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# TEXAS CHRISTIAN ADVOCATE

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

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## Editorial.

### THE OLD-TIME REVIVAL.

In the years long gone, the Church depended largely, if not exclusively, upon the revival for its increase in membership. There were but few who came into the communion of the Church through any other method. Hence no charge was up with its work until the revival had been held and the ingathering realized. It was just as essential to the charge as the annual harvest was to the farmer's granary. In those days the mourners' bench was in vogue, and without it no revival was a success. Not that there was any virtue in the mourners' bench, but the very courage which seemed necessary to bring earnest people out of an audience to the place of penitence, was such a commitment of them to the question of religion as to go a long way toward the realization of the blessings sought in conversion. Then, it was thought to be the thing to do, and people rarely ever sought and obtained religion under any other circumstances. The revival meant the mourners' bench, and the mourners' bench meant the revival. And in those days we had but few regular places of weekly service. The preaching appointments were few and far between and but little attention could be given to what we call pastoral work. The revival had to accomplish the most of the results of Church activity. But as the years have come and gone, our work has taken on form and now nearly all our charges have services every Sunday or every two weeks at most. We have pastors who give all their time to a limited territory, and they can and do reach every part of their charges weekly, or semi-weekly at least. We have, therefore, fallen largely into the habit of trying to do at our regular services what we used to do through the revival efforts of the preachers. Especially is this true in our large town and city congregations. And we supplement this regular work with the teaching force of the Sunday-school. As a result, in many places the old-time revival is a back number. We do not discount the efforts of our regular Sunday services to realize results in the way of members added to the Church; neither do we underestimate the work of the Sunday-schools to bring young people into the Church. All these efforts are good in so far as they are successful. Still we do not believe that the Church has outgrown the necessity for deep revivals of religion. We have passed, perhaps, that stage in our progress when we will see the great demonstration of excitement and zeal which made the old-time revival an epoch in the Church; nevertheless, as long as there is a possibility of lukewarmness in the membership, and as long as people in the community are unsaved, the revival will be a necessity in our Church work. To dispense with it, as many of our charges are doing, is to grow formal and perfunctory in our preaching and in our order of service. There are people in every community whom the regular services will never reach and

save. It will take something like the spiritual momentum generated in the revival to reach and influence them. Then, too, the membership of the Church needs the spiritual awakening that the revival alone will create. The uniformity of the regular service grows into a sort of habit. We attend it without expecting anything out of the usual course. But when the revival comes, we expect something more than a stated service. We pray more, we sing better, our hearts become stirred, we think more seriously of the unsaved at our doors, the preacher becomes more spiritual in his ministrations, the congregation is increased, and a baptism of power comes upon the services. The Church that dispenses with the revival is only in part a Methodist Church. Other denominations may not need these special efforts, but Methodism is a sorry makeshift without an occasional revival. It was born in the midst of a revival and it will never outgrow the necessity which gave it birth and which has been a part of its vital history as a moral and spiritual force among men. Organized Church machinery is good and has its place in our conduct of Church work, but in our judgment it can not take the place of the revival in our congregations.

### THE WICKEDNESS OF THE SIX-SHOOTER.

The six-shooter is one of our most dangerous agents, and every week, not to say every day, its wickedness is emphasized by the number of its victims. Of late we have had several ugly demonstrations of its viciousness in its reckless disregard of human life. Yet it continues to be a popular part of the personal belongings of men. It is kept handy and on the slightest provocation it leaps from its concealment and sends its fatal bullet through some human form. The courts seem unable to regulate its diabolism or to suppress its crime. It has a firm hold upon public sentiment, and public sentiment is stronger than law. The man who uses it is almost an immune from justice. Juries rarely ever convict him, and if they do the higher courts usually reverse the finding and the case wears itself out in court and the six-shooter expert goes free in the end. It is sending many men, young and old, to untimely graves, and robbing the home of loved ones. Such is its popular hold upon mankind, that the man who is convicted of carrying it, if discovered, is only fined twenty-five dollars. He pays it, sticks the deadly weapon back into his pocket and goes on as though nothing had happened. And while the law is no more stringent that it is at present, the pistol toter will go on disregarding it. What we need is a law making it a felony for any one to unlawfully carry concealed weapons. A few years in the penitentiary at hard labor will rectify this condition of things. When a man pokes one of these deadly enemies to human life about his person, let him know that he runs a risk of serving the State in the capacity of a convict, and he will be very shy of possessing himself of the six-shooter. This is the only remedy for the evil.

### THE GAMBLING MANIA.

There is a widespread disposition upon the part of the people to get something for nothing, and this spirit is at the bottom of the gambling mania. It is actually ramifying all relations and classes of society. Sometimes it even gets into Church entertainments and people will take chances in raffling contests. Women will play cards in their private homes for prizes, and business men will gamble in cotton and grain futures. It matters not what you call it or what you think about it, it is nothing but gambling. It grows out of our commercial age and the consciences of the people are being seared by its customs and practices until we have adopted a standard of low morals in the government of our actions. If we can get something without working for it, we deem ourselves fortunate, whether it comes from chance, or lotteries, or Church fairs, or from dealing in futures, or betting on the results of an election. There seems to be no law for its suppression. It is in the blood of the people and it has grained itself into their consciences. They see no harm in such things and boast of their success. They would shudder at the thought of robbing a man's house, or his bank, or his store; but they gloat over their success in winning his money at cards, or on the results of an election, or on a horse race, or in cotton and grain futures. Yet when you reduce the question to its last analysis, money won at any such practices is money stolen, and in the eyes of God you are a thief when you thus obtain it. There is no other interpretation to be placed upon it when viewed from high moral and religious grounds. What the result of these practices, thus approved by the generality of people, is to be, no one can properly estimate. One thing is certain, unless the gambling mania is checked public sentiment will be debauched, the individual conscience will be corrupted and we will become a race of plunderers; and we will have the countenance of law in our dishonesty. It is well-nigh the case now. All forms of gaming are wicked and people need to be taught as much by the press and the pulpit.

### A DELICATE HEART OPERATION.

The heart is one of the vital organs of the body. To injure it in any way is to endanger the life of the individual. We noticed recently in the papers a very delicate operation performed upon the heart of a man in a Philadelphia hospital. He had been involved in an altercation and had been stabbed with a knife in the left breast and the blade penetrated the left ventricle of his heart. His death was predicted. But Dr. Stewart, an eminent surgeon, removed two pieces of his ribs so as to get at the wound, and he proceeded to take six stitches with silk thread and closed the opening in the heart. Then the man was strapped to his bed for three weeks so as not to be able to move and tear the wound open again. The place healed and, to the astonishment of the medical world, the man has recovered and is now well and strong. As we read

the account of this wound and the surgery which healed it, we thought of the many heart wounds in this life that are well-nigh fatal—in some instances quite fatal. They are not made with a knife, yet they are deep and fearful. They are often made by sin directly. How cruel are the gashes that are made upon many hearts through this sharpened edge of sin. Then, sorrow, distress, grief and disappointment often enter like daggers into the heart's core. Men and women often die of a broken heart. Yet we have a great Physician who is capable of operating successfully upon any heart-wounds that sin, or distress, or grief can inflict. The poorest sinner whose heart is torn and lacerated with vice and immorality can find a sure cure under the skillful and all-powerful hand of the Master. If sorrows have plunged their keen blade into your heart, Christ is ready to heal the wound and make the heart whole again. He has never lost a case. He enters into it, cleanses it of all impurity and applies his healing balm so successfully as to make a new heart out of it. If it is broken he binds it up; if it is prostrated, he imparts vitality to it; and if it is filled with grief he relieves it. One of his missions to mankind is to "Heal the broken-hearted." What a precious Savior he is when it comes to dealing with our heart-wounds.

### A PANACEA FOR LABOR DISTURBANCES.

We are passing through another ugly labor trouble. This time it is between the meat-cutters and the packers of the country, and this class of men are largely involved. Grave symptoms at times become manifest. The great majority of the strikers are foreigners, particularly in Chicago. They show signs of mischief by getting drunk, making attacks upon innocent people and generally by their turbulent conduct. However much good people may want to sympathize with men who are contending for better and just wages, such conduct as this meets with no sympathy. Now what the employes and employers of labor need is the spirit of Christ and the observance of the Golden Rule. This will settle any trouble that may arise in the industrial world. There is no other rule that will settle these matters permanently, and the sooner men adopt it the better it will be for the moral and economic problems of our day and time. No man will impose on his fellowman when he observes this rule of conduct.

Some people in this world never see anything good in anybody and there are others who never see anything bad, even in the worst of their fellowmen. We would rather be in the shoes of the latter than the former, because the man who sees nothing good in anybody is a misanthrope. He is usually bad himself and therefore he seeks to convince himself that all others are no better than himself. As a matter of fact few people are without faults, and no one is totally destitute of something commendable. If you will search closely you will find good traits, of some sort, in everybody.

### CAN ROME CAPTURE THE UNITED STATES?

That the Pope and his constituency have long indulged the hope of one day calling America their own careful observer of events has had good reason to doubt. Romanism would like to sway the American people, to dictate their faith, control their policies, rule their consciences and manipulate their dollars. Every now and then in their speech-making and writing, this peculiar ambition creeps to the front. The latest deliverance is from the lips of that distinguished Catholic orator, William Bourke Cockran, at the recent commencement exercises of Boston (Jesuit) college. After congratulating the students upon their graduation he pointed them to their life mission, citing the Archbishop of St. Louis as saying that while the United States is a Christian country, it is not Catholic, and that its conversion to Catholicism is "the noblest task to which a Catholic, be he cleric or layman, can address himself." Mr. Cockran then added:

"Just conceive, gentlemen, what the conversion of the United States to the Catholic faith would imply. Conceive the importance of such a conversion to the welfare and prosperity of the people. Consider what a security it would afford to the permanence of Republican government on this continent.

"I do not know how I can spend this evening better than by explaining to you, gentlemen of the graduating class, my reason for believing that the conversion of the United States is not an extravagant conception, but a practical enterprise, well within the bounds of accomplishment, and the part that I expect you and the other graduates of Catholic colleges to play in justifying this faith which I profess. Now, we have heard explained with the utmost plainness in the addresses to-night that the Catholic Church from the beginning was the friend of freedom, of progress, was the agency that addressed itself to the settlement of social problems and was, above all, the support of republicanism.

"Gentlemen, everything that you said was strictly true. If it were open to criticism at all it was on the side of moderation. You might have gone further and said with perfect truth that the Catholic Church is not merely the friend of freedom, but she is the fountain of freedom (applause); that she is not only the friend of progress, but she is the light of progress; that she is not only the natural support of this government and of republicanism in the United States, but that the origin of the constitution which we prize is not to be found in any proceedings in Philadelphia at the close of the last century; it is not to be found in the Declaration of Independence, in the bill of rights or in the Magna Charta, nor in any monument to human wisdom or of human freedom. It is to be found on the shores of Lake Galilee when the gospel of Christ was preached to all men, and its fundamental feature was that all men were born equal in the sight of God. (Applause.)

"Now to work the conversion of the United States to the Catholic faith, it is well that we should first of all explain what we mean by the expression. We do not mean any change in the form of government. It is the most perfect form of government that the hands of Christian men ever struck off at one time. (Applause.) But it was all preached from Catholic pulpits and illustrated in the discipline of the Catholic Church, before America was discovered."

The orator's sublime assumption that the Romanism of to-day is identical with the truth preached on the shores of Lake Galilee, and that the Constitution of the United

States was born in the bosom of popery may be passed by without notice as too absurd and childish for sober thought. So, too, his assertion that "the Catholic Church is the fountain of freedom" and "the light of progress." The contrary is a truer proposition. Where Romanism rules there is neither freedom nor progress. Romanism claims the right to control the people's civil life as well as their studies, beliefs, worship and offerings. No loyal Romanist is a free man, either politically, intellectually or spiritually. No devoted Catholic is allowed to pay his allegiance to the State first and to the Church afterward. He is by training, teaching and vow a devotee of popery. This fact was plainly stated by the late Pope Leo XIII, in his encyclical issued at Rome, Jan. 10, 1890.

After elevating the laws of the Church to an equality with the teachings of God, and above the laws of the land, the Pope proceeded to explain matters something like this: "But if the laws of the State are in open contradiction with the divine law, if they command anything prejudicial to the Church, or are hostile to the duties imposed by religion, or violate in the person of the supreme pontiff the authority of Jesus Christ, then indeed it is a duty to resist them and a crime to obey them—a crime fraught with injury to the State itself." The significance of the above is more clear when we remember that modern popery claims "to represent everything truly religious or authoritative in respect to man's conduct."

It is the bounden duty of Catholics to obey their Bishops as the representatives of the Pope. They have no freedom of choice. They must obey, right or wrong. Vicar-General Preston, in a sermon preached in New York, Jan. 1, 1888, declared that "every word Leo speaks from his high chair is the voice of the Holy Ghost and must be obeyed. To every Catholic heart comes no thought but obedience. It is said that politics is not within the province of the Church, and that the Church has jurisdiction only in the matter of faith. You say, 'I will receive my faith from the pontiff, but I will not receive my politics from him.' This assertion is disloyal and untruthful. \* \* \* You must not think as you choose; you must think as Catholics."

How much "freedom and progress" are possible under such conditions? Yet these are the conditions to which Americans must come if they are converted to the Roman Catholic Church. Again and again the Pope has denied the right of judgment in civil matters, yet without this right our nation would soon become a stranger both to freedom and progress, and would relapse into the conditions of commercial unthrift, mental stagnation, political decay and national weakness characteristic of Spain and other Catholic countries.—Michigan Advocate.

### A MOTIVE FOR CONSECRATION.

One of the distinguished ministers of the Presbyterian Church told us the other day in a conference in a Western city that a little boy who had been operated upon by Dr. Lorenz said as soon as he came out from under the anaesthetic, "It will be a long time before my mother hears the last of this doctor;" and then, said my friend, "I thought of an incident in my own life, of a poor German boy whose foot was twisted out of shape, whose mother was poor and could not have him operated upon, and I determined to bring him to a great doctor, and ask him to take him in charge." The operation was over and was a great success. When the plaster cast had been taken off from his foot my friend said he went to take him home. He called his attention to the hospital, and the boy

admired it, but he said, "I like the doctor best." He spoke of the nurses, and the boy was slightly interested, but said, "They are nothing compared to the doctor." He called his attention to the perfect equipment of the hospital, and he was unmoved, except again and again he referred to the doctor.

They reached the Missouri town, and stepped out at the station together, and the old German mother was waiting to receive him. She did not look at her boy's face nor at his hands, but she fell on her knees and looked at his foot, and then said, sobbing, "It is just like any other boy's foot;" and took him in her arms. But all the boy kept saying to her over and over, was, "Mother, you ought to know the doctor that made me walk."

And then my friend said: "There is no one of us but for whom Jesus Christ has done ten thousand times more than the doctor did for this boy, and we have never spoken for him; we have not yielded ourselves to him."

It must have been with some such spirit as this that the apostle said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Selected.

### FALSE PROPHETS.

False teachers have always had a strong hold on men. They often have a larger following than true teachers. The followers of the great and good Shepherd are a little flock, while the followers of the hireling are a great multitude. Men do not seem to be able to discern between the true and the false. There is a sure test by which we may readily distinguish whether one is a mere pretender or a true prophet.

Jesus contrasted his own mission and work with those of false teachers in his day. The latter were no better than thieves and robbers. When the thief comes to your home it is not to add to your possessions, to supply your need, and to protect you from harm. "The thief cometh not but for to steal, to kill, and to destroy." He seeks plunder. He comes to serve himself, and to lay hands on your property and carry it away. He does not hesitate to kill you and burn your house if it seems to him necessary in order that he may accomplish his wicked purpose.

So do false teachers and selfish leaders of the people act. They are seeking gain. They do not care for the people. They will make the people serve them. They make their burdens heavier, their lives more bitter, and their comforts less, and give nothing by way of compensation. They come to prey on the ignorance and superstition and weakness of the people. This was an exact picture of false teachers in our Lord's time, and it is a fair picture of hundreds of false and selfish pretenders in our own day. They are no better than thieves and robbers.

Over against this picture Jesus shows us what he is. He is the good Shepherd, who knows the sheep, cares for the sheep, loves the sheep, and gives his life for the sheep. He came to make our burdens lighter, to remove the trammels of life and set us free. This test should be before our minds constantly in these days. False teachers never flourished more than they do now. The world has made great progress. One would think that the light of this age should dispel all superstition and weakness, but it is not so.

Thousands are following eagerly false shepherds. When a teacher seeks to make a gain of the people we may be sure he is not one of those whom our Lord has called and sent. Whoever enriches himself at the expense of the people whom he professes to be leading to the fountain of life is a thief and a robber. To use religion as means of

accumulating worldly wealth is a sure sign of a deceiver. All preachers of the gospel should take heed to this test. The temptation to make a gain of our religion is very strong. It is an insidious temptation. Many fall into this snare unconsciously. They are simple-minded and sincere when they begin, but it is so easy to slip into the evil way, while outwardly serving the Church, that many deceive themselves. They become mercenary and double-minded. Beware of covetousness. Our religious work may bring us great gain, but if we are true to our Master we will use it for his glory.

### HOW TO SWEETEN LIFE.

Open all the doors to the religion of Christ. It will make this world a paradise. It will sweeten the every-day trials of life, the little perplexities and annoyances, little sorrows and trials, little disappointments and mistakes. Nature ever helps the tiny objects. A small flower blossoms at my feet. The clouds gather swiftly in the sky to water it; infinite chemistry works at its roots to nourish it; the mighty power of gravitation and other equally unconquerable forces hold it and guard it; the sun rises and shines to paint beauty upon its cheek; the winds are marshaled to fan it; everything is made to contribute to the comfort of this tiny flower. The religion of Christ is suited to tired men and women and children. It is suited to the office, the cradle, the sewing machine, the headache, the heartache, the nursery, the school room, the lonely attic, the evening ramble. It should sweeten all the moments, and thoughts, and feelings, the voice, the conversation, the toils and afflictions of life, the temper and the heart, and all may have and enjoy it.—The Ram's Horn.

### KEEPING FRIENDS.

Friendship is worth taking trouble about. It is one of the things about which we should remember the apostle's command: "Hold fast that which is good." Thoreau said: "The only danger in friendship is that it will end." Correspondence and conversation and social courtesies are the ways in which we throw guards around our friendships lest they end. A man who loses a friend for want of a letter now and then is like a man who loses his money for lack of a pocket-book. He is losing a very precious thing for lack of a very little expense and trouble. How carefully Jesus selected the close circle of his friends, and how watchfully he guarded their natural friendship after he had selected them. The friend who sticketh closer than a brother is always one who has taken some trouble in the matter of his friendships. Let us be careful that we do not go through life with holes in our pockets through which our friendships slip.—Sunday School Times.

### WESLEYAN METHODISM.

We congratulate our Wesleyan brethren for the marked success that has attended their labors during the last three years in raising the full sum of money they fixed as their Twentieth Century offering. When we remember the smallness of their number compared to that of our own, the amount raised by them in point of comparison exceeds the amount raised in this country for a similar purpose, though ours is more widely distributed. Very much of ours was for the paying of Church debts and educational institutions.

One of their greatest achievements is the building of a great church house in one of the most conspicuous places in all London, in which all their great denominational interests will be located. It will be a very imposing structure in close proximity to the magnificent

government buildings which are the pride of all England. That which gives us greater joys is the evident signs of a revival of pure religion. While they did not fix a definite number of souls they would seek to save, they made this a very decided and what proved to be a glorious result of their united effort. All over the country they had times of refreshing from the presence of the Lord, and during that last conference year there was a substantial net increase of over 6,000 members, in comparison with 4,873 for the year preceding. To these are added 34,677 members on trial; a large increase upon last year. This remarkable gain is said to be nearly the highest upon record and is the result of united and persistent effort on evangelical lines. Could we show in the same amount of territory they cover a gain of from nine to ten thousand members, old and young, in one conference year, and the ratio of increase be extended throughout all our conferences, we would have great reason to rejoice and it would be well for us to inquire why so few souls are saved. Let us buckle on our armor afresh and do more valiant service for God and Methodism. We generally get what we honestly and urgently work for; true the revival is not of our making, but our Master says, "Try me and prove me and see if I will not pour out a greater blessing than you can contain," and the English brethren attribute this marvelous success to faithful, devoted and persistent labor on the part of ministers and laymen. There was a universal cry going up to God for his blessing, nor will these devoted members of the Church, both lay and clerical, rest until the increase will be over 10,000 a year. Our English brethren have much greater obstacles than we. Ours is free from State-Church denomination, and we stand nearer to the great mass of the people. Hugh Price Hughes championed the cause of the poor and broke down many of the barriers which kept the Wesleyans from the heart of the middle classes, and brought into the body an aggressive movement which has proved of great service. Our churches are well located for reaching the middle class, and by some means we ought to reach them. Would it not be a wise thing for each pastor to, in some way, get into the homes and become acquainted with the fathers and mothers, the young men and maidens, and also the little children. Many of them will not come; ought we not to go, taking the gospel to them?—Philadelphia Methodist.

### GOOD AS THEY ARE.

The outward features of our life may not be all that we should choose them to be, there may be things we wish for that never come to us; there may be much we wish away that we cannot part from. The persons with whom we live, the circumstances by which we are surrounded, the duties we have to perform, the burdens we have to bear, may not only be other than what we should have selected for ourselves, but may even seem inconsistent with that formation and discipline of character which we honestly wish to promote. Knowing us better than we know ourselves, fully understanding how greatly we are affected by the outward events and conditions of life, he has ordered them with a view to our entire and final, not only our immediate, happiness; and whenever we can be safely trusted with pastures that are green, and waters that are still, in the way of earthly blessing, the Good Shepherd leads us there.—Arnold W. Thorold.

The theory of work is to be lavish of personal experience, to put a great deal of oneself into the thing which we undertake, whatever we do.—Rev. D. W. J. Tucker.

# Devotional and Spiritual

Down in the pleasant pastures,  
Beside the waters still,  
Behold the Shepherd leadeth  
His little flock at will;  
Gently, oh gently guiding  
The way his sheep must go,  
Still onward to the fountain  
Where the living waters flow.  
—Anna Shipton.

## A MEMORY OF PALESTINE.

The happy weeks at Jerusalem in the spring-time, when the city was full of pilgrims and the country about was all abloom with flowers, will never be forgotten. But there are always particularly bright spots to which one's memory travels back with unusual delight. Such is the recollection of an afternoon ride to the little village of Ain Karine.

The balmy air of a perfect day lured one out of doors. A young gray horse of admirable riding qualities, with the blue blood of an Arab steed in his veins, was my only companion. The wearisome and loquacious guide was altogether absent. We two—the horse and I—trots quietly out along the Jaffa road past the houses of the Jewish quarter, whose occupants, attired in Sabbath garb—for it was Saturday—were chatting and visiting in the streets and in the balconies. The good air of the open country, already fragrant with wild blossoms, enlivened our rising spirits, and we cantered gayly on, turning to the left at the "third watch-tower," and following the excellent carriage-road which winds away amidst the "hill country of Judea."

The gray rocks of the barren country lying north of the city soon gave way to terraced vineyards, which lead up the gentle slopes like broad flights of steps. Each inclosure seemed well kept, and had its hedge or wall of stone, and its watch-tower therein. Now and then one caught a glimpse of a fellah plowing with his white mule, and singing the while some monotonous folk-song. A black Abyssian trudged on foot, carrying a bowl of fragrant honey. A group of Russian pilgrims, each with staff in hand, were returning wearily to Jerusalem.

The ride was all too short. As we descended the slope of a great hill, the beautiful village of John the Baptist came suddenly into view behind a projecting ridge of rocks. An exclamation of surprise and pleasure came unbidden to the lips. The white towers of churches and the walls of buildings rise amidst what seems a hillside garden. The dark green of the vineyards and the olive groves make a striking background for the shining whiteness of the houses, and everywhere the snowy blossoms of the almond trees fill the air with the sweetest fragrance, and add a touch of delicate beauty to the rare picture. It is quiet scene, livened only by a throng of chattering women at St. Mary's fountain, apparently holding a scrubbing-bee, and a ragged donkey-boy who prods his patient beast along the village road.

Zacharias lived here—so says a legend of the Crusaders' time. A sweeter, quieter nook to be born in could not be found. One would love to believe the story of the Baptist's connection with the village, and to fancy the meeting of Mary and Elizabeth among the snowy almond trees of these fair gardens. But the traditions of the Crusaders are mostly rubbish. And after all, why are we forever seeking the "exact spots." We are in "the hill-country of Judea," is not that enough? One could enjoy this dear old land far better if only the Church had not put its index finger of location upon every spot. These are the same hills and valleys; the same flowers breathe their fragrance in the air; the same brooks tumble among the rocks; the same silent Syrian stars

look down upon us. Is not this enough?

As I rode away in the soft light of the setting sun the great deep-toned bell of the Greek Church sent forth its booming notes among the hills, to be followed in a moment by a chime of musical sweetness which echoed up to me in reverent, restful tones, as I turned for a last lingering look upon the peaceful village lying in the quiet shadows of the twilight. I rode on, subdued and thoughtful, with the feeling of one who has visited a sanctuary, and carried with him the benediction of its peace.—Rev. Lucius H. Bugbee in Pittsburg Christian Advocate.

## THE PATHWAY TO PEACE.

There are those who say, "Peace, peace, when there is no peace." To ignore one's sin, to refuse to think of duty, to withhold one's self from contact with the evil and sorrow of earth—this is the pathway to peace taken by many men, but they never reach their goal.

As Canon Kingsley says: "There is discontent which is certain, sooner or later, to bring with it the peace of God. It is to be disconcerted with ourselves, as very few are." To be discontented with our lot is peace-destroying, but to "scorn content and live laborious days" is at least the fair beginning of peace.

No one knows what peace is, however unruffled his life and fortunate his circumstances, until his heart is at rest. "It is when there is calm at the center," says Dr. Blair, "that there will be real quiet of the surface."

