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Editorial.

CHRISTIAN JOY A PERPETUAL INSPIRATION.

Joy is a word that denotes permanent experience. Not so with happiness, as we understand that term. Happiness signifies that something pleasant and agreeable has happened to you. It comes as the result of outward circumstances. As long as these circumstances remain favorable to you, you are happy, but when something changes them it often occurs that you are not happy. Not so with joy—religious joy. This comes from a state of heart, and not from without. God comes into the soul, forgives sin, makes of us a new creature, takes away from us and out of us all rebellious and discordant elements and we have peace with him through our Lord Jesus Christ. This condition becomes a well of living water, springing up into eternal life. It is perennial; circumstances can not affect it. It abides despite outward conditions. Job had it within, while everything without was adverse and severe. Thus he could cry out, "I will trust him though he slay me." Therefore the only permanent experience that the soul can have is to be rooted and grounded in God. Such a soul need fear no evil, need have no carking cares and need indulge in no disturbing fears and anxieties. There is within a perpetual source of inspiration. It brings a sense of safety and security, and whatever may be the state of things outside of us, God dwells within us, and no ill can intrude. It is joy unspeakable and full of glory. We must not look then to circumstances for our permanent experience, but to heart conditions. Keep the heart right with God and the question of experience will adjust itself. Our inspiration in the hour of need and stress will never fail us. We will be ready for every word and work.

CHRIST THE PERFECT MAN.

The human character of Christ is transcendently beautiful from any point we view him. The reason for this is found in the fact that he was the perfect man. Though he has been under the searchlight of analysis and criticism for two thousand years, yet there is no flaw found in him. Pilate even said: "I find no fault in the man." And Jesus said of himself: "Which of you convinceth me of sin?" The verdict of Pilate is universally accepted, and no man has ever successfully accepted the challenge of Christ. There is no fault in him, much less anything akin to sin. He is without spot, or wrinkle, or any such thing. In his relation to men and women he was a model in his day. There was nothing rude, uncouth or offensive in his manner or conduct. He knew how to approach and how to treat those with whom he came into contact. There was nothing repellant in his style, nothing coarse in his speech, nothing improper in his demeanor. He was refinement itself, and yet his life was a perfectly natural life. There was nothing stiff or artificial in his manners. He had a supremely kind heart, a gentle disposition, and he loved all men. People who knew him loved and appreciated him. Women worshiped at his shrine. He imparted to them a dignity and a bearing unknown before his day. Little children flocked around him, and he often took them up in his arms and blessed them. He was a stranger to moroseness, and he was usually bright and cheerful. He saw great possibilities in humanity. He had faith in the ultimate triumph of righteousness. He even saw of the travail of his soul and was satisfied. He firmly believed in the divinity of his mission. He realized that he had a panacea for all human woe and human sorrow. His benignant eyes looked in sympathy upon the great masses struggling toward a better life. He had a warm heart for them and a strong hand to offer them. He helped the helpless, he lifted up the fallen, and he gave hope to the despairing. All these elements of character entered into his human life. Aside from his divinity, the world will never let him pass into forgetfulness. He is essential in his human nature to our welfare. We need his touch, his personality, his purity of spirit, the impress of his thought. Into whatever circle he comes there is the introduction of cheerful and helpful force. He imparts the wealth of his great heart to those who are in need. To know him is to know the greatest, the loftiest and the manliest man who ever lived in this old world, and to know him is to love and reverence and obey him. No good man or woman feels an ill will toward him. Even those who are bad and impure are made good and holy by association with him. Behold the Man!

THE PRICE OF SOUL-WINNING.

The preaching that does not win souls, at least now and then, if not all the time, is very perfunctory and impotent preaching. The end of preaching is the salvation of men and women, and their establishment in truth and righteousness. To accomplish this end, is labor and toil. Often it is agony. It costs earnest prayer, a close study of the Scriptures, sleepless hours and intense mental and spiritual concentration. Yea, it requires a full knowledge also of men, their peculiar temperaments and the best medium of access to their hearts and consciences. But this is not all; it requires an intense love for men, a deep sympathy with their experiences, and a tender interest in their welfare. A preacher who is indifferent to men will rarely ever be instrumental in saving them. All these duties levy a tax on the preacher's entire resources of mind and heart and spirit. In fact, all definite results require sacrifice. The steam that moves the great wheels of the locomotive is produced by the intense burning of fuel. The wood, the coal, or the oil must be consumed before steam is generated. The light of the great sun requires the inexplicable heat that burns and glows in its hidden furnaces. The rich life that manifests itself in the beauty of springtime requires the death and decay of matter that produces the soil out of which this life springs. And the principle holds good throughout all types and stages of life in this world of matter. Great thoughts are given to the printed page as the result of brain tissue consumed. Hence the great work of winning men from a life of sin and degradation to a life of truth and goodness draws heavily upon the preacher's head and heart and time. It places all that he possesses under contribution to the end sought. It cost the life and the blood of the Son of God to make it possible for men to be saved. Those who succeed in the great work of aiding in making the blood of Christ available and effectual in saving souls from death may not shed their blood, but they must expend their earnestness and energy to the utmost limit. It requires their supremest self-sacrifices. "Woe unto them who are at ease in Zion!"

THE PROGRESS OF THE DIVORCE EVIL.

Texas has very lax divorce laws. To appreciate this we only need to take up most any daily paper and read the court proceedings for a day. The most of the business now being transacted by our civil courts is the perfunctory work of granting divorces. As a matter of fact, these courts are largely divorce mills. That now and then a divorce thus granted is just and right, we do not doubt, but the great majority of them are granted upon the flimsiest pretext. A man gets tired of living with his wife and wants the privilege of marrying another one, or the wife gets tired of her husband and wants another one. So which ever one it may be, hunts a divorce lawyer, states the case, pays the fee and the divorce is granted within a very few days. This is not putting the matter too strong, neither is it citing an extreme and exceptional case. And after the divorce has been secured and the party remarried to some one else, we have become so accustomed to it that society attaches but little odium to the proceeding. There was a time when society looked aghast upon a divorced man or woman. But that time is gone. This is only proof of the fact that society is becoming hardened to such matters. At the present Legislature a strong effort was made to obtain a revision of our laws upon this subject. It looked for a while that we would succeed. A very good bill was introduced, but, to the disgust and chagrin of public sentiment, a majority of the members of that body voted it down. One of the members is said to have grown so hilarious over its defeat that he actually went into hysterics and laughed and cried until he attracted attention. Shame on a Legislature that would refuse to amend our present shabby divorce laws! But their course ought not to discourage the good people of the State. Let them at once begin again to agitate this question, and may be we can elect a Legislature the next time capable of appreciating the sanctity and integrity of our homes. We must have a change in the present divorce laws. And we hope the time is not distant when the National Congress will give to us uniform divorce laws. This will settle these questions. In the meantime let the State do its duty on this subject.

NURSING OLD GRUDGES AND FEUDS.

In nearly every community there are people who have had grievances and misunderstandings. The fault has not been altogether on one side. All parties concerned are to blame—some more than others. As a result, there are people living as neighbors who do not even speak to each other, much less have anything in common. Sometimes they attend the same Church service, go to the same store, the same mill, pass each other in the common highway, and never greet each other with the common civilities of the day. And some of these very people have deceived themselves into the belief that they are Christians! If so, they are such only in name, not in reality. Real Christian people do not act that way. They can not act that way and have the spirit of the Master. Maybe you say, "Well, I would speak to my neighbor, but he will not reciprocate the courtesy. I have spoken to him time and again, and he won't even look at me." If that is true, then the fault is mostly his. But if you entertain any malice toward him, you are not faultless, even though you be willing to speak to him, and did speak to him last. Malice can not abide in a genuinely converted heart. Either malice or Christ will have to depart from your spirit. Both cannot stay there in concord. And malice is usually at the bottom of grudges and feuds. When people hate one another, they will not speak, neither will they have any communication. And there are so many people who go through life nursing an old grudge. They neither forgive nor forget an injury, whether that injury be real or fancied. And the longer the grudge is harbored, the larger and more intense it becomes. It absorbs the heart and mind, and it permeates the life and the character. It also destroys the better nature, and it disturbs the whole tenor of the experience. No man can be a happy man who nurses an old grudge. Such things ought to be settled and buried. If the parties themselves can not do this, then they ought to get some disinterested person to step in and help settle it for them. Otherwise it will separate the children of the families involved and project itself through a generation. And often it will result in altercations and bodily harm. If you want to get on well in this world, and get to heaven when you die, you had better bury your grudges and feuds. Otherwise they will embitter life here, and consign you to hell hereafter.

Men can not be saved because of the fact they flatter and patronize Christ. They may praise him with words, they may extol him with well-rounded periods like Renan, and yet be refined infidels and skeptics. Salvation comes only through repentance and faith. Without these, a man is a sinner and without hope before God.

There is something about a woman's reputation as delicate as the perfume of flowers. When that is rubbed off, she is not the same woman, in public esteem, that she was before.

METHODISM AND THE MODE OF BAPTISM.

A short time ago I heard one of our preachers make this statement, in substance: "When a candidate for Church membership comes to me and asks to be baptized by immersion, I tell him to go to the Campbellites, who do this kind of work." This incident came under my personal observation: During the progress of a Methodist meeeting a young man gave his name for membership in the Methodist Church. He had been told that he would have the privilege of choosing the mode by which he was to be baptized, and having been reared among immersionists, he preferred this mode. Near the close of the meeting the pastor expressed his bitter opposition to immersion as a mode of baptism, and also expressed his unwillingness to administer the rite by this mode. The applicant for membership, still desiring to be baptized by immersion, and unwilling to be baptized by one who was so bitterly opposed to this mode, declined baptism at his hands and was not received into the Church. I remember reading a booklet on the subject of the mode of baptism, written by a Methodist preacher, and after having concluded his arguments against immersion as a mode, he closed the argument in italics as follows: "Baptism by immersion is not scriptural baptism."

Now I wish to submit and discuss the following questions bearing upon these cases: Are not these and similar views upon the mode of baptism narrower than the Methodist Church? Is it not unmethodistic for our preachers to ridicule immersion as a mode, or to reluctantly administer the rite of baptism by this mode when it is preferred by a candidate for Church membership? If I am rightly informed, a traveling preacher in our connection was, a few years ago, relieved of his credentials because he refused to baptize by immersion. Was the Church right in her manner of dealing with this brother?

These questions I answer in the affirmative for the following reasons:

1. The glory and strength of Methodism has been her broadness. I do not mean by "broadness" that Methodism has ever sacrificed conviction for the sake of policy, or that she would ever yield the truth for the sake of numbers. This has been charged against us by exclusive immersionists, and this illogical accusation has perhaps made extremists among us. Some convinced that the weight of scriptural argument is in favor of affusion, have denied that immersion is a scriptural mode. This, I believe, is wrong. Until it can be proven absolutely that only one mode of baptism was practiced and taught in the Bible, or that any particular mode was taught, either by command or example, it is narrowness to assert that which the Bible does not teach. This is the very reason why exclusive immersionists are narrow, and for the same reason those holding to exclusive affusion are just as narrow on the other side. Methodism does not settle that which the Bible does not settle. For this reason she teaches that the mode of baptism in itself is undefined, and therefore non-essential. Instead of leaving the choice of the mode to the candidate in order to make proselytes of both immersionists and affusionists, the position of the Church is based upon the only foundation of truth and consistency. Upon the point of baptism our Church offers a foundation on which almost all Christendom could consistently stand. I have heard preachers of another denomination raise the cry of "Union and the Bible," till one desirous of settling denominational disputes was made to believe that the promised land had been found; but upon investigation it was found that the fundamental doctrine of that Church, the mode of baptism—the sine qua non of membership in that Church—made union possible. For a man to prefer one mode of baptism rather than another in his own case may be a sign of thoughtfulness. His individual conscience may be involved in the decision. But for a man to require the world to accept his preferences—to exclude and excommunicate all who do not—and this in the face of the fact that the scholarship of the world, taking the Bible and the Greek language as a text, has never settled the correctness of his views—is nothing less than narrowness. Our Church has always been too large to wear such clothes, and it is to be hoped that she will never shrink to such small dimensions in the future. Let Methodism, while condemning the narrowness of others, be extremely careful not to fall into an extreme as narrow as the one condemned. If a man desires immersion at the hands of our church; if, after an honest investigation or a life-long education, this mode is preferred, let him be immersed, not as a concession to his weakness, but as an expression of the faith and practice of our Church; and at the same time teach him and the world that he is as good a Methodist as the man desiring and using another mode. It seems to me to be very inconsistent for a preacher to practice a mode of baptism, and at the same time to condemn it as unscriptural; and should I be the one applying for the rite of baptism by this mode, I should hesitate before receiving it at his hands.

2. Methodism has a mission here. Much damage to the cause of Christianity has been done by wranglings over the mode of baptism. Communities have been organized into sectarian factions, while mode has been magnified above Christ. Doubtless there will be controversies and contentions upon this subject for many years to come. It is no nearer a settlement today than it was a century ago, and as long as denominationalism is defined by baptismal modes and other things as unimportant, this will be strong evidence that the spiritual life of such Churches is far below the New Testament standard. Why spend our time and strength in the discussion of a question which can never be settled, and which, if it were settled, would not make the Church any better? Between extreme immersionists on the one side and extreme affusionists on the other, let Methodism stand as a mediator between the two factions. Let mode be placed where Christ placed it—undefined and indifferent. Let Methodism stand by the landmarks erected by her founders, the spreading of scriptural holiness over these lands. And should it become necessary for us to raise the sword in defense of our position, let us not forget our position on this subject and fly to an extreme as great as the one which we condemn. That there is a need for us to defend ourselves against the false charge that affusion is not baptism is certain. I have lately heard such an expression as this: "My brother wants to be baptized, but I have decided to be sprinkled." Such a false education should never be found among Methodists; yet such is the training received by many of our people at the hands of immersionists! We should not let our broadness drive us as lambs to the slaughter. Let us indoctrinate our people on this subject, and according to the broadness of our Church—showing them that pouring or sprinkling is indeed baptism—the most convenient, perfectly scriptural, and the mode most probably practiced by the apostles—but at the same time making no fight against immersion as a mode. Such methods, I believe, will save many people to our Church; will deliver many more from Churches whose center of gravity is mode, and will greatly advance the spiritual kingdom of our Lord.

C. L. BROWNING.

THE EDUCATION OF OUR CHILDREN.

By William Robertson.

The child's mind is like a plaster mould, sensitive to the slightest impression. The lessons of home influences, although uncertain, have more effect in shaping character than the study of the school room. Education, we think, creates no new faculties, but simply develops latent powers. Then how necessary that a careful study and close observation of the habits of children should precede all instruction. Many parents lack the time and means, but more lack the will and ability to prepare themselves for the intellectual training of their children, and they are the child's first teachers, be it remembered. What father does, and mother says, is always right in the child's imagination. What a wide sphere of influence has home training. Children while yet young will manifest their natural tendencies, and it rests with the parents first to note the bent of a child's mind, and help or retard, as may be necessary. We think it wrong to make education a forcing process, when the children become older, to compel them to develop in one direction, while all the faculties should be trained that they may have well developed minds. Every child has plainly marked peculiarities, which should not be ignored. There is as much variety in the realm of mind as in the world of matter. Some will develop a taste for the languages, some for drawing and others for mathematics, and they will not succeed in anything else. Some boys will lay aside books and slate, and with a pocket-knife make a toy house or ship. We can but see, if we will, where the child's talents lead. No schoolmaster can properly train a child whose home influences are bad. While I do not believe in the saying, "Spare the rod and spoil the child," a small amount of punishment may be necessary. Yet too much kicking and cuffing, whipping and scolding has spoiled more children than a lack of it. They need kindness, encouragement and explanation. Rather persuade than force them to do right. Appeal to the child's feelings and judgment and you will succeed nine times out of ten. Children are ever in motion, and when they arrive at maturity may become a Niagara of power for good or evil. Their minds, like their feet and hands, are ever active, and if parents do not answer their questions and satisfy their mental longings at home, they will often seek from depraved associates information, and from them get their first lessons in living and thinking. Mothers, did you ever think of your unbounded influence over your children for good or evil? Did you ever reflect that the young minds and hearts entrusted to your keeping yearn for your love and care, and are susceptible to your shaping and training in their youth; that they must soon pass out into the world beyond your reach, and often grow too cold and sordid to ever again be warmed by a mother's love, or a father's hope? If a child has been trained by a Christian mother it will ever reverence her memory, and can never sink so low in the scale of human degradation that it will forget its early traning, and when its mother has lett this world, and gone to one beyond the stars, it will ever say:

A name from memory's sacred shrine,
In my vision half divine,
Around my heart doth still entwine,
The golden chain of love.

Dye, Texas.

MISSOURI LETTER.

Our Baptist Governor has been doing much that has surprised the politicians and pleased the people. He is insisting that law shall be enforced. Our law prohibits the sale of liquor on Sunday. In the larger cities this law has been flagrantly disregarded for many years. In Kansas City saloon licenses are issued by the Police Commissioners, one of whom is the Mayor of the city, and the two others are appointees of the Governor. A license from the three Judges of the County Court is also required. Gov. Folk waited until the terms of the Police Commissioners appointed by his predecessor expired when he named two men and gave them to understand he would expect them to enforce the law. These two Commissioners made an order requiring the Chief of Police to have the law enforced. The Mayor objected that he had not been consulted and did not know that the matter was to be brought up at that meeting, whereupon the order was rescinded and a date fixed for the next week, when the matter should be again considered. From this meeting the Mayor stayed away, but broke out in the newspapers declaring that the people did not want the law enforced, and similar nonsense.

The order was renewed by the two Commissioners who were appointed by the Governor, and the police have been diligently enforcing it. So far violations of the law have been very few, and the thirsty bums of Kansas City, Mo., began to flock to Kansas City, Kan., for their Sunday drinks. Kansas is a prohibition State, but Kansas City, Kan., has about 140 "joints" known to the police, and fined regularly $50 a month for breaking the Kansas law, which they are not expected to keep.

After a Sunday or two the Kansas City, Kan., authorities closed these "joints" on Sunday, but they still flourish six days in the week. Next Gov. Folk turned his attention to St. Louis. Here the problem seemed much more difficult, not only from the greater size of the city, but also from the fact that the foreign element is so much larger and also because the brewer "barons" seemed to dominate the city more completely. There are five Police Commissioners in St. Louis—the Mayor and four who are appointed by the Governor. Two who were appointed by the former Governor have some time yet to serve, but Gov. Folk appointed as President of the Board the man who is probably the leading layman in the Cumberland Presbyterian Church in Missouri, and appointed another Commissioner who is a member of our St. John's Church.

Licenses are issued in St. Louis by a License Commissioner, who is also an appointee of the Governor. This Commissioner and the Police Board are working together, and St. Louis saloons have been closed for two Sundays. Four saloonkeepers, who disregarded the law, have had their licenses revoked, and it looks as though the impossible was happening in St. Louis, and the law is being enforced. Thirty thousand have been pouring into East St. Louis, which is in Illinois, for their Sunday drinks, and the Mayor of that city proposes to let the saloons stay open on Sundays. Illinois has no man like Gov. Folk in the gubernatorial chair, and Illinois saloons will likely continue to profit by the enforcement of law in Missouri. The Governor of Kansas is said to be a member of the Methodist Episcopal Church, but he does not appear to have heard anything about the "joints" in Kansas cities. St. Louis County abounds with saloons, not only in the towns, but also along the country roads, and these did a flourishing business the first Sunday the saloons were closed in St. Louis. Early the next week the Governor telegraphed the Sheriff, calling his attention to this open disregard of law and requiring him to do his duty. This was a new thing under the sun—expecting a Sheriff of St. Louis County to stop the sale of liquor on Sundays, but the surprised officer published a statement that the saloons would be expected to obey the law. But the next Sunday nearly all the saloons in the county were open. Then the Governor said some things that made that Sheriff's ears tingle, and he has announced that he will select a force of deputy sheriffs sufficient to patrol the county, and see that all saloons are closed. The Governor has the Attorney-General of the State and the militia yet in reserve, and we think the law will be enforced even in St. Louis County. In St. Joseph, third city in the State, the effort is being made, and the moral effect of the Governor's work is having its effect over the State and it looks as though we were going to have a revival, so far as the enforcement in law is concerned.

At first the brewers began to bluster, threatened to raise a million dollars to fight the law, and threatened a great many other things, but the Grand Mogul of the tribe hastened home from California as fast as trains could haul his special car, and these open threats have died away. The Chief of Police in St. Louis went beyond the orders given by the Commissioners and ordered the barber shops closed as well. The barbers generally are glad of this, and no popular uprising of the people has as yet opened the barber shops on Sundays. Some of the owners may object. I saw this sign in a St. Louis barber shop this week: "Closed on Sunday. Don't blame me. Blame the law."

The little politicians are prophesying that the Governor's zeal for "civic righteousness," to quote the phrase he used in his campaign speeches, will not last long, but it is entirely possible they are mistaken in their measure of the man.

C. H. BRIGGS.

Marshall, Mo.

WHAT THE BIBLE SAYS.

"He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and I will manifest myself to him." "These things I command you, that ye love one another." "By this shall all men know that ye are my disciples, if ye have love one to another." "Thou shalt love thy neighbor as thyself." "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." "If ye love me, keep my commandments." "Grudge not one against another brethren, lest ye be condemned; behold, the judge standeth before the door." "Use hospitality one to another without grudging." But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "Wherefore by their fruits ye shall know them." If we have the love of God "shed abroad in our hearts by the Holy Ghost which is given unto us," it looks like we should be willing to give of our means to send the gospel to those who have not. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." "He that knoweth to do good and doeth it not, to him it is sin." "Sin is the transgression of the law." "The wages of sin is death." If "it is more blessed to give than to receive," and "the Lord loveth a cheerful giver," what must he think of a professed Christian who giveth grudgingly? Then what, or what, must he think of one who will not give at all?

Religion that does not reach the purse, surely does not reach the heart. "For out of the abundance of the heart the mouth speaketh." If the heart is abundantly full of stinginess, the "mouth" will speak it out. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." "For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?

T. F. M.

REVISION OF THE PRESBYTERIAN CONFERENCE OF FAITH.

I have before me a 38-page pamphlet on the above subject by Benjamin B. Warfield, D. D., LL.D., of Princeton Theological Seminary. Perhaps no man in the Church is better qualified to speak on this subject than Dr. Warfield. The Doctor takes the position that there has been no change in the doctrines of the Presbyterian Church in the United States, and makes out his case according to my judgment beyond dispute. He is very explicit and strong on chapter 3 of the Confession of Faith.

For the benefit of those who may not have the book we give photograhs 3 and 4: (3) "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." (4) "These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished."

After an exhaustive argument denying any change of doctrine, on page 26, the Doctor says: "The system of doctrine taught in the Confession is the system that is known in history as the Reformed or Calvinistic system. The architectonic principle of this system is the doctrine of the Eternal Decree of God, which is set forth with notable purity and care in the third chapter, and into adjustment with which every other doctrinal statement of the Confession is brought."

This clear and forceful statement of Presbyterian doctrine has ever been the point of difference between them and the Cumberland Presbyterians, and its revision was made the basis of the union. Has it been revised? Dr. W. continues. "Not only have none of these adjustments been disturbed by the revision, but it is precisely this doctrine that it has most emphatically reaffirmed, protected from false inferences and strengthened by explicit assertion of its harmony with certain complementary truths." (Black type mine.)

"The Revised Confession differs at this point from the unrevised Confession only in more elaborately buttressing the formative doctrine of the system. The unrevised Confession was content simply to state this doctrine with remarkable clearness and fullness: The Revised Confession adjoins a defense of this statement. That is all." (Black type mine.)

This article is not intended as a discussion of the Calvinistic system, but has to do solely with the compromise measures made by the Presbyterian Church in order to receive into their Church the Cumberland Presbyterian Church.

On page 27 the Doctor says: "Must it not, however, at least be allowed that some of the doctrines of the Confession have been modified by the revision? One would very much like to know what doctrines these can be. Not the doctrine of the decree of God," etc.

The same argument maintains in this pamphlet with reference to chapter 10 concerning "elect infants," to-wit: that no change has been made.

If Dr. Warfield establishes his contention, which he certainly does, what, then, is the ground of union between these two churches?

S. J. VAUGHAN.

Colorado, Texas.

BRO. URQUHART AND THE MINUTES.

I have just read Bro. Urquhart's spendidly prepared article growing out of my Review of the Minutes of the Texas Conference in the Advocate of March 16th. I commend its careful reading to all the brethren, and it would be well if we filed it for reference when making our reports for another conference. I would like to notice one item in this article. Bro. Urquhart says: "Bro. Smith notices inaccuracies in the membership tables. He refers among others to his district. Having shown by comparison of percentages that the men of his district did better in the matter of finance than all other districts of the conference, the conclusion is natural that his were the best men of the conference."

If this percentage comparison had shown that the Pittsburg District did better "than all other districts in the conference, it would have shown vastly too much. It was not even intended to show that it did better than any one of the districts, but just to give the facts. As to Bro. Urquhart's "natural conclusion" that I intended to show that the men of the Pittsburg District "were the best men of the conference," I can only say, first, that such an idea never dawned on me till I saw it in Bro. Urquhart's article; second, had such been true no credit would have been due me. For every man in the district was placed there on nomination of my able predecessor, Rev. J. W. Downs. When I took charge of the district myself and the pastors resolved at our Missionary Institute to raise every cent assessed by the Conference Boards against the district. We went at it and kept at it till the work was done. It did not occur to us that we deserved any more, if as much, credit as others. Our district labored under none of the difficulties that several others did. I have always loved the preachers I have labored with. When a pastor I loved and trusted my presiding elders, and when presiding elder myself have loved and tried to be helpful to my preachers. I love the preachers of the Pittsburg District very much. They are a true and consecrated set of men. But while I love them I cannot and do not think of them as one whit better or more efficient than scores of others of the Texas Conference who I know and love with a brother's heart.

J. T. SMITH.

Pittsburg, Texas.

The will of God is forgotten when you get anxious about keeping the good will of men.—Ram's Horn.

Devotional and Spiritual

A LITTLE GENTLEMAN.

His cap is old, but his hair is gold,
And his face is clear as the sky;
And whoever he meets, on lanes or streets,
He looks him straight in the eye
With a fearless pride that has naught to hide,
Though he bows like a little knight,
Quite debonair, to a lady fair,
With a smile that is swift as light.

Does his mother call? No kite or ball
Or the prettiest game can stay
His eager feet as he hastes to greet
Whatever she means to say;
And the teachers depend on this little friend
At school in his place at nine,
With lessons learned and his good marks earned,
All ready to toe the line.

I wonder if you have seen him, too,
This boy who is not too big
For a morning kiss from his mother and sis,
Who isn't a bit of a prig;
But gentle and strong, the whole day long,
As merry as boy can be—
A gentleman, dears, in the coming years,
And at present the boy for me.
—Harper's Young People.

WHAT IS WORTH WHILE.

Whatever adds in even the smallest way to the world's brightness and cheer is worth while. One who says an encouraging word to a disheartened neighbor, gives a look of love to a lonely one, or speaks a sentence which may become strength, guidance, and comfort to another, does something worth while. It is always worth while to live nobly, victoriously, struggling to do right, showing the world even the smallest fragments of divine beauty.—Woman's Life.

GOD'S HAPPINESS NOT CONTINGENT.

God's happiness is not dependent upon what men will or do. God is not like the surface of a lake which responds to every storm. He is better symbolized by the depths of the ocean whose peace is absolute, and whose quiet may not be disturbed by the tempests which rage upon the surface. The happiness of God is the fruit of the perfections of God. It is the joy of independent and absolute being. It can neither be added to nor diminished. Human happiness may be brought to nothingness by the accident of a moment. But no accident can menace the peace and joy of God, for in the language of heaven there is no such word as accident. What we call the unforeseen, that is ever coming with silent step from out the shadows of the future to make our joy or destroy our peace, is all seen and known of God; hence there is no accident with God, for he has known all from the beginning.

The story of the prodigal does not show the father grieved at the departure of the prodigal, only the joy of the father at the prodigal's return. And following this suggestion we may fall into error even here. An earthly father welcomes home an erring and prodigal son. His absence has been a cause of grief and tears. He has seen his boy the victim of misfortune and vice. He has imagined a thousand things and a thousand ills as having befallen his son. But now he hears his boy will return. He awaits his coming with a fever of expectancy and joy. The volume of his happiness is greatly increased by the prospect of his returning, though erring, it may be, boy. But not in this way are we to suppose the deep quiet and tranquility of God's nature is ever lost. It is not in the power of mere man to make or to mar God's joy. For the sources of the divine joy are in the divine nature, and what transpires or happens here in this world can no more touch God's happiness than the storm that ruffles the surface of the lake or the sea can touch the quiet of the heavens and the beauty and rhythmic joy of the stars.—Methodist Recorder.

Painless and Potent—Cancer at Corner of Left Eye Cured in Two Months.

December 29, 1903.

Dr. D. M. Bye Co., Dallas, Texas.

GENTLEMEN—The Cancer is cured, I am happy to say, and my friends join me in expressing their gratifications for the cure. They think it is a cure final and effectual and with myself admire your skill and praise the wonderful Oil Cure that you have discovered, which is painless and sure to cure if applied in time. Mine was of five years' duration and was increasing in size. It caused me many restless months of anxiety and despair thinking of a loathsome and painful Cancer to take my life out in such manner. But I persevered in the treatment. My prayer is that the good Lord may enable you to cure many others. I shall direct to you all whom I may meet that have Cancers.

With best wishes for your success, I am, most truly yours,

D. G. HARVARD, Arredondo, Fla.

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

THE REVIVAL AND THE PASTOR.

Do you desire to be a soul-winner? Will you pay the price? Entire consecration to the work, complete trust in God through Christ, and full dependence on the Holy Spirit for power, are the terms. Will you meet them? Then begin at once. In your poor, blundering way, fresh from closet devotions, start on your great mission. In your preaching aim to stir the conscience and will of the unsaved, or to arouse a sleeping Church with a bugle blast from heaven. In every pastoral call let your purpose be to win or comfort a soul. Go on, undaunted and undoubting, in the blessed work. Tell God all your discouragements, and he will dispel them. You are learning the art of soul-winning. You are a novice. God can make you an expert. Give him a fair chance by your perseverance. Pray, plan, push, persist. You can win. God wants you to succeed. With a consuming passion for souls you will break through inexperience, mistakes and hindrances, and move on in glorious triumph with the steadiness of a planet! Cultivate this burning love for the lost until it domes all thought, sways all purposes and affections, and your ministry will attain the highest success. In the faithful pursuit of winning souls God will give you better counsel than the wisest men are able to impart. The secret of the Lord will be revealed to those who diligently serve him.—Rev. J. O. Peck, D. D.

