mighty wave

of righteous patriotism and reclaim those sacred precincts from the shame of being a beer house, where liquid damnation is now dispensed over the ground once wet with the blood of Bowie and Crockett. This gavel connects Texas Methodism of to-day with the days of Peter Cartwright and his noble compeers, and I rejoice to-day to see so historic a gavel placed in the hands of a worthy successor to the heroes of early Methodism."

Rev. V. A. Godbey said: "Nothing appeals to me more strongly than gifts of inanimate things, which remind us of the holy past and keep our hearts mellow with memories of that noble band gone on before. May our dear Brother Cochran take fresh courage and inspiration from his connection with the good things of the past, and draw us with him, to higher heights in the glorious present."

Rev. G. E. Cameron, among other eloquent and touching remarks, said: "Brethren, I thank God for the man who wielded the axe that felled the tree that composed part of the Church that made it possible for us to have our presiding elder."

The conference sang "The Old Time Religion" with much fervor and there was a general handshaking.

The conference requested Bro. Cochran to write a history of the gavel for record in the minutes, and one of the most pleasing incidents of the District Conference was closed.

THE PERIPATETICS OF THE C.

M. S.

It was a real pleasure to go to Stephenville. The place was the capital of a presiding elder's district twenty-five years ago. Methodism had had her ups and downs here. But she is up now. A loyal group of saintly souls have borne the heat of the day, and are now enjoying the fruits of their toils. Conference was in session in the brand-new church "made out of the old one," and the chivalrous old chief, Rev. E. A. Bailey, was directing the deliberations. His soldiers love their old commander. He is worthy of their highest homage.

The Secretary or some one else will doubtless tell you of the conference. Leon Sensabaugh was as good a Secretary as W. H. Terry was host, which is a strong statement. This scribe never fared better, and Terry is "the blame of it."

The missionary spirit is rising out there. Our Texas man, Rev. J. L. Hendry, of the China Mission, preached to us on the second day. The sermon was remarkable for three things. First, simplicity; second, spiritual power; third, Hendry did not know he was doing anything. But it was a rare occasion, and a free-will offering at the close was such as to show what the people thought of that gospel.

We were all sorry that the preacher had to leave us for the Bailiwick of Bro. J. B. Sears, the missionary leader of East Texas. After he left we remained to press the advantage gained. Dublin District will bring up her assessments and more, and be glad of the privilege. The preachers are reading good missionary literature, such as the peripatetic circulates, and it does them and their congregations good. In fact, it will help any man to preach to read such books as our house is distributing in the interest of missions. On the last evening of the feast the folks got acquainted with our work in an unusual way and saw things which they will remember better than if they had only heard them. When the brethren returned to their homes the scribe betook himself to a new place to him—one he had heard of for a good while, but had not been permitted to look upon.

Leaving the cars at Granbury, where our district school is taking on a new lease of life and usefulness under the leadership of Prof. Smith, the worthy son of Uncle Caleb, I took a buggy for a trip across the country. Traveling in a southerly direction for two and a half hours, a valley appeared in view whose scenery reminded me of Jean Paul Richter's Campaner Thal. It was the valley of the Paluxy. The reason I have not been here before is, I did not know.

In a basin a half mile wide and some four miles long I was told is Glen Rose. The town is the county site of Somervell, the smallest county in Texas, and is only a village. The census liberally gives them 850 souls. Yankee Doodle could not see the town for the houses. Glen Rose can scarcely be seen for the beautiful grove in which it is built. Rising above the basin on either side is an escarpment twenty-five feet high. A number of handsome homes are on the north side elevation, fronting south. The breezes that keep them forever cool and pleasant pass over the tops of the large live oak, pecan, walnut and cottonwood trees. The hillsides are covered with the loveliest cedar and live oaks. Little farms and gardens have been opened up in places and lend beauty to the scenery, while contributing to the material wealth of this charming spot. The crystal waters of the Paluxy, replenished by a hundred

artesian wells of purest quality, flow ceaselessly through the edge of the little city. The people are such as one would hope to find in such a lovely spot. When this scribe gets time to take a lay-off he will not squander any precious dollars going to Boulder or the Northern lakes. He will take his wife and children and fishing poles and go to Glen Rose, Texas.

If I were a promoter I would not let up on railway magnates and such like until they built either a trolley or a steam railroad to this spot. The shipping from there is very heavy, notwithstanding the inaccessibility of the place.

But I am writing on missions, and Glen Rose needs no missionary, seeing she has the preacher she wants and supports him. I mean A. W. Hall. But, although Glen Rose does not need a missionary, the Church there is beginning to realize that it is a privilege to be represented in the foreign field by a messenger. Last year they went \$100 beyond assessments, and notwithstanding the large increase this year, they have good hope of repeating the record. They heard the Secretary for his cause and responded liberally to the claims of the board. The stereopticon behaved nicely and the people were edified. Before the good family were stirring Monday morning a buggy was in readiness to drive eighteen miles and catch the east bound train at Granbury. The excellent homes I had at Stephenville and here were as far as possible a compensation for the toils and trials of my pilgrimage.

HORACE BISHOP.

IT IS LIKE CHRIST.

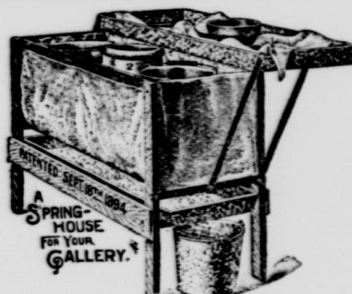
It is like Christ when commissioned to a work in the world to be true, through temptations, through ridicule, through hardships, through honors to that call; it is like Christ to spend whole nights in prayer to the Father; it is like Christ to condemn, with severity, the self-righteous; it is like Christ to be indignant at the oppression of the helpless; it is like Christ to not tolerate might for right; it is like Christ to be tender and loving and true; it is like Christ, mid the fiercest trials and deepest sorrows, to go alone to the Father for strength; it is like Christ to not accept flattery; it is like Christ to be always serving others; it is like Christ to subdue all passions and resist every temptation, so that a pure and holy example might be left for others to follow; it is like Christ to uncomplainingly do the Father's work; it is like Christ to mingle freely and fearlessly of criticism among all classes and condition of men with the hope of saving some; it is like Christ to be so lofty of mind, so unselfish in purpose that instead of revenge in the heart there is a prayer for our persecutors; it is like Christ to bring heaven to earth that earth might go to heaven.

MRS. ETTA GILLILAND, Ledbetter, Texas.

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PRINTERS AND PROOF-READERS.

Printers and proof-readers are not perfect. They are just like other people, and hence once in a while they make little mistakes. In the issue of June 30th we gave an account of a trip to the Paris District Conference, and in it appeared this statement: "Last Sunday we boarded the Santa Fe train for Paris, and then the T. & P. to Blossom, the seat of the Paris District Conference." The printer set it up "Sunday," instead of Saturday, as we wrote it, and the proof-reader failed to catch it. So far as we know, only one brother saw it as printed, and he almost had an attack of nervous prostration, judging from a postal card he wrote on the subject. Well, it shows that he is a close reader of the Advocate, and that it is necessary for our printers and proof-readers to be very careful. However, if our distressed brother had read the article closely he might have seen that we got to the District Conference in the afternoon, made a speech for the Advocate while the conference was in full blast, and preached Sunday morning. Then in the issue of July 7th there appeared a full account of the proceedings of the same conference, in which it was explicitly stated that we were present on Saturday and spoke to the body. But we appreciate having our attention called to any mistakes in the Advocate, and we will always correct them.

DR. PRICE A TRIFLE OFF, AGAIN.

In last week's Advocate Dr. Price, of Holston, had another interesting article, but he was considerably off in his reference to our episcopal residence project. Bishop Hess did not "repudiate the palatial residence offered him," for the simple reason he was never offered such a residence. The Board of Trustees bought a substantial brick residence for him, to be owned by the Church, but held in trust for the use of a resident Bishop. There is nothing showy or extravagant or "palatial" about it, but just such a home as Texas Methodism thought it was able to furnish. When a council of the presiding elders met some time ago to arrange for distributing the amount necessary to pay for it among the various conferences, they went out and looked at it and they were delighted with it and thoroughly approved what the trustees had done. There has been no other house had in view for the residence of Bishop Hess and this fall he will move into it and be at home to his friends—and that means all Methodists and others who may want to pay their respects to him.

A SUNDAY IN VAN ZANDT.

For nearly two years we have been under promise to Rev. A. A. Kidd, of the Edom Circuit, to spend a Sunday with him, and last Sunday we filled the appointment. On Saturday at noon we took the T. & P. train in company with Frank Reedy, of the Branch House, and started for our destination. We journeyed by rail as far as Grand Saline, and we were there met by conveyance for the rest of the trip. A good wagon, drawn by two strong mules, was the method of transportation awaiting us. It was in charge of Bro. Lawrence, and from thence we started across the country, a distance of fifteen miles. It was through a broken section of Van Zandt County. The road wound in many directions, and conformed itself to the lines separating the farms. Sometimes it was up hill, then down, and all of it through deep sand. It was impossible to make much speed, but it was a new country to us, and therefore quite interesting. We found the land to be very productive, especially since plenty of rain has fallen this season. We never saw better corn, not even in the black land. It is not planted as thickly in the hills as in the latter, the stock is large and tall, and the ears immense. Also the cotton is looking well. So far they have not been troubled with boll weevil, but they are fearful of that pest. No wheat grows in that country, but fruit flourishes. Occasionally we passed an orchard of fine peaches, among them the Elberta—though not many of the people are yet making a specialty of fruit. About half way out we passed a settlement in which they have a peculiar form of religion. Probably it is Mormonism, though those who have adopted it call themselves Gospel Saints. They are a little fearful of assuming the real name in that locality. Anyway, their organization followed the presence and preaching of two Mormon elders. They worship in private houses and under a brush arbor. One of their customs is to kiss when and wherever they meet. This is done promiscuously and regardless of sex. One of them made a mistake the other day and kissed the wrong person in the road. She objected to the performance, and the fellow settled it in court. Such voluptuous way of doing does not meet the approval of the people outside of that little circle, and old Van Zandt has a way of her own looking after questionable customs. Hence the probability of dispensing with this so-called religious custom at no distant day. After a drive of nearly half a day we came to Tunnell's Chapel, whose postoffice name is Colfax. It is not a town, and yet it is more than a country village. They have a store, a postoffice, three nice churches, a schoolhouse and quite a number of people living close round. Just beyond, about half a mile, is the residence of Bro. W. J. Hendley, and there is where we spent the night. He has a comfortable home, on a three hundred acre tract of land, much of which is under fine cultivation. Twelve years ago he bought it unimproved at \$3 an acre. It could hardly be purchased now at five times that amount. He has an interesting family, and he will send one of his girls to Georgetown this fall. At his home Bro. Kidd was waiting to receive us. If you want the old-time Methodist hospitality go to this section of Van Zandt. We found it in all its old-time glory at Bro. Hendley's. A good supper and a fine night for sleeping, we were ready next morning for the work of a very hard day. Looking round the farm we saw some of the finest Elbertas that we have yet seen. Another thing we had never seen before was the presence of a flock of geese in a twenty-five acre cotton field. On inquiry, we learned that in that section they chop out the cotton, plow it, and the geese do the rest. Crab-grass grows out of that sandy soil, and the geese are fond of it. So they actually take care of the cotton and keep down the grass. Nearly every cotton field has a flock of geese. One goose will destroy more

crab-grass than a good sized boy with a hoe. The service took place at the chapel. It was one of Bro. Kidd's rally days for his circuit. He has eight appointments and a membership of nearly 1000. The extreme points are only about fourteen miles apart. The rest of the work is between them. Hence he has no trouble in getting nearly all his people at some central point. This he did at Tunnell's Chapel. He has a good framed structure, neatly finished and painted, and it will seat 700 people. But it did not accommodate the crowd last Sunday. So he had a pulpit out in the grove and accommodation for 1500 people. It is estimated that there were 2500 present. We do not doubt it. We are confident that 2000 listened to the services, and at least 500 were on the outskirts. They were there in wagons, buggies, surries, on horseback and afoot. Babies? We have rarely ever seen such a collection of them. There must have been three hundred! The music was specially prepared, and it was just as spirited singing as you will alone hear in the country. It was mostly done by the people on the platform and around the organ; but, then, there was a good congregation of them round the organ. Bro. Kidd was master of ceremonies, and he knows how to master them. He is monarch of all he surveys in Edom Circuit. Such is the hold he has upon those people that they are willing to do about what he says. The attention to the preaching was unbroken to the close, and a more orderly religious gathering one need never want to see. There was nothing to mar the exercises of the day. At the close of the morning service a great basket dinner was spread, and all the people joined their provisions, and everybody was supplied. It was a great feast, and the social part of it very fine also. At 2:30 the Sunday-school part of the exercises was taken up. All his schools were represented, and a class from the different societies made up the program. Music was interspersed. Addresses, speeches, recitations and the like were the order of the afternoon. The young people and the children acquitted themselves well. We were given half an hour in which to represent the literature of the Church, particularly the Advocate. There are 168 copies of the paper taken in the bounds of the work, and the people gave us a hearty welcome. Frank Reedy was given the right-of-way in his Sunday-school work, and he made a deep impression. He is gifted in work of this character. The whole afternoon was devoted to the Sunday-school program. It was a great occasion. At night another large congregation gathered, and we preached to them again. The service was a blessing to the speaker, and we think to others. We closed out with a good old Methodist hand-shake. A number came forward for prayer. Thus closed a memorable day. The meeting is continuing, but we had to leave Monday morning. Bro. Stewart drove us back to Saline in a surrey. Van Zandt is a great county. They have local option there and it prohibits. Those people won't have anything else. What they say goes and the liquor men know it. Their officers are that sort of people. Judge Simpson, their District Judge, looks after the enforcement of law. So does the County Judge. Both of them were re-elected last Saturday, or renominated. The Sheriff is that kind of a man also. They won't have any other sort. There was a time when things were different in that county, but those times are gone. Our Church is strong within its bounds. We have five good charges in Van Zandt, and our preachers speak no uncertain sound, and their influence is felt. The Baptist Church is also strong, and the Cumberlandians have a good following. They have good public schools. There are several good towns in the county, among them Willis Point, Grand Saline, Ben Wheeler, Edgewood and Canton, the county seat. Canton and Ben Wheeler are far removed from the railroad. Another road running

through the county would be a great convenience to the people. It would help to further develop it materially. We have never been among a more sincere and hospitable people than those whom we met at Tunnell's Chapel. They were representative, for they were present from nearly all sections of the county. Many of them gave us a most cordial greeting, but they are too numerous to mention. Rev. G. W. Reynolds and family, living near the church, showed us much kindness. He is a very useful and efficient local preacher. His home was open to us without stint. Bro. Kidd and family were also entertained there. He will send one or two of his girls this fall to some one of our schools. Bro. Kidd looks after work of this sort also. Well, we must close this running letter, though there is much more that might be written.

A FEW PASSING NOTES.

The election in this county last Saturday passed off quietly. The three men elected to the Legislature are safe on the local option question. They are Love, Bowser and Hancock. H. A. Lively gets the County Judgeship. He is all right. Hatton Summers goes into the Attorneyship, which is a source of gratitude. Ledbetter is elected Sheriff, and his friends vouch for him.

The triumph of Hon. John W. Robbins in his re-election to the State Treasurership is received with great gratification by his thousands of friends all over the State. There was a great fight made upon him because he had filled the office two or three terms, and his political opponents charged him with putting his kinsfolk in office. But the people have said by their votes that they have unbounded confidence in the good sense and integrity of John W. Robbins.

Our quondam friend, Mr. Jeff Mc-Lemore, of State Topics, made a desperate fight for a place in the State Senate down in Travis, Williamson, Burnet and Lampasas, but the voters said nay to him, and Judge G. W. Glascock is their choice by a good majority. Local option is safe in his hands. R. B. Cousins defeated Lefevre for the Superintendency of Public Instruction. He is a good, true man, member of the Baptist Church, and in every way worthy. J. W. Stephens was elected as Comptroller, after one of the hardest fights of any man in the race. He is also a worthy member of the Baptist Church.

We are not yet able to tell just how many of the men elected to the Legislature are solid on the local option question, but in so far as we know them we feel that the matter is safe. All over North and East Texas and in many other places the people made the candidates speak out on the subject. Of course the antis will in all probability try to commit the party at Houston to some sort of "anti-sumptuary" plank. But we hardly think that the Democratic party will ever again throw this question back into politics. But let our friends watch the precinct and county conventions with a wakeful eye.