And now, after all the "Don't Worry Clubs" and the study of the will, there remains only one sure way of getting a peaceful heart, and that is to get Christ in it. Dr. Edward Judson thus translates the familiar verse of Isaiah, "The soul whom Thou dost sustain, Thou wilt mold into perfect peace, because he trusted in Thee." That is, "the believer is the formless lump of clay. Jehovah is the artist. The outcome is an exquisite vase, bearing the legend, 'Perfect Peace.'"

Edward Everett Hale's shrewd advice is: "Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have." That is because they do not trust God. The vase of their lives is ugly and awry. "If God," says Bushnell, "is really preparing us all to become that which is the very highest and best thing possible, there ought never to be a discouraged or uncheerful being in the world."—The Christian Work.

## THE REJECTED PREACHER.

There is a rejected preacher. There always has been a rejected preacher. His cry is heard through all the ages, sometimes a warning cry turning into wrath, and again a pitiful, pleading cry, turning into grief. Among the voices of men none has spoken so sadly. Like winter winds wailing in a frost-stricken forest we hear the refrain of his anguish sounded across the desolation of generations. "He is a man of sorrows and acquainted with grief." He has left messages to the world stained with tears and throbbing with pain. An Isaiah, a Jeremiah, a Jesus of Nazareth, or a Paul, we find him sooner or later weeping over a people who would not hear.

Whether born in that age or this, or preaching there or here, the marks which the rejected preacher bears are always the same. He is God's man. In the endless controversy between God and man he is on God's side. He believes that God is right and that man is wrong. His

convictions are clear and straight. He draws the line at God's will. Whatever is against that will is disobedience, rebellion. And not only so, it is dangerous, fraught with final disaster. No man who is against God can succeed. And hence his great sorrow, his tears, his cry of anguish. He sees men going to ruin, refusing to hear the word of warning, to see the sign of danger, blind, deaf, secure, saying to themselves peace, when there is no peace. If he believed less in God and less in man, if he loved God less and man less, he would have less sorrow. But knowing what God is and what man may be, and loving both, he sees his message rejected with a pain that smites to the heart.

## His Sense of the Eternal.

He is also a man filled with a sense of the eternal and the spiritual. He lives far up and deep down, and out into the universal and the everlasting. In the conflict between the flesh and the spirit, the temporal and the eternal, the present appeal and the greater good in the future, the selfish and the altruistic, he is always on the side of the latter. With this kind of a man the world is always at war, and always will be at war until it is entirely converted. We hear much about the preacher for the times. A preacher who is conformed to the times is never a rejected preacher. And he is powerless to change the times. He is simply floating with the current. We also hear of the up-to-date preacher. A preacher who is not more than up to date is not a preacher of the Old or New Testament type. The divine is not in him. He has neither the prophet's vision nor the prophet's aspiration. All rejected preachers have been ahead of their time. The seers of Israel who stood upon the hilltops and looked far forward spoke to unheeding ears. Jesus Christ proclaimed a gospel for the ages and was rejected of his generation. Men may weary of the old-fashioned preacher, but with the preacher who has the future in his grasp they are more than weary. They at war with him.

## Who Rejects the Preacher?

The answer to this question has been partly given. They are of that class whose eyes are riveted upon the earth, whose affections are centered upon the here and now, who feel every throb and pulse of this present life and regard all intimations of the spiritual and eternal as invaders of their peace. But as we follow the rejected preacher down the ages we become aware of a somewhat more distinct obstacle in his path. In the resistance which he meets we feel the presence of a personal power. There is a type of man who stands against him. A ribald crowd may mock and jeer, but this man sets upon him with influence and authority. The rulers of the people have too often stood at the front as the rejecters of the preacher. "Have any of the rulers of the Pharisees believed on Him?" Rabbin declaimed against Him. Pharisees and Sadducees reproached Him, high priests condemned Him, and rulers of Church and State put Him to death. "You see your calling, brethren," said Paul; "not many wise men after the flesh, not many noble."

"There is nothing more strange in the history of morals," says Lecky, "than the failure of the philosophers and literary men of Rome to realize the importance of the religion which had come to change the face of the world." It was power that arrayed itself against Luther, ecclesiastical power, university power, rulers of state, leaders of society, the makers of the fashion, form, and spirit of the day. Ecclesiastical authority cast out Whitefield and the Wesleys, and a union of power between State and Church still keeps Nonconformists

on the outside of the gates. There is not a full-fledged Protestant preacher in England to-day who is not to some extent a preacher rejected by authority.

## The Significance of It.

The significance of this glaring lesson of history is this: It is not enough to say a preacher is rejected by men of authority. Every kind of authority but that of God himself has played his part in the rejection of the best preachers that ever pleaded with the human soul. Kings have struck him down, wise men have proclaimed him impossible, philosophers have set him at naught, scholars have arrayed their learning against him, scribes have written him off the books, the Pharisees of all times and generations have been his relentless enemies, and priests and high priests have denied him credentials. In the last analysis the preacher's authority is God himself.

## What Is the Rejected Preacher to Do?

He is never to give up. He may shake the dust off his feet against one community, but he is to move on to another. He may turn from the Jew, but to the Gentile. He may leave one class of individuals, but he must go to another. If he cannot reach the rich he must try the poor. "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind."

In this command we see the principle which was practically to control the rejected preacher. He was to go farther out and farther down. There is a hunger there which is not felt in the high and easy place. "Don't preach to the stalled ox," says Joseph Parker. Men become fat and kick. So far as rejected preachers have retrieved the situation it has almost invariably been by turning to the people. The rulers railed at Jesus, but the common people heard Him gladly. The great reformers turned to the people. Martin Luther, rejected by the Church of his day, became mighty among the masses. The Wesleys, thrust out of Oxford, went to the open squares of the city, to the fields of the country, and started one of the greatest religious movements of modern times.

If a preacher rejected by one class does not keep his way open to another class, he is done for. It may be that to some extent this is what ails the Church today. We hear much complaint of the weakening away of congregations and of falling interest. This in itself should be no more alarming now than it has been in the past. But if the preacher does not know where to turn, to whom to go, there is reason for much concern. If in a land of eighty millions of people he cannot find people, his situation is serious. A Detroit preacher said to the writer, "It would be better if we shut up all our churches on Sunday evening and went out to the people and preached to them wherever we could find them." This is the instinct that saves the situation. No preacher is discredited because he is rejected by one class or by another class; and no heaven-sent preacher ever was rejected by all men.—The Advance.

The true Christian studies the happy art of making the most of everyone with whom he is thrown in contact—of recognizing in each soul and of eliciting from it that feature of heart and mind in which stands the relationship of that particular soul to God. It is this true self of our neighbor which we are required to love.—Edward M. Gouldburn.

## UNWARRANTED INTERFERENCE.

Many a faithful minister has been removed from his charge by the unwarranted interference of one officious man or woman. The Church

## Do You Suffer From Hay-Fever or Asthma?

If you do, you will be interested in knowing that the Kola Plant, a new botanic discovery found on the Congo River, West Africa, is pronounced an assured cure for Hay-Fever and Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail. It is really a most wonderful discovery. Hay-Fever sufferers should use the Kola Compound before the season of attacks when practical to give it time to act on the system.

Mr. J. B. Ayle, Estherville Iowa, writes Feb. 25th, was cured of Hay-Fever and Asthma after 25 years suffering, could get nothing to even give relief. Miss Eva Preston, Petersburg, Ind., writes March 26th, suffered beyond words for 15 years with Hay-Fever and Asthma until cured by the Kola Compound. Physicians told her she could not be cured. Rev. S. H. Eisenberg, Ph. D., Centre Hall, Pa., a very bad case was permanently cured of Asthma after many years suffering.

To prove to you beyond 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 the 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.

prospered, the people were satisfied, but one person given to change became restless and began to whisper. The whisper is seldom worthy of belief. He whispered that the young people desired a change, that the people were all talking about a change, that several persons had asked him if they could not have a change, that the finances were running behind, and unless they should soon get a preacher who would attract outside the Church would be hopelessly in debt. One whisperer can make a world of trouble.—Christian Advocate.

## FUTILITY OF ONE'S OWN EFFORTS.

Multitudes are seeking to supply their needs by their own effort. They have laid hold of only half the truth. They know that personal effort is required, but forget that personal effort alone is as unavailing as prayer without effort. After all that we can do it is God that gives us all good things freely. "My God shall supply all your need according to His riches in glory by Christ Jesus." "Trust in the Lord and do good, so shalt thou dwell in the land; and verily thou shalt be fed."

## FAIR FOLKS

### Don't Blame Nature But Investigate.

Many claim they are nervous "by nature" when it is really only because they are slaves to the coffee or tea habit, and this is easily proved by cutting out the coffee or tea for 10 days and using well boiled Postum Food Coffee instead—then comes the change.

"I seemed endowed by nature with a nervous constitution," says a lady of Knoxville, Tenn., "and although I felt tea and coffee were bad for me the force of habit was so strong I just couldn't give them up."

"Someone suggested that I try cereal coffee, but I remembered what insipid drinks we used under that name during the Civil War and so without ever looking into the subject or realizing what progress science has made in this direction I just wouldn't give Postum a trial until finally the W. C. T. U. in our city started an exchange where there were so many calls for Postum it was served regularly and many were thus induced to try it, myself among the number. How delighted I was to find it so agreeable, delicious and satisfying. As I had suffered from nervous prostration a change from tea and coffee was imperative, but all these troubles disappeared after I had used the Postum faithfully for a few weeks."

"A sister and a son-in-law were converted to Postum at the same time and now we all enjoy it as well as we ever did coffee but instead of making us nervous like coffee we enjoy steady nerves, sleep sound and are in every way better for the change." Name given by Postum Co., Battle Creek, Mich.

This lady found what she thought was natural nervousness was only due to an acquired taste for coffee that is to some people a sure destroyer of nerves and health. Like her, anyone who cuts off coffee altogether and uses well boiled Postum in its place will be greatly benefited after a few days and the return to health is a joyful journey.

There's a reason.

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

## Secular News Items.

Thousands of strikers have quit work in Chicago and other places, out of sympathy with the trouble between the meat cutters and the packers. Some acts of violence have been committed, but as a rule the strikers advise peaceful methods of procedure, but the end is not in sight.

Evil disposed persons are placing dynamite on the street car tracks at Houston and several ugly explosions have occurred. Damage to the cars and frights for the passengers are the result. The authorities are greatly disturbed over the matter and are taking radical measures to apprehend the guilty parties.

Judge Pincney, down in the Houston District, was re-nominated by the convention last Saturday for Congress. The Harris delegation did not vote and they propose to carry the contest of Col. Holt, the other candidate, to the State Convention.

Russia has been seizing the merchant ships of other nations in the Red Sea and holding them in captivity on suspicion of carrying contraband articles to Japan. The matter has aroused the other powers and they are threatening Russia, and entanglements may follow unless the offense is stopped.

The politicians in both parties are hard at work and the national campaign promises to be a hot one. The Democrats are much encouraged to hope for Parker's election and his home is a veritable Mecca for the leaders on that side. Roosevelt and Parker will both be notified formally by their respective committees at an early date.

Mr. Balfour was "boomed" the other day, in the British Parliament, because of his action in applying closure to the Licensing Bill. It is unfortunate, so the Liberals think, that Mr. Balfour should thus have forced through a measure that is largely, if not solely, in the interest of the public-house keepers. Excitement was also caused in the House of Commons recently over the action of Mr. Redmond in selling his estate on a basis of twenty-four years' purchase, when the epithet "traitor" was freely hurled about among the Irish members.

The employees of the Pittsburgh Steel Foundry at Glassport, Pa., were paid off July 16 and notified that the plant would be operated non-union unless a reduction of ten cents in wages was accepted. The men declared they would not work at the cut.

The Navy Department has purchased over 279 acres of land adjoining the Norfolk Navy Yard, at a price of \$400,000. This purchase is part of an improvement which is expected by naval officials to make the Norfolk Navy Yard the largest in the world.

Dr. F. B. Gorham, a professor at Brown University, and Dr. F. B. Sumner, head of the Scientific Bureau of the U. S. Fish Commission at Woods Hole, have been making an examination of the dead menhaden which have been drifting in on the New Bedford and Narragansett Bay shores. Dr. Gorham says that he has discovered a destructive germ in each menhaden he has examined. The indiscriminate fishing for menhaden has lessened the supply of food for the bluefish, and the latter are now comparatively scarce in the waters of Vineyard and Nantucket Sounds.

Japanese journalism is said to be developing on western lines with great rapidity, extras being sold on the streets in American fashion. The newsman runs bareheaded, wearing a small bell at the belt, which rings as they go. One result of this sensationalism is that journalism in Japan now begins to pay, where formerly it was subsidized as a matter of patriotism and public spirit. In all the papers there is an English column, and English is studied in all the schools. Japan has 600 newspapers in all, and a number of these journals have a circulation of over 100,000 copies.

The Free Churches are strong in Hull, England, as is evidenced, for one thing, by the fact that in that city over 500 rate payers are pledged to refuse payment for the Education Act.

In Santa Rosa, Cal., is a Baptist Church holding two hundred persons which is built entirely of timber sawed out of a single redwood tree. No plaster, bricks or mortar were used in the construction of the building. The roofing, too, was made of shingles sawed from the same tree, and after the unique edifice was finished there were 60,000 shingles left. A companion tree to that just mentioned furnished employment for two years to two hard-working men who reduced it to shingles.

There is a strong movement to restore the practice of corporal punishment in the public schools of New York City.

President Amador, of Panama, has signed the new monetary law, which provides for a coin to be called the

"balboa," equal to the American dollar, or two silver pesos, to be .900 fine, and to weigh 25 grams, and which practically establishes the gold standard. The salaries of all government employees in Panama have been reduced from ten to fifteen per cent.

Two persons died and four were fatally poisoned by eating toadstools for mushrooms at Jeffrey, Ill., recently.

The Alabama Riff Flooring Company's plant at Montgomery, Ala., was destroyed by fire. Loss, \$200,000.

T. G. Cunningham, of New York, a member of the Panama Canal Zone Police Department, died at Panama of yellow fever.

The Vatican ordered some French bishops to resign, by mail, but the French Premier forbade them, on the ground that the Concordat forbade their removal without the consent of the State. Thus the rupture between the Vatican and the French Government is widened.

The reservoir of the Citizens' Water Company at Scottsdale, Pa., burst at midnight last Saturday and three million gallons of water rushed down the valley, destroying crops, bridges and other property. Hundreds of lives were saved by timely warning of the impending disaster.

Within a short period the United Fruit Company will establish throughout the entire scope of their distribution in this country, says the Journal of Commerce, the system of selling bananas by weight instead of by the bunch. This will involve the sales of millions of dollars' worth of fruits and will place the entire method of auctioning on a different basis.

The Otto Wahlbruch prize, of the value of \$5,000, has been awarded by the University of Gottingen to Professor Wilhelm Pfeffer, professor of botany at Leipzig. The prize is awarded for the most important contribution to science made during the past two years.

During the year which ended June 30, 1904, 463 national banks, with an authorized capital of \$22,479,800, were organized. Forty-three of the banks were conversions of State banking institutions, 164 were reorganizations of State or private banks, and 256 were primary organizations.

By an order of the Postmaster General, dated June 2, 1904, reading matter in raised characters may be sent free by the United States mail from public libraries as a loan to the blind. Material of this sort may also be returned without cost.

Regarding the proposition that the old battleship Maine be raised in Havana harbor, Acting Secretary of the Navy Darling has sent a letter to R. H. F. Sewell, of New Orleans, who addressed the department on the subject, saying that the executive department of the Government has no power on behalf of the United States to abandon the wreck of a public vessel, and that the Navy Department can not give an acquittance or relinquishment of any rights of the United States in the wreck of the Maine.

The finest aquarium in the world, it is stated, is to be established in Golden Gate Park, San Francisco, by Henry Tevis, as a memorial to his father, Lloyd Tevis.

Los Angeles, Cal., is reported to be about to do away with her s reet watering carts and to use oil in future to lay the dust in the streets. It is claimed that one treatment will lay the dust for a year. It is not stated what will lay the smell.

Mohammed El Torres, the foreign Minister of Morocco, has released the Anghera tribesmen who have been held prisoners at Tangier and Tetuan. The Anghera tribe has been placated by this action, which minimizes the danger of the kidnapping of Europeans.

A scientific test lately made in Berlin shows to what extent the smoke from a chimney poisons the atmosphere. The soot from the chimney of a large sugar refinery was collected for six days, and it was found to weigh 6,800 pounds.

When illustrated post cards first came into vogue, the German authorities were inclined to discourage their use, because it was feared that the postmen would waste time looking at them. To-day they are welcomed as a valuable source of income, the annual sale reaching hundreds of millions.

The yacht race July 18 from Dover to Ostend was won by the American schooner yacht Ingomar, owned by Morton F. Plant, of New York.

The cost of maintaining the English navy now amounts to \$22 a year for every family in Great Britain, or more than two weeks' wages for the great body of the working people.

The Cudahy Packing Company at Sioux City, Iowa, armed its non-union employes with revolvers in anticipation of violence being offered.

In London a banking combination is now in progress that will put the two largest New York banks in the background. This is the combination of the

biggest of the London banks, the Lloyds Bank, Limited, and the Manchester and Liverpool District Banking Company, Limited. The new combined London bank will be the largest banking institution in the world.

A train on the Great Western Railway recently eclipsed all records for the conveyance of American mail between Plymouth and London, covering the distance of 247 miles in 237 minutes. The last 118 miles of the run were made in 59 minutes.

Russia is fast losing her citizens on whom she has practiced the art of persecution, says the Christian Intelligencer. Emigration from Russia to the United States is greatly increasing. The majority are Jews. Added to their long-continued hardships is the fear of enforced army service, which is now one of the contributing causes of the increase of emigrants. It is estimated that if the arrival of immigrants in the United States continues at the present rate, the number this year will fall not much short of one million.

Changhsia, in the Province of Huanan, has been declared open to foreign trade. The declaration was made in the presence of the British and Japanese Consuls, and the officers of his Majesty's gunboat Teal.

The deposition of King Otto of Bavaria, on the ground of his insanity, and the proclamation of his uncle, Prince Luitpold, who has been regent since 1886, as king, are now being actively advocated.

"Rev." Mary G. Baker Eddy gave \$160,000 towards the new \$200,000 Christian Science temple dedicated at Concord, N. H., on July 17.

The Italian navy department has just given notice that in future foreign firms will be allowed to compete in all contracts for armor plates and naval supplies, as the tariff affords the home industry the necessary protection.

The Spanish minister of agriculture has been authorized to incur expenditures for requisite methods to fight and exterminate the locusts which have become a plague in Spain.

The land area of the Louisiana Purchase exceeds that of the original thirteen States, being 875,925 square miles, against a land area of 820,944 square miles in the original thirteen States. The States and Territories which have been created in whole or in part from its area number fourteen, and their population in 1900 was 14,708,616, against a population of less than 100,000 in the territory at the time of its purchase. Their total area is nearly one-third that of the entire Union, and their population about one-fifth that of the entire United States. They produced in 1890, 164,000,000 bushels of wheat, and in 1903, 374,000,000 bushels, at a value in 1903 of \$235,000,000, their total wheat production being nearly 60 per cent of that of the entire United States. They produced 603,000,000 bushels of corn in 1890 and 973,894,000 bushels in 1903, with a value in 1903 of \$352,375,000, their total corn crop forming 40 per cent in 1890 and in 1903 over 43 per cent of the total corn crop of the United States. Of oats they produced in 1903, 331,000,000 bushels, or 42 per cent of the total product of the country, with a valuation of \$99,000,000.

### THE WAR IN THE FAR EAST.

No definite action has taken place within the past week between the Japanese forces and the Russians. A number of skirmishes have occurred and the advantage has been with the Japanese. The following dispatches speak for themselves:

Berlin, July 25.—The German ambassador at St. Petersburg in announcing that orders had been issued to release the Hamburg-American line steamer Scandia conveyed the assurance of the Russian Government that the Russian auxiliary cruisers henceforth would not be permitted to seize or search neutral vessels in the Red Sea. Regarding the case of the Prinz Heinrich, the ambassador said that two seized mail bags would be returned as soon as possible and that hereafter the mails would not be molested by the auxiliary cruisers.

According to a dispatch to the Local Anzger from Tokio the German steamer Arabia, captured by the Vladivostok squadron, has on board a cargo of 30,000 sacks, not 3,000 tons, of flour, as announced in a Yokohama dispatch. The dispatch confirms the reports that the Arabia and an unnamed British steamer have been sent as prizes to Vladivostok. The Arabia is a Hamburg vessel. She was recently chartered for the service of the Pacific coast trade.

The German steamer Lisboa of the Oldenburg Portugal was stopped and searched by a Russian warship in the Gulf of Finland.

Newchwang, July 24.—A battle was fought yesterday (Sunday) near Ta Tche Kiao, attended, it is believed, with heavy losses. The progress of the

battle was watched by many people in Newchwang from the roofs of the houses. The day was clear and the smoke of the guns could be plainly seen.

Tien Tsin, July 24.—News has reached here that a battle is raging outside of Newchwang. The fighting can be seen from the housetops. In the engagement of yesterday the Russian losses are reported to have been 700. The Japanese are slowly nearing Newchwang. Great excitement prevails in that city during the fighting.

Tien Tsin, July 24.—A report from Newchwang states that Sunday's battle was at Ta Hsui, sixty miles distant, and that the Japanese were successful. Many Chinese refugees arriving at Newchwang had reported that nine Japanese gunboats from Port Arthur have arrived at Tah Ting Shan.

St. Petersburg, July 24.—Lieutenant General Sakharoff, in a dispatch to the general staff, date July 23, reports skirmishes in the vicinity of Kai Chou on July 22.

Lieutenant General Count Keller's reconnoissances on the same day showed that the Japanese had only weak detachments at Siakokao and Wafangkai passes. There was no change in the situation in the high road to Mukden, according to the report, but strong Japanese columns with thirty guns were advancing along the left bank of the Taitse river in the direction of Siakotan.

Tien Tsin, July 25.—In accordance with orders issued by General Kuropatkin, the Russians commenced to evacuate Newchwang yesterday (Sunday). This morning the Russian railway station is in flames. The Russians are evidently destroying their property previous to evacuation.

### HARRY TO THE RESCUE.

Harry, our 11-year-old cat, is locally famous as a "life preserver."

A few years ago we had a large St. Bernard dog, called Ponto. One day we hired a man to shear his hair on account of the heat. Ponto did not like the idea, and growled so that the man would not continue.

"Let me try; Ponto likes me," said my mother. "Better not," answered the man. But mother took the shears and commenced to clip. Harry sat close by, looking on.

Ponto didn't want to be sheared, and continued his growling. Still mother worked on, talking coaxingly to him while she worked. Finally Ponto could stand it no longer. With a quick turn and an angry growl he seized mother's wrist between his teeth.

In an instant Harry sprang at Ponto's face, scratching his nose until the blood came. Ponto, in his surprise let go mother's hand; and Harry, not yet satisfied, chased him out of the yard. On Harry's return he jumped into mother's lap and began to purr, as much as to say, "I wouldn't let him hurt you."—Lucy M. Hutchins, in Christian Endeavor World.

### A PANSY PLAY.

Aunt Nell came into the room with a box of spools in one hand and a bowl of pansies in the other.

"I've brought you some spools to play with," she said, "and grandma sent you these pansies. Look, dear! There are great purple ones, and all kinds."

Maisie turned away with a slight gesture of disgust. "I'm sorry," continued aunt, "that you can't have your playthings, but if you use them while you still have the fever, we should have to burn them when you get well, you know, for they would be infected."

As she spoke, Aunt Nell was busy arranging the flowers and spools on a low stand within easy reach from the bedside. Then she bustled out of the room.

"As if I were baby enough to play with spools!" said Maisie, after aunt had gone. "But the pansies are darlings," she continued, after a minute's reflection. "I wish I could play with them; they look so much like real persons. Now that great big purple one 'specially. Those yellow spots on it make a nose and mouth and eyes as plain as anything. That tall black one is certainly a minister, he's so serious and here this dear little white one is sister Amy. The yellow center is just the color of her hair." The white pansy offered a suggestion to Maisie, for Amy had been married a few weeks before and the ceremony had made a deep impression upon the little girl.

"I believe I'll play wedding," and Maisie tumbled the flowers out on the counterpane. But a difficulty presented itself immediately, for although pansies had faces, they had no feet. "I can't make 'em stand up!" wailed Maisie. Just then a happy thought struck her. The spools were the very thing and the spool box would do for the church.

Within three minutes each pansy

was standing straight and stiff in a spool. "You have to stay at home," said Maisie, as she tenderly placed a bent one back in the bowl. "We'll play that you are invalid, but we'll bring you some wedding-cake—if we have any."

Then the little girl arranged the flowers as the people were at her sister's wedding. The minister stood up in front, and the bride and groom, with the bridesmaids and groomsmen, stood facing him.

After the wedding Maisie busied herself in discovering whom each of the pansies resembled. Some of them looked so much like dumb animals that she played circus with them.

She was just putting the camel, which was the flower with the crooked stem, through his paces when aunt came in, and Maisie told her that if ever she knew any little boys or girls so sick they could not have their toys, she was going to send them a big bunch of pansies.—Cora Thompson, in Exchange.

### A Beautiful Souvenir.

The Peacock Drummer is the name of a very pretty booklet in the shape of an annual catalogue issued by the Peacock Military School. The name is impressed upon the attractive cover by means of a proud peacock in natural colors, a pretty pun that has helped to fasten the name of the school upon the minds of the boys of Texas. The large half-tone cut of the buildings, the grounds, the lake of seventy acres, in geogravure print, gives the impression that no expense has been spared in providing modern and commodious buildings, twelve in number, a spacious campus of two blocks, and adjoining property under the control of the institution amounting to 100 acres. As the book is a souvenir not only of the school, but of the city as well, it will readily find its way to the center table of any home in which it may be placed.

### Fertile Valley of the Mississippi.

While it is true Oklahoma, Indian Territory and Texas invite the Home-seeker and others in search of a profitable investment and business competency, there is another field along the Frisco System quite recently opened to those interested in a personal betterment of financial resources.