A REMINISCENCE.

William Henry Culpepper, the subject of this reminiscence, was born in Edgefield District, South Carolina, October 17, 1813. In 1823 his father emigrated to Monroe County, Georgia, where the son was reared to manhood. In 1848 he moved to Randolph County, Alabama, and settled near the town of Louina, on the Tallapoosa River. Here Brother Culpepper (or "Uncle Billie," as he is called) has lived continuously ever since. Here, at this old homestead, where "Uncle Billie" has resided for fifty-six years, he celebrated his ninety-first birthday October 17, 1904, on which occasion the writer had the pleasure and the honor of being present and participating in the pleasures of the day. But it is of Brother Culpepper's religious life that I wish to speak more particularly. He was converted in the year 1827, having joined the Methodist Episcopal Church two years previously. Brother Culpepper has been a consistent member of the Methodist Episcopal Church since the year 1825, or a little more than seventy-nine years. He was appointed class-leader in the year 1841, in which capacity he acted for many years. "Uncle Billie" was licensed to exhort about the year 1860, and still later was licensed to preach, in which capacity he has served honorably and profitably until disabled by old age. I was his pastor during the year 1904, and I have never known a man who could do and say more to hold up the preacher's hands than he. His "amens" were a perfect inspiration. "Uncle Billy" is nearly blind, but no man has a clearer vision of things divine than he; he is nearly deaf, but no one hears more of the music of heaven. I spent a day with him recently and he told me that he was only waiting for the summons. Thus "Uncle Billie" has stood by and defended the Christian religion and the Methodist Episcopal Church for more than three-quarters of a century. Of course there is a crown laid up for him. Why not? Brother Culpepper has reared a large family of children, who, together with the grandchildren and great-grandchildren, will rise up to call him blessed.

RANSOM KEADLE.

Almond, Ala.

"She thought to herself," writes a modern novelist, "how delightful it would be to live in a house where everybody understood and loved and thought about everyone else. She did not know that her wish was just for the kingdom of heaven.—F. W. Farrar.

LESSONS OF THE PAST.

The past has much to teach us respecting the providential care and goodness of God. Many during the year have been exposed to danger and have had narrow escapes, but by the protecting love of God they have been delivered. Others have had their needs supplied in ways that have been surprising and mysterious, and all have been the objects of divine goodness. Every day is a witness to the mercy of God. He openeth his hand and we are filled with good. The past also speaks to us of divine leadership. "Thou shalt remember all the way which the Lord thy God led thee," was the command given to Moses. Each individual should recall with joy the way in which he was led through the intricate paths of youth. Amid the cares of social and family life we have also precious memories of his presence and help. In seasons of sickness and sorrow his hand has been upon us, and through the darkness he has gently led us. In business perplexities, with their many temptations, we heard his voice and felt the joy of his presence. The divine leadership embraces the details of human life, and is unerring and unceasing. "He led them forth by the right way, that they might go to a city of habitation."—Primitive Methodist.

THE BOOK AND THE CENTURIES.

This old Book will survive the century. It has lighted men all round so far, and there is a world of light to shine out from it upon all sorts of positions and all sorts of problems.

I remember one morning going into that great cathedral at Cologne, and when I went in the early morning the eastern window was lighted up splendidly, but the other windows were obscure. When I went later on in the day the dark windows had been lighted up in the farther parts of the temple, and there the saints and prophets and angels blazed out in glory. When I went at night the setting sun had turned the great west window into a window that looked into heaven; all day long the sun had been going round the cathedral, and the windows that had once looked dark were kindled by and by, until, when the night came, every window had been transfigured, and there was not a pane of glass but had added something to the brightness and the splendor of the temple. I tell you, it is a good deal like that with this Bible. There are a great many dark lines in it now, dark pages, dark books, if you like; but as the time goes on, in the process of the suns, one truth will be brought out after another, one page will be lighted up after another, until, in the fullness of time, there shall not be a page of this Book but has been a source of inspiration and instruction and blessing to mankind. Brethren, let us study the Bible, let us love it, let us obey it, and if we do we shall share in its immortality. "All flesh is grass, and all the glory of man is the flower of grass. The grass withereth and the flower falleth away, but the Word of the Lord endureth forever." Let us identify ourselves with that eternal righteousness of which this Book is the oracle; and he that doeth the will of God abideth forever. Amen.—Rev. Dr. W. L. Watkinson, of London.

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Story of a Great Indian Fighter

Captain W. F. Drannan is of French descent. He was born in mid-ocean and left an orphan at the tender age of 4 years.

When but 15 years old he left his foster parents and walked from Nashville, Tenn., to St. Louis, Mo., a distance of over 500 miles, where he met the noted and famous trapper and Indian fighter, Kit Carson. He immediately adopted Kit as his protector, and off to the plains they went to hunt game and trap for a livelihood.

Captain Drannan soon became an Indian fighter of fame, and while but a mere youth he captured, killed and scalped five Indian warriors. For this daring feat he was promoted by Captain Elliott to the high honor of Chief of scouts, which title the captain defended with many laurels for 31 years.

He conducted and defended the first train of emigrants across the plains of the wild and woolly west to the gold fields of California and rescued the two Gordon girls from the redskins and killed their captors. He also captured Captain Jack, the noted Modoc chief, which was one of his most daring and thrilling feats.

Captain Drannan was commissioned by the managers of the St. Louis World's Fair to gather up the various tribes of Indians, as he is perhaps more familiar with the customs of the wild Indians than any man now living.

He writes of the wonderful effects of Dr. Thurmond's Catarrh Cure as follows:

Lewiston, Idaho, April 29, 1903.

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

Dear Sir.—I have been a sufferer from Catarrh since 1873. I contracted the disease during the Modoc war in that foggy climate of the Lovan beds.

I have tried almost all known remedies without any permanent relief. Your Catarrh Cure was recommended to me, and I decided to try it, although I had no faith in it.

Up to the time I commenced using your remedy I had to use a handkerchief constantly during the night, many night sleep being impossible. I have not used one bottle of your Catarrh Cure yet, and I am not troubled at night at all, and but little in the daytime.

I think your Catarrh Cure is the greatest blessing and friend to the people suffering with this disease, and I would recommend it to all sufferers from Catarrh in any form. Sincerely yours, CAPTAIN W. F. DRANNAN.

P. S.—You are at liberty to publish this letter in any way you wish. Yours etc., W. F. D.

Address New York Chemical Co., Dallas, Texas. Sold by all Druggists.

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E. P. TURNER,
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Secular News Items.

The jury in the Hargis case in Kentucky failed to agree on a verdict, and the prisoner was admitted to bail in the sum of $20,000. This is one of the most celebrated cases in Kentucky. Hargis is the leader of the Hargis faction in the East Kentucky mountains, and he is charged with conspiring and accomplishing the death of an enemy by the name of Cockrill. The chances are that he will never be convicted.

The cotton crop of Texas amounted to 3,139,516 bales of 500 pounds each in the year 1904. This includes both square and round bales. The crop for the year 1903 was 2,471,681 bales; for 1902 it was 2,498,013 bales; for 1901 it was 2,502,166, and for 1900 it was 3,-038,386. Texas is far ahead in the matter of cotton production. No other State approaches her in the matter of quantity of the staple raised.

The Southern Railway will spend about $1,000,000 in and around Chattanooga, Tenn. In addition to the Stevenson extension and the tunnel through Lookout Mountain, Fourth Vice-President C. H. Akert announced that the Southern had purchased thirty acres adjoining its yards at Citico, and that the yards would be greatly enlarged and Chattanooga made one of the chief points on the system.

Mayor Dunne, of Chicago, has announced to the labor leaders that if the strike was extended beyond its present limits he would promptly call upon Gov. Denan for troops. This is taken to mean that the local authorities consider the strike, on its own merits, has collapsed and must be called off or fought out with the militia and Federal troops if necessary.

The purchase for Yale University of the property known as the Hillhouse estate, in Prospect Street, New Haven, Conn., has been announced. The estate has an area of about thirty acres and has an estimated value of about $750,000, that part of it going to the university costing upwards of $300,000 and constituting the most important gift, for in effect that is what it will be that has come to Yale in half a century. The property was bought by Yale graudates, who will present it to the university. The property is purchased with a special view of meeting the needs of the Forest School and of the Botanical Garden.

It is the present intention of the Navy Department to have the remains of John Paul Jones finally deposited beneath the great memorial chapel at Annapolis, one of the most beautiful, elaborate and historically interesting of any of the Government buildings. The chapel itself will thus serve as a splendid monument to the memory of Paul Jones, and it will be unnecessary for Congress to provide for a special memorial structure.

Mac Stewart, the old Confederate veteran, who has languished in a Mexican jail for a number of years for killing a Mexican policeman and whose case has become famous over the State and in Confederate camps in the South, is at last to be released, so states a letter written by him to Gov. Lanham. He thinks he will be liberated not later than June 3d.

The equestrian statue of Gen. Lafayette will soon be unveiled in Paris. It is the gift of Americans to France, and will replace the plaster cast temporarily erected in the Square du Louvre. The delay in placing the monument was caused by Mr. Bartlett, the sculptor, requesting the authorities to postpone the ceremony so that he could modify the position of Lafayette's sword.

Smith County has shipped 160 cars of strawberries. Shipments from the different points in the county were as follows: Tyler, 69 solid cars; Swan, 36 solid cars, and Lindale, 35 cars. The express shipment was about equally divided between the two latter points, while Tyler shipped something over twelve cars by express. The shipment of cars of berries last year from Smith County was a total of forty-six cars, a gain this year over last year of 114 cars.

The Japanese Army in Manchuria has again become active, straightening its alignment, pushing back the Russian advance lines, and capturing several villages. Oyama is said to have 280,000 men in the field, and besides is said to have armed 25,000 or 30,000 Chinese bandits with captured Russian rifles.

The report of a three days' massacre of Jews at Zhitomar, capital of the Province of Valhynia, in Southwestern Russia, has been confirmed. Orthodox Christians fell on the Jews in the streets. The Jews were armed and fought their assailants, many being killed or wounded on both sides.

Hon. James Sutherland, Canadian Minister of Public Works, died last week.

May 10 Greer and Kiowa Counties, Oklahoma, were swept by a terrific cyclone. The town of Snyder suffered the most severe losses. Over a hundred houses were obliterated and entire families killed. The cyclone formed about six miles south of Oustee, in Greer County, taking a northwestward course through Greer in Kiowa County, leaving death and destruction in its path for thirty miles. The path of the cyclone was about one-half mile wide when it struck Snyder, and the main force about 300 yards wide. In this distance not a house was left standing. More than a hundred lives were lost and several hundred persons were wounded. The property loss was over $500,000.

Germany is said to be leading in a movement to combine the Continental nations in a mutual trade arrangement inimical to the commerce of the United States.

President Roosevelt broke up camp May 8 and has returned to Washington. He made speeches at Denver, Omaha and Chicago. He concluded his speech in Denver with the following comment on the Panama Canal project: "It is perhaps unnecessary for me to say that I am perfectly aware that many most admirable gentlemen disagree with me in my action toward the Panama Canal, but I am in an unrepentant frame of mind. The ethical conception on which I acted was that I did not intend that Uncle Sam should be held up. But without regard to that, when the canal comes into operation I think it will have a very important regulatory effect in connection with the transcontinental commerce of the railroads. I think when such is the case these great railroads will have to revise their way of looking at the interests of cetain inland cities. I wish to say again that, important though legislation is, it is nothing like as important as the spirit in which we approach it. If we approach it in the spirit of demagogism, if we permit ourselves as a people to be deluded into the belief that permanent good will come to us as a mass, if we attack unjustly the proper rights of others because they are wealthy, we shall do ourselves just as much damage as if we permitted an attack on those who are poor because they are poor." At Omaha he made the following statement to the Bee: "You are authorized to state that I will not be again a candidate for the President of the United States. There are no strings on this statement, I mean it."

A writer on Russian finance and fiscal policy reaches the conclusion that the Czar's Government is threatened with insolvency. The Empire, it is declared, is in no position to continue the war. Already Russia has borrowed 881,000,000 rubles for the purposes of the campaign, and to protect the gold resedve she must contract new loans. The population being unable to support additional burdens, fresh taxation is out of the question. It is noted that since 1871 the indirect taxation has increased from 240,000,000 to 759,000,000 rubles. Russia is classed as a peasant Empire; the annual earnings of the peasant in many of the districts is placed at $9, and about $5 of this is taken from him in the form of taxation. The policy of the Government in refraining from levying new taxes is explained by the fact that chronic hunger is the portion of the overwhelming peasant class. Since 1889, 1,439,000,000 rubles have been added to the Empire's indebtedness, and that further note issues, while legal to the amount of about 300,000,000 rubles, would soon cause suspension of gold payments and disturbing fluctuations in the value of the ruble. Hence it is argued that Russia is hardly in a poistion to enable her to further incease her indebtedness.

Already one of the wolf hunters has reaped his reward. Col. Abernathy, of Frederick, Ok., who was so highly praised for this work by President Roosevelt when he recently hunted in the big pasture, has been appointed Deputy United States Marshal.

In Ireland a judicial separation can be secured, but the courts of Ireland do not grant divorces. A legal resident of Ireland, who desires to get a divorce, can do so only by the lengthy and costly process of having a bill passed through Parliament dissolving the union.

A severe tornado almost wrecked the village of Marquette, Kan., May 9th at midnight. The power of the wind was so great that houses were lifted up and carried various distances, and the sleeping victims were crushed in the debris. The list of dead numbered twenty-six and the wounded forty-four.

It seems that the negroes are sometimes mistreated north of Mason and Dixon line. During the recent strike at Chicago more than 1000 negroes have assembled at the Bethel African Methodist Church and adopted resolutions protesting against the action of the Department Store Drivers' Union which the resolution asserted, circulated a "slanderous" letter against negro drivers, declaring them to be "loafers" not willing to work. This charge was denounced as a willful and malicious falsehood urged against men who proved their value by risking their lives to obtain work. The resolutions also called upon the Mayor to "save hard-working citizens from that kind of protection which lets the rioter go free and sends the victim to the jails and hospitals.

At a special meeting of the Georgia State Board of Entomology, held in Macon recently, it was immediately agreed to abolish a regulation relative to the boll weevil quarantine, which prohibited the shipment into Georgia from Louisiana and Texas of threshed wheat, shelled corn, cow peas, except during the months of July, August and September of each year. The abolishing of this regulation will allow shipment of the articles mentioned at all times of the year.

The Eastern Express of the Pennsylvania Railroad, going east, ran into a freight train in South Harrisburg. Two cars of the freight were loaded with dynamite and three terrific explosions followed. Both trains were piled in a mass of wreckage, which took fire, and many smaller explosions followed. It is estimated that fifty were killed and 100 injured.

At a sale of autograph letters the last communication written by Gen. George B. McClellan and found sealed and stamped after his death brought $10. It was a business note which the General penned only four hours before his death.

Six months have passed since the New York Subway was opened for business. The receipts during that time have been about $2,815,000. Many houses are being built in the suburbs as a result of the new transportation facilities. This fact leaves no room for doubt that the business is certain to increase largely. It is estimated that the Subway is caring for from 350,000 to 400,000 passengers a day. The effect of the Subway upon elevated traffic has not been at all serious. The falling off in the latter is put at only a few thousands.

Miss Jane Addams, the head of Hull House, the famous Settlement Home in Chicago, recently appeared before the legislators of Illinois in opposition to a bill permitting child actors to appear on the stage. Able lawyers represented the bill, but Miss Addams was victorious.

SHOULD INFANT CHILDREN OF NON-CHURCH MEMBERS BE BAPTIZED?

By H. B. Urquhart.

The question of the baptism of infant children of non-Church members is pertinent in view of the astonishing vulgar estimate of sacred things, now too prevalent. That such children are equal heirs with all men of the covenant of grace, and therefore of right entitled equally with all men to all its benefits is not debatable, and no one is at liberty, except at his peril, to withhold from them any of the benefits accruing under this covenant; but is in duty bound to afford them every advantage which it will bring. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

But admitting the fact of their rights under the covenant of grace, it is nevertheless a pertinent question, Should infant children of non Church-members be baptized?

The nature of baptism is such that it is the visible evidence and confirmation, or sign and seal, of a covenant entered into by and between God, on the one part, and the subject on the other. A covenant is a contract, or compact, entered into by and between at least two contracting parties. Every contract has its specified terms or conditions and must, in order to be operative, give visible evidence and confirmation to the terms or conditions agreed upon, and this visible evidence and confirmation must be the joint and mutual act of the parties to the agreement. Thus if A enters into contract with B to render him certain service for a given consideration, the agreement is reduced to a written relation of the terms or conditions agreed upon and then in evidence and confirmation of the agreement this written relation is signed by the parties jointly and mutually, and this signing becomes the visible evidence and confirmation of the terms or conditions of the contract which then at once becomes operative. Or if C and D, being at enmity, agree to become friends, C taking the initiative and saying to D, let us shake hands in token of our friendship, the joint and mutual act of shaking hands becomes the visible evidence and confirmation of the terms or conditions of the contract thus entered into, and the same at once becomes operative.

In the two cases supposed, the signing of the written document and the hand-shake become the visible evidence, or sign, declaratory of the inward purpose of the heart, and likewise the visible confirmation, or seal, pledging conformity of conduct to the terms or conditions of the contract.

But every contract is predicated of sincerity, and this sincerity has in contemplation all the terms or conditions related in the agreement. And such is the nature of a contract that unless the parties to it are sincere in the declaration of their purpose, it is at once a nullity. And, furthermore, if but one of the parties to the contract be insincere the agreement is null and void, and in either case the mutual exchange of the visible evidenc and confirmation is wholly meaningless and insignificant.

Now then, by the covenant of grace God vouchsafes to enter into contract with man, and that contract embraces certain terms or conditions. The agreement was promulgated and it only remains for each individual to enter into the agreement in order to become a party to the contract, and when that is done God becomes the party of the one part, and the individual the party of the other part. The terms, or conditions of this contract are, upon the part of God, that he will be to the individual "his God," entailing the blessings of his providence, the supply of needed grace, and ultimately everlasting life; upon the part of the individual, the acceptance of God to be "his God," and carrying the idea of repentence, faith in Christ, and obedience to God's commandments. This is the mutual agreement upon the part of God and the individual as embodied in the contract.

Now this covenant, or contract, must, like all other contracts, have its visible evidence, or sign, declaratory of the inward purpose of the heart, and its visible confirmation, or seal, pledging mutual conformity of conduct to the terms, or conditions, of the contract, and this visible evidence and confirmation must be the joint, mutual act of God and the individual. And God has condescended to appoint this visible evidence and confirmation, or sign and seal, and has declared it shall be baptism. So that baptism is the joint, mutual visible sign of the inward purpose of the heart on the part of God and the individual; and the joint, mutual, visible seal on the part of God and the individual binding, or pledging, each to conformity of conduct to the terms or conditions of the contract.

Now, since every contract is predicated of sincerity and the absence of that element upon the part of one or both parties to the contract renders the same null and void, and the exchange of the visible evidence and confirmation of its terms or conditions entirely meaningless, so in the covenant of grace if either party to the transaction be guilty of insincerity the contract, or covenant is null and void and of no force or effect, and the exchange of its visible evidence and confirmation entirely without meaning. But God is true; it therefore follows that if the covenant of grace be voidable it can be voided only by the individual. And since the insincerity of but one party to the contract is sufficient for its voidance, its nullification is complete if the individual be insincere, and the exchange of its visible evidence and confirmation, or sign and seal, is without signification. So that if anyone enter insincerely into this covenant relation with God and receive its sign and seal, baptism, he is in fact not in covenant relation with God, and his baptism therefore is without meaning.

In the case of infants, it is evident they cannot of themselves, because of their irresponsibility, enter into this contract or covenant relation with God. If they die outside this relation, having committed no actual transactions and not being responsible for their original sin, they are saved because their original sin was covered it, the atonement. Yet notwithstanding they cannot of themselves enter into this relation, still they may enter by their parents or guardians acting for them and assuming in their stead the covenant obligations. And where the parents or guardians of infant children in sincerity assume these obligations such children are as verily in covenant, or contract, relations with God as in the case of an adult, and such parent or guardian may with all propriety permit the exchange upon the part of the child and God of the covenant sign and seal, baptism. In such case, because of the sincerity of the parent or guardian, the covenant or contract is valid and consequently binding upon both parties to the contract, God and the child, and its baptism therefore is full of meaning and significance.

But can a parent or guardian who is a non Church-member thus act for his infant child? The whole question hinges upon the fact of his sincerity, and his sincerity in such case must be judged of by his conduct in life with respect to himself. If he has not accepted God to be "his God" and followed this up by repentance, faith in Christ, and obedience to God's commandments, a state which makes impossible his own covenant relation with God and consequently denies to him the exchange of the covenant sign and seal, how can he be supposed to act sincerely in that identical capacity for his child? Being in such case sponsor for his child the validity of the covenant is determined by his own sincerity, so that if this be wanting the covenant thus entered into is null and void, and if its sign and seal—baptism—be entered upon, is consequently meaningless, and therefore void. In other words, the child is not in covenant relation with God, and not having entered this relation, is therefore not entitled to its legitimate sign and seal, which if it be administered is but an empty sham. And this brings us to the true question: Can a non Church-member be in such action sincere? The very least that can be said is that such perent must be in such state of sincerity as would enable himself to enter such relation with that degree of validity which would, ratify the exchange of its sign and seal between himself and God. But does this condition obtain? Has he avowed God to be "his God?" Has he followed this up by repentance, faith in Christ, and obedience to God's commandments? Is not the very fact that he steadily refuses to become a member of the Church of God the fullest evidence of his refusal to have the Lord to be "his God?" Is it not plain that he does not wish the Lord to be his God? And if his own rejection of God be true, what sincerity can there be in his profession to wish the Lord to be the God of his child? A desire to be united with the Church of God is the universal mark of the sincere man in Christian endeavor, and where this desire does not appear it is at once the evidence of insincerity or of an unbalanced mind. The Church is of God, and this all sincere men believe, and so believing, avail themselves of that method of avowing the Lord to be their God involved in entering within its pales. If this be the true mark of every sincere man in Christian endeavor, as the world will attest, it follows that the man who resolutely remains out of the Church of God has denied the Lord to be his God and so denying cannot choose the Lord to be the God of his child. The conclusion, therefore, is irrefutable that if he so act he plays the part of insincerity, and consequently, being insincere, cannot act with that degree of validity that would put his child in contract relation with God, and therefore has no right to demand the application to his child of the visible sign and seal of the terms or conditions of such contract.

If the premises be true it would seem perfectly tenable to give the negative to the question that stands at the head of this article. And yet, the contrary course is often followed to the detriment of the Church and the cause of true piety. By this cheapening of the sacraments harm is done which no doubt accounts for much of the diminution of solid piety now so painfully apparent. And in such cases the preacher usually excuses himself upon the ground that, first, it will do the child no harm; and, secondly, the parent assumes the obligations and thereby absolves this functionary from further responsibility. It may be replied, first, that though it do the child no harm, which is by no means apparent, it inevitably works great harm to the cause of Christianity and should not therefore be practiced; and in the next place, the minister is not at all absolved from responsibility by the simple assumption of the obligations upon the part of the parent. He is charged with the responsibility of judging the sincerity of all condidates not only for baptism, but also for membership in the Church.

It will be sufficient to close this discussion in the words of Mr. Watson and Bishop Bascom. Mr. Watson, page 712 of his "Institutes," says: "No minister is at liberty to take from the candidate the visible pledge of his acceptance of the terms of God's covenant, unless he has been first taught its nature, promises, and obligations, and gives sufficient evidence of the reality of his faith, and the sincerity of his profession of obedience." Bishop Bascom, in his sermon on "The Pulpit," says: "A system of religious police, or ecclesiastical discipline, whether Papal or Protestant, originating at Rome or Oxford, indiscriminately admitting to the sanctities of the altar and the baptismal font every species of moral criminal—the dissolute, the drunken, the profane, and the abandoned, unreclaimed and unreformed—and thus awarding the thrones of heaven to a generation of vipers, is not only unworthy the confidence of Christendom, and a proper text for infidel derision, but a shameless prostitution of things sacred, sufficient to provoke an outburst of scorn, bitter and burning, from all the damned." And if it be so in case of individuals acting for themselves, how much worse when standing sponsor for infant children!

Dr. S. D. F. Salmond, one of the most eminent scholars of the day, and one of the most distinguished men of the United Free Church of Scotland, has passed away. He is best known in this country by his remarkable work, "The Christian Doctrine of Immortality."

Notes From the Field.

TEXAS CONFERENCE.

HEARNE.

A. C. Biggs, May 11: We have just closed a gracious meeting here. I do not know the number of conversions, but about sixty. Thirty-one have been received into the Church and there are others who will join, and others will join other Churches. The Church has been greatly strengthened. Bro. O. F. Hatfield, of El Campo, assisted me. He is a success. Sister Browne, of Ganado, was with us for a week. She is a power for good in a meeting. Our people are much in love with these faithful workers.

SILSBEE.

S. D. Herger: We are moving along quite well. Our first Quarterly Conference was held March 11 and 12. Our beloved presiding elder, O. T. Hotchkiss, was with us and preached for us at three different places. Held the Quarterly Conference and preached five sermons to our people, which we all enjoyed very much and felt that it was good to be there. We held a ten days' meeting at Silsbee, assisted by Rev. M. I. Brown, and good help he is. Christians were made to rejoice and sinners were converted; twelve joined our Church and some will join the Baptist Church. My meeting at Silsbee Junction followed the one at Silsbee. I was assisted there by Rev. C. M. Thompson. Was rained out twice during the meeting. One converted and two reclaimed. Bro. Thompson did fine preaching. The people are taking care of us. We love our people and they love us. Two-thirds of our conference collections in hand. Will bring all up at conference. The best of all, the Lord is with us.

BEAUMONT DISTRICT.

J. W. Treadwell, May 10: This district is progressing under the wise leadership of Rev. O. T. Hotchkiss. Bro. Hotchkiss is alive to every interest of the Church and is very much loved by pastors and people. Bro. Sherrell has had a great revival at Nederland. I visited him last week and baptized one of his flock. God has blessed his labors and the good people of Nederland appreciate their pastor. I hear good news of Bro. Anderson at Kountze and Bro. Bailey, of Woodville. Bro. Cunningham is in the midst of a revival at Orange. We pray that he may have a great meeting. Bro. F. M. Boyles is in favor with his people at Port Arthur and expects to pay the small debt on our church at that place this year. He has made a fine record at Port Arthur. Bro. V. A. Godbey, of Central Church, Beaumont, has just closed a great meeting. There were about seventy-five accessions to our Church. He did the preaching for several days himself, and the meeting was growing in interest when Rev. Hubert Knickerbocker reached him, and our people realized that the Lord honors the ministry of the pastor as well as the evangelist. Twenty-five had been converted under his ministry and fifty more were added to the Church, while Bro. Knickerbocker, another one of our pastors, was with us. Bro. Knickerbocker is a great preacher. The meeting was not the outgrowth of sentimentalism. It was a real revival as the result of the preaching of the word of God, honored by the presence and power of the Holy Spirit. The spirituality of our city is not what it should be, but to those who know our situation the progress of the Church is surprising. Bro. Godbey has about $25,000 in subscriptions on his new church and the lot is being prepared for building. We hope to see a church in central Beaumont worth at least $35,000 by conference. Cartwright Chapel is taking on new life. We had 176 in our Sunday-school last Sunday. We are getting ready for our revival services.

MADISONVILLE MISSION.

John W. Hennessee: Our beloved presiding elder, Bro. Lamar, held our second Quarterly Conference for us last Saturday at Oxford. The farmers were busy at work, but when we arrived Saturday at 11 o'clock there was a large crowd—men as well as women and children. Bro. Lamar was at his best and gave us a fine sermon on works. Dinner was soon announced and we found there was enough and to spare with several baskets of fragments to be gathered up. On account of the fine weather for working and court, our stewards were rather scarce. When question No. 8 was called we found that there had been something doing along that line, but yet they were somewhat behind. Our Sunday-school at Midway has done exceedingly well this year. They rendered an Easter program which was a success in every respect. Miss Hermen Wakefield and others deserve a great deal of credit for the faithful efforts they have made. The historic bell that has been there on the ground for a number of years almost every preacher has tried to have put up, and a number of the good brethren have tried to get it up. When I learned the history of it I was afraid to undertake the job, so I turned it over to the Sunday-school and they had it up by the next Sunday. The committee has ordered new seats for the church and when we get it repainted outside and in it will look like a new place. Our Sunday-school at Elwood is preparing for Children's Day and we are expecting a success of it. We have in cash and subscriptions a little over half of our missionary assessment. We are making arrangements for our meeting this summer. The people all over the work seem to be encouraged and are willing to help in the good work. We expect to report "a good year" at conference.

WILLIS AND CONROE.

R. W. Adams, May 10: We have just closed a great revival at Conroe. The Church was revived and put in good working order. The whole town was moved by the great work of God. Congregations filled the house. We had many bright conversions; twenty-two joined the Church. Rev. Jno. E. Green was with us twelve days. His preaching was plain and practical, yet in power. He is first-class in revival work. Our work at Willis is moving up. We want to have a revival there in the summer. Have just organized a Woman's Home Mission Society at Willis with hopeful outlook. The finances of the charge well up and will be met in full. Bro. Lamar has made a good start on the district. We all esteem him highly for his work's sake. May God give us a great revival throughout our whole State and connection. It seems to me that indications point to a general awakening. "Lord, lift thou up the light of thy countenance upon us."

OUR NEW CHURCH AT TEXARKANA.

Mrs. O. T. Hotchkiss: Through the kindness of Bro. W. H. Dean, we were given the great pleasure of being present at the opening of the beautiful new church at Texarkana. After two years of hard work given to that charge, we left a short while before the completion of the structure for which we had worked and prayed. The walls were up and if the contractor had fulfilled the terms of the contract the building would have been completed two months before conference; however, it was not, and much to our regret, we did not see it finished before we left. As we had ordered the windows, carpet, pews, pulpit furniture, chandeliers, etc., before leaving, it was a great pleasure to see how well Bro. Turrentine and his committee had carried out the plans. Central Church stands to-day "a thing of beauty"—may it be "a joy forever." The first service held in the auditorium was the baptism of O. T. Hotchkiss, Jr. Sunday morning, April 23, a large crowd filled the church to overflowing. By the way, it has the largest auditorium of any church in the city, and when the Sunday-school room is thrown into it, will seat more than any building in the city, and yet it was wholly inadequate to the occasion. Several hundred people were turned away for lack of room, notwithstanding the Baptists had a great revival meeting in progress and Central Christian Church, the Arkansas Methodist and the Episcopal Churches all held special Easter services. Bishop Hoss preached a great sermon and took a great collection. Those who had given, and given largely, got down under the burden and gave again, until $2000 of the $8000 needed was raised, and there is now a debt of only $2500 unprovided for, and it can be easily handled. Many were the words of praise from all sides. Bishop Hoss said: "The Church is a marvel of beauty, and I do not see how in the world you ever built it for the price." The people of old State Line, now Central Church, are happy, and well they may be, for their equipment is such that they may expect greater success than they have yet achieved. The ladies under the leadership of Brother and Sister Turrentine have put in a magnificent pipe organ that is beautiful to behold. Altogether, the Church and its furnishings are all that could be desired, and we predict a bright future for it. Brother Turrentine, tired but happy, is in great favor with his people, and now that the building is completed, he will have more time to mix with them, and will, we trust, be able to do a great work in that place.