SOUTHWESTERN UNIVERSITY NOTES.

Rev. James Kilgore, who is at the University of Chicago, writes that Dr. Burton was much delighted with his experiences at the Summer School of Theology. He carried glowing accounts of his trip to Texas back to his colleagues. There will be ten free Campbell scholarships to Southwestern University under the conditions of the Campbell gift. These are assigned as follows: The Houston, Brenham, Waco, Ft. Worth, San Angelo, Llano, Dublin, Clarendon Districts each has one, the Dallas District two. Mr. Campbell appoints one from the Dallas District, and Mr. Kilgore appoints one from the San Angelo District. Each presiding elder of the above districts will be requested to name the beneficiary from his district. It is hoped that these appointments will be made at once. There should be as many Moody scholarships as there are presiding elders' districts in Texas. A number of

these have been made permanent. In those districts where the money has not been raised to endow the scholarship it is hoped that the presiding elder or some one appointed by him will take the matter up and begin the work of raising the money for the scholarship. In the meantime a deserving young man or young woman should be found and appointed, and the \$60 to meet the cost of the scholarship raised. This should be attended to at once. The architects are beginning to submit plans for the Epworth Boarding Hall, to the Executive Committee of the Board of Trustees. This will be a great addition to Southwestern University and when completed this hall will be one of the completest and best equipped boarding houses for boys and young men in the South. Miss Clara Oldfield will be with us again next year as a teacher of piano music. Dr. W. L. Nelms, after a well-earned tendays' rest in easy reach of the beach at Galveston, is again in the work looking greatly improved from his trip.

TEXAS PERSONALS.

Rev. Ed Barcus, of Mansfield, made the Advocate a brotherly visit last week. Rev. and Mrs. A. F. Hendrix, of Ladonia, made the Advocate a pleasant visit this week. Rev. M. M. Morphis, of Grapevine, ran over to the city recently and dropped in for a few pleasant words with the Advocate force. Rev. L. G. White, of Ponder, made us a good visit the other day. He has a new church building complete and dedicated. He is doing good work. Dr. Jno. M. Moore, of this city, was called to San Antonio last Sunday night to the sick bed of his wife. We trust by this time she is better and that her health may be restored. Bro. Green, of the Garland News, was in the city this week and paid the Advocate a pleasant visit. He is editing a good, substantial paper and he puts it on the right side of moral issues. Dr. J. H. Florence, formerly of this city, but now in one of the health office departments of the State and stationed near Rockport, made us a delightful visit. He was mixing with the home folks last week. We had a pleasant visit the other day from Rev. W. H. Evans, commonly known as "Wild Bill." He is a local preacher in good standing in our Church and a very original sort of revivalist. He has recently been holding successful meetings in Arkansas, and the brethren up there speak in very commendable terms of his work. He is now located in Dallas.

CHURCH NEWS.

Dr. John Mathews celebrated his seventy-eighth birthday in the home of his son in St. Louis. Dr. Hamill's address at the Emory College commencement was pronounced very fine. It is said that Bishops Wilson and Candler will both be at Wesley Grove, the popular camp-meeting near Baltimore, this year. Rev. W. B. McFarland, of the Southeast Missouri Conference, died at Lewiston, Idaho, and was buried at Corder, Missouri, June 13. The Daily Advocate printed at Los Angeles did not quite pay expenses. It had 17,800 subscribers, and printed over 29,000 copies daily. Our Main Street Church, Owensboro, has come into possession of a bequest of \$500 made by the late Mrs. Mary B. Snyder, to pay off the balance of the debt on the parsonage. In the General Conference Daily the name of J. M. Buckley appears at the beginning of paragraphs announcing who is about to speak, by count 459 times. On May 10 it occurs 40

Jul times Buckl chair. "I ers." to pr ham, with On 30, M starte a mis our 7 The Episc assum ence ences such The Unive \$25.00 of his \$13.00 On the G was r tor E on his wishe The of ne Advoc won l ettevil Advoc Bisl partic op Bu arriva Hoss sentin op Bu Com Unive of eig from Bible ments small, uates, A from Mrs. J. W. was 7 East The mor t accept the U en pl ment he ha derbill Dr. issue he ha editor departa cal" ceed 1 tor of At Wesle literar Cone was t the e was d son is woma A n condu Board Episc ed at ary, 1 devote sions, and C will b Mrs Texas and h She i most of Te husba in pla and O been there or bet ter.— The odist consid sist th city o

times: May 19, 53 times, May 11 Dr. Buckley did not once address the chair.

"I believe that many young preachers," said Dale, "when they sit down to prepare a sermon, start like Abraham, who went out, not knowing whither he went."

On the morning of Thursday, June 30, Miss Ada Parker, of New Orleans, started for Brazil, where she goes as a missionary under the auspices of our Woman's Board of Missions.

The Book Concern of the Methodist Episcopal Church will not hereafter assume the deficit of General Conference expenses. The Annual Conference will be called upon to cover all such demands.

The alumni of the Southwestern University are endeavoring to raise \$25,000 for the endowment of a chair of history in that institution. About \$13,000 has already been subscribed.

On his return to Rome, Italy, after the General Conference, Bishop Burt was received in private by King Victor Emanuel, who congratulated him on his election, and expressed cordial wishes for the success of his work.

The award for the largest number of new subscriptions to the Raleigh Advocate during May and June was won by the Wilmington District, Fayetteville second. Since conference the Advocate has added 1,325 to its list.

Bishop Hoss was among those who participated in a reception given Bishop Burt, of the M. E. Church, on his arrival in Rome, June 18. Bishop Hoss was the chosen speaker in presenting an engrossed address to Bishop Burt.

Commencement day at Vanderbilt University witnessed the graduation of eighty-six young men and women from the academic, engineering, law, Biblical and pharmaceutical departments. The theological class was small, consisting of only five graduates, three of whom were absent.

A telegram has reached Nashville from Soo Chow, China, stating that Mrs. Mary I. Lambuth, widow of Dr. J. W. Lambuth, died June 26. She was 72 years old and has lived in the East for over fifty years.

The uneasiness, caused by the rumor that Chancellor Kirkland would accept the Presidency of Tulane or the University of Tennessee, has given place to reassurance by the statement given out by Dr. Kirkland that he has "no intention of leaving Vanderbilt."

Dr. Buckley announces in a recent issue of the Christian Advocate that he has selected "Mr. James R. Joy, editorial assistant to Dr. Neely in the department of Sunday-school periodicals" as his assistant editor, to succeed Dr. Herben, who was elected editor of the Epworth Herald.

At the recent commencement of Wesleyan Female College the annual literary address was delivered by Mrs. Cone Johnson, of Tyler, Texas. This was the first time in the history of the college that the annual address was delivered by a woman. Mrs. Johnson is a graduate of Wesleyan and a woman of splendid intellect.

A missionary training school to be conducted under the auspices of the Board of Missions of the Methodist Episcopal Church, South, will be opened at Nashville on the first of January, 1905. The first session will be devoted to the study of Foreign Missions, Home Missions, City Missions and Church methods. Dr. Lambuth will be at the head of the school.

Mrs. Rebecca Fisher, of Austin, Texas, is visiting relatives in the city and honored the Advocate with a call. She is one of the best known and most highly esteemed of the women of Texas. While with her honored husband, Dr. O. Fisher, she assisted in planting Methodism in California and Oregon, yet most of her life has been given to Texas and she expects there among those who love and honor her, to await the call of the Master.—St. Louis Advocate.

The Publishing House of the Methodist Episcopal Church, South, after considerable delay, has decided to resist the taxation of its property by the city of Nashville, Chancellor Allison

granting a temporary injunction restraining the collection of taxes by the City Officials. The plaintiff holds that it is exempt under the laws of State and also by reason of an ordinance passed by the City Council before the Civil War. The question will go to the Supreme Court.

The tent used by the Sunday-school Convention at Jerusalem is the property of French Catholic pilgrims. It is nearly two hundred feet long and forty wide and accommodates fifteen hundred people. During services Turkish soldiers patrol the tent. Hundreds of veiled women, children of the city, and Bedouins of the mountains, men of the shops and others gather curiously around the tent, which is just beyond the historic Damascus Gate.

HISTORICAL BRIEFS.

H. G. H.

It is a curious if not remarkable fact that the Spanish Franciscan fathers established a mission on the Lavaca River at the very spot once occupied by the French under La Salle, the last trace of both fort and mission having long since disappeared.

Some one, writing of the burning of the bodies of the slain Alamo heroes, says "there were alternate layers of cord wood and bodies piled into a great funeral pyre," when probably there was not at that time (March, 1836) a stick of cord wood in West Texas.

Another writer says of those who escaped from the Alamo: "Mrs. Dickinson and her child were put on a horse and sent to Houston's headquarters." The fact is, Mrs. Dickinson escape afoot, and on the road a negro man put her on a horse and led the horse to the white settlements.

A writer says Fannin was ordered to "destroy the fort at Goliad and join the main force." Without a ton of dynamite it would have taken Fannin six months, with the appliances at hand, to have destroyed the great stone fort at Goliad.

It was well enough that the "Old Stone Fort" of Nacogdoches was torn down when, in the past, it had been one of the worst saloons and gambling halls in East Texas.

Another writer says Sam Houston's army, just before the battle of San Jacinto, "had swelled to several thousand." Sam Houston never mustered over 800 men, and not that number in the last great battle.

Some writer says Gen. Cos, brother-in-law of Santa Anna, was "captured and shot at San Jacinto for violating his parole." He was captured at San Jacinto, turned loose with the rest of the Mexicans, returned to his home in Mexico and lived to write probably the most accurate account extant of Santa Anna's remarkable campaign in Texas.

But here is an interesting historical event that is likely to be true: When the treaty between President Burnet and Santa Anna was to be signed on the 14th of May, 1836, Burnet, having no seal, cut from his coat a button bearing the lone star and an oak leaf and laurel wreath and impressed it thereupon, thus giving Texas her seal, her flag and her sobriquet, the Lone Star State.

Inquiry has been made as to the present whereabouts of the first cannon fired in the Texan war of independence. In the Texan march on San Antonio, under Stephen F. Austin, this cannon was dragged by oxen as far as Sandy Elm Creek, Guadalupe County, there left, afterwards brought back to Gonzales, and on some Fourth of July occasion, years afterwards, was overloaded, fired off and burst to pieces, and the pieces have disappeared.

Only one man, Moses Rose, refused to cross over the line in the Alamo at the appeal of Travis when the question was to remain, fight and die. Rose said he "was not prepared to die." He then scaled the walls and fled in the dark. Capt. W. P. Zuber, Iola, Grimes County, has written the most pathetic and graphic account of the escape and hardships of Moses Rose, getting this account from the lips of Rose himself. As Rose threw his wallet over the walls of the Alamo it fell in a puddle of blood. In his escape he swam the Guadalupe, Colorado and Brazos Rivers. East of the Brazos he stopped in a most pitiable condition at Capt. Zuber's fathers, and there the Captain's mother washed the bloody clothes that had been thrown over the walls of the Alamo.

Correction.

In my article on the "First Thing That is Called Baptism" in the Advocate of June 23, in the line first after the text, the negative "not" is left out, which alters my meaning and does not agree with the remainder of the sentence. It should read, "This was not done by immersion," etc. W. R. KNOWLTON.

Newbury Park, Cal.

THE METHODIST ORPHANAGE.

To our Pastors:

We have paid on current expenses of the Orphanage to July 1st. \$4800. I have received from 277 charges \$3100. I have advanced for the other 523 charges (without interest) \$1700. I received only \$134 for June. One of the patronizing conferences resolved that we permit no more public collections for the Orphanage. Now, unless our pastors will send me the assessment for the support of the Orphanage, how are we to proceed? It has been my pleasure to furnish \$2000 free of interest since our beginning. The expense of July will exhaust this amount. We will then have to pay interest unless the assessment is paid. With the prosperous condition of our State and people, I do not see why these 523 pastors who have not sent me anything now for eight months of the new year, can not send the money at once. Bro. Slover is making steady advance. Health and discipline fine; religious growth refreshing. God is good to us, but we must eat. (Gal. 6:2). W. H. VAUGHAN.

Waco, Texas.

THE SULPHUR SPRINGS DISTRICT CONFERENCE.

The thirty-eighth annual session of the Sulphur Springs District Conference convened in the M. E. Church, South, at Mt. Vernon, Texas, June 24, Presiding Elder C. B. Fladger in the chair.

The opening sermon by Rev. J. A. Old Thursday night pitched the conference upon a high key and happily this pace was kept up until the end.

All the traveling preachers in the district were present save one, Bro. J. B. Minnis, of Cumby, and he had only recently recovered from a severe illness.

The reports from the several pastors indicated a good spiritual condition. Several revivals have already been held which were attended with good results. The Epworth League, Sunday-school and missionary interests of the Church were discussed in open conference and every pastor present felt the inspiration "to do nobler things."

W. C. Everett was present and represented the interests of the Publishing House. Rev. J. M. Binkley secured a good subscription for the North Texas Female College. The "old war horse," Uncle Dick Thompson, preached one of his characteristic sermons and secured a good offering for the Texas Methodist Orphanage.

All the preachers remained for the Sunday services. The love feast Sunday morning conducted by Rev. J. A. Old will not soon be forgotten. It was one of those occasions when the great depths are stirred.

Friday night was devoted to the foreign missionary interests of the Church. Sister Bowman, of Plano, Conference President of the W. F. M. S., presented strongly the claims of the foreign fields. Miss Mattie Hugh Fladger, the daughter of our own beloved presiding elder, spoke interestingly of the work of the Scarritt Bible and Training School, of which she is a student, and as she told simply, earnestly but tenderly of her purpose to respond to the Master's call there were few dry eyes in the congregation. At the conclusion of the service a local W. F. M. Society was organized and Bro. Gray announced that he was supremely happy.

The characters of the local brethren were passed and licenses renewed. William Harrison Long and Calvin Franklin McKinney were recommended to the Annual Conference for deacon's orders.

L. F. Tannery and W. H. Long were recommended for admission on trial into the traveling connection.

The following were elected delegates to the Annual Conference:

- W. C. SIMMONS, R. E. BERTRAM, T. A. LAMBETH, T. C. M'ORKLE.

Alternates: John S. Stephens, G. W. Conley.

A District League Conference was organized. Newman Phillips, of Cooper, was elected President, E. L. Egger, Secretary, and Miss Kate Lambeth, First Vice-President.

The missionary program Sunday night marked the close of the conference. The deep spirituality of the conference was a subject of universal remark. Bro. Fladger was at his best, smiling and happy and not a jar marred the sessions of the conference. He is beloved by all, and having served a full quadrennium on this district once before was entirely at home. The reception tendered the conference Friday afternoon at the lovely home of Dr. and Mrs. J. W. Fleming was delightful. Dainty refreshments were served and each guest was presented with a pretty little souvenir of the occasion.

Pecan Gap was chosen as the next place of meeting. A resolution was unanimously adopt-

ed commending the editor of the Texas Christian Advocate for his brave and manly utterances anent the efforts of certain politicians to meddle with our local option laws.

Bro. Gray, the conference host, looked after the comfort and convenience of his guests in a manner befitting a veteran entertainer. Mt. Vernon gave us royal entertainment. This is characteristic of her people.

E. L. EGGER, Secy.

TYLER DISTRICT CONFERENCE.

The twentieth session of the Tyler District Conference met in the beautiful little city of Edgewood June 29, 1904. Rev. Jno. W. Mayne, of Big Sandy Mission, preached the opening sermon at 8:30 p. m. Conference was called to order the next morning at 8 o'clock by Rev. E. W. Solomon, P. E. Every pastor in the district answered to roll call. Every local preacher in the district save one made written report as required by the Discipline. A very good attendance of the laymen and the very best on the part of the good citizens of Edgewood gave us a full house at every session of the District Conference, which under the wise direction of our Solomon and the Christ-like spirit of the brethren, made the entire session one of the very best we have ever attended. The preaching was of a high order. After Mayne came Milam, and Kidd, and Carrett, and Uncle Calc, and Pollard, and Packard, and Turrentine. Save the last I can truthfully say such preaching is not the fortune of everybody to hear often. It was pitched on a high spiritual plane, which made us all feel glad we were in this great army, and we are back home now, determined, by the grace of God, to do the best work of our lives. The conference was also blessed with the presence and words of Rev. J. T. Smith, P. E., of the Pittsburg District; Rev. J. W. Downs, P. E., of the Marshall District; G. C. Rankin, D. D., of the Advocate; Rev. Jno. Adams, of Texas, the noblest Roman of them all; Rev. I. Z. T. Morris, of the Children's Aid Society; Uncle Dick, of Orphanage fame; Rev. C. J. Oxley and Frank Reedy, for Sunday-schools and Epworth Leagues. All of these brethren spoke at some time during their stay, and their words stirred our hearts.