On June 1st, the line of railroad heretofore known as the St. Louis, Memphis & Southwestern (now Frisco System), was extended to St. Louis, thus making a territory in Missouri and Arkansas, along the west bank of the Mississippi River, accessible by way of St. Louis.

The present service consists of passenger train leaving Union Station 7:10 a. m. daily, for Cape Girardeau, Luxora, Caruthersville and intermediate points to Memphis, also the Cape Girardeau accommodation (daily), leaving Union Station 4:20 p. m.

Some years since, perhaps a quarter of a century, this section was avoided by reason of want of development or progressiveness; now, however, it is considered equal, as the home-seeker and investor may measure, to Oklahoma, Indian Territory or Texas. The change in condition throughout was accomplished by large governmental expenditure, a progressive people and extended railroad facilities promoted and maintained by the Frisco System, operating, as it does, nearly 200 miles of railway in the immediate Mississippi Valley, less than 300 miles distant from St. Louis.

The soil is exceedingly fertile, crops invariably abundant, timber interests extensive and resourceful.

Those desiring additional particulars will receive immediate response.

Address: Passenger Traffic Department, FRISCO SYSTEM, SAINT LOUIS.

### Unanswered Letters.

July 21.—J. P. Patterson, sub. L. S. Barton, sub. M. T. Allen, sub. A. L. Moore, subs. H. R. Taylor, subs.

July 22.—R. B. Vaughan, sub. M. P. Morton, sub.

July 22.—Dr. T. H. Hall, sub. E. H. Lovejoy, subs.

July 23.—T. E. Bowman, sub. has attention. V. A. Godbey, sub. L. P. Smith, sub. J. L. Massey, sub.

July 26.—J. D. Odum, sub. W. B. Martin, subs. V. A. Godbey, sub. W. W. Graham, sub.

July 27.—G. V. Ridley, subs. W. T. Ayers, subs. J. W. Blackburn, subs. Mac M. Smith, sub. G. A. Nance, sub. L. C. Matthis, sub. has attention.

Men seldom seek to dissect a religion until it is dead.—Ram's Horn.

### 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,

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Notes From the Field.

NORTHWEST TEX. CONFERENCE.

Forrest Hill.

C. B. Smith: I closed my meeting at Forrest Hill last night. A good revival in the church with 4 additions.

Indian Creek.

C. G. Shutt, July 23: The revival meeting at Bethany closed Monday night. Several conversions and nine added to the Church at that place, most of whom were by vows. Revs. T. J. Lassetter and W. R. Crockett both did valuable service. The battle is now on at Indian Creek.

Haskell Mission.

Geo. A. Nance, July 18: We had a very fine day yesterday at the dedication of our new church at Pinkerton. The church is valued at \$1000, and has been built and paid for since conference. The committee has so managed the financial problem that there is no indebtedness on the property, and there was no collection taken. At the appointed time people came by their various modes of conveyance. Our presiding elder, Rev. E. A. Smith, preached from 2 Cor. 7:1. The Trustees presented the house, and it was solemnly dedicated to the worship of God. Just before the sermon Mr. Hez Warnick and Miss Eula Bowman were happily married in the presence of the audience. Now for revivals. Bro. J. David Crockett is here to assist in several meetings on the work, and we hope to report some fine revivals soon. I preached to a fine crowd of young people at Marcy last night. Have just returned from my trip to St. Louis and to "my old Kentucky home."

Bartlett Station.

R. A. Walker, July 18: We have just closed a fine meeting. The Church has been greatly revived; 40 or more professed faith in Christ, and 18 accessions to our Church. More will join later on. Our Sunday-school is in a healthy condition. We are assisted in the meeting by Evangelist John B. Andrews, of Siloam Springs, Ark., and his singer, J. Allen Ray. Bro. Andrews is a strong preacher. He preaches the old-time gospel, and it is accompanied with the old-time power. My people liked his preaching very much. Bro. Ray is a fine singer and thoroughly understands his business. I would say just here that Bro. Ray has decided to remain in Texas. If any of the pastors wish to secure a singer in their meetings I take pleasure in recommending Bro. Ray to you. He will do you good work. Bro. Ray is a coming young preacher. He is a brother to G. Howard Ray, our pastor at Chickasha, I. T. We serve a good, enterprising people. They believe in keeping step with the times. They have just had our church renovated, repainted and papered. It looks like a new house. The inside is just beautiful. Have all our conference assessments in good gilt-edge subscription. We can't write of a great pouncing that the preachers generally speak of. This pouncing business seems to be confined to the Baptist preachers in this section of the country. There were two severely pounded about the time I came to Bartlett, and I drew the line on my part of it.

Oakdale.

A. C. Johnson, July 21: We have just passed through one of the greatest revivals in some respects we have ever attended at Oakdale. While the number of conversions were not as great as we have seen before, yet the Church seemed to be in better working order and more deeply consecrated to the service of the Lord than for some time past. There were six conversions and six accessions to the Church. Our pastor, Rev. M. C. Dixon, did some faithful preaching. He was ably assisted during the greater part of the meeting by Bro. Charley Kiker, of Stephenville.

Granger.

A. L. Moore: We closed Sunday night, July 17, the greatest meeting Granger has ever had. Conversions and reclamations, 120; 45 coming to us, 25 to Baptists, 11 to the Christians. Others will join later. I never saw all denominations work better together. The last week of the meeting all the saloons and stores in town were closed from 10 a. m. to 11. Several men of families were converted. Birdwell knows how to storm the fortifications of sin so as to win men to God. He is plain, humorous and practical. God abundantly blesses the work of his hands. The largest crowds ever known in Granger attended our services. R. F. Brown cannot be excelled as a singer and helper in revivals. He can preach, or do anything you want done. By his close touch with God he is very efficient in meetings. These brethren did us great good. Birdwell secured five subscribers to Texas Christian Advocate, started a few family altars, and raised \$625 on our

new church. This was a great collection, following so closely on the parting breath of our first one. A nice collection was raised for these faithful men of God. Taking conditions, this was one of the greatest meetings I ever saw. We give all the praise to God and go forward.

Riverside.

W. C. Smith: My third Quarterly Conference is a thing of the past. Our big presiding elder came, held our quarterly meeting, and on he went, just as busy as he can be. Finances away behind. The stewards have paid the year; Preacher, \$18.75; presiding elder, \$3, but still we have faith, hope and peace. Sister J. Fred Cox came over, and we, with Sisters McAdams, Balls and others, organized a Woman's Home Mission Society with 22 charter members and more to follow, and we are going to organize an Epworth League next Sunday. So you see we are moving to the front. I must say we have as noble a set of women as Texas can afford. We are going to build (I mean it, too), a parsonage, remodel our church, shell the woods for Satan, have 100 conversions or more if we can. We have received a goodly number into the Church; baptized a good many children; have a splendid Sunday-school. Haven't much to do now, only preach about 100 more times, work six days in the week, get up my conference collections, go to Mineral Wells and say, "Everything paid in full, Bishop," and invite the conference to Riverside; come back and get ready to entertain it, etc.

New Hope Revival.

Bascom Nance, July 25: The meeting at New Hope Church, three miles south of DeLeon, began Friday night, 15th inst. The preaching services were preceded one week by a prayer service each night. Our efficient pastor, Bro. Ellis, did the preaching, and did it well from Friday till Monday at the beginning; after which Bro. Lane, the station preacher at DeLeon, did all the preaching. Bro. Lane is a man of God and a revivalist. His preaching was accompanied by the Holy Spirit. The Christians rallied around the banner of the Cross and by faith and good works marched to victory. There were conversions at almost every service. Many of the strongest and brightest young ladies and young men—some with families—were soundly converted. There were 27 conversions and 35 additions to the Church. A tidal wave of Christian influence has been started in that community that will roll on through time and eternity.

Hubbard City.

C. Bruce Meador: We have just closed a great meeting at Hubbard City. Rev. R. B. Bonner did the preaching, and it was well done. He is a strong preacher and a power for God. He is a revivalist in the truest sense. His work will ever live in the hearts and lives of many people in Hubbard City. Visible results, about 100 professions and reclamations, 40 joined the Methodist Church, and others will join soon. We paid every dollar of outstanding debts against the charge, and raised an amount sufficient to insure parsonage and church for three years. This charge will pay all claims and over at Annual Conference. The preacher's salary is increased over last year, and every present needed improvement is made and the charge from beginning to end, membership and all, looks like a brand-new bandbox. We have a good Junior League, a fine Senior League, one of the best Sunday-schools I ever saw, with W. A. Putman as superintendent, and a Home Mission Society that is the right arm to the preacher, and have had a good prayer-meeting ever since here. That is one thing I can't do without. I will backslide sure if I don't have a live prayer-meeting, and that Church that keeps a live prayer-meeting always has good revivals. Last, but in no wise least, on the last night of the meeting, after every announcement was made, Brother W. A. Putman, President of the Board of Stewards, asked to make an announcement, and as he was Mayor of the town, of course we had to hear him. His announcement was very personal, and a direct thrust at the preacher. Who does not tremble when the finger is pointed at you with the declaration, "Thou art the man?" I looked him in the face and listened with eagerness, and when he said the Church had voted a two weeks' rest to their preacher and had sufficient means in the hands of Brother W. E. Berry, Secretary of the Board of Stewards, to bear his expenses to the World's Fair, I collapsed and subsided both at the same time, and if God wills it, I will be off about Sept. 1st. This people have given their preacher so many new expressions, poundings, etc., I hardly know what to say in commendation, but I am giving them the best service I am capable of, and to God belongs the glory. I could say much more about our work here, but some

of you preachers that have not done anything, I fear, would criticise, and I desist. We love our presiding elder over here, and inasmuch as he has to move and we do not want to, I suppose it will be all right to say that we are sorry to give him up. He is a great man and a great preacher. He is one presiding elder that is a real benediction to a young preacher. His memory will always live in Hubbard City charge. In conclusion let me say that this charge is not "to let" another year. So hands off.

Kennedale.

G. F. Winfield, July 27: Last night we closed a very gracious meeting at Thomas Chapel. Bro. C. S. McCarver, of Fort Worth, and Bro. W. J. Lee, of Arlington, did the preaching. Of course it was well done. Bro. McCarver did some very faithful work. He began the meeting and had it under good headway before any other preacher came. Bro. McCarver strikes at the root of things. Bro. Lee is a new man in our conference, but we may congratulate ourselves on getting him. He is a revivalist, and his preaching draws the people. He preaches a full salvation and causes people to expect something when they come to the Lord. Bro. Sibley and Thomas did some very faithful and effective work. The Lord bless these faithful local brethren. The results of the meeting were about fifty conversions and many reclamations and almost every member revived. On Sunday just at the close of a sermon by Bro. Lee on the "Great Commission" we took our conference collections and got \$20 more than the assessment. The Lord can bless even when we have good crops and a campaign year in one. To God be all the glory. Many family altars were established. There are some very excellent people there. Be it understood that we don't count conversions that don't cause the converted to join some Church. The other two meetings at Handley in which Dr. Haralson did the preaching to the delight of all who heard, and at Forest Hill where Bro. Leatherwood, of the North Texas Conference did the preaching there were several sound conversions and much good done. The Lord continue his blessings upon us and give us victory in the name of Christ.

TEXAS CONFERENCE.

Park.

W. T. Ayers, July 26: The people at Park, one of the appointments on Queen City Circuit, Texas Conference, gave us a royal pounding at the close of our protracted meeting at that place. The meeting was a success and the pounding up to date. God bless the kind donors.

Burke, Texas.

W. W. Graham, July 25: Our nine days' meeting at Huntington has just closed with very happy results. Fourteen were added to the Church as part of the good accomplished, and one subscriber to the Advocate.

Cameron Circuit.

A. T. Walker, July 19: We closed a good meeting at Corinth last Tuesday night; had seven accessions to the Church. Bro. M. L. Story, of Silsbee, did the most of the preaching, and he did it well. Our people learned to love Bro. Story, and they want him to come back and help us in the Buckholts meeting. The Salem people sent us up a pounding last week—flour, meat, lard, sugar, coffee, corn, hay and other things—for which we are very grateful. We have built a parsonage at Buckholts this year, valued at \$600. We are not through paying for it yet, but we think we will have it out of debt before the year is out. We are now in a meeting at Ad Hall, and the outlook for a gracious meeting is good. Bro. H. G. Williams, of Lyons, is doing the preaching. We love the Advocate.

Richardson.

D. J. Martin, July 23: We have just closed a union meeting held at Richardson by the Methodist and the Cumberland Presbyterian Churches at that place, resulting in 44 conversions. Rev. D. L. Coale, of the Allen Circuit, did most of the preaching, and he did it well. He preaches a sound experience and the old-time gospel of the Son of God. He won the esteem and respect of all who heard him. Rev. Thomas Rippey, of Kentucky, preached three or four sermons, also Rev. Dickey, pastor of the Cumberland Presbyterian Church at Plano, preached for us once. These sermons were effective and did great good. The other three sermons were preached by the pastor of the Cumberland Presbyterian Church at Richardson and myself. This was a great meeting. The old-time shout was heard time and again. Fourteen have been added to the M. E. Church, South, with a few more to follow. Eight joined the Cumberland Presbyterian Church and a large number will go to the Baptist

Church, as quite a number of the converts were from Baptist families. The meeting did a great deal of good in the town and community. One splendid indication of the good done in the work of regeneration was that most of the converts went to work trying to lead their friends and relatives to Christ, and to publicly testify for Christ their Lord. The membership of the different Churches was revived and greatly encouraged in their faith and hopes.

Bellview.

John Adams, July 18: This is a little town in the Kilgore Circuit, Rusk County, situated about six miles away from the railroad. Our people here, under the leadership of their pastor, Bro. M. F. Daniel, have succeeded in building a beautiful new church worth about \$1000. It was my pleasure at the request of their pastor to dedicate it on the second Sunday in July. The meeting was continued till the following Friday at noon. It was from the beginning one of the most spiritual meetings it has been my privilege to attend in many a day. Sixteen joined the Church on profession of faith, and the spiritual life of the membership was greatly revived and strengthened. Bro. Daniel is an able preacher, "full of faith and the Holy Ghost." And he is one of the best pastors I have ever known. Fortunate and happy are the people who have him for their pastor.

Augusta Circuit.

Aunt Mary, July 23: Our protracted meeting is over at Bellview; 14 accessions; at Enterprise 21. How God has blessed the Church. They work as God has commanded them, willingly what their hands find they do with all their might. Bro. Luker got hoarse, but Bro. Jones is a team within himself. The bright conversions we had! The cry of religion being at a low ebb, can stop when the professors of religion go to work together regardless of sect or name of Church. Then Zion moves, the sails float in the heavenly breeze, the passengers come on board. Jesus is our Captain. Glory hallelujah. Bro. Luker had a task. He preached all except one sermon by Bro. Payne, a young man. You itinerant preachers know how to sympathize with him. May this be one year never to be forgotten on account of the revivals of religion. Thank God for saving our children.

Big Sandy.

Jno. W. Mayne: Our first meeting this year closed here last Sunday night. Rev. Jno. E. Green did the preaching, and also a great deal of the singing. His preaching is logical and spiritual, consequently uplifting and inspiring. He had only five additions to the Church. A few conversions, but we believe good seed has been sown that will result, and has resulted, in great good. Any one will do well to secure his services. Our meeting has begun at Gladewater. Rev. J. B. Turrentine is preaching for us. We are praying and expecting a good meeting. Our third Quarterly Conference met at Hawkins last Friday. Bro. Solomon, as usual, preached a powerful sermon at 11 a. m. The finances were well up. Pray for us.

Daingerfield Circuit.

S. H. Morgan, July 25: We have held three very delightful Children's Day services on this work. The first at Hughes Springs; collection \$3.50. The second at Harris' Chapel; collection \$5.75. The last at Daingerfield; collection \$4.65. This last was by the Sunday-school Missionary Society and the Junior Leaguers, and the collection was for missions. All of these exercises were good. Old and young were happy and pleased. Our Sunday-schools are all doing well. We have two Junior Leagues on the work, each about twenty members. Our work with the children is very encouraging. The new church at Harris Chapel is now being built. It will be a good, substantial frame building, fully adequate for the needs of the community. No revival to report. Some meetings to be held yet. We are hoping, praying and working. A revival is our great need.

Kilgore.

M. F. Daniel, July 25: On the 8th inst., Rev. John Adams, D. D., of Tyler, came to us and on Sunday, the 10th inst., he dedicated our church at Bellview, which is one of the very best country churches I have seen. Bro. Adams remained with us through the week and preached for us once a day. His preaching was excellent and in the power of the Spirit. The meeting closed on Friday, the 15th. I received sixteen members, all by vows, and 1 baptized ten of them. The Church was greatly revived and much good done in many ways. From Bellview we went to Hickory Grove and began a meeting on Saturday, the 16th. Bro. Adams remained with us until Tuesday noon, when he bade us farewell and went to his home in Tyler. The meeting at Hickory Grove continued day and

BABY QUIRK'S QUICK CURE

Of Torturing Eczema by Cuticura

When All Else Had Utterly Failed.

"My baby, Owen Herbert Quirk, was afflicted from the age of six weeks with a loathsome itching eczema, almost covering his face. I took him to Drs. — and — of Victoria Road, Aldershot, and he was treated by them for three months, but got much worse, and was a sickening sight to look at. I saw an advertisement of the Cuticura Remedies, and got the Soap, Ointment and Resolvent.

"We noticed an improvement at once, and within a fortnight the running had ceased and the scales were nearly all dried off, and in a month his face was perfectly clear, not a spot left. I have enclosed photograph of him when he was thirteen months old. He is now two years and four months, and has never had the slightest return of it. I am very grateful for the benefits derived from your remedies, and shall feel it a pleasure to make their value known. For corroboration of this statement you may refer any one to Mrs. Williams, 45 Michaels Road, Aldershot, or Mr. Gunstone, 40 Victoria Road, Aldershot, to whom we recommended the remedies for a skin humor, which they also cured. You are at liberty to do what you like with this statement, as I should like all to know of the value of Cuticura."

WILLIAM HERBERT QUIRK, No. 1 West End Cottages, Ruywood Road, N. Southampton.

Sold throughout the world. Cuticura Resolvent, 50¢ (in form of Chocolate Coated Pills, 25¢ per trial of 50). Ointment, 25¢; Soap, 25¢. Deposits: London, 27, Charterhouse Sq.; Paris, 2, Rue de la Harpe; Boston, 15, Columbus Ave. Potter Drug & Chem. Corp., Sole Proprietors.

night until Friday, the 22d. Here I received twenty members, all on profession of faith, and of that number I baptized eighteen. Here, as at Bellview, the Church was greatly blessed and great good done in many ways. From Hickory Grove I came to this point (Hopewell) and am now in the beginning of what bids fair to be a very fine meeting. Up to the present we have received during the year fifty-one members. We have paid our assessment in full for foreign and domestic missions and for our Orphanage. We are now repairing our parsonage and when we get through we will have one of the best parsonages in the district. I could say many nice things of these good people, but space will not allow. I will say that there are no better people than are found here.

NORTH TEXAS CONFERENCE.

Crafton.

P. W. Byrd, July 24: We are now in the midst of a great revival. The Church has been greatly revived, backsliders reclaimed, some mourners converted, about 20 or 25 penitents in the altar last night. Revs. F. O. Miller and I. N. Crutchfield are doing the preaching. The Lord is doing great things for us, for which we are thankful. We will trust him and press the battle.

Purdy Circuit.

W. B. Martin, July 23: We are in the midst of the greatest meeting at Sallillo in the history of the Church here. Scores of souls are being brought under the power of the gospel. No clap-trap methods are being used. It is the old-time power. Glory to God!

Fate.

L. L. Naugle: We closed a good meeting at Mt. Zion last night. Ten joined the Church. Rev. J. M. Peterson, presiding elder, was with us from Friday night until Monday evening at the beginning of the meeting, and preached with great power and acceptability.

Kingston Circuit.

J. W. Blackburn, July 26: We have just closed our protracted meeting at Ballard's Grove, which resulted in 42 conversions and 17 additions to our

Continued on page 13.

# The Home Circle

## THE MOON'S MESSAGE.

The moon and I are old-time friends;  
All her visits I've had with joy,  
But questioned oft,  
As she sailed aloft,  
What she found her time to employ.

O moon, queen moon, so meekly veiled  
In the mist of your own pale beams,  
Tell me, I pray,  
Ere you sail away,  
Where you go in my hours of dreams?

The moon then deigned to make reply,  
And she told of her tours by night—  
How over the world  
With such speed she whirled,  
Yet she blessed all that came in sight.

She said: "I cast a silvery sheen  
On the lake and ocean's breast;  
I creep in caves,  
Whose each echo raves,  
Then on snow-covered mountains rest."

"But when I see two lovers stroll,  
O no! I lurk, side by side,  
I ne'er intrude—  
That indeed were rude—  
So my face 'mong the clouds I hide.

"I add new charms to the palace halls,  
And I brighten the hovel's gloom;  
I've saved some lives  
From assassin's knives,  
And my kiss opens the cereus bloom.

"I glide 'twixt bars of prison cells,  
And I melt hardest hearts to tears;  
My beams I spread  
Over the invalid's bed,  
And I quiet the children's fears."

The moon talked on and told me how  
She had silvered Sahara's sands,  
Nor feared the heat,  
Nor the pericest heat,  
As she danced through jungle bands.

She gladd the idle Hottentot,  
And the Lap and the Esquimaux;  
"To all the earth  
She has shown her worth,  
From the tropics to lands of snow.

It seemed so strange that her one eye  
Should behold all the things I name,  
And then I said,  
Just before she fled:  
"Is there naught, everywhere the same?"

The moon was almost out of sight,  
But she answered once more my call:  
"Yes, mother-joye,  
Care the whole earth prove,  
And there's just the one Christ for all."

ELSIE MALONE McCOLLUM,  
Haskell, Texas.

## TO THE GIRLS AND BOYS OF OUR COUNTRY.

Good morning, young folks. I hope you are enjoying the pleasures of a Christian life and are basking in the sweetness of our Savior's love, realizing that the day is coming when we will meet Him and give an account of our deeds, actions and thoughts. How many of us will there be who can meet our Savior in peace and receive a bright crown? Dear ones, as I ponder over this question I shudder, nay, I tremble with fear, and my heart grows sad. Blessed are they that are rich, not in worldly things, but in heavenly things, for they will not maybe, but will see God. To be rich in Jesus is the sweetest thing to possess ever was given to man. Girls and boys, think for one moment. Have you obeyed your parents concerning your religious duties? I'm afraid several of us have failed in this matter. But it is all to our sorrow. Let us begin now and obey papa and mamma, join them in the religious enjoyment, all work in harmony, be happy, yes happy in the love of Jesus. Then, and not until then, we all can join singing the sweet words, "When the battle is over we shall wear a crown. A bright and shining crown will deck our brows. Of course we shall have our trials, troubles and temptations. But all for the best, if we overcome them. Look at our Savior as he was tempted by Satan, who tried so hard to overthrow him. Are we better than he who died to give us a part to the tree of life that we must pass through this life here and not be tempted?

Comrades, if we will trust the Lord, obey his commandments, we will overcome every obstacle that comes up between us and he who died for us.

When you are away from home never forget the good advice papa and mamma gave you before leaving them. Your place at home is remembered, and is kept waiting for your return; and we that are away let us not do anything that will bring ruin to us or them. Be a lady, be a man, and when we do return we can receive a glad welcome home. I appeal to every young person to make home bright for dear, sweet mamma and papa, whose lives have been spent in working for us, bearing the greatest of hardships, and at times, no doubt, their load would have borne them down had they not looked to Christ in their weakness. We who have seen our parents read their Bible and by following its teachings live a Christian life should know that it contains the same sweet promises to us, and let's find them; not only find them, but possess them in our hearts. We are responsible for our own deeds. Live a Christian life, be useful and help in every way you can to build up the cause of Jesus and you will receive a reward in heaven. I ask all of the Christian people to pray for me, that I may overcome the

temptations of Satan. May we all meet in heaven.

JOEL SMITH,  
Buckhorn, I. T.

## GREAT SHAMS.

If you are ever tempted to purchase a very large pear, decline the investment or reckon on a disappointment. You will probably find it woody, or almost tasteless, and more like a turnip than a pear. We know, for we have made the experiment in the land where the gigantic pears are grown. Overgrown fruits never seem to us to have the delicate sweetness which may be found in those of the usual dimensions. What is gained in quantity is more than lost in quality.

In the same manner great wealth, great honor, and great rank generally turn out to be great shams. Besides the counteracting influences of great care and great temptation, there is the inevitable satiety in too much of anything which renders it tasteless. For sweetness prefer competence to enormous fortune, the esteem of a few to the homage of a multitude, and a quiet condition to a position of eminence and splendor. There is more flavor in enough than in too much. Solomon's proverb bids us prefer the dimer of herbs eaten in peace to the stalled ox consumed amid contention; and the remark is the more practical when we consider how often the fat ox seems of necessity to involve contention, while the herbs are not thought worth fighting over. He chose wisely who said, "Give me neither poverty nor riches." He took the smaller and sweeter pear.—Spurgeon.

## THE EXACTIONS OF SOCIETY.

There is a society whose association and influence are noble and inspiring; but the so-called modern society imposes many exacting claims upon our wives and mothers. To belong to it is to come under its enslavements, to give one's self over to the transient and frivolous pleasures of life. It wastes itself over the card table, at the wine supper, and in the excitements of the ball room. We notice that in New York the other day a large number of husbands organized themselves into an "anti-society" movement. Their wives are so devoted to the hilarities of life, that their homes are to all intents and purposes club rooms where giddy women meet and gamble for prizes, sip wine, smoke cigarettes and in divers ways while away the hours. Many of these frivolities are not confined to New York, but they exist in smaller cities and towns. We notice that in this city a set of wives engaged to enter card tournament and for days they gave themselves over to card playing, going from house to house, as much infatuated with the games as gamblers in the down town dens. May be this is the most profitable way the wives and mothers can consume their time, but we often wonder what the husbands and children are doing while these tournaments are in progress. Perhaps the former are down town at the clubs, the lodges, and other resorts; and the children, we presume, take care of themselves. Card playing wives and mothers do not conduce to sober husbands and well-trained children. They leave the housekeeping to servants and the place becomes cold, perfumery and unattractive. Such women do not read substantial literature, they have no tastes for domestic habits, motherhood is a burden to them, and their only delight is found in gadding from one card table to the other and talking and laughing and acting as far as possible like men. The exactions of society so-called bring about this condition in life among those who devote themselves to its requirements. It destroys the old-fashioned home where love reigns.—Home and State.