MASS OF SORES

Awful Suffering of Little Boy from an Itching Humour

CURED BY CUTICURA

Not One Square Inch of Skin on His Whole Body Unaffected

"My little son, a boy of five, broke out with an itching rash. Three doctors prescribed for him, but he kept getting worse until we could not dress him any more. They finally advised me to try a certain medical college, but its treatment did no good. At the time I was induced to try Cuticura he was so bad that I had to cut his hair off and put the Cuticura Ointment on him on bandages, as it was impossible to touch him with the bare hand. There was not one square inch of skin on his whole body that was not affected. He was one mass of sores. The bandages used to stick to his skin and in removing them it used to take the skin off with them, and the screams from the poor child were heart-breaking. I began to think that he would never get well, but after the second application of Cuticura Ointment I began to see signs of improvement, and with the third and fourth applications the sores commenced to dry up. His skin peeled off twenty times, but it finally yielded to the treatment. Now I can say that he is entirely cured, and a stronger and healthier boy you never saw than he is to-day." ROBERT WATTAM, 4922 Center Ave., Chicago, Ill., Dec. 30, 1897.

SIX YEARS LATER

Mr. Wattam writes

"Your letter of the 21st in regard to the case of my little boy at hand. I am truly thankful to say that the cure effected by the Cuticura Remedies has been a most thorough and successful cure to date." Chicago, Feb. 23, 1903.

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), Ointment, 50c., Soap, 25c. Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug and Chem. Corp., Sole Proprietors.

Send for "How to Cure Every Humour."

NORTH TEXAS CONFERENCE.

DENTON.

T. H. Morris: We have just closed a ten days' meeting. Results were very gratifying, though not all we desired. We received eight members and the Church was greatly revived. Rev. J. L. Morris, our presiding elder, was with us, and did the preaching. It is needless to say that it was well done. It was my first opportunity to hear this able preacher in a revival and he surpassed my highest expectations. All of his sermons were fine, but some reached the high standard of the greatest pulpit orators of this day. His delivery is perfect, his voice unexcelled, his theology sound, his logic forcible, his pathos touching, and his power of description unequalled. Add this to the noble individuality of the speaker, his deep spirituality and intense earnestness in seeking the salvation of souls, and you have a rare combination. If the Church should call him to the episcopacy it would be no mistake. He won the hearts of saints and sinners, and left an abiding impress upon both Church and community for good. Other duties of the presiding elder required the closing of our meeting before we intended, and before we had reached the full fruitage of the meeting. The town was being deeply moved, great crowds were attending, and souls were being converted. It is our purpose to resume the revival work here later in the year. Forty-two accessions since conference.

ANNONA.

J. F. Daniel, May 15: Our protracted meeting began the fourth Sunday in April and while the weather and roads were very bad, we had fairly good crowds at each service. The interest was good from the beginning. We had several reclamations and the seed has been sown, and we expect to reap a bountiful harvest before the year closes. Bro. McCarter gave us good sermons and exhortations at each service. It was a time of spiritual feasting for all that could attend. Bro. Casey, our beloved presiding elder, came down on Wednesday of the last week and gave us some spiritual food that was a blessing to all that heard him. He is well liked by our people and it always does us good for him to come in our midst. This is the first year for Bro. McCarter on this work, and he is doing us good work. Our Sunday-school was at a very low stage at the beginning of the year, but through the efforts of Bro. McCarter and his estimable wife we now have a Sunday-school that would do credit to a larger town than ours. Our Church is in working trim and we are looking and praying for a sweeping revival this year.

NORTHWEST TEX. CONFERENCE.

GODLEY

C. E. Clark, May 10: We closed a splendid meeting here last Wednesday night. Bro. I. E. Hightower, of Palmer, Texas, spent one week with us and by his earnest efforts and splendid preaching got things in fine working order. He witnessed several conversions and some additions during his stay. I had to be away two days of the time; then it rained some, which worked against the meeting, but still there was no let up. Bro. Hightower kept waging war with the devil and his followers as long as he could remain. He had to go away on Monday. We regretted to see him leave us, but the train that carried him away brought Bro. M. K. Little, of Midlothian, to our rescue, and he proved equal to the occasion. His strong sermons on the Holy Ghost go into the hearts of saint and sinner. He rendered us excellent service, but could only stay two days, to our sorrow. His sermons will remain for time to come with us. Our Church was greatly revived; sinners convicted and mourners converted. There were eleven conversions, two reclamations and fifteen additions to our Church, with more to follow, I think. Some left for the other Churches. We greatly appreciate the kind and helpful assistance given by Bros. Hightower and Little, and pray God's blessings upon them and theirs. We now take new courage and give the praise to the Father, Son and Holy Ghost.

CRESSON CIRCUIT.

M. S. Leveridge, May 9: One-half of another conference year is almost gone with apparently but little accomplished, yet our work is moving on smoothly with encouraging prospects for a great year. On April 30 we closed our meeting at Cresson, and while on account of unfavorable weather, we didn't see the results we so much desired, yet we had a great meeting. The Church was greatly revived. Rev. M. A. Turner, our pastor at Bluff Dale, did most of the preaching. He is an able preacher, a Church digger. On last Sabbath good congregations greeted us, both at Long Creek and Mt. Nebo, and as token of their appreciation of our service, poor as it may be, the ladies of Mt. Nebo community presented the preacher and his wife with a nice quilt. Since we have been among this people many expressions of this kind, such as canned goods and other substantials, from all points of the circuit have found their way to our home. For all this we feel grateful and pray God that we may be more able to minister to them in spiritual things. The entire circuit seems to be on the upward move. The prayer-meetings and Sunday-schools are well organized with increased attendance. Have organized a Woman's Home Missionary Society with healthy membership. It is getting well organized and ready to do good work. We are expecting it to be a great blessing to the Church and community. This is encouraging evidence that our people are alive to their need and by their faithful co-operation we hope to march on to victory in the Lord.

GRANITE.

Geo. W. Lewis, May 11: We are having one of the greatest meetings that Granite has ever had. We began May 4 and have been running day and night. Rev. L. B. Tooley, of Texas, was to assist me, but on account of sickness he did not come, but the Holy Ghost was here. Bro. Shelton, of Lone Wolfe Circuit, preached three sermons. Men would get under conviction and fall down upon their knees at their seats and call for some one to pray for them. The altar has been full of men and women every night this week crying to God for salvation. Monday night there were eight conversions and Tuesday night there were twenty-five or thirty conversions. Last night was a bad night; a cloud came up and kept a good many away, but a few came and we preached and had three conversions.

DUBLIN.

J. W. Collier, May 11: The incessant rains have retarded the progress of the farmers. Many bales of cotton floated away, while some stock were drowned. Our much beloved pastor, O. P. Kiker, counts one anywhere. Truly, he is a consecrated Christian and seems to be loved by every one. Our little city had the honor of entertaining Mrs. Maude Green, of W. C. T. U. fame. Her lecture was fine.

SANTA ANNA.

M. H. Major, May 12: We have just closed our meeting. We were rained out of several services. But we had a real good meeting. Many of the members claimed to be greatly blessed. About thirty who professed to have no conscious knowledge of the indwelling Spirit claimed to have received a nobler experience. A small number were converted. Three joined the Church. Altogether it was a good meeting. I was assisted in the meeting by Dr. Jas. A. Walkup, of Fort Worth, Texas. He is all right in a revival. He knows just what to do. Any preacher who needs a good, safe man, and a strong preacher and a good revivalist, I recommend to him this man of God. We have received by letter and otherwise into this charge since conference fifty-five members. We are growing. Our net gain is forty-one.

KNOX CITY.

S. L. Culwell, May 12: This is a new charge, founded last conference. It is located in a very fine country which can not be surpassed anywhere for farming purposes. We have found some good, broad-minded, big-hearted Methodists, who have been very kind to us and made a liberal assessment for our support. We have seated our new Church at Gillespie. These people now have a church well worth $1500. They are not quite out of debt, but expect to try hard to get out this year. We have improved our parsonage property by painting, papering, furnishing, fencing, etc., to the amount of $100. Have raised in cash about 20 per cent of our conference collections. Secured five new subscribers for the Advocate. Organized two new Sunday-schools and one new Church. Have had a total gain in membership of twenty-five members. Now for great revivals.

WINCHELL.

C. G. Shutt, May 15: Last night was the closing service of our second quarterly meeting for this charge. This was the first ever held in our new church here, which was recently opened for service. Brother Bolton preached four pointed, stirring sermons to appreciative audiences. Took our missionary collections yesterday at 11 a. m., and raised $16.25. How is that for a new plant not two years old, just after completing a church worth $2,000? Conditions are very hopeful. If anyone has anything good to bring before the public, I can safely recommend the Texas Christian Advocate as the proper medium. A few days ago I put a small advertisement in regard to the third edition of my pamphlet—"Bible Reading on Methodism." Since then I have had almost a deluge of orders coming from various parts of Texas and away up in the Territories and as far west as California. However, I have still about 200 which can go off at introductory rates—10 cents.

WEST TEXAS CONFERENCE.

EDNA.

C. F. Annis, May 12: Bro. Jno. E. Green, of Houston, began a meeting for the Edna Methodists April 7. Though physically infirm, he did a mighty work through ten days, as the Holy Ghost used him, for good. Day and night, wet and dry, we carried on the work; and at least thirty-five people professed conversion during the meeting. I received twenty-eight into the Church during and just after the meeting, and have a few more yet on the calendar to be received. Almost the entire Church felt the thrill of awakening and the town was moved as it had not been for years. Bro. Wilson, though very busy with his district, was kind enough to spend two days with us and carry on the work after Bro. Green went away. This was an important part of the success, as a number of conversions and accessions were added at these last services.

MARRIAGES.

Walker-Tate—At the residence of the bride's brother, Lockhart, Texas, April 20, 1905, Mr. W. T. Walker and Miss Sarah E. Tate, Rev. A. W. Wilson officiating.

Price-Monroe—At the residence of the bride's mother, near Lockhart, Texas, May 10, 1905, Mr. H. H. Price and Miss Sallie Monroe, Rev. A. W. Wilson officiating.

Massie-Clardy—At the home of the bride's parents four miles from Brownwood, Texas, May 3, 1905, Mr. J. A. Massie and Miss Addie Clardy, Rev. B. R. Bolton officiating.

Myrick-Redding—At Zion's Rest M. E. Church, South, Corsicana, Texas, March 29, 1905, Mr. Willard Myrick and Miss Eddie Redding, Rev. C. H. Smith officiating.

Wolf-Anthis—At the Methodist Church, in Milano, Texas, May 7, 1905, Mr. Amos Wolf and Mrs. Elvina Anthis, Rev. J. D. Burke officiating.

Thompson-Hines—At the parsonage, Anson, Texas, May 4, 1905, Mr. C. L. Thompson and Miss Eunice Hines, Rev. Zoto B. Pirtle officiating.

Henry-Nichols—At the parsonage, Anson, Texas, May 8, 1905, Mr. Stockton Henry and Miss Mabel Nichols, Rev. Zoto B. Pirtle officiating.

Mexican Mission Work.

To the Pastors of the West Texas Conference:

Dear Brethren—We are using very effectively Sunday-school picture rolls in street meetings in our Mexican Mission work. No doubt some of our Sunday-schools have some old ones on hand. We would highly appreciate the kindness of any Sunday-school that will make a small contribution to prepay charges and send us one or more rolls that you are not needing. To all inquiring friends I am glad to say that our Mexican Methodist Mission in San Antonio is prosperous.

J. A. PHILLIPS.
312 San Fernando St., San Antonio, Tex.

Brethren, Take Notice.

It will save time and postage if the brethren will not write me to help them in any more revival meetings this summer. My time is all engaged up to the second Sunday night in September. Can not hold you a meeting unless you will take it as late as the last of September. God bless all the preachers.

D. A. GREGG

Vernon District—Third Round.

Chillicothe cir, May 20, 21.
Childress sta, May 27, 28.
Quanah sta, June 17, 18.
Quanah mis, June 19.
Quail cir, July 1, 2.
Wellington sta, July 2, 3.
Vernon sta, July 5.
Vernon cir, July 8, 9.
Estelline cir, July 15, 16.
Crowell cir, July 19.
Paducah mis, July 22, 23.
Seymour cir, July 26.
Spring Creek mis, July 29, 30.
Seymour sta, Aug 1.
Knox City mis, Aug 4.
Munday and Goree, Aug. 5, 6.
Matador cir, Aug 12, 13.

J. G. Miller, P. E.

Bowie District—Third Round.

Alvord, June 3, 4.
Chico, June 4, 5.
Fruitland, June 10, 11.
Bowie, June 11, 12.
Rhome, June 17, 18.
Boyd and Garvin, June 18, 19.
Bridgeport, June 24, 25.
Paradise, June 25, 26.
Bryson, July 1, 2.
Jacksboro, July 2, 3.
Henrietta, July 8, 9.
Benvanue, July 9, 10.
Blue Grove, July 15, 16.
Bellevue, July 16, 17.
Iowa Park, July 22, 23.
Wichita Falls, July 23, 24.
Holliday, July 29, 30.
Archer, July 30, 31.
Crafton, Aug 5, 6.
Giltown, Aug 12, 13.
Decatur cir, Aug 19, 20.
Decatur sta, Aug 20, 21.

T. H. Pierce, P. E.

Greenville District—Third Round.

Commerce sta, May 21, 22.
Celeste and Lane, at Lane, May 27, 28.
Kingston, at Ballard Grove, June 3, 4.
Wolfe City, June 10, 11.
Floyd, at Floyd, June 17, 18.
Campbell, at Friendship, June 24, 25.
Kavanaugh, July 1, 2.
Quinlan, at Union Chapel, July 5.
Commerce mis, at Century, July 8, 9.
Lone Oak, at Miller Grove, July 15, 16.
Wesley, July 22, 23.
Neola mis, at Bethel, July 26.
Merit, at Merit, July 29, 30.
Greenville mis, Aug 5, 6.
Fairlie, at Olive Branch, Aug 12, 13.
Leonard, at Orange Grove, Aug 20.

J. M. Peterson, P. E.

Clarendon District—Third Round.

Memphis at Union Hill, June 10, 11.
Claude, at Fairview, June 17, 18.
Clarendon sta, June 24, 25.
Canyon City, at Gillaham, July 1, 2.
Hereford mis, July 15, 16.
Hereford sta, July 18.
Hansford and H. mis, Grand Plains, July 22, 23.
Stratford, at Spurlock, July 25.
Dalhart 6:30 p. m., July 26.
Amarillo, July 29, 30.
Channing, at Dumas, Aug 5, 6.
Rowe, Aug 9.
Higgins, at Ochiltree, Aug 12, 13.
Canadian, at Miami, Aug 16.
Tulia, Aug 19, 20.
Silverton, Aug 22, 23.
Estaline and Shamrock, Aug 26, 27.
McLean, Sept 2, 3.

James M. Sherman, P. E.

Abilene District—Third Round.

(In part.)

Abilene, June 3, 4.
Stamford, June 14, 18.
Truby, at Zobo, June 24, 25.
Aspermont, at Aspermont, July 1, 2.
Haskell, July 8, 9.
Albany and Moran, at M., July 15, 16.
Sweetwater and Roscoe, at R., July 22, 23.
Roby, at Camp Spgs, July 27.
Merkel, July 29, 30.
Anson, at Anderson Ch, Aug 5, 6.
Avoca, at Fairview, Aug 8.

Jno. R. Morris, P. E.

Dallas District—Third Round.

Grace Church sta, June 3, 4.
Oak Cliff sta, June 5.
Grand Prairie, at Estelle, June 10, 11.
Lancaster sta, 8:30 p. m., June 11.
West Dallas, June 17, 18.
Wheatland, at Wilmer, June 24, 25.
Ervay Street sta, July 1, 2.
Oak Lawn sta, July 8, 9.
Argyle, at C. C., July 15, 16.
Clark's Chapel, July 22, 23.
Denton sta, July 23, 24.
Trinity sta, July 29, 30.
First Church sta, Aug 5, 6.
Cedar Hill and Duncanville, at C. H., Aug 12, 13.
Lewisville sta, Aug 19, 20.
Cochran and Caruth, Aug 26, 27.

J. L. Morris, P. E.

Corsicana District—Third Round.

Frost, at Salem, May 20, 21.
Cotton Gin, at Cot. Gin, 11 a. m., June 3.
Mexia, 8:30 p. m., June 9.
Wortham, at Cottonham, June 10, 11.
Corsicana cir, at Long Prairie, June 24, 25.
Kerens, at Bazette, June 25, 26.
Epworth L. and Sunday-school rally at Kerens, June 27, 28.
Corsicana, Eleventh Avenue, June 28.
Blooming Grove cir, at Dresden, July 1, 2.
Hern Hill, at Kirk, July 8, 9.
Brandon, at Ricenzi, July 16, 17.
Blooming Grove sta, July 23, 24.
Barry, at Mt. Zion, July 29, 30.
Richland, at Pursley, Aug 5, 6.
Dawson, at Dover, Aug 6, 7.
Thornton, at Locust Grove, Aug 12, 13.
Alma at Reynolds, Aug 19, 20.
Rice, at Chatfield, Aug 20, 21.
Coolidge, at Delia, Aug 21.
Groesbeck, Aug 26, 27.
Corsicana, First Church, Sept 3, 4.

The League and Sunday-school rally at Kerens will open with an address at 11 a. m., June 27. Let every League and Sunday-school see that at least three delegates attend. Send names to Rev. J. M. Armstrong, Kerens.

Jno. M. Barcus, P. E.

Colorado District—Third Round.

Dickens, at Wichita, June 3, 4.
Emma at Estacado, June 10, 11.
Floydada, at Harmony, June 17, 18.
Plainview, June 24, 25.
Hale Center at Lamb S. H., July 1, 2.
Lubbock, at Prairie Ch, July 8, 9.
Gomez, at Cottonwood, July 15, 16.
Tahoka, at La Mesa, July 22, 23.
Colorado mis, at R. Bar, July 29, 30.
Gail, at Gail, Aug 5, 6.
Clairmont, at Jayton, Aug 12, 13.
Snyder and Dunn, at Ennis, Aug 19, 20.
Midland, at Stanton, Aug 26, 27.
Big Springs, Aug 28.
Colorado sta, Aug 30.

J. T. Griswold, P. E.

Sulphur Springs District—Third Round.

Winnsboro sta, 3d Sun June.
Dist. Conf. at Pecan Gap, 4th Sun June.
Yowell cir, at Jardin, 1st Sun July.
Cumby cir, at Gafford, 2d Sun July.
Reilley Springs, at R. S., 3d Sun July.
Como, 4th Sun July.
Cooper sta, 8 p. m., July 29.
Klondike cir, at Price S. H., 5th Sun July.
Mt. Vernon, at Mt. Vernon, 1st Sun Aug.
Sulphur Springs sta, 8 p. m., Aug 7.
Birthright, 2d Sun in Aug.
Perley cir, at Pleasant Hill, 3d Sun Aug.
Ben Franklin, 4th Sun Aug.
Lake Creek, 11 a. m., Aug 28.
Sulphur Bluff, 1st Sun Sept.
Bonanza cir, 2d Sun Sept.

The District Conference will convene at Pecan Gap June 22 at 8 p. m. The opening sermon will be preached by Rev. J. E. Short. Will the preachers and delegates please arrange their plans so they can remain over Sunday?

C. B. Fladger, P. E.

The Home Circle

SISTER PRIM'S PHILOSOPHY—CHRIST IN THE SERMON.

I onct heard a sermon with smilin' delight,
Though my smile ended up in a sigh.
'Twuz preached by an earnest, godly 'divine,
One in eloquence rankin' high.

His text he took where St. Paul doth say,
"Timothy, thyself exercise;
Unto godliness 'tis profitable, brother,
For life thet now is an' the skies."

In a learned exorjeum then,
Thet text he ably expounded;
Said thet exercise means to gymnast;
Thet lives may be strongly rounded.

Then his discourse he headed and proved thet we
To our Maker should exercise.
Love—submissive, habitual, intense,
Thet perseveres e'en to the skies.

His illustrations were right to the point,
An' reached every mind, I'll allow,
For they ranged from himself, a gymnast true,
To his pa's old renegade cow.

"Some members," he 'lowed, "are like the gymnasts,
Who consider it all a bore;
They go to Church jes' often enough
To keep their pore souls mighty sore."

An' then at the last, I 'lowed he'd tell,
In thet per-u-ation so grand,
Of Him who'd teach us how to gymnast,
Would guide an' uphold by His hand.

Of Him, who onct did exercise,
Unto us, mortal mind ne'er could span,
Love so amazin', persistent, intense,
Shown in actions ez no mortal can.

Shown, when he sweat great drop of blood,
In dark Gethsemane,
With blood bathed brow, 'neath the shameful cross,
In the world's sternest tragedy.

But thet blessed man said nary such words,
Though 'twuz truth he wuz affirmin';
I followed him up in raptshous delight,
Then sighed et the close of the sermon.

An' the reason why I thus did sigh,
I couldn't et first determine,
Till I felt heart hunger, then I knew
There want enough Christ in the sermon.

"'Twuz a flow of reason," the critics said,
The mind ned a feast, I'm confirmin';
The heart, alas, jest a mejium repast;
It craved more Christ in the sermon.

Brethren, would you fill famished souls
With love, ez the dew on Mount Hermon?
Then serve rarest food, but strengthen it well
By mixin' much Christ in the sermon.

EVA J. KEYS.

THE HOME-MADE PIANO.

"That new girl next door, mamma, she done the most wonderful thing! Marked a great long board off into regular piano keys—the exact size. And inked the places where the black ones go. It looks almost like a regular keyboard."

"Why has she done that?"

"Because she wants to learn the piano. She knew how to sing by note, when she first came here. And she found out at school where middle C is on the keyboard; then went to work and studied all the rest up from that. Till she can read off any music on that old board."

"Impossible!"

"Oh, but it's true! I saw her do it. And all through the intermissions at school, she's hovering 'round the piano, getting her fingers on it; learning how hard to strike, asking Miss Conreid how to hold her hands and wrists, and everything about it."

"Why doesn't her guardian have a piano? He's far from being poor."

"He doesn't like the noise. Won't have a piano in the house." A little pause. "Mamma!"

"Well!"

"Wouldn't it be lovely to have the new girl—Ada, her name is, Ada Eveling—to let her come over and have half of my lesson, and practice on our piano? Then we could learn duets. And you are so fond of duets!"

The mother smiled. "Would it give you an interest in your music, dear?"

"O, I'm sure it would. I have more interest now, watching her love it so."

"Very well. We'll try it, for a little. Your next lesson is for to-morrow afternoon. I'll speak to Miss Alling about dividing the time. And you may bring the little girl over at two. She must have a sorry time in that great house, with only one servant and her fierce-looking guardian."

"Mamma, I ought to tell you——"

The maid entered. "It's Mrs. Humphreys, ma'am. She's waiting."

"O, to be sure! We're going to the guild together. And I was to be ready. Run away, dear! Don't trouble mamma."

That evening, before dinner, the little girl spoke again. "Mamma, I wanted to tell you——"

"Yes, dear, but tell it later. Papa has brought his new partner to dinner. And I must speak to cook."

When the goodnight kiss was given, the little girl was too tired to talk. In the morning everything was hurried; at lunch there was a guest; so, with no time to explain what was on her little heart, Amelie, later on, found herself with the little new girl, each having a half-hour lesson. At the close of these, her guest seemed so astonishingly happy, that Amelie could not bring herself to reveal a matter which might deprive them both of a real pleasure. When Mrs. Humphreys came in, she was about asking her mamma to do something very difficult—to go to ask this favor of their stern-faced neighbor.

The days passed. Amelie's interest in her music was doubled. The other little one always begged, "Do please remember to tell me when I must go! For I can never think of time when I am playing!"

The hour up, she thanked her little friend and flew, rather than walked, through the garden gate and into her own lonely home, before her guardian returned from his office.

One day the bell of Amelie's home rang sharply. The maid opened the door upon their fierce-looking neighbor. "Is my ward, Miss Ada Eveling, here?

The maid hesitated. Visions of cruel punishment passed before her eyes. As she paused the tones of the piano rang out.

"Why don't you answer?" demanded the impatient man.

"I—I'm afraid she is, sir."

"I suppose I may go in?"

"Y—yes, sir!" But the poor girl continued to stand directly in his way.

Pushing past her, the visitor stalked into the music room. At sight of him, Ada gave a cry, sprang up, and threw her arms around Amelie.

"How dared you disobey me!"

"She didn't dare it! I disobeyed you. Wanting her to come. Be—because I never cared for my music till I saw how much she cared. Don't take her away. Please don't! Mamma loves to have her here. And Miss Alling loves to teach her. Don't you, Miss Alling?"

"I surely do," said the teacher. "I never knew such love for music. It will be a—I don't see how you dare refuse it to her. It may kill her! She is sure to be distinguished. Try, it, sir! Give the child a chance! Let me beg——"

"Don't beg! I hate beggars! And I have reason to hate music. Her mother was my pet niece. I would have everything for her. But she ran off and married a miserable music-master. This is her child. And I'm determined to crush the spirit of the music-master out of her."

"You can't do it, sir. And, besides, she is a sweet dear little girl. I beg——"

"Stop your begging, I tell you! And come to my house tomorrow at this time. There'll be a piano ready. I object to having my niece act the pauper."

Years after, when Ada really became great the grim old gentleman kept the long board—that her little hands had measured and inked—upon a costly table in his library. No one else dared touch it.

"Poor child!" he once said, to himself, "if that old housekeeper hadn't shown me this, I never could have changed my mind that day. How bitter I was! But it is all right now. This poor little makeshift won the day!"

WHICH ARE YOU?

Two boys went to gather grapes. One was happy because they found grapes; the other was unhappy because the grapes had seeds in them.

Two men, being convalescent, were asked how they were. One said: "I am better to-day;" the other said: "I was worse yesterday."

When it rains, one man says: "This will make mud;" another: "This will lay the dust."

Two boys examined a bush. One observed that it had a thorn; the other, that it had a rose.

Two children looking through a colored glass, one said: "The world is blue;" the other said: "It is bright."

Two boys having a bee; one got honey, the other got stung. The first called it a honey bee, the other, a stinging bee.

"I am glad I live," says one man: "I am sorry I must die," says another.

"I am glad," says one, "that it is no worse;" "I am sorry," says another, "that it is no better."

One says: "Our good is mixed with evil;" another says: "Our evil is mixed with good."—Selected.

JUST AN EVERY DAY STORY.

As Mrs. Sloane shook her duster out of the dining-room window Tuesday morning she saw her pretty neighbor smiling at her over her plants, across the strip of lawn between the houses. The young women, both recently married and filling in their homes the dual positions of mistress and maid, had formed a pleasant acquaintance, which had reached the informal stage so entertaining to congenial neighbors. They chatted a few moments of household doings, and then Mrs. Sloane ran from the house to her neighbor's window. "I wanted to ask you, Mrs. Burr, if you won't go with me to the Foreign Missionary meeting this afternoon. I always used to go at home, and have missed the work here. Now that we belong to the same church, it would be so nice to go together." Her tone was eager, yet with a shade of doubtfulness in it, which was justified by her friend's reply.

"I am sorry to refuse you, but I don't believe in foreign missions, and I never go to the meetings." Mrs. Burr's tone held a perceptible loss of cordiality.

"Don't believe in them? Why, I didn't suppose anyone in the church felt that way. Of course, I know lots of people outside say that—" and Mrs. Sloane broke off the branch of a small bush near her and fingered it with a perplexed air, while Mrs. Burr continued emphatically:

"No, I don't believe in them. Why, my dear, I have no time for them, and I wonder you can take the time and money for heathen far away, when both are needed right in this town. When I see that Christian people care for all the sick and needy and worthy poor near by, then I'll feel I have time for foreign missions. But," more lightly and with a returning smile, "don't let's argue over the matter. Indeed, it's no use, for my mind is very firm on the subject, and I feel I am right to care first for those here at home."

"No," replied Mrs. Sloane slowly, "we won't argue, and I don't know how, indeed, with a church woman like you, for you know all I could say. Of course, I feel, too, we ought to care for those about us, but why can't we do both—'these ought ye to have done, and not to leave the other undone,'" she murmured softly.

"You may have time and money enough for both," smiled her friend in her pretty way, "but it takes all I have to supply the need here, and my conscience is clear about letting the across-the-world need go."

Returning home thoughtfully, Mrs. Sloane finished putting her little home in the dainty order dear to her heart, and had started upstairs to get ready to go out, when a knock at the kitchen door delayed her.

A man, plainly just over the effects of illness, asked for work, telling the familiar story of weakness and poverty. His appearance bore out his tale, and her neighbor's words flashed into Mrs. Sloane's mind, and arrested a possible refusal. "The sick and needy about us," she repeated inwardly, and could not resist the impulse to ask if he had applied next door.

"Yes," the man answered, "but she had nothing for me. I don't think she believed me, and thought I was begging. She had no time to listen, she said. I only want work, for I lost my regular job when I got sick."

Questioning the man with the care and thoroughness this little woman brought to everything she did, Mrs. Sloane was convinced of the truth of his story.

She thought of the boxes and boards in the cellar to be split into kindling, and the man was given the work.

A little sigh escaped Mrs. Sloane as she remembered the shopping she had planned for that morning, which must be deferred with a stranger in the house.

"But another time will do for me, and would not for him," and she felt no sense of sacrifice as she paid the man and saw the look of relief in his face.

Just as she sat down to her luncheon a ring at the bell came, and a neat, pleasant-faced colored woman held out to her a small book, containing a list of names, and asked for a contribution to a church which her people were trying to build in the town.

"We thought if the white people would just help a little bit, we could soon have our own church," she said.

Mrs. Sloane smiled with a spice of mischief in her eyes as she went to the purse where she kept her benevolent money and took from its slender contents a small sum. "The worthy poor near by," she quoted softly, murmuring, "It's mean, I know," but she asked carelessly, as she handed the money to the grateful woman, if the lady next door was interested in the work.