Singleton T. Woodard, Jr., and Henry T. Swartz were licensed to preach and both of them, with Eugene A. Sample and L. B. Saxon, were recommended to the Annual Conference for Admission on trial. Revs. G. W. Reynolds, W. H. Ware and E. A. Sample were recommended for deacon's orders. The program which had been prepared by the presiding elder was adhered to throughout. No doubt it was largely the cause of the exceedingly interesting session. The brethren came prepared and the hearers were edified. The address of Bro. Smith on missions is worthy of special mention. It reached the high water mark. The session of the Woman's Home Mission Society, conducted by Mesdames Glenn and Woldert, of Tyler, was very interesting. The brethren are becoming more and more impressed with the spirit and words of the great apostle, whose words still ring as clearly as at the beginning: "Help those women." They are worthy of all praise. God speed them in their noble and unselfish work. The conference took steps looking towards the immediate improvement of the district parsonage. This is said to be the largest district numerically in the connection, and its presiding elder is entitled to a good home.

The following were elected as delegates to the Annual Conference:

- B. C. HALL, B. E. MOORE, R. O. HOOKS, H. F. TAYLOR.

Mineola was selected as the place for the next session. After the closing sermon had been preached by the writer and prayer had been offered for four young gentlemen who came forward requesting it, we adjourned, by singing that good old song, "God be With You Till We Meet Again."

J. B. TURRENTINE.

MRS. KEY ADDRESSES HER GIRLS

To the Young Ladies of the North Texas Female College:

My Dear Young Friends—My annual letters to you heretofore have been usually written from the mountains, where I could enjoy the balsamic odors and gaze upon the untrodden snows of not far distant peaks. The purple vistas, the opalescent air, the almost apocalyptic vision, gave me "authentic tidings of things invisible." This year, however, I am not on the heights, physically speaking, but am living under the sound of the hammer and the pat of the mason's trowel, from eight in the morning until five in the afternoon. While it does not suggest the music of the spheres, to me it is not inharmonious. It is energizing to see forty busy men

Disfigured Skin

Wasted muscles and decaying bones. What havoc! Scrofula, let alone, is capable of all that, and more. It is commonly marked by bunches in the neck, inflammations in the eyes, dyspepsia, catarrh, and general debility. It is always radically and permanently cured by

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Which expels all humors, cures all eruptions, and builds up the whole system, whether young or old.

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and inspiring to behold the work of their hands. Our new building, "Annie Green Hall," is already a thing of beauty. One hundred and twenty feet in length, with its Corinthian colonnade, it is the most imposing school building in the State.

On August 10 the contractors will turn it over to me to furnish. My heart thrills with joy at the thought of my loyal girls of last term, who stood by me as faithfully as Napoleon's Old Guard, going in and taking possession of this magnificent building.

The North Texas Female College is surely a phoenix, for she has risen from her ashes, far more beautiful than ever before. Its spacious halls, with elegant chandeliers, its comfortable boudoirs, its broad galleries, make it a most inviting college home.

Our "Statue of Minerva," on the campus, seems to have assumed more dignity since one of our graduates, after two years' additional study, took first honors at the Vanderbilt University, thus emphasizing the excellent work done in the literary department of our school, while the "Statue of Progress" seems to have taken a step forward since our little "Louise" distinguished her master, Von Mickwitz, by her recent recital given at the World's Fair, when she received the encomiums of the many visitors present from every land.

Dear girls, those of you who are married, get a leave of absence from your lords and visit your alma mater. To the many who have written me kind letters of remembrance and encouragement and are working so diligently for the College, I send my thanks. Faithfully yours,

L. A. KIDD KEY.

"THE SOU'WESTER."

We are indebted to Mr. S. M. Black, of the Southwestern University, for a copy of "The Sou'wester," which is a beautifully bound volume, gotten out by the Athletic Association of the Southwestern University. This 1904 edition is dedicated to Rev. Francis Ashbury Mood, D. D., the first Regent of the University. It contains a brief history of the origin, progress and present status of the institution; and it is illustrated with pictures of the buildings, the grounds, the faculty, the student body; and just like young men it has many cartoons, jokes, squibs and a variety of humorous and serious matter. It has nearly two hundred pages and it reflects credit upon the young men who got it out, and upon the great school in which they are students. From what the editors say, this is but the inauguration of this method and hereafter there will be issued annually a volume similar to this one.

Brotherhood.

The Kiser call brought twenty-seven responses the first day. The next day's mail was heavy. Monday morning eighteen responses came. These indicate the business principles underlying your Brotherhood and the confidence secured by years of successful work.

M. S. HOTCHKISS, Secy. Waco, Texas.

Analysis of Romans 6 is a booklet written in pamphlet form and published by J. N. Haden, a local preacher in our Church. He was formerly a minister in the Christian (Campbellite) Church, but he became convinced that the claims of that denomination are not sustained by the Word of God. He renounced that communion and became a minister in the M. E. Church, South. This booklet is unique and unanswerable. His arguments are logical and well illustrated. He having been one of them for several years knows how to meet their every argument, and he does it in this little work in the most satisfactory manner. We can therefore cordially commend it to all those interested in the subject of baptism. Wherever our people are misled by the proselyting tactics of this sect this pamphlet ought to be placed in their hands. It will checkmate efforts of this character. Address the Nashville Christian Advocate.

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When I asked the matron, a lovely lady, about visiting the home, she feared our coming might not be appreciated. However, we went one Sunday afternoon, taking a basket of dainties donated by the committee, and set their table for supper. We didn't even stay to meet the dear old ladies that afternoon, but our welcome at all times is now assured, and they look forward with much pleasure to our service every second Sunday, and as greatly enjoy the delicacies we send or take them. Knowing we have scattered sunshine o'er the dead hopes of their age, we are glad.

Another is two old women, mother and daughter, supported by the charity of two Churches. Lovers of the Bible, but unable to read, it is such a pleasure to hold a little service with them. And while we do not materially aid in their support, we give them the little luxuries.

Still another—a lone woman, whose loved ones are all beyond the tide. She can get out but little, so we try to carry her some of the brightness of the outside world to her in our little visits.

While taking our flowers and literature to the hospitals we made the acquaintance of a poor old veteran who had done much for his State, but whose days were almost over. For months he had been in the hospital in the hope of curing his malady—cancer. We found him so anxious to hear our little services, so appreciative of all our attentions—the Bible we gave him; the many bouquets and scripture verses, were all gratefully received. Last week, when we visited him last, the only words he could say were: "I'm almost gone." Next morning, with no loved one to cheer him, the soldier who had fought so bravely the battles for his country and battle of life, laid down his arms forever; and we could do no more but place our bouquet of carnations above his cold breast and mingle in their cool fragrance a tear for our absent shut-in and friend.

There is so much to do, and with our elder brother as guide, we shall push forward, waving our snow white banner of love above us.

There may be no hospitals in your town where you can dispense your flowers, literature and smiles; there may be no jail where you may go prayerfully in the hope of raising one soul to a higher plane; there may be no destitute to whom you may give alms, but I am sure you will find shut-ins there. Then reorganize your committee, meet once a month to discuss ways and means, visit each shut-in at least once a month and you will have done much for your fellowman and for your God, and at the final day, with many jewels in your crowns, you shall hear, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

And remember, 'tis the little things that count—

"Little deeds of kindness,
 Little words of love,
 Make this earth an Eden
 Like the heaven above."

O let us renew our pledge to-day, to indeed live "All for Christ," and let us, like Christ, go about doing good.

MISSIONS.

BY L. L. HOGE.

This address was delivered at Austin District League Conference, and we reproduce it for the benefit of the work.—Ed.

Mr. President and Fellow Epworth Leaguers:

The action of your District League Cabinet, in their meeting convened for the purpose of arranging a program for this the annual meeting of the Epworth League in the Austin District and West Texas Conference, when they bade me render service at this hour, is my apology for standing in your presence at this time. I am sure it would be the quintessence of ingratitude on my part not to give public expression to the fact that I duly appreciate the honor they have thus so graciously conferred upon me; and in doing this, I beg to assure you I am sensibly conscious of the responsibility that rests upon me on this occasion, because of a knowledge of my inability to meet the demand of this hour's service, in a feeble effort to address you upon a subject of so momentous importance as the one now before us—that of missions. The question then of mission, or evangelizing the world, is beyond doubt paramount to that of all others with which the Church of the living God to-day has to deal. For, to eliminate this missionary spirit with which the Church throughout the world seems deeply imbued, would be to rob it of its most potent factor, yea, every vestige of that vitalizing power which has enabled it for a hundred years or more to triumphantly meet and defeat on many a battlefield the dreadful enemy of man's immortal soul and that upon which its brightest hopes

of a glorious future must necessarily depend. The question now under consideration is so intimately connected with the life of our blessed Savior while upon the earth that the one cannot be separated from the other, and in the time allotted me this evening I want to consider from a historical standpoint some of the trying ordeals through which the early mission movement had to pass, or the barriers found and burned away—the authority we have for trying to evangelize the world and the source from whence it comes. A retrospective view o'er the dim and distant past, covering a period of eighteen hundred and seventy-one years, takes us to the close of our Savior's eventful career upon the earth, a life of love and sunshine, intermingled with sorrows and disappointments, and one pre-eminently in a class of its own. The time for His departure for the courts of glory was near at hand. Like the loving Father he was, he sought and found the tried and faithful few sitting at meat, and on that memorable occasion he gave them his parting injunction—"Go ye into all the world and preach the gospel to every creature. All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo; I am with you always, even unto the end of the world." With this wonderful deliverance from the lips of the Son of God, standing almost upon the threshold of the world eternal, the great missionary movement was launched out upon the storm-tossed waters of an angry ocean of sin and idolatry. Time will not admit of a minute review of all those early struggles and discouragements in the work of missions, but it is sufficient to say that time has wrought a mighty change in the work of missions throughout the world during the last five score years and twelve, at the beginning of which time a few of God's brightest missionary jewels formed the pioneer English "society for propagating the gospel among the heathen." At that early period in the history of missions an entrance into those dark, gloomy and benighted portions of the earth, where sin and superstition reigned supreme, was a task fraught with many privations and difficulties. But these obstacles were met with a courage brave, born of a spirit so beautifully expressed in our League motto—"All for Christ." With the Empire of China, the self-denominated "Flowery Kingdom" securely walled about, the ports of Japan, the "Land of the rising sun" securely sealed to religious zeal and missionary enterprise; with far-off India, the recognized Gibraltar of paganism, in the death-like grasp of an English power uncompromisingly opposed to missions; Africa, dark, dreary and dismal Africa, without a gleaming ray of civilization to invite and encourage the anxious explorer of the day, with the numberless inhabited islands of the mighty deep, infested with ever-to-be-dreaded cannibals in human form, presents an uninviting picture for Christianity and civilization to gaze upon. During all of those trying years the voice of our great missionary Commander could be distinctly heard above the din of battle—"Lo, I am with you always, even unto the end of the world." That same voice the great apostle St. Paul heard in a vision while upon one of his great missionary journeys. "Come over into Macedonia and help us" has been ringing and re-echoing down the ages and is to-day wafted across the oceans wild and wide and greets your ears and mine. Come over, come over and help us lest we eternally die, is the fearful cry from heathen China, India, Japan, Korea, Africa, Mexico, the land of the Montezumas, and the far-away islands of the sea, where mortal men and women, made in the glorious image of Jehovah great, are to-day bowing in humble, pitiable supplication to gods of their own creation and who are these into whose ears the loving message of our kind heavenly Father has not fallen, and into whose hearts the light of hope of a blessed immortality beyond the grave has not yet beamed with a radiant glow? The answer comes back in tones of thunder, yea, from the throne of God itself, these are "the lost sheep of the house of Israel," whose shepherd thou art by divine appointment, and whom I have commanded thee to feed and clothe with my word," which is the bread of life to all who will only eat and live. Whitefield and the Wesleys were great pioneer spirits in the mission work and leading lights in the missionary reformation which, between 1735 and 1785, woke not only England, but the Protestant world from the awful sleep of irreligion and infidelity. But the early missionary seeds, often sown in human blood, sprang up and have brought forth a rich fruitage of beautiful golden grain to the honor and glory of Christ, our missionary King.

Step by step the mission movement has gone on, the fires slowly kindled at first, burned brighter, caught here and there, spread far and wide, till even America, across the sea, was aflame within fifty years from Whitefield's first sermon at Gloucester. That small cloud that appeared upon the religious horizon of the world has grown till the whole heaven is over-spread, and the earth has been encompassed as the waters cover the mighty deep. And now from that low ebb of a little more than a century ago the missionary tide spirit has risen to a flood mark, never reached before, and is still rising with wonderful rapidity. That same England, the boasted center of cultured civilization, that then sneered at the name of the immortal Whitefield, William Carey, the Wesleys and other pioneer missionary heroes, is to-day prouder of them and their wonderful achievements for God and a sin-cursed world than Macedon was of Alexander, Athens of Pericles, or Rome of Cicero. When the light of God's eternal love broke in upon those dark heathen countries, many of whose inhabitants were vicious and blood-thirsty, became humble and gentle followers of the meek and lowly man of Galilee. To-day as we stand in the beginning of the second century of modern missions we behold with grateful pride the rapid strides that have been made in this noble cause, like a mighty network, constantly expanding, now over-spreads God's entire habitable globe. Happy change this, and in the language of a leading missionary who says, "Over 250 languages and dialects are now the chariots to bear the wonderful words of life to the ends of the earth. India is now a stately firmament sparkling with missionary stations; Turkey is planted with churches from the Golden Horn to the Tigris and Euphrates, and the cross is beginning to outshine the crescent." While one of our own Bishops has fittingly said, "Christianity never was so buoyant and aggressive as now. Every day marks a notable advance. Through flame and flood the gospel has come, and moves onward with a steeper and steeper step to the conquest of the nations." Surely we see unmistakable signs of the coming of a brighter day for the cause of missions. We have passed the misty gray that heralds the dawn of the early morning hour and even the purple and crimson tints that tell of the glory hastening on; the East shows something more than dark and lowering clouds edged with gold, and surely the Sun of righteousness is rising upon the world." The Master's message of love and mercy must be carried into every heathen home and hamlet, wherever the product of His own handiwork doth dwell, and the call is for true, consecrated men and women, and my fellow Leaguers, it is addressed to you to whom I speak, and as soon may you hope to flee the presence of duty as that of duty. Whatever, therefore, thy hand findeth to do for the good of thy country and lost and ruined humanity, do quickly and with all thy might. The field is white unto the harvest. Go where the objects wander and gather them into the fold of the sanctuary. Go to the

Lazaretto, where the moral lepers herd, and tell them of this healing balm of Gilead. Go where there are ignorant to be instructed, timid to be cheered, stricken to be blessed or erring to be reclaimed. Go wherever faith can see or hope can breathe or love can work or courage can venture. Go carry this message into every country and clime, determined by the help of Him who hath said, "Lo, I am with thee always, even unto the end of the world," to take the world for Christ, and then will we behold the millennial dawn of that good and perfect day, when earth's blood-washed millions can meet and in one mighty acclaim sing:

"Bring forth the royal diadem,
 And crown Him Lord of all."
 Austin, Texas.

TEXAS DON'T WORRY CLUB AT THE WORLD'S FAIR.

A special train over the Cotton Belt Road, bearing 162 Texas Epworth Leaguers, arrived at the Union Station yesterday afternoon. Each of the Leaguers wore a big badge containing the words, "Don't Worry," which they adopted as the motto before they left home and immediately put into effect. The crowd was personally conducted by A. K. Ragdale, City Passenger Agent, Dallas. They will spend a week taking in the World's Fair, and expect in that time to scatter enough Texas sunshine and good cheer to make their visit a pleasant recollection. One hundred of the Texans are from Dallas, the others being residents of other portions of the State. They are stopping at the Kensington Hotel on Clarendon Avenue—St. Louis Globe-Democrat, June 30.

