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Editorial.

OUR EDUCATIONAL PROBLEM.

One of the most important and interesting problems now under solution in the practical workings of Texas Methodism is our educational matters. That we are making progress is very apparent to those who give to this subject serious attention. We have a fine central institution, several good conference schools, and a number of excellent district schools. These are all remarkably well attended, for our people are patronizing them. The financial condition of these schools is in fair shape, and a few of them are very well provided for in this respect. Taking the sum total of the condition and progress of these schools, we are not one whit behind the schools of other Churches, and we are in advance of many of them. And none of them surpasses us in our courses of study and in the number of students enrolled. The quality of our work being done will lose nothing by comparison with either the Church or the State schools. It is due us as a Church, and it is due those who are so manfully standing by this department of our work, to make these candid statements; and the facts will bear out every word of them. In these matters we are here to stay.

But we have not yet reached perfection, however much we may be groaning after it. There is much yet to be done before we attain unto this end. The equipment of our University is not what it ought to be, by any means. We still need the addition of larger facilities; and its endowment fund is comparatively limited. The money necessary to make this fund respectable is in the possession of our people, but we have not yet gotten them to contribute it. We are working with them, and we are making sentiment; and now and then we receive very good amounts; but it is coming in distressingly slow. We have not yet gotten hold of the best methods for reaching the business judgment of our Texas Methodism, and for reaching the liberal heart of our people. How to make this feature of our work a larger success, is a question with which our trustees and curators ought to wrestle very vigorously at their approaching annual gathering. If they will manage to devise the right scheme looking to this end, we believe that the preachers and the people of our several conferences are ready to co-operate with them in getting this larger endowment.

The hearty responses to the appeals of Bishop Hoss at our last conference sessions is convincing evidence of this fact. But we need a method, a plan to which and through which to work. We hope, therefore, that these wise brethren will strive to put some new life into this needed enterprise, to get larger amounts of money for the University endowment fund. Small amounts are not to be eschewed, but endowments are rarely made up with these small gifts.

One other suggestion. We have no well-defined system of correlation. Each one of our schools is conducting its affairs in a way and on a schedule of its own. Neither one is looking especially toward the interest of

the others. On the contrary, they are sometimes working out of harmony with each other. This is a question that ought to demand the prayerful attention of University officials. Coming from them, it will attract attention. Our district training schools ought to arrange their course of study with reference to their pupils entering the conference colleges, and the colleges ought to adjust their courses with reference to their graduates entering our university. Some sort of an arrangement as this will harmonize our educational work, and make the lower school articulate with the one next above it. In some minor matters this is being done, but not generally and systematically. If some such plan as this is suggested by our great central institution, it will carry weight with it. The several conference educational boards will take it up, and by and by these district and conference schools will fall into line. In view of the annual gatherings of the officials of our several schools, we deem it important to make these suggestions. They are worthy of renewed and studious consideration. The brethren to whom we entrust these matters are the proper ones to look to for leadership in movements of this character. We hope they will take steps to put the Church on a great forward movement in our educational work.

THE PARABLE OF THE SOWER.

The parable of the sower is intended as an object lesson to teach a deeply spiritual truth. This method of teaching was popular with the Savior, and since his day it has become popular with all teachers. It is easier to convey an abstract truth to the minds of an audience in this pictorial way than to state it in the cold terms of an argument. The parable is a word picture. It reaches the mind, not through a labored effort, but through the eye of the listener. He sees the truth and then accepts it. So it is with the parable of the sower. What a piece of literary art it is!—though the artistic feature is not its dominant phase. Its purpose was and is to fix spiritual truth in the minds of the hearers, or the readers. It is a simple and perfectly natural deliverance. There is nothing strained or stilted in it. Such things as the parable assumed were happening every season of seed time; and they are happening now. Look at the parable. A sower went forth to sow, and he is still going forth to sow, and will to the end of time. Some of the seeds fell by the wayside; some fell on stony places; some fell among thorns; but others fell on good ground. They are doing the same thing now. The first were picked up and eaten by the birds; the second sprung up, but had no depth of earth, and died; the third were choked by the weeds; but the fourth took root and grew, and produced a fine harvest. Only one-fourth of the seed made a good crop. The other three-fourths perished. This ought to be very encouraging to the workers in the fields of the Master. In our work we often see much of our energy, time and effort practically go to waste. We see but few results. Only here and there does a harvest follow our toil and sacrifice.

Sometimes we labor two weeks in a protracted meeting, and we can only count three or four converts, and it seems that the Church is only partially benefited. We frequently give time and attention to some material enterprise of the Church, and long and pray for its success, but nothing seems to come of it. We put forth great effort in the interest of missions, education, or Church extension; but the contribution is small and unworthy, apparently, of the interest involved. We grow discouraged and disheartened. We almost feel like giving up in despair. But here is where the Savior comes in with this parable, and encourages and strengthens us. If he represents himself as the sower, and he certainly was a sower of the seeds of the gospel, then he himself did not realize but one-fourth of the results of his sowing. Three-fourths of it went by default. So it also happens likewise unto us. It is our duty to toil, to expend energy, to devote time, spend sleepless hours, and do our utmost in the way of sacrifice. God will take care of the results. We can not force the harvest, but we can till the soil and sow the seeds. Out of our labor there will come at least a partial harvest. The whole of our work will not go for naught. In some few human hearts the truth will take root and grow and yield a good return. Therefore, we ought not to grow discouraged and pine because of our apparent failure after we have done our best. Christ, from a human standpoint, did not seem to accomplish but very few visible results during the whole of his lifetime. But he saw of the travail of his soul, and was satisfied. He did his duty persistently to the end, and the good Father above looked after the outcome. That same Father is superintending our work. It can not be a signal failure. We are his servants, and we are doing his work, and fidelity upon our part will not fail of success. We may not be able always to see it, but we never see the best and most enduring results of our labor. But their record is sure to find a place to our credit in the Book of Life. By and by we will hear the approval: "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord." Then, let us labor on, pray on, preach on, teach on, pay on, sow on; God's eye will guard the maturing harvest. There can be no complete failure when he superintends the labor.

OUR BRANCH HOUSE IN DALLAS.

Our Branch Publishing House in Dallas, under the efficient management of W. C. Everett, has just closed out another very creditable year. It took the Branch House only a short time to get on its feet, and it has finished each year with a good amount to its credit, over and above its expense account. When the house was first established here, the Agents stated that the house at Nashville would be satisfied if the enterprise simply held its own for the first few years. But it has gone beyond that, and for three or four years has declared a profit. This does not surprise anyone out this way. We knew the Branch House was a necessity

in Texas, and that if the General Conference would authorize its establishment, it would succeed. Texas Methodism makes everything succeed with which she identifies her energy and co-operation. But the profit already declared in dollars and cents is only a small per cent of the actual profit of the business. The real value of the Branch House in Texas is found in the fact that multiplied thousands of dollars of fine books and periodical literature have been circulated among our preachers and people. Not the tenth of this reading matter would have found its way into the homes of the people had it not been for this Branch House. The Nashville business would not have reached us with anything like the success that the house on the ground has done. And this is not saying anything to the discredit of our Nashville enterprise. This end of the enterprise has brought the book business within easy reach of our people, and the energy of Mr. Everett and his force has created the demand for literature in our homes. And as a result, the books have been distributed. All classes of our people are buying and reading books. This is a good sign. We hope our next General Conference will give to the Branch House a little more range in the way of specified territory, and also give to it better facilities, and then this enterprise will be one of the great factors in our Western Church life. We hope the time is not distant when the Branch Department will be in a building of its own, and have committed to it a real publishing feature. Texas Methodism has reached a period in its progress when recognition of this sort is due us, and we are sure that with our own united effort, the General Conference will accord to this enterprise all the liberty and latitude necessary to make it a great success. Our great Church is one in all its interests, and our success out this way is our success everywhere. We have more than two hundred and ten thousand members, fifteen thousand teachers and officers, and one hundred and forty thousand pupils in our Sunday-schools, and seven hundred and forty pastors. We will have in the next General Conference at least thirty-eight clerical and lay delegates. We are sure, therefore, that the authorities of our great Church, of which we are so large a part, will look well after all things needful for our continued growth and prosperity.

No man is in the Church because he is good enough to be there, but because he wants the Church, with its vows and fellowship, to help him, not only to become good, but to grow still better in life and character. We need the Church far more than the Church needs us. It might get along without us, but we can not get along without the Church, if we want to develop the best and the noblest virtues of which we are capable.

It is an easy matter to soil the character of man, and especially of a woman. A word, a whisper, a breath, or even a sign, may cast a suspicion on one's reputation that may abide and grow as the years pass. We ought to deal charitably with everyone whose name we hear handled carelessly.

SOLEMNITY IN DIVINE WORSHIP.

David says, "Holiness becometh thy house, O Lord, forever."

In modern worship there is frequently so much effort upon the part of some preachers to appear witty and funny, that the house of God seems more a place of mirth and humor than it does the sanctuary where Almighty God is solemnly and devoutly worshipped. There can be no sort of objection to mirth and legitimate amusement at the right time and place, but there is a time for all things. Laughter in the house of death, or mourning amid the festivities of pleasure are equally out of place. The proprieties of life forbid the one and the other. How unbecoming is irreverent, chaffy witticism in the presence of the great God, whose sacred name (Jehovah) a Jew would not utter above a whisper. In the days of our fathers, when a special effort was to be made for a revival, fun and frolic were no part of the program. In those days, as a preparatory step, the preacher made a most solemn and earnest appeal to the Church to fast and pray for the outpouring of the Holy Ghost, and there was a holy awe accompanying these services, and sinners were deeply penitent, and cried out, "Men and brethren, what must I do to be saved?" Penitents were not then converted by the logic of set questions asked by the preacher, who announces the party has accepted Christ; but in those days penitents, like Jacob, wrestled with God, saying, "I will not let thee go except thou bless me," and when they were converted the penitent (not the preacher) spontaneously with joy made the announcement that God, for Christ's sake, had forgiven his sins. But now in too many instances when a revival is desired some fellow just from the slums, who is called an evangelist, who ought to be ashamed of his past corruptions, and modestly and silently repent the remainder of his days, is sent for, who with a gusto exploits the reckless dissipation and shameful debaucheries of his former life, as though these were arguments to get sinners to repent. Think of a man in the pulpit saying, "I am a preacher, and I keep a gun, and for certain crimes (naming them) I would meet a man at the door and shoot the top of his head off, and then preach at night and have forty penitents, and then lie down and sleep sweetly all night," and after all this and more, invite sinners to come to that Christ who sharply rebuked his disciples when they talked about calling down fire from heaven to kill folks, and said, "Ye know not what manner of spirit ye are of; for the Son of Man is not come to destroy men's lives, but to save them." All this transpired in this city. "No murderer hath eternal life abiding in him."

To justify the use of these men in our special efforts we are referred to the case of Saul of Tarsus, when there is no more analogy between the former life of Paul and the former life of these men than there is between the Angel Gabriel and old Lucifer. Saul of Tarsus was externally as exemplary before as after his conversion. His was only misguided religious zeal, hence he says, "I have lived in all good conscience before God until this day." This he could not have said if he had been guilty of acting the buffoon to divert the audience with postures and apish antics. There is a vast difference between a clean, moral life, such as Saul's was, even without religion, and a life of shameful debauchery and beastly dissipation. So we will have to go somewhere else to justify ourselves in the use of these men as our leaders, instead of men who have led clean and holy lives.

Now we claim as a Church that the Bible is a sufficient rule of faith and practice, and anything which cannot be proven therefrom ought to be avoided. It is reasonable to assume that the worship of Almighty God is sufficiently exemplified in the Scriptures to enable us by precept or example to justify our methods in divine worship. If there is one place in all the Scriptures where lightness or fun are indulged in to the least degree in the worship of the Lord Almighty I have been too dull to find it. In reading the Bible, if there is one thing that impresses the mind more than anything else it is the majesty, justice, power and holiness of God, accompanied with a painful sense of our weakness and sinfulness, which makes us feel in his awful presence like Moses did when out of the burning bush God said, "Draw not nigh hither; put off thy shoes from off thy feet, for the place where thou standest is holy ground."

All Israel is assembled at the foot of Mt. Sinai to receive the moral law, with the death lines fixed at its base, and a dark cloud crowning its summit, and lightning flashing like tongues of fire and fearful peals of thunder shaking the ground as an earthquake, and all the people are alarmed, and think, if you can, of Moses, the minister of God, telling funny things and all the people laughing as at a political

pow-wow. If such conduct would have been reprehensible in Moses then, how can it be right now? Is not the same law in force to-day, and is not the Almighty still present who consumed Nadab and Abihu, Aaron's sons, when they in their ministerial office offered strange fire? Christ with cords scourged from the Temple those who desecrated the house of prayer, and will he hold him guiltless who makes his holy altars places to exhibit his wit and make people laugh?

The blessed Christ was the only perfect preacher. The New Testament is an excerpt of his life, and a synopsis and epitome of his preaching. It is not recorded that he ever provoked mirth, but it is stated more than once that "Jesus wept."

The scene on Mt. Calvary, like that of Sinai, was one of the most profoundly solemn spectacles the world ever witnessed, so much so that the earth trembled, and the sun closed his eyes and refused to look upon the awful tragedy. The Son of God, in pain and agony, cried out, "Father, if it be possible, let this cup pass," and bowed his head and died the shameful death of the cross. Now what would you think if Peter and John had gone direct from Calvary into the Temple and lightly told amusing anecdotes to make people laugh and cheer, and then tell all the people to sing, and if you can't sing whistle, then part of the congregation sing and part whistle, which adds largely to the mirthfulness, and then concluded their services by inviting sinners to embrace their dying Lord? How long do you think Pentecost would have been deferred? But do you say all this would have been most ludicrous and a burlesque so close to the dreadful agonies of the cross? But has the death of Christ by the centuries grown less solemn or by distance become chaffy and funny? Is not the death of Christ as solemn a fact to-day as it was then? Is it not as much a prostitution of the ministry to-day to use the pulpit to play the humorist as it would have been then? If men will act a farce to amuse the rabble, for conscience' sake let them go to the theater or to the slums from whence they came, and not desecrate the holy altars of Almighty God. If lightness and mirth are wholly unknown to the Bible, had we not better abandon them or else quit claiming Holy Writ as our only infallible and all-sufficient guide? Consistency is said to be a jewel. "Holiness becometh thy house, O Lord, forever."

W. H. HUGHES.

PERILS OF RICHES.

"If riches increase, set not your heart upon them."—Ps. 62:10. For "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lust, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."—1 Tim. 6:9, 10. It is not money that is the root of all evil, but the love of money. And this love of money is flooding our country with crime and corruption, from our national and State capitals down to the lowest slums and dives of the saloons and gambling dens.

We "cannot serve God and Mammon."—Matt. 6:24.

Again: "God shall destroy thee forever. He shall take thee away and pluck thee out of thy dwelling place, and root thee out of the land of the living."—Ps. 104:35. Lo, this is the man that made not God his strength; but trusted in the abundance of his riches."—Ps. 52:5-7.

"They that trust in their wealth and boast themselves in the multitude of their riches. None of them can by any means redeem his brother, nor give to God a ransom for him."—Ps. 49:6, 7. "God said unto him, thou fool. This night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."—Luke 12:20, 21.

"The cares of this world and the deceitfulness of riches choke the word, and he becometh unfruitful."—Matt. 13:22.

Many are lost to the Church and to heaven because they have let the cares of this world and the deceitfulness of riches choke the love of God out of their heart. Reader, how is it with you?

"How hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."—Mark 10:24-25.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered and the rust of them shall be a witness against you, and shall eat your flesh as

fire. Ye have heaped treasure together for the last day. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into ear of the Lord of Sabaoth."—Jas. 5:1-4. They may have paid what they promised; but not what the laborers earned. If they had they would not have grown rich off their labor, while the laborers remained poor. The laborers ought to be entitled to a part of the net profit of their labor. "Men of corrupt minds * * * supposing that gain is godliness, from such withdraw thyself. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content."—1 Tim. 6:5-8. Therefore "charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God."—1 Tim. 6:17.

"Labor not to be rich; * * * for riches certainly make themselves wings; they fly away as an eagle toward heaven."—Prov. 23:4, 5.

"He that maketh haste to be rich shall not be innocent."—Prov. 28:20.

"Woe unto you that are rich! for ye have received your consolation."—Luke 6:24. For "he that trusteth in his riches shall fall."—Prov. 11:28.

In conclusion, a prayer that should be in every Christian's heart, "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."—Prov. 30:8, 9.

W. R. KNOWLTON, Newbury Park, Cal.

FATHERLY LOVE.

Because of the abundance of what is commonly called "fatherly love," some sons are brought up in idleness, encouraged in luxury, and allowed to participate in every kind of indulgence into which boys will naturally drift when allowed to do so. The boys' expenses are "kindly" borne by their fathers; no work is required of them, and a "good time" is all that occupies their minds. They attend every place of attraction, spend money liberally, never caring or thinking of the way money comes to them. The fathers are finally surprised to think that their sons have no appreciation for what they have done for them. They are next astonished to see that their sons are drifting to ruin; they are at last grieved to mourn that their labors have come to naught.

We do not mean anything offensive, but boys are naturally mean, and if allowed, will become depraved. Every live, strong boy is alike strong in all respects; he will partake in vile indulgence in proportion to the activity of his mind; hence, if his evil instincts are constantly aroused by the presence of things to which they respond, there is no other direction for the boy but the one to ruin. These truths every reasonable father knows, and, therefore, a neglect or exposure of the boy on this line must be a sin from some cause on the part of the father.

Love is a noble emotion. It belongs to the class of mental activities which causes one person to desire to help another. Fatherly love is especially creditable; it possesses a quality peculiarly active in this respect. Many persons, however—especially fathers—have confused the meaning of fatherly love with something else. There are men to-day whose sons are being led to ruin and to the grave by their fathers, and yet these fathers are, in other respects, kind, good men. They would not be guilty of treating other men's sons as they do their own, but they heartlessly bring about the ruin of their own sons, for whom they should naturally care more than for all others. These fathers are slavishly given to selfishness when dealing with their sons. They are at the same time kind, however, in the opposite respect, as being kind, good, easy, liberal fathers. They are externally kind, externally good, externally easy, and externally liberal; but they are internally very selfish. They are selfish because in order to please themselves they will yield and please their sons; and rather than displease themselves they will not refuse and displease their sons. The entire matter hinges upon the voluptuous feeling, appetite, selfishness, on part of the father; he simply cares more for his own greed of pleasure than he does for the welfare of his son. But they say, "Does it not please the father to see the son climbing to success?" Yes, but that is a matter of the future, which only makes the father more like the selfish hog, who would not give one feed to-day for ten feeds to-morrow.

Boys should be made to work and bear their own burdens. The father who keeps the son up in idleness, and supports him through his early life, has made his son a useless instru-

ment that will always give him trouble. A young man raised in luxury is a man without manhood. The manhood of a young man can show itself no plainer than through his ambition to be self-sustaining. Every person who would do well must work. A young man who has been nurtured into manhood by his father is an infant still; to society he is a burden; to himself, he is an invalid; to his neighbors, he is a pest. This is true because no young man with one spark of manhood would allow his father to keep him up. Work makes a person energetic; it makes him ambitious; it makes him strong; it makes him active; it develops him; it makes his disposition agreeable; it makes him moral; it makes his thoughts pure; it makes his life pure; it makes his life pleasant; it makes him a man. OSCAR W. HOOPER, Jefferson, Texas.

BAPTISM FOR THE REMISSION OF SINS.

(Acts 2:38.)

In presenting this subject for the consideration of the readers of the Advocate it is not the purpose of the writer to bring forward any new argument, for doubtless this entire field has been scanned, but merely to give what he conceives to be the correct idea of the Apostle Peter when he spoke this text. Now, let us read the text carefully and compare it with other statements made by the same writer on this subject: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The abettors of the doctrine of "baptism for the remission of sins" universally refer us to this text. Now, as Peter has made several statements regarding the forgiveness of sins, we think it right and proper to put them all together and see what is his correct teaching in the text before us. The first passage that we desire to compare Acts 2:38 with is Acts 10:43, which reads thus: "To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." The reader will bear in mind (1) that Peter was the speaker in both of these statements; (2) that "remission of sins" is plainly stated in both passages; (3) in the first passage he seems to imply that water baptism is a condition of "remission of sins," and in the second passage he says faith is a condition of "remission of sins." Here seems to be a contradiction in his statements, but it is not, and if we will follow the apostle through he will make himself perfectly clear. Now, let us take another passage by the same speaker. This one is found in the 15th chapter of Acts, and 8th and 9th verses. Hear him: " * * * Giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." The apostle says here, (1) Jews and Gentiles are on equal footing in religious matters; (2) faith was the conditional cause of heart purity for both of them. Jesus said, "Blessed are the pure in heart; for they shall see God."—Matt. 5:8. Twice Peter attributes "remission of sins" and "heart purity" to faith as a conditional cause, and not to baptism. But let us examine another passage by Peter. 1 Pet. 1:9: "Receiving the end of your faith, even the salvation of your souls." The reader will note that Peter has three times spoken of faith as being the conditional cause of "remission of sins," "purity of heart" and "the salvation of your souls." We will now notice the last passage spoken by Peter on this subject. It is found in 1 Pet. 3:20-1 and reads as follows: " * * * When once the long-suffering of God waited as in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." We have now seen that Peter speaks of faith three times, and of baptism twice. Now, let us notice a few things in these two passages where he speaks of baptism. In 1 Pet. 3:20-1 he says (1) the ark of Noah was the type and baptism is the anti-type (like figure). (2) Eight souls were saved by the type, the ark; so in the same way are we saved by the anti-type, baptism. (3) Noah was a righteous man by faith before he entered into the ark (see Heb. 11:7, Rom. 3:22). Now, if the ark was the type, and baptism the anti-type, we must become righteous by faith like Noah before we come to baptism. Hear Paul Rom. 4:5: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (4) Entering the ark did not "put away the filth of the flesh." Neither does baptism "put away the filth of the flesh." (5) Noah's conscience was good before he entered the ark and was made so by a higher power than the

ark. So our consciences must be made good by a higher power than baptism. Hear Paul, Heb. 9:14: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." I shall now prove that the Pentecostans were saved before they were baptized. Peter's sermon begins with the 14th verse in second chapter of Acts. In verse 37 his hearers ask for instructions to be saved. He continues those instructions to close of verse 40. In verse 41, Luke says: "Then they that gladly received the word were baptized." (1) "Receiving the word" is receiving Christ. Preaching the word is preaching Christ (see Acts 8:4, 5). (2) Let us now see the power of the word of God. Jno. 15:3: "Now ye are clean through the word which I have spoken unto you." Now hear Paul, 1 Cor. 4:15: "I have begotten you through the gospel." Hear James, chapter 1:21: "Receive with meekness the engrafted which is able to save your souls." Hear Paul on this "engrafted word." Eph. 1:13: "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." (3) They were begotten by the word Peter preached. It made them clean. It was able to save them. When they "received" it, the Holy Ghost sealed or saved them, then they were baptized.