## THE BOY BEHIND THE BUTTONS.

If we were instructed with the work of selecting candidates for patience and long-suffering medals we should not hesitate to choose boys between the ages of seven and fourteen, boys of well-to-do parents or of parents who had much money.

These unfortunates are the true martyrs of progress. The poor boys do not count, because they do not have a surplus of clothes to bother them; the reason they rise to the great things of life is because they are not held back by buttons, sashes, holders and general hitching-straps. They can get out of the swimming-hole and make a full toilet before the sunbonnet coming over the hill can stand full upon the horizon. They are all right. They have their fun and deserve no praise.

But the other boys, the boys on whom the fond mother dotes and for whom she runs up large bills at the department stores! By the time one of them gets dressed he has gone through enough misery and mystery to

make a saint under civil service rules had in his resignation. If this boy's father had to put on all those things, fasten all the contrivances, and stand just so until it was over, the family doctor would be sending him to a rest cure within twenty-four hours. And when, in the absence of the mother, his father has to undo his offspring, his whole aspect changes color—his face gets red, his hair turns gray, and his language becomes blue. But the boy bears it like an angel. Talk about your heroes and the men behind the guns! What are they compared with the boy behind the buttons?—Saturday Evening Post.

## STRAIGHT FROM THE HEART.

Once there was a pup cast adrift on the tide of dogdom who came a derelict to the kitchen door of an old-fashioned woman I know. He was an onery pup whose lineage was untraceable beyond the first generation. His pedigree was tainted at every crossing by mongrel blood. His coat was mangy and his bones stuck out. But when the onery pup touched at the kitchen door of the old-fashioned woman he was in still waters and a safe harbor. Between the pup and me there sprang up a fast friendship. For six weeks we fished in the creek, watched for the young squirrels in the woods pasture and lay for hours in the sun on the grass-grown declivity that sloped down to the timothy meadow together. And then, without saying good-bye to the pup, I went away to try my luck elsewhere, leaving him to his amours and to the handrum life of a farm. It was two years before I dropped anchor in that port again. I tacked into the harbor well along in the small hours of a moonlight night as much a derelict as had been the pup of two years previous. I had fought my first important battle with the world and had retreated. Heart-sick and weary I pushed open the front gate, and as the latch clicked the pup, grown now into a mature dog, came bounding to meet me, and jumping upon me with his dirty paws, he licked my face in an ecstasy of joy. It mattered not to him that my coat was old and ragged and that my shirt had gone too infrequently to the laundry. He cared not that I needed both a shave and a shine. His friend had come back and he was glad. The onery pup is dead these six years now. We buried him on the little meadow above the pool in the creek where he and I together caught the 5-pound bass, and I sometimes think a little of my heart went into the grave with his inanimate clay. For once, when the wind blew out of the northeast and the sky was gray, the onery pup brought to me the first kind message I had heard in two years.—Topeka Capitol.

## BILLY PIKE'S LESSON.

When Agnes went into the dining room the morning of her eighth birthday she found, among her other presents on the table, a small glass tank nearly filled with water, and in it a handsome young pike was swimming about among the shells and stones.

Agnes was more pleased with this present than with any of the others. She had never had an aquarium before, and here was a real live fish that she could watch and feed. She named him Billy Pike.

After a time she began to fear that Billy Pike was lonesome, so she asked Uncle Tom to get her some more fish. The next evening he brought home three minnows.

But he had no sooner put them in the water than greedy Billy Pike swallowed them, so swiftly that neither Agnes nor Uncle Tom could save them.

Poor Agnes cried, but her uncle said: "Never mind, you shall have some more fish."

"But Billy Pike'll eat 'em up," said Agnes, sorrowfully.

"No, he won't," answered Uncle Tom: "I'll see to that."

The next day he brought home six pretty little minnows in a two-quart glass can.

"Let's keep 'em in the can. If you put 'em in the 'quarium, I just know Billy Pike'll kill 'em. He doesn't mean to be cruel, it's just his way," she sighed.

But Uncle Tom had a different plan; he meant to teach Billy Pike a lesson. So he fitted a pane of glass from side to side in the center of the aquarium, dividing it into two rooms. In one room was Billy Pike. Into the other he put the six minnows.

When Billy saw the tiny fish, he started quickly toward them, but he struck his gills on the glass partition, and found that he could not reach them. Again and again he swam after them, and often he struck so hard that he would lie on his back for a long time afterwards, as if he were dead.

For several months Billy Pike kept up his efforts to catch his little neighbors, but after a time his attacks became less frequent, and finally he seemed to have forgotten all about the minnows.

One afternoon when Agnes came

home from school, she found that Uncle Tom had taken the pane of glass out of the tank, and that Billy Pike and the six minnows were swimming about together.

Billy often swam toward the other fish, but he would always stop at a respectful distance of about an inch, and he never again attempted to harm them. He would share the meat that Agnes threw into the aquarium, and seemed completely cured of his taste for fish.

After a while Uncle Tom brought home two more minnows and put them in the water, and in less than a minute Billy Pike had swallowed both of them! But he never offered to touch the six minnows that he had been taught to respect, and they lived peacefully together—a happy family in the pretty glass home by the sunny south window.

Billy Pike was a really truly fish, and so were the six little minnows that he lived with, and the other poor little minnows that he swallowed, which shows that even a fish can be taught to avoid temptation, sometimes.—Bessie R. Hoover, in Epworth Herald.

## THE DECLINE OF COURTESY.

That familiar toast—"Here's to Woman—once our superior, now our equal"—is much more than a clever bit of banquet fooling. It was a jest when first spoken; it is taken as a fact now.

We have seen in recent years a steady diminution of the deference to women which in the past century was a part of every boy's education. Even the bow, once a genuflection of real compliment, has deteriorated into a fashionable shrug; the kiss is unmentionable except as a microbe exhibit, and as for surrounding comforts from a sense of duty, here is the very latest authority from the very latest book of etiquette: "The old custom of a man giving up his seat in a street car to a woman is being gradually done away with. This is due largely to the fact that women are now so extensively engaged in commercial business that they are constant riders at busy hours, and thus come into direct competition with the men;" and we find this delicious passage in the further elaboration of rules: "A woman should not look with a pained and injured air at the men passengers because no one of them has offered her a seat." Really, it comes as a balm to the soul to be told that "A man should never cross his legs or keep his feet extended in the passage-way."

Custom rules, and it does little good to sigh for the good old days. Still, we shall cling to the belief that good manners can not go wholly out of fashion, that deference to woman is excellent not only for the woman but for the man, and that the gentleman who is guided by the better promptings of his nature and the higher teachings of his youth will get more abiding satisfactions out of life than by ignoring woman simply because she dares to try the only way of becoming independent—by making her own living.—Saturday Evening Post.

## LIFE'S LITTLE THINGS.

Among the little things in which we may help one another are sometimes so small that we are apt to overlook their existence. I know a young girl whose opportunities for cheering others are restricted to the place she holds behind a counter in a department store. She lives with her mother in a tenement and her mother is a cripple, so that Elizabeth must do much of the work of the home before she leaves it in the morning and must again undertake a share of it when she returns at evening.

"I always wait," said the elderly lady, "until that bright-faced girl is at leisure to attend to me. Her smiles light up that dingy corner." Elizabeth's life is a hard one, and obscure, but she is doing her work as to the Lord, and she is scattering sunshine while she does it.

The hard-working, much-confined and restricted mother who can not employ a nurse to assist her with the little ones may be greatly indebted to the young girl who is thoughtful enough to relieve her on Sunday morning that she may go to church. The rich woman who has a luxurious carriage, with swiftly stepping horses, coachman and footman, or whose phaeton, as she drives herself, glides along smoothly over park roads and along country lanes, would sometimes confer a great pleasure on a friend who rarely enters a carriage if she thought of it. She is accustomed to her luxuries and they do not seem extraordinary to her, yet the little act of kindness which should lend the horses for a morning to a tired woman with a fretful baby would be almost angelic.

There is real grace in the lending of a book, unasked, in the passing along of a magazine or a newspaper, while it is fresh and new, to an acquaintance whose means will not allow her to subscribe for it. "I make

always results when Heiskell's Ointment is used. Eczema, Tetter, Pimples, Blisters, Freckles, Sunburn—all skin affections disappear quickly and permanently by its use.

### HEISKELL'S OINTMENT

Is cooling and soothing; keeps the skin soft and healthy. Heiskell's Soap for the skin is a help to a speedy cure. At drug stores, Soap 25c, Ointment 50c. Send for book of testimonials.

Johnston, Holloway & Co., Philadelphia.

more haste than I would to read the ——," said a thoughtful Lady Bountiful, "for after I have finished it I send it to Aunt Patty in the country, and she in turn mails it to a home missionary, and after that it finally goes to a reading room in a mining town."—Margaret E. Sangster.

## "JUST FOLKS."

"My boy," said a Texas man to his son, who was starting out for an Eastern city, "let me tell you something which may be of help to you." His advice, as given in Forest and Stream, was homely, but good.

You get up there and you'll see a heap of people who have got more money than you have—a heap of people who have got more brains than you have, and more success. Some of them may even be better-looking than you are. Don't you worry about that, and don't you be seared of anybody.

Whenever you meet a man who allows he's your superior, you just look at him and say to yourself, "After all, you're just folks."

You want to remember for yourself, too, that you're just folks. After you have lived as long as I have, and have knocked round the world, you'll learn that that's all any one of us is—just folks.

## LIFE'S SUNNY SIDE.

There is one potent remedy for dispelling gloom and one that never fails to effect a cure, no matter how long standing the ailment, and that is, simply forgetting our troubles and looking on the better, brighter side of things. That is the prescription as formulated by sunny-siders and a simple one it is, too. The manner of taking or applying it is equally simple. First, look bright and try to feel so. Raise your head as a man or woman should. Take a walk in the fresh air, eschew those things that dull the spirits or induce mental torpor of any kind. Let your lungs be filled with the fresh, pure ozone that some of our weather producers; look the whole world cheerfully in the face, and if life has held anything dark or gloomy your own nature will enable you to dispel these clouds and your eyes will brighten, your step grow more elastic and your face more youthful as you see the pleasure and beauty of life's sunny side.—Ex.

## RACE DONE? Not a Bit of It.

A man who thought his race was run made a food find that brought him back to perfect health.

"One year ago I was unable to perform any labor, in fact, I was told by my physicians that they could do nothing further for me. I was fast sinking away, for an attack of grip had left my stomach so weak it could not digest any food sufficient to keep me alive.

"There I was just wasting away, growing thinner every day and weaker, really being snuffed out simply because I could not get any nourishment from food.

"Then my sister got after me to try Grape-Nuts food, which had done much good for her, and she finally persuaded me, and although no other food had done me the least bit of good my stomach handled the Grape-Nuts from the first and this food supplied the nourishment I had needed. In three months I was so strong I moved from Albany to San Francisco and now on my three meals of Grape-Nuts and cream every day I am strong and vigorous and do fifteen hours work.

"I believe the sickest person in the world could do as I do, eat three meals of nothing but Grape-Nuts and cream and soon be on their feet again in the flush of best health like me.

"Not only am I in perfect physical health again, but my brain is stronger and clearer than it ever was on the old diet. I hope you will write to the names I send you about Grape-Nuts, for I want to see my friends well and strong.

"Just think that a year ago I was dying, but to-day, although I am 55 years of age, most people take me to be less than 40, and I feel just as young as I look." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

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

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IT'S SUNSHINE AND MUSIC.

A laugh is just like sunshine, It freshens all the day, It tips the peak of life with light, And drives the clouds away; The soul grows glad that hears it, And feels its courage strong— A laugh is just like sunshine For cheering folks along.

A laugh is just like music, It lingers in the heart, And where its melody is heard The ills of life depart; And happy thoughts come crowding Its joyful notes to greet— A laugh is just like music For making living sweet! —St. Louis Republic.

THE HUNTSVILLE DISTRICT CONFERENCE.

The thirty-third annual session of the Huntsville District Conference met in the M. E. Church, South, Montgomery, Texas, June 28, 1904.

Rev. I. F. Betts, of Bryan, preached the opening sermon. The discourse was marked with richness of thought and depth of feeling. A spirit of intense devotion entered the first service and remained till the close of the conference.

All the pastors reported for their charges save Bro. W. F. Davis, of Navasota, who was kept away by the death of his mother.

The reports on the spiritual state of the Church from the different churches were encouraging, and were discussed with great interest. Several churches have already held successful revivals. All the pastors are looking for a great year in spiritual blessings.

One of the most interesting sessions was the afternoon devoted to the cause of missions. The speakers were filled with missionary information and zeal, and their addresses were highly appreciated by the people.

The love feast conducted by Rev. R. W. Adams was a spiritual feast indeed. It stirred our inner feelings and accented all to participate with great rejoicing.

Rev. O. T. Hotchkiss was present and addressed the conference concerning the plan of the Board of Missions. Rev. Wm. A. Bowen presented the interests of the Texas Christian Advocate; Frank Reedy spoke for the cause of the Sunday-school work; Rev. J. S. Russell, of Fairfield, presented the interests of Chappell Hill Female College.

A. L. Carnes and H. M. Whaling, Jr., were licensed to preach.

J. W. Hennessee and H. M. Whaling, Jr., were recommended to the Annual Conference for admission on trial.

J. J. Barnes was recommended to the Annual Conference for elder's orders.

The following were elected as delegates to the Annual Conference:

- T. C. GIBBS. ED HALL. G. S. CONOLY. REV. J. J. BARNES.

Alternates:

- J. H. Sollock. W. L. Dean.

The members of the conference openly expressed their appreciation of the services of Rev. Chas. A. Hooper as presiding elder of this district for the past four years.

A resolution was adopted commending the editor of the Texas Christian Advocate for his brave stand and great work for the cause of local opinion.

The members of the conference were nicely entertained by the pastor and people of Montgomery.

Cleveland was chosen as the next place of meeting.

T. B. ANDERSON, Sec.

THE EFFECT OF OLD AGE ON MENTAL ACTIVITY.

It is supposed by many that only young people are possessed of mental virility, says the writer of a recent magazine article. No doubt the prevalence of this notion discourages many men and women of mature age against trying to accomplish anything in a literary way. Very few people know that some of the best books the world has ever seen were written by men past fifty years of age.

It has been said that a person ought to live in this world fifty years before he attempts to write anything. For the encouragement of those who may be hesitating to put their best thoughts into printed words, because they happen to be approaching the autumn of life, we give the following examples:

Socrates was an old man when he began the study of music, and he

gave the world his wisest sayings when he was sixty-eight.

Plato, who said an old man could not learn any more than he could run, was prosecuting his philosophic studies as a pupil until he was forty years of age, and did not begin to teach philosophy until he was about fifty, and he retained the vigor of all his faculties to the ripe age of eighty-two, and handed down to posterity all of his grandest sayings after the age of fifty.

Aristotle continued a pupil until he was thirty-seven, and he was fifty-three before he established his school of philosophy at Athens. It was probably after this that he wrote his works which governed the logical thought of the world for so many ages.

Bacon was sixty before he arrived at the full maturity of his genius. It was then he gave to the world his "Novum Organum," which has reconstructed science and has given an entirely new method of scientific investigation.

John G. Abbott wrote "History of the American Civil War" at sixty-one, and "Romance of Spanish History" at sixty-five.

Agassiz was fifty-nine years of age when he made an exploration in Brazil with his wife and scientific assistants; and the steamer Colorado was made ever memorable by the course of lectures which this most popular of scientific lecturers gave on board.

Voltaire, French poet, historian, and philosopher, and the most celebrated writer of the eighteenth century, did his greatest work after fifty, and at eighty-four produced his tragedy "Irene" in Paris, where he was everywhere attended by crowds, occupied a director's seat at the Academy, and was crowned at the theater.

John J. Audubon, distinguished American ornithologist, was fifty years of age when his first famous volume of "The birds of America" in folio, one hundred colored plates, drawings, and colorings, made by himself, appeared in London. He was fifty-nine when the fourth volume completed the splendid work, which contains in all one thousand and sixty-five figures. He wrote "Quadrupeds of America" when near seventy years of age.

Phillips Brooks was fifty-two when he delivered his two great lectures on "Tolerance" in New York, and continued his great work in the intellectual world to the end of his life at fifty-eight.

William Cullen Bryant wrote many of his most beautiful poems after fifty, and translated the "Iliad" and the "Odyssey" at seventy-six.

Du Maurier was sixty when he wrote "Trilby."

Emerson published "English Traits" when fifty-three, and the "Conduct of Life" when fifty-nine. Gladstone translated Farini's "Stato Romano" when fifty; at sixty wrote "Gods and Men of the Heroic Age," and continued active in mind and body until his death at eighty-two.

Goethe, the greatest modern poet of Germany, wrote the first part of "Faust" when fifty-six years of age, the second part appearing when he was eighty-two. "Wilhelm Meister" appeared when he was sixty-nine.

Samuel Hahnemann, founder of homeopathy, published "Medicine of Experience" when fifty, and the "Organon of Rational Medicine" when fifty-five.

Oliver Wendell Holmes did much of his best work after passing the half century mark.

Victor Hugo wrote "Les Miserables" when sixty years of age. Milton completed "Paradise Lost" when fifty-seven, and "Paradise Regained" at sixty-three.

Sir Isaac Newton, philosopher, mathematician, and astronomer, was sixty-two when his treatise on optics was published.

Jules Verne was writing romances when past seventy.

Noah Webster performed the herculean task of his life between the ages of sixty and seventy, rearing a monument to his own ability, industry, and learning.—N. Y. Advocate.

Sleeplessness.

You can't sleep in the calmest and stillest night, if your stomach is weak, circulation poor, and digestion bad. Hood's Sarsaparilla strengthens the stomach, improves the circulation, perfects digestion, and brings about that condition in which sleep is regular and refreshing.

It does not do this in a day, but does it—has done it in thousands of cases.

I could love Thee, O God, all the same if there were no heaven; and if there were no hell, I would fear thee no less.—Teresa.

A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular, or of the joints, sciatica, lumbago, backache, pains in the kidneys, or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, Notre Dame, Ind.

WORKING WITH CHRIST.

O matchless honor, all unsought, High privilege, surpassing thought, That thou shouldst call us, Lord, to be

Linked in work-fellowship with Thee!

To carry out thy wondrous plan, To bear thy messages to man;

"In trust" with Christ's own word of grace

To every soul of human race.

Many things are good until they become gods.—Ran's Horn.

GOING TO THE WORLD'S FAIR?



OFFERS THE BEST SERVICE AND LOW RATES TO ST. LOUIS.

Broad Vestibule Trains. Electric Lights and Fans. Observation Dining Cars.

WITH PRIVILEGE OF STOPPING OVER AT EUREKA SPRINGS OR MONTE NE, ARK., EN ROUTE.

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SUPERB NEW PULLMAN VESTIBULED BUFFET SLEEPERS HANDSOME NEW CHAIR CARS (SEATS FREE)

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Direct Line to ARIZONA, NEW MEXICO and CALIFORNIA.

E. P. TURNER, Gen. Pass. & Tkt. Agt., Dallas, Texas.

"I will say of the Lord, he is my refuge."

He has kept and folded us from ten thousand ills when we did not know it; in the midst of our security, we should have perished every hour, but that he sheltered us "from the terror by night and from the arrow that flieth by day" —from the powers of evil that walk in darkness—from snares of our own evil will. He has kept us even against ourselves, and saved us from our own undoing.

Let us read the traces of His hand in all our ways, in all the events, the chances, the changes of this troubled state. It is he that folds and feeds us, that makes us to go in and out—to be faint or to find pasture—to lie down by the still waters, or to walk by the way that is parched and desert.—H. E. Manning.

The gossip kills reputations and time with the same relentless cruelty.—J. M. Steadman.

Southern Pacific Hotel Rugers advertisement featuring an illustration of the hotel and text: AN IDEAL SUMMER HOME, BOATING BATHING SAILING FISHING, SEABROOK-ON-THE-BAY, BETWEEN HOUSTON AND GALVESTON. FISH AND VEGETABLES A SPECIALTY.—REASONABLE RATES. WRITE HOTEL RUGERS, SEABROOK, TEXAS.

The Machine advertisement featuring an illustration of a sewing machine and text: The Machine That Has Pleased Hundreds of Purchasers, \$23.50, And the Texas Christian Advocate one year. Fully Guaranteed - Freight Prepaid. Cash must accompany all orders. Address BLAYLOCK PUB. CO., Dallas, Texas.

TRI-ANGLE ROUND TRIPS advertisement featuring a circular diagram showing routes between St. Louis, Ft. Worth, and Denver. Text: ASK YOUR AGENT FOR THEM ONE WAY VIA "THE DENVER ROAD", DOUBLE-DAILY SOLID TRAINS, PALACESLEEPERS & CAFE CARS. This arrangement applies from all points in the Southwest and includes 'Stop-over' privileges, that you may enjoy your real Vacation and Rest in "COOL COLORADO" before or after visiting the... WORLD'S FAIR. A. A. GLISSON, GEN'L PASS. AGENT, FT. WORTH, TEXAS.



BLAYLOCK PUB. CO. Publishers

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Published Every Thursday at Dallas, Texas

Entered at the Postoffice, Dallas, Texas, as Second-Class Mail Matter.

G. C. RANKIN, D. D. Editor

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BACK NUMBERS.—Subscriptions may begin at any time, but we can not undertake to furnish back numbers. We will do so when desired, if possible, but, as a rule, subscriptions must date from the current issue.

All remittances should be made by draft, postal money order or express money order, express or registered letters. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to

BLAYLOCK PUB. CO., Dallas, Texas.

#### THREE DOCTRINAL PAMPHLETS.

We are in receipt of three doctrinal pamphlets, gotten up for the use of our Methodist people who have no time to read lengthy discussions of the matters thus treated. "Seed Thoughts," by Rev. G. F. Boyd, is a treatise on baptism, and it gives a succinct account of this ordinance as held by our Church. The other two are by Rev. C. L. Ballard, and they are on the following topics: "Twelve Reasons Why I Am Not a Campbellite," and "The Campbellite Defeated." Brother Ballard has given these subjects much thought and he preaches and writes for the common people. These pamphlets will serve a good purpose in our Methodist homes, and their reading will establish our members in their doctrine.

#### THE RETIREMENT OF MR. COOPER

For a great many years Col. S. B. Cooper has been at the head of the Texas delegation in Congress; but in the late primary election he was defeated. Mr. M. L. Brock, of Beaumont, was chosen in his stead. Texas regrets losing Mr. Cooper's service in our National Legislature, but since he has been there so long, his people concluded that it was time to give another man a chance at the job. So they have elected a very fine man to succeed Mr. Cooper. Mr. Brock is an elegant gentleman, an enterprising citizen and a devout member of the Church. He will, no doubt, prove a worthy successor to the man who has served the people faithfully from that section of the State. We congratulate him on his brilliant success.

#### THE LANTERN.

The latest addition to Texas journalism is The Lantern, a sixteen-page monthly publication established at Dallas by E. G. Senter, editor of the Fort Worth Gazette in its palmy days, who has been practicing law at Dallas since 1856. Readers of the old Gazette will easily recognize a familiar ring in the new publication. It represents, of course, the Bryan view of Democracy, and touches up in pungent style the St. Louis Convention, while supporting the Parker-Davis ticket. The Lantern announces that its mission will be to print the truth and the whole truth about matters of public interest to Texans, without fear, favor or partisanship, and it starts off as if it meant it. Miscellaneous contributions by Texas writers form an interesting feature.

#### LET LOCAL OPTIONISTS BE ON HAND.

Next Tuesday the Democratic State Convention will meet in Houston. It will be its duty to make a platform, nominate its candidates as instructed by the primaries and arrange for its annual campaign. All over Texas hundreds of local option Democrats are members of that body, and they owe it to the cause of local option to be present and take part in the proceedings of that gathering. If the liquor element have an idea that they are in control of the convention they will attempt to lug something into the platform derogatory to our cause. But if we are properly represented according to our numbers nothing of the sort will be thought of. Therefore let every local optionist be at his post when that convention opens for business. The liquor men will be there without fail, and their eyes will be open and their ears will be to the ground. Local optionists, this is your opportunity to render our cause a lasting service and do not fail in this emergency. Matters of grave interest to you may be sprung by these daring agitators. Let us be ready for them!