The second special excursion of the Don't Worry Club has been arranged for July 23—the next date on which the low rate tickets are sold. The first excursion had a delightful trip going, fond accommodations satisfactory, and, profiting by experience gained on the first trip, and having a better idea of what is necessary for a successful trip both ways, we can go, found accommodations satisfactory for the 23d. A full write up of the trip will be in Advocate next week from the League editor. Those desiring to enroll for July 23 excursion will please address me at Dallas.

A. K. RAGDALE.

The Hot Weather Test

Makes people better acquainted with their resources of strength and endurance. Many find that they are not so well off as they thought and that they are easily exhausted and depressed by the heat. What they need is the tonic effect of Hood's Sarsaparilla which strengthens the blood, promotes refreshing sleep, overcomes that tired feeling, creates appetite.

There is no clear thinking apart from clean living.



TOM BOND, Sr., 299 Elm St., Dallas Texas.

The Great Physician.

(I am he that Healeth.)

In Isaiah 65:20 and remainder of chapter we find man's age is to become as the age of a tree, the wolf and lamb feed together, etc. In Isaiah 11:6-9 we find a parallel to above scripture and in 9th verse the reason for these conditions is given, and we find such to be, "because the earth shall be full of knowledge." We are taught by history this increase of knowledge began in the fifteenth century and has wonderfully increased from then till now, one leading feature being as knowledge is increased there is less faith being placed in medicine and more in hygienic measures. A good evidence of the wisdom of this change is the fact that even to-day man's average life is much longer than in the days of superstition. The fact is, though medicine is one of our greatest blessings in relieving and curing certain abnormal conditions, yet is powerless in supplying the vitalizing agents of the blood and hence hygienic measures only can benefit and cure diseases caused by a deficiency of same. For the blood to contain a full supply of vitalizing agents added to its circulating medium is the basis of health and the reason of Natural Law Discovery supplying these agents is why it is the "most valuable information known to man." The information makes one engineer of the machinery circulating the blood, for he who understands the information can control the re-supply of vitality and the blood's circulating agent, decreasing or increasing the action of the organs circulating the blood as surely as the engineer controls the amount of steam and the speed of his engine.

Natural Law Discovery. A Discovery of Effects.

If Rev. I. R. Turner, who made enquiry in last week's issue for a remedy to cure his wife, will write M. A. Sides, of Martin's Mill, he can receive a remedy which, if followed, will cure his wife and never cost him another cent after purchased. We unhesitatingly state we believe his the most valuable every day remedy known to man.—Ed. Texas Fruit Grower, Willis Point, Texas.
 My husband had sold his farm and spent all we had in treatments, six leading physicians attending me at time I obtained information. They said my only chance was an operation. Morphine made me deathly sick and could not use chloroform on account of heart trouble, and so my condition was something awful. My case being known in Willis Point and my husband having spent his all, financially, Mr. Sides was induced by some of my friends to try my case as an advertisement. He informed me he was not after money, but desired to show the Willis Point people the merits of Natural Law Discovery in my case, assuring me it had cured in a short time women confined to their bed all the time, and some beginning work after 15 minutes' treatment. Of course I accepted his proposition. In 15 minutes I found all pain relieved and kept them so. My improvement began immediately. In thirty days I attended Church services; in sixty days I gained twenty-five pounds in weight.—Mrs. S. A. Hawkins, Willis Point, Texas.
 I served as above woman's pastor and believe here thoroughly reliable.—J. H. Myers, Terrell, Texas.
 Mine is the first case using Natural Law Discovery and its results in my case, I do not feel, could be exaggerated. My blood was sluggish and had insufficient amount of the vitalizing agents of the blood, suffering with awful spells of nervous prostration and had to take medicine almost daily, suffering often with neuralgia. Being a widow, I have many hardships and man's work often to do. When tired I can relieve it in five minutes and continue work, when, if ignorant of the information, could not safely do so. It enables one to withstand exposure and to relieve its evil effects. In short, I term it to the body what religion is to the soul and I know there is no woman who can afford to remain ignorant of the information.—Mrs. M. A. Nixon, Palace, Texas.
 We have served each four years as pastor of above party and she is known to us as a most consistent Christian.—S. N. Allen and Caleb Smith, Tyler, Tex. Circulars are sent free to every one writing for them. Bear in mind the treatment is purely hygienic, as its name indicates.
 M. A. SIDES, MARTIN'S MILL, TEX.

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, 170 Maston Street, Dallas, Texas.

ANNUAL MEETING.

W. H. M. Society, Northwest Texas Conference, Held in Clarendon, May 31, June 1, 2, 3, 1904.

It would require the pen of a ready writer to describe all the good things of our annual meeting, held in Clarendon, and then the best would not be said, for the delights of the higher senses are not caught upon the pen point, nor told in "glorious burst of winged words."

Everything is in the superlative degree in the Panhandle, and our women, as if catching the spirit of their surroundings, seemed to be at their best.

It began with the best railroad rates from the Denver which the roads have ever given us, thanks to the efficiency of Mrs. W. H. Purcell, and grew better all the way to the grand finale of the last day spent at Goodnight, the far-famed buffalo ranch.

The attendance was the largest in our history, and the reports showed a gratifying increase. As our women learn better business methods the work grows easier, and naturally they are falling into the habit of setting apart a portion of their time for the Lord, as his rightful due, and they are surprised that it seems so helpful to themselves; in fact, a necessity, just like the rest of the Sabbath. And thus the kingdom of heaven cometh without observation. The wonder now is that the Church ever got along without home mission work.

We had the preachers with us, for while it is our work, it depends on them in its "last finality," and a woman's mission meeting without the preachers would be like a marriage with the bride left out.

Every officer was present except our lamented Mrs. McSwain and two District Secretaries. We now report 163 auxiliaries and five juveniles—what potentialities for good!

The departments all report progress. Even tithing, that hardest of all Christian duties to practice, has added one-fifth to its members. Perhaps its time has not yet come, for when the Church wakes up to a general acceptance of this obligation, the millennium will be at the door, and then will be verified that saying about the love of money.

Sister Armstrong reported seventy-nine boxes sent out and most of them of exceptional value.

Sister Bloodworth has heard, with the Spirit's ear, the "cry of the young, young children;" the

"Little souls that stand expectant,
Listening at the gates of life,
Hearing, far away, the murmur
Of the tumult and the strife."

And, with a love that does not tire, she gathers them into the fold, praying that when they come to grasp the standard—

"the God of battles,
Whose strong eye can never sleep,
In the warring of temptation
Firm and true their souls will keep."

A spirit of emulation has arisen in the building, improving and furnishing of parsonages, which gives promise of a better day for the long-suffering preacher and family.

And now in confirmation that this is an epochal year in Texas Methodism, our women are to be accorded the privilege of furnishing the Bishop's residence—an honor than which they could ask no greater. Our good fortune seems all like a dream, and we repeat it softly to be sure that we are awake, that Bishop Hoss is to be our own Bishop, and that the daughters of Methodism in Texas are to have their own sweet will in making his home comfortable and beautiful.

Mrs. W. H. Johnson, reported cheering news from the Training School at Dallas by letter. The message was tender, but could not soothe the feeling of disappointment that this sister beloved would this year deny us the inspiration of her presence, and help of her counsel. But she gave us the next best thing in Mrs. Rudolph, who has been to Dallas and caught the spell of all who walk in those consecrated halls.

The perfect harmony of the occasion was broken once, only once, and then just long enough to establish our earth-born identity, when, almost without knowing whence it came and whither it went, the disturbing agency was gone, and all was serene again.

I would like to make mention of some of the fine work done by District Secretaries, but when so much earnest effort has gone forth we can not discriminate. This much I must be permitted to say, that she, more than any one else, holds the reins of progress in her hands. If she fails

in her duty, her whole district is paralyzed to the extent of her dereliction. I am greatly encouraged for the press department. It is growing in favor and must prove a wonderful means of development wherever it is faithfully used. At last our waiting is rewarded and we are to have a live deaconess in the Home at Waco.

We rejoice in this forward step, but amid our songs there is sounding ever in our hearts a minor tone of sadness for the towns and cities in our conference which are doing nothing for city missions.

Last year a call was made for each auxiliary to pay \$1.00 for two successive years to support a scholarship at Scarritt Bible and Training School. This year a young woman stands before us and says: "Here am I; send me." Dear sisters, I am ashamed to write that only a small part of that money has been paid. Surely, surely, women of my conference society, when you know this, you will not let the sun go down in his cause until your quota is on its way to our Treasurer, Mrs. Rollins. You dare not shoulder the responsibility of making this monument a failure, when the Church is calling so loudly for trained workers, while the candidate is ready and God is waiting. Do not put it off till September, but send now.

It was ordered that our delegate to the next meeting of the General Board be the bearer of a memorial asking that provision be made for our auxiliaries to secure and hold in their right burial lots in cemeteries for the burial of the dead of our ministry. This was suggested by an offer from Rev. J. Sam Barcus to the Clarendon Auxiliary to donate to them a lot owned by him in their cemetery. Such provision would be a sweet solace to many an aching heart when the homeless itinerant is called to go hence, and leave the dust of his precious dead behind uncared for.

A workers' conference afforded opportunity for the free interchange of opinion on vexing questions for which there is no written law. It was brought out that our contingent assessment is very low, one conference paying as much as sixty cents.

Feas were discussed pro and con. The tea seems to be innocuous enough in itself, but while we are living so far below the teaching of the 13th chapter of 1st Corinthians, there is a tinge of inconsistency in praying, "Lead us not into temptation," in the morning and then winding up the day with a Church tea.

The day at Goodnight was an innovation for which our Panhandle sisters are to have the credit of precedence. No one ever before heard of taking up a conference society like ours, body and brains, and transporting them by rail to another town to spend a day. And no other Home Mission Conference Society ever had such a day's exercises as ours at the buffalo ranch. We were the guests of Goodnight and Claude Auxiliaries, Col. and Mrs. Goodnight acting as hosts to us and the people from the surrounding country. The day began with a love feast in the college chapel and ended with a consecration service of prayer and song, tears and hand-shaking.

There were two business sessions, but the fascination of the place was strange and this scribe finding no jots in her note book, is frank to confess that she does not recall very distinctly what was done. There was the music of piano and organ; there was the music of a brass band; there was the music of trained voices in sacred song; there was the delightful companionship with old friends, and when weary, a resting place on the airy verandas, and in the cool rooms of the dormitory. Sumptuous meals were served on long tables at noon and evening.

After dinner it was announced that carriages were ready to convey us to the buffalo pastures. I made one of a trio of ladies behind a span of horses whose reins were held by a Belton girl. It took cool courage to guide those horses among the prairie monsters, and just a little perhaps to sit beside her, but I dare not boast while I so distinctly recall the feeling of satisfaction with which I saw the distance lengthen behind when we headed for the gates. The great beasts, browsing or resting quietly under the unsleeping eye of their sentinel, hard by the foot of the Paladara Butte, quite equalled in wild picturesqueness all that we had imagined of them.

That ideal day on the billowy expanses that stretch to where earth and heaven meet, the breath of the intoxicating ether, and, above all, the "mirage lifted in air"—a magical isle in a shimmering sea, a landscape picture hung upon the sky by the fingers of light—these are some of the things

that made this day one not to be repeated or forgotten.

The home of Col. Goodnight, the naturalist and philanthropist, is invested with many things rare and beautiful in curios, relics and works of art.

Of Clarendon I write: I have stood amid the scenes of memory's childhood; have looked up to the granite mountain peaks where the white cloud-caps find a home and the huriling tempests gather fury; I have walked by the crystal stream where the efflorescent mosses with dripping fingers wave their many-hued "immortelles;" I heard the low swish of the summer breeze in the pines, and the majestic music of a thousand harp-strings as the winter winds swept the dismantled forest; I saw the morning roll down the mountain in golden splendor with all the freshness of creation's dawn, and the evening clouds pile high in amethyst and vermilion, like new Jerusalem's coming down from God out of heaven, and I said, "I wonder not that the world was entranced with his soul-melody. It was only a fine spirit growing up in harmony with its surroundings."

When God made the Panhandle he left the touch of the infinite upon his work, and all things created must be shaped by this model. Can we wonder to find great-souled people here? Nothing can be small in the presence of such majesty. We give our hand to the people of Clarendon and say, "Lift us up."

Our minutes are likely now in press and they will give the record of the year's work. It is not what we would like it to be, when upon our knees we spread out its pages before our Master; but the future is ours and we are already making the history of a new working year. These golden summer days, and the dark winter days to come, are bursting with opportunity and the invisible Hand is steadily writing down our life work. Let us be careful how we sing,

"Where he leads me I will follow."

The only new officers elected were: Mrs. J. C. Mimms, Recording Secretary; Mrs. T. E. Triplett, District Secretary, Waco District; Mrs. F. B. Rudolph, Reading Course.

A number of invitations were extended for next year's meeting. After a sharp contest it was decided in favor of Midlothian.

MRS. S. C. FOLLIN,

Ft. Worth, Texas. Press Supt. (We know that the foregoing interesting account of a most interesting and successful annual meeting will be read with satisfaction by our members, and we only regret that illness of Mrs. Follin prevented it coming earlier.—Ed. W. Dept.)

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

The Woman's Foreign Missionary Society of the Northwest Texas Conference held its twenty-fourth annual meeting in Corsicana, June 21. Delegates began to arrive on the morning train and continued until Thursday evening.

Despite the showers and black mud we saw nothing but royal hospitality from the first. Even the beautiful cannae seemed to nod us a welcome as they bowed their crimson and golden cups to the rain.

Truly the people of Corsicana have a large responsibility, for they seem to have received everything good that nature could bestow—beautiful for situation, evidence of plenty on every hand, noble women, lovely homes, splendid carriages, street cars, brick pavements, and to crown their blessings, many children and flowers. They seem to measure up to their responsibility, for their cordiality increased from the opening address of welcome by the pastor, and the presiding elder, Mrs. J. R. Callicutt and Mrs. McAfee, to the good-byes at the train. To all of these Mrs. Nelson, of Waco, replied in her own sweet style.

Miss Hughes, our returned missionary from China, gave a short talk, promising another next day. She exhibited an exquisite scarf with "Jehovah guides me" in delicate embroidery, also a kind of cap, on which was embroidered the parable of the "Vine and branches"—the work of a Chinese woman, one of the Christian converts.

Each day the work of the annual meeting was begun and closed with devotional exercises, led by some of our number, or a visiting brother—times of refreshing indeed. We had quite a number of visitors, among whom were Bros. Harris, Carpenter, Franks, Rucker and others. The Corsicana Auxiliary had prepared white satin badges for the delegates, and pink ones for visitors. Bright little girls lent their willing feet and sweet faces, adding much to the quiet of the meeting by acting as pages.

Mrs. Bullock, our President, presided with her usual quiet, sweet dispatch.

Mrs. Barnum gave her report of the

Board meeting, in Jacksonville, Fla. She gave us fine touches of impressive sights and bits of scenery she had enjoyed, but declared, "Texas is the prettiest State of them all." The Board sends out four new missionaries—Misses Sue Waggoner, Holston Conference; Janie Watkins, Mississippi Conference; Maggie Rogers, Texas Conference; to China. Miss Ada Parker, of Louisiana, goes to Brazil. Would the number were forty instead of four!

Mrs. Barnum spoke of the honor that had been conferred on Southern Methodism in China in that to our Dr. Y. J. Allen had been entrusted the arrangement of the entire system of schools being inaugurated. The man second in power in China married a girl educated in our schools.

The Maria D. Wightman scholarship in Scarritt Bible and Training School was completed.

The Laura Haygood School in China will be open in September.

These statistics of the Woman's Board of Foreign Missions will prove interesting: We have 29 stations, 64 missionaries, 133 helpers, 52 day schools, 13 boarding schools, 6 kindergartens, 3 hospitals, 308 scholarships, property values \$415,000; over 75,000 members, a gain of 2490; year's collections \$132,143, a gain of \$19,000.

The duties of the office of General Secretary becoming too heavy for Mrs. Trueheart, she was granted an assistant, Mrs. J. B. Cobb, of South Georgia Conference.

The Board meets next year at Muskogee, Ind. Ter.

One of our deaconesses, Miss Taylor of Waco, gave us much information at our annual meeting concerning our Home in Waco.

The Secretary read an interesting letter from our own Miss Annie Churchhill, laboring in Mary Keener Institute, Mexico.