In order that we may thoroughly understand Peter in his Pentecostal sermon, let us examine into it a little further. The first thing he taught his hearers to do in order to "remission of sins," or to be saved, was to pray (see Acts 2:21). "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." Prayer, of course, presupposes a sorrow for their sins. When they had repented they were taught to ask God to pardon and save them. This was the same instruction he gave to Simon of Samaria (see Acts 8:22). "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." The reader will now observe that Peter in his Pentecostal sermon required his hearers to repent and pray in order to be saved, but he does not mention faith. Now, if you will turn to Acts 10:43 you will see that Peter lays down faith as the conditional cause of "remission of sins," and in Heb. 11:6 Paul says: "But without faith it is impossible to please him; for he that cometh to God must believe that he is and that he is a rewarder of them who diligently seek him." Seeing then that faith is an indispensable requisite in a sinner coming to God, we therefore conclude that it is implied in his Pentecostal sermon. Now, this being true, this question arises: Where does faith appear in the plan of salvation? We answer, after repentance. Now, hear Matt. 21:32: "And ye, when ye had seen it, repented not afterward, that ye might believe him." Again, Jesus says: "Repent ye, and believe the gospel."—Mark 1:15. Paul says in Acts 20:21: "Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

We have now learned that Peter taught his hearers on the day of Pentecost (1) to repent of their sins; (2) to pray God to forgive them of their sins; (3) to have faith in the ability and willingness of God to hear and save them. Now, let us see what follows the faith of the penitent inquirer who "diligently seeks God," as did Peter's hearers on Pentecost: (1) The removal of condemnation (see Jno. 3:18). (2) The "remission of sins" (Acts 10:43). (3) Salvation follows this faith. "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."—Acts 16:32. (4) "Peace with God," (see Rom. 5:1). (5) They became God's children (see 1 Jno. 5:1). (6) Purity of heart, or soul. (see Acts 15:9). Now, when a "diligent seeker" after God reaches this point, it then becomes his duty to submit to baptism and to take the Lord's supper. Not to take away his sins, not to make his conscience good, not to make him a believer, but because all this has been accomplished before. Jesus said: "Make the tree good, and his fruit good."—Matt. 12:33. A good man loves to obey all the commands of God, but the "carnal mind is not subject to the law of God." A man must be honest first, then he will pay his debts. No man provides for his family to cause him to love them, but he does it because he does love them. We submit to baptism not to make us love God, but because we loved Him before. The Pentecostans "gladly received the word" (or Christ), then afterward were baptized. Now, "gladly" (or joyfully) is a fruit of the Spirit (Gal. 5:22). So they repented, prayed, believed, were saved and then baptized. This is Peter's idea in Acts 2:38, and it agrees with Mark 16:16, "Believe and is baptized," and with the "Corinthians hearing believed and were baptized."—Acts 18:8.

T. J. BECKHAM,

Pilot Point, Texas.

May STA A g ing th life. they: Chure terwat treat ment world. begin encou the jo which and I not or but to The w ter of "For There ed; th like a not be Thi power ginner ageme self-co who sl busine The y help h them. Thi ing wi yer wi ed ind would suits, help w life. thing lance the fle self-de ous ye very s: "I They t with t Bunya throu sumpti grimas asleep of iron "Chris took to how fa tumble until F The se than c of mar been c "He th is a fo Christi cannot you ea much! with y trust r ior?" power, has to straps more fi out Ch way th out a g Peter you w Christi own st Their be surr seek C TU Th off Dyspe Heada At Torpic Th an by Take I When Uon Te

Devotional and Spiritual

STARTING OUT FOR CHRIST.

A great deal depends upon making the right start in the Christian life. Some start, and then stop; they are satisfied with joining the Church, and make no progress afterward. Others start and soon retreat, either through discouragement or being deceived back to the world. God's Word has mottoes for beginners, as well as counsels and encouragements for every stage of the journey. There is one text which has the ring of a bugle in it, and I always urge young converts not only to mark it in their Bibles, but to inscribe it on their hearts. The words are in the fiftieth chapter of Isaiah, and they are these: "For the Lord God will help me. Therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed."

This passage will have a double power with an inexperienced beginner; it saves him from discouragement, and warns him against self-confidence. He would be a fool who should undertake to get on in business without anybody's help. The young physician must not only help his patients, but be helped by them. The merchant can do nothing without customers, or the lawyer without clients. If an attempted independence of everybody else would be fatal in all business pursuits, so an independence of Divine help would be fatal in the religious life. Self-reliance is a very good thing in the right place; but self-reliance in the battles of the world, the flesh and the devil means sure self-destruction. Some presumptuous young Christians set out with very sanguine courage; their idea is: "I can do it, and I will do it." They have not yet measured swords with the enemy. Wise old John Bunyan, who knew human nature thoroughly, describes a "Mr. Pre-emption," who set out on a pilgrimage, but was soon found fast asleep by the roadside with a pair of iron fetters on his heels. Even "Christian," when he once undertook to show off before "Faithful" how fast he could run, caught a tumble, and lay flat on the ground until Faithful came to help him up. The secret of the failure of more than one young convert—yes, and of many a young minister, too—has been overweening self-confidence. "He that trusteth in his own heart is a fool." To every beginner in the Christian life we would say: You cannot trust yourself too little, and you can not trust Jesus Christ too much! In fact, the real conflict with you will be just this: "Shall I trust myself, or my Lord and Savior?" Your soul has no self-lifting power, any more than your body has to lift itself by grasping at the straps of your boots. You can no more find your way to heaven without Christ than you can find your way through Mammoth Cave without a guide and a torch. Let poor Peter in Pilate's courtyard show you what a poor figure a boastful Christian cuts when he relies on his own strength.

There is one thing that you may be sure of, and that is that if you seek Christ's help, you will always

Tutt's Pills

This popular remedy never fails to effectually cure
Dyspepsia, Constipation, Sick Headache, Biliousness
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Torpid Liver and Bad Digestion
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obtain it. He has said: "In me is thy help," and he never breaks his promise. That loving assistance will come to you in many ways. Jesus Christ pours his grace into a believer's heart in secret and unseen ways, as streams of water steal in at the bottom of a well and fill it up. Christianity is a supernatural thing, and Christ will work on you in a supernatural way, if you ask him, and if you do not hinder him. He will put good thoughts into your heart. He will give you courage for hard fights and dark hours. He will give you some sweet surprises. You will often find the lions chained when you come up close to them; you will sometimes find answers to prayer as startling as when Peter, delivered from the dungeon, stood before the door of the prayer-meeting in Jerusalem. Then, my friend, take that motto from Isaiah which I have quoted, and nail it up before your eyes. It will insure to you three things:

The first one is the security of all those who trust and follow Jesus. "The Lord will help me; therefore I shall not be confounded." The original word signifies, "I shall not be put to rout, or overthrown." He who has the Lord Jesus not only on his side, but at his side, can never be defeated. He has promised that no one shall pluck you out of his hands. While you are true to Christ and true to conscience, you are safe.

The second thing named in this ringing motto, is steadfastness. A generation or two ago John Randolph coined the word "dough-faced," and applied it to certain truckling politicians. This text describes a fearless, unflinching follower of the Lord as a flint-faced man. He is not afraid of a laugh or a lash, of a scoff or a scourge. God will give you backbone. If he is on your side, what can man do unto you?

The third blessing wrapped up in this precious passage is serenity of soul. You will "never be ashamed." Paul was a wonderfully calm and composed man in the hardest storms of assault. He never turned purple in the lips; he never apologized for his boldness of speech; he let his own grand life explain itself. Set out with the determination that your "colors" shall always be at the masthead, and that Christ be ever in your eye.

What a triple coat of mail this text is! It assures you of security, steadfastness, and serene peace of soul. This is the motto for every young convert, for every recruit in Christ's army, for every one who undertakes a work for the Master. It is a capital text for the walls of a prayer-room. Bind it on your brow as a frontlet; write it on your heart. And then, my dear brother, not only will you start on the Christian race, but you will win the crown, and come off more than conqueror.—Rev. Theodore L. Cuyler, D. D.

HOW TO MAINTAIN THE CHRISTIAN LIFE.

Every creature on this earth is dependent. All vegetation depends on the soil beneath it and the atmosphere around it. Shut up the most stalwart in a cell without food or water, and in a few days he is a corpse. No one can keep alive his own body by sheer self-sustentation; and God's word declares that none "can keep alive his own soul." Some members of Christ's Church commit the grievous mistake of trying to live on a past experience. They believe that they were once converted, and that is enough; they think that they were once "born again," and, having once "born again," and, having confessed Christ, what more shall be asked of them? I have known hun-

dreds of bright babies that are sleeping soundly in Greenwood or Mt. Auburn to-day. To attempt to keep up a Christian life on first experience of conversion is as absurd as for me to try to live on the milk fed to me in the nursery over four-score years ago. Am I alive now? That is a most pertinent question for every professed Christian to raise. If I am alive, how shall I keep so? How shall I grow?

1. The first source of spiritual life is good food for the soul. The more nourishing the food and the better the digestion, the stronger do we become. Some Christians die of starvation. They surfeit the inner man with secular stimulants of all sorts—with spiced books of fiction, with "light reading" that is mere syllabub. Many swallow little else than their daily newspaper. The moral faculties become debilitated from this flimsy diet. Now, all the athletic Christians—all those who can carry heavy loads do thorough work, and stand a long pull—are hungry on God's Book. Nothing will impart sinew and muscle to your piety like the thorough study and digestion of your Bible. A good sermon must be digested or it will be of little use to you, and your daily bread of the Bible must go through the same process in order that it may be assimilated and taken into your spiritual fiber. "Thy words were found and I did eat them, and they were the joy of mine heart," said the old-time saint. Every growing Christian is a ruminating animal; he chews Bible truths and nutritious sermons, and wholesome books and other such provender, as the cow cheweth her cud. One strong Bible text lodged in the memory, and turned over and over, and well digested, will be a breakfast for your soul and in the strength of it you may go through the whole day. A soldier is never in so good trim for battle as after a sound sleep, and a square morning meal. It is not easy to fight or to march on an empty stomach. In like manner every servant of Jesus Christ must recruit his or her spiritual strength by reading Christ's words, and thinking about them, by meditation, by prayer and soul-converse with God.

2. A second promoter of spiritual life is good air for your soul to breathe. A soul requires oxygen as much as the body. Have you not noticed how an audience will drop off into listlessness, and some of them into slumber, when the oxygen has become exhausted in the room? The fetid air of some railway cars is poison to the lungs. Our souls have lungs also, and you cannot keep them in health while you are in the atmosphere of a business that has trick or gambling in it; or in the atmosphere of amusements which stimulate sensual passions; or in any sort of atmosphere which puts conscience to sleep and benumbs your moral sensibilities. Orange trees do not thrive in Labrador, or tuberoses bloom in snowbanks. Just as soon expect your graces to thrive by taking your soul out of fellowship with Christ and steeping it in the hot air of selfish schemings, or in the poisonous air of social frivolities. I have noticed that when young converts begin to exchange their prayer meetings for social clubs, parties, the theater, etc., they soon wither away. Bad atmosphere stunts their religion, sometimes kills it. Christians have gone to mingle with the world in a thousand ways, and yet they must "keep unspotted from the world." Daniel kept his heart clean in the atmosphere of a wicked court, and a city missionary may keep clean in the slums. But there are certain boggy places in business life, and politics, and social life, where you cannot set your foot without sinking in; there is a certain line beyond which a Christian cannot venture without betraying his Master. Never venture a single inch into any business, however lucrative, or

any speculation, however attractive, or any social circles, however fascinating, if you cannot carry Christ with you and a clean conscience. Remember that Christ is your life, and that without him "no man can keep alive his own soul."

3. Exercise, of course, is as essential to spiritual as it is to the physical health. There is great pith in the apostle's injunction, "Exercise thyself unto godliness." God has intrusted to you (not given them to you "in fee simple") certain powers, faculties, possessions and capacities for his service. For want of use these limbs of the soul may become as powerless as the legs of a fever patient three weeks in a hospital. Inactivity is the "dry rot" of thousands of Church members. You will never gain a good appetite for God's word or a flush of joy on your countenance until you lay hold of some earnest, self-denying work and keep at it. Nothing will impart such a holy vehemence to your prayers as to spend an hour by a sick bed, or in close labor with an impenitent heart. Nothing will stiffen your muscle more than tough up-hill work on behalf of some unpopular cause or moral reform. The only cure for indolence is honest work; the only cure for selfishness is self-sacrifice; the only cure for timidity is to plunge into duty before the shiver benumbs you; the only cure for unbelief is to put Christ to the test every day. Prayer must kill unbelief, or else unbelief will kill prayer.

Important as food and good air and active exercise are in themselves, yet the chief maintenance of your Christian life is the constant indwelling of the spirit of Jesus Christ in your soul. He is the divine power to keep you warm, the divine flame to burn out your lusts and corruptions, the divine power to propel your activities. Quench not Christ's spirit! Depend on it that your soul will soon wither unless it is "hid with Christ in God." As carefully as you lock money in a safe, or hide a diamond out of the reach of a thief, hide your innermost hope and heart in the safe keeping of your Savior! If you become a part and parcel of the Lord Jesus—as every true Christian is—then because he lives, you shall live forever also.—Northwestern Christian Advocate.

Assist Nature.

You have been told to "hitch your wagon to a star"—that nature will assist you. That's all right. There are times, however, when you should assist nature, and the spring time is one of these times. Nature is now undertaking to cleanse your system—if you take Hood's Sarsaparilla the undertaking will be successful, and your complexion bright and clear.

WORDS OF

PRAISE

Buffalo, N. Y.

Dr. Thurmond:

I can not find words to express my gratitude for what your wonderful Lone Star Blood Syrup has done for me. I have been suffering for nearly two years with rheumatism in my hips, and it then run down in my legs and it pained me so bad I could not walk. My son got me two bottles of your valuable medicine and I took it according to directions, and I now feel scarcely any pain and I believe one more bottle will entirely cure. Please send me one more bottle.

Yours truly,
ELIZABETH SELLARS.

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W. T. Scott, one of the leading merchants of Pilot Point, Texas, says: "My wife was in extreme bad health. She only weighed 119 pounds when she began using Dr. Thurmond's Blood Syrup. She has taken four bottles and her health is entirely restored and her weight is now 138 pounds. The Blood Syrup is a boon for such cases. If you suffer, try it."
November 8, 1895.

Dr. W. J. Thurmond:

Pilot Point, Texas, Feb. 15, 1900.
"In reply to your letter of late date in regard to my wife's health, would say: She is still in good health and your Blood Syrup is all you claim for it. Five years ago she took the Blood Syrup and has been in excellent health ever since."
Sold by all Druggists.
"W. T. SCOTT."

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

SONG BOOKS FOR REVIVAL and OTHER SERVICES.
For the Yvatan Revival meetings recently held in San Antonio the committee selected "Lasting Hymns." The book contains 211 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,
203 Lexington Ave., San Antonio, Texas.

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Have you decided on THIS YEAR'S VACATION?
It's about time to figure on it. Also CONSIDER THE TRAIN SERVICE.

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Secular News Items.

After two months of continuous investigation into the packing industry the Federal Grand Jury, which assembled on March 29 at Chicago with the flourish of many trumpets, has adjourned without taking action. It is said that President Roosevelt became dissatisfied with the reports of the actions of the men charged with conducting the investigation and that he gave emphatic orders that the inquiry be stopped and a detailed account of the results submitted to the Attorney General and himself at once. It is estimated that \$125,000 of the half million appropriated by Congress has been spent.

Sanitation and preservation of health is one great problem which confronts the American authorities in the Panama Canal zone, according to a statement given out by John Barret, American Minister to Panama, who has recently returned to the United States. He considers as alarming the report that five cases of yellow fever exist at Colon.

Two more members of the Arkansas Legislature have been arrested for offering to buy votes. Senator A. W. Rison was arrested in Perryville on a charge of offering a bribe of \$125 to Representative J. T. Wilson of Perry County for his vote on a bill to reorganize the St. Francis Levee Board of Directors. Senator A. T. Gross, of Cedarville, was arrested on two charges, one of perjury and the other of soliciting and offering to accept a bribe of \$1800 for his vote on what was termed the "pure food" bill at the recent session of the Legislature.

Belief advanced by so many famous surgeons that intemperance is an active agent in the spread of consumption has found a personal supporter in Sir William Broadbent, of London. In a striking speech at a meeting of the National Association for the Prevention of Consumption at the Mansion House he declared that deficient food, overwork, stuffy rooms and alcoholic excesses were the principal factors in the progress of the disease, and then in impressive tones emphasized his belief that the greatest and most potent of these was alcoholic excess. Expectoration, he continued, caused it to spread more than anything else. If the whole of the expectation could be destroyed at one moment the disease would be stamped out. Spitting must be stopped by public opinion and punishment.

During a demonstration of workmen at Buenos Ayres, May 22, Socialists and the police came in conflict and during the encounter two persons were killed and forty wounded.

Whipping post laws are just going into effect in some of the Northern States, and it is expected that the wives with blackened eyes will decrease in number. The public is generally disappointed with these laws, since they provide that the brutes to be subjected to the lash are to be whipped in the prisons.

A storm approaching very nearly if not reaching the proportions of a tornado struck Fort Worth May 21 causing the death of one man and very probably injuries to others with much property damage.

Negotiations for the purchase of 500,000 acres of Cassava lands in Northern Florida and Southern Alabama by Chicago, Kansas City and Omaha packers are reported practically completed. This vast area is in one tract, and if the deal, which has been pending for a long time, is closed, the Southern States will share honors with Montana and Wyoming as cattle feeding States. Stress is laid on the economy to be derived in the matter of export business, holding that the nearness of the feeding sections to the Gulf ports would mean a great saving in transportation, and would give the United States practically a monopoly of the foreign meat trade.

Trade has succeeded in invading what residents of upper Fifth Avenue, New York, have called the "Buffer Block," between Forty-seventh and Forty-eighth Streets, in the west side of the avenue, and there is a feeling of dismay over the discovery that the barrier has again been broken in the march of business houses northward along that thoroughfare. Columbia University is taxed with losing the leash of trade. The university owns the solid blocks from Sixth to Fifth Avenue from Forty-seventh to Fifty-first Streets. To raise funds for dormitories now being constructed, the university recently began selling fees on some of this land, and it is stated that by what may have been an oversight, the property on all the cross streets was sold or leased subject to restriction, while that on the avenue was not. The discovery has caused somewhat of a turmoil among the residents in the exclusive district.

May 16 the paper trust investigation was begun in Milwaukee. It is alleged that the General Paper Company is a trust.

The Senate Committee on Interstate

Commerce is at Washington investigating railroad rates.

President George R. Robbins of the Armour car lines admitted that the company had twenty or thirty exclusive contracts with railroads for transportation business and acknowledged a monopoly of that traffic in parts of the West and South. Wherever these exclusive contracts applied he admitted that producers and shippers of fruit had to accept the rates laid down by the Armours. He claimed that his company was a private one and therefore not subject to the Interstate Commerce laws.

The Pioneer Russian Political Club has been formed under the auspices of Baron Tiesenhausen and other prominent moderate Liberals and has been authorized by Interior Minister Boulignan. This example is expected to be followed at Moscow and elsewhere. The formation of authorized clubs for the discussion and propagation of political ideas will mark a distinctly new phase in the reform movement. With the passage of the Russian May Day many foreign newspaper correspondents who expected an interior crisis in the spring are leaving St. Petersburg, convinced that all prospect of serious extensive disorders is over for the present.

Upon request of the Interstate Commerce Commission United States District Attorney Dean has filed suits in the Federal Court at Topeka, Kan., charging railroads with violation of Federal statutes. The Missouri Pacific is charged in three instances with not complying with the law requiring safety appliances, which was passed by Congress in 1903. A similar suit is brought against the Iron Mountain road. The St. Louis and San Francisco road is charged with keeping cattle on the road for more than twenty-four hours without food and water. France has just enlarged her territory by an exchange with Belgium. The Paris Government has decided to recognize King Leopold's sovereignty over La Heuville, Aux Tourneurs, receiving Riezes as compensation. The swapping process results in a territorial aggrandizement of France by seventy square yards.

A splendid fleet of sailing yachts swept across a starting line at Sandy Hook on May 17 with the American schooner Atlantic leading the way, headed out to the broad Atlantic Ocean on a race of 3000 miles to the English coast for a \$5000 cup offered by Emperor William of Germany.

Resolutions for the establishment of a department of fine arts at Washington have been adopted by the Society of Beaux Arts Architecture, the members of which hope to start a movement that will be taken up by every organization of architects, sculptors, artists and others interested in the development of fine arts throughout the United States. According to the promoters of the idea the new department should have supervision of the construction of new postoffice buildings, custom houses and other Government structures as well as the supervision of the development of the National parks, designs for National monuments and the fostering and the development of fine arts of the country itself. S. B. P. Trowbridge in offering the resolutions which received the unanimous support of the seventy members present declared that the time has come where there should be some recognition of the fine arts by the National authorities in this country similar to that accorded in France and other countries on the Continent.

The Chinese Minister at Washington has cabled his Government protesting against the new exclusion treaty of the United States, which, he says, he has refused to sign. He urges the Chinese Government to uphold the demand that students and professional Celestials be admitted free.

A combination of jail and hospital for drunkards is planned by New York City. A city magistrate or Supreme Court Justice at present has no place to which he may send habitual drunkards, and the fact tends to perpetuate this class of criminals and encourages another class almost equally bad—the proprietors of quack "institutes" and institutions, in which secret nostrums and humbuggery neither reform the drunkard nor help the community to deal with the problem. Commitment in the New York hospital jail may be for a term less than a year on complaint of a father, mother, sister or brother, or of a child against its parent. The hospital is to be in charge of three physicians appointed by the Mayor, at \$6000 and \$5000 a year. The building and its site will be paid for under ex-cise money.

According to the eminent statistician, Frederick L. Hoffman, the fatal accident rate in the United States as a whole is between 80 and 85 per 100,000 of population. About twenty-five are also injured for every one killed, so that there are 1,664,000 persons killed or injured each year. In this calculation minor accidents are not included. In Europe nine out of ten

families of the working classes require charitable aid after injuries by accident.

No response seems to have been received to the offer of mediation on the part of Mr. Roosevelt in the Far East war, but those who keep an eye on the conditions there still have reasons for believing that there will be no sea fight for some time to come. It is very evident that Rojevsky hopes for a termination of hostilities before he gets any closer to the enemy.

For the first time in the history of Coney Island, at New York, a censorship has been placed on the exhibition of freaks and amusements. An employe of the Brooklyn License Bureau will exercise this function. He has already withheld permits from the managers of several monstrosities, which he declares to be revolting.

Dr. Frederick W. Speirs, editor of Booklover's Magazine, died May 18 at his home in Lansdowne, a suburb of Philadelphia, after a short illness. Dr. Speirs was educational director of Booklovers' Library and organized the Booklovers' Library in England. He was well known as a university extension lecturer. Dr. Speirs was 37 years old.

Secretary Taft has appointed Major General Lomax, of Virginia, a member of the Gettysburg Battlefield Park Commission, to fill the vacancy caused by the death of Major William Robins, of North Carolina, one of the Confederate commissioners.