"She had not time to let me tell her about it, ma'am," replied the woman. "I am afraid she thought I was begging, for she was too busy to listen."

As Mrs. Sloane came down an hour or two later to go out, she found a child crouching on the steps, and sobbing in a tired way that went to her heart.

A basket, covered with a piece of dirty oil-cloth, was on the steps by her, containing the cheap pins and cakes of soap to be found in such receptacles.

The child made no effort, however, to show her wares, but as the door opened, hurriedly turned to leave, till stopped by Mrs. Sloane.

"What's the matter, child?" Making a brave effort to control her sobs, the child told of the unsuccesses of her morning's efforts.

"When I knocked next door the lady was so pretty I thought she'd buy somethin' off me; but when she saw 'twas only me, she didn't even look at my things. And I have such sweet soap, too," and with returning courage she held up a cake of powerfully scented soap for Mrs. Sloane's admiration.

Though feeling she would be late—for the hour of the meeting for foreign missions had come—Mrs. Sloane soon had the pathetic common story from the child. Taking her address for future use, and purchasing a cake of the "sweet soap," wondering a little to what use it could be put, Mrs. Sloane sent the child, encouraged for further efforts, on her way. And with a hurried glance to see that the shades were all straight and a'l right about the little home, Mrs. Sloane locked the door and hurried away to the foreign missionary meeting.—The Westminster.

TAKE CARE OF THE NICKELS.

Careful saving and careful spending invariably promote success," says Marshall Field. "It is not what a man earns, but what he saves, that makes him rich." John Jacob Astor once said that the saving of his first $1000 cost him the hardest struggle. As a rule, people do not know how to save. The average young man of to-day, when he begins to earn, is inclined to habits of extravagance. He gets the idea that he must indulge in habits corresponding to those of some other young man, without regard to what he earns; and he imagines he can not be manly without. The five, ten or fifteen cents a day he squanders, while apparently a trifle, would, if saved, in a few years amount to thousands of dollars, and go far toward establishing the foundation of his future career. Too few realize that in order to acquire dollars one must take care of the nickels. The young man should begin to save the moment he begins to earn, be the saving ever so little, and if he does so, the habit will be of incalculable benefit to him in after life.—Frank Carpenter, in the Record-Herald.

RED SKIN CHILDREN.

It is almost impossible to get a photograph of Indian children. Their mothers fear the "evil eye" and believe that their babies will come to grief if they allow them to be photographed; to have their "spirits caught," as they express it in guttural dialect. One mother of the Kiowa tribe recently yielded to a generous bribe, with the result that her young warrier was caught in the midst of a genuine wild Indian howl. The photograph showed him in buckskin shirt, fringed leggings, breastplate of costly elk's teeth, and tiny beaded moccasins. His outfit would bring several hundred dollars from a curio hunter. Not to be behind the times, his mother had tied up a lock of his hair over his temple with a white ribbon, while behind trailed a fluffy white plume.

Indian children are named from some incident connected with their birth. For instance, one is named "Born-a-long-way-from-home," because of the migration of his parents to a new habitation. Another, "Da-ma-aa," which means bridge, because his people were camped in sight of a bridge at the time of his birth.—Exchange.

ANTICIPATING THE GOOD.

"Janet Bliss is the queerest girl" one of Janet's school mates declared. "Everybody knows that her people are as poor as poverty, and there isn't one chance in a thousand that she will ever be able to go abroad, yet she studies up about things—pictures, and cathedrals, and historic places—as though she expected to go to-morrow. She says there's no knowing what may happen; and anyway, if she doesn't go, there's no reason why she shouldn't know as much as people who do. Isn't it funny to take all that trouble for nothing?"

But the Janets—bless their brave hearts—are not "taking trouble for nothing;" for in the first place the very determination and perseverance involved are the best kind of fortune for a girl to possess. Moreover, one who watches life long will discover after awhile that things are very apt to "happen" to the people who are ready for them, and certainly only those who are ready can win the most from opportunities when they do come. But even suppose Janet never does go abroad, her study and hope are no less valuable, since she is training herself to see and enjoy everything that comes her way. To stay at home, with a spirit quick to beauty and honor and all high things, is far better fortune than the most splendid trip abroad with half-seeing eyes and a half-trained heart.—Forward.

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

Wise Words to Sufferers

From a Woman of Notre Dame, Ind.

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

☞ If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, or if you have Leucorrhea (Whites), displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS M. SUMMERS for the FREE TREATMENT and FULL INFORMATION. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures **Leucorrhea, Green Sickness** and **Painful** or **Irregular Menstruation** in young ladies. It will **save you anxiety** and **expense** and **save your daughter the humiliation** of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well known ladies of your own state or county who **know** and will **gladly tell** any sufferer that this Home Treatment **really cures all diseased conditions** of our delicate female organism, thoroughly **strengthens relaxed muscles and ligaments** which cause displacement, and **makes women well.** Write to-day, as this offer may not be made again

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

THE CANTON ALL STEEL HAY PRESS Lightest Draft. Low Step Over.

Has more Modern Improvements than any press ever introduced. Pitman and Main Sill both heavy Steel Pipe. Has large feed opening. Splendid folding device. Heavy steel pipe lever. No wood. Relief Spring to prevent lever from jarring ...

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I CURED MY RUPTURE

I Will Show You How To Cure Yours FREE.

I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 273, Watertown, N. Y.

If the Baby is Cutting Teeth

Be sure to use that old and well-tried remedy, MRS. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhœa. Twenty-five cents a bottle.

THE ROLL OF HONOR FOR BOYS AND GIRLS OF SIXTEEN YEARS OF AGE AND UNDER

Any boy of girl under seventeen years of age may enter this contest, and those who make 80 per cent will be entitled to a place on the Advocate Roll of Honor, and their names will be published in the Advocate three weeks from the date of the issue containing the list of questions they answer.

There are forty of these questions—ten for each week for four weeks—and the boys and girls who make the required per cent for three of the four weeks shall receive special mention at the close of the series.

I have not time to write each of you a personal letter, but I will read your letters carefully, and will, each week, send the honor roll to the Advocate.

What you may do in this contest: You may, before you begin to write, take a history and study the lesson.

What you must not do: You must not ask the assistance of teacher, parents or anyone else, in answering the questions, or in finding the answers in the history. You must search them out for yourselves. You must not take any notes while studying, and must not refer to any book or paper, nor accept any assistance after your have commenced to write.

You must not forget to write on only one side of the paper, to give your address, and to copy and sign the following

Pledge: "I am under seventeen years of age, and I have answered these questions without the assistance of any one; I did not take any notes, and I did not refer to any book or paper after I commenced to write."

Your letters must reach me not later than ten days after the date of the paper containing the question.

Address MRS. ELSIE MALONE McCOLLUM, Haskell, Texas.

TEXAS HISTORY.

Third Paper—Era of the Republic.

1 (a) Who was the first President of the Republic of Texas?
(b) How long did he serve?
(c) Did the other Presidents serve the same number of years as the first President?
2. (a) Where and when did the first Congress meet?
(b) What public men died during the first administration?
3. (a) How long was Texas a free and independent country?
(b) Name all the Governors of the Republic.
4. (a) Tell in fewest words possible the difference between the Indian policies of Houston and Lamar.
(b) What dreadful encounter took place at San Antonio March 19, 1840?
5. (a) What was the first capital of Texas?
(b) When, where and by whom was a District Court imprisoned?
6 (a) What battle was fought by Caldwell and his men, who hid in the sedge grass and surprised the Mexicans?
(b) Was the Mier expedition a success?
7. (a) Who ordered the fatal lottery?
(b) What is desired when the white flag is raised?
8. Who wrote "The Republic of Texas?
9. Which one of the Presidents of the Republic labored to improve the public school system?
10. When was Texas annexed to the United States?

FOURTH PAPER.

Original.

1. I should have liked to have been there.
2. The mothers and fathers of the present generation is to blame.
3. Minnie is feeling badly to-day.
4. How sweet your canary sings!
5. He sings sweeter than my bird.
6. Andrew went in the house.
7. Being tired, we all laid down to rest.
8. I have lain the book on the shelf.
9. He sat the vase on the mantel.
10. He sets there by the window.

Corrected.

1. I should have liked to be there.
2. The mothers and fathers of the present generation are to blame.
3. Minnie is feeling bad to-day.
4. How sweetly your canary sings.
5. He sings more sweetly than my bird.
6. Andrew went into the house.
7. Being tired we all lay down to rest.
8. I have laid the book on the sheif.
9. He set the vase on the mantel.
10. He sits there by the window.

List of those deserving special mention having made 80 per cent on as many as three of the grammar papers:

R. H. Montgomery, Hext, Tex.
Keener Montgomery, Hext, Tex.
Leatha McKay, Arp, Tex.
*Della Young, Lovelace, Tex.
Prebble Walker, Lilac, Tex.
Lewis Sherrill, Haskell, Tex.
Tina Gable, Dawsbn, Tex.
Myrtle Cloud, Proffitt, Tex.
Linda Washington, Del Valle, Tex.
Jewel St. Clair, Sulphur Bluff, Tex.
Ralph Deshony, Paris, Tex.
Mabel Baldwin, Haskell, Tex.
Fannie Baldwin, Haskell, Tex.
*100 per cent on two papers.

Roll of Honor for Fourth Paper.

*Della Young, Lovelace, Tex.
Annie V. Ward, Sulphur Springs, Tex.
Jewel St. Clair, Sulphur Bluff, Tex.
Leatha McKay, Arp, Tex.
Linda Washington, Del Valle, Tex.
Prebble Walker, Lilac, Tex.
Robt. H. Montgomery, Hext, Tex.
Keener Montgomery, Hext, Tex.
Lewis Sherrill, Haskell, Tex.
Mabel Baldwin, Haskell, Tex.
Fannie Baldwin, Haskell, Tex.
*100 per cent.

Now is a good time to begin taking Hood's Sarsaparilla, the medicine that cleanses the blood and clears the complexion.

Every man may be born with his feet in the dust, but he is born with a heart that longs for the Divine.

RUB ON Painkiller and the Rheumatism's gone.

LESSONS OF THE WELSH REVIVAL.

If the editor of the Outlook is correct in saying that the Welsh revival is a very genuine spiritual movement exceeding anything of its kind during the last half century, may it not be profitable to study it in the hope that it may aid in promoting one of a like nature in our midst? From the information we have at command, we deduct the following lessons:

(1) The necessity of spirit leadership. The Welsh revival has no leader save the Spirit. Even Roberts is only the Spirit's spokesman. He tells his experience in the following words: "It was during meetings at Blaenannerch. Rev. Seth Joshua prayed at the close of a meeting, and said: 'Lord, do this, and this, and this, etc., and bend us.' It was the Spirit that put the emphasis for me on the words 'bend us.' 'That is what you need,' said the Spirit to me. And as I went out I prayed: 'O Lord, bend me!' Next day a wonderful blessing came. As one and the other prayed, I put the question to the Spirit: 'Shall I pray now?' 'Wait awhile,' said he. When others had prayed, I felt a living force coming into my bosom. It held my breath, and after every prayer I asked, 'Shall I now?' and the living force grew and grew. My heart was overflowing. I fell on my knees, with my arms over the seat in front of me, and the tears and perspiration freely flowed. For about two minutes it was fearful. I cried: 'Bend me! bend me! bend me!' O wonderful grace!'"

Here is the burden of his message: "It is not man, do not wait for me, depend on God, obey the Spirit." Again and again he sounds out the words, "Obey the Spirit, let the Spirit lead you."

(2) The necessity of prayer. The revival was born in prayer. A magdalene is arrested by the Spirit in her life of shame, returns home and is converted because of a mother's importunate prayer. A prodical boy, in a distant town, unknown to the revival at home, is seized with a strange influence. He goes home and, after a happy conversion, learns of the incessant prayers of his parents in his behalf. A small band of workers agree to pray for a pugilist. That night he arises in the meeting to confess his sins and bow to the authority of Jesus.

(3) The power of the gospel of song. Spontaneity and song are characteristics of the Welsh revival. It is called the "singing revival." The singing is "in the Spirit," and often voluntary. No stated solo by some unconverted Church member who sings for personal glory, but songs incited by God and sung for his glory.

(4) The necessity of emphasizing God's love. According to Principal Edwards, the salient marks of the Welsh revival are those of the gospel of God's love. An oft-repeated sentence of even Roberts is, "O think of the goodness of God!" God's mercy is the ever present theme; and is not this always the theme of the truly love filled? Will not this be the burden of the message of a truly revived ministry and laity and is not this the all attractive winning gospel?

(5) The necessity of co-operation and participation in a revival by the people. The Welsh revival is not led by ministers. It is called "the people's revival." They sing, pray and testify at intervals, suiting themselves and as moved by the Spirit. This is one great secret of its success. May we relearn this lesson which, it seems, we have largely forgotten. Never will a true revival sweep our land until the people and not the ministers alone bring it about.

(6) The necessity of an ethical result. "A revival which reconciles people who have not spoken to each other for years; which reunites separated husbands and wives; which restores prodigal sons and daughters to heart-broken parents; which amazes tradesmen by filling their tills with money they had given up as hopelessly bad debts; which stops swearing, drinking, gambling and scamping of work; which makes advocates declare that there is no work for them in the police courts; which brings Magdalens by the score from the streets to the 'set fawr,' or 'big pew,' where the penitents are dealt with; which closes low drinking clubs by members almost to a man returning their tickets of membership; which sends betting bookmakers back to earn their living in the colliery or in their old trades—this is a revival that is bound to win the respect of even the non-Church-going man in the street."

(7) The necessity of spirituality in order to liberality in Christian giving. "It was reported at a recent meeting of the Tregargon Guardians (the overseers of public relief for the poor) that there was a substantial increase in the amount of contributions sent in by people who had relatives in the poor-house. The money thus sent relieved the public funds to that extent. The increase is frankly admitted to be due to the revival.

"On the first weekday of this year the pastor of a Welsh Calvinistic Methodist Church, which had only maintained its minister by the greatest effort, sat in the vestry to receive the free-will offerings of his people. Before he left it £249 ($1,245) had been placed in his hands by the members of the Church, whose generosity had been revived as much as their piety had been quickened. In that Church financial pressure was 'the iron gate that leadeth into the city;' it was their last and greatest, and, humanly speaking, insuperable difficulty; and yet, when the Spirit was poured out, the gate opened to them of its own accord."

May we not expect a great revival when these marks are ours? When we are willing to be Spirit-led, when we give ourselves to importunate prayer, when the gospel breaks out in spontaneous song, when we get so love-filled we can but speak of and preach the gospel of God's love, when the people, in approximate unanimity, participate, when professors rectify their lives, and when we give liberally to God's cause, then, and not until then, can we expect a Welsh revival in our land. R. S. PIERCE.

Lavernia, Texas.

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TEXAS CHRISTIAN ADVOCATE

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DISTRICT CONFERENCES.

Houston, Alvin, 10 a. m.	May 17
Colorado, Colorado, 8:30 a. m.	May 18
Bowie, Alvord, 9 a. m.	May 25
Abilene, Roby	May 27
San Angelo, Miles, 9 a. m.	May 31
Brenham, Somerville	June 1
Marshall, Hallville	June 20
Beaumont, Port Arthur, 9 a. m.	June 21
San Augustine, San Aug., 9 a. m.	June 22
Calvert, Reagan, 9 a. m.	June 22
Austin, Bastrop, 8:30 a. m.	June 22
Weatherford, Graham	June 23
Pittsburg, Naples, 8:30 a. m.	June 27
Tyler, Mineola, 8 p. m.	June 28
Dublin, Hico, 9 a. m.	June 29
Huntsville, Huntsville, 9 a. m.	July 4

The item in last week's Advocate about the people in a certain community wanting a man to take charge of their school has brought lots of applications. The most of them have been forwarded to the Chairman of the School Board of that town; but a few of them have been sent to another point where such service is needed. No one of the applicants need write any more about the matter to this office. The school people at the interested points will do the rest, and communicate directly with the teachers wanted.

MEXICO CHURCH FUND CLOSED.

Sometime ago we called for $50 with which to help a Church enterprise in Mexico out in the district of Rev. Frank Onderdonk. The amount was too small and we resolved that we double it. Below we give the result, and the amount will be forwarded to the Missionary Board at Nashville, with the request that it be immediately sent to Bro. Onderdonk. When we get his reply we will publish it in the Advocate; also a picture of the little church, which he has promised to send us. We are very much obliged to all who have contributed the amounts which have swelled the whole, and we are confident that they have thus aided a very worthy and needed enterprise. Since last issue we have received the following:

Traylor Chapel S. S.	$ 1 55
Rev. Jno. G. Smith, Deport	5 00
Mrs. J. J. Rape, Tyler	1 00
Mrs. M. D. Rowland, Temple	1 00
	$ 8 55
Previously reported	$109 38
Total	$117 93

G. C. RANKIN.

The higher a man climbs in knowledge the greater the unknown he sees.—Ram's Horn.

A SUNDAY IN NAPLES.

Last Saturday we boarded the Cotton Belt train for Naples, one hundred and fifty miles north of Dallas, and within forty miles of Texarkana. The rain was pouring down in torrents, and it kept it up until I reached my destination at half past six that evening. Between here and there the low portions of the country were flooded. Above Wiley it looked like a young sea. Between Greenville and Commerce it was no better; and between Sulphur Springs and Mt. Vernon it was worse. Hundreds and hundreds of acres of crops were under water, and the loss will be heavy on the farming sections. Much planting in the way of corn and cotton had been done; and the most of it will have to be done over. In some places the wind was strong and damage had been wrought. At Mt. Vernon Judge Turner and Horace W. Vaughan, of Texarkana, joined us. Judge Turner is the Judge of that district, and he is an ardent Methodist, a teacher in our Sunday-school. He is a devoted reader and friend of the Advocate, and remaked to us: "I would not be without it if its subscription price were fifty dollars. I take it with me when I leave home." Others told me that he is one of the most faithful and able Juages in the State. It is refreshing to meet a man who is a great success in his profession, and at the same time a great success in his religious and Church life. Bro. Vaughan was sitting by and remarked: "Well, I will take the paper, too." And handed me his subscription. He is a leading attorney of Texarkana and a good member of our Church. At Naples Rev. W. H. Vance, our pastor, was looking for me; and he soon had me installed in the good home of Brother and Sister C. H. Bolin. They were both brought up in that country, and it has always been their home. He is a successful merchant of the place, and a working member of our Church. I found them to be most earnest and excellent people. The Methodist Church contains in its membership as good people as the State of Texas affords.

I had an engagement to lecture at night for the good women of the Church, but the rain filled the engagement. So I spent a good restful night in preparation for the Sunday's service. The day came in lowering, but not raining. The occasion of my going was to preach the sermon for the school at Naples. Prof. Hibbetts is the principal, and he is a good one. This is his third year, and he has brought the school up to a high grade of excellence. They have an independent school district, and as a result they have one of the most convenient and handsome brick structures in that part of the country. It occupies a prominent position, and it is a credit to the people who built it. Bro. Hibbetts is a splendidly equipped young man, and he is an earnest Church worker. He has a large school. The church was filled with people from the town and vicinity. The young people were there in force. It was an interesting congregation, and we had a good service. In the afternoon I spoke to the Leaguers and their friends; and at night preached to another good congregation. We have a good Church building. It is practically new, out of debt, modern and attractive. We also have a membeship of at least one hundred and twenty-five. It is a half station. Omaha, the next town, is the other part of the work. Bro. Vance has been there nearly two years, and he is doing a good work. He is a strong and vigorous young man and is rapidly developing into a successful pastor and a good preacher. He has the elements of promise as a useful itinerant preacher. He showed me every kindness and courtesy. We have a large list of subscribers, and they were glad to see me. I felt at home among them. They love the Advocate and had many good things to say about it.

Naples is in a local option county, and local option goes. Two or three whiskey drummers, under the recent decision of the Court of Criminal Appeals, up to a while back made frequent visits to Naples and received orders. The people seemed helpless. But where there is a will there is a way. So the good women organized themselves into a committee; and they proceeded to wait on these drummers and to notify them that their business had to stop. They all agreed to it but one. He continued his visits. They met him in a barber shop and read the riot act to him. He was lamb-like. They escorted him to the depot, remained with him until the train arrived, and saw him depart. He has never been back. They acted right. Their homes and their sons demanded that course. That explains an article I recently read in a whiskey paper, copied from a Galveston sheet, and written by a whiskey toad-stool, in which the women of Naples were criticised. Then followed a long exhortation as to how women ought to act in order to keep the respect of men. The writer of that screed is a fine specimen to lecture Southern mothers and wives as to their duty. Maybe he knows how to bow and scrape and lick the feet of fat brewers, but the good women of this country will look after his impudent solicitors when the courts of the country turn them loose upon our homes. Good for the women. And we may add that there were men enough standing near when the women gave these scurvy fellows their orders to quit the town, to see that the orders were obeyed. People cannot stand everything; and if these fellows propose to run over their homes they will simply serve notice on them to pack their grips and depart. And the people are doing this in other communities and their work is effectual. Local option is no child's play. It is a movement that involves the life of self-government, and the weal of our homes. And all the people have to do when they vote in local option is to quietly but firmly notify intruders that their departure will insure the peace and well-being of their souls, and the solicitor will fly to other climes. God bless such women, and the men will stand by them. On with the battle! G. C. R.

THE TEXAS LEGISLATURE.

This body adjourned last Sunday morning sine die, after having been in session since the 10th of January—a few days over four months. Out of the thousands of bills introduced in both banches by different members on almost all conceivable subjects, perhaps less than one hundred of them became laws. This is well enough, for too much legislation is sure to comprise a great deal that is bad legislation. Many of the bills passed were needed, a few of them were very important, and some few of them were merely plays to the galleries. Local option faired very well. Many of its opponents voted for the five measures passed to make our local option laws more effective. They did this not because they had any sympathy with local option, or any love for local option people; but to win favor among local option supporters against the Love-Holmes uniform high license bill. These legislative antis were hand in glove with the brewers, and they were willing to concede anything to local option in order to block the passage of the above bill. Mr. John F. Onion, in the lower house, and Senator Davidson and others in the Senate, gave their votes to our measures on this ground. We had a good majority in the House, but a bare majority in the Senate; because twelve of those men were not elected by the people, but drew their terms out of a "hat." The most of this number are rabid antis. But many of them will never draw their membership again out of a "hat," and it is sure that the people will never honor several of them any more with Senatorial responsibilities.

The tax bills passed by the Legislature were necessary to the running expenses of the State. The "Intangible Tax" bill which is now a law is a new departure in Texas, and its purpose is to make the corporations of the State pay their part of the taxes, and its framers say it is a just and fair law. Whether the corporations will resist it or not awaits to be seen. The "Advalorum Tax Bill" will increase the taxes for a year or more on the people, but the condition of the treasury demands it. The "General Election Law" was amended in several particulars, whether for the better or not, we are not yet able to say. The uniform blanket primary feature was defeated. We are inclined to the belief that this is a mistake. The people ought to be entrusted with the right to nominate their officers by their ballots without the interference of ward and county politicians. But we presume the law is simplified and strengthened at many other points. The poll tax amendment places the ballot largely in the hands of responsible people.

Toward the close of the session two of the members of the House took serious exceptions to the criticisms of the daily press of their actions. They asked for the privilege of scoring the Daily News for its editorial utterances. Mr. Onion, the last man in that body who ought to show a thin skin under the circumstances, howled the loudest, and displayed his wounds and biliousness most conspicuously. He assumed his infallibility and exhibited a great deal of temper. Is he casting an eye toward a seat in the upper branch, and taking this method of seeking notoriety? If so, the people in some parts of that district will remember some of his performances. The press has a right to criticise the acts of the Legislature. The only fault we have to find with the daily press on this phase of the subject is that it has not criticised the Legislature on some things as severely as it ought to have done. That body ought not to object to criticism. It ought to invite it. No honest and faithful representative of the people can be hurt by criticism. Yet he is fallible, and even in his honesty he often makes mistakes that deserve criticism. Therefore Messrs. Love and Onion were entirely too sensitive to the criticism of the press.

A great deal of politics developed toward the close of the session. Senator A. B. Davidson, of Cuero, and formerly an ardent Willacy bill man, virtually announced himself as a candidate for the Lieutenant Governorship. He is willing to stand on his record. In the House Representative F. F. Hill, of Denton County, also announced himself for the same position. He is a lawyer farmer, and on the right side of all moral questions. So we are to have politics far in advance of the next election. It would be better to give us a rest from such agitations until the proper season comes round. But office-seekers are on the lookout early.

We are glad the Legislature has adjourned. Its sessions have kept the people anxious, and now they will have a surcease from uneasiness in matters of legislation. In the main, however, that body did fairly well by the people. The sum total of their work will meet with merited approval. Morally, the rank and file of them are true men, with here and there an exception. A great many of them are fine types of manhood. We rejoice to recognize the fact that there are good and reliable men who are willing to stand for that body; and the people can well afford to stand by men of this character. We need men of sterling worth to make our laws for us.

No State in the Union has better representative men than Texas, and they are the men to be entrusted with public responsibilities.

IT WENT TO THE MARK.

Our little shot at the Arkansas Methodist the other week anent its mixed theology struck it midship and it "turned turtle" and went below the water. We had no idea that the effect would be so disastrous, but frail crafts are not able to stand a great deal. We hope when it comes up and heads for the port for repairs it will find enough business of its own to attend to without dipping into that of others. Those who are managing the Methodist are young and inexperienced, but they will learn something if they last long enough. Hypnotism, Christian Science, Spiritualism and such vagaries are interesting to the curious and the venturesome, but they make very poor spiritual pabulum for Methodists. When Dr. Godbey was on deck the Arkansas Methodist never mixed its teachings with all sorts of isms, but kept itself out of the mud of strange theology on the one side and out of the nebulosity of so-called metaphysics on the other. It gave to the Arkansas Methodists wholesome food. But since it has gone into the hands of a professor it rides high and dips low. Maybe, however, it will get its bearings as the tides come in and go out. If it does not, however, the Methodists up that way will feed on very mixed and strange diet. Teaching school for boys is one thing, but instructing matured men and women is quite another. The editor-professor will awake up to this by and by. In fact, he is already beginning to yawn and to slightly open his eyes.

THE SNYDER CALAMITY.

The cyclone which swept over Snyder, Okla., one night last week is the most appalling calamity of the kind that has come to our western section. Nearly 100 lives were lost, and as many people badly injured. The destruction of property is almost beyond estimate. Snyder is located in Greer County, Oklahoma; but until recently it was in Texas. A resurvey of the line between Texas and Oklahoma placed the county in that Territory. So the calamity is very close to us and our people. Loving hands and ready hearts have gone to the relief of the unfortunate people from various points in Texas. Nurses, doctors, medicines, provisions, clothing and money are among the helps sent. The two Territories have also generously responded. These acts of humanity toward the afflicted and the suffering show that after all the hearts of mankind are inclined in the right direction. If the world is not growing better it looks very much like it is in such visitations as the one at Snyder.

THE BEAUMONT MEETING.

Not long since Rev. V. A. Godbey, pastor of First Church, Beaumont, invited the pastors of the city to aid him in a meeting, which they did. In the course of a few days Rev. H. D. Knickerbocker, of this city, joined them, and the meeting soon gained good headway. It was deeply spiritual and far-reaching. The preaching is said to have been of a high order, searching and convincing. Scores and scores were converted, and we learn from the papers of that city that seventy-five or more have already joined the Church, and there are others to follow. About the time the meeting began something like $20,000 had been subscribed toward the building of a new church. The last Sunday of the revival $5000 more was added. So that they now have upwards of $25,000 secured to that laudable end. A fine site has been secured, and the people propose to build a handsome structure to cost in the neighborhood of $40,000. Bro. Godbey is bringing things to pass in the Oil City, and he has the hearty cooperation of his presiding elder, Rev. Oscar Hotchkiss, and the other ministers and people of the town. We rejoice to get these reports from the Beaumont papers of this commendable enterprise, and especially of the spiritual uplift back of it.

THE HAYDEN-CRANFILL LAW-SUIT.

The suit of long standing between Dr. S. A. Hayden of the Baptist Herald, and Dr. J. B. Cranfill, formerly of the Standard, has been adjusted so far as Dr. Cranfill is concerned. He authorized his attorneys to settle his part of it with the attorneys of Dr. Hayden. This has been done, and both parties seem satisfied with the result. However, Dr. Cranfill did not consult those associated with him in the suit, and we notice that they dissent from the settlement. They claim that the settlement is an injustice in its acknowledgments to the co-defendants in the suit; and they announce their purpose to have the settlement

set aside. How this will affect the case we are not sufficiently versed in law to say. Dr. Cranfill has paid to the plaintiff something over $10,000, and he has been receipted for it. So we presume that whatever the outcome may be, he is out of it. Dr. Hayden claims that this settlement of it vindicates him and those associated with him, and we presume that he will not take any further steps in the case. Just where the other co-defendants will come in we do not know. If it is a final settlement of the trouble we will rejoice, not only with the parties immediately concerned, but with the Baptist Church all over the State, and also with our common Christianity. It has not done the cause of religion in that great denomination any good; neither has it advanced the cause generally. On the contrary, it has hurt the plaintiffs, the defendants, the Baptist Church, and in some measure it has hurt religion everywhere. It is not our province to locate the responsibility; but in common with all unprejudiced people, we deplore the general effect of this Church lawsuit. We sincerely hope that we will never have another one in any branch of our common family of Churches.

NEW CHURCH IN MEXICO CITY.

At the last conference in Mexico City arrangements were made to organize another Church and put up another building in the City of Mexico. In a recent issue of the Daily Record, published in that city, we note that Rev. Jackson B. Cox, presiding elder of that district, has purchased a valuable site upon which the new enterprise will be located. Work will begin on it at an early day. It will be named "Sostenes Juarez," after our first native missionary in the Republic.

TEXAS PERSONALS.

Representative Gafford, of Sherman, made us a visit this week. He is a member of the present Legislature, and was on his way home after the adjournment.

Rev. George Stuart has just closed out a fine meeting at Corsicana for Rev. Sam Barcus and his people. It was a successful service, and great good was accomplished.

Rev. J. L. Morris, of this city, will preach the commencement sermon for Polytechnic College the 28th of this month. The commencement exercises will take place the following week.

The meeting in Sherman, conducted by Rev. A. F. Scales and Brother Andrews is still in progress. Marvelous results have followed. Hundreds have been converted and the Church greatly helped.

We have received many invitations to the school commencements. They are gotten up in beautiful form and we would like to mention them by name, but they are numerous. Nevertheless, we appreciate these little remembrances.

The daughter of Rev. C. B. Fladger of the Sulphur Springs District, has just graduated at the Scarritt Bible and Training School, at Kansas City, Mo. Thus another bright and devoted Texas girl is ready for the work of the Church.