#### DALLAS POLICE COMMISSION TO BE TESTED.

Several years ago the people of Dallas, representing the moral element of the city, despaired of having the enforcement of law and order with the police department in the hands of ward heelers and saloon bums; so they succeeded in getting the charter amended and a Commission feature was added. By this movement the city was given a Fire and Police Commission, to be composed of two members appointed by the Governor, and the Mayor, who is elected by the people. These three officials were to take charge of these departments, remove them from politics and place them upon a business basis. The plan has worked so admirably that the city now has the best police regulation in its history. It is controlled by business methods, instead of the saloon and bum element in city politics. But this sort of police management does not suit the saloon and gambling forces of the city and those who sympathize with them. It has not suited them from the beginning. Four years ago they tried to get the Legislature to kill the Commission feature, but failed. In order to show that they were governed by a majority of the people, they even went to work and got up a sort of bogus election to show the Legislature their strength. The election had no validity in law, and the friends of the Commission were advised to take no part in it, and they mostly held aloof. The election was a farce. It expressed nothing but the desire of the anti-Commission crowd. But the Legislature paid no attention to them and left the Commission intact. Since then it has run smoothly, until a few days ago this same gang became so utterly opposed to the Commission because of its strenuous enforcement of the law, that they determined to get it in the courts. A man down in the reservation of the city, a notorious section, got into a difficulty with an officer, but he was landed in the lock-up. The saloon and gambling element and those of their way of thinking resolved to make this a test case. So they raised money, hired a lawyer and he applied to Judge Davidson of the Court of Criminal Appeals for the fellow's discharge on the ground that he was arrested by an officer appointed by the Commission, which Commission is contrary to the State Constitution. Judge Brooks of the same Court was right here in the city, but they ignored him because they imagined he was not of their way of thinking. They went all the way to Georgetown to Judge Davidson. It

is presumed that they were under the impression he was prejudiced in the case, that he was in sympathy with their ideas of city government, and that his decision would knock the Commission completely out. There is no other interpretation to be given to their course. They were afraid of Judge Brooks, but felt safe in the hands of Judge Davidson. So sure were they that Judge Davidson would help them in their schemes, that during the few days he had the case under consideration, this same gang agreed upon a candidate for Chief of Police, and they were grooming him for the race. And they were in high glee. But imagine their crest-fallen condition when it was learned that Judge Davidson refused to decide the case, but remanded the prisoner to the city's jurisdiction and set the matter for trial next October before all the members of the Court. His disposition of the case knocked all the wind out of the old crowd in this city who want the police administration turned over to them. When they deliberately showed their lack of confidence in Judge Brooks, and selected Judge Davidson to help them in their emergency, they complimented the former, and reckoned without their host in the case of the latter. Judge Davidson gave them to understand by his disposition of the case that he was neither part nor parcel with them in their effort to override the moral and law-abiding people of this city. And he furthermore showed them that he had too much respect for the ethics of his Court to practically settle such an important matter in the absence of his colleagues on the bench. If this gang is capable of learning a lesson in law and morals, the course of Judge Davidson is qualified to impart it to them. It must have given him a very low idea of their cause, and their estimate of him, to have them ignore his colleague, Judge Brooks, right here on the ground, and run away down to Georgetown to get him to do a thing with which they were not willing to risk such a man as Judge Brooks, living in the city. Whatever may be his action in the case, next October, he served them exactly right, in this instance, and they deserved the disappointment that he gave them.

#### A SUNDAY IN MYRA.

Myra is a fine little town located on the Wichita branch of the Katy, about twelve miles beyond Gainesville. For some time we have had an engagement with Rev. A. P. Hightower to spend a Sunday with him and his people at this place and take part in the dedication of their new church. So last Saturday afternoon we took the Katy express for that point. As far as Denton we had the good company of Rev. I. W. Clark, who was going that far to hold one of his quarterly meetings. About sundown we arrived at our destination, and Bro. Hightower was on hand to receive us. He escorted us to the good home of Dr. Maxwell and family, where we were royally entertained. He is the only physician in the place, and he is a good one, too, and he has the practice of all that country. He and his wife are staunch members of the Church and are strong contributors to our cause. The town is situated on an elevation from which it has a fine view for miles in all directions. The soil is productive, and wheat is the staple crop, though some corn and cotton grow and flourish. The town proper is not large, but there is round and about it a thickly settled community, and the people are prosperous. A more hospitable people we have never met. They have one large steam flouring mill and a number of stores. We have a Church membership of eighty-odd. The town is only four or five years old, and our church building is a recent enterprise. It is a handsome structure, which cost \$2200. It is well built, a good piece of architecture, well proportioned and well furnished. The seats are beautiful polished oak, and the whole plant is as neat as a new pin. Sunday morning all of its available space was occupied, and then all the people did not get into the building. It was a con-

gregation of intelligent people, and for an hour they listened attentively to the preaching of the Word. At the close of the sermon the house was solemnly dedicated to the worship of God. It is a monument to the liberality of our heroic little membership. Bro. Hightower did a good work when he prevailed upon them to undertake the building. Right well did they succeed. A great dinner was spread under the awnings of a large brick store and all the people were served with an excellent meal. No one was neglected. At 3:30 they again assembled in the church, and we had a young people's meeting. Bro. Hightower made a practical address, and we followed him with some remarks. We also baptized two children. At night Rev. J. A. Stafford, the presiding elder, came in and preached a fine sermon to a large congregation. It was earnest, to the point and edifying. Thus closed a fine day, and we trust much good was done. We found a number of East Tennesseans living in Myra. Among them the families of Thos. Caldwell, junior and senior, and Monroe Cobb. They moved there from McMinn County several years ago. We used to preach to them at the old Cain Creek Camp-ground twenty-seven or eight years ago. The Caidwells married into the Hyden family near Athens, and that family gave two preachers to the Holston Conference—Jesse and John. The former went to the Northern Church. We knew them well. It was a treat to meet these people after a so long a time. Bro. Hightower is doing well on his work. He has this point, together with St. Joe and Hood. They make a good charge. Bro. Stafford gave a good account of his district. The crop conditions are fine all through that country, and the Church is prospering also. This trip winds up our outside work for the summer. During the rest of the hot weather we are going to take a vacation by working in the office and trying to get to the great St. Louis Exposition.

#### A BROTHERLY WORD.

Where is the Methodist in Texas who does not revere the name of Sam P. Wright? He has within him as noble a heart as beats in a human bosom. For years his name has been a household word throughout the Northwest Texas Conference; and many there were who lamented the necessity which forced him a few years ago to leave his loved Texas and go to California in quest of health. He is now living in Santa Ana, but his restless spirit knows no rest, and out there he is traveling the Newport and Bolsa Circuit. He has the energy of a steam engine under full fire, and as long as he lives he will find something to do for the Master. He sent the Advocate a communication the other day and he added the following brotherly words: "I enjoy every week the robust utterances of your fearless pen. Lay on! Some one must keep dealing blows to sin in high places, and few have either your courage or opportunity. God bless you in your effective work." We are getting expressions of this sort without number from all over Texas, but have refrained from referring to them. We quote this one from one who is watching the battle from a distance. He sees it as a spectator—an interested one it is true, but far enough away from the din of the conflict to make a just and impartial estimate of the issues involved. All these brotherly words are an inspiration to the man who is standing at the gun and getting the concentrated fire of the liquor forces. But with such an army back of the Advocate we have no fear as to the final result. Sin must perish and righteousness prevail. God has decreed it and regenerated humanity is the agent through which the decree will be accomplished. On with the battle!

We are in receipt of a copy of the Twelfth Annual Report of the Railroad Commission of Texas, with the compliments of Commissioner O. B. Colquitt. We appreciate the courtesy and will look through its pages with interest. Col. Colquitt is a useful member of that important body.

#### TEXAS PERSONALS.

Rev. W. A. Stuckey, of McKinney, has closed a good meeting in his charge. Good results were realized.

Rev. R. J. Birdwell made the Advocate a pleasant visit the other day. He has been busy holding good meetings during the entire year.

Harry Halsell, of Decatur, passed through the city the other day and made the Advocate a pleasant visit. He was here on League business.

Charley Dial, of the Greenville Banner, was in to see us recently. He is a fine man, a successful editor, and he is on the right side of all moral questions.

We notice in the Upshur County Echo that Frank Reedy has been rendering Dr. Ridley and his people fine service in a Sunday-school institute at Gilmer.

We had a pleasant call last week from Prof. J. H. Allen, of Bryan. He has charge of one of the best private schools in the State and he and his assistants are doing a fine work.

Gus W. Thomasson, of Van Alstyne, was in the city the other day and made the Advocate a good visit. He has charge of the League Department in the paper, and does his work well.

Bro. R. M. Smith, of the Winnsboro Wide-Awake, made us a pleasant visit the past week. He and the Advocate have had a few little tilts, now and then, but we are good friends, and his visit was appreciated.

Dr. S. H. Werlein, pastor of Tenth Street Church, Austin, preached a strong sermon on the evening of July 10. His subject was, "The Cruel and Bloody Turks—Their History, Religion and Social Status." The sermon was printed in full in the Austin Statesman.

We are pained to announce the death of Prof. R. O. Rounsavall, of Waco, which sad event occurred last week. He was a widely known teacher, a Mason in high standing and a member of our Church. In all these relations he had a State-wide reputation. His funeral service was the most largely attended ever known in Waco.

#### CHURCH NEWS NOTES.

Dr. Collins Denny is among his old friends in Maryland and Virginia, delighting them with his sound gospel preaching.

Rev. Thos. B. Reynolds, of the South Carolina Conference, died at Williamson, in that State, on Thursday, July 8.

Rev. S. L. Dobbs, D. D., Treasurer of the Board of Missions of the North Alabama Conference, reports \$633.50 paid for missions during the month of June.

Dr. Andrew Sledd, of the faculty of the Southern University at Greensboro, has been elected to the Presidency of the University of Florida, and has accepted the position.

Mr. D. K. Pearson, the public-spirited citizen and philanthropist, has given \$50,000 to Rollins College, Winter Park, Fla., to assist the children of Cuba to secure a higher education.

Dr. J. J. Manker, of Grant University, has charge of the Methodist Advocate-Journal, pending the election of an editor to succeed Dr. R. J. Cooke, whose new duties as editor of books, have compelled him to resign his editorial and educational work.

Gen. Ballington Booth, the head of the Volunteers of America, with Mrs. Booth, sailed for England July 8 on the Celtic. This is the first vacation Gen. Booth has had in seventeen years. He will be abroad about seven weeks.

The Rev. Mark Guy Pearse is expected back in England in August. He has had so many invitations to places which he has been unable to visit that he has promised to come again to the United States at no distant date.

Two sons of Methodist preachers have secured Rhodes scholarships at Oxford University. Stanley Hornbeck, son of Dr. M. D. Hornbeck, of Denver, who represents Colorado, and the son of Dr. A. O. Ehrhart, of Winfield, Kan., who goes from that State.

Our Mississippi Methodist Orphans Home at Water Valley was burned to



the ground on the morning of July 11. The fire occurred about 7 o'clock. Over 100 children were in the home, but all were up and at breakfast when the fire was discovered, and were marched out of the burning building without trouble. The loss is reported as amounting to \$18,000, with \$7500 insurance.

**EPISCOPAL RESIDENCE AGAIN.**

We are glad to see from the Treasurer's report that collections are coming in for the above purpose. If at all practicable this fund should be in the hands of the Treasurer by or before the first of November, as the Bishop would like to occupy the home about the middle of that month. Will not each pastor kindly give attention to this matter and as soon as may be practicable forward to the Treasurer, Rev. G. W. Owens, Dallas, the amount expected from his charge? The residence should be an assured fact before the meeting of our conferences in November, and should there be a deficit in any conference we trust the same will be provided for at the session of that conference. The presiding elders have doubtless given notice to pastors (in the absence of Annual Conference action) of the amount expected from each pastoral charge, in accordance with the apportionment announced in the Advocate of June 2.

Bishop Hoss has shown high appreciation of Texas as a field for episcopal service by declining homes in other parts of the connection; and in turn it remains for the Methodists of Texas in a substantial way to show that they yield to no other section of Methodism in their high appreciation of this honored servant of the Church. On with the collections!

The conference Presidents of the W. H. M. Societies have been requested to look after the furnishing of the home, and for this purpose a definite amount has been apportioned to each Annual Conference (see Advocate of June 2), and the President of the W. H. M. Society of that conference is expected to apportion this amount to the ladies of the several pastoral charges. As seen in the Advocate referred to a presiding elder for each Annual Conference has been designated to co-operate with the President of the W. H. M. Society in raising the amount designated for that conference. Some lady in each pastoral charge (indicated by the pastor or otherwise) can be appointed by the President of the W. H. M. Society to raise and remit to her the amount expected from that charge. This should be done at once (unless other arrangements have been made) and the collections should be turned in by or before the 1st of November, so that the lady Presidents may meet in Dallas about that date to procure necessary furniture prior to the date for occupancy.

JOHN H. McLEAN.

**IMPORTANT.**

Do not forget that Rev. W. W. Kiser, a member of the Brotherhood, died at Channing, Texas, June 28, 1904. Your mortuary fee of \$2 is now due. If not sent immediately post this notice conspicuously until paid. Call expires August 5, 1904.

M. S. HOTCHKISS, Sec. N. W. T. C. Brotherhood, 409 S. Fifth Street, Waco, Texas.

**TO THE MEMBERS OF THE NORTH TEXAS CONFERENCE.**

I am very much in need of several copies of our last minutes. The demand for them has been so heavy that the edition is completely exhausted, and I need something like forty copies very much. If any of you can spare any please drop me a card and I will send postage for you to forward same to me. Please let me have them if possible.

R. G. MOOD, Sec. Bowie, Texas.

**HOW I SPENT MY LAST BIRTHDAY, JULY 18, 1904.**

My last birthday I was 11 years. It was July 14. I had a picnic. Twelve of my little friends came—nine boys and three girls. One of the little girls stayed all night with me. We all had a nice time.

STELLA BLACK.

**SERIOUS SICKNESS.**

We are having our fourth case of typhoid fever in our home, which is hindering our work very much. Two of our children are up, but the other two are quite sick yet.

J. P. RODGERS, Paradise, Texas, July 25.

**DEDICATION.**

Our new church at Roysa City will be dedicated by Bishop Key the first Sunday in August. All former pastors requested to be present.

D. H. ASTON, P. C.

**OPIUM** and Whiskey Habits cured at home without pain. Book of particulars sent FREE. J. M. WOOLLEY, M.D., Atlanta, Ga. Office 104 N. Pryor St.

**EPIGRAMS**

(Copyright 1904 by Henry F. Cope.)

(Prepared especially for Texas Advocate.) Criticism constructs nothing.

Grumbling is the devil's gospel.

The ideal is the food of the soul.

The God of wrong cannot be the God of reverence.

The back door to the saloon is the front door to hell.

Give the devil his due—the best blows you can muster.

The dead-head preacher makes the dead-heart Church.

The single eye is the only one that can read its title clear.

The man who has a god in himself sees no good in others.

Men who are enlarged in heart never show it in the head.

The tricks of childhood may become the traps of manhood.

Christ must have his lodgment in the parlor as well as in the attic.

The child is not lost to the home because it is found in heaven.

The Master did not say, "By their foliage ye shall know them."

A man does not have to bid farewell to sense to make room for sanctity.

There is more room for religion in a city of men than in a cell of monks.

There are too many men praying for divine grace to do the devil's work.

Many a preacher finds solace for his own sins by slamming at those of others.

It's a poor religion that cannot make any more steam than it needs for its whistle.

The men who raise a roar are not in the same department as those who have to raise the revenue.

**NOTES AND COMMENTS.**

H. G. H.

In Seguin we were sorry to part with T. F. Sessions, but pleased to welcome E. T. Campbell; so the Church and work move right along.

That was a good letter of Elliott's about the Laredo Seminary. A great work that school has done and is doing.

Glad to hear of the new church in Beeville. I helped in a camp-meeting seven miles from that village when there were but six houses in it in 1861. In the old church there, where Bishop Wilson preached that grand sermon during conference, I heard Homer S. Thrall make his last talk to the brethren. He was then blind. One bleak wintry day, a norther blowing, John W. Devilbiss and I passed through the little town. A Bro. Jones took Devilbiss into a store and gave him a splendid overcoat.

I read with much interest Temple G. Woolls' record of dear old Sister Newton. I was her pastor in 1859. She was then poor in this world's goods, but rich in faith and religion. Temple G. Woolls is brilliant. Is there no way to get him to occasionally send a piece to the Advocate?

Is John S. Gillett never again going to put pen to paper for his brethren of West Texas? His presiding elder will please poke him up.

As I met old Bro. Schaper on the streets of Seguin the other day, I thought of a rousing sermon in German he preached in Corpus Christi in 1861—true it was all Dutch to me, but I interpreted the whole of it through Bro. Vordenbauman's illuminated face. Bro. Schaper is here, sound as a dollar and as firm in the faith as old Paul Krueger—and he preaches yet, too.

The love feasts that McLemore and Rankin now and then hold indicate that Bro. Mc. must be a Methodist, greatly needing revamping at the mourner's bench.

In reading Pennybacker's History of Texas the other day I saw where Wm. Monk gave a writer certain religious history so far back that mind runneth not to the contrary—it's a fact.

It's a mighty good thing for a preacher to stick close to his work.

Don't run round too much. It is true to look at the same people all the time is a little monotonous, but for the people to look at the same homely preacher all the time does become a little stale. But come right down to the people in their hearts, lives and homes, though they seem small and no account, yet there is a world of good in them. The preacher must find that good and see that the devil don't get it all.



**MISS MERLE BOWEN.**

Miss Merle Bowen is a Texas young lady, educated at Southwestern University and in the best schools of expression in the North. She has also traveled in Europe. At present she is teacher of elocution in Southwestern University. During vacation periods she gives public readings of a very entertaining and high order, and the occasions are instructive and full of interest. She will give a public reading at First Methodist Church, this city, next Tuesday night, August 2, and the admission will be 50 cents. We endorse and commend her public readings as in every way worthy of patronage. Miss Bowen is the daughter of Rev. W. A. Bowen, traveling agent of the Advocate.

**SOUTHWESTERN UNIVERSITY NOTES.**

The summer session of the Summer Normal closed on the 28th instant. The attendance this year shows a marked increase over last year. The large body of teachers who attended the Normal were unanimous in expressing through strong resolutions their thanks to Southwestern University for establishing this school for teachers. Georgetown possesses ideal advantages as a school town. The teachers have had opened to them, without cost, the University buildings, the libraries, the laboratories, and have enjoyed at low rates the boarding facilities of the University.

The Mood Scholarships are eliciting considerable correspondence. Every presiding elder in the State is urged to place the appointment as early as possible and notify the Secretary of the University of his action. Blanks for scholarship certificates will be furnished to the presiding elders at an early day.

Prof. R. W. Tinsley has had a class of more than twenty in the Summer School studying chemistry. This class has spent several hours every day in laboratory work. The work accomplished has been of a very high order. Those who know of the work done at other institutions pronounce it the best work of its kind done in Texas.

Miss Mary Sanders, the daughter of the late Prof. S. G. Sanders, made a most interesting and instructive talk to the Epworth Leagues on last Sunday afternoon. Miss Sanders has been teaching for some time at the Palmore College at Chihuahua, Mexico. She left on Monday for the field of her labors. A number of the former students of Southwestern University are in the missionary work.

Prof. V. M. Fulton, the conductor of the Normal, addressed the ladies of Georgetown last Friday on "How the Mothers Can Help the Teacher." Prof. Fulton is the Superintendent of the Public Schools of Cleburne, and is recognized as one of the strongest public school men in Texas.

**PERSONAL.**

My time is fully taken up in meetings until the fourth Sunday in August. If any desire help after that time, write me at 2108 Fort Street, Waco.

CHAS. DAVIS.

God never reveals what man can discover.

**BARCUS AGREES WITH THE DISCIPLINE.**

Inasmuch as Bro. Thomasson, not being able to concur in my previously expressed opinion as to where the authority in League matters is lodged, sees fit to publish me as being in error, it is perhaps wise to refer to our Book of Discipline. What sayeth the law? "The local Leagues shall be under the direction of the pastor and the Quarterly Conference, and for greater efficiency they may be organized into city Unions, District, Annual Conference, and State League Conferences. Each Annual Conference shall elect quadrennially an Epworth League Board composed of one layman from each presiding elder's district, and an equal number of ministers; provided, that no conference shall have fewer than six members of said board, which shall give special attention to the Epworth League interests within the bounds of the conference. The board shall meet annually at the same time and place as the Annual Conference, and shall act as a Committee on Epworth Leagues." (Paragraph 255.)

From the paragraph it is clear that the Annual Conference League matters are legally in the hands of the Annual Conference League Board. This being true, it follows that League work embracing two or more Annual Conferences shall be under the joint control of the League Boards of such Annual Conferences. So it is readily seen that the position assumed by me is in accord with the Discipline. Bro. Thomasson and the State League Cabinet, as well as the Cabinets of several Annual Conferences of the State, have fallen into error by continuing to follow the plan adopted by the Leagues before provision for their control was embodied in the Discipline. Formerly gatherings to further League interests embracing the territory of one or more Annual Conferences were authorized with no provision made for their control. The Leaguers met the exigency by forming Annual Conference and State League Cabinets. Our last General Conference created Annual Conference League Boards to give special attention to League interests, and they should no longer be ignored. As one object for which the League was organized was to promote loyalty to our Church among our young people, any work enterprised by them should conform to our Church law. It seemed wise to me to raise the question before the State League Conference met, and the assembly plan was adopted.

J. SAM BARCUS.

**THE CHICAGO TRAINING SCHOOL.**

The Chicago Training School for city, home and foreign missions is one of the institutions of the Methodist Episcopal Church. It is a pioneer institution, established a number of years ago. The thing that makes us especially interested in this institution is the fact that its benevolent founder, Mr. N. B. Harris, of Chicago, offered scholarships in this school to some twenty young women of the M. E. Church, South, for the normal course the past spring. These scholarships included board, room rent and tuition. They were about all filled, and so these twenty Southern girls had the advantages of this splendid school without cost. Two preachers' wives were among the number who attended on the scholarships. To say that this is a fine school is to put it lightly. The very best instruction is given under the best influences. The object of the school as stated by Mrs. Lucy Rider Meyer, the excellent principal, who is one of the leading spirits in the M. E. Church, a member of the last General Conference, the author of a number of books, is: "To give to any who desire to enter the missionary field and also to those who not planning to enter special missionary work, yet desire the study as a part of a liberal education, a broad basal knowledge of the Word of God, together with instruction in evidence and doctrine, sacred history, and other related subjects." It was my privilege to spend a week at this institution in the closing days of the session, my wife having availed herself of one of the scholarships. If one has never had an insight into such an institution it is hard to make one understand how much it means to the pupils there. I was glad that I could look in on the home-like scene. I thanked God for such consecration as I found there. I found that all were able to give a reason for the hope that was in them. It is unfortunate that more of the young ladies of our land cannot have such an advantage as is given here. The school does the same work that our Scarritt School does. The value of such work cannot be estimated. It is to be hoped that the time will soon come that a young Church woman will not feel that her education is complete until she spends at least one year at such a school. If any young woman, who thinks that she may be a preacher's wife one day not far distant, reads this, let her resolve that it will be at least that far distant that she shall have time to go to this school. This is a great institution, and the brother who laid his money on God's altar to

**Eczema**

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

**Hood's Sarsaparilla**

positively removes them, has radically and permanently cured the worst cases, and is without an equal for all cutaneous eruptions.

Hood's PILLS are the best cathartic. Price 25 cents

be used of him in this way did that which will not only be blessed to-day, but will tell on the Church in the days to come. The Lord grant that the time may speedily come when more of the sons and daughters of the Church will feel that the Lord has use for their money, to use as this is being used, and other similar work. The Lord bless Mr. Harris, the banker, best man of God, who thus has built for God and the Church. We thank him for the kindness shown, in granting us these scholarships.

L. S. BARCON.

**A VERY BENEFICENT INSTITUTION.**

With the last call of M. S. Hotchkiss, Secretary of the Northwest Texas Conference Brotherhood, before him as a text, one may preach a sermon on insurance that would be appropriate just at this juncture.

The Brotherhood is nearly eleven years old, and its certificate is worth to a beneficiary about \$550. To those who have been members from the organization, this amount of insurance has cost annually \$4.62, which is exactly \$8.40 per \$1,000. For many years the writer has carried upon his life a policy in the New York Life, and another in the Fidelity of Philadelphia. The annual premium on \$1,000 in the one is \$58.70, and in the other \$47.02. He has therefore paid the New York Life during the eleven years of the Brotherhood's existence for \$1,000 of insurance \$645.70, the Fidelity \$526.20, and the Brotherhood \$92.40. One is forced to wonder, first, how these companies could charge so much, and, second, how the Brotherhood could do its beneficent work for so little. Now, when it is remembered that the companies admit none but rigidly selected lives, and the Brotherhood takes all ages and conditions of health, regardless, wonder grows into amazement. Any one who cares to institute the investigation will, no doubt, ascertain that more than half the deaths in the Brotherhood during these eleven years have been of members who were not, if strictly construed, insurable lives. Another consideration, and to it the Secretary calls attention in his call, who can estimate the blessings conveyed by the small sums each member has contributed, when they come to the bereaved beneficiaries in their aggregate force? Death is dreadful enough, no matter what and how many favoring circumstances attend his coming. The death of an itinerant preacher brings not only the added unusual expense common to all, but a move must be made, and a change of occupation instituted, and the abrupt cessation of all income is not unusual. How gracious the opportunity to the surviving members to remit the \$2 fee; and how necessary that they do not claim the thirty days of grace.

SAM'L P. WRIGHT.

Santa Ana, California.

**GOLDRING-HARRISON.**

W. E. Goldring, of Nashville, Tenn., and Miss Emma Harrison, of this city, were quietly married at the M. E. parsonage on Central Avenue, North Fort Worth, on the 15th inst., by Rev. J. J. Creed.

Mr. Goldring was for five years a student in Polytechnic College, and for the last two years a student in Vanderbilt University, Nashville, Tenn. Two years ago he spent vacation in Arlington, at which time the attachment began, culminating, as it has, in a way that promises much happiness as well as usefulness. Mr. Goldring is a gentleman of excellent habits and scholarly attainments, and with such a helpmate as Miss Emma gives much promise of future greatness.

Miss Harrison is one of our best known and most highly accomplished young ladies; raised here, and numbering her friends by her acquaintance. Both of them are prominent in the affairs of the Methodist Church. Miss Harrison has a beautiful home on the north side, at which place the happy couple are now stopping. The Journal joins the many friends of this estimable couple in wishing for them a peaceful voyage over the matrimonial seas and a safe anchorage over on the other shore.—Arlington Journal.

Most boys need licking, and all need loving.—Ram's Horn.

## The Sunday-School Department

Third Quarter, Lesson 6, August 7.

### GOD TAKING CARE OF ELIJAH.

I Kings 17:1-16.

Golden Text: "He careth for you." I Peter 57.

Preview of the Month.—The chief figure in the lessons for the two ensuing months is Elijah. The story is one of conflict for the possession of Israel. On the one side is Jezebel, the fierce and bloody devotee of Astarte, who controls her weak husband Ahab; on the other, Elijah the representative of Jehovah and his law.