In respect to self-murder Germany continues to present a sinister record. There were 11,293 suicides in 1900, 11,386 in 1901 and 12,336, namely 9763 males and 2570 females, in 1902. This was twenty-one suicides for every 100,000 of the population of Germany, a rate which can only be explained by what certain psychologists have declared to be a racial tendency, accentuated in the cases of many individuals by poverty, resentment of military discipline, and fear or remorse growing out of failure to pass difficult examinations in school and college. It is noticeable, however, that the suicide death rate is slowly but steadily declining. In 1877 the proportion was thirty suicides to each 100,000 inhabitants, in 1879, 1881 and 1882 it rose to thirty-one, since when it has gradually declined with the generally improved social and material condition of the working classes until the annual tribute of self-murder is from twenty to twenty-five per 100,000.

It is stated in the Washington Star, which has spoken with considerable White House authority ever since Mr. Roosevelt has been in his present office, that the President will accept no more free railroad transportation. This subject has become a matter of general public interest since the campaign on railroad rates began. The Star says: "In connection with the trip which the President has definitely announced he will make to the South in October next is the interesting fact that he will refuse to accept transportation over the railroad lines without the payment of regular charges.

The Coroner's Jury has returned a verdict exonerating the Pennsylvania Railroad Company from any blame for the South Harrisburg disaster last Thursday, a week ago, in which twenty-seven lives were lost and more than one hundred persons were injured. The reports that Snyder would not be rebuilt are without foundation. Rebuilding contracts have been let for two blocks of fine stone and brick buildings. While the loss of life has been great, it could not be helped, and the survivors have rallied and are working night and day. The business part of town is being repaired and will be in good shape in a few days. As soon as possible the residence part of town will be rebuilt, as all parties who escaped will remain there. The compress people are working on their plant and will have it ready for next season's crop. The Burnett gin people have ordered a new set of machinery and the gin will be completed soon as possible. All cold storage houses are to be rebuilt, and every occupation had in the past will be rebuilt on a larger scale.

General Porter, the retiring American Ambassador to France, was given a notable farewell banquet May 17, which for sumptuousness of appointments and the distinguished character of the guests present, has not been exceeded by anything of the kind held in recent years in Paris. President Loubet was represented by General Dubois, head of the Presidential staff. Nearly all the Ministers were present.

The committee appointed to visit and report the condition of the State asylum of Florida for the insane returned a sensational account to the Legislature at Tallahassee, charging that the board in charge of the institution is responsible for deplorable conditions and unpardonable evils in the asylum. The report declares that the institution is not a hospital for the insane, but a dumping ground for all kinds of people, who are maintained at enormous expense to the

State. No systematic effort is made or treatment given to restore the mentality of the patients, and the sick have not been given necessary attention. It charges drunkenness among attendants and nurses, who have been brutally cruel in their treatment of helpless patients. Vice and immorality, it declares, have prevailed until the inmates have begged to be removed and near-by citizens have been outraged by the conditions.

The total value of the sugar products of Cuba in 1904 was as follows: Raw sugar, \$60,668,995; molasses, \$1,639,678; aguardiente, \$218,434; total, \$62,527,107, against \$41,940,955 in 1903; \$30,863,524 in 1902, \$32,258,580 in 1901, \$17,603,839 in 1900 and \$19,206,815 in 1899.

At the Anglesey assizes recently Mr. Justice Lawrence inquired what the letters "P. G." after the name Llanfair meant, says Land Notes. Mr. Bryn Roberts, M. P., replied that it was an abbreviation for the Welsh village of Llanfairpwllgwyllgogerychwyrdn-robwillandysilllogoch.

A very elaborate scheme for the construction of piers and wharves, carefully designed and planned by Mr. Sylvester Seovel, of Havana, is under consideration and if approved and carried out will provide employment for many men and opportunity for the sale of machinery and necessary materials.

A Montreal couple, Pierre Forget and his wife have just celebrated the 76th anniversary of their marriage. Mr. Forget is 100 years and 6 months old, while his wife is 96, and both are in good health. One of their thirteen children will herself celebrate her golden wedding three years hence, though she is only 67 now.

Jules Verne did not write his memoirs and disliked having his personality brought forward in the newspapers. When his son was asked the other day by a visitor from Paris whether a monument would be erected to the novelist he replied with a smile: "Now that he's dead, very likely, as he can not prevent it or be annoyed by it."

During the winter just passed Japan's Generals along the Shakhe spent their time variously. "Gen. Nodzu," according to Japanese newspapers, "studied typewriting. Gen. Kuroki kept barn yard fowls. During the Heikautal engagement Gen. Kodama scarcely slept at all for a whole week, but did not seem one whit the worse for his experience." Gen. Oyama was reported as being "the same robust, merry-hearted gentleman as ever."

Mrs. Letitia Tyler Semple, daughter of President Tyler, and former mistress of the White House, celebrated her 84th birthday in Richmond, Va., last week, says the Philadelphia Ledger. Mrs. Semple was a friend of Morse, whose invention of the telegraph was tested during Tyler's administration, and was among the first to send messages over the wires. She christened the Alleghany, the first ironclad to which steam was applied. It was built at Pittsburg.

The march of the striking bootmakers of Northamptonshire, in London, to enlist King Edward's sympathy in their cause, recalls the famous march of the Chartists to London in 1848, says an exchange. They were to have assembled 200,000 strong at Kensington Common to march to Westminster and present a petition to Parliament in person. One hundred and fifty thousand special constables, among whom was Louis Napoleon, were enrolled, but only 20,000 Chartists assembled, and a few skirmishes with the police disheartened them.

Tobacco has a great deal to do with the governmental affairs of the world. The French treasury report of the tobacco monopoly for 1904 shows a clear profit of \$11,000,000. The Government receipts from tobacco tax in Great Britain last year were \$60,000,000. In the United States the Government collects \$45,000,000 from tobacco in internal revenue taxes. In Italy tobacco selling is a Government monopoly, and will yield a net profit this year of \$45,000,000 and Austria-Hungary expects to collect about the same amount. Through the clouds of smoke a good many ships of war can be discerned looming up.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh and cost almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 129 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars 'round home in a few days. I will mail sample of fruit and full directions to any of your readers for (19) two cents stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

On what did Noah live when he was in the ark? On water.

POLYTECHNIC NOTES.

The Polytechnic College is closing the most successful year of its past history. Examinations for the graduating class are over and the undergraduates and the preparatory students are preparing for their final test. More students are remaining in school for final examinations than ever before in the history of the college. The enrollment for the present year has now passed the 500 mark. This goes beyond the highest expectation of President Boaz or any of the faculty of trustees. The actual increase in attendance for the present year over that of last year is more than 200. Should there be a similar increase next year the attendance would then reach more than 700. The friends of the institution are now predicting an attendance of at least 600 for the next college year.

The faculty has been increased to meet the increasing demands, and next year there will be twenty professors and teachers in charge of the students.

The commencement occasion will be more brilliant than any preceding one. The students are now busily engaged in preparing their parts. Nine graduates have passed their final examinations successfully, and will receive their diplomas on commencement morning. We are expecting a great treat in the baccalaureate sermon by Dr. G. C. Rankin. The literary societies are showing much anxiety concerning the annual joint debate. No doubt it will be an occasion exciting much interest. Society feeling will be at fever heat.

Rev. J. D. Young, an old student of the Polytechnic, and at present the popular pastor of the Glenwood Methodist Church, has been elected Business Manager of the college to assist President Boaz in looking after the financial interests of the institution. This has been done in order to relieve our President of so much detail work and allow him more time for the class room. BUFORD BROWN, College Secretary.

SOUTHWESTERN UNIVERSITY NOTES

The M. E. Church, South, of Bonham, has recently given a \$1000 scholarship to Southwestern University. Mr. P. C. Thurman, a member of this Church, has already given a \$1000 scholarship and Rev. C. M. Harless, pastor of the Church, gave \$200 last fall toward the endowment, making in all \$2500 from one Church in less than one year. It would be a fine scheme for all of the old S. W. U. people who are going to Denver to the League meeting to meet in Fort Worth and go out on an S. W. U. special car. If you are in favor of this drop us a card.

It is with pleasure that we call attention to the fact that Rev. W. L. Nelms, pastor of the Georgetown Church and Dean of the Summer School of Theology of Southwestern University, has received notice from Bishop W. A. Candler, of Atlanta, Ga., Secretary of the College of Bishops of the M. E. Church, South, that he has been appointed one of the five ministers to represent Texas in a meeting to be held in New York next fall for the purpose of effecting a federation of all the Protestant Churches in the United States.

EXTRACTS FROM ADDRESS BY C. W. POST TO NATIONAL ASSOCIATION OF MANUFACTURERS AT ATLANTA, GA.

A workman carries some boards to the building and a horse hauls some more. Which "creates," and to which should the building partly belong? Both work and both execute, but neither originate or create any wealth whatever. Both are paid an agreed, understood and full equivalent for their services—the horse his oats, hay and water, and the workman his money. The man who sells the brick for the house creates nothing, yet the bricks are necessary to picture forth the original mental creation. The man who sells physical labor creates nothing, yet labor is necessary to the material building. The brick seller, lumber merchant, glass maker and workman who sells his labor all belong to the same class of sellers of material needed, but none of them are creators of that building. Physical labor is not a creator. Mind is the only creator. When the workman chooses to cease selling his labor to execute the designs of another and starts to originating designs himself and hiring others to execute them, he abandons the arms of sellers of labor and becomes a creator of wealth by first giving birth to ideas and then buying brick, lumber, labor, glass and iron, and combining them to picture forth in material his original mind child, his creation. Let all men get these points clear and save contests on the point of incontestible ownership of property.

We, as manufacturers, should never forget that a natural evolution is in progress. Man both high and low is restlessly seeking for new and better conditions. This truth is especially shown in the labor world. The impulses pressing us forward in a great human movement seem to come from God, but the details are carried out by man, hence the errors, mistakes and abuses.

Notes From the Field.

TEXAS CONFERENCE.

SABINE PASS. W. M. Sherrill: The second Quarterly Conference of Sabine Pass...

CAMERON. C. J. Oxley, May 15: For sometime I have intended writing to the Advocate...

Foreign Missionary Societies are doing thoroughly good work—studying, laboring, paying and gathering funds...

DAINGERFIELD. S. N. Allen, May 19: Here we come with a report from Daingerfield Circuit...

MINDEN. Ross Williams: At the close of the last Texas Conference I was read out...

have one of the best Sunday-schools I have seen anywhere, with Prof. R. O. Allen, superintendent...

NORTH TEXAS CONFERENCE.

WEST DALLAS. P. A. Sidell: Our protracted meeting, which began Sunday, April 9...

SHERMAN, TRAVIS ST. A. L. Scales: We have had a great meeting in Sherman. There were about three hundred professions...

CLARK'S CHAPEL.

H. B. Day, May 15: We have begun our third quarterly conference...

BEN FRANKLIN AND PECAN GAP.

N. C. Little, May 22: The heaviest rain of the season fell about the time of our Quarterly Conference...

BRYAN.

I. F. Betts, May 22: Our work in Bryan this year continues to move steadily forward...

west galaxy. Quickly but quietly as comes the morning light when the night is gone...

PRESTON.

S. Crutehfield, May 22: At our first Quarterly Conference we appointed a Building Committee to build a parsonage...

FRISCO.

S. W. Miller, May 20: Our second Quarterly Conference was held at Frisco yesterday and everything was encouraging...

AVERY.

B. T. Hayes, May 21: I reached Avery Wednesday, which is 150 miles east of Whitesboro...

MATADOR.

J. T. Hicks: I am just home from one of my outside appointments, which is thirty-five miles from the hub...

STAMFORD.

J. A. Biggs, May 15: Our meeting closed last night, after continuing for five weeks...

NORTHWEST TEX. CONFERENCE.

PALMER.

I. E. Hightower: We have just closed a meeting here of two weeks' duration...

GORDON.

W. A. Manly, May 22: We have had lately a series of meetings in Gordon and Strawn...

was with us from Saturday until Monday. He preached to us a most excellent sermon Sunday night...

BOSSQUEVILLE.

G. J. Irvine, May 15: Our stay since conference has been pleasant among the good people of this charge...

MATADOR.

J. T. Hicks: I am just home from one of my outside appointments, which is thirty-five miles from the hub...

STAMFORD.

J. A. Biggs, May 15: Our meeting closed last night, after continuing for five weeks...

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 \$99 here...

AN AWFUL SKIN DISEASE

Sores Covered Neck and Cheeks—Itched Day and Night—Nothing Did Me Any Good—Was Growing Worse.

CURED BY CUTICURA AT COST OF \$4.50

Miss Nellie Vander Wiele, of Lakeside, N. Y., writing under date of April 18, 1904, says: "I do wish you would publish this letter in the newspapers, so that others suffering as I have may see it and be helped..."

TORTURING, DISFIGURING Humours, Eczemas, Itchings, and Chafings Cured by Cuticura

The agonizing itching and burning of the skin, as in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting of the scalp, as in scalled head; the facial disfigurement, as in pimples and ringworm; the awful suffering of infants, and anxiety of worn-out parents, as in milk crust, tetter, and salt rheum...

Cuticura Soap, Ointment, and Pills are sold throughout the world. Patent Drug & Chem. Corp., Sole Proprietors, Boston. See Standard How to Cure Skin Humours.

The Home Circle

SAMSON.

We often think of Samson's checkered life. His many escapades, in wars and strife. The hidden secret of his head of hair. On which were not to pass a barber's shears. Whose strength was like a mighty dynamo. When he was Judge of Israel, long ago. He took the gates of Gaza in his hand. Threw them away, as though a fragile wand. And in his hand he took a bone and slew A thousand men; yet all his strength ne'er knew.

The secret of his strength his foes to know. A false Philistine maid made him her beau; He dallied long with his "Delliah Fair" And lost his magic locks of golden hair. His secret told to that deceitful girl. She cut away that talismanic curl. Which hung in careless ease about his head. Ere all his erstwhile giant strength had fled. His Nazareth vow was broke, and then Samson became as weak as other men.

Oh! how forlorn must then have been his look. When he went out again as wont himself he shook. Nor wist, till then, that God from him was gone. And he to foes and fate was left alone. As ne'er before, through all life's journey trod. To fight his foes without the help of God. But now, like hounded, hunted, trembling hind. No help, nor place of refuge could he find. He soon must bear the shock, and pay the price. It costs to yield to blandishments of vice.

Ah, "thereby hangs a tale" of human woe That's told through ages as they come and go. A simpering, silly maid, a yielding swain. And then a fall, to seldom rise again. So stumbled to his fall this man of might. And that mysterious charm then took its flight. By which, in fight, he conquered all his foes. And o'er him rolled that rushing tide of woes. In vain were sore regret and sealding tear. Since there was then no helping angel near.

But now, when prematurely old and blind. No eyes to see his path or way to find. His great, warm cheeks are bathed with falling tears. His hair grown out, with his repentant years. He prays to be avenged "this one time more" For his "two eyes" and their afflictions sore. Feels for the Temple's pillars, great and high. Nor cares he now to live—nor fears to die— Leans on his pre-natal vow, and God. And slays more foes in death than on life's road.

J. A. CRUTCHFIELD.
Coos River, Oregon.

THE DAY MOTHER GAVE OUT.

"Linda, Linda!" The hoarse whisper seemed to be in the room, and yet not in it.

"What?" demanded Linda, sharply.

The door opened a crack, and father's voice came in cautiously. "Mother can't get up. I'm going down to light the fire."

Linda lay listening painfully as pretesting creaks registered the descent of father's heavy slipped feet. "Mother can't get up!" In all her twenty-two years Linda had never wakened to such an experience as this. What could it mean? "Mother can't—?" Yes, he said it.

"I've got the fire going," father announced, still in a hoarse whisper, when Linda stepped into the kitchen. "I used to light the fire for my mother every morning when I was a boy, and put the water on to boil. Then I used to fix the oatmeal, but we don't eat oatmeal. Do you suppose they cook that other stuff the same way?"

Linda looked from father's bewildered face to the ashes-strewn floor, and shivered.

"What is the matter?" she begged.

"Tell me the worst. Is she very sick? Will she—die? Oughtn't we to be calling the doctor?"

Father shook his head. "She says she's all right, but she can't lift hand or foot, hardly," he replied, dejectedly.

"A shock!" gasped Linda, dropping into a chair, panic-stricken. "O, mother! O, dear, dear mother!"

"No, no, not a shock," protested father, looking miserably at the huddled figure in the kimono. "She can lift them—they're not paralyzed—but, well, she hasn't the strength. That's it—she hasn't the strength. She said to call Mabel and Emily, and there I went for you first thing."

Father looked so altogether forlorn that Linda had no smile. Perhaps it wasn't so bad after all. Mother might be used up from housecleaning. One of the teachers said her mother was sick abed after housecleaning. And mother had done hers all herself.

Father looked a degree less abject when Linda smiled. "I thought you'd understand—better," he explained. "You're like her—like your mother. She always understood."

"Always understands, dear," corrected Linda, with something like her natural tone. "Don't let's speak as if mother was dead."

"I shut her door tight before I called

you. I guess she didn't hear," remarked father, anxiously.

"I guess not," smiled Linda. "Oughtn't we to be sweeping, or getting breakfast, or something?"

Father smiled back vaguely. This was a very nice girl with the pugged-up frouze of fair hair, but perhaps he really ought to have called the older ones.

"Breakfast, I guess," he murmured, looking at the clock.

"Let's see," meditated Linda. "Coffee—why doesn't the teakettle steam, I wonder?"

"O," exclaimed father, "I forgot to put on coal! Now I'll have to go down and get more kindling. Did you ever?"

"I wish I knew where mother put my cooking school notebooks," observed Linda to herself, as she sauntered into the pantry. "But come to think of it, I never was one of the girls to make coffee. It can't be hard, though."

"Linda! Father! O, what a looking kitchen! No breakfast—no fire—no nothing!"

The dismayed voices reached Linda in the pantry, and intercepted her fourth handful of coffee.

"Linda, child, you up? What shall we do? Isn't it horrible?"

Linda looked up to see her sisters' frightened faces in the doorway.

"You've got coffee enough there," said Mabel, drawing in her breath with a queer little moan. "You don't have to fill the pot clear up, do you, Em?"

"Don't ask me," returned Emily, choking. "Isn't it frightful? I never felt so in my life."

"Now," said Linda, giving the coffee pot a determined bang. "Let's quit crying. It won't help a bit. We girls are the biggest numskulls going. May, what does mother have for breakfast? Just tell me, and I'll have it on the table in a jiffy."

"Steak, chops, eggs, baked potatoes, muffins, griddle cakes," returned Mabel, punctuating the menu with sobs.

"And all those things have to be made in the stove," gasped Linda, falling into a chair. "What shall we do? I know? she declared, fiercely. "You folks eat your breakfast in town, and then go to your work. I'll stay home and take care of mother, and get Will his breakfast at ten. He has it at ten, doesn't he, or eleven? There! Why didn't we call Will? she demanded suddenly, with belated inspiration. "Don't you remember how he bragged about doing the cooking at camp last summer?"

They had gone, at last, after a drink of extremely thick coffee, and a discouraged, dingy girl crept upstairs and knelt beside mother's bed.

"I told father to let you sleep," said mother, faintly, "and he went and called you the very first one."

"How did you know?" asked Linda, startled by such subtlety.

"I heard him," smiled mother. "How did you get along?"

"Beautifully!" declared Linda, staring at the opposite window. "They're all gone but Will, and I'm to call him at ten, am I not?"

"It's too bad," sighed mother, heavily. "They'll have headache all day to pay for it. I thought Mabel might have picked up a breakfast. She used to help me some when she was a little thing."

"Didn't I tell you we did beautifully?" demanded Linda, severely. "What do you mean by discrediting my statement, madam? O, dear, you haven't had a bite yet!"

Linda jumped to her feet, and stood looking sorrowfully at the white face on the pillow.

"Coffee isn't good for sick folks, is it?" she asked. "Don't they generally have gruel? If I could find my cooking class books I could make some, I think."

Mother shook her head. "Gruel's hard to make. Never mind. Just bring me a cup of your coffee—weak—and a slice of toast," she said. "And, dearie, put on some more coal, and pull out the damper over the oven, and shut the door where you take the ashes out. That will keep the fire. O, I'm sorry to have to trouble you so! And you had to lose your school. Poor little girl!"

"What's the racket?"

As Linda turned toward the square figure in the doorway, she had an idea of how "fresh reports" and "spring poets" might feel. It was the assistant editor of the Etna Journal this morning.

"I'm just not able to get up, dear," apologized mother. "I tried to, but I'm so limp."

Will brushed Linda aside to take his mother's wrist and hold it, watch in hand.

"Your pulse is a little ragged," he said, anxiously, "and you've got a speck of fever, seems to me. Now, you're to keep quiet and not worry, and I'll send Dr. Gordon over. Then

I'll phone Aunt Mary, and see what they've got in the office for help. Keep calm now, don't get excited."

"Well," submitted mother. "And you didn't get your sleep out, Willie," she sighed, with a look at the furrow on the brow of her grown-up boy.

The furrow deepened alarmingly. "I've been getting my sleep out for thirty years, and the others have been getting theirs out," remarked Will, sternly. "It's your turn to-day. Now, little girl, run and wash up, or the doctor will think we've been using you for a stove brush."

"He wouldn't think so if he saw the stove," murmured Linda, as she started for the door.

When Linda had made herself tidy she found the invalid propped up against pillows, with a semi-respectable tray before her, containing a cup of coffee and a slice of toast with a dropped egg.

"Why, did Will—" she began, in amazement.

"Yes," laughed mother. "Will did. But he forgot to salt the egg, and he says he broke the butter crock and dropped the coffee pot on the kitchen floor. So feel comforted."

Linda laughed hysterically. "Then he's as bad as the rest of us," she said. "I'm glad."

"It's expensive being sick," sighed mother. "I'm thankful it didn't come before that last payment. Whatever happens now, I shall have the comfort of knowing the house is paid for."

"O, don't think about those things!" begged Linda. "You wouldn't be this way if any of us knew how to do anything. It makes me sick when I think how you've waited on all of us, hand and foot."

"O, I didn't mind the work so very much when I felt well," returned mother, cheerfully. "There didn't seem to be time for any of you to learn housework when you went to school, and when you all got to working there was even less time. Seems as if there's never been a minute for anything since you children were born. And besides, I wanted you all to have it easier than ever I had it. O, dear!"

"Dr. Gordon will be here at half past eleven. Aunt Mary will come down soon as she can get word to Uncle John, and I've found out why they call them 'Intelligence' offices," announced Will, with a smile at the back of the girl who was smearing coffee over the kitchen floor, under the impression that she was cleaning up.

The girl did not see the smile, so she returned an amiable, "Yes, dear, that's an old one about 'Intelligence' offices. What did you find?"

"Well, a black-haired individual with a strong antipathy against combs and brushes consented to come to-day, but I warn you to treat her with respect."

"And it's nothing but exhaustion from overwork," repeated Emily, eagerly, as she searched the faces around the dinner table that night. "You're sure? He said she'd be all right, with rest, did he? You're not hiding anything from me? O, I'm so thankful!"