We are in receipt of an invitation to the marriage of Miss Merle Bowen to Mr. Charles Batsell. The happy event will take place at Georgetown the first of June. Miss Bowen is the teacher of elocution in the Southwestern University and a noble young woman. Mr Batsell lives in Sherman, and he has won a worthy prize. Miss Bowen is the only child of Mr. and Mrs. William Bowen, well known to Texas Methodists.

CHURCH NEWS.

The Emory and Henry College commencement will be June 11-13. The baccalaureate sermon will be preached by Dr. Walter R. Lambuth on Sunday, June 11.

Mr. Wm. McCracken, of Pittsburg, for a number of years agent and publisher of the Book Concern of the Methodist Protestant Church, died recently in that city.

Dr. W. J. Young, of Richmond, Va., will preach the commencement sermon at Wofford College June 12th. Sunday evening Dr. Carlisle will deliver his annual address to the graduating class, and on Monday Benjamin Lowton Wiggins, LL.D., Vice-Chancellor of the University of the South, will deliver the annual literary address.

The Book Committee has declared a dividend of $4000 from the Publishing House for the past year, and this amount is turned over to the Superannuate Endowment Fund.

St. Mark Church, Atlanta, raised on a late Sunday $12,136, which cleared all the debt upon the Church, after which Bishop Candler dedicated the house to the worship of God.

Dr. W. B. Burke, of China; Dr. R. B. Hardie, of Korea; Miss Tarrant, of China, and Mrs. J. P. Campbell, of Korea, will attend the annual meeting of the Woman's Board of Foreign Missions, which begins at Muskogee, I. T., May 24.

W. L. Nelms, of Georgetown; G. S. Sexton, of Galveston, and P. R. Knickerbocker, of Dallas, have been appointed by the Bishop delegates from Texas to the Inter-Church Conference on Federation, New York City, Nov. 15-20, 1905.

The Methodist Episcopal Church has lost from its educators Prof. F. R. Butler, who died near Boston April 18. He was for a number of years head of the department of English in the Baltimore Woman's College, and later occupied the chair of English literature in Boston University.

PREPARATION FOR THE BATTLES OF LIFE.

This, without question, is the most important subject that enters the mind of man. Every person should be made to realize the fact in early life that it is their duty to spend life in a way that will be the most benefit to mankind.

Preparation for the battles of life begins in the early training of children by their mother. The first thoughts of God and His goodness and His love for mankind should be given children by their mother.

The father should also aid the mother in every reasonable manner to impress upon the minds of their children the necessity of spiritual and mental training.

We have now before our minds children who have arrived at the years of accountability. The children are now beginning to discern between right and wrong, and are now forming habits that will have a great effect on their future life. The children are now ready to get mental training in a public school or college and spiritual training in the home and in the Sunday-school and Church service. We all need spiritual and mental training because they are two of the greatest needs of life.

People who have in their hearts a desire to make life a success need religion in order that they may be directed by the Lord in using the talents He has given them for the best interest of self and the benefit of mankind.

Men and women should be trained or given a knowledge of the occupation or profession they are going to follow through life, but they should not take up anything that will hinder them from serving the Lord.

Success in life depends on preparation, for without preparation we are often defeated, when a victory should be won in the great warfare of life.

By the help of the Lord, we can prepare ourselves to meet and conquer every foe. Men, women and children, who try to properly use the talents God has given them, are the only people who can possibly make life a success.

WILLIAM W. STOVALL.

ANOTHER PRO. VICTORY.

Briscoe County decided for prohibition a few years ago, but there was a technicality in the proceedings of the election which hindered its enforcement. To remedy this defect the Commissioners recently ordered an election to be held May 8th for Precinct No. 1. This precinct embraces practically the entire county so far as population is concerned. The result of the election was a tremendous landslide for the pros. Out of the 91 votes cast the pros. received 69, a fraction over a three-fourths majority. Thus were the antis buried under a terrific avalanche of votes! There is a moral earnestness about these Plains folk which causes them to do things in a handsome fashion. They do not trifle when great moral issues are involved. They need only to be aroused to do their duty. So they came out in overwhelming numbers last Monday and pelted the antis relentlessly with their ballots. The vote they gave is a splendid commentary on the sobriety and good judgment of our citizenship.

L. BUFORD SAWYERS.

Silverton, Texas.

THE DESTRUCTION OF LAREDO SEMINARY.

April 28th dawned at Laredo Seminary on a peaceful scene. The grounds were clothed in all the beauty of springtime and nature seemed lending her aid to make this the last day of our school term a happy one.

The rising sun foreboded a delightful spring day, but the setting sun told a different story. Just as the orb of day was finishing its journey and sinking in the west, rain clouds and lightning were visible in the northwest. It came nearer, but the clouds seemed no worse than that of an ordinary rainstorm. Finally the wind arose and we were forced to seek shelter indoors. Hardly had we reached our rooms when we at once realized that a terrible storm was upon us. The wind came in great gust, demolishing everything in its path. It was accompanied by hail and a constant glare of lightning. When it had spent its fury and had sought a new field for its fiendish pranks we opened our doors to see how the storm had dealt with our neighbors. What a sickening sight met our eyes. It was now dark, but by the fitful glare of the lightning we saw before us the wreck of our beautiful seminary home. As quickly as possible Miss Holding sent out three cadets to gather together the entire household to see how many be dead or injured. One by one the students and teachers of the different buildings came, and, oh! with what joy and rapture we grasped each other's hands again, for of the 150 students and teachers of our household not one was even seriously injured. We gathered together in the only safe place we could find, viz: our dining hall, a wooden structure on the ground floor, and when Mrs. Holding found we were all safe we knelt and she thanked God for our miraculous deliverance. Then the school together repeated the 150th Psalm.

All that long night we waited, waited for the dawning of a new day, but a day that should make us heart sick over our great loss. We had nowhere to sleep, so we sat and watched through what seemed an interminable night. Dawn came at last, and as soon as we could see we crept from our common habitation and looked out, not on our beautiful well kept seminary, but on a mass of uprooted trees, crumbled walls and other debris. Of our seven buildings all except two are total wrecks. The upper story and entire roof of the barracks is gone; Emery Hall is completely destroyed except one room; main building is also demolished. Our beautiful chapel, so sacred and dear to us, has great holes torn in the roof. The best preserved buildings are the last mentioned ones and the primary building.

The storm began about 7 o'clock p. m. and lasted thirty minutes. It was succeeded by a heavy downpour of rain. What made our hearts still sadder during this awful storm and the night which followed was the death of Mrs. S. S. Park, one of the dearest friends the Laredo Seminary ever had which occurred about 6 p. m., just an hour before the storm.

The Seminary Cadets worked with unflinching courage rescuing the helpless and caring for the disconsolate. Though mere lads that awful night had made men of them.

Miss Holding and Miss Delia Holding are bearing this sore trial with their usual strength and fortitude. Though heart-broken, yet they know from whence their strength cometh.

To Mr. Mencell, of Fort McIntosh; Mr. Delvino, of Mexico City, and many others, we are greatly indebted for timely aid. And last of all, to our loving heavenly Father we must throughout life lift our hearts in praise and gratitude for our wonderful escape from a terrible death. We can say as we did when the breath of the storm had passed, leaving destruction in its wake, but our loved ones safe, we can say with the Psalmist, "Let everything that hath breath praise the Lord. Praise ye the Lord."

ALTHA W. GRAHAM,
Teacher.

METHODISM AND MISSIONS.

While Texas Methodism, under the call of Bishop Hoss and the Advocate, is wishing and praying for a great revival, it seems to me it ought to throw itself more fully into the missionary work and pray the Lord of the harvest to send more of our laborers into the foreign field. I don't believe we have a right to expect a great revival till we are willing to give our sons to the ministry of the Word in any field where they may be needed. It ought to be enough to stir our hearts to the core to remember that we have at least six hundred pastors and two Bishops at work at home and only two preachers in a really foreign field (I leave out our neighbor, Mexico). Brothers Hendry and Pilley are in China and all Texas Methodism ought to be thankful for them. But in Japan, Korea, Brazil and Cuba we have no preacher from either of the Texas Conferences. In these fields Arkansas has six preachers. "Now laugh!" When we consider the number and character of our schools and the strength of our conferences, this showing is not a very favorable comment on the depths of our missionary convictions or the fervor of our missionary zeal.

In the fields mentioned the States are represented as follows: Georgia, 9; Tennessee, 8; Kentucky, 8; Missouri, 8; Arkansas, 6; North Carolina, 5; South Carolina, 5; Virginia, 5; Alabama, 3; Florida, 3; Texas, 2. It is to be hoped that our work in the future may be of such a character as to insure Texas a larger representation in the missionary work beyond the waters. The genuiness of a revival that does not send men to the missionary field may be very legitimately called in question. When a great Church does not furnish her quota of foreign missionaries it is some evidence that her religious life is arrested. One thing is certainly true, Texas Methodism with but two preachers in the foreign field is not doing its duty to the heathen beyond the waters. Ought we not to inquire, Can it be that this is the result of arrested spiritual life at home? There are some reasons to suspect that our home religious life has been somewhat arrested. A short time ago we were greatly troubled in Texas by a so-called holiness movement, whose advocates made a shibboleth of the sacred blessing and read everybody out of the way of holiness who did not pronounce their shibboleth. This unscriptural assumption provoked discussion and, it may be, created extremists on the other side of the question who were just as illegitimately attached to their theory of gradual sanctification; neither party being wise as the old Methodist fathers who advocated holiness, but refused to make a shibboleth of any theory.

In this discussion every debater who had a theory of sanctification and was determined to bring others to it has been put out of business. I hope we have learned life can not be formulated in words. It is possible in the discussion of theories of sanctification we have lost in the experience of it; if so, we must return to it before we can succeed as we ought at home or abroad. I believe there is a groaning for a closer walk with God among the preachers of my acquaintance now. Theories amount to little. Men who have held opposing theories have lived the real life. Zingerdorf, Edward and Carey did not agree in their theories of a holy life, but the moravians under the former sent out more missionaries in the seventeenth and eighteenth centuries than all other Protestants combined, and the latter aroused the Church to missionary enterprises such as she had not engaged in before. I believe in my soul there is a need for a revival of holiness in Texas Methodism. May be it grows out of a sense of personal need. Is it a fact that personal and full salvation is preached as the Scriptures warrant? Let every preacher answer for himself, and may the Holy Spirit guide us all into all truth.

B. H. GREATHOUSE.

Longview, Texas.

LOST BOY.

I want all the preachers and readers of the Advocate to help find Boyd Smith. He left the Epileptic Colony about October 1, 1904, with a Mr. Rawls, from whom he parted in McCullough County, going away with a freighter. He is 15½ years old, slender and talks with his teeth partially closed; of fair complexion and talks a great deal about electricity. He is fond of hunting with slingshot and negro-shooter. He is likely to be out where he can hunt, and may be about cattle or sheep ranch. Should he be found, please send a card to his father, W. C. Smith, Haskell, Texas.

J. H. CHAMBLISS.

The Official Route.

Endorsed as the official route to Louisville, Ky., by the Confederate Veteran's camps at Tyler, Greenville, Paris, Temple, Belton, Corsicana, Sulphur Springs, and numerous other points, and officially announced as such by the Sons of Confederate Veterans at their meeting held at Waco, Texas, May 8, 1905 (acting for the entire order of State camps), the Cotton Belt desires to bring to the notice of those who have not chosen a route the desirable service which will be inaugurated via their line for this grand occasion.

In addition to its already efficient service, a solid vestibule train, under the personal and direct supervision of Mr. John F. Lehane, General Passenger Agent, will be operated from Fort Worth, Texas, on the morning of June 12, 1905, running through to Louisville without change. This train will be made up of baggage cars, coaches, chair cars, tourist and Pullman sleepers, and a lunch car, in which meals will be served at all hours, at a very reasonable cost. Particular precautions have been taken to see that every one's wishes will be met, and the customary courtesy of the train employes, for which the Cotton Belt is known, will certainly in this instance, as well as in future, be maintained.

Train leaving Fort Worth on the morning of the 12th will run on a twenty-eight hour schedule, arriving in Louisville the following day in the early afternoon, thus affording to all ample time in which to secure accommodations before dark. In making this announcement the Cotton Belt hopes that before making your selection of route you will consult our representatives, who are prepared to furnish you with full information regarding rates, train service and particulars.

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Sunday-School Department

By PROF. H. M. HAMILL, D. D.,
Superintendent Training Work.

HOUSE TO HOUSE VISITATION.

It is not enough for a Sunday-school to "hold its own," although that is an important element in its plans of work. Somebody must also be looking after the unreached masses not yet in school or Church. This will define the double duty and responsibility of every Sunday-school, viz:

Having once enrolled a scholar in the school, to be constantly looking after his punctual and regular attendance, and to hold him in active and permanent membership.

To be constantly gathering in from the outside the many who are not in Sunday-school and Church, and making them the subjects of Bible instruction and religious influence.

The first of these objects is a work of Christian training greatly needed in a time of lax family discipline, when children are too often allowed by parents to go or stay, at pleasure. The Sunday-school which forms a habit in its scholars of regular and constant attendance upon its sessions is training them for a useful and helpful service to the Church as members and to the community as citizens.

The second object is evangelistic, and there is no agency of the Church yet devised which can reach and gather in the masses so easily and securely as the Sunday-school. Every school, if it will use its opportunity, can become a powerful recruiting agency for the Church.

Every school ought to have its own superintendent of visitation. This special Sunday-school visitation superintendent should be appointed annually, and should be recognized as one of the regular officers of the Sunday-school corps. He should make stated reports of work done, once a month or quarter, the report including homes and scholars visited, new scholars brought in, and losses by removal or other causes.

He should be exclusively engaged in looking after the visitation work of the school, and should be freed from teaching and all other duties.

He (or she) should plan the visitation work of the school and direct it, utilizing the help of as many volunteers from the Church or the school as are needed. It is usually the case that a woman will make the best officer for such work.

The distinct and definite work of such a superintendent is therefore twofold: (1) To look after the scholars whose absences are becoming frequent, or who are wholly slipping away; and, if possible, by visit and personal persuasion and appeal to parent or scholar, to reclaim them and secure a better attendance. (2) To go from house to house, within the proper territory of the school, and solicit new scholars, to give any needed assistance in securing them as members, and to see that they are brought to the school and properly introduced and classed. There are few schools, large or small, in city or country, but have one or more persons peculiarly fitted by inclination and training for such a work; and the pressing need of most schools is just such systematic visitation work.

Sunday-school statistics exhibit two serious and widespread evils: the scholars, through somebody's neglect—either of parent, superintendent, or teacher—are quitting the school at the most critical age when the school is most needed by them; and fully 50 per cent of the children and youth of an average community are not enrolled at all in our Sunday-schools. The school that does nothing to arrest the absences of its scholars, or to swell its numbers by new recruits from without, is lacking in the vital spirit of the gospel. The Son of Man came to seek and to save them that are lost. To have some consecrated person as an officer of the school set aside, as far as practicable, to the direction and supervision of visitation work as above indicated, is a simple and practicable solution of this most serious problem. Such a department in every school is of more importance than "Senior," or "Normal," or "Home" Department.

In addition to a Sunday-school "Visitation Department," there should be, at least once a year, a general campaign of house to house visitation, conducted by the Church or school, in the interest of both. This is indeed to arouse public sentiment, to stir the conscience of the Church, to enlist the members of the school to develop a spirit of Chritsian sympathy for the homes and the children that are out of Christ and aloof from the preaching and teaching services of the Church. Wherever this is done persistently and thoroughly, there is a notable filling up of Church and Sunday-school pews, and a quickening of the spiritual life.

A plan of house to house visitation can be easily executed, as follows: 1. Let the pastor preach upon it, and urge its importance and helpfulness. 2. Let the superintendent enlist his teachers and older scholars to take part in it. 3. Let a special meeting of Church members, Sunday-school officers and teachers be called to devise a plan, and to define and district the territory to be visited. 4. Let volunteer workers be enrolled, and suitable committees appointed to direct the work of visitation. 5. Let printed cards of visitation, containing all needed items for securing information, be supplied to the visitors. 6. Let a thorough canvass of the territoy be made by the visitors, two and two, and the information called for on the cards secured and returned to the committee in charge. 7. Let a personal, urgent and prayerful invitation be given to every person in the territory to attend Church, and to send or bring the children to Sunday-school, and let careful note be taken by pastor and superintendent of the results of the visitation, to be further followed up in all special cases. 8. Where the Church or school is working alone, and not in union with other denominations, or schools, let care be taken to honor all preferences of those visited for other Churches or schools, and to report such cases to their proper officers. This will allow any Church to go on with its own plan of visitation, and yet be free from the censure of proselyting. A band of house to house visitors, following out some such plan will accomplish a great and needed home mission work, and receive for their own reward a singular spiritual blessing.

May 28. Subject: "The Crucifixion."—John 19:17-30.

Golden Text: "Christ died for our sins according to the Scriptures."—1 Cor. 15:3.

From the World Evangel:

How shall any mortal say what is central here? Sometimes I think we shall be more ashamed, in the glory, of our theories of the atonement than of our sins. Perhaps the highest reach of impertinence, the final touch of insolence, will be found in our poor efforts to compress within a definition the meaning of the death of Christ. Let us, at any rate, stand unshod before the cross. If Moses was commanded to take the shoes from off his feet before the bush that burned with fire, and yet was not consumed, surely we, before the dying agonies of the Son of God, should have bowed hearts. Much of the discussion of the meaning of the cross seems little separated from a mere psychological interest—a cold, scientific analysis of the mind of Christ in his sufferings. How could the Holy Spiit interpret aright those holy mysteries to a callous curiosity?

I have long believed that the Scriptures are absolutely self-interpreting, and, in particular, that the deeper mysterious of the person, words and work of Christ are accompanied by words which yield, to reverent minds, a clue to their right interpretation. I do not mean that such interpretative words are the exclusive explanations, for I look upon the apostolic writings as inspired commentaries on the gospels, but only that Christ himself gives the authoritative first clue.

If this be true, we are to find the deepest meaning of the crucifixion in his desolate cry: "My God, my God why hast thou forsaken me?" The other six utterances from the cross present no difficulty. Partly Godward, partly manward, they are simple. But what shall we say of this?

We must say, first of all, that the forsaking was real. The notion that Christ so identified himself with the woe and sorrow of humanity; that he spoke, as it were, representatively: "Why hast thou forsaken us?" is inadequate because Christ knew that so far from having forsaken humanity in its dire need, God had "So loved the world as to give his only begotten Son, that whosoever believeth on him should not perish,but have everlasting life." The words in the 22d Psalm which immediately follow those quoted by our Lord make that clear. "Our fathers trusted in thee; they trusted and thou didst deliver them. They cried unto thee and were delivered; they trusted in thee, and were not confounded." Then follows that which also was in our Lord's mind: "But I am a worm, and no man." No, we are face to face with the fact that a holy God forsook, in the hour of his dire extremity, the only sinless man who ever lived.

And our reverence for that infinite Love whom we call God, and adore and love, requires us to say in the second place, that there must have been an absolute necessity for that forsaking. Thrice the Father had spoken from heaven concerning that holy forsaken One: "This is my beloved Son, in whom I am well pleased." Was he doing something now with which the Father was displeased? Impossible!

And the Scriptures require us to say, in the third place, that the holy sinless One was, there on the cross, identifying himself in some sense so infinite that we cannot wholly understand it, with the sin of man. "He bore our sins in his own body on the tree." "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." "All we, like sheep, have gone astray; we have turned every one to his own way, and Jehovah hath caused the iniquities of us all to meet on him." Even deeper in its awful tragic mystery of meaning is that word: "He hath made him to be sin for us—who knew no sin."

And now we understand, a little, why the sinless One was forsaken. He was suffering in our stead. The penalty of sin—separation from God—was being borne by him that it might not be borne by us. He was vindicating that primal law of the moral universe which, as even Plato discovered, "rivets together." sin and suffering.

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.

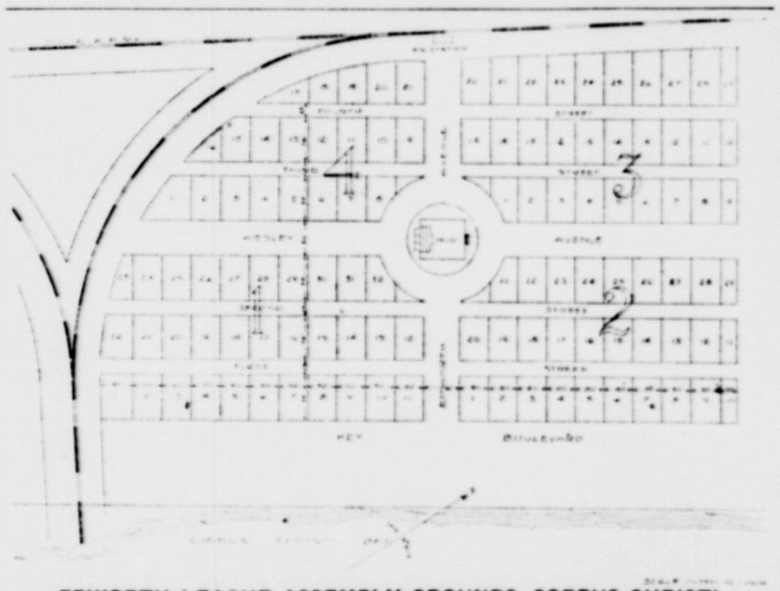
President—Gus. W. Thomasson, Van Alstyne.
First Vice-President—Rev. A. D. Porter, Mt. Calm.
Second Vice-President—Miss Laura Allison, Austin.
Third Vice-President—W. A. Palmer, San Marcos.
Fourth Vice-President—C. A. Lehmberg, Fredericksburg.
Secretary-Treasurer—Theo. Bering, Jr., Houston.
Junior Superintendent—Mrs. C. W. Henry, Cleburne.

ENCAMPMENT, CORPUS CHRISTI, AUGUST 8-18, 1905.

BIDS WANTED.

Sealed bids will be received up to noon, Thursday, May 25, 1905, at the office of G. S. Sexton, 1914 Avenue I, Galveston, for the construction and completion of an auditorium on the Epworth League assembly grounds at Corpus Christi, plans and specifications for which may be seen at the office of either the following: Theo. Bering, Jr., Houston; W. G. Lee Woods, San Antonio; A. K. Ragsdale, Dallas; G. S. Sexton, Galveston; E. H. Caldwell, Corpus Christi, or the undersigned. A certified check for $250 must accompany each bid, and the right is reserved to reject any and all bids.

GUS W. THOMASSON,
President.



EPWORTH LEAGUE ASSEMBLY GROUNDS, CORPUS CHRISTI.

We present herewith a diagram map of the Epworth League Assembly grounds at Corpus Christi, and beg to announce that the Committee on Buildings and Privileges, of which the President is chairman, is now ready to receive applications for building leases. Anyone of good moral character, vouchsafed for by his pastor, is eligible to apply, and the following rates have been established to-wit: For building lots, 50x75 feet, $7.50 per annum; for tenting plots, about 20x50 feet, $1 per month. At present only applications for building lots will be received, and in making application all that is necessary is to indicate the location desired by giving lot and block numbers. A little later we will have printed forms to be used, but for the present applications will have to be written out. We trust those who have heretofore expressed a desire to build on the assembly grounds will select locations at once, as awards will be made in the order of filing. It is not necessary to remit any money with application, this may be attended to later. Let us have your applications at once.

NOTES.

On to Corpus!

The rates are going to be low.

Everybody is going to be there.

The Southern Christian Advocate publishes in full Director Porter's letter concerning the Texas exhibit at Denver.

Secretary, Mrs. Hattie J. Thomssen, Galveston, writes that the next session of the Texas Conference Epworth League, to be held at Corpus Christi, will be the eleventh annual session, and not the thirteenth, as we reported.

We want some good Methodist to donate a handsome silk banner to be awarded to the district enrolling the largest number of delegates in attendance on the Corpus Christi meeting. The expense will be approximately $7. Who volunteers for this service?

Brother Albert D. Porter writes concerning the Waco District as follows: "I wish to say that the Leagues of the Waco District are in a healthy and growing, if not vigorous, condition. There has been, since the Annual Conference, a gain of one Senior and four Junior Chapters, with an increase of fifty-six Senior and 113 Junior members."

Elsewhere will be found a report from Miss Laura Allison, who is managing the collection of the $100 fund for Miss Norwood Wynne's mission school in Mexico. This is the first list to be published and we hope our Leaguers will send in their subscriptions at once to make up the full amount. The cause is a most worthy one, and any Chapter should be glad of an opportunity to contribute to it.

The Texas B. Y. P. U. Assembly will hold its fourth annual encampment at Assembly, near LaPorte, June 13-22, 1905. The program, a neat booklet of ninety odd pages, is just out, and is a model of beauty, being artistically gotten up and printed on excellent book paper, with numerous illustrations and a wealth of information. These young people have just purchased a 32-acre tract of land, paying therefor $1620 and are preparing to erect an auditorium and other buildings from the revenue derived from the sale of lots. They are very hopeful of success and the hustling Secretary, R. H. Coleman, of Dallas, is the moving spirit in the progressive plans which are being put forward. W. B. Kendall, of Terrell, is President of the organization, and is giving wise and intelligent direction to the movement. We wish them the fullest measure of success.

G. W. T.

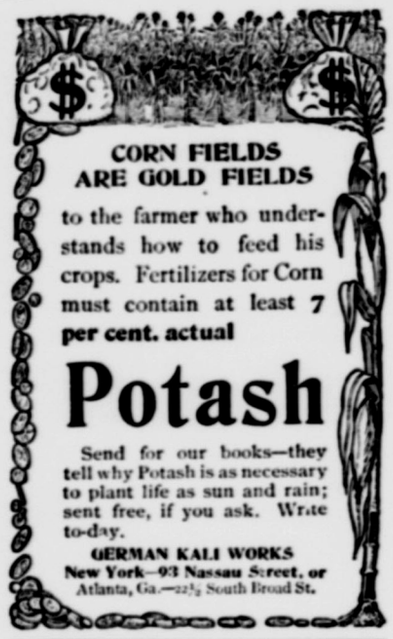
ENTHUSIASTIC OVER CORPUS.

The following is a sample of some of the letters we are getting in reference to the encampment session of the League at Corpus Christi. It goes to show that our young people are taking a very deep interest in the new order of things, and argues well for the success of the movement. The questions which this young woman asks can not be answered in detail just yet, but Brother Allan Ragsdale, chairman of the Transportation Committee, is in correspondence with the railway officials and hopes to be able to announce rates etc., very soon. Information concerning the meeting, as well as the progress made in opening up the grounds, will be published in this department from time to time, and where any special information is desired we shall be glad to have a letter of request for it. Our chief aim in conducting this department is to make it of service to our hosts of young people. The letter in question follows:

"Mr. Gus W. Thomasson, Van Alstyne, Texas:

"Dear Brother—Our Leaguers are taking quite an interest in the Corpus Christi encampment. Fifth Street League of Waco is never behind and we want a good representation at the encampment. I would like to know to whom I could write for information relative to rates, etc. We have four Leagues in the city and we want to get a number interested, therefore I want to be posted so I can talk Corpus Christi. I think this is the finest thing our League has undertaken.

(MISS) SALLIE HARTIGAN,
511 Austin St., Waco. Sec'y.



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Rogers, Bell County, Texas

STILL THE ENDORSEMENTS COME

The District Conferences which are now meeting throughout the State are adopting commendatory resolutions regarding the State League work. The Secretary of the Waco District advises us of the official action of his conference in these words: "We mark with pride, satisfaction and approval the earnest and efficient work done by the Assembly Committee in locating the assembly grounds at Corpus Christi." Then follows a detailed statement of the plans and purposes of the State League organization, to which reference is made in these words: "To all of which we give the full measure of our strength and influence."

Brother Robert B. Bonner, Quanah, who is Secretary of the Vernon District, writes us as follows: "I am sorry to state that your message and greeting reached us about one hour too late. Our conference had adjourned before your letter reached me. I presented it to our presiding elder, however, before we separated, and he instructed me to write you and assure you of our endorsement and co-operation. Had we been able to bring the matter before the conference I am sure the movement would have received the hearty endorsement of the conference."

WYNNE MISSION FUND.

The following amounts have been pledged for Miss Norwood Wynne's Mission School in Mexico:

Van Alstyne League	$ 5 00
Mr. W. C. Everett, Dallas	1 00
Mr. J. O. Leath, Hillsboro	1 00
Tenth Street League	6 00
First Street League	3 00
South Austin League	1 00
Total	$17 00

Dear Texas Leaguers: You have all, doubtless, read the appeal of Miss Norwood Wynne for her mission school in Mexico. The call is urgent. She has given her life to the work; let us gladly assist by immediately sending her the small sum asked. One hundred dollars is a very small amount for Texas Leaguers.

Brother League Presidents, canvass your Chapters and send your pledges this week. Very sincerely,

LAURA L. ALLISON.
Austin, Texas.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by his firm.

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Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

The decision of another life may depend on the precision of yours—Ram's Horn.

DON'T WAIT.

Don't wait till death's cold hand
Has left its impress on my brow
To waste the sympathy so much needed
to help me now;
Your love would come too late.

Don't wait till round my bier
You stand to praise my humble deeds;
Bestow the kindness now
For which my hungry heart would plead.

MRS. JAS. A. KING.

THE ITINERANT IN SAVANNAH.

When I accepted the invitation of the pastor of Wesley Monumental Church, Savannah, Georgia, to assist him in a protracted meeting, I looked forward to my visit to that city with special pleasure. And I was not disappointed. The clever people of Wesley Monumental treated me well. They entertained me at the splendid Desoto Hotel, where I was provided with a front room on the first floor, and received every courtesy the thoughtful kindness of the management could extend. It was rather elaborate and stylish for a "country parson" who leads "the simple life," but I put up with it.

I found Savannah one of our most beautiful and interesting cities. Most of our cities have grown up without any order, or were laid out with an eye solely to business. Whatever provision has been made for the promotion of health or for ministering to the esthetic sensibilities of our nature, have come as an afterthought. But when Oglethorpe located his fair city on the bank of the Savannah he laid it out in an artistic manner. The streets cross each other at right angles. Those running in one direction are too narrow for our modern traffic, but every alternate intersecting street is very wide, and a double row of trees run through the center, the space between the trees being planted in grass and flowers, giving shaded avenues through the heart of the city. Nor is this all. Every third or fourth square is a little park. There are twenty-five of these beautiful little parks in the business center of the city. Think what this means to the health, the comfort, the attractiveness of a city anywhere, but especially in our warm Southern climate. Think what it would mean to Houston, to Dallas, to San Antonio. The principal street is named Bull Street, but ought to be named Monument Street. Starting at the river, you first observe a bronze tablet in the wall of a large building, the inscription on which tell you that on that spot John Wesley preached his first sermon in America. At the first park you find a handsome monument in honor of the distinguished Gordon, who was a pioneer in introducing railroads into Georgia, and who took a great interest in promoting the welfare of Savannah. It is pleasant to reflect that it is not only on the bloody field of war one may win renown; but that civic virtues may achieve monumental honors, too. Here, too, there is a monument to an Indian chief, Lomochichi, who befriended the infant colony. It is a huge, rough block of granite, the unchisled strength and simplicity of which fittingly symbolized the sturdy chieftain it commemorates. Still going along Bull street, a central thoroughfare of the city, you come, in the next park, on the statue of Barton; in the next park, the statue of Sergeant Jasper, in the next, the Pulaski monument, and the next, the beautiful Forsythe Park, the towering Confederate monument.