Miss Hughes again addressed the meeting on China. She told of its home life, its horrible system of slavery, plurality of wives, footbinding, etc. Anti-footbinding societies are rapidly increasing. Truly the Sun of Righteousness is dawning on the "Hills of Tang." May this glorious light soon spread o'er our own blest land. Their leading men are saying, "Western Christianity and thought must transform the East."

We were glad to have with us Mrs. Howell, editor of our Woman's Department in Texas Christian Advocate. She was given a warm greeting, and resolutions of thanks extended the management.

Instead of the expected letter from Miss Harper, we had a talk by Miss Mary Sanders, of Georgetown, telling of her duties as teacher in Chihuahua, Mexico.

Mrs. Barnum made report of her year's work. Her opening thought was, "Love means sacrifice." Have we shown our love by our self-denying work?

We have forty-four auxiliaries in our Conference Society. We should have three times that number. Our "pledge" was increased this year to \$1050.

Let every auxiliary secure a copy of Mrs. Butler's "History of our Work and Life and Letters of Laura Haygood."

Our Easter collections go to Methuen Institute. Mrs. Mimms gave a talk on the use of the blackboard as a help to impress missionary facts and figures on the minds of our workers. A monthly bulletin is to be issued, giving the leading condensed facts of mission work in far-away lands.

Wednesday night we listened to a sermon by Dr. Monk, on the "Great Commission." It was not a common Christ that said: "Go ye," but Christ the God. The commission is equally binding on all. How freely we have received; have we as freely given?

On Thursday morning we began the report of the auxiliaries. Miss Sophie Manns, our missionary candidate, was with us, and in her own sweet, modest way gave us an account of her work in the Training School and thanked the Conference Society for giving her this opportunity of training herself for mission work.

Mrs. Harper, our long-time Treasurer, whose coming had been delayed, was gladly welcomed. She read a gratifying report.

Bro. Barcus preached at the 11 o'clock hour. Text: "The Lord hath created a new thing in the earth, a woman shall compass a man." He threw largely upon Christian women the responsibility of restoring the women of the East to the place God intended she should enjoy.

Mrs. Gilleland, of Fort Worth, gave us an account of her travels in Palestine, appearing in the full dress of the women of that interesting land. The society adjourned for committee work. At night Bro. Bishop gave an address, with stereopticon views, to which Miss Hughes added interest by explaining familiar scenes.

Friday morning was taken up with reports of committees, and a "Round

Table," conducted by Mrs. A. C. Johnson. By a unanimous vote of the Conference Society Mrs. C. J. Harper and Mrs. J. P. Mussett were made honorary life patrons.

At 2:30, after devotional exercises, the President called for pledges. We then re-elected all our old officers, some change being made in District Secretaries.

Out of eight different towns asking for the meeting next year, Cleburne was chosen. This was pronounced one of the most pleasant, profitable and spiritual meetings we have ever had.

MRS. H. C. CRAIG,
Georgetown, Texas.

We are glad to give in this issue the account of the recent annual meeting held in Corsicana, of the W. F. M. Society of Northwest Texas Conference, written by Mrs. Craig, of Georgetown. This Conference Society, embracing such a wide extent of territory and being well organized in the work, has vast possibilities for the accomplishment of much good. We were impressed while attending the annual meeting as a visitor and hearing the reports and discussions on the work, that the members are measuring up to their opportunities and responsibilities, and that the outlook is most encouraging for continued growth and usefulness for the society. This society is blessed in having in Miss Manns, the young missionary candidate, one so well endowed physically, mentally and spiritually, who, under the guidance of Providence, will in time go forth to represent the society in the foreign field. I count it a privilege to have attended this annual meeting and to have had the opportunity to meet again some of the officers and members whom I had already known, and to become acquainted with others whom I had not before known. I most sincerely appreciate the cordial welcome extended me and the many kind and sisterly greetings from one and another of the members while there, and henceforth I claim them, one and all, the dear sister, the President of the society, and her associate officers, and each member there, my friends in the Lord. (Heb. 13:20, 21). F. E. H.

ECHOES FROM THE ANNUAL MEETING OF THE W. F. M. S. OF THE TEXAS CONFERENCE.

Our annual meeting convened at Brenham June 23-27. It was an enthusiastic meeting throughout. Despite the warm weather the enthusiasm and good spirits of the delegates never "wilted."

Two business sessions a day were held, our beloved President, Mrs. S. Philpott, of Dew, dispatching business with unparalleled rapidity, and such

Is Dr. D. M. Bye a Fraud—What Mrs. Williams Says About Him.

Dallas, Texas, Dec. 31, 1904.
Dr. D. M. Bye, Indianapolis, Ind.

Dear Sir—This testimonial is sent hoping it may be of use to some and to my friends or their neighbors in the different states in which I lived. So many die after long and excruciating suffering and so few recover, that I had little hope when I was told without doubt I had a Cancer. Friends wished me to try Dr. D. M. Bye, who said he could cure cancer and without pain. I thought this a bare face fraud. However, should I prove him such, I could report him to the postal authorities and do the world some good, if not myself. After writing to several whose testimonials I had read, I had to admit, there was something in it. I had had the Cancer two and half years and the best specialist in this section said my time was short in which a cure was possible. You referred me to the Dallas, Texas, office and I got a month's treatment. Before my month was up, my Cancer was gone, not only to my joy, but to that of all who know me. Besides, as one expressed it, "Now we will know what to do."

The medicine also made me feel better, although I had doctored much before. Dr. D. M. Bye's discovery is grand. He must be one of the happiest men in the world, enjoying the happiness and blessing he has brought to many and will bring to thousands more. I will do all I can to spread the good tidings.

But I must add warning: Before using this medicine, I got medicine from Kansas City, purporting to be the very same and it and the directions were very unsatisfactory. Dr. D. M. Bye, Indianapolis, Ind., and Dr. D. M. Bye Company, Dallas, Texas, are the only places to trust.

ANNA M. WILLIAMS, Katy, Texas.
There is absolutely no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for cancers is soothing and balmy, safe and sure. Write for free book to the Originator's Office, Dr. D. M. Bye Co., Box 462, Dallas, Texas.

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was the unanimity of feeling and devo-
tion to the cause that each session
was both inspiring and uplifting.

When we learned from the various
reports that improvement had been
made in nearly every district and not-
withstanding the boll weevil plague,
our Treasurer's balance sheet showed
an excess over last year, our hearts
were made to rejoice. We were re-
assured that God would supply all our
"missionary needs." Then, too, as we
listened to words of encouragement
about China from our missionaries,
Rev. Hendry and Miss Hughes, we
were more determined than ever to
press forward. May the Lord of the
harvest grant to give us many more
laborers such as these.

We Methodists of the Texas Con-
ference believe in sprinkling to such
an extent that an occasional shower
is not objectionable, as was demon-
strated when our President became
the recipient of a beautiful "linen
shower."

We rejoiced in the fact that Miss
Maggie Rogers, who is to go soon to
China, and is to be supported the first
year by our Conference Society, is
from one of our districts; also that
from the same district we are to have
a missionary candidate, Miss Mattie
Ivey, in her senior year at the Scarritt
Bible and Training School.

Our Texas friends also will be de-
lighted to know that the East Texas
room at the Training School will in
the future be known as the Texas
Conference room and will be re-fur-
nished in September by that body.

Truly God has blessed us. To Him
be given all the praise.

ASSISTANT SECRETARY,
W. F. M. S. of T. C. S.

To the Members of Texas Conference
W. F. M. Society:

Dear Friends—At our annual meet-
ing, held in Brenham June 23-26, many
plans for progress of our Foreign Mis-
sionary Society were discussed. Of
one of these plans I write to you to-
day. Heretofore a tax of 10 cents per
member has been asked for the pub-
lishing of minutes. This would never
have been necessary had each auxil-
iary paid its conference fund in full.
It made an extra collection and we all
know how we dislike these extras.
This 25 cents per member (10 cents
for juveniles) per year is a part of
our dues. This should all have been
paid the first quarter; in fact, should
have been paid in March. I regret to
say that very little of it has been sent
in. Now this year there are to be one
thousand copies of the minutes print-
ed—enough for all of us—and you will
not be asked to pay anything for
their printing; but we are requested
and urged to send in our conference
fund at once, as these minutes are
to be paid for from this fund, and
are now about ready for the printer.
They are to be distributed free, if we
will just send in our conference fund
of 25 cents per member for adults,
and 10 cents for juveniles. Please see
if your auxiliary has paid this, and
if not, ask that it be done, and done
at once, as they money is needed.
"Forsake not the assembling of your-
selves together."

MRS. C. A. HOOPER,
Cor. Sec. Conf. Society,
Huntsville, Texas.

NOTICE.

The Woman's Foreign Missionary
Society, Northwest Texas Conference,
resolved in annual session at Corsi-
cana, June 21-24, 1904, to give the
plan of press work an initial trial, the
main feature of which will be the is-
suing of a monthly bulletin contain-
ing, first, the proceedings of annual
meeting, and later the freshest news
from foreign fields and general work.
Mrs. Joseph C. Mimms, Kerens, Texas,
was elected Conference Supt. of Press
Work, whose duty shall be to edit
these bulletins and distribute same
through the District Secretaries to
auxiliary superintendents. Let the
District Secretaries please notify aux-
iliaries without delay of this new
movement, and stress the importance
of the election at once of an auxiliary
press superintendent in each society
in our conference. Look out for the
July Bulletin, which will give a full
explanation as to the work and duties
of auxiliary press superintendents.

MRS. JOSEPH C. MIMMS,
Press Supt. Conf. Society.

NOTICE, W. H. M. SOCIETY NORTH-
WEST TEXAS CONFERENCE.

It was found to be impracticable to
include a directory of auxiliary officers
in the minutes, so upon the ad-
vice of the President and other mem-
bers of the Executive Committee, it
will not appear. This has caused de-
lay, however the minutes will be out
by 10th of this month.

MRS. JOSEPH C. MIMMS,
Recording Secretary.

Do you read what people say about
Hood's Sarsaparilla? It is curing all
forms of disease caused or promoted by
impure blood.

"I'M COMING HOME;" OR, THE
PRODIGAL'S LAMENT.

(To my aged and widowed mother, lov-
ingly inscribed.)
Too long I've been out on "life's rough
sea,"
Sailing, yes, sailing, dear One, from thee;
But now to thee my thoughts are turn-
ing.
Soon to home and you I'll be coming;
Yes, dear, sweet mother, "I'm coming
home."

"I'm coming home, never more to roam;"
Ofttimes I've sighed and longed for
home;
For my place beside the old hearthstone,
Nestling close to One, sad and alone;
Yes, dear, sweet mother, "I'm coming
home."

Still trust thy "boy," and no longer fear,
For "I'm coming home," my mother,
dear;
'Twill soothe, I know, like a balm thy
heart,
Then bid all thy fears and doubts de-
part,
For "I'm coming home, I'm coming
home."

In your lap I'd lay my weary head;
Sorry am I for the life I've led;
That hand shall dry the penitent's tears
That stroked my cheeks in babyhood's
years;
Cheer up, sweet mother, "I'm coming
home."

And when dawns that bright and happy
day
When God shall wipe all our tears away,
In a brighter, fairer world above,
Filled with His praises, filled with His
love,
Will not be "coming"—but, safe at home,
Ennis, Texas. T. H. YARBROUGH.

The "vacant chair" makes the heart
sad indeed. Who can describe the
pain and the anguish of a fond moth-
er's heart as in loneliness and sadness
she sits beside the old hearthstone
silently weeping o'er the absence of
that darling boy who is far, far away
from the home and the heart that
beats so warmly for him?

Alas! for misplaced confidence, for
misplaced love; shall I say it? No!
For God can touch the stony heart
and the sinful heart and so transform
it as to make its chords vibrate with
peans of praise.

Yea, "The blood of Jesus Christ, his
Son, cleanseth us from all sin."

"And when he (the Prodigal Son)
had come to himself, he said I will
arise and go to my father." And he
went.

And when his father saw him com-
ing he ran to meet him, and he em-
braced him and kissed him. He wel-
comed his return.

How much more will your heavenly
Father welcome you, O ye weary wan-
derers?

O prodigal son! O profligate daugh-
ter! where'er you sadly roam, this
day come home, come home.

God is ever standing with out-
stretched arms, as it were, to welcome
your return. Then I admonish you,
come home, come home. T. H. Y.

THE WRATH TO COME.

The Advocate is very liberal towards
its correspondents, letting them write
their sentiments on any subject they
please, provided their sentiments are
not unscriptural nor anti-Methodistic.
Now will the editor admit into the
columns of the Advocate a reasonable
view of the term, "wrath to come,"
as used in our Discipline? This term
is the only reference in the Discipline
to future punishment. Doubtless this
allusion was made by Mr. Wesley and
the founders of the Methodist Church
for prudential reasons. Hence it may
be taken for granted that we as Meth-
odists can construe the term, "wrath
to come," as we please. Wide latitude
is given our members about foreknow-
ledge of God, where heaven is, etc.,
etc., almost ad infinitum. Why not,
then, allow a candid thinker to en-
tertain and express his matured opin-
ions on a subject that affects both the
character of God and the future des-
tiny of man? Not long since I heard
a young minister say that if a young
woman should die with only one sin
unrepented of she would go to hell and
there remain in punishment forever
and forever. What a horrible thought,
and yet the old pastor in charge pro-
nounced the sermon as a correct ex-
position of the sacred scriptures!

I have been a Methodist contin-
uously since 1844, and for over fifty
years of my life have tried to believe
in the dogma of the everlasting tor-
ture of the wicked though their num-
ber run high up into the billions. But,
thank God, I have found out a better
way to construe the meaning of the
scriptures. If the great Dr. Watts
could believe that children, born of
unbelieving parents, and dying in in-
fancy were annihilated, no wonder
other great divines could believe in
other fallacies. Well may the book of
Job say, "Great men are not always
wise." There are many intricate ques-
tions in the Holy Scriptures, but as
to the fate of the incorrigibly wicked,
a few statements of the blessed Savior
ought to put the whole subject to rest.
Christ was to be "lifted up" that all
who believed in Him should not per-
ish but have everlasting life." And
"God so loved the world that he gave
his only begotten Son, that whoso-
ever believeth in him should not per-
ish but have everlasting life;" and

again, "it is not the will of your heav-
enly Father that one of these little
ones (lost sheep) should perish." Again
Christ warns us not to fear them
who have power only to kill the
body, but to fear Him who has power
to destroy both soul and body in hell.
May not the terms, "perish" and "de-
stroy," mean annihilation, and would
not this come nearer our notion of
the goodness and justice of God?

It pleased God in creating man to
give him the choice of life or death,
and if man chooses death it is no re-
flection on the justice and goodness
of God since God made man an intel-
ligent free moral agent. The Old Tes-
tament writers seem to have believed
in the entire destruction of the wick-
ed, and I believe the New Testament
writers teach the same thing. God is
too wise to err—too good to be un-
kind, and to bring into existence mul-
titudes of billions of souls who have
nothing to do in their own creation
and then to punish them throughout
eternity for a few years of rebellion
and wickedness in this life would be
folly and tyranny beyond human con-
ception.

True, Christ says in reference to the
goats—the wicked—these shall go
away into everlasting punishment as
in contrast to the reward of the right-
eous, which is life eternal; but may
not this everlasting punishment be
nothing more than rejection from the
joys of heaven—entire expulsion from
life of any kind—and equivalent to St.
Paul's doom of the wicked, which is
"everlasting destruction from the
presence of the Lord," as expressed in
the first chapter of 2d Thessalonians?
Also the apocalyptic description of
the destruction of the devil and hell,
and all the ungodly, in the lake of fire
and brimstone, which is expressly said
to be the second death. Is not this
death the final death from which there
is no awakening? Is not this to be
"consumed and be as though they never
had been?" Then after the final
consummation of all things God will
have a clean universe so far as we can
imagine, and only the righteous or
those adjudged to be such, through
Christ, shall possess all things neces-
sary to their everlasting felicity.

The process of destruction or anni-
hilation may be attended with great-
er or less degrees of suffering of the
wicked according to their guilt, and
that be the merited reward of their
doings in this life. Nothing ought to
be said of the Supreme Being that
would mar his claim to full benevo-
lence. He can't possibly sin, neither
can he be charged with the appear-
ance of cruelty. His dealings with
mankind are merciful and he will do
right. He is all intelligence, good-
ness, truth, justice and common sense
combined.