"I've been thinking of mother all day," declared Mabel, passionately. "She gets up at six in the morning, and has a fine hot breakfast for us at quarter past seven. Does housework and has Will a hot breakfast at eleven. Does more housework and has a hot lunch for me at half past three. Then a regular dinner at half past six. There's no time for her to rest, or anything else. All afternoon she's getting dinner ready, I suppose, and all evening she's clearing up. When you come to think of it, mother works more hours than any man in Etna, and has less time for recreation."

"I've pleaded with her not to work so," said father, forlornly. "I've seen her strength falling right along, but she'd always laugh and say she was all right."

"It always seemed as if mother could favor herself, where she's at home so," remarked Emily. "But perhaps she couldn't."

"Well," observed Linda, "if anybody will tell me when you can favor yourself doing the work for a family of six, with meals to be served hot at all hours, and where each and every individual likes different things, and no two can eat the same thing at the same time unless it's father and mother, I'd be happy to know about it. I tried to plan dinner to-night, but mother said that Mabel won't eat anything but steak, and Will said he had steak for breakfast, and he didn't care for it twice the same day. Emily doesn't eat steak ever, won't eat lamb two days running, and can't abide boiled fowl. So the girl had to cook three kinds of meat, and she looked as black as a thunder cloud. She said what we need is a ten-dollar cook, and not an ordinary housemaid. Why, you need the head of a statesman, the tact of a diplomat, and the body of a blacksmith to run this establishment. I've been at it one day, and I'm a wreck. I'm thankful Aunt Mary's coming to-night."

Will put his knife and fork down firmly, and cleared his throat. "Mother's an angel," he declared. "It makes

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Has more modern improvements than any press ever introduced. Fits and Main Hill both Heavy Steel Pipe. Has large feed opening. Special folding device. Heavy steel pipe lever. No wood. Relief spring to prevent lever from jarring horse.

Special improvements to introduce, backed by over 60 years in manufacturing. We handle Mowers, Rakes, Stacks—everything in Haying Machinery line. Buy Direct from the Manufacturer. Ask for Catalogue.

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me boil when I think how we've let her work. She's going to have help, and good help, too, and I for one will eat what's set before me, whether I like it or not. And mother's going out, that's another thing. Why, it's as much as ever she gets out to church, once on Sunday. I don't believe she's been to a week evening meeting for months. And think of the tickets I bring home, and never a chance for mother to go to anything! She's got to stay in and clear up. And I've been just as unreasonable as any of you."

"It's not that we haven't been willing, exactly," said Linda, looking distressed. "It's just that we've been thoughtless. I suppose we used to make a touse if she asked us to do anything, so she got in the way of doing everything herself. Hired help doesn't solve the problem by any means, as I've found out to-day. I'm going to stay home this summer and take a vacation learning to do housework."

"We've no fault to find with our children," reproved father, gently, as he meekly set aside a dish of unyielding asparagus. "Your mother's a tiptop cook, and no mistake."

There was a happy bustle when Aunt Mary's comfortable, competent face smiled in at the invalid's door, and the distracted household settled into tranquility once more. Father slipped downstairs to his easy chair and his newspaper, but as his pet lamp was unlighted, and the gas was too high, he uncomplainingly put his newspaper over his white head and went to sleep. Linda found him there, and she stood looking at him a moment, an odd mixture of love, pity, and regret on her tired face. He started when she put the lamp back on the table, murmuring sleepily, "Ha! What's the matter now?"

"Look and see," said Linda, gayly, sliding the paper down to kiss his cheek. "I've spent forty-five minutes on that old lamp, but I've got the better of it. How's that for a light?"

Father blinked before the brilliancy, and approved, smilingly. "We've all learned a lot since mother gave out, haven't we?"—Christian Advocate.

PINKY'S PREFERENCE.

Most wild animals stoutly resist all our well-intentioned efforts to bring them up in dooryard ways, and take to the woods again with the first opportunity. I have tamed squirrels; but sooner or later every one of them has escaped to the wilds. I have never known but one wild animal that wanted to be domesticated, that refused to stay in the woods when taken there; and this was a little 'possum named from the color of his long nose, Pinky.

He was one of a family of nine that I caught several springs ago, and carried home. In the course of a few weeks his brothers and sisters were adopted by admiring friends; but Pinky, because he was the "runt," and looked very sorry and forlorn, was not chosen. He was left with me. I kept him—for his mother was dead—and fed him on milk until he caught up to the size of the biggest mother-fed 'possum of his age in the woods. Then I took him down to the old stump in the brier patch where he was born, and left him to shift for himself.

Being thrown into a brier patch was exactly what tickled "Bro'er Rabbit" half to death, and any one would have supposed that being put gently down in his home brier patch would have tickled this little 'possum still more. Not he, I went home and forgot him. But the next morning, when breakfast was preparing, what should we see but Pinky curled up in the feather cushion of the kitchen settee, fast asleep.

He had found his way back during the night, had climbed through the trough of the pump-box, and had gone to sleep like the rest of the family. He gaped and smiled, and looked about him when he awakened, altogether about him when he awakened, altogether that morning had come so soon.

He took his saucer of milk under the stove as if nothing had happened. We had had a good many 'possums, crows, lizards, and the like. So, in spite of this winsome show of confidence and affection Pinky was borne away once more to the briers. He did not creep in by the pump-box trough that night. Nothing was seen of him, and he passed quickly out of our minds. Two or three days after this I

was crossing the back yard, and stopped to pick up a big calabash gourd that had been on the wood pile. I had cut a round hole, somewhat larger than a silver dollar, in the gourd, intending to fasten it up for the bluebirds to nest in. It ought to have been as light as so much air, almost; but instead it was heavy,—the children had filled it with sand, no doubt. I turned it over and peeped into the hole; and, lo! there was Pinky. How he managed to squeeze through that opening I don't know; but there he was, sleeping away as soundly as ever.

—St Nicholas.

LULU'S "DOLL-FEAST."

"Mamma, do Japanese girls have dolls?"

"Yes, dear," said Lulu's mamma.

"Do they keep them in a dark, d-a-r-k closet 'most all the time?"

"Yes, in some such place, I believe."

"And bring 'em out only once in a while?" Margie Ray said so. Margie Ray said they have a "doll-feast,"—Japanese girls do, and I'm going to."

"All right," said mamma, who was very busy.

"I think it's too bad," Lulu said as she trotted away; "I wouldn't shut up my dolls."

She knew that "feast" meant something good to eat, so she went to the kitchen and Katy gave her bread and butter, "leaf cookies," and a cup of milk. Then she set her own little table, with cups, saucers and plates, and brought Rosalie, her best doll, Dinah, and Lily-bud, her big Japanese doll, to enjoy the feast.

But one of Lulu's dolls, old Sina, was in disgrace. You know she had not really done anything, but when she fell splash! into Katy's soap-suds, Lulu said, "Naughty child! haven't you any brains?" and after shaking off the water, she put her in the corner with her face to the wall. Well, Lulu waited upon her dolls very nicely, but she could not forget Sina. The bread and butter choked her, and she said at last "I think she's sorry enough." Then she ran to the corner and kissed Sina and placed her beside stately Miss Lily-bud.

I cannot say that Sina was happy, but Lulu was, for it is always good to forgive. The bread and butter tasted so good now that she ate all there was on the table, so it was Lulu's feast after all.—Heathen Children's Friend.

DAME NATURE HINTS.

When the Food is Not Suited.

When Nature gives her signal that something is wrong it is generally with the food; the old Dame is always faithful and one should act at once.

To put off the change is to risk that which may be irreparable. An Arizona man says:

"For years I could not safely eat any breakfast. I tried all kinds of breakfast foods, but they were all soft, starchy messes, which gave me distressing headaches. I drank strong coffee, too, which appeared to benefit me at the time, but added to the headaches afterwards. Toast and coffee were no better, for I found the toast very constipating."

"A friend persuaded me to quit the old coffee and the starchy breakfast foods, and use Postum Coffee and Grape-Nuts instead. I shall never regret taking his advice. I began using them three months ago."

"The change they have worked in me is wonderful. I now have no more of the distressing sensations in my stomach after eating, and I never have any headaches. I have gained 12 pounds in weight and feel better in every way. Grape-Nuts make a delicious as well as a nutritious dish, and I find that Postum Coffee is easily digested and never produces dyspepsia symptoms."

Name given by Postum Co., Battle Creek, Mich.

There's a reason. Get the little book, "The Road to Wellville," in each pkg.

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

Any boy or 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...

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 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.

Fourth Paper.—Era of State.

- 1. Who was the first Governor of the State of Texas?
2. For how long is a Governor elected?
3. (a) What did the Texans claim as the boundary line between Texas and Mexico?
(b) What did Mexico say was the line between these countries?
4. (a) When did the U. S. Congress declare war against Mexico?
(b) Who was President of the U. S. at that time?
5. What caused 1849 to be called the black year in Texas? (Answer in four words).

My Dear Boys and Girls:

See what a long honor roll we have for the first paper in Texas History! Again I cannot refrain from expressing the wish that I could place on this roll the name of every one who tried.

New contestants are coming in each week, so you see our Corner is already growing. I have been asked if the young people of families of other denominations may enter the contest.

It seems that some older people are studying our page and writing us about it, even though they are debarred from our contests.

On this roll, all received credit for question No. 5, a part of which was omitted in the first paper. Quite a number of the papers reached 97, 98 and 99 per cent, and most of all of you showed great care to be neat.

ELSIE MALONE McCOLLUM.

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.

Roll of Honor for First Paper on Texas History.

- Grover Morris, DeLeon, Texas.
B. M. Works, Howard, Texas.
Ruth Poteet, Belton, Texas.
Levi McCollum, Jr., Haskell, Texas.
Icicle Durrett, Wolfe City, Texas.
Malcolm Tapscott, Noble, Texas.
Beatrice Brown, Carter, Texas.
Clitus D. Reeder, Buckholts, Texas.
Linda Washington, Del Valle, Texas.
Henry D. Hill, Henderson, Texas.
Moselle Ainsworth, Oak Forest, Tex.
Della Young Lovelace, Texas.
Mattie Dale, White House, Texas.
Leatha McKay, Arp, Texas.
Archer J. Jordan, Millwood, Texas.
Vergie Beard, Selman, Texas.
Eva Hargrave, Sulphur Bluff, Texas.
Eula Cain, Grand View, Texas.
Melrose Roberts, Brownwood, Texas.
Eugene Naugle, Prosper, Texas.
Lillian Makamson, Leona, Texas.
Jewel St. Clair, Sulphur Bluff, Texas.
Herbert Blackburn, Blossom, Texas.
Oscar Thompson, Beaumont, Texas.
Beatrice Stanges, Ben Wheeler, Tex.
Ruby Lee Mitchell, Greenville, Texas.
Hubert Sone, Prosper, Texas.
Lena Simpson, Edna, Texas.
Bessie Couch, Bettie, Texas.
Myrtle Cloud, Proffitt, Texas.
Mamie Cloud, Proffitt, Texas.
John Lemond, Olga, Texas.
Camelia Rogers, Leona, Texas.
Susie Gardner, Sulphur Bluff, Texas.
Claud Jackson, Celina, Texas.
Olive Reese, Joaquin, Texas.
Ruby Hatfield, Oakville, Texas.
Mattie Hall, Goldthwaite, Texas.
Florence Frier, Itasca, Texas.
Blanche Fowler, Llano, Texas.
Robert H. Montgomery, Hext, Texas.
John K. Montgomery, Hext, Texas.
Priebble Walker, Lilac, Texas.
Leona Cox, Ponder, Texas.
Lillian Morrison, Farmersville, Texas.

* 100.

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.

High Up in the Tennessee Mountains.

From one to two thousand feet 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.

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.

BIBLE VS. TESTAMENT WINE— SACRAMENTAL WINE.

Having proven that the word wine is generic and is used to signify either fermented or unfermented wine, I shall proceed to the discussion of the question of sacramental wine.

At the late session of our conference the Committee on Temperance, in view of the writer, very appropriately recommended the use of unfermented wine in administering the sacrament. But some objection being raised, the recommendation was eliminated from the report.

The report was read in the closing hours of the conference, and no time could be taken to discuss so important a matter, so the writer, with other of his colleagues, kept silent and permitted the report amended by striking out this feature without a word of protest.

But that subject is too grave to remain buried. So we would approach it calmly, dispassionately and in the fear of God for the truth's sake. The Passover was instituted of God to commemorate the deliverance of the children of Israel from Egyptian bondage.

On the 14th day of the first month, Abib, the lamb was to be slain and the blood was to be sprinkled on the lintels and door posts of their houses. Unleavened bread was to be eaten for seven days.

On the evening of the Passover they were to eat the flesh of the lamb and unleavened bread. This Jewish ordinance our Lord, with his disciples, was observing when he instituted the Eucharist to take his place. He took the bread—the bread they were eating, the unleavened bread—and blessed it, broke it and gave it to them as emblematical of his body, and likewise he took the cup and gave thanks and gave to them to drink as emblematical of his blood.

Please to note that it was unleavened bread that he administered as an emblem of his broken body. Are we to suppose that the cup contained fermented wine, which contains a per cent of alcohol, which, when taken in sufficient quantity, will produce intoxication? Is it not inconsistent to contend for unleavened bread to represent the Lord's body and for fermented wine to represent his blood?

Leavened bread, is neither deleterious to the body or soul. On the contrary, it is healthy and nutritious. But fermented wine has undergone a process of death, is to a degree rendered impure from the standpoint of sanctity, and contains at least 13 per cent of alcohol, which is poisonous to the body and often proves the death of the soul.

Now, can we believe that the Savior would indicate the use of unfermented bread to represent his body and fermented wine to represent his blood? Nay, verily! The wine should correspond to the bread and both should be unfermented. The Savior said: "I will not drink henceforth of this fruit of the vine."

What fruit of the vine? In the light of revelation, in the light of science, in the light of reason and in the light of the experiences of men I unhesitatingly answer—the vital, unadulterated, unfermented fruit of the vine. The fruit of the vine is the same as the fruit of the tree. Take the fruit of the apple or peach tree, eat it in its organic form or express the fluid from it and drink it, it is healthful, delicious, invigorating.

or the drug store, for, I dare assert, it is not there. In the stuff ordinarily kept on sale I doubt if you can find a drop of grape juice to the quart of the chemical compound.

The following paragraph, which I beg to quote from our Advocate of February 16, is apropos: "The chemist of the South Dakota Food Commission extracted enough coal tar dye from a bottle of port wine taken from an original package, in the presence of members of the Legislature, to dye a brilliant wine color nine square feet of heavy woolen cloth."

The other day a brother asked another brother where he could get some wine for sacramental purposes. The answer was, "At a certain saloon." The very thought is abhorrent. Are we to go to the devil's anti-chamber of death for an element to represent our deliverance from the bitter pains of eternal death?

Shall we use the identical element which men use to debauch their lives and damn their souls? To my mind it is too preposterous to contemplate. There is force in the argument of anti-prohibitionists (if you don't believe it measure arms with a shrewd anti-prohibition lawyer, as the writer has done) when they fling it in our face that we bless and sanctify in our services what we condemn them for selling and using in moderation.

Once more, our religion is practical, and there is no phase of it that carries with it a snare, a trap, a temptation to evil. Our Lord never enjoined as a duty any rite or ordinance which, in any of its provisions, involved a temptation to weak and struggling humanity. I submit, to use the fiery water called wine that we often come in contact with at the sacramental table, or even an unadulterated fermented wine, is to assume the responsibility and to take the risk of setting before some poor, struggling son of Adam, who has been saved from the drink habit, and who is fighting a hard battle for victory, a snare, a pit, a temptation.

Let pp. 93 and 115, of the book quoted above: "Have you a bottle in your Church? If this were communion Sunday and the emblems were spread in your Church, might the fumes of my old deadly enemy taint the sweet air of the sanctuary and make it an accursed place to me? Once after I had been sober eighteen months and my little tree of life had put forth leaves and flowers after a chilling frost, a trifling slip of wine, taken by accident, made brushwood of it in an instant and set it blazing with the fires of hell."

Alcoholize the wine of the Holy Communion, and to some men struggling against appetite it will commemorate, not the Lord's death till he comes again, but an everlasting crucifixion of all hope in a Savior. It will be no emblem of the blood of the Lord Christ, but devil's blood in fact. I have given my life to help tempted, fallen men, going from place to place to teach the saving power of faith in Jesus Christ by the word of my testimony, and yet I must shun the communion table in strange Churches exactly as I must shun the saloon and for the same reason. There is peril in it for such as I. It seems to me that if there is one place in all this world where a tempted man, or a weak one, ought to be safe, it is the Lord's table.

But 60,000 gallons of alcoholic wine a year they say are passed across altar rails to kneeling penitents. "The Discipline of the Methodist Episcopal Church," p. 110, par. 193 and sec. 15, reads: "To see that the stewards provide, whenever practicable, unfermented wine for use in the sacrament of the Lord's Supper." This, I conceive to be a wise provision. Bishop Merrill, commenting on this provision, says: "This is an important recom-

mendation in view of the great difficulty of securing a pure article of grape wine in any other way. A little care on the part of pastors and stewards will accomplish this and avoid the administration of the horrible adulterations sometimes used.

The fruit of the vine is the true emblem of the shed blood, and fermentation is not necessary to the completion of the symbol. * * * The recommendation of the General Conference is so positive that it amounts almost to the law of the Church. It is indeed a law, whenever it is practicable. Let it be heeded as such, and let no pains be spared to make the communion service consistent, impressive, edifying."

(Digest of Methodist Law, p. 129.) Finally, turning to Lev. 10:9-10, we read: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the Tabernacle of the Congregation, lest ye die; it shall be a statute forever throughout your generations, and that ye may put difference between holy and unholy, and between unclean and clean. Who will dare say that wine is not here prohibited the priests who were to officiate in the Tabernacle; that it is termed unholy, unclean? This evidently means fermented wine. Now, upon the assumption that the Savior commands the use of fermented wine in the sacrament, we have an irreconcilable contradiction presented in the two instances.

The Divine Lawgiver says to his priests (ministers) at one time, "Ye shall not drink wine when ye go into my house; it being unholy will contaminate you, and this shall be a statute holding good to the end of time—yea, an eternal and unalterable statute." Now we are asked to believe that this same Divine Lawgiver, who is immutable, on another occasion says to his ministers (priests), "Ye shall take this inhibited element, which long ago I put under the ban, and consecrate it to commemorate my death and your eternal redemption."

We are asked to believe that in one instance this wine is unholy, and we are not to "look upon it when it is red," when it giveth its color in the cup "that it has the bite of a serpent and the sting of an adder," and in another we are asked to take this same kind of wine in memory of our Lord's suffering and death; that it is good; that it is proper; that it is holy. Excuse me from holding to such an inconsistency. The fact is, God sanctions the use of unfermented wine, but condemns the use of fermented.

R. C. ARMSTRONG.

Fort Worth, Texas.

I WANT TO TELL

Every stammerer in the world how I cured myself. He can do the same in a few days. Write with stamp enclosed to Rev. G. W. Randolph, 141 N. Cherry St., Nashville, Tenn.

The church member is a nuisance when he wants to be the whole body.

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DISTRICT CONFERENCES.

Table of district conferences: Bowles, Alvord, 9 a. m. May 25; Abilene, Roby, 9 a. m. May 27; San Angelo, Miles, 9 a. m. May 31; Brenham, Somerville, June 1; Marshall, Hallville, June 29; Beaumont, Port Arthur, 9 a. m. June 21; San Augustine, San Aug., 9 a. m. June 22; Calvert, Reagan, 9 a. m. June 22; Sulphur Sp'gs, Pecan Gap, 8 p. m. June 22; Austin, Bastrop, 8:30 a. m. June 22; Weatherford, Graham, June 23; Paris, Clarksville, June 27; 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

THAT HAYDEN-CRANFILL SUIT.

In our last issue we made a statement about the settlement of the Hayden-Cranfill lawsuits. In doing so we followed the statements of the secular press concerning it, and we made one error. We stated that Dr. Cranfill had paid to Dr. Hayden the sum of \$10,000. As a matter of fact, the records show that Dr. Hayden received only \$100 in settlement of each of the three suits, making \$300. But Dr. Cranfill paid the costs in the case, which ran up into the thousands. However, Dr. Hayden received none of this personally. And, two or three years ago, one of the defendants in the original suits settled his part of it by paying \$5500. Dr. Cranfill, however, had nothing to do with this. In justice to all concerned we will state that neither the plaintiff nor the defendants waived their pleadings in the proposition to settle the matter. That is, neither one confessed to any wrong in bringing the suit and in defending it. The case has been a tedious one. At one time Dr. Hayden received a verdict of \$30,000. But the Appellate Court reversed it. At another time he received \$15,000 in the way of a verdict. The Appellate Court affirmed this verdict, but the Supreme Court reversed it. There were also two or three mistrials. Therefore, so far as the courts are concerned, it was a drawn battle, and at the time the above settlement was made the case was in statu quo. Since our last issue we have learned that the co-defendants will probably accept the settlement, and that it is practically ended.

EPISCOPAL RESIDENCE.

Table of Episcopal residence: April 7, E. A. Smith, Hillsboro, \$12.50; April 10, J. F. Pierce, Paris, 10.00; April 13, Mac Smith, Peoria, 3.10; April 21, J. M. Barcus, Alma, 11.00; May 1, J. B. Dodson, Renner, 9.00; May 1, John McKamy, Renner, 5.00; May 23, S. J. Rucker, Rice, 20.00; Total, \$70.60

G. W. OWENS, Treasurer.

A BOMBSHELL IN GAMBLING CIRCLES.

While back we noted the fact that the Attorney of Dallas County had brought suit against the saloon keepers of this city for permitting gambling in connection with their places of business, and that he had made the bondsmen of these saloon-keepers parties to the suits to the amount of their bonds, which is \$5000 in each case. This struck at the root of the matter, and there was a howl and a flutter in saloon circles. The bondsmen are companies living outside of Texas, and they make it their business to furnish bonds for Texas liquor dealers. The action of the Attorney was a new deal and these violators of the law were hardly prepared for it. These fellows had been before the City Court in several cases and plead guilty to these very charges and had paid their fines. This placed all the evidence in the hand of the Attorney that he needed. He had a sure dead thing against them. There was no way out of it; either the saloon men themselves or their bondsmen were standing face to face with the payment of \$5000 and cost in these several cases. This fact worked its way down to the very bottom of their aching hearts. There was but one of two ways to meet the impending trouble: Either fight the case and get whipped in court, or to try to compromise the matter and get out of the trouble on the best terms possible. They chose the latter alternative. So they went to the County Attorney and confessed judgment, agreeing to pay \$500 in each case, turn over all their gaming devices to him to be destroyed, sign a contract never to have any more gaming in or about their premises, take down all doors leading to former resorts; and the bondsmen to enter a clause in their bonds that the bond is to be canceled whenever it is known that these men, or any one of them, fail to observe the law against gambling. The County Attorney accepted the compromise, receipted for the money, collected the gambling paraphernalia, and dismissed seven of the cases. Perhaps this is the best way to settle the matter. Yet we have our doubts about compromising crime with law-breakers. They never squeal until the law gets them by the throat, and heretofore they have not observed the terms of the compromise. Maybe this will be an exception. It has demonstrated one thing, and that is, when the attorney for any county goes at this crime of saloon gambling in the right way he can always get practical results. It ought to have been done long ago; but it is better late than never. So we congratulate the Dallas County Attorney on the statement that he is the only attorney we have ever had in this county who has gained what seems to be a permanent victory over these insolvent defiers of the law. This settles the gambling business in connection with saloons. But will this stop gambling? Will some of these fellows open up places disconnected with saloons? If so, we now have a new law on the statute books giving to the County Attorney or any private citizen the right to close by injunction any and all places where gambling is even suspected. So, if we do our duty we have these gamblers on the run. They ought to be pursued to the extremity of the law. For years and years they have fattened on the unwary men and boys of the community at the expense of the women and children, and they deserve no mercy at the hand of the law. Every one of them ought to be put out of business in Texas, and if it is not done now it will be the fault of the people. They hold the key to the gambling problem.