Like all our Southern coast cities, there is in Savannah a thick crust of conservatism. Here and there, however, modern progress is bursting upward, and it will not be long till the irruption of so-called "progress" will make old Savannah look quaint and antique enough. The magnificent Desoto hotel is unexcelled in its class. Several steel-framed sky-scrapers are going up. The tide is coming in. All in all life will be modified by it. I doubt if it will be an improvement.

One of the most pleasant incidents of my stay in Savannah was a visit to the Bethesda Orphanage, founded by Whitefield in 1740. It is about ten miles out of the city. We made the run in an automobile in about twenty minutes. By the way, there are more autos in Savannah than I have seen in all the other Southern cities put together. The orphanage has had a continuous life, since Whitefield laid the cornerstone in what was then a primeval wilderness. It has trained many thousand little boys to become industrious, sober and useful men. Mr. J. R. Saussy, a leading citizen and lawyer of Savannah, told me that of all the boys sent out from the Bethesda Orphanage, as far as they could find out, not one had ever been arrested for crime, while a great many had developed into substantial citizens. I was surprised that an institution so venerable with age, and with such an honorable record of usefulness, received such meagre support from the public; surprised, too, that some wealthy man or woman has not linked his name with that of the Countess of Huntington, Whitefield, and an illustrious epoch by endowing their oldest American eleemosynary institution. Perhaps, however, the efficiency of the work is due to the fact that they can take only about a hundred boys. If they had five or six hundred they could not give them the individual training they need.

I was greatly interested in Bethesda because I am interested in boys. You know I am trying to establish a manual labor training school for boys. I am a Wesleyan Methodist—that is, believe in the methods of John Wesley. An industrial school for poor children was one of his agencies. He wrote in his Journal as follows: "After several methods proposed for employing those who were out of business, we determined to make a trial of one which several of our brethren recommended to us. Our aim was, with as little expense as possible, to keep them at once from want and from idleness: in order to do which we took twelve of the poorest, and a teacher, into the society room, where they were employed, for four months, till spring came on, in carding and spinning cotton. And the design answered. They were employed and maintained with very little more than the produce of their own labor."

I wish to imitate Wesley. I am now looking for a suitable location for my school in Texas. Enough boys from Texas have applied to enter my school in Mississippi to start a good one there, and altogether I have to turn away nearly five hundred who are willing to give manual labor for a chance to learn. I want a thousand acres of land accessible to the railroad, in a healthy section, to help poor boys and girls to become men and women. As I aim to reach a class that cannot enter college, my school does not interfere with any other. It helps every school. The President of the State A. & M. College in Mississippi told me recently that he could do far better work if there were twenty preparatory schools such as I am trying to establish in the State. Many who come to us after they get a glimpse of what an education means will not rest until they do go to college.

So I was greatly interested in Whitefields Industrial School. He was on the right line at Bethesda, though he aimed to take only orphans. I must stop this rambling pen without having said anything of Wesley Monumental Church, that represents ecumenical Methodism as a memorial of Wesley's work in America, or of the good meeting we had, not marked by the popular excitement or sensational commotion of the ordinary "revival," but by a sweet and potent spiritual power that deepened the experience and the life of the church, the effects of which will abide.

Passing through Atlanta I greeted a number of the brethren in the office of the Wesleyan. I will not call his name, but one of them, in telling me of the sky-scraper fifteen or twenty stories high, erected on the site of the old First Church, and called "The Candler Building," said "They have the Candler 'coat of arms' over the entrance." What is the design? I asked. "Two billy goats butting each other," he said. He's up in heraldry! But what would Candler say to this interpretation of the emblematic figures carved above the doorway of his palace? Beware of the construction democracy will put on the symbols of aristocratic rank—Billy goats butting each other.

S. A. STEEL.

Lumberton, Miss.

HEALTH INSURANCE

The man who insures his life is wise for his family.

The man who insures his health is wise both for his family and himself.

You may insure health by guarding it. It is worth guarding.

At the first attack of disease, which generally approaches through the LIVER and manifests itself in innumerable ways TAKE

Tutt's Pills

And save your health.

About Six Years Ago

I ordered a sewing machine from you for my wife and it is yet a good one; oil and needles had to be renewed, being the only expense. My daughter liked it so much I ordered one for her. Hers works well and gives delight. Accept my heartfelt thanks for two good machines and a good paper. J. W. ARMSTRONG.
Coffeeville, Texas.

ALEXANDER COLLEGIATE INSTITUTE.

The Children of the Texas Conference and the Alexander Collegiate Institute.

When at the last Annual Conference I was appointed financial agent of this institution and charged with the collection of funds with which to erect a new building I found myself surrounded with difficulties many. For at this same conference the preachers and laymen taxed themselves to the uttermost in pledges to the Southwestern University and Superannuates Endowment Funds. Added to this the depression in the cotton market and to further increase the hindrance to our progress the excessive bad winter. Hence every man I met for the first three months had on his pessimistic clothes, buttoned up to the chin. Many of our best men, and among them our best business men said the conference made a great mistake in putting an agent in the field at such a time as this. I replied no, the mistake was not made in beginning this work now—the mistake was made in not undertaking it last year, when the difficulties above mentioned were not in the way; but to defer it another year would be seriously hurtfult to the school, for with our present facilities we would have to turn off at least fifty students next year for want of room. But notwithstanding the unpromising outlook, I put on my optimistic suit, hat, shoes and all. I was appointed by the Church to do this work, and I believe the hand of God is with the Church, so I set to work, expecting nothing but success, and I am greatly pleased at seeing many of the faint-hearted become enthusiastic with confidence that we will have that elegant, up-to-date $25,000 college building begun in the near future, and it will be worthy of the great conference that is building it. I always loved my brethren in the ministry, but the brotherly and Christ-like spirit that they have manifested toward me in this work, and their self-sacrificing spirit shown in their gifts to this institution have drawn me still closer to them. So with this noble set of men as pastors of the people and with a large hearted, liberal membership, whom we expect to co-operate in this great work, why should we expect anything short of a conference school equal to the best in the State? Let us adopt as our motto "the Alexander Collegiate Institute equal to the best conference school in the State, and the Southwestern University equal to the best of its class anywhere." And we shall not stop until this has been accomplished. Some men are opposed to giving too much attention to the Alexander Collegiate Institute, lest it detract from the Southwestern University. Such an one needs to extend his investigation of the school question. If the Alexander Collegiate Institute can secure the support of the entire conference, the Southwestern University will, in five years, get at least four students through the work of the Alexander Collegiate Institute to where it now gets one from the entire Texas Conference. We will make larger contributions of the students to our Vanderbilt University and Southwestern University by our increased interest in Alexander Collegiate Institute. Let us wake up. We have been playing at this business long enough. A new day has already dawned in the history of this institution. Let us get down to business. But money alone will not build a great institution. Brick, mortar, wood, iron, paint, etc., combined after the most substantial plans and finished according to the most artistic designs will not constitute a great institution of learning. It is heart contributions that furnish the dynamic force in the development and expansion of such institutions. Anxious heart throbs enrich the soil and produce a rich harvest, so at last the money proposition is secondary. The edifice is only a means to a noble end. While we have taxed our minds devising ways and means to raise money, yet far above this we are prayerfully and thoughtfully taxing mind and heart to devise ways and means to secure heart contributions. Every heart sympathy turned towards this school becomes a part of its resources. Hence the thing most important for the success of this institution is to bring the greatest number of hearts in sympathy with it. It is our purpose to do all we can to enlist the people of the Texas Conference in this matter, for at last the future of the school depends upon this and not upon a great plant. And as the hearts of the children and youth can be more easly interested in a good work than after they are older, we have decided to make special effort to secure the sympathy and interest of the children of the conference in this school. Now to succeed in this is to secure unconditional success. For where your treasure is, there will be your heart also. In order to do this effectively we have decided to raise a fund to be known as the "Alexander Collegiate Institute Children and Sunday-school Memorial Fund." This inscription, with the aggregate amount raised, will be placed in some conspicuous and appropriat place in the building, so that when these children later in life attend this school, seeing this inscription, will appreciate the fact that their childhood hands helped to erect this building. We want the children to know that the Alexander Collegiate Institute is their school, and that its work is to make Christian character. And when they are putting money into this institution they are helping to form character that shall bless the world. If they put a dollar and twenty-five cents into this building it is the same as putting 100 brick with their own little hands into this wall. Ten cents will put eight bricks in the wall. Will the pastors, officers and teachers of the Sunday-schools and the parents of the children help us to turn the minds and hearts of the children toward this institution? We decided on this plan only a few days ago. We have presented it only to a few Sunday-schools, and, without exception, they have heartily approved the idea and liberally contributed to this fund. In order to secure the end desired, we are preparing a program for an "Alexander Collegiate Institute Day," which we will ask the Sunday-schools to observe in the latter part of the summer. A friend has agreed to print these programs free, and they will be sent out to the various Sunday-schools with the request that it be taken up and observed, thereby bringing the institution more prominently before the people and also rendering substantial assistance to the enterprise.

T. J. MILAM.

FOR TORPID LIVER

Take Horsford's Acid Phosphate

It stimulates healthy liver activity, relieves constipation, sick headache and malaria.

"Let it pass" is considered more apt as applied to a doubtful dollar than to a real injury.

HAD TETTER 52 YEARS.

B. H. Tatner, McDonald Mills, Ga., writes: "Tetterine is the only remedy I ever sold that would cure tetter so it would not return. Sold 6 dozen boxes in a year and guaranteed every box. I have never had to return the money for a single box. I sold a box to a man who had had tetter for 52 years; 2 boxes cured him sound and well." 50 cts. a box at druggists, or from J. T. Shuptrine, Manufacturer, Savannah, Ga.
Bathe with Tetterine Soap, 25c. cake.

Riches do not always bring blessing, but God's blessing always brings riches.

IT IS BETTER AND LOOKS BETTER

I am very much pleased with my Advocate machine. It is better and looks better than machines that are selling for $60 here. I do not see why every woman who wants a good machine does not send for the Texas Christian Advocate machine.
MRS. JENNIE JACKSON.
Route 2, Chandler, Texas.

Even the wedge of righteousness has a better chance if you use the right end.

CIGARETTE HABIT.

I positively guarantee to cure anything under the shining stars of tobacco habit in all forms. Any reference you want.
DR. J. S. HILL.
Greenville, Texas.

CONFEDERATE VETERANS OF NORTH TEXAS.

The way to Louisville, Ky., and the Confederate Veteran Reunion June 14, 15 and 16, is via the old reliable Texas and Pacific at rate of less than one fare for the round trip. Through coaches, chair cars, tourist and standard Pullman sleepers. For schedule of special train from Fort Worth June 12 and round trip rates, see any ticket agent, or write E. P. TURNER, General Pass. Agt., Dallas, Texas.

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Before Treatment. After Treatment (With false nose).

With Soothing, Balmy, Penetrating Oils.

Cancer, Tumor, Catarrh, Piles, Fistula, Eczema and all Skin and Womb Diseases.

Cancer of the nose, eye, lip, ear, neck, breast, stomch, womb—in fact, all internal or external organs or tissues—cured without knife or burning plasters, but with soothing, aromatic oil.

Cut this out and send it for an illustrated book on the above diseases. Home treatment sent when desired. Address,

DR. R. E. WOODARD,
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Sold on merit more than 60 years.

Does away with **CONSTIPATION** and **BILIOUSNESS**; Stops **HEADACHES** and **INDIGESTION**; Expels *Rheumatic* and *Gouty* poisons; Relieves *Morning Sickness*; in so satisfying a way as to make it

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THE HEALTH AND PLEASURE RESORT OF THE SOUTH.

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For further information, address

P. E. BOCK,
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Weatherford, Texas.

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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. BOWELL, 170 Masten Street, Dallas, Texas.

WOMAN'S BOARD FOREIGN MISSIONS, M. E. CHURCH, SOUTH.

ANNOUNCEMENTS.

"One and one-third rate has been secured over all railroads in the South and as far west as Oklahoma Territory to the Woman's Board of Foreign Missions, which will meet in annual session at Muskogee, I. T., May 24-30, 1905. Certificates must be secured from the starting point stating that full fare was paid and if one hundred delegates are in attendance, the rates will be given. The ladies of Indian Territory will see to it that the required number be present."

The preliminary meetings of the Board will open Wednesday 2:30 p. m. —meeting of officers and manager. At 4 p. m. the same afternoon there will be an address, "Tent and Saddle Life in Palestine," by Mrs. Mary Hargrove. At 8 p. m. the praise and testimony service. Tuesday, 9 a. m. the regular opening, the address by the President reports from Secretaries and Treasurers. Committee meetings at 2 p. m. and at 4 p. m. meeting of Conference Secretaries for discussion of work at home, Mrs. A. L. Marshall chairman. Friday and Saturday the usual business meeting in the morning with committees at 2 p. m. and at 4 p. m. meeting "Footprints of St. Paul" and "Egypt, the Land of Israel's Bondage," by Mrs. Hargrove, Mrs. Campbell, of Korea; Miss Tarrant, of China, and others of the missionaries of our Board, will be in attendance; also Bishop and Mrs. Galloway, Dr. Hardie of Korea; Mr. Burke, of China, and Dr. Lambuth. Dr. Piner will preach the annual sermon on Sunday at 11 a. m. Mass meeting of the children at 3 p. m., led by returned missionaries, and an address by Dr. Lambuth at 8 p. m. Missionary candidates will be received on Monday night. Adjournment Tuesday.

MRS. S. C. TRUEHEART,
Gen. Sec'y Board.

Nashville, Tenn.

MRS. S. S. PARK.

In the death of Mrs. S. S. Park, which occurred on Friday, April 28, 1905, at Laredo, Texas, the Woman's Foreign Missionary Society of the M. E. Church, South, has suffered the loss of a most honored and valuable member, while the Church in general is called to lament the departure of one who was ever active in the discharge of duty and loyal to every interest committed to her. Mrs. Park was connected with the work of the Woman's Foreign Missionary Society from the time of the organization of the W. F. M. Society, in the Texas Conference, about twenty-five years ago being elected the Corresponding Secretary of the Conference Society at its organization, and continuing in said office to within the past year or two, when failing health and infirmity of age caused her to give up the active duties so long performed by her. This office of Corresponding Secretary made her, ex-officio, a member of the Woman's Board of Foreign Missions of the M. E. Church, South, and as a member of the General Board she was ever active and faithful in the discharge of the duties thus involved. She was a woman of strong intellect and large grasp of affairs, and was recognized by the Board as one of its most capable members, and as such was placed upon most important committees often as chairman of such committees, at annual meetings of the Board, her judgment and decisions always commanding respect and consideration. Those who are acquainted with the progress of the work of the Woman's Board know that much of the success which has attended the establishment of the Laredo Seminary, one of the most valuable institutions of the Board, is due largely to the wise supervising care of Mrs. Park, who went there as agent of the Board in the earlier years of the enterprise. This writer enjoyed the privilege of years of personal acquaintance with the deceased sister, having been herself a member of the Woman's Board of Foreign Missions for a number of years as Corresponding Secretary of the North Texas Conference Society, and thereby associated with her at annual meetings of the Board, having been at one annual meeting held a number of years ago in Lynchburg, Va., entertained in the same home with her. This association with Mrs. Park afforded special oportunities for knowing her and the impression made was always of her strong, sterling character as a Christian, and her superior capabilities as a worker for her Lord and Master.

In the death of Mrs. Park the members of the W. F. M. Society of the Texas Conference sustain a special loss, as she had been so long and actively identified with them in the work, she having been, in the words of Mrs. Philpott, President of the Conference Society, "the mother of the Woman's Foreign Missionary Society of the Texas Conference." We extend our sisters of the Texas Conference our sympathy in this time of bereavement, trusting that the heritage which has come to them in the life and labors of this worthy and honored member, who for over 80 years lived upon the earth—a long and useful life—may ever be an incentive to them for yet higher and nobler achievements for the future, in their efforts for the sacred cause of missions which she loved so well and for which she labored so earnestly.

F. E. H., Editor Woman's Dept.

NOTICE.

The annual meeting of the Woman's Foreign Missionary Society of the West Texas Conference will be held June 15-18 at Lampasas. The regular summer rates of one and one-third fare will be in effect. Let every auxiliary in the conference be represented. We will be glad to have as many of our pastors as can to be with us. All names should be sent as early as possible to Mrs. H. F. Lewis.

May we all pray for a fresh baptism of the Holy Spirit upon us and our work on this occasion.

MRS. T. A. BROWN,
President.
MRS. M. Y. STOKES,
Recording Secretary.

RICHES NOT SO ENVIABLE.

A Wall Street banker is authority for the statement that John D. Rockefeller's fortune is now a round half-billion dollars and that he is adding to the pile an income of $6,000,000 a month. Many people are grieving over John D.'s wealth, but as for us, we are not coveting a cent of it. Spring is here and we do not believe that the Standard Oil Co. is going to corner up the sunshine or the flowers or the million other beautiful things which are the common property of all these capable of enjoying them. What if the Standard does monopolize oil; it is a dirty, ill-smelling and totally unaesthetic product anyway, and we ask very little odds of it. Daylight is far pleasanter, and cheaper. Moreover, John D. can not take a single speck of his money with him and the property he has accumulated will ultimately be redistributed for the good of the world. The water in a mill-dam is of no use to the mill owner except to turn his mill; he can't drink it up, and as fast as he makes use of it it escapes and goes on its way, making the earth blossom and eventually being taken up by the sun, to be showered down again on the thirsty soil for the benefit of the whole human family. Wealth, in the same way, is of no value except for its potential power and no matter how much a man has he can consume only a certain medicum of it himself, and the rest goes to enrich the whole world.—Selected.

SETTLEMENT HOME NOTES. DALLAS, TEXAS.

On Sunday afternoon at the Settlement Home, May 7, instead of the regular Sunday-school, the Junior Leaguers had a service. It was the occasion for the presentation of certificates to those of the League who had completed the first grade in the course of study they are following out. It was a very sweet little service and no young girl who gradua es from college this spring can be more proud of their diploma than these seven little girls were of their neat little certificates entitling them to enter the second grade of the Dallas Settlement Home Junior League.

Following is the course of study:

First grade—Learning the Bible stories from the creation to Abraham and memorizing Lord's Prayer, Apostle's Creed, Beatitudes, Ten Commandments, John 3:16, Psalm 23.

Second Grade—Bible stories from Abraham to Moses and memorizing Luke 2-8-20, 1 John 3:23, Psalm 1, Psalm 67, Prov. 15:1-8.

Third Grade—Books of the Bible, Life of Christ, a harmony of the gospels to be made by the child.

Miss Estelle Haskin at the recent General Board meeting of the W. H. M. Society held in Montgomery, Ala., was appointed traveling Secretary for the city mission work throughout the M. E. Church, South. She will visit the work already under way and with the missionary in charge plan for its best interests. In new places it will be her privilege to visit needy districts and help to organize Settlements or whatever may be the best method of work for them.

Miss Mary Ogilvie, of the Louisville, Ky., Settlement, will take Miss Haskin's place in the Dallas Home.

DISTRICT MEETING W. F. M. S.

The district meeting of the W. F. M. Society of Terrell District convened in the M. E. Church, South, in Kemp, May 4, District Secretary Mrs. W. B. Dashiel in the chair. A very interesting program was rendered. On account of sickness several numbers were omitted. Mrs. Aston, delegate from Royse, gave a very interesting account of our work in China, which was helpful and uplifting. Miss Martha Tinnin, delegate from Kaufman, had a fine paper, "If We Cannot Go, We Must Send," the subject was well handled and aroused a new interest in the foreign field. She gave us many helpful suggestions. Dr. Rankin gave a very interesting talk on our schools in Mexico. I wish every member of the W. F. M. Society in North Texas Conference could have heard him, especially in regard to Miss Wynne's work in the slums of Guadalajara, Mexico, perhaps they would more willingly pay the conference pledge which supports Miss Wynne. A special prayer was asked for the beloved President of our Conference Society, Mrs. J. H. Bowman, who was quite ill at the time. We are deeply thankful to our heavenly Father that the many prayers offered for her at the throne of grace were answered, and she was spared to her loved ones and to lead us to higher heights in the missionary work. A prayer was also offered for the Woman's Board, which is to meet in Muskogee, I. T., May 24-30. Mrs. Dashiel was untiring in her efforts to organize an auxiliary of the W. F. M. Society in Kemp. She made a house to house visitation, and organized with twenty-three members, two honorary members, seven subscribers to the Woman's Advocate. The choir gave us good music, which we very much enjoyed. We were cordially entertained by the hospitable people of the little city and hope we may enjoy another district meeting with them. May the Father pour out his spirit upon them and bless them in their work. MRS. R. H. RIVERS.

Kaufman, Texas. Sec.

A CHANCE TO MAKE MONEY.

I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made $70. Everybody buys a bottle. I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors prompted me to sell it. I clear from $25 to $35 per week. I do not canvass; people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 25 cents in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. I will also help you get started in business.

MARTHA FRANCIS,
22 N. Ninth Street, St. Louis, Mo.

SUMMER SCHOOL OF THEOLOGY. UNDER-GRADUATE COURSE.

For Admission on Trial and License to Preach.—For ordinary branches of an English education, Rev. W. R. Campbell, Menardville; General View of the Bible, Rev. R. G. Mood, Bowie; Discipline, Rev. J. W. Story, Gatesville; the Doctrine of the Bible and Wesley's Sermons on the Witness of the Holy Spirit, Rev. W. F. Packard, Tyler.

First Year.—Wesley's Notes, the Gospel and Acts, Rev. I. M. Bryce, Henderson; the Discipline and McTyeire's Catechism on Church Government, Rev. J. C. Wilson, Cuero; Watson's Institutes, Part IV, Rev. J. E. Roach, Mount Vernon; Wesley's Sermons, I-XXVI, Rev. C. R. Wright, Waco.

Second Year.—Wesley's Explanatory Notes, the Epistles and Revelation and McTyeire's Manual of Discipline, Rev. J. L. Massey, Marshall; Watson's Institutes, Part III, Rev. V. G. Thomas, Staples; Kern's Ministry to the Congregation, Rev. Alonzo Monk, Fort Worth; Wesley's Doctrinal Standards, Sermons, XXVII-LII, Rev. W. A. Stuckey, Sulphur Springs.

Third Year.—Watson's Institutes, Part II, Rev. Gus Garrison, Palestine; McTyeire's History of Methodism, Rev. W. T. Morrow, Lone Oak; Davis' Elements of Psychology, Rev. J. R. Morris, Abilene; Pope's Higher Catechism of Theology, Rev. Thomas Gregory, Gonzales.

Fourth Year.—Watson's Institutes, Part I, Rev. D. K. Porter, Austin; Fisher's History of the Christian Church, Rev. C. M. Harless, Bonham; Jevon's Elements of Logic and Dennis' Missions After a Hundred Years, Rev. E. Hightower, Belton; Hopkins' Law of Love and Love as a Law, Rev. S. R. Hay, Houston.

W. L. NELMS.

High Up in the Tennessee Mountains.

From one to two thousand fet above the sea level are located many delightful summer resorts, with the most picturesque surroundings, mineral waters in abundance, springs that never fail and pure mountain breezes, insuring cool days and nights. The accommodations afforded visitors in the way of hotels and boarding houses vary from the elegantly appointed inn to the humble farm house, where the charms of country life may be enjoyed to the utmost.

About April 15 the Nashville, Chattanooga & St. Louis Railway will commence distributing a beautiful illustrated folder, giving a list of these resorts, and a brief description of each; also a list of hotels and boarding houses, with rates, etc.

Write for a copy before making your plans for the summer. Mailed free upon application to W. L. DANLEY, General Passenger Agent, N., C. & St. L. Ry., Nashville Tenn.

ADDRESS WANTED.

Any one knowing the whereabouts of Rev. I. S. Smith, who served the Marvin Circuit, Paris District, North Texas Conference, last year, will confer a favor by sending his address to me at Paris, Texas. R. F. D. No. 1. W. R. ROSSER.

AN OPPORTUNITY—MISSION WORK.

Some months ago it occurred to me if I could bring out of Mexico some bright orphan children and find good Christian people who would open their hearts and homes to these children and train them for teachers, and when prepared let them go back and give their lives to the cause of Christ in this line (for I regard teaching next to preaching) among their people, it would be a great work. Think of in a few years sending godly equipped men and women into a country to do Christian work! So I planned a trip to Mexico to find the boys and girls. But, alas! the "free pass" did not come, and so I could not go any further than San Antonio. But that was far enough, for I found in Bro. Phillips' Church (our Mexican Church in that city) a fine Mexican boy who wanted to be equipped for the Master's work. I agreed to help him; in fact, said I would educate him (though at that time I had not a dollar in sight to do it with), but Dr. Monk's League at the First Church says, We want to do something on this order," and they have agreed to bear all this boy's expenses in Polytechnic College. Now, are there not many persons in Texas who will open their homes and hearts to some Mexican boy or girl, learn them how to live a Christian life, prepare them for work in that benighted nation, or will not some League follow the example of First Church League? If so, write me, and I will find the boy or girl, and great will be your reward in this life, and the one to come. Last year I found a bright Christian girl about 13 years old who needed the training of a first-class college. A gentleman in this city, not a member of any Church hearing of the case, came and proposed to furnish the money if I would find the college. I could do that; and in a few days she was in Mrs. Key's College, and will remain there until she graduates. Do you know of a better investment of his money? If you could see that girl you would not think you do. There ought to be fifty girls being helped in that way in every college in Texas. Why do not our people who have funds hunt these girls and give them a chance? Some of the best results I have ever known from investments have been in brains. Try it all, you rich men of Texas. If you want to know how, ask your pastor, and, I am sure, there is not one of them but who can soon find a boy or girl and the school in which you can make your investment. I. Z. T. MORRIS.

Fort Worth, Texas.

BRETHREN, LISTEN.

The following named brethren have signified their willingness to assist me in teaching "Bruces' Apologetics" and have been assigned to the several sections as follows:

Book I. Chapters 1, 2, 3 and 4, Rev. J. W. Smith.

Book I. Chapters 5, 6 and 7, Rev. D. F. Fuller.

Book II. Chapters 1, 2, 3 and 4, Rev. J. F. Betts.

Book II. Chapters 5, 6 and 7, Rev. L. S. Barton.

Book II. Chapters 8, 9 and 10, Rev. J. F. Alderson.

Book III. Chapters 1, 2 and 3, Rev. R. G. Mood.

Book III. Chapters 4, 5, 6 and 7, Rev. T. H. Morris.

Book III, Chapter 8, Rev. J. E. Roach.

Book III. Chapters 9 and 10, Rev. O. S. Thomas.

I shall expect each of these brethren to be on hand when the bell rings. Their names, the subject they are to discuss and the time they are to come to be heard will be published in the program sent out by the faculty.

J. W. HILL, Teacher.

WANTED—By an experienced Bookkeeper and Stenographer a position; prefer lumber or insurance business. Address W. H. Lain, Sanger, Texas.

The robe of righteousness is not made so as to be worn by a turncoat.

UNANSWERED LETTERS.

May 11.—J. C. Gage, subs. R. Paine, sub. C. L. Browning, subs. J. D. Crockett, sub. J. T. Hocks sub. Jerome Duncan sub.

May 12.—W. A. Manly, subs. G. D. Wilson, sub. T. S. Armstrong, sub. J. E. Buck, sub. Geo. H. Phair, sub.

May 13.—G. V. Ridley, sub. O. A. Shook, sub. W. S. Easterling, sub. J. T. Trice, sub.

May 15.—J. C. Mimms, sub. Joe P. Callaway, matter will have attention. E. A. Smith, sub. J. B. Turrentine, sub. T. B. Anderson, sub. F. M. Jackson, sub.

May 16.—J. W. Cullen, sub. C. B. Smith, subs. G. W. White, sub. G. W. Riley, sub. G. E. Cameron, sub.

May 17.—E. H. Lovejoy, subs. B. W. Allen, sub.

Notice.

To the Preachers and Delegates of the Calvert District Conference, to convene at Reagan June 22:

Dear Brethren—Inasmuch as we will have to place a good many of you some little distance from the Church, I want to ask that as many of you as can conveniently come by private conveyance to do so and please notify me as soon as you read this. I also wish each pastor to notify me how many persons will attend from your charge. Send me their names. Reagan will do her best to make it pleasant for you. A. A. WAGNON, P. C.

VANDERBILT UNIVERSITY LIBRARY.

(A Card.)

In the fire of April 29, Vanderbilt University lost its library of about 20,000 volumes. In building this up during the past thirty years the University has spent more than $50,000, and in addition to this numerous donations had been received from time to time that had not been entered on our books. Dr. J. W. Lee, of St. Louis, several years ago presented a large and valuable collection of works which had been installed under the title of the Lee Library of Philosophy. The old library of the Nashville College for Young Ladies had also been added within recent years. The books saved were few and much damaged. All our sets of periodicals are broken, and in many cases half the volumes are missing. Some of these can only be supplied at great cost and after long search. Others can be supplied by our friends, if they will kindly give us their assistance. We invite, therefore, contributions from all sources. We should be glad to receive, bound or unbound, volumes of the standard American journals, such as the Atlantic, Century, Harper's, Forum, Nation, World's Work, Review of Reviews, Outlook, Independent, Littell's Living Age, etc., etc. We solicit also works on American history, Southern history and the history of the different States. If friends will send us lists of works they are ready to contribute, we shall be glad to make selection of such as we desire, or shipments can be made without such notification. Boxes of considerable size are best sent by freight, in which case we shall be glad to pay the charges. J. H. KIRKLAND, Chancellor.

Nashville, Tenn.

Mr. G. H. Griffin, a member of our Church, a fine singer and an experienced choir leader, wishes to conduct revival music during the summer. He is worthy and deserving, and will prove efficient help in work of this sort. Any preacher needing a singer write him at Itasca, Texas, or to his pastor, Rev. C. L. Browning.

BEAUMONT DISTRICT.