In conclusion I candidly believe that
the Methodist Church is the best re-
ligious organization in the world. Its
twenty-five articles of religion are all
good so far as I am able to judge;
its general rules for its members are
scriptural and with the elimination of
the false teaching of its ministry on
the subject of the everlasting punish-
ment of the wicked, it would be ripe
for the incoming of the glorious mil-
lennium. All hail, then, to the second
advent of Christ the Bright Morning
Star! May his brightness illumine the
vast world of mankind and enable us
all to see alike and to behold him in
his beauty! W. J. WILSON.

San Saba, Texas.

CHRIST IS COMING.

Christ is coming—coming to take to
his bosom his blood-purchased bride.
Reader, where will ye stand, and what
shall your answer be? There comes
to us His voice born along the cen-
turies of the distant past, still plead-
ing with the sinner in tones of ten-
derest love, "Come unto me and I will
give you rest." "He that believeth on
me hath everlasting life." (Matt. 11:28;
John 6:47.)

Reader, which way are you going?
There are but two ways, for wide is
the gate and broad is the way that
leadeth to destruction, and many there
be which go in thereat, because
strait is the gate and narrow is the
way which leadeth unto life and few
there be that find it.

Jesus says: "Enter ye in at the
strait gate." Dear reader, which
way are you traveling? Are you walk-
ing in that strait and narrow way
that leadeth unto life? Or are you
going on and on, careless and uncon-
cerned, caring nothing of your soul
salvation, heedless of God's warnings
and pleading of your loved ones
who see your awful condition and
trying to save your poor soul from
torment, until you see God coming in
his glory to judge the quick and the
dead, and then there will be weeping
and wailing for mercy, but all in vain.
No mercy can be found. Reader, will
your voice be heard?

Time is speeding us on toward that
awful moment when the sun will rise
up in resistless might to fulfill the
Father's decree. Christ is coming, and
one of two things we will have to
meet—life or death. If we are wash-
ed in the blood of the Lamb we will

be taken home to live with Him who
gave his only begotten Son to die for
us, that we may not perish, but have
life everlasting. If not, we will be
cast into torment where there will be
weeping and wailing and gnashing of
teeth.

Dear reader, are you so led away
with the pleasures and riches of this
life until you have no time to think
or prepare yourself for the life to
come? But alas, you will find time to
die and be brought face to face with
Him who will judge the quick and the
dead. There will be terrible crying
and wailing in that day—men and wo-
men crying out for mercy, and wailing
because no mercy can be found. Read-
er, will your voice be heard?

Dear reader, if you have not been
born again, you are on the broad road
that leadeth to destruction. O how
can you be careless or indifferent
about this matter, since upon this
hangs your weal or woe? Choose ye
this day whom ye will serve, for the
day is far spent; the night soon com-
eth when no man worketh. Escape
death by accepting the free gift of
life; reject the gift and as sure as the
sun shines in the heavens the second
death, which is "the lake of fire,"
awaits thee.

(MISS) LUCY LEA MAYS,
Elkhart, Texas.

Sherman District—Third Round.

Travis Street, June 19, 20.
Whitesboro, June 25, 27.
Key Memorial, July 2, 4.
Collinsville, July 9, 10.
Gordonville, at Rock Creek, July 16, 17.
Burns mis, at Canada, July 17, 18.
Gunter mis, at Gunter, July 23, 24.
Southmayd, at Sadler, July 24, 25.
Bells, at Virginia Point, July 29, 31.
Whitewright, July 31, Aug. 1.
Howe, at Ferguson's, Aug. 6, 7.
Sherman cir, at Friendship, Aug. 7, 8.
Pottsboro and Preston, at Preston, Aug.
12, 13.
Waples Memorial, Aug. 13, 14.
Trinity and Messenger, Aug. 14, 15.
Van Alstyne, Aug. 20, 21.
Pilot Grove, at Cottage Hill, Sept. 3, 4.
E. W. Alderson, P. E.

Camp-Meeting.

Our camp-meeting at Desdemona
will begin on Friday night, August 5.
Everybody is invited. Come praying
and expecting a mighty manifestation
of divine power. Rev. W. M. Leather-
wood, of Ft. Worth, a strong, fearless
preacher, is to assist in the meeting.
T. W. ELLIS, P. C.

NEW MEXICO CONFERENCE.

The time of the meeting of the New
Mexico Conference has been changed
from the 15th of September to the 5th
of October. This announcement is
made by the authority of Bishop Hoss
before leaving for Europe and also by
the consent of Bishop Duncan, who is
attending to the conference business
in the episcopal district of Bishop
Hoss during his absence.

DANIEL L. COLLIE,
El Paso, Texas.

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that he can keep to himself.

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World."—Bishop E. R. Hendrix.

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To
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SATURDAY, JULY 23.

A personally conducted tour of congenial people to and through the World's
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MEALS NEAR BY AT COLONIAL CAFE 25 CENTS.
Satisfaction guaranteed. These rates available only for our party.
The first excursion of Epworth Leaguers found everything satisfactory and
made an economical trip. The second excursion will go on the Cotton Belt
morning train July 23, leaving Waco 6:59 a. m., Fort Worth 8:15 a. m., Dal-
las 8:55 a. m. in special decorated chair cars through to St. Louis. Many Ep-
worth Leaguers, Christian Endeavorers and E. Y. P. U. members have enrolled
for the trip. An excellent opportunity for young ladies to go properly
chaperoned. A list of those enrolled will be given next week. Make up a
party of your friends and go with us. Rates as follows: Dallas, \$13.00; Fort
Worth, \$13.00; Waco, \$15.25; Sherman, \$12.15; other points in proportion.
For full information, address, A. K. RAGSDALE, Dallas, Texas.

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St. Louis—Account World's Fair, va-
rious rates and limits, now on sale.
Cincinnati—Account Grand Lodge B. P.
O. E., one fare plus 25 cents, July 15, 16,
limited July 25, with extension privilege.
Louisville—Account K. of P. Encamp-
ment, one fare plus \$2.25, Aug. 12 to 15,
limited Sept. 1, with extension privileges.
Temple—Account State Reunion Ex-
Confederate Veterans, convention rates,
July 19 and 20, limited July 22.
Galveston—Account Annual Reunion
Scottish Rite Masons, Convention rates,
Aug. 12 and 14, limited Aug. 21.
Fort Worth—Account State B. Y. P. U.
Sunday-school Convention (colored), con-
vention rates, Aug. 22 and 23, limited
Aug. 29.
Laporte—Account State Epworth League
Conference, convention rates, Aug. 8 and
9, limited Aug. 12.
For further information ask any Santa
Fe agent or write W. S. KEENAN,
G. P. A., Galveston.

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OBITUARIES.

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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. Oates Carraway, L. E.

This honored servant of the Methodist Church died at residence of his daughter, Mrs. Bettie Doss, Bonham, Texas, June 1, 1904, in the 90th year of his age. He was the son of James and May (Carnegie) Carraway; born near Goldsboro, Wayne County, North Carolina, February 15, 1815; professed religion near Starksville, Miss., in 1842; joined the M. E. Church prior to the division of 1844; was subsequently licensed to preach in the M. E. Church, South, and for more than a half century was an honored and useful minister of the gospel. He was united in marriage with Miss Mary Bell, of Mississippi, in 1839, and under whose godly influence he was led to Christ. They were the parents of eight children; three sons and a daughter preceded him in death; four survive—Mr. David Carraway, of Edna, Texas; Capt. James Carraway, Petty; Mrs. Bettie Doss, Bonham, and Mrs. Nora Winters, Lebanon, Tenn. In 1848 he moved to Bossier Parish, La., thence in 1860 to Shelby County, Texas, and to Fannin County in 1865, where for nearly forty years he has been a useful citizen and minister. After a lingering illness his wife died at Honey Grove in 1887. Bro. Carraway was a man that read and was well posted in the affairs of Church and State. He was a lifelong reader of the Advocates, and to the last felt a lively interest in the work and welfare of the Church. After long and useful service the worn and weary wheels of life stood still, and full of years, rich in grace, strong in faith, he entered into the rest that remains to the people of God. When nearing the end, with his face radiant with religious hope, he said to the writer that "all was bright as to the future, and that he had never been happier than now, at the approach of death." Thus closed a useful life and triumphant death. The obsequies were conducted by Rev. C. M. Harless, and in loving sympathy he was laid to rest beside his faithful companion in the Honey Grove Cemetery, awaiting the resurrection of the righteous. Though dead, may he live in affectionate remembrance and draw heavenward surviving friends and loved ones. JNO. H. M'LEAN.

VAUGHAN.—Alice Lillian, daughter of R. T. and Phoebe Vaughan, was born March 11, 1900; died April 15, 1904. A vacant place is left in the home and hearts of parents, brother and sisters the world can never fill. None could sing the little song like her—"I know, I know I have another building not made with hands." She is gone to that building to live with God and the angels. May this be the means of leading the family to heaven, is the prayer of her

GRANDPA.

Mullin, Texas.

OATES.—On Sunday, May 1, 1904, Bro. and Sister C. S. Oates and family were called upon to pass through a great sorrow. As the bells were ringing for Sunday-school their daughter, Willie, died, in her fifteenth year. Willie was converted under the ministry of Bro. W. H. Matthews and joined the Church when eight years of age. She was a good Christian girl, and will be greatly missed. She was faithful in her Church work—being a member of the Sunday-school and President of the Juvenile F. M. Society. J. H. WISEMAN, P. C.

BOND.—Willie Bond, son of Brother and Sister J. W. Bond, was born July 13, 1890, and died at his home near Bethesda Church, June 16, 1904. He was born into the Kingdom of God in August, 1903, making a clear profession of religion and going into the Methodist Church at once. Willie was a kind, loving brother, an obedient and devoted son, possessing all those principles that go to make up a true Christian character. His afflictions were long and severe, but in the midst of it all he was patient and cheerful to the last. But Willie has gone to the home of the blest. He will be missed in the home and the Sunday-school, but it will only be a short time till we shall meet him again. May the father, mother, brothers and sisters be faithful, even as Willie was faithful to the cause of our Lord.

L. B. TOOLEY.

M'CULLOUGH.—Susan McCullough, daughter of Daniel and Mary McCullough, was born in Montgomery County, Kentucky, July 10, 1835, and died at the residence of R. W. Gillespie, in Fort Worth, Texas, May 13, 1904. "Aunt Sue" was never married, but her life was an evangel to her race. Religious from childhood, pure, sweet-spirited, gentle and serene in spirit and life, she was one of the finest characters we have ever known. The writer has known her long and intimately enough to speak with authority. Never strong in body, but vigorous in mind and heart and great in soul, in mind uncommonly discriminating, in heart as tender as a flower, and in spirit and faith she was as intrepid as an apostle. It may be said with emphasis that she knew God. She was a blessing to the household and a benediction to the community and the Church. Though a cripple for the last six years, she was always in her place at Church when she could be there, an inspiration to the preacher and a felt power by the congregation. Her pastor never went unpaid and her soul never went unbeseeched. "Aunt Sue" was loved by old and young and mourned by all now that she is gone. In the home of Brother and Sister Gillespie, where she had lived for twenty years, she has made impressions for good that can never die. She was from early girlhood a member of the M. E. Church, South, and a purer or better member we believe the Church has never dismissed to heaven. By the Home and Foreign Missionary Societies she was known over North Texas, yea, and doubtless in heaven. She loved and read our Church papers, hence kept posted in the march of Zion. She contributed largely to the education of some for whom the general public owes her memory grateful remembrance. Of course she died in the triumphs of the faith in which she lived and invested her pure and beautiful life. Her funeral was conducted by the writer, at Garland, in Dallas County, in the presence of a mournful congregation, after which her bones were laid to rest with the dust of those she had loved. Two weeks later her former Church, Allen's Chapel, in Kaufman County, held a memorial service, assisted by the writer, in honor of her splendid life. What a legacy she has left to the bereaved and to all who knew her. Farewell, "Aunt Sue," the world is better that you have lived. We shall see you again. W. M. LEATHERWOOD.

SMITH.—Fort Sumter Smith, son of E. M. and L. C. Smith, was born in Hope, Lavaca County, Texas, October 9, 1873; died on train near Del Rio, Texas, May 2, 1904; and was buried in Beaumont May 5. Death came to our friend under circumstances peculiarly touching. For some time his health had been failing, but as spring advanced he appeared to improve and accepted a business appointment that carried him to Seattle, Wash. His strength, however, did not respond to the demands of so severe a climate and, though in great distress, he addressed himself promptly and courageously to the discharge of the duties of his position. But the odds were all against him and the physician advised that he return at once to the South. Hastily departing, the train had reached Del Rio when the passengers observed that he was rapidly sinking. Kind hands bore him to his berth in the sleeper and gently ministered to his every want; and though strangers all, yet words of sympathy and encouragement bade him be brave and hopeful. But his journey was ended. Sending a farewell to the aged father and mother, the gentle sister and noble brother whom he should not be able to greet when they saw him, he quietly closed his eyes and the Great Conductor had taken up the through ticket of his silent passenger on the train of life.

W. B. PATTERSON.

BISHOP.—Sister Bishop was born October 5, 1879; she was converted at the age of 11 and joined the M. E. Church, South. She lived a model Christian life until June 12, 1904, when the glorious dawn of the eternal morning began. She was the daughter of Thomas and Bethel Love; was born in Ellis County, near Palmer, Texas; married to Walter Bishop June 30, 1897. Oh! how she will be missed. Sister Bishop was so devoted to home and the Church; but our loss is heaven's gain. May her absence from home and the pew be a continual reminder of her presence in heaven. Sister Bishop suffered about one year. I never saw any one that bore suffering with such sweet spirit; between the pains her face was radiant next to an angel's face as she would say the "Lord's will be done." She desired to live with her loved ones here, but was willing to do her Master's bidding. When the end came she was at her mother's home in Palmer, with mother, sisters, brother and husband around her bed. Her eye-

sight failed her just a few minutes before the end. She began to comfort husband and loved ones as she said, "Don't grieve, it is not hard to die." Then as peacefully as the infant rests on its mother's breast, she fell asleep in the arms of Jesus. We speak of her as dead, but she is not; her influence lives among us. I pray that yours may some day be an unbroken family in the paradise of God. W. VINSANT, P. C.

LOUIS.—Sister Ada Louis (nee Fulham) was born in Cass County, Texas, October 5, 1865; was united in marriage to S. J. Louis October 17, 1883; professed religion and joined the M. E. Church, South, in the summer of 1885; departed this life at Dalby Springs, in Bowie County, Texas, June 22, 1904, leaving a mother, husband and three children with a host of friends to mourn. The large congregation of weeping friends attending the funeral services showed how they loved her. Sister Louis was the subject of long affliction, all of which she bore with patience, expressing herself as being anxious to go to where there is no more suffering. Two of the children gave their hands to the writer Sunday night for prayer, desiring to meet their mother in heaven. May God bless the aged mother, Bro. Louis and the children that they may at last all meet to part no more forever. J. M. MILLS.

NICKLAS.—Little Alec, son of Chas. and Martha Nicklas, was born August 21, 1902. A plump body, a big brain, a big heart and a big laugh—a more joyful little tot could hardly be found than was Alec, the joy of his father and his mother's pride. On June 29, 1904, at 22 months of age, he went away to the "better land," where his sainted grandfather, Uncle Perry Hamilton, had gone just two weeks before. Parents, look up; his glad little hands beckon you home.

FRANK M. NEAL.

SMALLWOOD.—Sister W. G. Smallwood (nee Causey) departed this life June 15, 1904, near Gladewater, Texas. She was born September 29, 1875, and was married to W. G. Smallwood October 5, 1890. She joined the M. E. Church, South, in August, 1902, and lived a true Christian till the day of her death. Though sadness reigns, caused from a vacant chair, Sister Smallwood is better off, and our loss is her gain. Weep not for her, dear husband and little children, but rejoice because for her "to live was Christ, and to die was gain." She had suffered several years from rheumatism and her death was sudden and unexpected. She leaves a husband, six children, father, mother, five sisters, two brothers and a host of friends to mourn her loss. May God bless the bereaved ones and help them to live so as to meet her, is the prayer of your humble servant.