Books for Reference: Stanley's Lectures on the Jewish Church, vol. 2; W. M. Taylor's Elijah the Prophet; Cambridge Bible on First Kings; Hastings' Bible Diet.

Location: Samaria, the capital of the Northern Kingdom, in the reign of Ahab, of the House of Omri, cir. B. C. 874.

Material: Elijah a prophet suddenly appears, predicting a drought whose continuance is to depend upon the will of Jehovah (v. 1). During the time that followed the prophet was divinely cared for, first at the brook Cherith (vs. 2-6), and when that dried up, by a widow woman of Zarephath (vs. 7-16), whose son also was restored to her in answer to the prayer of Elijah (vs. 17-24).

An Analysis: The Revelation of Jehovah through Elijah; In the Drought in the Care of Elijah.

Dr. Torry, in the World Evangelist, says of the lesson:

I. Elijah Fed by Ravens, 1-7. Elijah comes very suddenly upon the scene. His soul has been deeply grieved over Israel's apostasy. He has been studying God's word over in Gilead beyond the Jordan. He has also been praying to God to fulfill his word regarding shutting up heaven that there be no rain in such times (Jas. 5:17; comp. Gen. 11:16, 17). He knows that God has heard his prayer, for it is according to his will as revealed in his word (1 Jno. 5:14, 15). Knowing his prayer is heard, he acts his faith and bursts into the presence of the king and cries, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." This was a mighty triumph of courage as well as faith. Ahab was not man to trifle with (ch. 16:30, 33; 21:25). But Elijah knew no fear. His trust was in the living God (comp. Ps. 27:1; Heb. 13:6). He had no fear of earthly kings, for he could speak of the King of kings as the One "before whom I stand." He was a man under divine direction (vs. 2, 8; ch. 18:1; 21:17) because he had sought and submitted to that direction. When Elijah delivered his message to Ahab, he did not know what he was to do for his own security, but as soon as the message was delivered, then God showed him what to do, and where to hide himself. This is God's method. He leaves to us to do our duty; then, when it is done, and the peril faced, he hides us. He will always hide his servants when the need to be hid (Ps. 31:29). It was a strange place the Lord chose to hide his servant in this case, a lonely place. He was to have no companions during those days but the ravens and God. But the ravens were to be good friends. They were to provide two wholesome, substantial meals a day. God takes those whom he is to use away from the tumult and publicity of life into solitude and communion with himself. It was a daily trial of faith for Elijah to sit by Cherith and see it dry up little by little as the drought continued. He knew not where he was to go next when his water supply should utterly fail; but that was naught to him; he was a man under orders, and he just waited God's time and God's word, and it came in due season, as it always will for those who wait for him. The word of God did not come until the brook was utterly dry. One almost wonders what Elijah thought as he scooped up the last handful of water in some shady nook. But whatever he thought, he waited until God spoke. Some of us are sitting by drying brooks and wondering what we shall do when we have drunk the last draught. Don't worry; if you are in God's way he will take care of that. Verse 5 contains the secret of Elijah's life and power (comp. v. 10; 18:1, 2). He listened to hear the word of God, and when he heard it, he obeyed. The promise with which God's Command was accompanied seemed very improbable of fulfillment. Such a thing had never been done before, but Elijah simply believed and obeyed.

II. Elijah Sustained a Poor Widow, 8-17. God chose queer ministers for his servant, ravens and a widow woman who was on her last handful of meal (1 Cor. 1:27-29). There was much in God's command to test Elijah's faith. Zarephath belonged to Sedon, the very country from which Jezebel

came. (ch. 16:30). It was a long journey thither. It was humbling to a man of Elijah's energetic spirit to think of being sustained by a poor widow. But in the face of all Elijah simply obeyed orders. Zarephath means "smelting furnace" or "workshop for refining metals." It was doubtless a place where much dross was taken out of Elijah. Many a man who can stand the test of Ahab's court or of the brook Cherith, fails when it comes to the test of home life. Jesus tells us why Elijah was sent to this particular widow woman (Luke 4:25-27). All Elijah had to rely upon in going was God's word. But that was enough. God had not told Elijah who the widow woman was whom he had commanded to sustain him. But Elijah had gone right on and there he finds her at the very

21, and after going carefully over the situation reached the above decision. When the Cabinet was invited to take the State Conference to La Porte it was understood that tents and provisions would be provided at a nominal cost, the use of the grounds and the pavilion being tendered free of charge. Nothing whatever was said about the number of people who should attend or the amount of money that would be paid for use of tents. When the Houston Committee went over to La Porte, however, they learned that the management of the grounds had no tents and that none could be had except from an outside firm at a cost of \$2 per day, each, with a guarantee of the use of as many as two hundred. Of course the committee were not authorized to enter into such a contract and the State League Cabinet had no funds

### Delegates.

The State Conference does not require the number of delegates to be limited from the local Chapters; any number of delegates may be sent, but they must be elected by the League or appointed by the pastor to entitle them to voting privilege.

### WHY OUR PREACHERS SHOULD ATTEND THE STATE CONFERENCE.

The State League Conference meets in Houston Aug. 9-11. This should be made a great meeting. Its very name, "Texas State League Conference," suggests as much. Texas in more senses than one is the Empire State of the South. Texas Methodism is the greatest organization in the State. It has

many different ways will be necessary to successfully carry on his work. What applies to one will not work with another.

We want to urge every District Secretary of the State to attend this conference. Come prepared to discuss the methods used in your district and to learn the methods used by others. We want you to return from this conference with your mind and heart prepared with useful methods that will make, when applied, our work one of system and order, in the forward movement of intellectual development and the consummation of the gospel of Jesus Christ our Lord.

J. E. SWEPSTON,  
State Secretary.

### WHY FIRST VICE-PRESIDENTS SHOULD ATTEND THE STATE CONFERENCE.

Your election to this high office is God's call to you for active service. Then to give the very best there is in you to this work you must have and use all the opportunities at your command. The pupil in our coming school may learn the fundamental principles of an ordinary education, but to have culture, finish or the higher and nobler manhood or womanhood developed it is for our colleges and greater institutions of learning to "polish after the similitude of palaces" our sons and daughters. You may learn the foundation plan of Christian training at home; your military drill for service is taught you there, but it takes a Westpoint or similar institution to completely fit for active service. So in adopting the best methods for your home League work you must come in contact with the world of best organized Epworth League devotional workers, get new ideas, new plans, new life, new enthusiasm, new spiritual fervor and zeal, and nowhere can all this be found in such ideal surroundings as at our great State gatherings. So let every First Vice-President in our broad land press to the front. All phases of the devotional work will be discussed by the best consecrated Leaguers in Texas. A "Round Table Talk" on live questions will be held by Gus W. Thomasson in which every First Vice-President in the State should take a part. So if you don't come you'll miss something good, religious and uplifting. Therefore you owe it to yourself, your League and to your God to attend the Houston Conference.

A. H. McVEIGH,  
State 1st. V. P.

### WHY JUNIOR SUPERINTENDENTS SHOULD ATTEND THE MEETING AT HOUSTON.

There is one vital question confronting all Christian workers; not "What shall I do in the years to come?" but "What am I doing to-day?" In the coming State League Conference we expect not only to discuss what has been done in the Junior work of our State during the past year, but also plan from past experience that the future may find us doing greater things. We insist that the Junior Superintendents and all who are interested in this work will make it a point to be present on this occasion. Your presence will be an inspiration to us and we feel assured that the splendid program which has been prepared in this special work will be very helpful to you. We feel proud that so many of our people seem to be awakening to their opportunities of training the little people for Christian service. Come and together let us kindle a flame of enthusiasm that will light up our field of labor and make us love with a burning love the Junior League work of our Master.

CLARA WOOD,  
State Superintendent.

### WHY ATTEND THE EPWORTH LEAGUE ASSEMBLY?

The three Vice-Presidents should attend the Houston Conference because they are officers of the State Epworth League, and they are expected to officiate at the business sessions of the body. They have got a good deal of free advertising during the year, have been sitting upon high pedestals and they are now expected to meet their fellow Leaguers and let them see whether they have any religion or not. I mean whether these high officials have any religion, and whether it is good enough for the common people. The Vice-Presidents wear good clothes, and they have an opportunity now to show them. They write pretty good letters, as many of the minor officers over the State can testify, and they are good looking folks, as their home Leaguers can testify, but the Leaguers over the State, and especially in East Texas, are formerly from Missouri and



gate. Elijah at once discerned the hand of the Lord in this seemingly chance meeting and asks water and food at once. The Lord had commanded her to sustain Elijah and yet she had barely enough to sustain herself and child for one meal. Nevertheless she accepts the divine commission without a question, and proceeds to carry it out. God has commanded and she obeys. God has promised through his prophet, "Fear not; the barrel of meal shall not waste, neither shall the cruse of oil fail," and she believes that promise of God, though it was seemingly so impossible of fulfillment. "She went and did according to the saying of Elijah." And thereby she got a blessing, saved her own life and that of her boy. Our barrels are wasting and our oil is falling because we are refusing to share them lest we ourselves suffer (Prov. 3:9, 10; Phil. 4:19, note context; 2 Cor. 9:8, note context). It all turned out for this woman and for Elijah just as the Lord said it would. This was because they believed what was promised (Luke 1:45; Jno. 4:50, 51). The widow and the prophet had nothing ahead from day to day, but each day that day's need was supplied and they had God's guarantee for the future.

## The Epworth League Department

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

### State Epworth League Cabinet.

President—H. H. Halsell, Decatur.  
First Vice-President—A. H. McVeigh, Cleburne.  
Second Vice-President—Miss Mollie Davis, Houston.  
Third Vice-President—Wesley Peacock, San Antonio.  
Secretary-Treasurer—J. E. Swebston, Fort Worth.  
Assistant Secretary—Miss Florence Ifrey, Houston.  
Junior Superintendent—Miss Clara Wood, Van Alstyne.

Next Conference,  
HOUSTON, TEXAS,  
August 9-11, 1904.

### PLACE OF MEETING CHANGED.

Owing to the development of unfavorable conditions it has been found necessary to change the place of meeting of the State Epworth League Conference from La Porte to Houston. President Halsell called a meeting of his Cabinet at Dallas, Thursday, July

to tie up in such a manner. The only thing left to be done was to change the place of meeting. The Houston people were kind enough to invite the conference there and their invitation was accepted. Although the time is short in which to get ready for the meeting, the Committee on Arrangements authorize us to say that board and lodging will be provided for all who come at \$1 per day, and reduced rates at the hotels will be procured for those who wish to pay more. On account of many Methodist families being away for the summer, the committee can not undertake to extend free entertainment to the preachers as has been done heretofore, but good, comfortable places will be provided for them at a minimum price. We are sure no one will object to this arrangement, since the Houston people will have enough burden to handle the conference on a pay basis.

### Rates.

Allan Ragsdale, chairman of the Transportation Committee, authorizes us to state that a rate of one and one-tenth fare will be in effect on all roads, and it is barely possible that a "cheap" rate will be on at that time.

### Lodging.

Write to Miss Mollie Daviss at once and give her names desiring entertainment and tell her three things: (1) How many and who; (2) if board and lodging, or merely lodging is wanted; (3) the price you want to pay. If you will do this at once you will experience no difficulty in being located when you reach Houston.

### Date.

There has been no change in date of meeting. The time is July 9, 10 and 11.

### Side Trips.

On Friday, Aug. 12, excursions will be run to La Porte and to Galveston, a dollar rate being assured for Galveston and a less one for La Porte.

### Music.

The Young People's Hymnal No. 2 will be used. Bring your own books. Elsewhere will be found a communication from Director Hardcastle with all information on this subject.

### Dues.

The need of money is great. See that each Chapter either remits its dues to Secretary Swebston (now at Myrtle Springs) or sends same by delegates to Houston.

not been our habit to do things by halves, therefore it is but reasonable to say this Houston Conference should be a great one. But if it succeeds as it should, it must have the presence, sympathy and help of our preachers. Does any one ask why? If so we answer: The Epworth League is a permanent institution of the Church, and as such must be nourished by our preachers or fall of its object. The League is pre-eminently our young people's organization, its object the promotion of duty and loyalty to our Church, their education in the Bible, Christian literature and in the missionary work of the Church. This State meeting is to plan for, inspire and instruct our young people in these very objects, so that they may, when they return to their local Chapters, District and Conference organizations, prosecute their work with zeal and knowledge. Two things are sure: First, the young people need in these great gatherings the oversight and instruction of the preachers, and that they certainly have a right to expect. Second, we can not afford to disappoint their expectations and turn them loose in these State meetings to work out these great problems by themselves.

J. T. SMITH.

### DISTRICT SECRETARIES AT THE STATE CONFERENCE.

The District League is the most important body in the League connection. The District Conference is a school of methods, showing how each department should be conducted. It requires direct reports from each Secretary, Vice-President and Junior Superintendent. It should arrange for visitations among the Chapters, and should promote all enterprises begun by them. Realizing that the above principles are vital and essential to the League work of the State, we contemplate conducting at the Houston meeting a District Secretaries' Round Table Conference for the purpose of mutual instruction along the lines set forth above.

In this meeting we will take up each department of the work and discuss the various methods of conducting same. We hope to be able to give to each Leaguer more than one method of work for each and every department. There is a tendency on the part of some of our Leaguers to follow the same old rut until it wears out the League. As a change of food is essential to the physical man or a running stream for pure water, so is a change of methods necessary to prevent stagnation and ultimate downfall of our work.

Each Secretary has many Chapters under his care, and I dare say that



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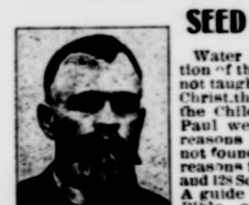
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would like to see them. Moreover, some of these officers stay in boarding houses at home, and it will be cheaper to go to Houston for a few days than to stay at home and eat the same old seven and six, principally six, which means prunes, rice and grits three times a day.

WESLEY PEACOCK.

MUSIC AT HOUSTON.

In making the selection of songs we expect to use we tried as near as possible to find songs that the Leaguers are familiar with, such songs as they have been using in their local Chapters.

We want and expect every Leaguer to take part in the song service, and while we will have a choir we are going to depend largely on congregational singing.

TEXAS CONFERENCE LEAGUE.

The tenth annual session of the Texas Conference Epworth League convened at Timpson June 21, 22 and 23, 1904.

The nominations of the officers for the coming year were then made. Bro. J. T. Smith brought the subject, after the Secretary's report, of the memorial window placed in Central M. E. Church at Galveston...

Mrs. Frank Reedy, Field Secretary for Sunday school Board of Texas Conference, M. E. Church, South, being present, it was moved and seconded he be made a member of this conference.

Committee on Resolutions—Mrs. Baldwin, Nacogdoches; Miss Fannie Gray, Lufkin; Mr. A. F. Carr, Galveston.

Committee on Revision of By-Laws and Constitution—Miss Hortense DeChaumes, Houston; Bro. Whitehurst, Lufkin; Mrs. C. W. Newton, Tyler.

The afternoon session opened with a song service, led by Mrs. W. D. Thomssen, of Galveston, then the subject of the Bible drill was taken up by Mr. Reedy, of Dallas.

League meetings, saying it should not be used in the way that it has been in the past, which was heartily agreed to by the conference...

Next Mr. W. B. O'Quinn, of Lufkin, spoke on "How to Keep Up an Interest in League Work."

The evening service opened at 8:30 with song and praise, led by Mr. C. W. Newton, of Tyler.

Mr. Irvin Toothaker, of Galveston, read a paper showing the scope of the word "Help."

Dr. I. Alexander not being present, Bro. Whitehurst, of Lufkin, told something of the practical features of the work.

Thurs. morning's sunrise prayer-meeting was led by Miss Constance Oxley, of Longview, and was one of the most inspiring meetings of the conference.

At 9:30 the business meeting opened with song and prayer. The new officers were elected as follows: President, Mr. D. Walker, Timpson; First Vice-President, Mr. C. W. Newton, Tyler...

Committee on By-Laws and Constitution then reported. The following amendment was made in Article 2: The nomination of the officers to be made on the conference floor one day before election and left open until the hour of adjournment.

The following is the list of officers elected at the recent session of the Paris District Epworth League Conference: President, Walter Douglas; First Vice-President, Miss Margie Webster...

At 10:45 Miss Hortense DeChaumes, of Houston, was called on to give a talk on the literary work; her remarks were good and to the point.

Mrs. Sanford, of Timpson, next read an excellent paper on the mission of the Epworth League, after which the conference adjourned to meet again at 3 p. m.

At 8:30 we met at the Church in the closing exercises of the conference. It was a regular love feast of song, testimony and prayer, after which the sacrament was administered and we all joined hands and sang, "Blest Be the Tie."

This closed the conference and we all wished one another Godspeed.

The Sulphur Springs District Epworth League Conference, organized at Mt. Vernon June 23, elected Newman Phillips, of Cooper, as President.

The Marshall Epworth League has decided to present each of its members with a neat League button to be worn as long as he is in good standing with dues paid up.

State Secretary J. E. Swebston, on account of ill health, is temporarily at Myrtle Springs, where all mail for him should be addressed.

PEWS NOT IN THE TRUST Cincinnati Seating Co. Opera House Building, Dallas, Tex.

the relief of this brother at once and remit him \$1, \$5 or even \$10, for the State work. The time for the State meeting is at hand and financial aid must be forthcoming at once or the work will suffer.

The North Texas Conference Epworth League meets at Gainesville, July 28-31, 1904. Dr. Rankin, of the Advocate; Dr. Boaz, of the Polytechnic College; Dr. Moore, of Dallas; Bishop Key; Dr. Alonzo Monk, of Fort Worth, and other strong men, will occupy places on the program.

THE GAINESVILLE CONFERENCE.

By the time this article appears our Leaguers will be on the eve of leaving for Gainesville. The conference will open up Thursday night, July 28, and will continue over Sunday, July 31.

RATES TO GAINESVILLE.

A convention rate of one and one-tenth fare has been granted by all railroads for the Gainesville Conference, dates of selling being July 27 and 28 with final limit for return on August 1.

PARIS DISTRICT.

The following is the list of officers elected at the recent session of the Paris District Epworth League Conference: President, Walter Douglas; First Vice-President, Miss Margie Webster...

If the Baby is Cutting Teeth, Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup for children.

The Great Physician.

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 11:9 we find a parallel to above scripture and in 9th verse the reason for these conditions is given.

Natural Law Discovery. A Discovery of Effects.

If Rev. L. 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.

KODAK VIEWS.

The following kodak views made at the Fair may be had from us at 10 cents each, which barely pays cost of printing and delivering.

- 1. Hut life on the Mississippi. 2. Texans on car steps at Gray's Point. 3. The railroad ferry boat at Thebes. 4. Leaguers on deck of ferry boat. 5. Leaguers on deck of ferry boat. 6. Tyrolean Alps at World's Fair. 7. Birds-eye view from Ferris Wheel. 8. Life saving station from Ferris Wheel. 9. Life saving station from Ferris Wheel. 10. Texans at Central Cascade. 11. Turkish girl in Jerusalem. 12. A street scene in Jerusalem. 13. A fair Texas posing for a photo. 14. The House of Hoo Hoo. 15. Filipino child at Visayan Village. 16. Cardinal Sattoli at Visayan Village. 17. Filipino band playing dedication music. 18. Cardinal marching to Catholic Church. 19. Grand basin from Festival Hall. 20. Interior view of Texas Building. 21. Party with running cascades in background. 22. Heart headquarters; Jefferson Hotel. 23. Fourth of July parade. 24. Fourth of July parade. 25. Boer War; Battle of Colenso. 26. Boer War; British in retreat. 27. Boer War; Gen. Cronje's surrender. 28. Looking north from Government Bldg. 29. Fourth of July parade. 30. Fourth of July parade.

G. W. T. THOMASSEN.

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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 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, 120 Masten Street, Dallas, Texas.

### A VISIT TO MT. VERNON.

I want to tell the sisters of North Texas Conference who have never had the pleasure of visiting the above named little city, and of what a splendid people we have there. We went in response to an invitation from Bro. Fladger, the presiding elder, and Bro. C. R. Gray, the pastor, and on coming Bro. Gray met us at the train with a hearty good old-time handshake, which was only a beginning of the cordiality and kind, Christian hospitality which awaited us. Young Mr. Fleming conducted us to their home, and Dr. and Mrs. Fleming were all that an ideal host and hostess could be, and it was indeed a blessing to abide for awhile in that Christian home—especially did we enjoy their lovely children, just as alert to the comfort of the guests as father and mother. It was good to be in this home. Bro. Gray has a fine people to serve, and he appreciates them and they appreciate him. We rejoiced in our hearts that this young preacher was doing so well in his work and so much beloved; we rejoiced for the mother whom we loved and labored with and who now watches in heaven over her children. No wonder Bro. Gray is making a fine record. He had a fine mother.

The District Conference was one of the best ever held on the district, and Bro. Fladger gave us the night service to present our work of the W. F. M. Society. We did the best we could and had Miss Mattie Hugh Fladger present the Scarritt Bible and Training School, and she made a fine talk; and as this consecrated girl told of her desire to do home mission work, but the call of "the still small voice" for the wider field and its more dire need, and how she had consecrated her life to be used in the work of the Foreign Missionary Society, there were not many dry eyes in that audience. We need many such girls and such boys in the Church to-day for both home and foreign work. We had a fine service and with "Uncle Dick" Thompson, who was with us, and Bro. Binkley, both praying for us and encouraging us, and with the hearty cooperation of the pastor and the never-failing help of Bro. Fladger, all of this and our Father's sanction of the work, we organized a Woman's Foreign Missionary Society, or at least took the names and the promise. The organization was completed the next day by our good District Secretary, Mrs. M. Smith, of Sulphur Springs.

All in all we had a fine meeting and met some of the finest Methodist people of all North Texas Conference. We thank Bro. Fladger for the invitation, and whenever he has District Conference at Mt. Vernon we hope he will invite us again.

MRS. J. H. BOWMAN,  
Plano, Texas. Pres. Conf. So.

We were glad to give in this department last week from the King's Messenger an article by Mrs. W. W. Barber, of Bridgeport, Texas, on the scholarship of the W. H. M. Society of North Texas Conference in the Scarritt Bible and Training School, Kansas City, Mo. This scholarship, called the Virginia K. Johnson Scholarship, is so named by this Conference Society in honor of one who has done and is doing such a good and noble work for a most needy and friendless class of unfortunates. We do earnestly hope the remaining few hundred dollars that are lacking to complete the sum of \$2500 necessary to endow this scholarship will be raised before the next annual meeting of this Conference Society in October, and that the scholarship will thus be secured for the training of a candidate for home mission work, and that the sister for whom it is named, whom we esteem so highly for her work's sake, may by this evidence of appreciation be encouraged doubly to press forward in her cherished line of work for humanity—the work of saving erring girls from lives of sin and shame, a work upon which Christ so emphatically set the seal of his divine approval.

### TO THE MEMBERS OF THE W. F. M. SOCIETY OF THE TEXAS CONFERENCE.

Dear Sisters: At the recent meeting of our conference society, we found progress in our work that is very gratifying and inspiring. Not the least encouraging indication is a realization by members of the amount yet to be done. There was pathos: there was sadness in the absence of some who habitually met with us, on whose labors and counsels and prayers we have relied so long. Some still work and pray, while they wait apart from our assemblage; others look down on us from a height that doubtless enables them to see the whole way and glorify God for the successes of the

past, and the triumph that awaits us. Among the last is our Sister M. E. Steele, our Treasurer for twenty-one years. Her successor rejoices in the prospect of receiving and transmitting a sum sufficient to build a suitable memorial in Brazil. We want not less than \$500 to build and equip a room in the school at Bello Horizonte, named Isabella Hendrix School. The room to be called M. E. Steele Memorial Room, Hall or Chapel. We would like a thousand and it would not be a large tribute to one so worthy. If every member would contribute a dollar it would amount to more than that.

A year ago we had forty-eight working auxiliaries. When we met recently in Brenham there were sixty-three, now sixty-six, and others may have been organized since the last report. But there are more than a hundred and fifty self-sustaining pastoral charges in the Texas Conference. In other words, there are nearly a hundred circuits and stations able to supply themselves with the gospel and whose women are making no effort to make known the saving truth to those who have never heard it.

We had with us Rev. J. L. Hendry, of the China Mission, and Miss L. Elizabeth Hughes, of the same field. Both are willing to travel in our conference before returning to China. They will give us their time and strength. It is our privilege to meet the expense and to get the information they are prepared to furnish.

The last number of the Texas Advocate contained a card relating to the conference fund. It was written by our Corresponding Secretary, who knows better than most of us the necessity for that fund. There should be no trouble about it. The first money paid into the treasury by each member every year should be appropriated to this purpose. This would not only pay the expenses of our annual meeting and of our officers for work during the year, and pay for publishing our minutes, as stated in the Corresponding Secretary's recent article, but would also pay the traveling expenses of any missionary to any part of our conference. The knowledge of our work and its necessity gained by this means would in a very short time double our receipts by the increase in the number of our members. Let all the auxiliary officers see to this, and for the present at least let the conference fund be paid, though the payment of dues be postponed for a time. But this "ought ye to do, and not to leave the other undone."

We meet next year in Henderson. It is nearer to the center of the conference than Brenham, where we have recently met, and we hope for a larger attendance. There were forty-eight delegates and visitors in attendance and only a few had taken the precaution to get railroad certificates. Fifty with certificates would have secured reduced rates: Moral: Hereafter attend the meeting and be provided with a certificate. It can do no harm, and may save some money for yourself and the society.

Our large territory calls for increased zeal and stronger effort. Our "ords are lengthened," the "place of our tent is enlarged." Let us "strengthen our stakes." Let our exertions be measured by our faith and let our faith be large enough to accept all the promises of the Father.

Your cordial endorsement of your officers by their re-election—except where we were notified that they could not serve—binds us to more diligent service.