A FEW CAMP COUNTY LOCAL OPTION FACTS.

The antis have ordered an election in Camp County, but they are on a cold trail. The friends down that way are up in arms, and there will be a snowing under of the antis on the day of the election. They are circulating facts such as these: For the last two years of the saloon regime

the city records show that thirteen hundred and fifty-two cases were docketed in the city court. But during the two years of local option regime these same records show but four hundred and sixty-seven cases—a difference in favor of local option of 984! In both the justice and the city courts the two records show during the last two years of the saloons 1642 cases, with fines and costs amounting to \$11,560, and under the two years of local option 821 cases and fines and costs \$5290—and the most of these traceable to illicit liquor and its work. At the close of 1902-1903, under saloon domination, the County Treasurer's report showed cash on hand \$12,036. But for 1904-1905 (ending with May) \$12,281. Has prohibition steeped Camp County and Pittsburg in crime and bankruptcy, as the antis all along predicted. Not much! The county and the city are prospering under local option and this fact is hurting the feelings of the antis. And the rate of tax is the same now that it was under the reign of the saloon. These are only a few of the items gleaned from the reports of the local option committee.

A SUNDAY IN GRAPEVINE.

Grapevine is situated on the Cotton Belt Railway, about half way between Dallas and Fort Worth. It has a good, thrifty population and a very fine citizenship. They are law abiding and industrial people, and they stand firmly upon the right side of all moral questions. They have had local option from time immemorial, and it is a success. The people there stand for its success. They have three good churches, a good public school, and the college. Over the latter Prof. G. T. Bludworth presides. It is owned by a stock company, but such is his efficiency that they have placed it in his hand to make it a success, and right well has he succeeded. He is just closing his fifth year with the institution. It has a large commodious, structure and other buildings necessary to its work. It has a good boarding department. This year there was an enrollment of something like one hundred and twenty-five pupils. It has a good course of study, a fine set of teachers, and twelve young men and young women completed the course this year. Prof. Bludworth is a brother of our two preachers in the North Texas Conference. He is a devoutly religious man, a good Church worker and a valuable accession to the community where he labors. It was at his invitation that we went to Grapevine last Saturday, and on Sunday preached the commencement sermon. A very large audience filled the college auditorium, the music was good and the service was attentively taken in. I have not seen a more interesting audience in a long time. I was to preach again at night, but the rain came down in torrents and we had no service. I spent the night with the good family of Rev. C. B. Smith, our pastor. He has a good church building, practically new, modern, in good taste and a credit to the community. He has also a nice cottage parsonage, and it is a comfortable home. It is in good condition. The people are fond of their pastor and his family, and he is doing a good work. He has two other appointments in the country. The country is excellent land and in a good state of cultivation. But too much rain is injuring the wheat, the cotton and the corn. Otherwise it would be hard to find a better section than the country in and around Grapevine. No community can boast of a better citizenship. We have a very large list of subscribers there, and it was a pleasure to meet them face to face, since they have been reading the paper so long. They gave to me a very cordial welcome. I can not mention them by name, for they are too numerous. But I must mention one of them, Brother A. M. Quayle. He is now well up toward four score years, and he has been in Tarrant County since 1858. He is a devout Methodist and a constant reader of the Advocate. He is a man of good intelligence, strong character, influen-

tial in the county and on the right side of all questions. I spent the afternoon with him in the home of Brother Bludworth, and it was refreshing to meet a man of his age, intelligence and sterling worth. He is living quietly with his devoted wife on his farm two miles from the town. Monday morning I came back by way of Fort Worth. Saw something of the storm's work in different parts of the city. The gable end of the Union Depot blew in and killed the train dispatcher. No one else was killed. A few fragile structures went down, and the cornice was blown off several large buildings, among them the First Methodist Church. But outside of the death mentioned no very serious damage was done. The storm lacked just a little of being a very ugly cyclone. Had it reached that climax the destruction would have been fearful to contemplate, for it would have struck the business and resident sections of the city with a boardside. But the hand of Providence stayed its fury and impeded its velocity, and the calamity was averted.

G. C. R.

AN EVENING IN FORNEY.

We went over to Forney last Friday afternoon and at night took part in the closing exercises of the public schools. We delivered the literary address to the graduating class. It was composed of twelve young men and young ladies. The school building is a large modern and commodious brick, erected three years ago at a cost of something like \$15,000. It is a credit to the community, and the people take great pride in it, and in their school. They enrolled during the year about 400 pupils. Prof. C. F. Walker has charge of the school, and he is giving great satisfaction. We had a large audience of intelligent people to fill the auditorium. The exercises were long, but the people were attentive and interested.

While there we were entertained in the good home of Mr. and Mrs. W. A. Brooks. He is a man of means and has a hospitable home. He is an enterprising citizen of the town. He is a brother of Judge M. M. Brooks, of the Court of Criminal Appeals. Judge Brooks originally lived in Kaufman County, and he, with his brother, owns valuable farming lands in the county. They are a popular family in that county, and are held in high esteem by its citizenship. They are all good citizens, and add much to the moral and material interests of the county. Rev. R. F. Bryant is our pastor there. He has a good Church membership, good Church property, and has his hand on the situation. The people love him and he is doing well. Their recent great religious revival has given to his Church work a forward movement, and our congregation is in good spiritual condition. Forney is in the midst of a very fertile section, and it is a prosperous community. It is a delight to visit and mingle with such people. The county has local option, and Forney is strong in that sentiment. The law is well observed.

THE MALICE OF THE MAYPEARL MESSENGER.

We clip the following editorial nonsense from the Maypearl Messenger, published in Ellis County: If Dr. G. C. Rankin could have his way the gubernatorial contest in 1906 would be reduced to a fight between the Prohibitionists and antis, with M. M. Brooks and O. B. Colquitt as champions. The Doctor, in his eagerness for the cause, should not lose sight of his own little experience at Austin. The people are not ready for a State contest of this nature. If the Maypearl editor has sense enough to know anything, he knew at the time he wrote the above paragraph that he was giving expression to something absolutely destitute of the truth. We have never said or written anything in any public speech or in the printed column even remotely akin to the sentiment herein quoted. On the contrary, we have persistently urged, both on the platform and in print, the complete separation of the local option question from all complicity with State politics. And from

start to finish we have strenuously opposed a State prohibition campaign. Neither have we mentioned either of the distinguished gentlemen above referred to in connection with a State campaign. The Messenger is the only paper in the State in which we have seen the matter thus discussed. The charge against us by the Messenger had its origin and inspiration in the prolific brain of the obscure editor of the Messenger. From the way he writes we presume he is an anti, and it is customary with antis to draw on their inflamed imagination for their facts and arguments. And as a rule a falsehood always serves their purpose far better than the truth. As a matter of fact, the Messenger does both Judge Brooks and Mr. Colquitt an injustice. We are sure that the latter does not want to be known as the candidate of the whiskey gang of Texas. Why then does this gratuitous writer put him in that attitude? If he is Mr. Colquitt's friend and takes this turn to do him a service, then Mr. Colquitt needs to fervently pray to be delivered from the folly of such a friend. Why does he place Judge Brooks in the attitude of a local option candidate? Does he want to injure him? If so, the Judge had better pray to have a large herd of enemies of this character to camp on his trail. But we assume to say without having consulted either one of the gentlemen, that this nose-poking editor speaks without the shadow of authority concerning either one of them. But, after all, we presume that the Messenger editor was mostly prompted by a spirit to misrepresent the Advocate, and to do it willfully. Why he should have any spite at us is a sort of mystery. Personally we never heard of him or the paper he edits until some one sent us a marked copy with the above paragraph in it. And were it not for the fact that we have a great many Methodists in and around Maypearl, the Advocate would have given no notice to the false statement of the Messenger.

GRAYSON GRAND JURY SCORES OFFICIALS.

The following excerpt is taken from the Grand Jury's report, as filed with court at Sherman recently: We further find that our county and city peace officers, both in Sherman and Denison, with few exceptions, are failing to do their duty in suppressing this form of lawlessness; in fact, the police officers, many of whom we have had before us, admit that they are making no effort to enforce this law and not a single arrest has ever been made by the police department in either city for the violation of the local option law is evidence of the fact, although they admit that it is daily violated. We believe these conditions should not exist, and we further believe that if our peace officers were as diligent in trying to enforce this law as they are trying to arrest and convict for all other forms of misdemeanors, that the people engaged in the liquor traffic in violation of the law would go out of the business in a very short while. It is our opinion that the fault is not with the law, but the people entrusted to execute the law. We find many of the officers frequenting these places and receiving courtesies from the proprietors of cold storage places themselves, and we do not believe the law will be enforced as long as these conditions exist. This report has created a stir in the official circles of Grayson County, and as a result Judge Jones has ordered a new Grand Jury to convene for two purposes: 1. To find out why this reticent Grand Jury did not take some legal action with reference to the derelictions of the county and city peace officers. 2. To make diligent inquiry as to the negligence of these officers, provided it is found on inquiry that they are actually guilty of these acts of criminal neglect. This is the proper step to take, and the Judge has acted wisely in giving to the matter official cognizance. If what the retiring Grand Jury said is true, and we are told that nobody doubts it, then there is sufficient ground for action against those who are so grossly permitting the laws of the State to be trampled under the feet of a few men who have no respect for either the law or the sentiment of the people. These officers were elected and sworn to en-

force the law, and not to favor violators of the law. And it has come to a nice pass in Grayson County when peace officers actually accept "courtesies" from the lawless element they are accused of shielding. No wonder that local option laws are not enforced when these officers, with eyes wide open, permit the enemies of the law to have their own way without molestation.

Were it not for the fact that this same criminal negligence is being lodged against officials in other counties in Texas we would take no notice of the Grayson County case. But it is a common thing in many counties for the officials to take the laws in their own hands and apply them to such as they see fit, and to give those whom they favor immunity from the penalties of the law. Where this continues the people are to blame, for these officials are open to indictment as well as impeachment for such conduct. As long as the people will remain quiet the officials will thus impose upon them. We are glad to see them wake up in Grayson County, and as a result there will be some waking up in official circles. When the people who elected the officials get in dead earnest about this matter there will be something doing in official circles.

TEXAS PERSONALS.

Rev. J. E. Stephenson sends a subscriber with this explanation: "This subscriber is a member of another Church, but has been boarding in a Methodist home, and got to reading the Advocate. Moving to another place he said it was too good to do without."

Rev. J. P. Lowrey, of Nocona, has received fifty-one members so far as the result of the meeting recently held for him by Rev. Abe Mulkey. He has also let the contract for the new parsonage, and has a subscription of \$1600 with which to pay for it. Since then Bro. Mulkey has been holding successful meetings in the Territory and elsewhere.

CHURCH NEWS.

The gain in membership in the Episcopalian Church the past ten years has been 34.6; of the Baptists, 28.9, and of the Presbyterians, 24.6.

Mr. Ivy Lee, son of Dr. J. W. Lee, and a graduate of Emory College, is now in Russia representing the great literary syndicate with which he is connected.

The Vanderbilt family in New York has promised a donation of \$100,000 for rebuilding the university upon condition that the city of Nashville raises another \$100,000.

We note from secular dispatches that the South Atlantic Missionary Conference, which opened in Asheville, N. C., May 17, was a great success. Three thousand delegates are said to have been present.

Dr. J. W. Lee will preach the sermon before the National Conference of Charities and Corrections in the great auditorium of the Fair Grounds, Portland, Ore., July 16. The conference met in Atlanta a few years ago.

On account of ill health Bishop Hargrove will at the approaching commencement resign the presidency of the Board of Trustees of Vanderbilt University, a position he has held since the death of Bishop McTyeire.

Dr. Wightman Reid, son of Dr. C. F. Reid, graduated recently among the honor men of Vanderbilt Medical Department. He then went to New York and won in a competitive examination for a position in the Harlem Hospital.

The resignation of Rev. R. B. McSwain as President of Epworth University has been accepted, and Prof. George C. Jones, M. A., LL. D., has been appointed as his successor. President McSwain has offered himself to the Board of Missions for work in the foreign field.

Dr. J. Wilbur Chapman and his organization of twenty-four evangelists and singers closed the winter's campaign with a record of 13,145 miles traveled and 3875 services held, at 453 of which Dr. Chapman presided. The number of converts was very large, but is intentionally withheld.

The joint commission of the Methodist Episcopal Church and the Methodist Episcopal Church, South, having

completed the work of preparing the Junior and Standard Catechisms for common use in the two Churches, reported the result to the Board of Bishops at the recent semi-annual session in Louisville, Ky., and the Bishops gave unanimous approval to the catechisms thus prepared.

A Memphis paper quotes the following interesting item: "Thousands of thankful hearts go up in praise to Almighty God for the answered prayer

THE SNYDER CYCLONE.

On Wednesday evening, May 10, at 8:45, one of the severest cyclones on record struck the town of Snyder, in this county (Kiowa). I say "severest" because there is scarcely one on record where the death rate was so high in proportion to the number of people exposed. As a matter of fact, there were more killed than were injured who survived.

I was on the first relief train that reached the ill-fated city. The wires

ures about as follows: One hundred residences destroyed, forty business houses, two gins, round house, compress and various other buildings. The damage to property is placed at \$400,000. But this is a small matter when we contemplate the fact that 117 souls were ushered into eternity without a moment's warning. It is thought that 12 or 15 more will die. No language can picture the awful sight! I saw 65 bodies of men, women and children placed side by side in one building—many of them beyond recognition. It was heartrending beyond description. The dead were buried in two days, and the living were cared for as well as could be done under the circumstances. Physicians and surgeons and nurses many, and people by the thousands, came to the rescue; and the big heart of the American people is responding to the needs of our unfortunate neighbors in a way that does not allow us to doubt the genuine sympathy of our people.

These people need everything, from a paper of pins up; but they need money with which to rebuild their home more than anything else.

W. J. MOORE.
Hobart, Okla.

COMMENDS THE ADVOCATE AND THEN EXHORTS.

I am greatly pleased with the Advocate. I believe the Advocate is doing the grandest work of any paper in the State on local option. We cannot afford to stop this agitation. We are facing another awful condition—this pistol-toting. It should be made a felony to carry a pistol, except by officers. We must work up this thing, too. We have not the constitutional backing in this thing that we have in local option. But we can get at it by sending the proper men to the Legislature. The Houston Post is taking a strong stand against pistol-toting, as well as the Advocate, and I think it our duty to work out this problem as we have done local option. It is imperative. I hope the Advocate will see fit to be on guard with us while we look after it. Why send a man to the penitentiary for stealing a pig and allow others to go about with a gun to kill someone, even on the slightest provocation? These pistols are of no civic value, and nobody should be allowed to sell them in the State. There being no use for them, they should not be carried, and hence should not be sold to anyone, only under specific regulations. For the time I am anxious that it be made a felony, and see what it will accomplish. The United States laws are very strict and carry high penalties, and the result is they are obeyed. An exacting penalty will bring obedience.

DR. J. W. POOLE.

Wills Point, Tex.

NERVOUS WOMEN

Take Horsford's Acid Phosphate
Quiets the nerves, relieves nausea and sick headache and induces refreshing sleep.

DEDICATIONS.

Bro. Turner, our presiding elder, will dedicate our new church at Pidgeon Ranch the 28th of this month, which will be the fourth Sunday instant. All former pastors are invited to be present, and any others who can attend. Visiting brethren will be cared for.
O. C. SWINNEY, P. C.

We will dedicate our new church at Pidgeon Ranch on the fourth Sunday in this month, Copperas Cove charge. All former pastors and any other who can are invited to be present on this occasion, and enjoy the services. Dedication sermon to be preached by Bro. S. W. Turner, our presiding elder.
O. C. SWINNEY, Pastor.

STONEWALL COUNTY DRY.

Stonewall County can be placed in the dry column. We met the enemy last Saturday at the polls, and local option has a safe majority. This is the second time the people have expressed themselves. Before the result was held up by the liquor interest through some subterfuge. This time the people are determined to have the benefit of local option.

W. B. MARTIN.

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 diarrhoea. Twenty-five cents a bottle.

CLARENDON COLLEGE COMMENCEMENT.

The commencement exercises of Clarendon College will begin May 26 and continue till May 30. Dr. G. C. Rankin will preach the commencement sermon, John M. Barcus will preach to the undergraduates and Hon. Tom Turner, of Amarillo, will deliver the annual address. All the friends of Clarendon College are cordially invited to these commencement exercises.
G. S. HARDY.



REV. J. D. YOUNG, BUSINESS MANAGER OF POLYTECHNIC COLLEGE.

Rev. J. D. Young, at present the popular and business-like pastor of the Glenwood Methodist Episcopal Church of Fort Worth, has been elected business manager of the Polytechnic College by the board of trustees of that fast growing institution, and Bishop E. E. Hoss of Dallas, who is the presiding Bishop of the Northwest Texas Conference, has made the appointment.

The appointment is to become effective June 1, and at that time Rev. G. F. Campbell, at present the pastor of the Peach Street Methodist Episcopal Church, will take charge of the Glenwood Church, having also been appointed by Bishop Hoss.

During the past three years perhaps no institution of learning in all the South has made such progress along all lines as has the Polytechnic College. Under the present administration, that of Rev. H. A. Boaz, M. A., one-3-story stone buildings, and two 3-story brick buildings have been added to the college, and at present there are 509 bona fide students in atten-

dance. The fact is the work has grown so that it is practically beyond the control of one man. This being the case, it became apparent to President Boaz and the trustees that he would be compelled to have an assistant to aid him to carry on successfully this great work. When the fact became known the trustees were called together and decided that a business manager should be added to the Polytechnic College.

As the Polytechnic College is the immediate property of the Northwest Texas Conference, the board thought best to make the selection from this body, if a suitable person could be found. It was at this meeting that Rev. J. D. Young was nominated, and unanimously elected to his responsible position above named.

Mr. Young's work will consist in traveling at large in the interest of the institution, financially and otherwise, receive all moneys that will accrue, or be bequeathed to the college, and will attend to nearly all the business of the college that is now being done by President Boaz.

of last Tuesday of His children who prayed so earnestly for the recovery of our great and good citizen, Mr. John R. Pepper, who lay at death's door, but is now (Wednesday noon) on the road to recovery. Truly, God does hear and answer prayer. The physicians had abandoned all hope. Nearest and dearest friends drew near to await the parting of body and spirit. It was even twice reported uptown that Mr. Pepper was dead. It did seem, indeed, that there was no hope whatever; but there was one thing, and about the only thing left that man could do, and that was to pray. About forty men and women who loved God and Mr. Pepper, and believed in prayer, met at 8:30 in the morning and again at 6 in the evening, and wrestled with God in prayer, pleading that this good man might even yet be spared to his family, to his Church, to his city, and to our nation. He lives to-day and the physicians say it is because of the Great Physician who can heal when all others fail."

FRANK REEDY RETIRES.

After several years of faithful service with the Branch Publishing House, Frank Reedy has resigned his position to accept a more lucrative one with an insurance company. He has been a very faithful and devoted worker in the Branch House and has helped very materially to make it a success; and his retirement is regretted by Bro. Everett and all the workers in the business. But this position which he has accepted came to him, and he felt that he owed to himself to enter into it. We bespeak for him a pleasant and successful career in this new sphere to which he has been called.

WANTED.

A Methodist physician of at least five years' experience in practice. Good place for first-class man. Correspond with Rev. Hal A. Burns, Headrick, Okla.

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It cannot be measured by either alone.

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That medicine is Hood's Sarsaparilla.

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

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Sunday-School Department

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

THE SPIRITUAL WORK.

Every Sunday-school teacher is an under pastor of the Church, which, by committing to him the spiritual training of its youth, imposes this obligation of pastoral oversight. Mere teaching of one hour a week will not suffice.

To this end the teacher, by every reasonable means, should endeavor to keep in touch with the scholar in his home and his week-day surroundings. He should, as often as he can, visit the scholar in his home, if only for a few minutes, not for mere social ends, but as his pastor. He should have the scholar in his own home as a cherished friend, and strengthen the bonds of confidence between the scholar and himself. Especially he should look after the scholar who is slipping away from the class. Not a Sunday's absence should go by without investigation. This he can do by personal work only. Coming heart to heart with the scholar when not in the class is the teacher's sure preventive against many evils. Few will be found who can withstand this friendly and private appeal and influence. Sometimes a note or letter of encouragement, a word of commendation, will work wonders. The "still small voice" will do more than a whirlwind of effort in way of class management and discipline. Summing up the pastoral work of the teacher, he should:

1. Study each scholar to get his personal measure.
2. Find the key to each scholar's disposition. There is a key, and it can be found.
3. Make him your personal friend as quickly as you can.
4. Having won his friendship, work hard to hold it.
5. Prove to him that this friendship is for his spiritual good.
6. Watch after each scholar's absences, his companions, his personal habits, his home and street influences and set yourself to counteract what is evil.
7. Visit the scholar, encourage his visits to you. Keep yourself so constantly in his thought that he will be compelled to take you into account.

Where is the time for all this? The answer depends wholly upon the spirit of the teacher. If the teacher wills to do it, puts aside some of his spare moments in which to do it, watches every opportunity to do it, the busiest man or woman will find a way. Many teachers are doing these things in spite of secular business.

The spiritual work must be also along educational lines. These include the Bible, the Church and moral questions of the day.

The scholar ought to be taught out of the Bible itself, and not from leaf or paper, for the reason that the Bible has a power all its own and inhering in itself which nothing else possesses. The scholar should be trained to use his own Bible and to study it at home, to read a little of it devoutly every day. All Bible study and teaching should aim at one thing only—to make the Bible lesson a real, living and divine message to the conscience of the scholar. Large knowledge of Bible history, geography and doctrine is chaff unless it saves the scholar. The Bible is an instrument for spiritual and not merely educational ends.

The claims, beliefs, sacraments and services of the Church should enter largely into the spiritual work of the school. That Sunday-school is doing the best spiritual work which develops in its scholars the spirit of love for the Church, of loyal and generous support, of devotion to the services and the pastor, of intelligent worship of its altars. The school is for the Church, not the Church for the school. Briefly summarized, the teacher should:

1. Set a faithful example.
2. Urge the attendance of scholars upon Church.
3. Keep a record of attendance.
4. Talk frequently with scholars about the Church, the sermons, the duty and privilege of worship.
5. Get them ready to join the Church.
6. Encourage them to join it.
7. Invite them to the table of the Lord.
8. Teach them to give liberally to the support of the Church.
9. Talk with the pastor about the scholars and bring them close together.
10. Explain the doctrines and rules

of the Church, and thus make them intelligent and loyal members.