H. C. WALKER, L. P.

KING.—Alton Dee King, little son of Dr. W. A. and Myrtle M. King, of Falls City, Texas, born November 1, 1903, died April 16, 1904, in the hospital at San Antonio, to which place his fond parents had taken him in hope of obtaining relief for the little sufferer. But alas! their fondest hopes were blighted. Death came and relieved him of his suffering and his pure soul took its flight to the paradise of God to be forever with the Lord. His little body left a lifeless lump of clay to rest in the cemetery at Falls City to await the resurrection of the dead. Then, father, mother, weep no more, your little one has met loved ones who, with him, are waiting and watching for you; meet them there. REV. JAS. A. KING.

THURMAN.—Lelan, daughter of George and Dollie Thurman, was born in Travis County, Texas, August 27, 1894, and on June 19, 1904, at 12:30 a. m. her unsoiled spirit took its flight back to God, who gave it. Lelan was a bright, loving and lovable child; the idol of the household, and a general favorite in the neighborhood where she lived. We laid what was mortal of her to rest in the Manor Cemetery, while with crushed hearts sustained only by the "precious promises" we renewed our vows to live the life of the righteous and meet the dear one again "in the sweet by and by."

T. B. GRAVES.

BARRON.—Miss Beulah, daughter of J. H. and F. A. Barron, was born September 20, 1883, at Oak Island, Bexar County, Texas, and passed from this life June 3, 1904, in San Antonio, where her parents had taken her for medical treatment. She had been suffering ill health for some months from light attacks of appendicitis. Unaware of what her trouble was, she carried on her work as music teacher, but had to abandon her work as teacher in the public school at Oak Valley, where she had taught two sessions. On June 1 she was taken

violently ill and it was soon evident that the end was near. When a little babe, the joy and pride of her young parents, she was dedicated to God by baptism, Brother DeVilbiss officiating. When she was 10 years of age she assumed the vows of the Church and was ever faithful to her obligations. She was the idol of her father, the joy and comfort of a fond mother. But her stay was brief on earth as compared with her usefulness. We can't understand why such a noble young life should be called away, but we can understand that a jewel of inestimable value has been plucked from our midst and added to that throng in the city of our God. Miss Beulah was at the post of duty always and did gladly what she was called upon to do; not only this, but opportunity was sought by her to do acts of kindness and speak words of cheer. In the past year as this noble young woman drew closer to God, she spoke oftentimes to her mother of her great desire to enter into the fields of larger usefulness. She said if the Lord wanted to use her in his work across the sea, she would only be delighted to go. How the Lord brightens the way for the crossing over of his faithful ones! While in the valley and suffering intense pain she was sweet-spirited and patient, looking up into her mother's face who was watching by her, commended her for her tenderness and told her that all was well and soon the silver cord was severed and the golden bowl was broken. Brother and Sister Barron feel greatly their loss and are broken hearted, but their trust is in the Lord who comforts them in this time of sorrow. The Church and community have been impoverished, but heaven enriched. By and by when the shining shore is reached by you, dear loved ones, you shall find Beulah waiting there. M. K. FRED.

BURLSMITH.—Lane Donley Burlsmith, the infant son of R. W. and Ada Burlsmith, was born October 8, 1902, and died June 15, 1904. Little Lane was only sick a few days. He was thought to be doing well until a few hours before his death, at which time he was taken with some kind of spinal trouble and soon closed his eyes and fell asleep in Jesus. He was laid away in Caps Cemetery June 16. Why God has taken this sweet, pure little baby boy from this home is more than we can tell, but one thing we do know—that is, God doeth all things well. This sweet babe only stayed a short while in this home, but while there he created a ray of sunshine that will not cease to be felt by the inmates of the home. This is the second child that Bro. and Sister Burlsmith has lost within twelve days, both dying very suddenly. Our sympathy is with the bereaved parents. E. L. SISK.

CLYMER.—J. M. Clymer was born in Greene County, Pennsylvania, December 23, 1826; he went out west in early manhood, living in Iowa, Nebraska and California, and was, therefore, prevented from any educational advantages. He was associated with the noted Indian fighter, Kit Carson, and was in some very close places. He came to Texas in 1854, and settled on the farm on which he died. He was married in 1858 to Miss Esther Marshall, of Hunt County; of this union 7 children were born, 5 of whom still survive. His wife died February 6, 1875, and in 1879 he was married again to Mrs. Lucy Sowell; there were born of this union 3 children, two survive him. He was converted and joined the M. E. Church, South, in 1883, and died at his home, January 28, 1904. This is a brief history of one of the most remarkable characters that has ever lived in this country. Uneducated, yet a man of genius; starting in the world a poor boy, he became one of the richest men of his county; a man of great courage, indomitable will and heart of great sympathy. In all of his dealings he was honorable and fair, and many poor men were enabled to get homes by his help. He leaves a large family of children; that have grown up honorable men and women to bless the community in which they live. He died in great hope trusting in Christ. He shall live again. E. L. SPURLOCK.

McCOMBS.—Miss Alice McCombs, daughter of James and Eliza McCombs, was born at Cold Springs, Texas, the 17th day of May, 1880, and died the 10th day of June, 1904. It was one of the saddest strokes the community has had for a long time when the news was spread that Miss Alice McCombs was dead. She was raised up in the Sunday-school, and was one of its most regular attendants. She was Treasurer of our W. H. Mission Society, and one of its most active members and workers. She was requested by the Stewards to serve as one of their collectors after the present pastor came to the work; and right nobly did she do that work, and with the aid of her co-workers, Cold Springs made the best financial report for first quarter of this year for many years. Miss

Alice was a reader and great lover of the Advocate, and it seems so strange to us poor mortals that her young and promising life closed so soon, and that her obituary be written before she passed beyond the very prime of young womanhood. Miss Alice was a sweet spirited, noble-hearted, good girl, and oh, how badly she is missed. The stroke was heavy to the hearts of her parents and sisters and brothers, but perhaps no one, suffering with the dreaded typhoid fever which claimed her as a victim, ever had better attention than she. Besides the family physician, who is regarded as "well up," there was called a doctor from Beaumont to see her, but all the medical skill and kind nursing were unavailing. The writer held funeral service at the home in the presence of a large company of friends, and then followed by these friends, her remains were taken to the cemetery near the church, and deposited in the earth to await the resurrection. WM. M. FOSTER.

ROACH.—Miss Mary Frances Roach was born in Maury County, Tennessee, May 10, 1843, was converted and joined the Methodist Church in early childhood, came to Texas in 1885, and died at her niece's home, two miles east of Celeste, Texas, June 9, 1904. She was never married, but lived single at home to help raise a large family of brothers and sisters, and after they were all grown and had homes of their own, she spent her time looking after them, and was especially kind and faithful in sickness. She lived an unselfish life, devoted to her Master, and given to humanity. She realized days before she died that death was near, but without a murmur or fear, she met the monster and sweetly pillowing her head upon her Master's bosom, she went to sleep. Her last experience was sweet and calm, and her faith faded into sight and hope into fruition. We shall meet her again when the mist is cleared away. E. L. SPURLOCK.

HURD.—Mrs. Elizabeth Hurd (nee Cony) was born in Fulton County, Illinois, November 17, 1848; was married to Albert T. Hurd in Labette County, Kansas, May 19, 1879; moved to Decatur, Wise County, Texas, in 1873. Her husband died at Bowie, April 11, 1884, and four years later, December, 1888, she and children moved to Knox County, Texas, where, on June 9, 1904, her spirit winged its way to its "Continuing City." She was converted in Wise County in the summer of 1888 and joined the M. E. Church, South, at Benjamin, Knox County, August 12, 1894. These are the brief annals of a beautiful, consecrated, Christian life; one that refreshed and beautified all with whom she associated. You could not meet her without being impressed with the sincerity of her life. She was loyal and devoted to the Church—a faithful servant of God. Her work abides; she leaves an affectionate daughter, Mrs. McClain, and three noble sons, Robt. L., Thos. M., and W. Perrin Hurd, who speak in their lives the Christian virtues a mother's love and devotion has planted in them. On hearing of the death of her husband (he was taken suddenly ill and died away from home), she sank to the ground praying that God would spare her and help her to raise her children for him. She said to a friend on Sunday before taking her last sickness, that her prayer was answered, her children were all Christians and in the Church. We all miss her, oh, so much. No home is left more broken than her home, where there was so much tenderness and affection—mother, daughter and sons sharing in a mutual affection that was beautiful indeed; but a reunion day is coming; we know we cannot "bring her back to us, but we can go to her." She was carried from Benjamin, where she died, to the beautiful little new Church in Vera that her prayers and money had helped to erect, where, in the absence of her pastor who was at Georgetown attending the "Institute," Bros. Elian and Tucker held her funeral. We do not weep as those who have no hope, for we know that when the archangels' trumpet shall sound and the graves give up their dead, that she shall come forth with a glorified body to meet "in the air, the Lord himself," and that innumerable company that "descends from heaven with a shout" and "we shall ever be with the Lord." We are comforted with this thought.

Her pastor, M. W. CLARK.

[A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 187, Notre Dame, Ind.

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WEST TEXAS CONFERENCE.

Austin District—Third Round.
Bastrop sta, July 16, 17.
Elgin sta, July 19, 20.
McDade cir, July 23, 24.
Manor sta, July 30, 31.
Webberville cir, Aug 6, 7.
Manchaca cir, Aug 13, 14.
South Austin sta, Aug 14, 15.
Walnut cir, Aug 20, 21.
Hotchkiss Memorial sta, Aug 21, 22.
Tenth Street sta, Austin, Aug 27, 28.
First street sta, Austin, Aug 28, 29.
S. A. Smith, P. E.

Beeville District—Third Round.
Pleasanton, July 16, 17.
Berclair, at M. July 23, 24.
Stockdale, July 30, 31.
Kenedy, at C., Aug. 6, 7.
S. Spring, at Caddo, Aug 13, 14.
Joe F. Webb, P. E.

San Marcos District—Third Round.
Pleasant Grove, at Martindale, 2d Sun July.
Kyle, 4th Sun July.
Staples, at Harris' Chapel, 5th Sun July.
Tilmon, at Clarke's Chapel, 1st Sun Aug.
Lockhart, 2d Sun Aug.
Gonzales, 3d Sun Aug.
Jno. W. Stovall, P. E.

Llano District—Third Round.
Kingsland, July 16, 17.
San Saba sta, 5 p. m., July 25.
San Saba mis, 3 p. m., July 25.
Cherokee and Valley Springs, July 30, 31.
W. H. H. Biggs, P. E.

Cuero District—Third Round.
Leeville, at Union Camp, 3d Sun July.
Rancho, at R., 4th Sun July.
Clear Creek, at Seal's C., 5th Sun July.
Cuero, Wed., Aug. 2.
J. C. Wilson, P. E.

San Angelo District—Third Round.
Pontotoc, at Couch Chapel, July 16, 17.
Brady cir, at Carrol Colony, July 21.
Center City, at Big Valley, July 24.
Sterling City, at Siles, July 31.
Sonora, Aug. 3.
Menardville, at Long Mt., 1st Sun Aug.
Junction City, at Copperas, 2d Sun Aug.
J. D. Scott, P. E.

San Antonio District—Third Round.
Hondo and Devine, at D., 3d Sun July.
Pearsall, at Buck Horn, 4th Sun July.
Utopia cir, at Leakey, 5th Sun July.
Moore cir, at Big Foot, 1st Sun Aug.
West End, 11 a. m., 2d Sun Aug.
South Heights and South Flores St., 8 p. m., 2 Sun Aug.
Laredo, 3d Sun Aug.
Travis Park, 11 a. m., 4th Sun Aug.
Prospect Hill, 8 p. m., 4th Sun Aug.
Sherman Street, Aug. 31.
W. J. Johnson, P. E.

NORTH TEXAS CONFERENCE.

Gainesville District—Third Round.
Denton Street, 4th Sun June.
Broadway, 4th Sun June.
Bonita, 1st Sun July.
Aubrey, 2d Sun July.
Pilot Point, 2d Sun July.
St. Jo, 3d Sun July.
Marysville, 4th Sun July.
Ponder and K., 5th Sun July.
Sanger and V., 1st Sun Aug.
Lexter, 2d Sun Aug.
Montague 3d Sun Aug.
Nocona, 3d Sun Aug.
Greenwood, 4th Sun Aug.
Roanoke, 1st Sun Sept.
Woodbine, 2d Sun Sept.
J. A. Stafford, P. E.

Dallas District—Third Round.
Wheatland, at Bethel, July 16, 17.
Denton, July 23, 24.
Argyle, at Prairie Mound, July 30, 31.
Grace, 11 a. m., Aug. 7.
Trinity, 8:30 p. m., Aug. 7.
Erray Street, 8:30 p. m., Aug. 14.
Oak Lawn, 11 a. m., Aug. 14.
First Church, 8:30 p. m., Aug. 21.
Oak Cliff, 11 a. m., Aug. 21.
Cochran and Caruth, Aug. 27, 28.
Clark's Chapel, 8:30 p. m., Aug. 28.
I. W. Clark, P. E.

Terrell District—Third Round.
Fate, at Mt. Zion, July 16, 17.
Terrell mis, at Rose Hill, July 23, 24.
Mabank, at Tolosa, July 30, 31.
College Mound, at Elmo, Aug. 2.
Kauffman, Aug. 5, 7.
Chisholm, at Chisholm, Aug. 13, 14.
Kemp, at Wilson Chap., Aug. 20, 21.
Crandall, at Seago, Aug. 27, 28.
J. M. Peterson, P. E.

Paris District—Third Round.
Blossom and Sylvan, at S., July 16, 17.
Rosale cir, at Garvanville, July 23, 24.
Clarksville sta, July 24, 25.
Clarksville cir, at Liberty, July 30, 31.
Whiterock sta, Aug. 6, 7.
Annona cir, at Williams' Chapel, Aug. 7, 8.
Marvin cir, at Shady Grove, Aug. 13, 14.
Ailbon mis, Tuesday, Aug. 16.
Douglass mis, at Shawnee Ch., Aug. 20, 21.
Bagwell mis, at Robinsville, Aug. 27, 28.
Emberson cir, at El Bethel, Sept. 3, 4.
Chicoata, at Chicoata, Sept. 10, 11.
E. H. Casey, P. E.

McKinney District—Third Round.
Frisco cir, Little Elm, July 16, 17.
Wylie cir, Murphy, July 23, 24.
Celina and Roseland, Celina, July 30, 31.
Prosper cir, Elm Ridge, Aug. 6, 7.
Blue Ridge and Mission Snow Hill, Aug. 13, 14.
Copeville mis, Honaker's Chapel, Aug. 20, 21.
Nevada cir, Millwood, Aug. 27, 28.
Farmersville sta, Sept. 3, 4.
F. A. Rosser, P. E.

Bowie District—Third Round.
Blue Grove, July 16, 17.
Bellevue, July 17, 18.
Iowa Park, July 24, 25.
Wichita Falls, July 24, 25.
Holiday, July 30, 31.
Archer City, July 31, Aug. 1.
Crafton, Aug. 6, 7.
Gibtown, Aug. 7, 8.
Decatur cir, Aug. 13, 14.
Decatur sta, Aug. 14, 15.
T. R. Pierce, P. E.

Bonham District—Third Round.
Ector, Mt. Pleasant, July 16, 17.
Gober, Providence, July 23, 24.
S. Bonham, Savoy, July 30.
Bonham sta, Bonham, July 31.
Dodd, Windom, Aug. 6, 7.
White Rock, White Rock, Aug. 13, 14.
Lanhus, Lanhus, Aug. 20, 21.
Lamasco, Carson, Aug. 27, 28.
Trenton, Pecan Grove, Sept. 3, 4.
Ladonia sta, Ladonia, Sept. 10, 11.
Bailey, Crandall, Sept. 17, 18.
Jno. H. McLean, P. E.

Greenville District—Third Round.
Greenville, Wesley Ch., July 17.
Commerce sta, July 24.

Campbell, at Jacobia, July 23.
Celeste and Lane, July 28.
Merit cir, July 30, 31.
Floyd cir, at Floyd, Aug. 6, 7.
Kingston cir, at White Rock, Aug. 13.
Greenville, Kavanagh, Aug. 14.
Neola, at Harris Ch., Aug. 20, 21.
Greenville mis, at Meadow View, Aug. 27.
Fairlie, at Olive Branch, Aug. 27, 28.
Quinian mis, Sept. 3, 4.
Wolfe City, Sept. 10, 11.
Lone Oak, Sept. 17, 18.
O. S. Thomas, P. E.