The District Conference will be held at Port Arthur June 21. Please furnish me as early as possible the following information:

1. Names of delegates from your charge who are expecting to attend.
2. Local preachers who will likely attend.
3. If your wife is expecting to come with you.
4. Names of all who are expecting to attend as visitors.

We hope to be able to provide entertainment for all who will attend, but do not expect entertainment unless you furnish the information herein requested.

Port Arthur, Tex. F. M. BOYLES.

SONG BOOKS FOR REVIVAL and OTHER SERVICES.

For the Yatman Revival meetings recently held in San Antonio the committee selected "Lasting Hymns." The book contains 311 hymns and was found satisfactory in every particular. A large number of these books are still in the hands of the committee and we are offering them at such a reasonable rate that those who are thinking of buying books for special use would do well to write to me.

E. D. MOUZON,
26 Lexington Ave. San Antonio, Texas.

Confederates Attention

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Bearing the Official Party, including General Officers, their staffs, sponsors and maids of honor, all in full uniform, leaving Texas Monday a. m., June 12; arrive Louisville Tuesday p. m., June 13. The ENTIRE TRAIN, consisting of Coaches, Chair Cars, Standard and Tourist Sleepers and LUNCH CAR, serving lunches at all hours, WILL GO THROUGH WITHOUT CHANGE, in charge of a Passenger Representative detailed solely to look out for your comfort and welfare. DON'T BE LONESOME—GO WITH THE CROWD.

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North Texas Female College

and Conservatory of Music and Art.

Sherman, Texas.

In a talk before the club women at Waxahachie on "The Literary Side of Club Work," Mrs. Barry, of the North Texas College, said in regard to the arranging of year books:

"Where the personnel of the club represents different degrees of mental discipline and spiritual culture, programs should be adapted always to the needs of the middle class. This works no hardship to either of the other two; for those who have fallen behind in the march of progress can by diligence and earnestness soon bring themselves up to the average, and those who have been specially favored by fortune and circumstance should embrace the opportunity of acquiring the highest and noblest of all culture—that which comes from giving. It was the love he bore to Saul, his yearning to invent for him a new bliss, the love he gave, that brought David to a realization of God's love for man and gave him a vision of the Christ."

Mrs. Barry closed her remarks with the following appeal to club women:

"Let us never forget, if there is a reason for the existence of the Women's Clubs of America it is because their mission is to uplift and ennoble; that in this conflict of 'sense at war with soul' we have arrayed ourselves upon the side of 'soul' and we must make ourselves individually soldiers worthy of our cause. Such battles are not to be fought with sword and buckler, but by the 'gentle agency of irresistible light.' Like Israel, the servant of Jehovah, ordained to bring judgment to the nations, we must not cry, nor lift up, nor cause our voices to be heard in the street. A bruised reed we must not break, and the smoking flax we must not quench, but bring forth judgment in truth; we must be for a light of the nations, to open the blind eyes, to bring out the prisoner from the dungeon and them that sit in darkness out of the prison house."

Miss Fowler gave the last of her series of lectures to the Art History class on Wednesday. This class has been one of the most delightful features of the art department. Artistic in temperament, broadly cultured, enthusiastic in her love of art, with a personal familiarity with the best galleries of Europe and America, Miss Fowler, through these lectures has opened up another avenue to culture and refinement not only for the art pupils, but for the members of the music and literary departments. Another year these lectures will be given to the entire school and illustrated by pictures thrown on canvas and stereopticon views. These will also be used in the department of history.

Mrs. L. A. KIDD-KEY, President.

SOME NASHVILLE NOTES.

Nashville has had the attention of the Church at large during the past two or three weeks. Things have been happening here. Perhaps a few items will not be without interest to the readers of the Advocate.

First was the destructive fire at the Vanderbilt, which destroyed the splendid main building of the University. The loss on building and contents was about $250,000, with insurance amounting to $115,000. In the building destroyed there were offices, class rooms, chapel, library and laboratories. At least three buildings ought to take the place of the one that is now a pile of ruins. All Nashville was in consternation when the news was flashed through the city that the principal building of the University was in flames. It was felt by all to be a public disaster of unusual proportions. I am glad to report, however, that consternation quickly gave place to a determination to repair the loss so far as it is possible to do so. The students and alumni began at once to make subscriptions to a rebuilding fund. On Monday night following the fire a public meeting was held in the city at which time the subscriptions were increased to more than thirty thousand dollars and the canvass is still going on. Mrs. Cole, widow of the late Col. E. W. Cole, gave five thousand dollars and Mr. Whiteford R. Cole, her son, gave twenty-five hundred. Other gifts of one thousand dollars and in smaller amounts were cheerfully made. It is the purpose of those having the matter in hand to raise one hundred thousand dollars in Nashville for the reconstruction of the main building of the University. It ought to be done. I believe it will be done. And then Southern Methodism outside of Nashville ought to give another hundred thousand. Our people have not realized the value of Vanderbilt University to our Church and to the South. I trust this calamity may prove a blessing in disguise by turning the thoughts and gifts of Southern people to this our greatest educational institution.

The Cole lectures for 1905 were delivered April 30 to May 5. The lecturer this year was the Rev. Charles Cuthbert Hall, President of Union Theological Seminary. The general theme was "The Universal Elements in the Christian Religion." I can not write of these lectures without appearing to be extravagant in my language. Only one word will describe them—they were great. For thoroughness of scholarship, breadth of thought, sympathy with the wide movements of the world's life, and at the same time simple, reverent faith and rare spiritual insight, I have not heard them surpassed. When I first heard him I decided he would make a first-class missionary Secretary. Later, I decided that I would like to have him hold a revival meeting for me when I get back into the pastorate. Let every preacher watch for the appearance of these lectures in book form and order them at the first opportunity.

Last week the College of Bishops and several Connectional Boards were in session in this city. Distinguished visitors from all parts of the Church were in evidence about the Publishing House. Among the Texans present, I had the pleasure of meeting Bishops Key and Hoss, Drs. McLean, Bishop, Campbell, Hyer and Brothers J. D. Scott, Bass, Blaylock and Everett. It was like getting among home folks again. I am glad to report that the outlook for our missionary work is altogether hopeful. Our total receipts for the year just past were $436,859.12, an increase of more than $47,000 for the year. What is better still, our work in the foreign fields is progressive and promising as never before. In Japan we have had the best year since the organization of our mission. War can not check the progress of the Church in the Sunrise Kingdom. In Cuba our work goes forward by leaps and bounds. So of other fields. But I can not go into details now. Notwithstanding our increased income, we were compelled to deny many an urgent appeal for help. Provision was made to send out eight or ten additional workers to the field. That number ought to have been doubled. Perhaps I ought to have said that the large increase in collections was largely due to Mr. Scruggs bequest of $25,000, and that will all go into buildings in the several fields for which it was given. More and more our gifts must be multiplied if we are to keep pace with the movements of Providence and meet our obligations to God and our fellowmen. Japan, China, Cuba, all our fields at home and abroad, need help. They need it at once and on a large scale. Let me borrow a phrase that appears often in these columns and say "on with the battle."

Nashville, Tenn. SETH WARD.

SOUTHWESTERN UNIVERSITY NOTES.

Regent R. S. Hyer has returned from Nashville, where he attended the meeting of the Board of Education of the M. E. Church, South.

The committee, composed of Professors Young, Vaden and Tinsley, has selected the Freshmen Sophomore declaimers for commencement. Out of twenty contestants, the following were selected: E. J. Bryan, J. H. Edwards, A. P. King, A. S. Masterson, T. J. Mosley, W. J. Stanford, S. J. Staples, L. L. Wade, W. M. Weathered.

Dr. C. G. Carroll is chaperoning the ball team on its northern trip.

On account of delay by the engravers the Annual will probably not reach us until commencement.

A circular letter has recently been sent out containing card of admission to the Alumni Banquet. The success of an institution depends upon the interest and enthusiasm of its former students. If you did not receive one of these letters, send a dollar at once, and follow it up by your presence at the banquet, Friday evening, June 2. Hon. Henry G. King, B. S., '85, will deliver the annual address.

The bulletins of the Summer Normal, Summer School of Theology and the Summer Session are being mailed as rapidly as possible. Anyone, preacher, teacher, student or friend, desiring a copy will please drop a card to R. W. Tinsley, Georgetown, Texas.

We are glad to welcome back to college Mr. Ezekiel B. Vargas, of Mexico, one of last year's students.

The Glee Club is working hard practicing several times each week. The manager is receiving many calls for engagements.

Dr. Allen has everything astir about the "Annex." The out-buildings have been moved back to give place for the new wing, and the teamsters are busy hauling stone. Very soon now the work will be well under way. TINSLEY.

THE ENDOWMENT FUND FOR SUPERANNUATES.

The Board of Trustees of the Methodist Episcopal Church, South, to whom the General Conference of 1902 intrusted the duty of raising and administering an endowment fund of $5,000,000 for the benefit of the Conference claimants, met in regular annual session in the Publishing House, Nashville, Tenn., on May 3-4, 1905, with John J. Tigert, vice-president, in the chair. The president of the Board, Dr. Anson West, of Athens, Ala., was detained by severe personal illness. All the other members were present, as follows: Rev. B. F. Lipscomb, Petersburg, Va.; Rev. John R. Stewart, secretary and treasurer; Dr. C. Scales and John L. Nolen, all of Nashville, Tenn.; J. L. Parkes, of Franklin, Tenn., and W. S. Baker, of St. Louis, Mo.

All the members evinced the liveliest interest in all matters touching the work of the Board and gave the closest attention to every detail of the business coming before them during the two days' session. They were, and are particularly, concerned about the success of the great movement begun by our General Conference, and are using their best efforts for the speedy accumulation of a large interest-bearing fund for the benefit of the superannuates and the widows and orphans of the deceased preachers of our Church. This is our first and only connectional enterprise of this character, a good work, the planning and execution of which have already been too long delayed.

We beg, respectfully, to suggest, and even earnestly to entreat, our various Annual Conferences to remain solidly united in this well-begun work. The Board is endeavoring to pursue a wise and aggressive policy, and the best ways and means are being considered to increase this fund as rapidly as possible to the proportions contemplated by the General Conference. John J. Tigert, John R. Stewart and J. L. Parkes were appointed a committee to draft suitable legislation to be summitted to the next General Conference for insertion in the Book of Discipline.

STATEMENT OF FUNDS

Cash in bank May 4, 1905	$7,181.57
Notes of contributors on file	107,478.57
Open subscriptions on books	7,226.81
Loans secured by first mortgage on improved real estate	47,350.00
Total	$169,236.95
Appropriation by Book Committee of the proceeds of Publishing House, payable July 1 and January 1	4,000.00
Total assets	$173,236.95

We note with gratification the appropriation of the Book Committee, and that it is their policy to set aside yearly even larger amounts than they felt able to do at this time.

SUGGESTIONS.

1. Bequests. We sincerely doubt if any channel more beneficent than this can be found by those who desire to set aside a part of their estates for wise and generous purposes. No class more worthy or appreciative can be found.

2. There are those who could make handsome contributions by paying only the interest for a term of years specified, or for life, the entire principal ultimately going to the Board. Thus one could use his capital, if worth more than 6 per cent to him, party for his own aggrandizement, or, at the most, if he could not spare the principal while living, he could pay the interest of it annually to the fund.

3. We have still a different class, whose only income is the interest paid them from their estates, who cannot give up any part of the principal, nor can they spare even the interest while they shall live. If they desire to pay the principal over to our Board, we cheerfully pay them interest on it, under certain circumstances, during life, after which the principal goes into the fund.

4. Lastly, there are many of our laymen who might make large and wise investment by direct contributions to this most worthy cause, to bring relief and blessing to this honored and worthy class of God's people.

JOHN J. TIGERT, Vice-President.
JOHN R. STEWART, Sec. and Treas.
Nashville, Tenn., May 9, 1905.

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We are now ready for orders. All orders will be numbered as received and filed for shipment as soon as books are ready. Be particular to state whether round or shape notes are wanted. Specify price and give shipping directions in full. No order will be entered until this informaton received in full. Orders cannot be increased later, but additions will be considered as new orders and will be filed and filled in their turn. Address

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Either Nashville, Tenn. or Dallas, Texas.

Y. W. C. A. WORK IN THE UNIVERSITY OF TEXAS.

In March, 1903, a few of the women students of the University formed themselves into an association for Christian work in this institution. The growth of the work was slow. At the close of the session of 1903-04 the membership had not at any time exceeded thirty. The present year, however, has marked a turning point in the history of the association. Our membership has increased to 151 this year. We have enrolled 120 in Bible study classes, meeting in the Sunday-schools of the various Churches of the city, and, on week days, in student rooms and at the University. The week-day classes are formed for those we fail to get into the Sunday morning classes. There are three classes meeting regularly for a study of Missions. We hold a weekly religious meeting Monday afternoon. These meetings are conducted by the students. The average attendance is about seventy-five. Twelve ladies, representing the various religious denominations in Austin, constitute our advisory board.

We sent last summer one delegate, Miss Rather, to the Annual Summer Conference of the Y. W. C. A. at Lake Geneva, Wisconsin, and Miss Rather has been a mainstay in our work this year. She, however, will not return to the University next year. The dues of last year, and a portion of this year's dues, were used to defray the expenses of this delegate. The yearly dues are 75 cents, and amounted last year to $25, and this year will exceed $100.

While this growth gives us cause for rejoicing, it also compels us to face some problems. It is now impossible to find a student who has sufficient spare time to supervise the whole work. It is, therefore, our desire to secure a secretary who can devote her entire time to the religious work among the women students. To accomplish this, the association must raise $800 yearly for her salary and the other expected expenses of the association. We will raise among ourselves $200; among the faculty and townspeople we hope to secure $200, and the remaining $400 we hope to raise from Church people out in the State. That this work may be somewhat permanent, we are asking for pledges covering three years—some definite amount—$1 or more a year, say, from each persons or Sunday-school class or Church or Young People's Society.

This work is not something separate from the work done among the students by the Austin Churches. It is the purpose of the association to influence the students to identify themselves with their own Churches when they come here, and through our various committees—seven in number—we are training them for future usefulness in their home Churches. We and the Churches work together, and we have the hearty co-operation not only of the Ministerial Association of Austin, as a body, but also of the individual pastors of the various Churches, from whom we have received letters cordially endorsing this work.

We are also receiving financial aid from the Austin Churches. These local Churches, however, should not be the only ones interested in this work, for we have students here representing every section of our State and every Church in the State. It should mean something to the Churches of the whole State to have every religious safeguard thrown around the young women coming away from the home influence and to have before them every opportunity for spiritual growth and exercise in religious work. We should like it said when our women students leave college that they are more interested and more efficient in church work than when they left home. We are doing our part in this work. What will you do to help us?

Address inquiries and replies to Miss Nellie Hall, 800 West Twenty-second Street, Austin, Texas, who will send receipts for all contributions and pledges received.

NELLIE HALL,
MRS. R. L. BROWN
(from Advisory Board),
ROBERTA LAVENDER,
EMMA GREER,
Special Committee.

VERNON DISTRICT.

The Vernon District Conference of the Sunday-school, Epworth League and our Women's Societies will convene in Vernon June 2d, at 9 a. m. We urge delegates from each charge in the district to attend.

J. G. MILLER, P. E.

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

POETRY CAN IN NO CASE BE INSERTED.

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

HOLDEN.—Pearlia May Holden, daughter of J. N. and Margaret Holden, was born in Bell County, near Prairiedell, October 6, 1894; died near Granger, April 28, 1905, aged ten years, six months and twenty-two days. Pearley was afflicted nearly all her life, but bore her affliction with patience. She was the idol of the family. She had organic heart trouble. A day or two before her death she suffered intensely. The night before she died she told her father it was no use to take her any more medicine; she could not get well. He asked her if she did want to get well and stay with papa and mamma awhile longer. She answered, "No." A few hours before death she asked some one to sing. They sang several hymns. Her favorite was "Jesus, Lover of My Soul," and "By and By." She turned over, closed her eyes and passed out into the realms of bliss to await the coming of papa and mamma, brothers, sister and relatives. So look up, father, mother; press on; it won't be long at most until we will strike hands with Pearley on the other shore. She can not come to you, but thanks be to Him who giveth us the victory, we can go to her. The burial services were conducted by Rev. R. A. Walker, pastor of the M. E. Church, South, at Bartlett. Her uncle, WM. S. BALL.

Bartlett, Texas.

STEWART.—Little Elma Norene, the daughter of Thos. and Kate Stewart, of Bryan's Mill, Texas, was born August 14, 1900, and died March 4, 1905, aged one year, six months and twenty days. This very attractive, lovable, bright babe was very suddenly taken from the bosom of this good family. This is a hard stroke for the dear parents, but they are bearing it with Christian courage and fortitude that is beautiful to behold. The loved ones know that they can not call her back, but they are pressing on to meet her in heaven. "All things work together for good to those that love God." May this sad event be sanctified to the spiritual good of all the family. May the grace and love of God be ever present and sufficient to sustain and comfort the parents and grandparents. Our hearts go out in deepest love and sympathy to the bereaved as they suffer. We know something of losses and crosses, clouds and trials. God is our refuge and strength, a present help in time of trouble. Our loved ones are waiting on the "happy golden shore." Some day we will go to meet them. Till then, farewell. S. H. MORGAN, P. C.

CARLILE.—Mrs. R. A. Carlile (nee Geddie) was born August 7, 1869; was married to L. E. Carlile December 20, 1892, and departed this life March 18, 1905. In the absence of her pastor, the funeral was conducted by Bro. Hudson. Her remains were laid to rest in Centerview Cemetery. Sister Carlile was a member of the M. E. Church, South. In her quiet way she lived a godly life. For two days before her death she was unconscious, but her friends and relatives needed no dying testimony to assure them that all is well with her. God called and His servant was ready. She leaves a grief-stricken husband, three children of her own and four step-children, an aged father and mother, and many relatives and friends to mourn her departure. But our loss is heaven's gain. She was a kind and affectionate mother, a faithful and true wife. In her death the Church has lost a true member. Sister Carlile's health had not been good for some time, although she was not seriously sick but a few days. Dear friends, look up; mother is free from sickness and pain and will be at the beautiful gate waiting and watching for you.

A FRIEND.

Prairieview, Texas.

MURPHY.—Martha Murphy was born December 1, 1829, in Beeville Parish, La. She was converted and joined the M. E. Church, South, before she was grown; was united in marriage to Samuel R. Hamilton in 1847. To this union were born eight children, four of whom survive their mother. The other four, together with their father, have long since passed to their reward. The family moved to Texas and settled in Anderson County in 1866. She departed this life at the home of her son in Montague County, January 3, 1905. Her husband dying and her children growing up and leaving her, rendered the last fifteen or twenty years of her life lonely and unpleasant. But now her loneliness is turned into the company of angels. Well does this writer remember eating at her table when he was a small boy, and she a lonely widow, and she always returned thanks to God before eating. But now her work on earth is ended. Her race is run, and she is reaping her reward. "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

J. C. HUDDLESTON.

CARTER.—Mrs. Lula Carter (nee Reed), daughter of J. M. and Henrietta Reed, of Lampasas, was born in Arkansas June 27, 1879; departed this life April 26, 1905. She was converted and united with the M. E. Church, South, when twelve years of age, and has since that time been a faithful member to her Church and her pastor. Her house was always a preacher's home. She was happily married to Mr. L. C. Carter, then of Barnum (now Camden), Texas June 23, 1899, and she has made him a loving and faithful wife until death. She leaves with her husband three children, one an infant, to mourn their loss. A host of friends join them in sorrow and sympathy. Never a woman, we believe, had more friends. The Methodist Church, Lampasas, sustains a great loss. To our sorrowing friends we will say, weep not as those who have no hope, but look up and beyond where she awaits your coming. Oh, how sweet 'twill be to meet each other there! I was Sister Carter's pastor for three years, and by request was present at her burial and took part in the services. R. O. BAILEY.

WHITING.—William Preston Whiting, son of G. D. F. and Mollie Whiting, was born near Bells, Texas, September 26, 1887, and died at the home of his sister, Mrs. Dr. McDaniel, Bonham, Texas, April 5, 1905. Will was an exceptionally pious boy from childhood, was most dutiful to his parents, affectionate to his brothers and sisters and kind to all his associates. He was attending school at Bonham and was taken with appendicitis of a malignant form and he survived only a few days. While his suffering was severe, yet he was uncomplaining. When he was asked as to the future, his reply was very gratifying. His composure and complete resignation to the Lord's will was remarkable for one of his age. When the end drew near he called his father and mother and those of his brothers and sisters who were present to his bedside and exhorted them to meet him in heaven, and peacefully and quietly fell asleep in Jesus. "Blessed are the dead who die in the Lord." The funeral service was held in the Methodist Church at Bells in the presence of a large congregation of weeping and sorrowing relatives and friends. Dear loved ones, let us so live that when the Lord calls we will be ready to meet dear Will in the "haven of rest." A. P. HIGHTOWER.

CHAMBERLAIN.—Mrs. Sarah R. Chamberlain (nee Barton) was born in East Tennessee March 28, 1824, and departed this life March 21, 1905, in Burnet, Texas. She was a member of the M. E. Church, South, for some fifty years. I had not the privilege of knowing this godly woman, but her son told me that if she was guilty of an intentional wrong for fifty years he knew nothing of it. I have heard many speak of her and they all without an exception say she was a true Christian woman. She left eight children and a host of loved ones to mourn her departure. Seven of the eight children are Christians. Two of them hold county offices and one is a local preacher, and a more humble follower of Christ I never saw. General Johnson, of Burnet, told me that if there were anything against the Chamberlain boys no one knew it. Surely a mother who has given to the world children of such Christian character must have walked and talked with our Savior. May the comforting spirit bind up the broken hearts of her loved ones. While she is no longer with us here in this world, we rejoice to know that she has gone to be with Jesus.

B. A. MYERS.

ELLINGTON.—Mrs. Mary J. Ellington was born April 29, 1849, and died in Cass County, Texas, March 8, 1905. From early life she had been a faithful Christian. All who knew her loved her. More than thirty years ago she joined the M. E. Church, South, at old Hickory Grove Church, one of the oldest Churches in Cass County. The organization is now dissolved and the old house gone, but the cemetery still remains and thither the dead are still brought to be buried. This good woman lived right and died in peace. She leaves a husband to mourn her departure, besides there are many other relatives and dear friends to hold her in fond remembrance. How we are reminded of the devastating effects of time. Buildings decay, congregations scatter and cemeteries enlarge. How we are forcibly reminded that "the place that now knows us shall soon know us no more." S. H. MORGAN.

P. S.: Since writing the above we buried Joshua Fryfogle, the brother of Sister Ellington, and the last of the family. He was about sixty years of age and had been blind for many years. Peace to his ashes. S. H. M.

STARKEY.—Mrs. Martha A. Starkey (nee Rees) was born in McNairy County, Tennessee, in 1831; moved to Kerr County in 1854. She was married to J. M. Starkey in 1860; died at her home near Kerrville, April 27, 1905. In her youth she was converted and continued a most devoted Christian to the close of her life. Sister Starkey was a high type of Christian womanhood, her consistent life commanding the respect and admiration even of individuals who refused to acknowledge the claims of her religion. She was an active Christian, teaching in the Sunday-school and working in the W. H. M. Society. Exemption on account of age she never claimed, but as long as she was able to go she was engaged in Church service. During the last few years of her life she was a great sufferer, and while she lost interest in worldly affairs, she was still intensely interested in her Master's cause. She might justly be called the "Mother of Methodism in Kerrville," for she gave liberally of her means to support its interests, untiringly of her efforts to advance its progress and all her children to advocate its claims. Her body now rests, but the influence of her life will be felt forever.

J. T. KING.

RUSSELL.—Mrs. Elizabeth C. Russell (nee Lagrone) was born in Perry County, Ala., October 29, 1834, where she grew to womanhood and where she was happily married to Cyrus Russell in 1857, making him a faithful companion for about forty-eight years. At eighteen years of age she was converted and joined the Methodist Church, and from that time to the day of her death she lived an exemplary Christian life. She came to Texas with her husband in 1866, and in 1867 they settled in Milam County, where she was living when called, May 9, 1905, and escorted by the angel of death through the dark valley and up the shining way to receive her reward. She was the mother of six children, five of whom, with their father, remain to mourn her departure, one child having gone before her to the other world. Truly a good woman has gone. Her great suffering has ended and eternal joy has begun. May the blessings of heaven attend Bro. Russell, who has been left alone in his old age, and dear children, meet your mother in heaven.

H. G. WILLIAMS, P. C.

NELSON.—Bro. Eli B. Nelson was born in Pierce City, Mo., September 22, 1855. At nineteen years of age he moved to Gonzales County, Texas. After a few days of suffering he left this world to go to heaven, April 5, 1905. Twelve years ago Mr. Nelson was converted and joined the Methodist Church. He was a polished Christian gentleman and admired by all who knew him. About twenty years ago he was married to Mrs. Maud C. Booker. He has been a devoted and loving husband. He was always cheerful and had kind and loving words for his wife at all times. He loved his home. Mrs. Nelson is all alone in her home. She has a host of friends, but none can take the place of the deceased. Yes, it is hard to part with life's companion who was all in all to you, but he only goes before you to a glorious world where there will be no suffering and you will never part. You may soon be with him and God. Her pastor. P. O. VINSON.

DESHAZO.—Little Claudie, infant son of R. N. and Onie Deshazo, was born February 25, 1905. Only lived about six weeks and was snatched by the hand of death from the bosom of the parents and laid in the cold grave. Jesus said: "Suffer little children to come unto me." He knows best and we can submit. There is another star in heaven, another beckoning hand. We can't afford to miss heaven. The Lord bless and comfort the young parents and all the relatives and may they all meet in heaven.

R. V. GALLAWAY.

WILSON.—Isaac Edmund Wilson was born in Marion County, Va., August 28, 1825. On March 7, 1854, he was married to Miss Cyrena Zearly, of Pennsylvania, and moved to Barber County, W. Va., then in 1861 they moved to Augustus County, Va. January 6, 1888, he came to Denton County, Texas, where he spent the most of the remainder of his long and useful life, his wife having died October 14, 1875. Bro. Wilson was converted and joined the M. E. Church, South, some time in the year 1892, in which he lived and died a faithful, consecrated child of God. After a brief but severe attack of pneumonia, he passed to his reward April 8, 1905. Faithful children and loved ones yet remain to mourn their loss, but many others had gone before him and at the beautiful gate were waiting and watching for him. Dear children, brother and sister, press toward the mark for the prize of the high calling of God in Christ Jesus, for hence your loved one has gone.

W. H. WRIGHT.

OWENS.—Rev. W. J. Owens was born in Jackson County, Ind., March 25, 1848, and ceased from his labors at Paris, Texas, February 27, 1905. He was married to Miss Serilda Lewis on April 19, 1867, and, with her, joined the Baptist Church at Clyde, Kansas, to which place they had removed. Returning later to Indiana, he was licensed to preach in February, 1875. In the fall of that year he came to Texas, settling in Delta County, and continued preaching acceptably in the Baptist denomination till the year 1892. He then entered the Methodist Church and joined the North Texas Conference during its session at Sherman in November, 1892. His first charge was Allen, in Collin County. Later he served Daingerfield, New Boston, Troup, Mineola and Trinity, from a year to three years in each, except at Trinity, where his health failed and his stay was less than a year. Retiring from the active ministry, he made his home at Paris, till the call came to come up higher. Bro. Owens was a logical, forceful preacher, able in the scriptures, a good pastor and a true friend, earnest as a preacher, faithful as a pastor and self-sacrificing as a friend. In a world better than this he awaits the wife and children, and hosts of friends and brethren who loved him.

Quitman, Texas. J. H. GILLASPY.

GATHINGS.—W. C. Gathings died at his home in Covington, Texas, May 10, 1905, after a brief illness of typhoid-pneumonia. Bro. Gathings was born in North Carolina September 20, 1844; moved to Texas with his parents, Col. J. J. Gathings and Martha W. Gathings, when six years of age. He was married to Miss Idella Rushing, his now bereaved wife, March 18, 1876, Rev. Ware officiating. This union was blessed by the birth of thirteen children, all of whom are living save one, who died in infancy. Bro. Gathings was an old Confederate soldier, enlisting in Company A, Twelfth Texas Cavalry in 1862, and serving until the end of the war. He had lived in and about Covington since 1873. Bro. Gathings was converted and joined the M. E. Church, South, forty years ago, of which Church he was a member and generous supporter until his death. Before his departure he expressed to his wife and pastor his readiness for the change. "Our people die well." G. W. WHITE, P. C.

FOX.—George Sinclaire Fox, son of Brother and Sister T. S. Fox, was born March 16, 1889, and died in Brandon, Texas, March 28, 1905, hence sixteen years and four days old at the time of his death. He was the youngest of a family of eight children; four brothers and three sisters survive him. His was a life of suffering, having been afflicted with the disease which finally caused his death from early childhood. Often his earthly life was made sad because affliction prevented him from taking part in many of the sports and pleasures that help to make childhood bright and happy. George was an affectionate son and brother, and was deeply interested in all that was going on about him, in his home and among his friends. He has now gone over the river to be "safe in the arms of Jesus," where there will be no more suffering or death. May God comfort the bereaved ones and help them to realize that "all things work together for good to them that love the Lord." One who knew and loved George.

MRS. W. H. TINKER.

BYERLY.—Miss Harriet Eugenia Stewart was born November 18, 1858, and died May 5, 1905. She joined the Methodist Episcopal Church when quite young, always loved it and worked for and in it. Hers was a short life as a dutiful wife and fond young mother, and desirous of a happy home. She lived a true Christian all her married life. She was married to Hugh Byerly November 27, 1901; converted and joined the Church in 1904. Her life was held in widespread sympathy by her many friends, who are yet anxious for the welfare of her husband and child in her behalf. "Genie" was the familiar name at home and among her many friends and oh, how she will be missed by all her loved ones! Weep not for her, loved ones, but this see, her afflictions were more than she could bear and Jesus had finished her mansion in the skies. May He soon take us all home. Blessed are those that die in the Lord.

J. T. HOOKS.

MATTISON.—Sister Julia Mattison was born August 6, 1870, in Cass County, Texas, and passed this life January 10, 1905, at her home near Arbala, Texas. She moved with her father and mother, James S. and Sarah Beckham, in childhood to Hopkins County, Texas. She was married to B. W. Mattison December 22, 1891, and to this union were born five children, four sons and a daughter. The husband and children survive her. Sister Mattison was converted about fifteen years ago, and joined the M. E. Church, South, and lived a devoted Christian until death. Yes, it is hard to part with wife and mother, but she is safe in glory. Just before death she called all present to her bedside and asked them to meet her in heaven, and while shouting praises to Jesus she fell asleep. She awaits her friends and loved ones and will meet you in the heavenly city.