As to all ethical and moral questions that concern the scholars, the Bible, if rightly studied and taught, and the Church, if well attended, will make answer. Yet the teacher can do much toward forming right convictions in the scholar as to the great questions that may touch his life, such as temperance, Sabbath, bodily purity, etc. The Sunday-school lessons from week to week will furnish ample material for such formative work.

The great end of Sunday-school work is to save the souls of the scholars. Here the Holy Spirit will suggest methods to the devoted teacher:

1. Let the intense purpose of every superintendent and teacher be the conversion of the scholars.
2. Let it be remembered that three things must unite in the scholar's conversion—the teacher's own life, the faithful application of the Word, the convicting power of the Holy Ghost. If any one of these is lacking the work will be sadly hindered.
3. There ought to be much special prayer by officers and teachers to this end, both in the closet and in special Sunday-school prayer-meetings. Such meetings will bring before the teachers very solemnly the object of their work.
4. The pastor should set before the school the need of Christ and the duty and privilege of "seeking him early." Some of the far-reaching revivals have begun with the little ones of the Sunday-school.

In a few short years this golden age of spiritual impressiveness will be gone. Let us urge them now, before it fades away into indifference and sin.

June 4. Subject: "The Resurrection"—Jno. 20:11-23.

Golden Text: "But now is Christ risen from the dead and become the first fruits of them that slept."—1 Cor. 15:20.

The resurrection of Christ is the foundation stone of the gospel. Paul makes it such in his day. It is a historic truth. It rests upon human testimony as well as upon the inspired record. Paul tells us that more than five hundred brethren saw him after his resurrection, and that the most of them were living at the time he wrote the facts. He got the most of them from eye witnesses, and then he affirms that he saw him, as of one born out of due season. The disciples all saw him. They made it the burden of their ministry. Paul preached it everywhere. The early preachers succeeding the Apostle age did likewise. And Christ foretold his resurrection, and pointed out some of its particulars to his followers. They did not understand it at the time. They afterward recalled what he said and then understood it perfectly. Read the accounts of it in the gospels and then turn to the fifteenth chapter of Paul's first Epistle to the Corinthians, and you will get the record of his resurrection. It can not be doubted, unless we throw the whole-gospel story and the Epistles to the winds as unworthy of belief.

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. Lohmberg, Frederickburg.
Secretary-Treasurer—Theo. Bering, Jr., Houston.
Junior Superintendent—Mrs. C. W. Henry, Cleburne.

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

ATTENTION, DISTRICT SECRETARIES!

I need the name and address of each District Junior League Secretary, so please send it to me at once, if you have not already done so. Our year's work will soon close and we must try to have a full report of all that has been done. You will need a report blank, send your address today, and get one.

MRS. C. W. HENRY, Cleburne, Texas.

NOTES.

Pitch your tent at Corpus Christi! An enthusiastic correspondent writes: "They will be at Corpus for 200 miles around." We know of some who will Journey 700 miles to be there.

The Dallas News this week published a full list of the delegates, seventy

in number, in attendance upon the State League meeting at Crowley, La.

Brother O. L. Hamilton's League at Frisco is reported as having sent \$30 to the relief of Snyder cyclone victims.

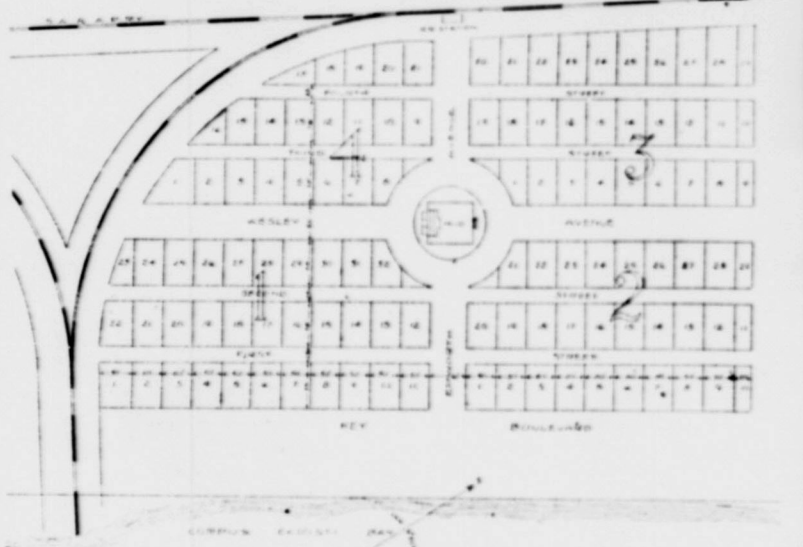
The Oklahoma Epworth Assembly, a joint movement of the M. E. Church and M. E. Church, South, is to meet at Guthrie, O. T., August 16-24, 1905. The Western Advocate is authority for the statement that the League management will issue a monthly publication in the interest of the Assembly.

The International German Epworth League convention will be held at St. Paul, Minn., August 10-13, 1905.

The Leaguers of First Church, Dallas, recently held an open meeting in which the following topics were dis-

when we first met him. The League interests in this State have steadily advanced under his wise and efficient management, and we are not at all surprised that the session just held was the most "delightful and profitable" in the history of the organization. Brother Campbell will head a large delegation from Tennessee to Denver.

"The work of improving the Epworth League encampment site in the northern suburbs of town began last Monday and a force of men have been kept busy laying off the grounds, grading and making all preparations for the contractors who will soon be awarded the contracts for the construction of the auditorium and other buildings which will be erected there. Last night the Caller received from Dallas a miniature reproduction from the blue print



EPWORTH LEAGUE ASSEMBLY GROUNDS, CORPUS CHRISTI.

We present again the map of the Assembly Grounds, which, as stated in our last issue, are now open for occupancy. The following information is given: All lots are 50x75 feet in size, and will rent at the same price, \$7.50 per annum, payable in advance. The revenue thus derived will be expended in keeping up the grounds. The streets are all 25 feet, the avenues 50 feet and the beach front about 150 feet in width. There will be no back yards. The beach front is named Key Boulevard, in honor of the founder of the League in Texas, Bishop Joseph S. Key. The following lots have been taken, and cottages will be erected thereon at once. In block No. 1: Lot 6, Theo. Bering, Jr.; lots 8 and 9, J. D. Jackson, for two cottages; lot No. 10, B. M. Burgher; lot 11, C. C. Walsh; lot 12, J. N. Hunter. In block 2: Lot 1, Gus W. Thomasson; lot 2, G. S. Sexton; lot 3, Mr. Russell; lot 4, A. K. Ragsdale; lot 5, H. H. Halsell. There are several other applications on file, but locations have not been selected. Let those who desire lots notify us at once.

ussed, to-wit: "The three highways to a young man's success, his economy, his duty to his government, and his religion."

The San Antonio District Leaguers issued a neat four-page folder program for their recent session, held in Brother Davidson's Church, in West End, San Antonio.

Chairman George S. Sexton, of the Assembly Committee, has been appointed by Bishop Chandler as one of the three delegates from Texas to the Federation meeting of the M. E. Church and the M. E. Church, South, to be held in New York this summer.

The members of the Epworth League in Waco are planning a rousing reception for the delegates to Corpus Christi who will pass through their city. Miss Sallie Hartigan, of the Fifth Street League, is the moving spirit in the movement.

In the Secretary's report of the Nevada (Mo.) District Epworth League Conference, recently held, we find the following interesting items: Number of chapters in District, 528; average weekly attendance, 342; Eras taken, 60; amount raised for missions, \$161.21; amount raised for all purposes, \$512.55. The session was pronounced the most enthusiastic yet held with forty delegates in attendance. Concerning the work of Miss Daisie Williams, who has held the position of District Chairman for three years and who now retires, the following commendatory resolutions were adopted, viz: "For seven years Miss Daisie Williams has been our faithful and efficient district chairman. These years of loving devotion to the cause of God and the interest of the young people have been wonderfully blessed of God. To her zeal and wisdom more than any one else, is due the fact that we have one of the best organized districts in the conference. Therefore, be it resolved by this Conference, That it is with sincere regret we part with Miss Daisie as our district chairman, and that we pray God's blessing upon her in her many labors of love."

The Tennessee Epworth League Conference has just held its fourteenth annual session we note the re-election of Brother I. G. Campbell of Nashville as president. We do not know just how long he has held this office, but we have known him something like six years, and he was president

showing the grounds as laid off into lots and blocks, the large auditorium in the center, the avenues and streets through the grounds and, in fact a general plot of the grounds and locations of buildings. The letter stated that the plans for the auditorium and other buildings are completed and the members of the building committee will be here within a few days."—Corpus Christi Caller.

G. W. T.

THE DENVER CONVENTION.

The editor has been spending a few days in Denver in consultation with the local committee in charge of the Epworth League Convention. Everything is in fine shape for the big meeting. The Denver committee is an energetic and enterprising body of young men who have devoted themselves without stint for months to the demands of their great task. They deserve to succeed. And they will succeed.

In company with Mr. Halsted S. Ritter and the Rev. Christian F. Reischer we visited all the churches and other buildings in which the principal meetings are to be held, and as far as can be seen at the present time adequate provision has been made for all the needs of the convention. The citizens of Denver are in hearty accord with the plans and work of the local committee, and everything necessary will be done to give the visitors a royal welcome and to make them feel at home.

The signs now point to a meeting great in every way. The program is almost completed, and will be announced in a very short time. The Denver committee has its work well in hand, and as the time approaches for the going up of the tribes of Methodism to the Golden City of the Mountains there are many evidences of a season not only of good fellowship, but of widespread spiritual refreshing.

The convention will fall utterly in its purpose if it does not rise far and away above the level of a pleasure excursion. There are sights to behold in the mountains, and it will be full payment for any trouble or expense to behold them, but the great purpose of the convention is the rich blessing of God, and we must not fall in securing it in all its fullness."—Epworth Herald.

AN IMPORTANT MATTER.

The attention of the District League officers throughout the state is called to Article 2 of the State League Con-

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stitution, which reads as follows:

The membership of the Conference shall consist of ten delegates from each Presiding Elder's District of the several Texas Conferences of the Methodist Episcopal Church, South (including what is known as the "German Mission Conference"), elected by the District League Conference; provided, that in any district where there is no league organization, the delegates to this body may be appointed by the Presiding Elder of such district. All traveling preachers of the Methodist Episcopal Church, South, in Texas, shall be ex-officio members.

We trust our League Conferences now being held over the districts will not overlook this very important matter, and where the district is not organized into a League Conference our young people should be sure to call the attention of the Presiding Elder to this provision, so he may appoint his quota of delegates for the Corpus Christi meeting. We would thank the brethren for lists of these names as rapidly as they are announced.

ONE MORE TIME.

We are constrained to call attention one more time to the matter of State League dues. It is chiefly because of oversight, we feel, that so few remittances have been made on this fund, and we hope this gentle reminder will have the effect of arousing delinquent chapters to action. Send in your dues at once, 50 cents for every twenty members, making remittance direct to the Treasurer, Mr. Bering, whose address is at the head of this department.

THE WYNNE MISSION FUND.

The Epworth Leaguers of the State of Texas are called upon to contribute \$100 to the equipment of a mission school in Mexico, which is in charge of Miss Norwood Wynne, a former resident of this State. So far the following amounts have been pledged to this fund, and we trust others will respond to the call at once, so the full amount may be forwarded to Miss Wynne as soon as possible.

The list follows:

| | |
|-----------------------------|---------|
| Tenth Street League, Austin | \$ 6.00 |
| Van Alstyne League | 5.00 |
| First Street League, Austin | 3.00 |
| W. C. Everett, Dallas | 1.00 |
| J. O. Leath, Hillsboro | 1.00 |
| South Austin League | 1.00 |
| Taylor League | 1.15 |

Total \$18.15
Remittances for this fund should be sent direct to my address, and due acknowledgment of same will be made through this department.

(MISS) LAURA L. ALLISON, Austin, Texas.

SOUTHERN LEAGUERS IN COLORADO.

Rev. J. C. Rawlings writes us from Colorado Springs, Colo., to the effect that he is preparing to hold a rally meeting of Southern Leaguers at his Church immediately following the adjournment of the International Convention at Denver. The date as now set, which, however, has not been fully settled upon, is Tuesday, July 11, 1905. Bishops Galloway and Hendrix, Dr. H. M. DuBose and other celebrities have consented to assist Bro. Rawlings in his plans, and the occasion promises to be a second Atlanta Convention, where the vast hosts of Southern membership may meet and get acquainted with each other. We heartily endorse the movement, and trust that those of our Texas Leaguers who expect to attend the great convention at Denver will include this visit to Colorado Springs.





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Black-Draught Stock and Poultry Medicine is the best I ever tried. Our stock was looking bad when you sent me the medicine and now they are getting so fine. They are looking 20 per cent. better.
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VANDERBILT'S STANDARD OF SCHOLARSHIP.

The recent destruction by fire of the main building of Vanderbilt University is a loss to the entire South. Less than forty years ago the South was suffering from the devastation of war, and was unable to support a school maintaining a high standard of scholarship. The generosity of Commodore Vanderbilt made it possible for the Southern Methodists to establish such a school. Vanderbilt was greatly aided in the maintenance of her high ideals by the conscientious work in the training schools by such men as the Webb brothers. The people can hardly appreciate the value of Vanderbilt to the cause of education in the South. The University of Virginia has had the threefold support of the magic name of Jefferson as its founder, of the self-complacency of the "F. F. V.'s." and the real merit of the institution itself. Europe recognized her. She was well pleased with herself. She moved along complacently and waked up recently to find herself behind the progress of the age. This was thirty years after Vanderbilt began the fight for high ideals in the way of rigorous entrance requirements as well as sound scholarship for graduation.

Vanderbilt has ever opposed sham education. The most virulent form in which this sham has manifested itself has been in some "Normals" professing to do college and university work. The most fruitful fields in which these educational quacks peddled their nostrums seems to have been Ohio and Indiana. The tide moved from there to Tennessee, and fortunately Vanderbilt was there to meet it. I attended one of these "normals" a year. In June they gave me a "teacher's diploma" tied with a real ribbon. One more year was to bring me B. S., and then one more was sufficient for A. B. Each of these was to be tied with a blue ribbon. I denied myself the exquisite pleasure of "taking the blue ribbon," entered a Methodist training school, from which after three years' hard work I entered the freshman class at Vanderbilt.

One of the brightest boys I ever knew had taken A. M. at a sham college. With much effort I persuaded him to enter Vanderbilt. He did three hard years' work and got A. B. I became a teacher in a Vanderbilt training school. A "normal university" set up in the same county in which was this training school. It proposed by "new methods" to do in three years as much for a boy as could be accomplished in seven years by the "old fogy" methods of our school and Vanderbilt. I visited the "normal," attended the recitation in Tacitus. I observed that the translation was fairly good, though the teacher even did not seem to know much of the construction. The revelation came when the next lesson was assigned. Each pupil was to prepare a separate page for recitation next time. Twenty pupils would therefore go over twenty pages in one day! Chancellor Kirkland, of Vanderbilt, under whom I studied Latin, never made such speed. Later, when I told him the secret of the "new method" he was such an "old fogy" as not to adopt it.

A few years ago President Gilman, of Johns Hopkins University, gave out the following figures (which I quote from memory): In 1875 there were in this country only 379 students doing post-graduate work; in 1890 there were 5000; in 1900 there were 6000. In the haste of adjustment in this newly developed phase of work some of these larger Eastern institutions have been careless in accepting the college work of some of these "normals" as a sufficient basis on which to build a Ph. D. I feel confident that they are more careful now. I know Vanderbilt would not accept such.

The result of this carelessness has been to yield an over-supply of Ph. D.'s, many of whom are incompetent to do what they are willing to do, and unwilling to do what they are competent to do. President Hyde, of Bowdoin, is reported as saying: "The possession of a Ph. D. is evidence that a man cannot teach." If he said it he evidently meant it to be taken with certain qualifications. It is certain that the possession of such a degree is no guarantee of either teaching power or scholarship even. Many think that A. B., A. M. and Ph. D. all mean something definite. Unfortunately some of our higher institutions have been tempted to issue their higher degrees as testimony of what is at best merely a respectable process of ordinary veering. Preparatory work, college work, post-graduate work, each of these is important. If the first two be deficient, though the superstructure be ever so elaborate, it is nevertheless built upon the sand.

Vanderbilt has done and is doing the very best grade of college work. She is also doing some university work in which she is very conscientious. As her endowment increases she will take more and more interest in the university work and the college work will be relegated to such schools as South-

western. The latter has a special mission as a high-grade college. The University of Texas is destined to ever have a liberal financial support. As a civic duty I advocate such support. She is destined to take more and more interest in the university work and less and less interest in the college work.

In the promotion of sound scholarship and the development of high character the college has a distinctive field. With the cordial support now given Southwestern by her constituency she is destined to stand in the very forefront of high-grade colleges. To this end she must be kept in the charge of men (such as she now has) who both know and love college work, men who will not chase off after a will-o'-the-wisp, men who are not beside themselves because of the veneer of pedantry and the charm of high-sounding titles.
S. H. MOORE.

SPLIT-BONNET RELIGION.

Split-Bonnet religion to most people of this day and time by which to designate this sort of religion will wonder what sort it was. There are plenty of people still living who will remember the old-time Split-Bonnet religion, and much grand and good old camp-meetings, of such powerful revivals, of the very genuine sort of religion that we lived and enjoyed in those days. People mostly wore split bonnets in those days on all occasions except us very rich aristocrats. Those split bonnets were made of checked gingham, and also their aprons, and the splits were of stiff pasteboard or nicely dressed white oak splits. In the time of the wearing of these bonnets people loved their neighbor as their self, and God with all their soul and might. They were glad when the Sabbath came so they could hie away all the family, big and little, and old, to meeting, as it was called then, and such meetings as we would have. It was no trouble for our preachers to preach in those days. They didn't have to spend all the spare moments in studying their sermons as our preachers do these days. Our preachers and the Church lived and practiced their religion daily, and God was with them in the Spirit all the time at home or abroad. God put into the mouths of our preachers the Scripture that he wanted preached, and there is no mistaking this. Is it so to-day with our Churches and ministers? Not much. And why not? Because we, both Church and preacher, are not by any means what we were then. We didn't wait to have a big revival of religion to get in the shouting honors then; we wore the honors day and night, and were ready at all times to rise against Satan and drive him out. Now most of us serve Satan instead of God, and with as good grace as we used to serve God in the olden time. 'Tis a great pity to record. This is an awful hard thing to have to say for the Church and Methodists especially; but it is a fact, nevertheless. And it makes me feel awful sorry to know, as I do, that such is the plain, unvarnished truth. I sometimes wonder if we will ever see such times as we once enjoyed, and if old-time Split-Bonnet religion will ever be revived or not. I believe it will, although many of us may not live to see it. I certainly believe before the end of time God will return us old-time split-bonnet religion, and back to the old-time landmarks will go with great sinning and shouting the old-time balladials that have been so long deserted by the Methodists. Yes, we have suffered ourselves to drift too far away from the old-time landmarks of the Church. We must get back in some way, or else we'll be lost, world without end. God wants none but the pure in heart. Are we pure in heart the way we are living? No, by no means. God will have none of our slack doings. We may get along all right with one another, with our negligence, but not with God. I bless the day when split-bonnet religion returns.

MRS. J. BARRETT,
Axtell, Texas.

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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-sawn 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 unequal facilities enable the factory to produce. The castings are perfectly smoothed and coated neatly 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.

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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. Howell, 170 Mason Street, Dallas, Texas.

NOTES FROM THE TWENTY-FIFTH ANNUAL MEETING OF THE W. F. M. S. OF THE TEXAS CONFERENCE.

About twenty delegates were present when the President, Mrs. Philpott, called the meeting to order in the Methodist Church, in Henderson, Wednesday, May 19, at 3 o'clock. Many were detained and some prevented from attending the meeting by uncertain and unsafe conditions of travel, caused by the high water.

At 8 o'clock Wednesday evening Mrs. Philpott conducted a consecration meeting, which was concluded by the administration of the Lord's Supper by the pastor, Rev. Ira M. Brice.

Mrs. Hartsell, the Vice-President, who had served the Conference Society long and faithfully, was detained at home by illness. She is greatly bereaved by the recent death of her father. Notwithstanding, she sent a letter expressing her regret at her enforced absence and conveying messages of love to her co-workers in the missionary cause.

Mrs. C. A. Hooper, the efficient and popular Corresponding Secretary, was also absent on account of sickness. However, she sent her report of the work of the past year, which showed that much earnest, faithful work had been done.

To both ladies messages of loving appreciation and sympathy were sent. The reports of the District Secretaries correspond with that of the Corresponding Secretary, showing that while all these Secretaries had done well, the Houston District had done best. The Secretary of Houston District reported \$576.35 for the district. Of this amount \$279.69 was paid by the Shearn Auxiliary, of Houston.

The Conference Society was much entertained and edified by the talks of Misses L. E. Hughes and Mary Tarrant, returned missionaries from China.

Thursday evening Miss Tarrant talked of the school work in Soochow, and then she and Miss Hughes sang "In the Sweet By-and-By" in Chinese, the congregation joining in the chorus, singing in English.

Sunday afternoon Miss Tarrant talked and sang to the children, and all the Sunday-schools and children generally were invited to attend. Many did so, in spite of the rain.

Again at night, in Chinese costume, Miss Tarrant addressed a large audience and told many interesting experiences of missionary life, and she and Miss Hughes sang another hymn in Chinese.

Both ladies are pleasing, entertaining speakers, and these earnest, forceful talks greatly strengthened the bond of sympathy between the workers at home and those abroad.

As usual, and as those who generally attend the annual meetings expected to find it, the President's address was excellent. It was a clear, concise, but comprehensive statement of the year's work—a forceful presentation of the needs of the work and the importance of enlisting efficient, faithful workers.

A few days before the Conference Society met the Laredo Seminary was destroyed by a cyclone. A few minutes before the cyclone struck the house Mrs. S. S. Park, who had served the Conference Society twenty years as Corresponding Secretary and was staying at the Seminary, passed to her reward. A memorial service in her honor was conducted by Mrs. J. E. Green, of Houston, at the annual meeting, and suitable resolutions were adopted.

Laredo Seminary was the pet, the pride of the Texas Conference Society, and its destruction is felt as a personal loss by every member of the society, and all are anxious to have it rebuilt; therefore a resolution requesting the Woman's Board of Foreign Missions to rebuild it and pledging active co-operation was adopted unanimously.

Also a resolution requesting the Board to hold one or more missionary institutes within the bounds of the Texas Conference during the next year was unanimously adopted.

The minutes of any assembly are usually a bare statement of facts, and it is seldom anyone attempts to make a change. However, Miss Lane, the Recording Secretary of the Conference Society, made a departure from the beaten path by writing the minutes in such a charming style—a style free from verbosity and useless flowers of speech—that the reading of the minutes was a pleasant, enjoyable beginning of the day's work.