Sulphur Springs District—Third Round.
Mt. Vernon and Pineforest, at Weaver, 4th Sun July.
Sulphur Springs sta, 8:30 p. m. July 25.
Cumbo cir, at Emblem, 5th Sun July.
Riley Springs, at Park's Chapel 11 a. m. Aug. 2.
Como cir, at Forest Ch, 1st Sun Aug.
Winnboro sta, 8:30 p. m. Aug. 10.
Ben Franklin, at Pecan Gap, 3d Sun Aug.
Birthright, at Lone Star, 11 a. m. Aug. 24.
Purley cir, at Hopewell, 4th Sun Aug.
Sulphur Bluff, at Kelta, 11 a. m. Aug. 31.
Yowell cir, at Moss Ch., 11 a. m. Sept. 3.
Cooper sta, 8:30 p. m. Sept. 3.
Bonanza cir, 2d Sun Sept.
Kiondike cir, 11 a. m. Sept. 14.
Lake Creek cir, 11 a. m. Sept. 15.
The appointments for 11 a. m. mean preaching at that hour and Quarterly Conference, in the afternoon, for Sunday means Saturday also.
C. B. Fladger, P. E.

NORTHWEST TEX. CONFERENCE.

Vernon District—Third Round.
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.

Ablene District—Third Round.
Haskell sta, July 16, 17.
Merkel and Caps, July 21.
Buffalo Gap, July 23, 24.
Gall, at Light, July 28.
Snyder and Dunn, July 30, 31.
Colorado sta, July 31, Aug. 1.
Midland, Aug. 2.
Truby, at Nugent, Aug. 6, 7.
Sweetwater and Roscoe, Aug. 11.
Roby cir, Aug. 13, 14.
Sweetwater mis, Aug. 18.
Merkel cir, Aug. 19.
Haid, Aug. 20, 21.
Hyde cir, Aug. 23.
Ablene, Aug. 27, 28.
Lynn and Terry mis.
E. A. Smith, P. E.

Clarendon District—Third Round.
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.
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.

Weatherford District—Third Round.
Millsap, at Brock, July 16, 17.
Santo, at Lapan, July 23, 24.
Gordon, etc., at Granger, July 28.
Ranger, at Necessity, July 28.
Breckenridge, at Eureka, July 30, 31.
Crystal Falls, at Baker, Aug. 2.
Peaster, at Poolville, Aug. 6, 7.
Whitt, etc., at Whitt, Aug. 9.
Springtown, at Springtown, Aug. 13, 14.
Graham mis, at Goose Neck, Aug. 20, 21.
Graham sta., Aug. 22.
Throckmorton, at Proffit, Aug. 24.
Farmer, at Farmer, Aug. 27, 28.
Ellasville, at Caddo, Sept. 3, 4.
E. F. Boone, P. E.

Brownwood District—Third Round.
May, at Holder, July 16, 17.
Sipe Springs, at Ocra, July 23, 24.
Rising Star, at Salt Tank, July 27.
Cross Plains, at Cross Plains, July 30, 31.
Blanket, at Turkey Peak, Aug. 5, 7.
Coleman mis, at Fairview, Aug. 5, 9.
Proctor, at Duncan, Aug. 13, 14.
Comanche sta, Aug. 14, 15.
Gustine, at Warren's Creek, Aug. 16.
Comanche cir, at Sidney, Aug. 20, 21.
Coleman sta, Aug. 27, 28.
Brownwood, Sept. 3, 4.
W. H. Matthews, P. E.

Georgetown District—Third Round.
Taylor sta, July 16, 17.
Belton sta, July 23, 24.
Bartlett sta, July 30, 31.
N. Georgetown cir, at Summersett, Aug. 6, 7.
Georgetown sta, Aug. 13, 14.
Temple sta, 7th St. Church, Aug. 20, 21.
Granger cir, at Granger, Aug. 27, 28.
Troy cir, at Eddy, Sept. 3, 4.
Hutto cir, Sept. 10, 11.
Taylor Bohemian mis, Sept. 14.
Pendletonville cir, Sept. 17, 18.
Moody sta, Sept. 20, 21.
J. S. Chapman, P. E.

Dublin District—Third Round.
Cisco, mis, at Bedford, July 16, 17.
Cisco sta, at Cisco, p. m., July 17, 18.
Carbon and Gorman, at G., July 19.
Desdemona, at Victor, July 23, 24.
Green's Creek, at G. C., July 28.
Morgan Hill, at Sylvan, July 30, 31.
Iredell, at Iredell, Aug. 4.
Fairly and Lanham, at Lanham, Aug. 6, 7.
Bluff Dale, Aug. 13, 14.
Huckaby, Aug. 16.
Carlton, Aug. 20, 21.
Granbury, Aug. 25.
Glen Rose, Aug. 27, 28.
E. A. Bailey, P. E.

Corsicana District—Third Round.
Camp-meeting at Porter's Bluff, July 16-24.
Kerens, at Bazette, July 24, 25.
Pleasant G., at Long Prairie, July 24.
Groesbeck, July 30, 31.
Horn Hill, at Central Institute, Aug. 7, 8.
Richland, at Pursley, Aug. 13, 14.
Armour, at Dover, Aug. 20, 21.
Wortham, at Wortham, Aug. 27.
Mexico, Aug. 28, 29.
Corsicana, First Church, Sept. 3, 4.
Corsicana, Twelfth Avenue, Sept. 4, 5.
Jno. M. Barcus, P. E.

Waxahachie District—Third Round.
Itasca, July 16, 17.
Grandview, July 17, 18.
Maypearl, at Auburn, July 19.
Bristol, at Hines Ch., July 23, 24.
Ennis, July 24, 25.
Ovilla, at Red Oak, July 27.
Milford, at Derr's Ch., July 30, 31.
Palmer, at Dixon, Aug. 4.
Alvarado, Aug. 6, 7.
Venus, at Barnesville, Aug. 7, 8.
Italy, Aug. 14, 15.
Ferris, at Bluff Springs, Aug. 17.
Midlothian, Aug. 21, 22.
Waxahachie, Aug. 27, 28.
O. F. Sensabaugh, P. E.

Waco District—Third Round.
Lorena, at Mooreville, July 16, 17.

Abbott, at Honest Ridge, July 23, 24.
Bosqueville, at Evergreen, July 26.
Morrow St., July 30, 31.
Elm St., July 31, Aug. 1.
Marion, Mar. Aug. 6, 7.
Axtell, at Axtell, Aug. 7, 8.
Morgan, at Eulogy, Aug. 20, 21.
Aquila, Aug. 27, 28.
B. R. Bolton, P. E.

Fort Worth District—Third Round.
Grapevine, at Grapevine, July 16, 17.
Cresson, at Long Creek, July 23, 24.
Bono, at George Creek, July 30, 31.
Joshua, at Denton's Chapel, Aug. 6, 7.
Grandview, at Bethany, Aug. 9.
Clburne, Aug. 13, 14.
Blum, at Chapel Grove, Aug. 20, 21.
Coving, at Parker, Aug. 22.
James Campbell, P. E.

Gatesville District—Third Round.
Evant, at Evant, July 16, 17.
Coperas Cove, at Topsy, July 23, 24.
Turnersville, at T., July 30, 31.
Jonesboro, at Sardin, Aug. 5.
Hamilton, at Evergreen, Aug. 6, 7.
Killeen, at Nol. campground, Aug. 10.
Oglesby, Aug. 13, 14.
Pearl, at B. H. Ch., Aug. 20, 21.
G. mis, at Brown's Creek, Aug. 24, 25.
Brookhaven, at R. Chapel, Aug. 27, 28.
Let Committees on Registers and Church Conference Records have their reports on hand; also Secretaries have their records present at Quarterly Conference.
S. W. Turner, P. E.

TEXAS CONFERENCE.

Calvert District—Third Round.
Fairfield and Dew, at F., July 16, 17.
Calvert sta, July 20, 21.
Rosebud sta, Aug. 6, 7.
Travis, Aug. 9.
Lott and Chilton, at C., Aug. 11.
Durango, at Pleasant Valley, Aug. 13, 14.
Marlin sta, Aug. 20, 21.
Petteway, Aug. 27, 28.
R. A. Burroughs, P. E.

Palestine District—Third Round.
(In Part.)
Crockett cir, at Creek, July 16, 17.
Trinity and Lovelady, at L., July 17, 18.
Elkhart cir, at O'Neal's Ch, July 23, 24.
Beaver Valley cir, at Tennessee Colony, July 30, 31.
Neches cir, at Shades, Aug. 3, 4.
Palestine, Centenary, 11 a. m. Aug. 7.
Palestine, Howard Ave., 8:15 p. m., Aug. 7.
Remainder of the list will appear later.
Jos. B. Sears, P. E.

Huntsville District—Third Round.
Montgomery, at Harmony, July 16, 17.
Millican, at Alexander, July 23, 24.
Bryan, July 24, 25.
Cold Springs, at Waverly, July 30, 31.
Prairie Plains, at Pools, Aug. 4.
Zion, at Bedias, Aug. 6, 7.
Madisonville, at Union, Aug. 8, 9.
Midway, at Oxford, Aug. 10.
Anderson, at Fairview, Aug. 13, 14.
Dodge, Aug. 17.
Huntsville, Aug. 21.
Chas. A. Hooper, P. E.

Brenham District—Third Round.
Giddings, at Giddings, July 16, 17.
Caldwell mis, at Deanville, July 23, 24.
Beltville, at Campground, July 28.
Cameron, July 31, Aug. 1.
Lexington, at Tanglewood, Aug. 6, 7.
Brenham, Aug. 14, 15.
Caldwell, Aug. 21, 22.
Cameron cir, at Elm Creek, Aug. 24.
Maysfield, at Fort Sullivan, Aug. 27, 28.
Milano, at Minerva, Sept. 3, 4.
Rockdale, Sept. 4, 5.
Chas. F. Smith, P. E.

Pittsburg District—Third Round.
Gilmer cir, at Betties, July 16, 17.
Gilmer sta, July 17, 18.
Queenman, July 23, 24.
Cason mis, at Ebonzer, July 30, 31.
Quit City, August 6, 7.
Dalby, August 13, 14.
Redwater, August 20, 21.
Daingerfield, at Harris Chapel, August 27, 28.
J. T. Smith, P. E.

Tyler District—Third Round.
Mineola, July 16, 17.
Cedar Street, July 17, 18.
Big Sandy, at Hawkins, July 22.
Grand Saline, July 23, 24.
Lindale, at Sabine, July 26.
Mt. Sylvan, at Oakland, July 30, 31.
White House, at Liberty Hill, Aug. 3.
St. Paul's, at Chandler, Aug. 6, 7.
Athens, Aug. 13, 14.
Maikoff, at Walnut, Aug. 14, 15.
Troupe and Overton, at Bethel, Aug. 17.
New York, at New Hope, Aug. 19.
Meridith, Aug. 20, 21.
Meridith, Aug. 27, 28.
E. W. Solomon, P. E.

San Augustine District—Third Round.
Garrison, at Mt. Pleasant, July 16, 17.
Timpon, July 17, 18.
Lufkin mis, at Wells, July 23, 24.
Lufkin sta, July 24, 25.
Nacogdoches sta, Wed, July 27.
McGroves, at Elm Grove, July 30, 31.
Geneva, at Geneva, Fri, Aug. 5.
Hemphill, at Law's Chap, Aug. 6, 7.
Burke, at Burke, Aug. 13, 14.
Cushing, at Wallace Grove, Aug. 20, 21.
Apley, at Shady Grove, Aug. 27, 28.
San Augustine, at Union, Sept. 3, 4.
Minden, Thur, Sept. 8, 9.
Clayton, at Gary, Sept. 10, 11.
Carthage sta, Wed, Sept. 14.
C. A. Tower, P. E.

Marshall District—Third Round.
Jefferson sta, July 17, 18.
Harrison, at Independence Springs, Aug. 6, 7.
Church Hill, at C. H., Aug. 13, 14.
Henderson cir, at Union Ch, July 30, 31.
Henderson sta, Aug. 14, 15.
Arlington, at Arlington, Aug. 20, 21.
Hallville, at Sumnerfield, Aug. 27, 28.
Beckville, at Ebonzer, Sept. 3, 4.
Longview, Kelly Memorial, Sept. 11, 12.
Call, Aug. 6, 7.
Orange, Aug. 10.
Liberty, Aug. 13, 14.
Wallsville, Aug. 20, 21.
Woodville, Aug. 27, 28.
J. B. Cochran, P. E.

Houston District—Third Round.
Wharton, July 16, 17.
Washington St., Houston, July 24.
White Oaks, at Cypress, July 30, 31.
Sandy Point, Aug. 2, 3, 4.
Alvin sta, Aug. 6, 7.
Richmond, Aug. 13, 14.
McAshan, Houston, Aug. 14, 15.
Cedar Bayou, Aug. 17.
Angleton, at Velasco, Aug. 20, 21.
Columbia, at Hinkles, Aug. 27, 28.
C. R. Lamar, P. E.

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EPIGRAMS
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(Prepared especially for Texas Advocate.)

A fad is a tag on a fool.

Giving is the proof of gratitude.

When the wind blows the chaff goes.

Heartless work is the only hard work.

Where no love is lost no joy is found.

Men look like the things they look at.

Love is the only thing that will sweeten sacrifice.

A sanctimonious sinner makes Satan's best servant.

An empty head is a great thing to make a noise with.

A Bible conscience is worth many a Bible commentary.

When you leave sin it is folly to hold a farewell meeting.

Freedom in religion must mean liberty to be deep as well as broad.

The work is not for what we make, but for what it makes of us.

No man can win in the world until he has won in his own will.

Don't worry over your genius; God knows pearls from pumpkins.

The smooth man is more likely to slip into hell than to slide into heaven.

The avenue of respectability is not the same as the valley of repentance.

Men who take hold of doctrines by the handle of deed never find doubts in them.

When the Church is a fountain of living waters you can't keep men out with a brick wall.

The trouble with castles in the air is that when they fall one is likely to be choked by the dust.

CORRECTION.

In the brief account I sent you of the proceedings of Paris District Conference I made no mention of the work either of our Woman's Home Mission or Woman's Foreign Missionary Societies. This was an oversight, for which I beg pardon.

Mrs. J. H. Hancock, District Secretary Woman's Home Mission Society of Paris District, and Mrs. Willie White, District Secretary Woman's Foreign Missionary Society, Paris District, were both present and each gave an interesting account of their work. Some new societies have been organized, others grown in membership, and the work in the district is in a prosperous condition.

W. R. McCARTER, Sec'y.

GONE DRY.

The precinct of Grovesfalls went dry last Saturday by a majority of 33 to 8—more than four to one. Ward County is dry except one precinct. On with the battle! S. E. WILSON, Grovesfalls, Texas.

A PICNIC IN THE WOODS.

O away to the wood, to the green, leafy wood,
Where the trees, like tall giants, for ages have stood;
Where the carpet of grass and the cushions of moss
Are bespangled with daisies, whose heads wave and toss;
Where the streamlet leaps on through the dark, tangled wild,
With a music as sweet as the laugh of a child.

Where the wild grape vine hangs from the great forest tree—
Just the swing that all children will hail with most glee—
Where the bushy-tailed squirrel, from bough unto bough,
Makes a leap and then looks as if asking, "What now?"
Where the fleet-footed deer, should he pause at the brook,
Would away once again to the mate he forsook.

Our luncheon we'll spread in that densest of shade
And we'll eat with the keenest of appetites made.
But we'll leave of the crumbs and the remnants a share
For the birds that with song bid us welcome out there.
And then, too, for the fish in the water near by
We will give of that luncheon a generous supply.

Then away to the wood! to the cool, shady wood!
Leave behind all that's evil, and cherish the good;
Leave behind all the heat, and the dust, and the strife,
That enshroud the routine of a care-burdened life.
Young and old, we will breathe the life-giving ozone,
Then away to the wood! We are gone! we are gone!

ELSIE MALONE McCOLLUM,
Haskell, Texas.

A Sustaining Diet.

These are the enervating days, when, as somebody has said, men drop by the sunstroke as if the Day of Fire had dawned. They are fraught with danger to people whose systems are poorly sustained; and this leads us to say, in the interest of the less robust of our readers, that the full effect of Hood's Sarsaparilla is such as to suggest the propriety of calling this medicine something besides a blood purifier and tonic—say, a sustaining diet. It makes it much easier to bear the heat, assures refreshing sleep, and will without any doubt avert much sickness at this time of year.

A Card.

In answer to inquiries, I will state that I can make a small number of dates for doctrinal lectures during the summer and early fall, if notified at an early date.

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