The tender and delicate attention offered to your President in the "linen shower" moves her to gratitude and to new effort as well as to personal humiliation and longing for better service.

MRS. S. PHILPOTT,  
Dew, Texas.

### DISTRICT MEETING, TERRELL DISTRICT.

The district meeting of the Woman's Home Mission Society, Terrell District, was held in the beautiful new church at Royse June 22 and 23. Rev. Bryant, of Forney, preached the opening sermon. Our District Secretary was in the chair Thursday morning by 9 o'clock. Thirty minutes were devoted to the reading and commenting upon the 12th chapter of 1st Corinthians, emphasizing the thought that if the world is conquered for Christ, love shall be the conqueror. There was a large attendance despite the threatening weather. There were thirteen ministers of the district present, besides the presiding elder. Of course Bro. Peterson was with us to help us spiritually as well as intellectually. All the auxiliaries were represented except Kemp and Rockwall. As we listened to the beautiful address of welcome made by Mrs. Bounds, of Royse, our hearts responded with pleasure,

for we felt we were glad to be there. Very encouraging reports were read by the District Secretary and delegates, showing a decided increase in the work in every department. The resolution presented last year concerning the "district parsonage fund" was read by the Recording Secretary, Mrs. O. F. Walton, and it was decided that the District Secretary should make the assessments. They are as follows: Terrell, \$30; Kaufman, \$20; Forney, \$10; Garland, \$5; Royse, \$5; Rockwall, \$5; Mesquite, \$3; Fate Circuit, \$2; Kemp, \$2; Mabank, \$3; payable before June, 1905.

It was decided that the auxiliaries in the district each take a month to send a box to the Mission Home and Training School at Dallas. Terrell, July; Kaufman, August; Royse, September; Mesquite, October; Rockwall, November; Garland, December; Forney, January; Kemp, February; Mabank, March; Fate Circuit, April.

Several fine papers were read. The whole work was thoroughly discussed—all of us realized that a wide field we had for our work.

Mrs. W. H. Johnson was with us and told us about the Mission Home at Dallas, which touched our hearts. May it please God to spare Sister Johnson for many years to come. She has done a grand work.

Mrs. Potts, our Conference Society President, led the devotional at 2 p. m. and made a very impressive talk on "Our Partnership With God." The place for meeting next year will be Mabank.

Mrs. Potts showed the stereopticon views, explaining them and our work in general Thursday night. God is blessing our work everywhere. We believe that each one felt an uplift from having attended the meeting. May each "be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

MRS. O. F. WALTON,  
Terrell, Texas. Rec. Sec.

### DIRECTORY W. F. M. SOCIETY, TEXAS CONFERENCE, 1904-5.

President, Mrs. S. Philpott, Dew, Texas; Vice-President, Mrs. L. I. Blakely, Richmond, Texas; Corresponding Secretary, Mrs. C. A. Hooper, Box 76, Huntsville, Texas; Recording Secretary, Miss L. P. Lane, Marshall, Texas; Treasurer, Mrs. C. C. Stoddard, 412 Magnolia St., Palestine, Texas; Auditor, Mr. Lucius Gooch, Palestine, Texas.

District Secretaries—Beaumont District, Mrs. Addie Langham, Beaumont, Texas; Brenham, Miss Anne A. Lide, Chappell Hill, Texas; Calvert, Mrs. A. H. Purdum, Calvert, Texas; Houston, Miss Henrietta DeChannes, 2203 San Jacinto St., Houston, Texas; Huntsville, Miss M. J. Fisher, Conroe, Texas; Marshall, Mrs. S. E. Kirby, Longview, Texas; Palestine, Mrs. Joe Adams, Crockett, Texas; Pittsburg, Mrs. E. L. Shettles, Pittsburg; San Augustine, Mrs. Mary S. Huntington, Shelbyville, Texas; Tyler, Mrs. J. W. Adkisson, Tyler, Texas.

### DISTRICT MEETING.

The Woman's Home Mission Society of Calvert District held its annual meeting at Jewett Thursday, June 23, in connection with the District Conference.

First in order was report of auxiliaries. The following delegates were present: Mother Hodges, of Calvert; Miss Mattie Mitchell, of Wheelock; Miss Artella McKinley, of Franklin; Mrs. M. Keeton, Corresponding Secretary, and Mrs. Iva Adkisson, Treasurer, of Jewett. These gave fine reports. District Secretary reported the general work on district, one gratifying feature of which was the organization of three new societies—one each at Wheelock, Hearne and Mt. Vernon.

Thanks to Bro. Burroughs, our faithful presiding elder, for his assistance in this work.

Bro. J. W. Mills, of Rosebud, contributed largely to the interest of the program by giving us an earnest talk and appeal on "Need of Information on Missions," touching here and there with tenderness on several different departments of our home mission work.

Bro. Hodges, our beloved pastor, gave an instructive talk on missions. His words are always full of enthusiasm, with enough spice and wit to hold his audience's attention.

Miss Mattie Mitchell rendered a solo "The Plains of Peace," with her usual sweet and cultivated voice. Miss Stelle, of Jewett, also favored us with a beautiful song.

The Secretary with pencil and paper in hand secured four new subscribers to "Our Homes," which ended this part of the exercises.

Mrs. Purdum, our beloved Secretary of Foreign Missions, of Calvert District, not being able to attend the district meeting on account of the annual meeting of Foreign Missionary Society at Brenham, requested Secretary of Home Mission Society to report her work, which Secretary pro tem did. The carefulness with which her report

was arranged proves what an efficient and faithful co-worker we have. Two delegates from Foreign Missionary Society, at Fairfield, were present. Mrs. Judge Anderson and Mrs. Williams, Mrs. Anderson giving the report of Fairfield Auxiliary verbally, and with ease.

Bro. Russell, of Fairfield, by request represented the foreign work with a few brief and instructive remarks.

And now to the good people of Jewett, we thank you for your kind hospitality during District Conference, and hope to be able to entertain you in the near future.

MRS. W. G. FOWLER,  
Sec'y Calvert Dist.

Calvert, Texas.

### COMMANDMENTS OF THE HOME-MAKER.

1. Make your household one harmonious whole, no matter how small the scale.
2. Use only what you can comfortably afford in good quality and ample quantity.
3. Let your home appear bright and sunny. It is not easy to be unpleasant in a cheerful room.
4. Treat your servants wisely and kindly, and it will be impossible for them to either impose or oppose.
5. Have time for everything and be never in a hurry.
6. A certain formality is necessary to save every-day life from triviality, and freedom from looseness.
7. Do not forget that "society" is the death of home life—hospitality its flower.
8. Know how to talk and how to listen, how to entertain and how to amuse.
9. Have many interests and no studies.
10. Do not forget—your home should not only be a well-conducted dormitory and boarding place, but truly a home, the center and focus of all interests, pleasure and happiness for everybody connected with it.—Harper's Bazar.

### THE UNITED STATES AS A MISSION FIELD.

(Read by Mrs. J. S. Terry, of Kaufman, at the Terrell district meeting of the Home Mission Society, held at Royse, June 23.)

If we should undertake to read statistics showing what has been accomplished in our country by preaching the gospel in all the various ways and places in which people assemble for that purpose, and should calculate the value of all the property dedicated to this work, and should sum up all the contributions made to this cause for a given period, we would perhaps have reason to be gratified with our connection with an undertaking which God has so abundantly blessed. If we should take a comprehensive view of home mission work in all its scope and ramifications we should be loath to believe that God has wrought all this out of a taunt formerly hurled at foreign missions, "Why send so much money abroad when there are practically so many heathen in our own land?" Yet such is the case, and while the work that has been done and is now doing is sufficient to silence a voice raised from such a motive, it is not equal to the desire of those fired with missionary zeal, and will not be as long as one remains in this great country of ours who has not the bread of life offered them. The commission says: "Go ye into all the world and preach my gospel to every creature," and we may well ask ourselves the question, "Is the gospel preached to every creature in this great Union of ours?" A superficial answer would be, "Yes, look at the churches that are erected, not alone in the cities and the places of congested population, but even in the remote country districts." We would feel at first that our question was answered, knowing that upon nearly every Lord's day the gospel is preached in all the various places of worship, to those who there assemble, but how about those who do not assemble in places provided for the worship of God? Are not they without the pale of the saving influences of the gospel nearly if not quite so much as those beyond the seas? A superficial answer again would be, "No, for they are at our very doors." But now indeed do we come to the real field of mission work in the United States. With all of our Churches, with all of our ordained ministry, with all of our mission workers, and with all that philanthropy and charity have done, the astounding fact still stares us in the face that less than forty per cent of our people attend Churches or have the gospel "preached unto them." The question with us is not how this happens, or how this startling condition is suffered to exist, but simply and solely how to remedy the condition as it does exist, and to obey the command, "Go ye into all the world and preach the gospel to every creature." From the fact that so small a percentage of the people of the United States attend the places of worship and have

the gospel preached to them, we conclude that in this country there is a most inviting field for missionary effort. It should be the endeavor of every earnest Christian who feels that his sphere of influence as a missionary worker is not in foreign fields to do that which his hands find to do, for there is work for all, even at our very doors; let none think there is naught for us to do while so many souls are perishing around us day by day, but rather let us follow the example of our blessed Master, who went up and down through his own country doing good, and sending his disciples first to the "lost sheep of the house of Israel"—an example that we need so much to follow, an authority for missionary work in one's own country that can not be questioned. And if we should so far forget ourselves as to conclude that we had met the requirements of the Great Commission by our numerous and in many instances magnificent places of worship or by any condition short of the truth being proclaimed to every man, woman and child in the United States, then in order to remain content with ourselves we should have to revise the command and make it say: "Go ye into your temples, synagogues and churches on the Lord's day and preach the gospel to those there assembled to hear it." Would it not be well for us to retrospect for a moment and ascertain if our lives do not convict us of revising many of the things given us in the Scriptures and upon which the promises of God are conditioned? And if so, let us not be slothful in correcting so serious an error in the lives we are living.

I have not attempted to be definite or to go into detail in pointing out places or peoples who do not hear the word of God preached in this nation of ours, but would rather urge upon any and all members of our society to look about them and see if the Lord has placed at their doors and among us those who do not have the gospel, and if so, to ask ourselves the question, "Are we doing our utmost to give it to them?" If perchance there is nothing we can do with our own hands, then let our hearts beat in sympathy with the efforts of those of our fellow workers more fortunately situated.

You never read of such cures elsewhere as those accomplished by Hood's Sarsaparilla, did you? It is America's Greatest Medicine.

### World's Fair Visitors.

The pavilion erected by the Frisco-Rock Island System at Main Entrance of the World's Fair is surely a place of no little interest; in fact, it is one of the many attractions.

Visitors to the World's Fair are cordially invited to inspect the Frisco-Rock Island System building. Here will be found a place of rest, courteous attention, besides, there will be distributed, free of cost, souvenirs and descriptive literature of the Great Southwest. The reader will, undoubtedly, overlook a very important attraction in case of failure to visit the Frisco-Rock Island System pavilion.

Remember, Main Entrance World's Fair.

### Every Poultry Keeper Needs Fumigating Nest Eggs.

Powder lice killers are wasteful and expensive and liquid preparations are messy and troublesome to put about the chicken house. Fumigating Nest Eggs are free from all objections and are a necessity to everyone who keeps poultry. They are certainly the most convenient and beneficial disinfectant on the market. They are no trouble, put one in the nest, it will do its work while you sleep. Sample 25 cents. Special price on quantities. Fumigating Egg Co., Dallas, Texas.

WANTED—A good Methodist doctor to buy out and take the place of another in a good North Texas town of 500 inhabitants. Good terms to the right man. Address, Doctor, care Christian Advocate.



### WHEN THE SUN IS HIGH IN THE HEAVENS

What more delightful way of keeping cool than a drive through the leafy woods? Our part in making the drive pleasant is the furnishing of the carriage, runabout, surrey, Enterprise or whatever vehicle you prefer. Seeing them will show how well we do our part.

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.

**NOTES FROM THE FIELD.**

Continued from Page 5.

Church; others will join. We were assisted by Rev. J. M. Culver, of Duncan, Okla. Ter., and Rev. E. Parrish, of Greenville. Bro. Culver was at home among his old friends. His preaching and song services were appreciated by all. Bro. Parrish is a young man, and an evangelist of the first class. No pastor will make a mistake in securing his services.

**INDIAN MISSION CONFERENCE.**

Granite, Okla.

W. C. Morris, July 25: I took in three adult members last prayer-meeting night, and two more yesterday. Two were from the M. E. Church. This makes 54 in all this conference year. Yesterday I organized at Granite a Woman's F. M. Society. This and the one at Martha are the only ones in the district.

**A VISIT TO COVINGTON.**

Bro. W. T. Gray had been inviting me frequently and urgently to come to Covington. I went. He met me at the depot and took charge of me, my grip and other baggage.

"We will have services to-night, but it is too late for the stereopticon."

"All right."

A fair audience greeted us. It was Friday evening, and perhaps some who were not very busy made as though they were, I suppose, for reputation's sake. Covington is a brand-new town made out of an old one. More than forty years ago two brothers, James and Philip Gathing, settled there. They were men of energy and enterprise. They wanted school and Church. Like Solomon, "they built an house." It was a wonder in its day—a two-story brick building, with several large recitation rooms, and a commodious chapel. Rev. John O. Church was its first and, I think, its only president. He was a scholarly and Christian gentleman, a Methodist preacher of good repute, and a teacher of experience. He came from Columbia, Tennessee, to take charge of the new Covington College. We had very few schools in Texas then below the grade of college. The spirit survives in some quarters. I think this college was at one period of a few weeks under the "auspices" of a District Conference. That was after the president had returned to Tennessee. The Church has frequently helped its friends "let things go." Like our "little systems," the college "had its day and ceased to be." The village survived the demise of its original dynamo, and the Northwest Texas Conference still has a Covington Circuit, and although the institution of learning learned to take its normal place among the primary schools of the land, yet the labors of the scholarly and saintly Doctor Church were not in vain. I protest against the custom of branding with the ugly word, failure, useful institutions which in the providence of God exist no longer. The work of Doctor McKenzie will survive the trump of doom, though the location of McKenzie College may be lost beyond identification. The walls of the building were no more the college than were the flesh and blood and bones of that grand physique, the real J. W. P. McKenzie. Fruits of Doctor Church's toil are still seen in Texas. Perhaps we now have schools which will not continue to live in their present forms. Should they do so, they will only furnish new cases of "arrested development."

But education is not my theme. Covington has moved recently. The T. & B. Railroad furnished the incentive, by putting a depot a half mile from the old town. Several firms have come to the new place and business men have moved from the old to the new one. So there is some agitation of the waters and it is possible that some financially "impotent folk" may be around and beg to be put in first. But they will find it as of old, while they are coming some will step in before them. I hate to go to a dead town where hearts have despaired because of "hope deferred." I don't know what made Oliver Goldsmith perpetuate "The Deserted Village" on a suffering public. But I'd rather read Goldsmith than to visit the village. I would also rather read Gray's Elogy than for some one else to read my epitaph, however many mendacious statements affection might offer as a sacrifice at my mausoleum.

But why do I wander? Covington is not dead, and is no longer asleep. The steam whistle has stirred their slumbers, and the C. M. S. found them wide awake and apparently glad to hear of the work of the Lord in other fields. I preached them a brand-new sermon, "made out of an old one," and on Sunday an entirely new one. They listened, too, for more than an hour. However I am not yet "between the brackets." Life is too short and too much to be done. I could not fool away my time on the most beautiful ritual ever invented unless the Lord should make me over again. Now, then, brethren, go on with your creeds

and Glorias, and such like. I am not mad, but I just had to say that much, by way of opening a safety valve.

Sunday afternoon Bro. Gray and the scribe went to the new town between Covington and Cleburne. A new church already adorns the hamlet and another missionary sermon was "heard in the land." A stereopticon lecture on missions pleased or displeased the people of Covington Saturday night. The illustrated lecture serves a good purpose. It is only a few days since Bro. Henry Long told me how the people at Hico remember the things they saw and heard at my last visit there. The pictures of the missionaries, preachers, preachers' wives, doctors, teachers, together with their houses of worship, college and school buildings, and hospitals and dispensaries, etc., fastened in their memory many facts from the field, while great groups of native Christians from the six countries where our messengers are toiling attest the power and value of our gospel to save any people of whatever tribe or tongue. When a pastor is in such favor with his people as is Bro. Gray at Covington, and when they open their hearts to the mission story as his people did, it is refreshing to a peripatetic to work for three or four days among them. The parsonage was my happy home while there. We expect the results of the two and a half days' campaign to be seen as the days go by.

HORACE BISHOP.

**INDIAN TERRITORY LETTER.**

You can take this letter just as you please, as a private letter from one Methodist preacher to another, or as a communication to the editor of the Texas Christian Advocate.

Josh Billings gave out that "the smartest man you meet is a man who agrees with you." As a citizen of the Indian Territory it is matter of small concern to me who is nominated for any State office in Texas, but as an American citizen I am concerned as to what any man is who is entrusted with public affairs. I learned a long time ago that a local optionist was under a cross-fire. The liquor dealer and the political prohibitionist are both after him; but he is right all the same.

Prohibition has passed the theoretic stage. The liquor traffic, its evils and their remedies, has become matter of experience with the American people. Kansas, with her open saloons, the Indian Territory with her dives, are the best exposure of the fallacy of political prohibition, while Oklahoma, with her long criminal calendar growing out of the saloon, shows that high license is anything but a remedy for the evil; but Texas, with local option, proves that prohibition does prohibit when its enforcement is committed to people who want it. The true friends of temperance must keep the question out of politics and out of the hands of politicians. By injecting yourself into the recent campaign in Texas you did not drag the Advocate into politics. You simply kept a lot of professional politicians from meddling with the inherent rights of the people to manage their own affairs.

People who think religion a system of good for nothing goodness, and that we find the fulness of our perfection in being nothing in particular and nobody of consequence, are liable to take the jim-jams when a preacher asserts his manhood or claims his rights as an American citizen. The Methodist preacher who has to fight infidels and come-outers, and is abused by the Pentecostal Herald and the Blue Grass Blade, is eminently fitted for a fight with the combined forces of political prohibition and the liquor traffic. Tennessee may well be proud of Dr. Rankin, but the fact that he was born in Tennessee is by no means the best thing about him. He is the product of that type of Methodism that has gone into all the world preaching the gospel of common sense.

J. C. S. BAIRD.

**Change of Address.**

My address for the rest of this year will be Somerville, Texas.

H. G. WILLIAMS.

**THINKING, FEELING, SPEAKING.**

These three are intimately connected together as cause and effect, and the psalmist places them in logical order when he says, "While I was musing the fire burned; then spake I with my tongue." Man is a thinking being. We sometimes speak of such great men as Bacon and Newton, calling them thinkers, as though they had a mission to do the thinking for all. But every person who is not imbecile should be a thinker. We cannot all think as some of the great men. We have not the brain nor the training necessary for such tremendous intellectual achievements. But every one can think for himself in his measure on all the great questions of life.

All nature has been ordained, not merely to supply man with food and raiment and shelter for his body, but more especially to supply him with food for his mind, to stimulate his intellectual faculties, to awaken and en-

courage to thought. Whether we look up to the sky, downward upon the earth, or about us upon the creatures that inhabit the earth, the mind is drawn out in thought and meditation. Reading a book, hearing a sermon or a song, meeting a friend, a neighbor, a stranger, or an enemy, reading of an appalling accident in the daily paper, all awaken thought. The simple words of a little child just beginning to talk awaken thought within us upon the great questions of life and destiny. But how soon we cut short the process of reflection and bury ourselves again in material things.

Very little thinking is done. We read many books, but do we think? Would it not be better to read less and think more? We hear sermons and lectures, but do we think of the things we hear? It is not enough to gather facts and truths from nature and history and the Bible, and store them away in the mind. This is well, but it is not thinking. It is only gathering materials for thought. We must stop and think, brood over the things we have read and learned, until we have matured something which will be valuable to ourselves and others. This is an age of activity. We are all in a hurry to accomplish something spectacular and conspicuous. No sooner does a thought enter the mind than it is published abroad. We do not ponder and weigh it, but express it without knowing what it is for or what it is worth. No sooner is an emotion felt than it is hastily poured forth. We do not wait to reflect upon it and make some good use of it. Judgment is entered up before the evidence is all in. We are living so fast that we become shallow, weak, and earthy. Life is cramped and withered for want of a little quiet, sober thinking.

Thinking produces feeling. Some Christians complain of a want of religious feeling. They read about the tenderness of Christ in the hymn:

"He wept that we might weep;  
Each sin demands a tear."

and they confess that they have no tears to shed. They have no deep feeling of sorrow for their own sins or the sins of their neighbors. They are not burdened for the salvation of sinners or the prosperity of Zion. They complain of this state of mind as though it were a misfortune for which they are in no way responsible. One cannot produce feeling by a mere effort of the will. But if we lack feeling we may well fear that we do not think. It is in the heart of the man who muses that the fire burns. It may be true that some who think least appear to have most feeling, but it is also true that one who thinks soberly, quietly, and seriously upon the great subjects of religion will soon have no cause to complain of his want of feeling.

Thinking produces something more than mere feeling. The noble achievements of men are the result of quiet thinking. The brain is a wonderful laboratory. The honey bee gathers the sweets from a thousand flowers and carries them home to the hive, but her work is not yet done. Man can gather the same sweets from the same flowers and store them away, but man cannot make honey. He can make an imitation of honey, but it is a sorry imitation. The process by which the bee transforms the rich materials gathered from the flowers into delicious, genuine honey is a secret with the bee. So the mind has a secret process whereby it transforms the rich materials gathered from nature, from history, and from the Bible into beautiful and lovely creations that bring blessings to the world. That process is thought. Homer thought, and the "Iliad" flamed forth. Bunyan thought, and "The Pilgrim's Progress" burst forth like light from the dark walls of Bedford jail. Watt thought and pondered, and the steam engine became a reality. Morse brooded and mused, and the telegraph came into existence. Thomas Jefferson and Abraham Lincoln thought, and freedom dawned.

When the same process is applied to spiritual subjects spiritual results follow. Let men think on the things of God, and something wonderful will happen. Saul of Tarsus was thoughtful on his way to Damascus. We cannot believe that a miraculous light from heaven awakened him to think on the things of the kingdom for the first time. No doubt he was absorbed in profound thought as he journeyed. He was fighting against a fire that was smoldering in his soul. He was kicking against the pricks. His heart was hot within him when that heavenly light shone round about him. John Wesley thought upon the spiritual condition of the Church and the moral condition of the people, upon the nature and necessity of spiritual regeneration and the witness of the Spirit, and Methodism was born.

Why are men cold, selfish, worldly, indifferent to spiritual religion? It is because they do not think. They are too busy to think, afraid to think about these things. Let the careless man think a little, and the fire of conviction and of a new life will begin to burn within him. Why is the Church so barren of spiritual results? The ministers and the people do not think. They are busy with the machinery of

the Church, holding conventions and conferences, organizing and operating committees, but without much thinking about God and the soul and eternity. Many sermons show a serious want of spiritual musing and pondering the deep things of God. We are in danger of rushing downward in our Church activities, because we do so little quiet thinking.

After thought comes feeling, and after feeling speech. Let us not speak too soon. But let us not forget that religion cannot make progress without speech. Quiet meditation is important, but that pondering which never breaks forth into speech is worthless. The world needs talkers, good talkers. No insurance company, no commercial house, no manufacturing establishment can prosper without talkers. The talkers are the men who bring the business and develop civilization. Religion needs men and women who can talk. A good talker for God is always ready to bear his testimony. The brother who rises in the prayer-meeting after a long silence and begins his testimony by saying, "I did not intend to speak when I came here, because I have nothing special to say; but rather than that the time should go to waste I will occupy a few moments," would as well keep still and let the silence continue. He is not speaking from a full heart. He has not thought about his message. He has no message. The brother who says, "I have been thinking about one passage of Scripture all day until my heart is hot within me, and I could hardly wait till the meeting opened to tell what the Lord has done for my soul," will speak to edification. He has been musing and the fire is burning.

Whether in confession or in prayer, whether in preaching or exhortation, whether in invitation or admonition, speak always from a thoughtful mind and a warm heart, and the fire which burns in your heart will begin to burn in the hearts of all that hear. It is fire that we need. Canon Farrar says:

"The one thing which the Church of England in the eighteenth century was afraid of, the one thing which it denounced persistently in sermons, was enthusiasm." And what was the spiritual condition of the Church when it was afraid of fire? It was freezing to death until Mr. Wesley, by the power of the Holy Ghost, breathed into it the breath of life. So shall we freeze and die if we become afraid of zeal and enthusiasm and the baptism of the Holy Ghost. Nor shall we fare better if we seek the fire without sober, quiet thought.—New York Advocate.

**Tourist Rates.**

The Frisco System will issue, during the Summer months, Tourist round-trip tickets to various resorts and localities—the Mountains, Lakes and Seashore, at greatly reduced rates, with ample return limit. Call on nearest agent, or address Passenger Traffic Department, FRISCO SYSTEM, ST. LOUIS.

**Santa Fe Excursion Rates.**

St. Louis—Account World's Fair, various rates and limits, now on sale. Louisville—Account K. of P. Encampment, one fare plus \$2.25, Aug. 12 to 16, limited Sept. 1, with extension privileges. Galveston—Account Annual Reunion Scottish Rite Masons, Convention rates, Aug. 13 and 14, limited Aug. 21. Fort Worth—Account State B. Y. P. U. Sunday-school Convention (colored), convention rates, Aug. 22 and 23, limited Aug. 29. Laporte—Account State Epworth League Conference, convention rates, Aug. 8 and 9, limited Aug. 12. Houston—Account State Democratic Convention, convention rates, July 31 and Aug. 1, limited Aug. 7. Waco—Account Convention Prohibition Party, Convention rates, Aug. 22, limited Aug. 29. Boston—Account G. A. R. National Encampment, less than one fare for round trip, Aug. 11, 12 and 13, limited Aug. 29, with privilege of extension. San Francisco and Los Angeles—Account K. T. Conclave and I. O. O. F. Grand Lodge, 245, Aug. 15 to Sept. 16, limited Oct. 23. For further information ask any Santa Fe agent or write W. S. KEENAN, G. P. A., Galveston.