The report of the Treasurer, Mrs.

Stoddard, of Palestine, was especially gratifying to the Conference Society, not only because it showed a receipt of \$2495.60, a decided increase over any previous year, and a balance of \$125 after disbursing \$2340.81, but also because the work had been done in such a business-like manner. Competent judges said it would reflect credit on a professional bookkeeper—it could not be surpassed by a man.

The delegates were so cordially greeted as soon as they stepped out of the cars they felt at once they were not strangers—many of them had never been in Henderson before, neither had they any acquaintances there—but friends meeting friends. They were entertained in elegant homes with a hospitality so cordial, so sincere, but unostentatious—a true Texas hospitality—they did not need to be told, "You are welcome." Yet the repetition of pleasant things, the reiteration of kind words, enhances present joy and furnishes a fund for memory's storehouse. This is especially true when the speaker expresses such noble, endearing sentiments in such charming language and with such earnest sincerity as did Mrs. J. W. Downs, when she gave the address of welcome.

Business was concluded Saturday afternoon, and the society was invited to attend a reception tendered by Mrs. Norval.

Mrs. Norval's beautiful home was decorated with cut flowers and pot plants from her own hothouse. The bulbous rooted begonias forming the principal feature of the decorations, pink and white the color scheme, and the fragrance of the magnolias was diffused throughout the rooms.

The gracious hostesses—Mrs. Norval and her daughters, Mrs. Brown and Miss Norval—made this occasion one long to be remembered and a fitting conclusion of a week of overflowing hospitality.

The next annual meeting will be held in Marlin, Houston, Texas.

LAREDO SEMINARY.

(The following letter, received by Mrs. H. T. Steele, formerly Corresponding Secretary of the W. F. M. S. of West Texas Conference, is given to our readers, as it contains an account of the deplorable condition of affairs in our storm-wrecked Laredo Seminary, and will, therefore, appeal to the sympathy of all, and we trust that generous donations will be made to the fund for rebuilding there.—Ed. Woman's Department.)

My Dear Mrs. Steele: I write for Miss Holding to thank you for your loving words of sympathy. As long as we are human, to be lovingly remembered by friends in times of sorrow will bring comfort and cheer to the heart. Dear Miss Holding and her sister, Miss Della, are passing through a living death, their hearts and lives have been buried in their work for the Mexican children here on the border, and now to face the scene of desolation, the ruins of a life work is like beholding their own corpses. Dear Miss Della, in caring for the half-drowned, frightened children who were brought in to her from the falling buildings, took a relapse from la grippe and has been quite unwell. Miss Holding is very uneasy about her. We think it would be so much better for her if she would consent to go to a sanitarium and get away from the scene that so nearly breaks her heart; but she is unwilling to leave. Dear Miss Holding! What shall I say of her to give you a faint idea of her bravery and faith in God? Could you have seen her that dreadful night, 'mid the roar of the storm, falling roofs and crashing walls, with that sweet, heavenly smile upon her face and a power divine in her soft, gentle words, as she moved about among her children, saying "God is near; all will be right, children," you would have realized what a truly great, grand woman our dear Miss Holding is. I am so glad that God gave her to Mexico. The dear, loving letters that she receives from her children scattered all over Texas and Mexico bear witness to the fact that her lifework has not been in vain. Nor do we believe God is going to let the light of this glorious institution—that has stood as a beacon light for twenty-two years at the gateway of our Republic, with its benign rays extending far into Mexico—be extinguished. Catholicism would gladly grasp the stronghold, but we cannot believe that Southern Methodism will show such weakness and indifference to our Master's cause as to let it be turned over to them. So strong and abiding has been Miss Holding's faith that she set to work the very next day having the debris cleared away and immediate steps taken for the preservation of all that was left. Already Faith Hall's roof

has been patched with tar paper, so that furniture could be stored away and kept dry there. The primary building, whose walls were not injured, is being covered to preserve them, and we confidently expect God to send her the means to pay for it. The main building, barracks and Emory Hall, that were most seriously injured, Miss Holding is going to let stand just as they are until Mrs. Cobb comes to say what shall be done. We have put on foot a student's movement to raise the \$1000 needed to repair Faith Hall, and believe we will have no trouble in securing it. The old pupils of the Seminary love its sacred walls, and already contributions are beginning to come in. The good people of Laredo, though they have lost heavily, say they are going to help Miss Holding rebuild Emory Hall. What we feel that Texas might do—ought to do—is to rebuild the Barracks as a memorial to dear Mrs. Park. You know how much she loved it, and how faithfully she has

worked for it year after year. We believe a loving Providence let her pass away here in our midst, as her last strong testimony of love and devotion to the Laredo Seminary. Will you not help to rally the good Texas people to the rescue and make them to know that there is no memorial that will so gladden dear Mrs. Park's regenerate heart in the spirit land as the re-establishment of this grand Mexican border work?

The figures were placed entirely too high. Miss Holding feels sure that she can get the place in order for less than half of the \$50,000 first stated. The Barracks can be repaired for about \$10,000. Surely Texas, with all of its rich resources and love for the cause of Christian education, will undertake this as a fitting memorial for her who lived and died pouring out her heart's devotion for Mexican missions. Would it do any good for me to travel through Texas and try to arouse the people? I realize that it is impossible for those who have not seen to understand the conditions. I am ready—yes, eager—to spend my vacation in that way, if by doing so I can best serve my Master and help to get Laredo Seminary ready for the opening of the fall term. Please let me know what I could do good by going. I know that your heart is with Miss Holding, and that you desire to help her in every way possible.



Misses May Dye, Mattie Hugh Fladger, Ruby Kendrick, May Spivey.

We give the pictures of the four young missionary candidates of the W. F. M. S., North Texas Conference. Three of the young ladies—Misses Kendrick, Dye and Fladger, are finishing their last year in the Scarritt Bible and Training School, Kansas City, Mo. Miss Spivey graduated at the same school last June, and is now at Polytechnic College, Fort Worth, taking a special course in music, vocal and instrumental, to better prepare her for her life-work. The W. F. M. S. of North Texas Conference is blessed, indeed, in having such a treasure in trust for the Master as that represented by these four trained and consecrated young women.

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Am writing hastily to get this off in the return mail. Miss Holding and Miss Della join me in love. Your friend, (Miss) H. K. NORVILL, Laredo, Texas, May 10.

DAY OF PRAYER AND FASTING. MONDAY, JUNE 5, 1905.

All members of the Woman's Foreign Missionary Society of the West Texas Conference are reminded of the above day, and are requested to make the annual meeting at Lamasas June 15-18, a subject of special prayer.

MRS. T. A. BROWN, Pres. Conf. Society, Austin, Texas.

Program of annual meeting of Woman's Foreign Missionary Society of the West Texas Conference, June 15-18, Lamasas, Texas.

Thursday Afternoon.—2:30 o'clock, opening service by President; enrollment of delegates; workers' conference, led by Mrs. F. A. White; "The Best Methods of Conducting Monthly Meetings," Mrs. G. M. Watkins; discussion, led by Mrs. L. A. Bass; "The Importance of the Devotional Part of the Service," Miss Ida Holman; discussion led by Mrs. James Moore; "How to Interest and Enlist the Un-

awakened Women in Our Church," Mrs. G. W. Monkhouse; discussion led by Mrs. S. Walker; "Our Missionary Literature and Best Methods for Its Circulation;" discussion. Appointing committees; devotional exercises.

Thursday Evening.—8 o'clock, devotional service conducted by pastor of church; address of welcome, Mrs. J. T. Renfro; response; report of Treasurer Conference Society; report Corresponding Secretary Conference Society; social hour.

Friday.—9 a. m., Scripture lesson; report of District Secretaries and delegate of District Secretaries and delegate "Our Reading Course," Mrs. J. J. Arthur; devotional service.

Friday Afternoon.—2:30, devotional; "What Constitutes a Successful District Secretary?" Mesdames Lee, Wilson and Decherd; "The Joy of Service," Mrs. S. Primer; juvenile work, Mrs. F. A. White; discussion led by Mrs. W. A. Govette; song by Lamasas juveniles.

no auxiliaries existed and sending literature through the district. From the enthusiastic way in which she has entered the work we may confidently expect a great Home Mission wave to sweep over our district, the result of which will be the birth of new auxiliaries. Mrs. C. P. Archer read a very fine paper on "Parsonage and Supplies," which was brimful of information, and came as a revelation to many of our laymen, who are not familiar with the work. Mrs. Nash discussed "Our Literature," and spoke such worthy words of praise of "Our Homes" and "The King's Messenger" that we know they must bear fruit.

Brother Clark, our presiding elder, had been asked to talk on the subject, "Is the Home Mission Society a Help to the Pastor?" How proud we felt of our past feeble efforts, as this powerful man of God enlarged them and told of their far-reaching influence, and how encouraged we were to press on as he told of the work we can do. In conclusion, he said: "The Home Missionary Society is preaching the most powerful sermon of the twentieth century."

The meeting was held in connection with the District Conference, which enabled the District Secretary to get reports from the preacher in charge where the auxiliary had failed to send written reports; also to thus obtain the conditions prevailing where no auxiliary existed. All the reports showed the auxiliaries active and growing and expecting great things.

The music was a most delightful feature of the meeting. The Choral Club, a musical organization directed by Mrs. J. E. Gibson, had charge of it and rendered several classical and beautiful anthems and solos.

While many departments of our work were discussed, we feel that more time could have been most profitably used.

We hope and believe that the meeting may prove to be the "little heaven" which shall so lighten the whole district that our District Secretary can render a splendid report at the annual Conference, having achieved our motto: "Not slothful in business; fervent in spirit, serving the Lord."

MRS. J. D. CAMPBELL, Rec. Sec. McKinney, Texas.

District Meeting W. F. M. S., Bowie District, Bowie, May 4, 1905:

Immediately after adjournment of the district meeting of the W. H. M. S. the district meeting for the Woman's Foreign Mission Society was called to order by the District Secretary, Mrs. W. W. Williams, of Decatur, who read and commented upon Mark 5:1-20. In her comments Mrs. Williams stressed the importance of the divine plan of salvation. As Christ in the old days healed the miserable man of an unclean spirit, so to-day is he performing the same office of healing humanity of every form of uncleanness in body, mind and heart. Mrs. H. H. Halsell then asked the special blessings of God upon the deliberations devoted to foreign missionary work, and with enthusiasm she sang "The Morning Light is Breaking." Recording Secretary being appointed, the District Secretary read the annual report, showing that there were only two auxiliaries in the district—Decatur and Bridgeport. In answer to the call for reports, Mrs. Josephine Crouch responded with an interesting report from Decatur, giving facts which urge and encourage the co-existence of home and foreign missionary auxiliaries. In the absence of a delegate from Bridgeport, the District Secretary read report from that auxiliary.

At 8:29 o'clock the evening service came to order. The District Secretary read for our Scripture lesson Ruth 1:1-18, with very impressive comments on same, showing the world needs Naomis to carry Christ's gospel to the Ruths in heathen lands, as did the women of God in the days of old. Nothing but the love of God brought by the consecrated Naomi could have regenerated the heathenish heart of this Moabitish woman. Mrs. J. M.

Van Alstyne, Tex., March 26, 1905.—This is to certify that I have been cured of hemorrhage of the kidneys by the use of the Texas Wonder, Hall's Great Discovery. I think it saved my life and I can fully recommend it to the public. Respectfully, J. T. ECHOLS.

TEXAS WONDER.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidneys and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women. It regulates bladder troubles in children. If not sold by your druggist, it will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists. Office, 2921 Olive Street.

CHILLS AND BILLS DOCTORS PAINKILLER CURES THEM ALL

North Texas Female College and Conservatory of Music and Art. Sherman, Texas.

The recital of Mr. Pettis Pipes was an occasion of unusual interest to the music loving people of Sherman, and especially so to all the college family, who feel a personal pride and satisfaction in Mr. Pipes' success.

Mr. Pipes will be again a teacher of piano in the Conservatory faculty next year and place in his class will always be in demand.

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

Crutchfield read an impressive paper from the Missionary Review—"The Unity That Should Exist Between the Home and Foreign Mission Work."

W. H. M. SOCIETY.

One of the subjects for discussion at the district meeting of the Woman's Home Mission Society to be held this week in San Antonio, is: "How Can the W. H. M. S. Help in the Local Work of the Church?"

may be accomplished by a united effort. This committee organized under the name of "The Flower Circle," and each member chose the name of some favorite flower, and she is expected to bring her flowers to each meeting of this Circle, to be carried to the sick in hospitals or homes.

MRS. A. E. WILSON. San Antonio, Texas.

Waco District—Third Round. Hubbard City, June 18, 19. Lorena, June 21, 25. Hewitt, July 1, 2.

The District League and Sunday-school Conference will be held at Hubbard City June 21, 22. The conference will open at 9 a. m. June 21. A good attendance is desired.

MARSHALL DISTRICT.

To the Preachers of the Marshall District: Please send me the names of your delegates who will attend our District Conference at this place.

Paris District—Third Round.

Woodland and Kanawah, at K, June 3, 4. Rexton cir, at Atlas, June 10, 11. Bonham sta, June 11, 12.

Huntsville District—Third Round.

Huntsville, June 17, 18. Navasota, June 21, 25. Bryan, June 25, 26.

UNANSWERED LETTERS.

May 18.—W. D. Williamson, sub. J. M. Smith, subs. W. T. Ayers, sub. R. E. Porter, subs. T. E. Bowman, sub. J. T. Hicks, subs. Jno. W. Goodwin, subs. M. H. Hudson, sub. S. C. Dunn, change. W. H. Crawford, sub. D. L. Coale, subs. Geo. G. Hamilton, sub. D. Gardner, subs. J. W. Bowden, sub. J. A. Old, sub. W. B. Martin, sub. S. L. Caldwell, sub. Ross Williams, sub. J. W. Tineher, sub. C. W. Godwin, subs. J. M. McCarter, sub. R. M. Morris, subs. L. Christian, subs.

MARRIAGES.

Hodge-Moore—At Whitney, Texas, May 17, 1905, Mr. B. L. Hodge, Jr., and Miss Anna L. Moore, Rev. J. H. Braswell officiating.

GOING TO TEXAS.

When I was a small boy, back in the fifties, a cousin of my mother came all the way from Texas to the hills of Tennessee to make us a visit, and so eloquently did he talk of the great prairies, beautiful streams, waving pines, wonderful herds, bucking ponies and wild Indians that I resolved to "go to Texas" when I got grown.

In a year or so I became an itinerant preacher in the Tennessee Conference, with the intention of "going to Texas" as soon as I should become a "deacon," and to help matters along a young friend of mine, Rev. J. A. Wyatt, had gone to Texas and was a strong advocate of my transferring to the North Texas Conference.

I went to conference, year after year, with the intention of asking for a transfer, but when I met the brethren my zeal to go somewhat abated, and to tell the plain truth, the presiding elder said he couldn't spare me, and I remained in the old Jerusalem Conference five years.

A few miles out from Nashville I met Bishop Pierce en route west to hold the Indian Mission and Texas Conferences. I had never seen him, but recognized him by a photograph I had seen in the Southern Methodist Pulpit.

He stopped at Little Rock and I came on to Texarkana, where I met D. F. Fuller, who was stationed at that place. We have been more closely associated since. As we walked through the drenching rain we saw several drunk men lying in the street and Bro. Fuller was careful to inform me that they were on the "Arkansas side."

I stopped a week or more with Bro. Wyatt, who was closing his first year in the itineracy as pastor of the Annona Mission. D. J. Martin was on the Clarksville Circuit and I met him at one of his country appointments and after I preached for him he gave me a welcome to Texas in a unique speech.

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Steward—"Brother Pastor, there is a preacher in town and you had better get him to hold your prayer-meeting." Pastor—"Who is he? One of our Bishops?" Steward—"No, he is not a Bishop, but they say he is a good preacher."

Pastor—"Well, now, brother, as he is not a Bishop, a connecional officer nor an editor, and I can not introduce him as my college chum, I do not think it advisable to invite him to preach, but I may call on him to pray or pronounce the benediction."

A person may go forty days without solid food and survive; can exist seven days, sometimes more, without food and water, but can drag through seven days at most without sleep.

The cravings of nature for that period of unconsciousness and complete relaxation is so great that this is the limit of endurance, and should have the importance of profound, restful sleep. The ability to sleep depends upon the condition of the nerves.

Miles' Medical Co., Elkhart, Ind.

HILLS BUSINESS COLLEGE. \$10 a month is good, but you can earn more. Others no brighter than you are drawing \$250 a month.

QUEEN CITY BUSINESS COLLEGE. \$10 a month is none too much for you. Others no bigger or smarter are earning \$150 a month, but they prepared themselves.

WHISKEY, MORPHINE or COCAINE habit cured within ten days at WHITE SANITARIUM, Sta. A, Dallas, Tex., formerly Hill Hospital of Greenville. NO PAY REQUIRED UNTIL CURE IS EFFECTED.

TO DENVER In a Through Sleeping Car From Dallas 7:00 p. m. Via Rock Island System Daily Beginning June 1st. Very Low Tourist Rates. Literature Free.

H. & T. C. R. R. The Short and Quick Line Between NORTH AND SOUTH TEXAS 2 THROUGH TRAINS DAILY 2 PULLMAN SLEEPERS BETWEEN HOUSTON and AUSTIN. HOUSTON and FT. WORTH. HOUSTON and WACO. GALVESTON and DENISON.

DISTRICT CONFERENCE NOTICES.

PARIS DISTRICT. Pastors of Paris District, please send me the names of members of District Conference and indicate as far as possible those who will not attend.

SULPHUR SPRINGS DISTRICT. Let all pastors send names of local preachers, any who will bring his wife, any who will have teams to care for.

AUSTIN DISTRICT. Dear Brethren: Please send me as soon as June 19 a list of those who expect to attend the District Conference and District League Conference from your respective charges.

AUSTIN DISTRICT. Committees on examination: License to preach, C. W. Wendel, S. B. Henry, E. G. Houtz; admission on trial, S. H. Worlein, L. C. Mathis, W. C. Bracewell; deacons' and elders' orders, D. K. Porter, C. W. Meyers, J. W. Harmon.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover expenses of space, to-wit: At the rate of ONE CENT PER WORD. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERTED.

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

SEARS.—Mrs. Sadie Sears, wife of John S. Sears, died at her home in Dallas County on March 12, 1905, aged 31 years and 16 days. She was the oldest child of Mr. and Mrs. H. C. Williamson, born in Dallas, Texas, February 24, 1874. In her early womanhood she was married to Mr. John Sears, of Dallas, by whom she had a companionship of a true wife and giving unsparringly of her love and tender care to the children who came to bless their union. She was a dutiful daughter, a devoted wife and mother, and, above all, a consecrated Christian, who tried to do her whole duty in her family circle at home and in her Church relation, endeavoring by precept and example to train her little children in the nurture and admonition of the Lord, and to influence her husband to follow the path of righteousness. She was a member of Grace Methodist Church, Dallas, at the time of her death, but her home being in the country, she had attended a Church nearer her home, and had catered her children in the Sunday-school there. Her death was very sudden, caused by an acute attack of the heart, and only an hour before her death on that Sabbath afternoon she had taught her two oldest children the Sabbath-school lesson and had given them special words of admonition such as a devoted Christian mother would give who is anxious and concerned for the spiritual welfare of the dear little ones whom God has given unto her to train for life and eternity. The summons to go was sudden, but she was ready, and her spirit went to be with God in heaven, where all is peace and joy and blessing forevermore. To her bereaved husband and children and to her sorrowing, widowed mother and her brothers and sisters we would say: "Sorrow not as those who have no hope; God our Father doeth all things well, and some sweet day you may all join her in that heavenly world, if you are faithful to duty and to God's commands, as she was while on earth."

MRS. FLORENCE E. HOWELL.

MANN.—Bro. Joel E. Mann was born in Putnam County, Ky., August 22, 1830, and died in DeWitt County, Texas, April 26, 1905. He was married to Miss Elizabeth Allen in Concord, Ga., October 19, 1851. To this happy union several children were born. Some of them have passed over the river, and others remain to comfort and cheer for a while. From Georgia Brother Mann moved to Mississippi in 1854, and from Mississippi to Texas in 1859, where he remained until he had asked his terrestrial body, scarce and worn with the battles and wars of life, to rest in undisturbed peace under the shade of the immortal tree. Brother Mann was a member of the Methodist Episcopal Church, South, for fifty years, serving as steward for some time. He was a man of purpose in his religious life, loved the Church, its doctrines and polity. He never lost sight of the fact that he was a redeemed son, and that his chief aim in this world was to glorify his Father in heaven. He was the victim of extreme suffering for several years prior to his death, but bore his afflictions with Christian patience. He leaves an aged widow and several children who mourn the absence of a kind husband and loving father. But their earthly loss is his heavenly gain.

W. A. MANLY.

ANTHONY.—Little Georgia Anthony died at her home near Bonifat, Texas, March 29, 1905, aged two years. She was the daughter of J. M. and M. A. Anthony, granddaughter of Mr. and Mrs. W. H. Amey. She died of whooping-cough, which could be done by her relatives and kind friends, but all to no avail. Her physician stayed with her until the end, but could not stay the disease. She asked her mamma to carry her to Church on Sunday before she died. She is buried in the cemetery loved by all who knew her. The funeral services were conducted by Bro. Miner, our beloved local preacher, and we laid her to rest in the Bonifat Cemetery. Oh, our dearest darling, how we miss you! There is a vacant place in the home and our hearts are sore, but we know our loss is your eternal gain and we know where to find you, and shall strive to meet you in that happy home, where there is no more parting, pain or death.

HER GRANDMA AND AUNT.

Do You Suffer with Asthma?

If you do, you will be interested in knowing that the Kola Plant, a new botanic discovery found on the Congo River, West Africa, is pronounced an assured cure for Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail. It is really a most wonderful discovery.

Mr. B. Johnson, Sr., a prominent citizen of Grand Forks, N. Dak., writes: "I tried twenty physicians and changes of climate without relief, but was completely cured by the Kola Compound after fifty years suffering. Dr. W. H. Wall, an eminent physician of St. Louis, Mo., writes that he tried him on several different cases of Asthma with satisfactory results in every case. Miss Millie Borchers, Amanda, Ohio, writes: 'I suffered with Asthma twelve years until the Kola Compound cured me.' Mr. W. E. Murgitroyd, North Chatham, N. Y., writes: 'I suffered for several years with Asthma and could get no relief until I used the Kola Compound, which cured me. Hundreds of similar letters have been received by the Importers, copies of which they will be pleased to send you.'