H. E. CARTER, P. C.

CHURCHWELL.—Sister Luiza Emeline Churchwell (nee Rose) was born in Lamar County, Texas, August 29, 1859, and departed this life near Downing, Comanche County, Texas, April 23, 1905. She professed religion and united with the Methodist Church at Salem campground, Saline County, Ark., when she was fourteen years old. Sister Churchwell was a truly good Christian woman, with strong faith, deep piety and a consistent life. One of her daughters remarked to me, "O that I could just set such an example before my children as she did before hers." About nine years ago she professed a state of perfect love and her life attested the genuineness of her faith. Devoted to the Church and the circuit preacher was made to feel welcome in her home. Two little children preceded her to the glory world. She leaves her husband and eight children to mourn her departure. Five of the children are in the Church. May the Lord bless and save the two little girls and the grown son that they with the other five may be prepared to meet their mother in the better land. May God comfort them, in this sad hour. J. C. CARTER.

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PERSONAL AND OTHERWISE.

I have just had a sickness. What shall I call it? The French name it la grippe. In the West Indies it has been known as dengue, or dandy fever, because it stiffens the patient. It prevails to a considerable extent in the West Indies and the southern part of North America. It is often epidemic, and sometimes fatal. The Italians name it influenza (influena), supposing it to be contagious. The reason for this supposition is that it affects whole families, and seems to spread by infection. But it is contagious or infectious in only a small degree, if at all, but it is often epidemic, prostrating whole communities. It is now believed to be a germ disease, since the microbe theory of disease has gotten to be so popular. But where do the germs come from, and how do they propagate and spread? In England and America the ailment has been named break-bone fever, because in those afflicted with it the bones seem to ache. Pardon the pun if I suggest that it seems reasonable that boneset would be a specific for breakbone fever.

La grippe is evidently a species of catarrh; it differs from ordinary catarrh, it being accompanied by fever.

When John Tyler was President of the United States la grippe prevailed in the State of Virginia, and it went by the name of Tyler grip.

The disease is a very distressing one, and often leaves the constitution shattered.

Japan has astonished the world. When in 1853 Commodore Perry steamed into the harbor of Yokahoma with a squadron of war vessels, and extorted from the shotgun a treaty by which the ports of Japan were opened to the commerce of the United States, he confered a great boon on the kingdom of the Rising Sun. From that time forward Japan has made rapid strides in all the arts of civilization. She has bounded forward with amazing rapidity. It has been her ambition to adopt all the best factors of Western civilization—in dress, education, religion and war; and now she is trumphantly carrying on a war with one of the most powerful nations on earth. In the war with China she had a walk-over, and now her battles with the great armies of Russia are the amazement of mankind. I am sorry for Kuropatkin, as I was for Stoessel.' Both did their best; both have been disgraced by the emperor, who on his millions of income eats, drinks and sleeps and dodges the assassin, and now degrades the brave men who, at the front, have served their country faithfully, and have not counted their lives dear to themselves. The bureaucrats who luxuriate at home, oppress the peasantry, and, like Job's war-horse, sniff the battle from afar, feel quite competent to criticise the great generals in the field, and quite ready to put down and degrade every brave man that cannot accomplish the impossible, in other words, that cannot make a czar-ridden and a bureau-oppressed soldiery as successul as the Japanese who have had a taste of liberty.

Stoessel and Kuropatkin have been disgraced; and, if Lineovitch is not a wonderful genus, he will go the same route; and I believe that the biggest disgrace of all awaits the emperor himself. Amen!

I believe that Japan is fighting the battle of Russian liberty, and I sincerely hope that the Romanoff dynasty is on its last legs.

We had one of the hardest winters I ever saw, and now we are having the most beautiful March I ever saw. The winter has been characterized by an unusual number of deaths among old people and invalids. Every time I hear of the death of an aged friend or acquaintance, I feel or I imagine a soldier feels as his comrades by his side are cut down one by one in battle; I wonder if the next missile is not for me. I heartily belive in a future life, but sometimes I feel that I would like to know that there is a future life. I believe that it is a desire to substitute knowledge for faith that has originated and perpetuated spiritism. To you and to me spiritism, perhaps, looks like a huge superstition; but, strange to say, it is gaining ground in the world. Millions believe in it; and now and then a scholar and philosopher gives in his adhesion to the doctrine; instance, Sir William Crooke and Prof. Hyslop. I, therefore, endorse a proposal made by Prof. Hyslop, that rich men contribute a fund by which scientists can be kept at the work of experimenting along physchological lines, until superstition is exploded and the truth discovered, whatever that is.

A fund of a million has been contributed by men of wealth to encourage experiments in natural science—a science that is already bounding forward with lightning speed. Natural science has in the last fifty years changed the face of the world, and remodeled the civilization of mankind. God speed natural science! I would not throw an obstacle in its way. But what is natural science, in importance, when compared with mental science? There may not be as much bread and butter in psychology as in physics and physiology, but there are more parity, grandeur and divinity. The science that brings the best bread and butter, by a law of compensation, exerts the greatest influence in training, developing and expanding the moral and intellectual nature.

Therefore, I now call upon the wealthy men of the nation to provide a fund to enable a well selected corps of scholars and scientists to experiment along psychological lines. Here they will find a mine, almost unexplored, rich in moral and intellectual treasures. R. N. PRICE.

Morristown, Tenn.

THE BIBLE VS. FERMENTED WINE.

In my first article this question was examined in the light of the Old Testament. I shall now proceed to examine it in the light of New Testament. The Greek oinos is the counterpart of the Hebrew yayin, from which the English word wine is translated. All that has been said about yayin in the preceding article may apply to oinos. Oinos, then, is a generic word used for both unfermented and fermented wine. This position is sustained by Drs. Lee, Kerr and Snodgrass. The word occurs thirty-two times in the New Testament. Dr. Young says: "Oinos means grape juice, which may be fermented or unfermented." Gleukos, which is translated wine, occurs once. It is classically the name of rich grape juice, or unfermented wine. Lidell and Scott define it, "mustum, must, i. e., sweet new wine." With these statements let us examine the parable of the new wine and old bottles in Luke 5:37-38. Canon Hopkins says: "If this wine (aei gleukos), properly prepared, be put into new bottles, it will keep for any length of time without fermenting. The askoi were bags made of goat skin and smeared with pitch within and without. The pitch itself was a safeguard against fermentation, and the wine and the bottles could be kept without danger. If, however, this prepared wine must be put into a leather skin which has before contained wine, fermentation will necessarily ensue, minute portions of albuminoid matter would be left adhering to the skin and receive yeast and germs from the air and keep them in readiness to set up fermentation in new and unfermented contents of the skin." It may be urged that in many fermented still wines there is a fermentation in the bottle; and so there is, but this is an insensible fermentation—i. e., it is not evident to the senses, as is the effervescence of the first or active fermentation. This is a silent and invisible process, having to do with the ripening, odor, flavor, color and bouquet of wines. (Enc. Brit., 8th Ed., and Penrey Cye.) Here there is no expansive force, and consequently no pressure and no bursting of bottles therefrom. We may, therefore, dismiss this fermentation in the bottles as quite inapplicable, there being no bursting or breaking of bottles in the process which sometimes extends over a period of fourteen years. ("Unfermented Wine a Fact," p. 26, by N. Kerr, M. D., F. L. S.) While it is clear to my mind that the Scriptures speak of two kinds of wine, others may hesitate over the question of preserving pure the unfermented wine. So I invite attention to this phase of the question. When the ancients wished to preserve the grape juice in a sweet state they took an amphora and applied pitch within and without. It was filled with the mustum lixivium (wine pressed before the grapes were fully trodden), and this was boiled. It was then immersed in a tank of cold, fresh water, or buried in wet sand, where it was kept for six or eight weeks. This would then keep for a year, and was called aei gleukos. (For authority see Smith's Dictionary, Gr. and Rom. Art. Pliney, N. H. 4, 9; Cato, R. R. 120; Plut.) Dr. Kerr says: "I have demonstrated that the preparation and preservation of unfermented wine is not only possible, but simple and easy, and I am using such wine now, made by me three years ago, which contains not the slightest trace of alcohol." (Wines Scriptural and Ecc., p. 31.) Again he says: "I have in my possession specimens of unfermented grape juice of the vintage of 1880 and 1881 from France, Spain, Portugal, Germany, Italy, the Colonies, London and America. * * * I have myself imported unfermented grape juice from the East for the use of my family. This keeps without any difficulty and improves with age. The name by which I ordered it, and by which it is commonly known in many districts, is, in two Eastern languages, one of the names for wine—Bakmetz and Bigmaz. * * * Specimens of particularly solidified grape juice and liquid grape juice, both prepared by boiling and imported from Asia Minor nearly seven years ago, were exhibited. The liquid preparations have been kept in ordinary bottles, sealed in the manner, spirit that wine bottles usually are. I have examined both kinds repeatedly and have discovered no trace of alcohol in either." (Ibid, pp. 33 and 34.)

Moreover, the principal use of grapes in the East was not to make wine. In Palestine and other Scripture regions only a small part of the vintage is thus employed. The grapes are preserved through the year as food, which are sometimes pressed in the cup and the liquid drank. I have at hand abundant evidence to establish this proposition and to prove the method of keeping grapes. Again, the ancients preferred sweet wine, inspissating it to the consistency of honey, or even thicker, and this largely diluted with water. Let this suffice while we turn to consider the wine made by the Savior (John 2:3-10). This was evidently unfermented, for the following reasons: Alcohol is poisonous. All authority on toxicology agree to this. Drs. Thedicum and Depre (p. 682) say: "The limit of a natural wine is 16 per cent of alcohol." No natural sherry ever ranges above 12 per cent of alcohol." (Ibid, p. 641.) J. J. Griffin, F. C. S. "Chem. Test of Wines and Spirits," p. 125; London, 1886,) says the limit of natural wine is 13 per cent of alcohol. On the supposition that the wine the Savior made was intoxicating, then it contained not less than 12 per cent of alcohol—say 13 per cent. This wine was not made until they had well drunk (this is patent from the language of the governor of the feast). If the wine they had been drinking would intoxicate, as they had well drunk they were certainly to some extent under the influence of it. And we are told that Jesus made a large quantity of the same intoxicating kind—better than the first; stronger. Then it logically follows that Christ made and sanctioned the use of alcohol—not the moderate use, but the excessive use of it as a beverage. I cannot accept the premises. Evidently the wine they had drunk and that made by Jesus would not intoxicate. Dr. A. Barns (in his Com.) says: "The wine of Judea was the pure juice of the grape, without any mixture of alcohol, and commonly weak and harmless. It was the common drink of the people and did not tend to produce intoxication." To this agrees Dr. Patton, Dr. Jacobus and Dr. John J. Owen. Many are the able advocates of this theory. In addition to those already cited, I will here mention Rev. Jas. Smith, M. A.; Dr. Geo. Duffield, Dr. D. Burus, Taylor Lewis, LL.D.; Dr. E. Nott, Dr. G. W. Lanason, Cannon Farrar, D. D., F. R. S. and Prof. M. Stewart. There are other passages I should like to examine, but time and space forbid. The premises are fully sustained by the evidence; if the premises are correct, the conclusion must be true. The Bible teaches temperance in that which is proper and conducive to health, nutritious and good. But it prohibits that which is hurtful to the body, mind and soul. To class my Lord with tipplers, saloonists and harlots is monstrous—it is blasphemy—and I shall ever defend him from such aspersion. The words of Prof. Moses Stewart are so impressive that I beg here to quote them. "Facts show that the ancients not only preserved their wine unfermented, but regarded it of higher flavor and finer quality than fermented wine. There is no ancient custom with a better amount and character of proof than this. * * * My final conclusion is this, viz: that wherever the Scriptures speak of wine as a comfort, a blessing, or a libation to God and rank it with such articles as corn and oil, they mean—they can mean—only such wine as contained no alcohol that could have a mischievous tendency; that wherein they denounced it, prohibited it and connected it with drunkenness and reveling, they can mean only alcoholic or intoxicating wine. I cannot refuse to take this position without impeaching the Scriptures of contradiction or inconsistentcy. I cannot admit that God has given liberty to persons in health to drink alcoholic wine without admitting his Word and his works are at variance." So a critical examination of this question sets this question at rest, and exhonorates the Savior from taking sides with anti-prohibitionists.

R. C. ARMSTRONG.

Fort Worth, Texas.

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Asbury Park, N. J. (sea shore), one fare plus $3.35. Tickets on sale June 28, 29, 30 and July 1, good to return Aug. 31.

Baltimore, Md., one fare plus $2. Tickets on sale July 1, 2 and 3, good to return August 31.

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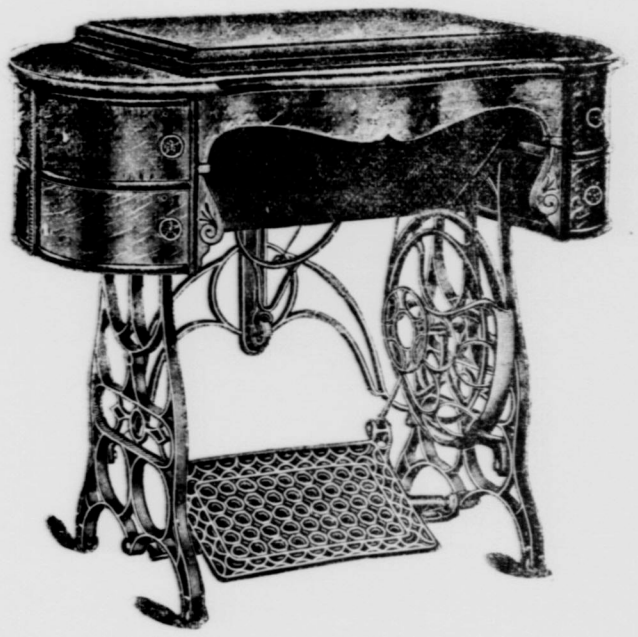
Palestine, Texas.

THE FACTORY SAYS "WE HAVE BEEN EARNESTLY AT WORK FOR SOME TIME IN AN EFFORT TO PRODUCE A TYPE OF SEWING MACHINE STAND THAT WOULD BE NOT ONLY DISTINCTIVELY CHARACTERISTIC OF OUR LINE, BUT ALSO COMPLETELY OUTCLASS ALL OTHERS AND MARK AN ERA IN THE TRADE—A STAND WHICH WOULD BE SO MUCH BETTER IN SO MANY WAYS AND SO MUCH HANDSOMER THAT IT WOULD AT ONCE STAND IN A CLASS BY ITSELF WITHOUT A RIVAL."



This is an AUTOMATIC LIFT drophead stand with an absolutely positive and easy action accomplished with mechanism of extreme simplicity. When the table leaf is swung over the sewing, the head of the machine is automatically lifted to place and locked firmly, and when the leaf is closed the head is lowered into the dust proof receptacle provided for it. Nothing more perfect can be conceived, and no device for a similar object has ever possessed a fraction of the ease and certainty of action which are the essential features of this construction.

The design of the woodwork is new, classic, elegant, artistically executed and exactly in harmony with the best modern ideas in high-class furniture. Nothing at all approaching it in artistic excellence has ever before been associated with a sewing machine; and it at once lends an air of dignified richness indicative of superior quality. Only the choicest grades of selected woods are utilized in the manufacture of this stand, and the workmanship and finish are all that might properly be expected in connection with a superior article of this nature.

This stand is made in one pattern only with four end drawers and a center or till drawer, as shown in the cut, and it is known as our No. 44. It is regularly furnished in quarter-sawed oak, which is our standard woodwork, but can be furnished in walnut or sycamore; or mahogany at an extra charge when required.

The iron work is the very finest that unequaled facilities enable the factory to produce. The castings are perfectly smoothed and coated heavily with full gloss black enamel. The stand is of especially strong and rigid design, and more important than all, the belt wheel and pitman are fitted with anti-friction ball bearing which run about eighty per cent easier than any other form.

To sum up briefly, this stand is designed and manufactured solely with the intention that it shall be wholly beyond the reach of competition or comparison.

Our prices, including one year's subscription to the Texas Christian Advocate, are as follows

Automatic Lift, No. 44	$24.00
Ordinary Drophead	23.50
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The above prices will place the machine at the nearest freight depot of the purchaser. We pay the freight. Address,

BLAYLOCK PUBLISHING COMPANY,
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Sewing Machine and Advocate for only $23.50.

"After all, there is nothing like
DR. PRICE'S
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I have used it with satisfaction for nearly forty years."

CUERO DISTRICT CONFERENCE.

The thirty-fifth session of the Cuero District Conference was held at Yoakum April 26-30. In the chair Presiding Elder Wilson held the reins of management in his own quiet, business-man-like way, while in lieu of a Secretary the undersigned sat in another "chair" and jotted down a few occasional lines.

The attendance of lay delegates was small, but all the pastors of the district were present excepting Bro. Smith, of Palacios, and Bro. Hatfield, of El Campo. These two brethren sent fine reports, but they themselves were absent by reason of affairs beyond their control.

Rev. I. K. Waller was present representing the Conference Board of Missions. He found the district badly behind in missionary collections, and used speech corresponding to the conditions. The result was a number of promises to do better. Bro. Waller was one time pastor at Yoakum and during the conference he preached two able sermons, to the great delight of many old friends.

The interests of the Church were generally reported to be in favorable condition; this, of course, barring the cause of missions before mentioned.

A nice parsonage has been built at Leesville; one is being erected at Palacios; the Port Lavaca pastor has married, and so from all quarters encouraging facts were brought to light.

Besides the sermons hereinbefore mentioned the following had a try or two each: Ledbetter, Glass Morris, Gordon, Passmore, Annis, Govett, Martin and Nelson.

The beloved, upon being requested to send a preacher to the African brethren for Sunday night, modestly appointed himself.

The following were elected as delgates to Annual Conference:

JOHN WILLIAMS, Williamsburg.
E. G. GILLETT, Runge.
W. W. MACRELL, Victoria
A. J. BROWN, Flatonia.

Good revivals were reported from El Campo and Edna charges, and a number of other places were announced to be ready to begin meetings at once.

Only three of eight local preachers in the district were present. One of these, Bro. Vinson, is supplying Clear Creek Mission, and doing it well. He is a young student, temporarily down here from Corsicana District.

Among the very livest parts of the conference were the two days devoted to the Leagues and Women's Societies. Home Mission Societies and Epworth Leagues are markedly on the increase among us. The Woman's Foreign Missionary Societies, while not so numerous, are vigorous and faithful. Special delegates from these branches of the Church read papers or made speeches full of inspiration and suggestion.

A warm fight was precipitated when the chair announced the order of the day to be the selection of a place for next session. Over a number of strenuous contestants for the honor Flatonia came out victorious upon the plea that she was new to the West Texas Conference, and would like to mingle freely with our people and get entirely assimilated.

Ellis, of Yoakum, seconded by Nelson, of Port Lavaca, began a revival at once upon the adournment of the conference.

The session was spiritual, profitable and pleasant withal, and Yoakum folk contributed largely to it, especially to the last named feature.

C. F. ANNIS.

SHERMAN DISTRICT CONFERENCE.

The Sherman District Conference has just closed a profitable session at Bells. The people there received us gladly, and we gave them the usual vote of thanks for their kindness. Dr. Alderson presided over our sessions in a manner pleasing to all. Every interest of the Church in the district received due consideration. Brotherly love abounded, and the Master's Spirit prevailed. The great revival wave is reaching these bounds, Sherman leading with two glorious meetings, with more than 300 conversions.

Visiting brethren included Dr. J. R. Nelson, Commissioner of Education; W. H. Vaughan, Manager Texas Methodist Orphanage; J. J. Major, President North Texas University Training School; L. S. Barton, representing our conference in an enterprise for the benefit of superannuates. These brethren spoke in reference to the work under their care. There were reports from Mrs. E. W. and Mrs. J. F. Alderson, who are respectively the Secretaries of the Woman's Home and Foreign Societies in the district. These exhibits disclosed that our women are very diligent and earnest.

Bro. Spragins, our Conference Missionary Secretary, gave us a missionary address on Wednesday night that will do good. This address is something new, and is a very striking presentation of the subject.

The local preachers of the district attended better than usual, and we avow that there is a strong bond of love between us all.

One of the notable incidents of the conference occurred when Bro. Crutchfield conducted the devotional services one morning. This service had many features of an old-time experience meeting; the brethren wept and rejoiced, and sang the old songs. Much material improvement is in progress or already completed. A new church is being erected at Whitesboro, also at Southmayd; new parsonages have been built at Preston and Pecan, the latter costing $1500. We noticed handsome new pews in our church at Bells.

W. B. Vaughan, of Collinsville, was licensed to preach. Bro. Vaughan is one of God's young noblemen, and will attend college for a time to further prepare himself for conference work, which he hopes to enter in a few years.

The following were chosen as delegates to the Annual Conference:

REV. C. L. BALLARD.
FRANK P. VARLEY.
EDWARD A. WRIGHT.
FRANK C. VADEN.

Alternates:

H. N. Tuck.
J. C. Wells.

The conference by a unanimous vote agreed to the plan of the District Trustees to enlarge and otherwise improve our district parsonage. These improvements are surely needed, and when completed we will have a most valuable property.

Pecan Grove Church (the leading Church of that city) was selected for the next meeting, and next year we shall have the pleasure of being entertained by some of our good people at a country church.

E. R. EDWARDS, Sec.

GREENVILLE DISTRICT CONFERENCE.

District Conference is always an enjoyable occasion to a loyal Methodist, and I never lock my grip for a session without thinking of my first view of one of these important bodies, for it was there I saw and heard for the first time a real live Bishop in the person of Robert K. Hargrove, D. D. I was only a school boy then, but was there to see and study Methodism at work. I had not long been a member of the Church, and having been brought up by Presbyterian parents, I was in need of all the light possible on Methodist polity and government.

Through all these years I have gone to these annual gatherings expecting to get food for the mind and strength for the soul.

Our recent session of the Greenville District at that most hospitable little city, Lone Oak, Texas, was in no way a disappointment. In fact, all things seemed to conserve to the pleasure and delight of the visiting brethren.

Rev. W. T. Morrow, assisted by an alert committee, did his best to make everybody comfortable. All the people appeared to be delighted with the conference, and I trust its influence shall abide as a precious memory.

Prof. J. A. Thomas, the superintendent of Public Schools of Hunt County, and a most worthy local preacher, preached the opening sermon on Wednesday night, April 26th, to a fair-sized and appreciative audience. The sermon was thoughtful, eloquent, convincing and thrilled with the light and fire from above. The first business session was called to order in our beautiful Methodist Church at 9 o'clock a. m., April 27, 1905, by Rev. J. M. Peterson, the energetic, faithful and popular presiding elder, who presided with ease, dignity and brotherly love at all the sessions of the conference.

The first day was given over to reports on Epworth Leagues and Sunday-schools, from which it was learned, to our great grief, that our few Senior Leagues were having a struggle to live. Just how to marshal our young hosts is a problem that confronts us at this time as perhaps it has never done before.

The Junior Leagues and Sunday-day-schools are prospering in all of our bounds.

Quite a number of our visiting brethren were introduced to the conference, among whom we noted: Rev. S. S. McKenney, of the Texas Conference; Rev. J. W. Hill, the President of the Conference Board of Church Extension; Rev. C. A. Spragins, Conference Missionary Secretary; Rev. J. J. Morgan, President of the North Texas Training School; Rev. W. H. Vaughan, Manager of the Orphans Home; Prof. J. D. Young, Agent of Polytechnic College, and Rev. G. C. Rankin, D. D., editor of the Texas Christian Advocate. These brethren were all kindly heard in behalf of the several institutions represented.

Bros. Hill and Spragins were the only ones of the connectional men who tarried long enough to give us a sermon. The sermon preached by Bro. Hill was entertaining and uplifting; and that preached by Bro. Spragins was one of the finest and most thoughtful missionary sermons it has been our pleasure to hear. While speaking of sermons I must not fail to mention the grandest of the entire occasion, and they were all good, which was preached by Rev. W. L. Clifton, who is indeed a prince among men. The old man has been in the field for about fifty years, but he is a young man yet, and keeps in touch with all the modern books that are worthy of perusal. From every point of view his sermon was a masterpiece, and his presence a benediction.

Bros. McKenney, Hicks, Pierce and Dennis all preached most searching, edifying and uplifting sermons.

The general attendance was quite good, and all the work dispatched with intelligence and care.

The following were elected delegates to the Annual Conference:

R. C. DIAL, Greenville.
W. E. MANGUM, Commerce.
P. P. RABB, Lone Oak.
REV. J. A. THOMAS, Greenville.

Julius Wister Slagle was licensed to preach.

The conference resolved to remodel and otherwise improve the district parsonage, for as it now stands it is inconvenient, uncomfortable, unsightly and badly in need of repairs. The day has passed when any kind of a house will answer for a preacher's home; and our people are generally willing to provide liberally when they are apprised of the necessity of the case.

Realizing the importance of a closer contact with each other and the necessity of a more general diffusion of knowledge on our doctrines and polity, the presiding elder was requested by the conference to hold once a quarter a district institute at such place as might be selected.

Mrs. E. W. Harris, the worthy and efficient Secretary of the Woman's Home Mission Society, was with us on Friday, our Missionary Day, and spoke most beautifully and intelligently of the noble work being accomplished by that heroic band of Christian workers.

The next session of the conference will be held at Leonard.

FRANKLIN MOORE, Secretary.

TERRELL DISTRICT CONFERENCE.

The thirtieth session of the Terrell District Conference convened at Kemp, Texas, May 3, 1905.

The pastors of the district were all present except Rev. J. R. Smith, of Chisholm, who was detained at home on account of sickness. There was also a good representation of laymen. The preachers generally gave splendid reports of their work. We have had some gracious revivals in our district this year, and have done some needed material improvement. Sunday-schools are in good condition. Dr. Hamill's labors are bearing much fruit. The work is steadily moving forward.

Wednesday afternoon was given to the W. F. M. Society. Mrs. W. B. Dashiell, the indefatigable District Secretary, has the work well in hand. Her motto is, "A society in each charge." We pray for her success.

Friday morning was given to the missionary question. The conference was resolved into a District Missionary Institute, and John R. Mott's book on "Missions" was the basis of discussion. Several wide-awake speeches were made on the subject, and the conference was edified. We had quite a number of "connectional" men and visitors present. Among them were Rev. G. C. Rankin, of the Advocate fame; Rev. John R. Nelson, who carries the Medical Department of Southwestern University upon his heart; Rev. R. W. Thompson, who knows but one sermon, "The Orphanage;" Rev. J. J. Morgan, the young and scholarly President of the North Texas Training School, and many others.

The conference was a spiritual feast from the beginning. Rev. O. S. Thomas, presiding elder, had his work well planned, and things moved with a degree of harmony that was inspiring. The preaching was that of power. The Sunday services were especially uplifting. Several were converted and God's name was glorified.

Four young men received license to preach: Addison T. Runsey, Clyde C. Williamson, James H. Averitt and W. Carson Fleetwood.

The following were elected delegates to the Annual Conference:

DR. SIDNEY BASS.
M. O. SPIKES.
J. B. VANN.
REV. W. C. FLEETWOOD.

Alternates:

H. D. Humphrey.
A. H. Ables.
Wm. Dozier.

The next session goes to Mesquite.

WALTER DOUGLASS, Sec.

CORSICANA DISTRICT CONFERENCE.

This body met May 11-13 in Groesbeck. Rev. W. W. Moss proved an excellent host, and each delegate seemed to think that he had the best home in town. We met in the beautiful new church that is a monument to the skill and untiring energy of Bro. Moss, and to the liberality and progressiveness of the town.

About sixty ministerial and lay delegates were in attendance. Rev. John M. Bareus, presiding elder, occupied the chair. He is very popular with preachers and laity, and his presidency was with grace and ease, making the occasion one of pleasure and profit to all. The brethren dwelt together in unity, not a ripple disturbing the peaceful flow of the conference.

Revs. W. L. Nelms, John R. Nelson, Horace Bishop, I. Z. T. Morris and W. H. Vaughan were present as official visitors, and each preached or addressed the conference concerning the interest committed to his care. Five hundred and one dollars were subscribed for Blooming Grove Training School, $250 to our Medical School at Dallas, and more than $50 in cash were given to Bros. Morris and Vaughan together for their work.

Revs. Willie C. House and W. Marvin Bowden were recommended to the Annual Conference for admission on trial.

The following delegates were elected to the Annual Conference:

J. D. WHITCOMB.
REV. J. T. McKEOWN.
MELVIN SHARP.
C. A. STONE.

Alternates:

J. R. Collins.
H. E. Kirkpatrick.

The next conference goes to Blooming Grove.

In spite of continued wet weather the reports from the charges were good, showing progress already made and exhibiting hopefulness for the future.

Two new churches have been built this year, and plans are on foot for building half a dozen more. A number of churches and parsonages have been repaired or improved. Finances are in a very encouraging condition. Only a few meetings have been held on account of the wet weather, but great plans for the summer campaign are being laid, and a large spiritual harvest is expected.

Altogether, the district is in good condition, and the pastors all went home encouraged.

SAM'L J. RUCKER, Secretary.

FARMERS, ATTENTION!

"Killfast" will positively exterminate Johnson and Bermuda grass without injuring the gound. Cost per acre from few cents up. For information, write The Killfast Mfg. Co., Station A., Dallas, Texas.

NOTICE.

Bishop Key will hold the Brenham District Conference June 1-4. On the last day of the conference (Sunday) he will dedicate the church at Somerville.

CHAS. F. SMITH, P. E.
Cameron, Texas.

Confederate Veterans.

The Cotton Belt Route has arranged to run a special decorated train from Texas points through to Louisville, Ky., without change for the Confederate Reunion, starting Monday morning, June 12th. This train will be equipped with Standard Pullman Sleepers, Tourist Sleepers—giving about all the comforts of the standard car at half the cost—Reclining Chair Cars, and in addition, will carry a special lunch car in which will be served at all hours coffee, sandwiches and other light lunch at moderate prices. This car will save long delays and usual rush at meal stations. Mr. Jno. F. Lehane, General Passenger Agent of the Cotton Belt, will accompany this train through and will see that nothing is left undone that will add to the comfort and pleasure of the trip. This train will run special both going and returning.

In appreciation of this service, this train has been indorsed and will be used by the following prominent camps: R. E. Lee Camp, Fort Worth; Camps at Greenville, Commerce, Sulphur Springs, Tyler, Belton, Temple, Corsicana and others, and also by the State organization Sons of Veterans, headed by Commander in Chief Tisdale and staff. Veterans from all sections of Texas are invited to take advantage of this service and mingle with their comrades on the way. Mr. Jno. F. Lehane, G. P. A., Tyler, Texas, will be glad to advise you as to rates and also where you can best connect with this train.