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REV. W. WALLACE KISER.

Rev. W. Wallace Kiser, who passed to his eternal reward June 26, 1904, at Channing, Texas, was our pastor there and had accomplished a great work for the Church in that place. He was sick only a few hours. I quote a statement from his devoted wife: "I buried Wallace at his old home at Newport, Ky., in a most beautiful place. He preached twice and taught his Sunday-school class on Sunday before he left us. He spent Tuesday at Dalhart, was at prayer-meeting Wednesday evening, went out driving Thursday morning and Friday afternoon; was up all day Saturday, went to bed at 10 o'clock. He had great difficulty in breathing and I sent for Dr. Thornton; he came at 12 o'clock and remained till 2:30 o'clock. He said he thought Wallace would rest till 6 after he had given him medicine. He did not wake, but passed away quietly at 3:25 Sunday morning." So instead of meeting with his beloved people to worship that Sabbath morning our heavenly Father took him to the home on high. Bro. Kiser was a born gentleman, a devoted Christian and a faithful pastor and preacher. He would have closed his fourth year at Channing in November had he lived to see that time. No one ever accomplished the work for Methodism that he did there in Channing. He was the leading spirit in building our beautiful church there. And while there was much to discourage him at first, the Lord guided him in his plans and the good people rallied round him and so success crowned their efforts. Bro. Kiser was with us in the Northwest Texas Conference nearly five years. He did a noble work in our midst. His first work was at Whitney, where he spent one year, the remaining three and one-half years at Channing. He had a hold on the citizenship of that town that no other minister had. He will live long in their affections and thoughts. As a faithful minister we had none more true among us. A good man has fallen, but was ripe for the harvest when the hour came. His faithful wife and their two little children mourn the loss of a devoted husband and a loving father. We pray God's richest blessings upon them and shall claim them as ours in the Northwest Texas Conference.

JAMES M. SHERMAN, Clarendon, Texas.

BACON.—Martha E. Bacon (nee White) was born in Louisiana Oct. 24, 1851; came to Texas with her parents when two years old; settled on Henson Creek, Coryell County; married to A. B. Brown Oct. 2, 1879, who died and left her a widow with two children in 1874. She professed religion and joined the Methodist Episcopal Church, South, at a meeting held by Bro. Sam Franks at Spring Hill Church in 1872; was married again in 1875 to Thos. Bacon. To this union were born seven children. She died in the full triumph of faith May 2, 1904, and was laid to rest in Evergreen Graveyard, with a few remarks by the writer. Three things were held sacred by Sister Bacon—her home, her children and her faith in Christ. She taught her children to be industrious, honest, of high morals and religious. Some of them are shining lights in the Church, and we hope to soon see the rest brought in.

J. C. BASKIN, Purmela, Texas.

CRAWFORD.—Mrs. Ritter Crawford (nee Beene) was born in Yalobusha County, Miss., Sept. 11, 1848; moved to Texas with her parents in 1852. At Rancey's Schoolhouse in Coryell County, Texas, in 1864, she was happily converted. February 27, 1866, near Coryell City, she and Bro. Geo. A. Crawford were joined in the bonds of matrimony. This was a real union of hearts, as evidenced by a long and faithful companionship unbroken and undisturbed until Jan. 29, 1904, when, after ten days of patient suffering, God took her redeemed spirit to the home beyond. Now the mystical river separates husband and wife. They are parted, but not forever. Where two lives blend in such beautiful harmony the separation must be temporary and the reunion sure. Of the nine children born to this union, three

are with the mother. Nearly all of those left behind are religious and members of the Methodist Church, from whose communion the mother went to join the hosts triumphant. Sister Crawford was one of those beautiful characters whose adornment was a meek and quiet spirit. Those who knew her best are loudest in her praise. She was one of the most self-sacrificing characters the writer has ever known. She seemed to lose sight of her own troubles as she would strive to relieve others. The writer was called to the bedside of her husband, who was suffering with pneumonia, and soon discovered that Sister Crawford, who was then shaking with a chill, was striving to conceal her own suffering, while she was doing all she could for the comfort of her husband. It required much persuasion to get her to abandon her post and look after her own comfort. Even then her thought was not of self. No wonder when the husband returned to consciousness and found that she had gone to her reward he was almost heart-broken and disconsolate. Only God's grace can sustain one under such a trial. That it may be abundant, and that they may all be reunited in heaven, is the prayer of a true friend.

T. B. HILBURN, Crawford, Texas.

CARDWELL.—Mrs. Tompsey Cardwell (nee Watkins) was born Nov. 10, 1829, in Tennessee; was born from above July, 1857, at a camp-meeting on Walnut Creek, held by the sainted Rev. I. G. John, at which time she joined the Methodist Church. She was married to R. W. Cardwell Aug. 15, 1855. To this union there were no children born. Some half dozen orphan children were cared for by them. Aunt Tompsey was intensely religious, always taking part in services and doing what she could to bring others to Christ. The last two years of her life she was an invalid. Her home was the preacher's home. It is beautiful to hear the people of her community speak of her, how kind and good, and how she walked with God. Her crown will be bright, for indeed she was faithful. At her home in Lytton Springs, May 31, 1904, she closed her eyes in death to awake in glory. The funeral services were in the church, conducted by her pastor, assisted by Rev. J. T. Gillett, of Lockhart. Her husband still survives her. May the good Lord sustain him in his sad hours. J. W. LONG, P. C.

PATRICK.—Miss Manilla Patrick was born March 6, 1879, and died at her home near Grand Saline, Texas, June 24, 1904. She was of Methodist training, having been baptized by Uncle Caleb Smith in infancy and was converted and joined the Church under the ministry of Rev. E. K. Large. Her youth was spent in the bounds of the old Grand Saline Circuit, to the growth of which she contributed the fullness of her excellent womanly Christian character. Her record is an inspiration to her youthful friends, who desire to live a worthy Christian life. She loved her Church and among her last wishes were those for its prosperity. Her death forbade the suspicion of defeat, but contained all the elements of glorious victory. She leaves sorrowing relatives in the community in which she died, for whom we pray the same guidance of Providence that gave her true satisfaction of life. It is always especially sad for us to thus lay away all that is earthly of a young Christian, just entering the era of greatest usefulness, but it is a reminder of life's uncertainty, and an exhortation toward consistent Christian progress.

L. B. SAXON, P. C.

GREGORY.—Isaac Simpson Gregory was born in Pickens County, Ala., Oct. 16, 1829, and died at Prosper, Texas, May 16, 1904. He was married to Terrilla Jane Ferguson Dec. 23, 1847. To them were born ten children—six boys and four girls. Six of the children have died. Brother Gregory was in his seventy-fifth year. He was a very stout and active man for his age. He died with heart failure, very unexpectedly to us all. He was reared in Alabama; moved from there to Mississippi, and then to Texas. He joined the M. E. Church, South, when but a boy, in which he lived a consistent Christian till his death. He had filled almost every place in the Church. A brighter experience than his I never heard. On the day before his death he told his dear companion that he would not be with her long, but that she would soon follow and be with him in glory. Brother Gregory was a genuine type of the old Southern gentleman. He held malice towards no man, but wished every one well. He was a faithful and devoted husband and a kind father. One of his sons said to me: "Pa tried to raise us right." No higher tribute could be paid a father by a son. To the loved ones and friends I would say let us not think of him as dead, but at rest with the saints of heaven.

W. A. THOMAS, Palmer, Texas.

HURLEY.—Mrs. Melissa Emeline Hurley (nee Gibson) was born in Montgomery County, N. C., Sept. 4, 1827; died in the home of her son, Geo. F. Hurley, in Mason County, Texas, June 14, 1904, aged 76 years, 9 months and 10 days. Sister Hurley joined the Methodist Church in 1841, and when the division of the Church came she cast her lot with the Church, South, and remained ever afterwards a faithful, conscientious and devout member of the same. She was married to Daniel Hurley March 27, 1842. God blessed this union with eight children, three of whom survive her—Thomas Hurley, of Wadeville, N. C.; Geo. F. Hurley and Mrs. Jane Smith, both now living in Mason County, Texas. Her first husband, Daniel Hurley, departed this life July 19, 1859, leaving her a widow with eight children to feed, clothe and educate, and that, too, during the dark and ominous days just before and during the Civil War. These were surely the days that tried the little woman's soul and her faith in God, which failed her not. For, in spite of all her trials and afflictions, she could ever say, "I know that my Redeemer liveth." The darker the days the stronger grew her faith in the quenched love of God. On November 13, 1864, she was united in marriage to J. D. Hurley, who survives her, and unto them were born four children—Oscar Hurley and Melissa Morris, of Mason County, Texas; Mrs. Jennie Stevenson, of Sutton County, Texas, and Mrs. Hattie Wood, of Portales, N. M. In 1869 Brother and Sister Hurley came to Texas, first settling in Red River County, then they moved to Titus County in 1876. The death of this saintly mother cast a shadow of gloom over the homes and hearts of a large circle of relatives and friends in Mason County, and in other counties and other States, where her consecrated Christian life under the providence of God had been permitted to make its impress upon the lives and character of others. It was not our pleasure to know the subject of this memoir but a few months, yet we believe our acquaintance with her would justify the statement that she was a woman of decisive integrity, strong personality and vigorous mentality to the last. She read a great deal and kept posted on all current topics and issues of the day. On all moral and religious questions she usually had an opinion, which was the aggregate of her conscientious convictions, and therefore not to be surrendered to every wind that chance d to blow. It was doubtless this fixedness of purpose and this unflinching fidelity to God under the most trying circumstances that enabled her to battle with the opposing forces of life and come out more than conqueror at last. As soon as she was stricken down with her last illness, superinduced by an untimely fall, she seemed conscious that the end was near. She talked calmly and hopefully of the approaching transition from earth to heaven; said she was ready and willing to go; she felt she had fought a good fight, finished her course, kept the faith and therefore a crown of righteousness was laid up for her by the Lord, the righteous Judge. The summons came and was met by a cheerful, hearty response, such as only a Christian can give. "Grandma," as she was tenderly and lovingly called by everybody, has gone from us, yet her precious memory still lingers about us, a blessing, a benediction and an inspiration to us all for a better, a purer and a holier life. "Precious in the sight of the Lord is the death of his saints." For this corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying that is written, "Death is swallowed up in victory!" What a glorious victory! "Thanks be unto God which giveth us the victory." Truly did Mr. Wesley say, "Our people die well." It is just as true of the Christian to-day as it was then. To live right means to die right. No, it is not death, but life, eternal life. We tenderly and lovingly laid her remains to rest in the old cemetery at Bethel Church, where had been her membership for many years, with appropriate burial services by the writer, attended by a large company of sorrowing relatives and friends. May God bless and sustain all the bereaved ones and bring them finally to the saints' everlasting rest.

J. T. FARISS, Pastor.

GREGORY.—Seldon Ernest Gregory was born Nov. 12, 1902, and died in Palmer, Texas, April 29, 1904. This bright little boy was afflicted with fever and then measles for sometime before he was taken away. All that a loving mother could do was done for him, but God saw fit to take him and since he has gone to heaven there are stronger incentives for loved ones to follow, and some day mother, sisters and brother expect to find him again where there will be no death.

I. E. HIGHTOWER, Palmer, Texas.

POWELL.—Mrs. M. A. E. Powell, wife of H. C. Powell, and daughter of Wm. Harrison, was born in Lawrence County, Miss., July 17, 1838. When she was small her mother died and left six children. When she was about grown she moved to Tyler County, Texas, and remained there until four years later she moved to Johnson County. She was converted and joined the Baptist Church during her stay in Tyler County, in which Church she remained a faithful member until her death, which occurred after a protracted illness at Palmer, Texas, June 22, 1904. She was married to H. C. Powell in 1865. This union was blessed with nine children, five of whom had preceded her to heaven. She was a faithful wife, a loving mother, a devout Christian, a kind neighbor. Besides the care of raising her own children she was a mother to the motherless, having raised two step children and several nieces and nephews. She leaves to her surviving husband four children and a number of grandchildren a goodly heritage. Her death was a complete triumph. She spoke with joy of meeting her loved ones on the other shore, gave instructions about her funeral and burial, and, like a burning taper, she ceased to live and her poor tired body fell on sleep and her spirit returned to God who gave it. Her funeral was preached by her old pastor, Rev. W. J. Brown, of the Baptist Church, at Sand Flat Baptist Church, where she had been a member for many years. She has kept the faith and finished her course. Her memory lingers with us and some sweet day we shall see her again. Her son-in-law,

I. E. HIGHTOWER.

CRUNK.—W. D. Crunk was born Feb. 24, 1853, in Searcy, Ark.; moved with his parents to Texas in 1869 and settled at Martindale, Caldwell County, Texas. He united with the Christian Church in 1900 and lived a consistent Christian life until his death, which occurred July 1, 1904. His father died several years ago and as he was the only child he had to care for his widowed mother. This he did faithfully and well. He was very devoted to his mother and provided well for her comfort. He had been afflicted for a number of years, but about three years ago he took his bed and was never able to leave it again without assistance. He was the friend of everybody and everybody was his friend. His mind was perfectly clear all during his afflictions and he was conscious till the last. To his sorrowing mother, who is a member of the Methodist Church, and to his many sorrowing friends he left the evidence that he had made his "calling and election sure" and was ready for that home prepared for the faithful.

J. J. SHAW.

MATTHEWS.—Samuel C. Matthews was born in Spartanburg District, South Carolina, Sept. 20, 1831, and died at the home of his son, W. W. Matthews, near Timpson, Texas, Feb. 23, 1904. He joined the M. E. Church, South, in early life and was a faithful member and a true Christian the remainder of his life. He was married to Miss D. D. Crump Feb. 28, 1853. This union was blessed with five children, two sons and three daughters. His noble wife went to heaven two years ago, and it actually broke the poor old man's heart for her to leave him. But he recognized it as God's will and submitted to it in the spirit of the Master. His children ministered to him in everything pertaining to the comforts of life. They did all that could be done to cheer him up and cause his last days to be bright and happy. But this old world had lost its charms for him. He welcomed the summons, "Child, come home." Brother Matthews was a high-minded and lofty-spirited Christian gentleman. We shall miss his smiling face, and his cordial hand-grip, but we have his good influence with us yet. We laid his remains to rest in the cemetery at Shady Grove to await the resurrection morning.

J. M. PERRY, Pastor.

DAILEY.—Andrew Berry Dailey was born in Henry County, Ga., March 20, 1851; came to San Marcos, Texas, in 1854. He was identified with all movements for the moral and industrial development of Hayes County. He was an intelligent and conservative business man. Above all, he was a noble Christian gentleman. Much of his work was in the Republic of Mexico and no commercial traveler was more interested in the progress of the Master's kingdom in that field than he. Upon every return he brought encouraging reports calculated to quicken the missionary spirit of the Church. He loved to talk on religion and even in his last illness the Church was the burden of his conversation. He organized and superintended a Sunday-school at Hunter, a little village about seven miles from San Marcos, and through rain and sunshine, winter and summer, he attended it and a result of this beginning is a

beautiful little church and one of the strongest appointments on the Staples Circuit. No work he ever did gave him greater satisfaction and he often said he was many times repaid for all his labor and exposure. He was married September 30, 1878, to Miss Mary Walton Johnson, and to them were born eight children. He died May 17, 1904, and went home to heaven. May God comfort the wife and surviving children.

NEW HARRIS, Pastor.

San Marcos, Texas.

PEARSON.—Mrs. Rebecca A. Pearson was born in Liberty County, Texas, Dec. 14, 1832. She was converted and united with the Church when about twelve years old. Her parents removed to Victoria, where she met and was married to Mr. T. W. Pearson March 30, 1854, who removed to Galveston and was a prominent stockman until the time of his death. The soul of Sister Pearson passed to the great beyond at 11:30 p. m. June 8, 1904, in her seventy-second year. The fatal attack came suddenly and with congestion of the lungs passed away in less than one hour, at the home of her daughter, Mrs. Norman. She left three daughters and one son—Mrs. A. P. Norman, Mrs. W. J. Bean and Mr. Wiley T. Pearson, of Galveston, and Mrs. J. H. Jordan, of Jasper, Texas—to mourn their loss. Her Christian life was an expression of purity, gentleness and patience and a demonstration of the power of God through faith in Christ to overcome the world. She had been a member of West End Methodist Church since 1887, and a Sunday-school teacher for twenty years. Many of the young men in Galveston have been taught by her, and all the pall bearers can remember the solemn lessons taught by this sainted woman. May God help us all to so live that we may meet her in heaven. Her former pastor,

S. F. CHAMBERS.

VOORHIES.—Little Cullen Voorhies, son of J. C. and Mamie Voorhies, was born Jan. 11, 1904; died June 27, 1904. His stay here, though in deep affliction from birth, was short yet he became the center of affection in the home, and his death was a very severe trial to the entire family. His departure leaves a vacancy in the hearts and home, but he is now relieved from all suffering and heaven is richer since the spotless jewel entered. Let us meet him over there, where sadness and sorrow will be over.

B. H. WEBSTER.

ADAMS.—Capt. Adam Adams was born in Georgia Jan. 8, 1840. He came to Texas early in life, settling in Jasper County, where he was prominent in the moral, educational and commercial development of his town and county. In August, 1866, he was married to Miss Roxie Rhymes. Late in life he moved to San Marcos, Texas, where he died April 24, 1904, in the triumph of the Christian faith. During his residence here he manifested the same interest in the moral and material development of the community that characterized his earlier life. He was a man with the courage of his convictions. He did not grow sour and pessimistic with age. When the war broke out he enlisted in Capt. B. H. Norworthy's company, and served as First Lieutenant, and it is said by those who fought under him that a braver man never commanded a company. Brave in war, magnanimous in peace, faithful in religion, he passed to his eternal reward with the love of his comrades and esteem of his fellow-citizens. He leaves a wife and three daughters to mourn his departure. May the God of all grace comfort them in their sorrow.

NEW HARRIS, Pastor.

San Marcos, Texas.

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revivify the torpid LIVER and restore its natural action.

A healthy LIVER means pure blood. Pure blood means health. Health means happiness. Take no Substitute. All Druggists.

The Sewing Machine which I bought of you in 1897 is still in first-class shape. MRS. WILL SOUTHER, Cleburne, Texas.

WEST TEXAS CONFERENCE.

Austin District—Third Round. Manor sta, July 30, 31. Webberville cir, Aug. 6, 7.

Beeville District—Third Round. Stockdale, July 29, 31. Kennedy, Aug. 6, 7.

Beeville District—Fourth Round. Floresville, Aug. 6, 7. Abbe, Aug. 29, 31.

San Marcos District—Third Round. Staples, at Harris' Chapel, 5th Sun July.

Llano District—Fourth Round. Llano sta, Aug. 6, 7. Kerrville, at Kerrville, Aug. 13, 14.

Cuero District—Third Round. Clear Creek, at Seal's C., 5th Sun July.

San Angelo District—Third Round. Sterling City, at Siles, July 31.

San Antonio District—Third Round. Utopia cir, at Leakey, 5th Sun July.

NORTH TEXAS CONFERENCE.

Gainesville District—Third Round. Ponder and K., 5th Sun July.

Dallas District—Third Round. Argyle, at Prairie Mound, July 30, 31.

Terrill District—Third Round. Mabank, at Tolosa, July 30, 31.

Paris District—Third Round. Clarksville cir, at Libe, July 30, 31.

McKinney District—Third Round. Collins and Roseland, Collins, July 30, 31.

Bowie District—Third Round. Holliday, July 30, 31. Archer City, July 31, Aug. 1.

Bonham District—Third Round. S. Bonham, Savoy, July 30.

Sherman District—Third Round. Bells, at Virginia Point, July 30, 31.

Trinity and Messenger, Aug. 14, 15. Van Alstyne, Aug. 29, 31.

Greenville District—Third Round. Merit cir, July 30, 31.

Sulphur Springs District—Third Round. Sulphur Springs sta, 8:30 p. m. July 25.

NORTHWEST TEX. CONFERENCE. Vernon District—Third Round. Matador cir, July 30, 31.

Abilene District—Third Round. Snyder and Dunn, July 30, 31.

Pittsburg District—Third Round. Cason n.s., at Ebenezer, July 30, 31.

Tyler District—Third Round. Mt. Sylvan, at Oakland, July 30, 31.

Clarendon District—Third Round. Dumas, at Palo Duro S. H., July 30, 31.

Weatherford District—Third Round. Breckenridge, at Eureka, July 30, 31.

Brownwood District—Third Round. Cross Plains, at Cross Plains, July 30, 31.

Georgetown District—Third Round. Bartlett sta, July 30, 31.

Corsicana District—Third Round. Groesbeck July 30, 31.

Waxahachie District—Third Round. Milford, at Derr's Ch., July 30, 31.

Waco District—Third Round. Morrow St., July 30, 31.

Fort Worth District—Third Round. Bono, at George Creek, July 30, 31.

Gatesville District—Third Round. Turnersville, at T., July 30, 31.

Church Conference Records have their reports on hand; also Secretaries have their records present at Quarterly Conference.

TEXAS CONFERENCE.

Calvert District—Third Round. Calvert sta, July 30, 31.

Palestine District—Third Round. Beaver Valley cir, at Tennessee Colony.

Huntsville District—Third Round. Cold Springs, at Waverly, July 30, 31.

Brenham District—Third Round. Cameron, July 31, Aug. 1.

Pittsburg District—Third Round. Cason n.s., at Ebenezer, July 30, 31.

Tyler District—Third Round. Mt. Sylvan, at Oakland, July 30, 31.

San Augustine District—Third Round. Melrose, at Elmgrove, July 30, 31.

Marshall District—Third Round. Coffeeville, at Independent Springs, Aug. 6, 7.

Beaumont District—Third Round. Corrigan, at Moscow, July 30, 31.

Houston District—Third Round. White Oaks, at Cypress, July 30, 31.

Dublin District—Third Round. Morgan Mill, at Sylvan, July 30, 31.

Corsicana District—Third Round. Groesbeck July 30, 31.

Waxahachie District—Third Round. Milford, at Derr's Ch., July 30, 31.

Waco District—Third Round. Morrow St., July 30, 31.

Fort Worth District—Third Round. Bono, at George Creek, July 30, 31.

Gatesville District—Third Round. Turnersville, at T., July 30, 31.

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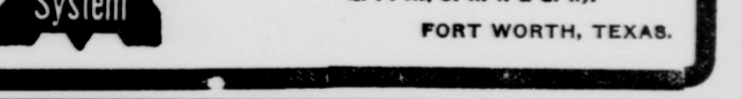
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**SOME NOTES.**

I have just returned from South Texas, where I have been assisting Bro. J. B. Gregory, pastor Maysfield Circuit. This was my first work when I came to Texas 30 years ago. It was then known as Cameron Circuit. It is now Cameron Station, Cameron Circuit and Maysfield Circuit. It certainly was a very enjoyable trip, meeting old friends after long years of separation. Many changes had taken place. Many had died, others had moved away, so the congregations largely were strangers and others had outgrown my knowledge. Many whom I had taken into the Church as young people now considered old, others whom I had baptized as little little children now heads of families, so a marked change was apparent everywhere. I enjoyed this trip very much, and especially my association with Bro. Gregory, the pastor. It is always a benediction to be with such a noble pastor as I found him to be. He is doing a fine work among his people. He is broad, conservative and painstaking, looking after every department of Church work. His people are very much devoted to him. I predict for him a prosperous year's work. He seems to be bringing his work up nicely, so I look for a good report from this work, which has been considered a hard work. He has a noble people, and the work is moving on harmoniously. Just a word about the meetings, as some mention has been made in the Advocate. The Maysfield meeting was the best meeting, everything considered. I have attended this year. People came to the altar and accepted Christ and testified to a personal knowledge of the Savior. I think not only ours, but other Churches, will take on a new impetus from the work. I think the good work will abide. The Ben Arnold meeting was in many respects the most singular meeting I think I ever saw. The meeting seemed to start off well, congregations large and attentive; at times twenty and thirty people at the altar, and a deep seriousness seemed to be prevalent, but there was a tightness we never could break. I have been trying to diagnose this meeting, and I have come to this conclusion: Many of the leading men of the town and country were lying out, had once been religious, but had pulled off and quit; take no part in Church work whatever, and yet they were as good people as I ever met to have no religion or to manifest no concern about the Church. I talked to

many of them. They would admit everything and do nothing. Second place, it was the week of the election. There was a great deal of agitation and much feeling over the matter. The third place, there was a fine prospect for a big crop, which is not conducive to revivals, though I think much good was done, and could the meeting have continued another week a great meeting might have been the result. Bro. Gregory had to go to another meeting and I had to come home and go into another. I pray God's blessings to rest upon the pastor and his work. I am now with Bro. Shrader at Azle. We are having a fine prospect for a great meeting. Every service is growing and the outlook is encouraging indeed, and there is an earnest desire among this people and their pastor for a successful and profitable meeting. God seems to be blessing me in my work, for all of which I feel profoundly grateful. **JAS. A. WALKUP.**

**LUKE 13:23.**

"Then said one unto him, are there few that be saved?" If Bro. Palmer will examine carefully the context, I think he may reach just the opposite conclusion. The interrogation was undoubtedly suggested by the parables that had just been spoken. "The kingdom of God is like a grain of mustard seed," etc. "The kingdom of God is like leaven," etc. The one asking the question grasped the very interpretation, it is probable, that the Christian universalist of to-day would give, i. e., that all are to be saved. And supposing as he had been taught that only the seed of Abraham could be saved, the question is propounded, placing the emphasis on the word, "few." The Savior refused a direct answer, but in his reply diverted the attention for the time from the final result to the fact that individual salvation depends upon the individual's very best efforts. Further on in the chapter he returns to the doctrine of the parables, telling us how the redeemed shall come from everywhere. It is doubtless true that the Savior taught that many would tread the broad road to destruction, during this or that period of the world's history, but does he teach that of the whole that the number saved will be few relatively?

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