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No 1161 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the Texas Christian Advocate who suffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

COPE.—J. M. Cope was born in White County, Tenn., July 1, 1837; departed this life April 21, 1905, at his home in Hardean County, Texas; was married to Miss Maggie A. Buchanan July 31, 1864. To this union were given six children, two of whom preceded him to the home on high. Bro. Cope fought in the war of the 60s in Company I, Eighth Tennessee. He was converted early in life, joined the M. E. Church, South, and was a loyal man to his Church, pastor and God until God said, "It is enough, come up higher." We feel sad because of his departure, for we realize we have lost a friend. Bro. Cope leaves behind him the fragrance of a sweet Christian life. We miss him in his home, in the Church, and in the community. We know that he was claimed as one of the jewels of earth; but he has fought the good fight, kept the faith, hence we can say to his sorrowing friends, companion and children, we shall meet Bro. Cope in that land where no chilly wind ever blows and where we shall see face to face and know even as we are known. He leaves his entire family following his goodly example. To his many friends and loved ones, be faithful and we shall meet him where kindred relationship shall never be severed. He will be waiting and watching for you and all tears shall be wiped away from our eyes, broken hearts healed and not a wave of trouble to cross our peaceful breast. His pastor, C. D. PIPKIN.

STEPHENS.—Brother A. J. Stephens was born September 14, 1835, in Tennessee. Was married to Miss Mary J. Jones in 1862. Was converted in 1867, joined the M. E. Church, South. His home was the preachers' home. He came to Texas in 1890. Misfortune overtook him and he died in poverty. Yet he bore this, besides lingering bodily afflictions, patiently, and passed triumphantly to his better world April 22, 1905. He leaves to mourn their loss a widow, a widowed daughter and a son, the only support and nurse of an afflicted father and crippled mother. On Easter, immediately after exercises in keeping with the day of his funeral. Beautifully, indeed, did the two blend. We rejoice in the commemoration of our risen Lord, and this fact drove back the bitterness of grief and consoling in greatest measure were Jesus' words: "I am the resurrection and the life." Two children have preceded the father, and half of the family are safe. May God bless and save the other half.

Z. L. HOWELL, Pastor. Richland, Texas.

MILLER.—W. D. Miller, aged seventy-four years, died at his home in Travis County, near Austin, April 11, 1905. He leaves a wife, six children and a number of grandchildren to mourn their great loss. He has left them an example of a noble life. He was a good man, a Methodist, very much devoted to his family, and manifested great interest in the Church, serving as steward and superintendent of the Sunday-school for many years. He was a very worthy member of the Union Creek Lodge A. F. and A. M. All preachers were welcome to Bro. Miller's home. I was his pastor for three years, and many times have I been entertained and encouraged by him and his family. According to a request made by him ten years before, I was called to hold the funeral service. After preaching to a large crowd that gathered at the residence, the Masons took charge and with their beautiful and impressive rites left his body to rest in the Boggy Cemetery, and met together for a feast. There we will meet our friend and loved one again in that home where he will be no more death. E. G. HOCUTT, Smithville, Texas.

SCURLOCK.—Blanche Lois Scurlock (nee Rose), wife of Claude L. Scurlock, was born April 29, 1874, and died in her home at Mount Pleasant, Texas, May 9, 1905. Sister Scurlock was born in the Church, South, when a girl, and lived a Christian until her death. She had known for nine months before her death that there was no hope of recovery, but she bore her burden with Christian fortitude, and met death without a fear. These were among the last words she spoke to her pastor: "I have known a long time that I could not get well, but I am ready." She leaves a husband, five little children, brothers and sister, and a host of friends, but her cheerful, patient life tells us where she is, and we will meet her, by the grace of God. He that sees the sparrows fall will care for the orphan children of a godly mother.

J. M. ADAMS, P. C.

VARNELL.—Henry Edgar Varnell was born July 7, 1870; was converted and joined the Church in August, 1892; was married to Matilda E. Stephens June 1, 1898. He died October 8, 1904, leaving a widow and six children. He died of the dreaded disease black jaundice, but told his wife that all was well with him, and all he dreaded was leaving her and the little ones. One of his little girls had preceded him just three weeks to the other shore. We say to the loved ones: "We sorrow not as those without hope." May the Father of Mercy comfort the bereaved family in this time of need, and finally bring them all to dwell in heaven.

A FRIEND.

VARNELL.—Little Mary Varnell was born March 29, 1890; died September 18, 1904. While her stay was only a short one, yet what a ray of sunshine she was in the home, and how she had entwined herself around the heartstrings of father, mother, brothers and sisters. She was a bright, sweet little girl, and how hard to give her up! But God called her, and we must submit, knowing that he doeth all things for the best, and she is free from pain and at rest in the arms of Jesus, who has vouchsafed his holy spirit to help us bear these burdens. To those who mourn, we say, weep not for little Mary Ellen; she is beckoning you to come home to that city not made with hands, eternal in the heavens. Z. L. HOWELL, P. C.

JAMES.—Harris James, only son of Mr. and Mrs. I. S. James, died at Marfa, Texas, April 28, 1905. He was a bright boy, educated in the best schools of the State, winning in manner and bearing many friends wherever he was known. He was in the prime of young manhood, and wanted to live, but bore his sickness with Christian fortitude and patience.

W. S. HUGGETT.

FARMERS, ATTENTION!

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

HOW MARY SAW.

A little girl was lying ill in bed. She had suffered so much that her disease had taken away her eyesight. One day her teacher went to see her.

"Are you quite blind, Mary?" she asked. "Yes; but I can see Jesus," said Mary.

"How, my child, do you see Jesus?" her teacher wanted to know.

"With the eyes of my heart," replied the little one.

Was she not a happy child? Are you trying to be like Mary?—Exchange.

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 business transactions, and financially able to carry out any obligations made by him. W. ALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the mucous and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists. Take Hall's Family Pills for constipation.

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 have 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.

The Official Route.

Endorsed as the official route to Louisville, Ky., by the Confederate Veterans' 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 employees, 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.

GOING NORTH SOON?

If so, you ought to look into the low round trip rates via the Frisco. The following are all top-notchers:

Louisville, Ky. (Veterans' Reunion), one cent per mile rate. Tickets on sale June 9, 10, 11 and 12, good to return July 19.

Toronto, Canada (on the Lakes), one fare plus \$2. Tickets on sale June 18, 19, 21 and 22, good to return August 31.

Indianapolis, Ind., one fare plus \$2. Tickets on sale June 19 to 22, good to return June 29.

Asbury Park, N. J. (sea shore), one fare plus \$3.35. Tickets on sale June 23, 29 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.

Buffalo, N. Y., one fare plus \$2. Tickets on sale July 7, 8 and 9, good returning August 4.

You travel on the finest trains running out of Texas. Harvey dining service, through sleepers and chair cars, electric fans. C. W. STRAIN, Gen'l Pass. Agt., Ft. Worth, 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 endorsed 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 Tidwell 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.

SAVE 1/3 No Dealer Can Duplicate Our Factory Price THE COLUMBUS CARRIAGE AND HARNESS CO., Columbus, Ohio. Our high grade carriages are made in our own factory, and sold exclusively by mail order at a saving of from \$15 to \$50 to the buyer. We warrant every vehicle to be just as represented or refund money and pay freight both ways. Send for free catalogue. It tells the advantage of buying from factory.

Confederates Attention THE OFFICIAL LINE TO THE REUNION OF UNITED CONFEDERATE VETERANS AT LOUISVILLE, KY., JUNE 14-16. WILL OPERATE A SPECIAL TRAIN. 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. For Rates, Schedules, Pullman Accommodations and other information ASK ANY COTTON BELT MAN. D. M. MORGAN, Traveling Pass. Agent, Fort Worth, Texas. J. F. LEHANE, Gen'l. Pass. Agent, Tyler, Texas. GUS HOOVER, Traveling Pass. Agt. Waco, Texas.

In Equipment, Roadway and Service THE TEXAS MIDLAND RAILROAD IS EXCELLED BY NONE. FOUR Fast and Finely-constructed trains operating daily over a smooth and durable track form through connections in Union Stations for St. Louis, Kansas City, Chicago, Memphis, New Orleans and points East and West. THE DIRECT ROUTE between North Texas and Houston, Galveston, Beaumont, Austin and San Antonio. Cafe cars—meals a la carte—are provided on principal trains. F. B. McKAY, General Passenger Agent, Terrell, Texas.

K. C. S. Kansas City Southern Railway Double Daily Train Service, Direct Connections With all lines at Junction Points for Destinations NORTH, SOUTH, EAST AND WEST. Write for copies of "Current Events" and descriptive literature. C. E. SWINDELL, D. P. A. S. G. WARNER, G. P. A. Texarkana, Texas. Kansas City, Mo.

SOUTHERN PACIFIC "New York-New Orleans Steamship Line." Between New Orleans and New York. Steamer sails from New Orleans every Wednesday, 12:30 noon. Steamer sails from New York every Wednesday at 12:30 noon. "New Orleans-Havana Steamship Line" BETWEEN NEW ORLEANS AND HAVANA Steamer sails from New Orleans every Saturday at 2:00 p. m. Steamer sails from Havana every Tuesday at 4:00 p. m. "Sunset Express," between New Orleans and San Francisco. Leaves New Orleans daily at 11:55 a. m. Leaves San Francisco daily at 5:45 p. m. Carries Pullman Drawing Room Sleepers, Tourist Sleepers, Combination Library, Buffet and Observation Cars, Dining Cars, Chair Cars, Oil Burning Locomotives from New Orleans to San Francisco. Inquire of any Southern Pacific Agents for all information. J. S. HELLEN, Asst. Gen. Pass. Agt. Houston, Texas.

A COLORADO SUMMER IS A PERFECT EXPERIENCE Spend your Vacation in the Mountains. Breathe the Crisp, Pure, Piney Air. Gather Strength and Health From the Great Out-of-Doors, and come home Happy. From June 1st to September 30th the Santa Fe will sell you round trip tickets at very low rates. Ask the Santa Fe Agent for particulars. W. S. KEENAN, G. P. A. Galveston, Texas.

WI... A... Manch... South... Hotel... Tent... First... West... LaGr... Eagle... Weima... Colum... Cedar... McDud... The... trop... Conf... 820 a. 1... B... Alice... Corpus... Flores... Kenne... Gollad... Beevil... Mathis... Rockpe... Oakvil... Stockl... Pleasa... Brown... Berclai... San... Amphib... Boole... Pearsal... Carizzo... Sun... Cotulla... Del Ri... Port... Hondo... Utopia... Devine... Laredo... Uvalde... Enegie... Travis... West... South... Sherma... Prospe... Kingsl... Llano... Kerrvil... Boerne... Center... Hander... San S... San S... Chero... Rocksp... C... Leesvil... Port L... C... Victori... Platoni... Shiver... Yeakun... Rungo... Leesvil... Clear... Rancho... Cuero... Hallett... Edna... Port... Nurse... Palacio... El Can... San... Buda... Waede... Gonzal... Staples... Luling... Belmon... Lockha... Pleasar... July... Tilton... Drippin... San M... NORTH... Fort... First... C... West... Throck... Ellmsvil... Dist. C... G... Copper... Gat... V. M... Meridia... Crawford... McGreg... Brookh... Pearl... Hamilt... Copper... Turners... Evans... Jonesbo... Maxdal... K... and... Oglesby... China... Gatesvil... Gatesvil... Georg... Florenc... Du... Duffau... Carlton... Carr... Cotton... Mexia... Wortha... Corsican... Kerens... Epworth... Kerens... Corbran... Bloomin... Horn H... Brandon... Bloomin... Barry... Richlan... Dawson... Thornton... Alma... Rice... Coolidge... Greenba...

WEST TEXAS CONFERENCE.

Austin District—Third Round. Manchaca, at Shepherds, May 27, 28. South Austin, 11 a. m., June 4. Hotchkiss Mem., 8:15 p. m., June 4. Tenth Street, 11 a. m., June 11. First Street, 8:15 p. m., June 11. West Point, at Ford's Pr., June 17, 18. LaGrange, July 1, 2. Eagle Lake, at Rock Island, July 8, 9. Weimar, at County Line, July 13, 14. Columbus, July 15, 16. Cedar Creek cir., July 22, 23. McDade cir., July 29, 30. The District League will meet at Bastrop 8:15 p. m. June 20. The District Conference will meet at same place at 8:30 a. m. June 22. J. M. Alexander, P. E.

Beeville District—Third Round. Alice, May 27, 28. Corpus Christi, June 3, 4. Floresville, June 6. Kennedy, June 17, 18. Goliad, June 24, 25. Beeville, June 28. Mathis, July 1, 2. Rockport, July 5. Oakville, July 8, 9. Stockdale, July 15, 16. Pleasanton, July 22, 23. Laverna, July 29, 30. Brownsville, Aug. 5, 6. Berclair, Aug. 19, 20. Joe F. Webb, P. E.

San Antonio District—Third Round. Amphion cir., at San Miguel, 4th Sun May. Bear cir., at Oak Island, 3d Sun June. Pearsall, at Buck Horn, 2d Sun June. Carizozo Spgs and Batesville, at C. S. 4th Sun June. Cotulla cir., at Dilley, 1st Sun July. Del Rio, 2d Sun July. Del Rio cir., July 15, 16. Hondo, 2d Sun July. Utopia cir., at Sabin, 4th Sun July. Devine cir., at Moore, 5th Sun July. Laredo, July 21. Uvalde, 1st Sun Aug. Eagle Pass, Aug 7, 8. Travis Park, Aug 19. West End, Aug 11. South Heights, Aug 16. Sherman St. 11 a. m., 2d Sun Aug. Prospect Hill, 8:30 p. m., 2d Sun Aug. W. J. Johnson, P. E.

Llano District—Third Round. Kingsland, at Wolf's Crossing, May 27, 28. Llano station, June 10, 11. Kerrville, at Harper, June 17, 18. Boerne, at Waring, 11 a. m. June 21. Center Point sta., 11 a. m. June 23. Bander, at B. 3 p. m. June 24. San Saba sta., May 1, 2. San Saba mis., July 8, 9. Cherokee, July 15, 16. Rocksprings, 3 p. m. July 24. W. H. H. Biggs, P. E.

Cuero District—Second Round. Leesville, at Floyd's, May 27, 28. Port Lavaca, at Lone Tree, June 3, 4. J. C. Wilson, P. E.

Cuero District—Third Round. Victoria, June 3, 4. Flatonia, June 17, 18. Shiner, at Moulton, June 20. Yeakum, June 23. Brunge, at Helena, June 24, 25. Leesville, at L. 1, July 1, 2. Clear Creek, at Rocky, July 8, 9. Rancho, at Holston P., July 15, 16. Cuero, July 17. Halletsville, at Hope, July 22, 23. Edna, July 29, 30. Port Lavaca, at Traylor's, Aug 29, 30. Nursery, at Middletown, Aug 5, 6. Palacios, at Ashby, Aug 19, 20. El Campo, at Louise, Aug 26, 27. J. C. Wilson, P. E.

San Marcos District—Third Round. Buda, at Lytton, 4th Sun May. Waelder, 3d Sun June. Gonzales, 4th Sun June. Staples, 1st Sun July. Luling, at Soda Springs, 2d Sun July. Belmont, at Oak Forest, 3d Sun July. Lockhart, 4th Sun July. Pleasant Grove, at Martindale, 5th Sun July. Tilton, 1st Sun Aug. Dripping Springs, at D. S., 2d Sun Aug. San Marcos, 3d Sun Aug. Jno. W. Stovall, P. E.

NORTHWEST TEXAS CONFERENCE

Fort Worth District—Second Round. First Church, May 29. O. F. Sensabaugh, P. E.

Weatherford District—Second Round. Throckmorton, at Sibley, May 27, 28. El Paso, at Caddo, May 31. Dist. Conf. at Graham, June 23. E. F. Boone, P. E.

Gatesville District—Second Round. Copperas Cove, May 27, 28. S. W. Turner, P. E.

Gatesville District—Third Round. V. M. and Clifton, at P. Hill, June 3, 4. Meridian, June 17, 18. Crawford, at Osage, June 24, 25. McGregor, July 1, 2. Brookhaven, at The Grove, July 4. Pearl, at Bimblein, July 8, 9. Hamilton, at Evergreen, July 10. Copperas Cove, at C. Cove, July 15, 16. Turnerville, at Harmony, July 22, 23. Evans, at Evans, July 29, 30. Jonesboro, at Sardis, Aug 5, 6. Maudale, Aug 8. K. and Nolville, at campground, Aug 10. Oglesby, at Oglesby, Aug 12, 13. China Springs, at Mills Ch., Aug 19, 20. Gatesville mis., at W. Ch., Aug 26, 27. Gatesville sta., Aug 27, 28. S. W. Turner, P. E.

Georgetown District—Second Round. Florence cir., May 27, 28. J. S. Chapman, P. E.

Dublin District—Second Round. Duffau, May 26. Carlton, May 27, 28. A. E. Bailey, P. E.

Corsicana District—Third Round. Cotton Gin, at Cot Gin, 11 a. m. June 9. Mexia, 8:30 p. m. June 9. Wortham, at Couchman, June 10, 11. Corsicana cir., at Long Prai., 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. Horn Hill, at Kirk, July 8, 9. Brandon, at Ritz, July 15, 17. Blooming Grove sta., July 22, 23. Barry, at Mt. Zion, July 29, 30. Richard, 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 26, 27. Coolidge, at Delta, Aug 24. Groesbeck, Aug 28, 29.

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.

Ablene District—Third Round. (In part.) Abilene, June 3, 4. Stamford, June 17, 18. Truby, at Zebo, 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.

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. Tehoka, 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 29. Colorado sta., Aug 29. J. T. Griswold, P. E.

Dublin District—Third Round. Greens Creek, at Bunyon, June 10, 11. Dublin sta., at Dublin, p. m. June 11, 12. Claifrette, at Pleasant Hill, June 17, 18. Iredeh, at Iredeh, June 24, 25. Hico, at Hico, p. m. June 25, 26. Granbury cir., at Paluxy, July 1, 2. Granbury sta., at Granbury, p. m. July 2, 3. Cisco cir., at Rich, July 8, 9. Cisco sta., at Cisco, p. m. July 9, 10. Eastland, at Pleasant Grove, July 11. Carbon and Gorman, at G., July 11. De Leon cir., July 15, 16. De Leon sta., at De Leon, p. m. July 16, 17. Fairly and Lanham, at Lanham, July 20. Carlton, July 22, 23. Huckabay, July 29, 30. Stephenville, at S., Aug 1. Morgan Mill, Aug 5, 6. Carbon mis., Aug 9. Desdemona, at Alameda, Aug 12, 13. Duffau, Aug 19, 20. Glen Rose, at Glen Rose, Aug 26, 27. A. E. Bailey, P. E.

Waco District—Second Round. Mart, May 27, 28. J. G. Putman, P. E.

Waxahachie District—Third Round. Hillsboro and Line Street, May 29, 31. Hasca, May 25. Maypearl, at Bethel, May 27, 28. Ferris, June 2. Waxahachie, June 9, 11. Middleton, June 24, 25. Ovilla, at Sardis, July 1, 2. Forreton, at Collier's Chapel, July 7. Palmer and Boyce, at Garrett, July 8, 9. Ennis, 8:30 p. m. July 9. Bristol, at Bristol, July 15, 16. Venus, at Barnesville, July 21. Alvarado, July 22, 23. Milford, at Maday, July 29, 30. Red Oak, at Chapel Hill, Aug 5, 6. Bardwell, at Bird, Aug 12, 13. Grandview, Aug 19, 20. Lovelace, at Union Valley, Aug 26, 27. Sunday-school and Epworth League Conference at Maypearl, June 25, at 8:15 p. m. to June 29, 4 p. m. Jas. Campbell, P. E.

Weatherford District—Third Round. Courts Memorial, June 4. First Church, June 18. Alledo, at Annetta, June 29. Mineral Wells, July 2. Weatherford mis., at Lambert, July 8, 9. Santo, at Tarleton, July 15, 16. Millsap, at Brock, July 18. Gordon, etc., at Gordon, July 22, 23. Ranger, at Ransicht, July 29, 30. Crystal Falls, at Fort Griffin, Aug 2. Breckenridge, at Eolian, Aug 5, 6. Palo Pinto, at Cedar Springs, Aug 9. Whitt, etc., Aug 12, 13. Peester, Aug 16. Springtown, Aug 19, 20. Graham mis., Aug 25. Graham sta., Aug 26, 27. Eliasville, Aug 29. Throckmorton, Aug 31. Farmer, Sept 2, 3. E. F. Boone, P. E.

Vernon District—Third Round. 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 8, 9. Vernon cir., July 15, 16. Estelene cir., July 15, 16. Crowell cir., July 19. Paducah mis., July 22, 23. Seymour cir., July 29, 30. Spring Creek mis., July 29, 30. Seymour sta., Aug 1. Knox City mis., Aug 4. Munday and Gore, Aug 5, 6. Matador cir., Aug 12, 13. J. G. Miller, P. E.

Brownwood District—Second Round. Prector, at Oak Grove, May 27, 28. B. R. Bolton, P. E.

Clarendon District—Second Round. Rowe, June 3, 4. Jas. M. Sherman, P. E.

Corsicana District—Third Round. (In part.) Corsicana Cir., at Long Prai., June 24, 25. Kerens, at Bazette, June 25, 26. Corsicana, Eleventh Ave., June 28. Blooming Grove Cir., Dresden, July 1, 2. Brandon, July 15, 16. Blooming Grove Sta., July 23, 24. Barry, July 29, 30. Richard, at Pursley, Aug 5, 6. Dawson, Aug 6, 7. Epworth League and Sunday-School Conference, at Kerens, to begin 11 a. m. June 27th. All Epworth Leagues and Sunday-schools in the district are requested to elect delegates and send names of those who will attend to Rev. J. M. Armstrong, at Kerens, Texas. Please note change of date for our District Conference from April 27th to May 11. John M. Barcus, P. E.

Brownwood District—Third Round. Robert Lee, at Bronte, June 2. Ballinger, June 3, 4. Glen Cove, at Talpa, June 10, 11. Wing, at Slater, June 24, 25. Winters, at Bowman, June 27. Brownwood, July 1, 2. District League and Sunday-school Conference, at Proctor, beginning Thursday, June 29, at 9 a. m. and closing Friday, June 30. Basis of representation: All preachers, traveling and local, all Sunday-school superintendents and Epworth League Presidents, and from three to five delegates from each Sunday-school and League. B. R. Bolton, 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 Gillahan, 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 (8:30 p. m.), July 26. Amarillo, July 29, 30. Chamulac, at Dumas, Aug 5, 6. Rowe, Aug 9. Higgins, at Ochiltree, Aug 12, 13. Canadian, at Miami, Aug 15. Tulla, Aug 19, 20. Silverton, Aug 22, 23. Cataline and Shamrock, Aug 26, 27. McLean, Sept 2, 3. James M. Sherman, P. E.

NORTH TEXAS CONFERENCE. Dallas District—Second Round. Cochran and Caruth, May 27, 28. J. L. Morris, P. E.

Greenville District—Second Round. Greenville mis., at Jones Bethel, May 13, 14. Where the conference is held on Monday it will convene at 9 a. m. and preaching at 11 a. m. J. M. Peterson, P. E.

Paris District—Second Round. Chicota mis., at Hinckley, May 27, 28. E. H. Casey, P. E.

Sherman District—Second Round. Howe, at Cedar, July 8, 9. E. W. Alderson, P. E.

McKinney District—Second Round. Farmers Branch, May 27, 28. L. W. Clark, P. E.

Gainesville District—Second Round. Bonita cir., 4th Sun May. Era and Bolivar, 1st Sun June. Dexter, 2d Sun in June. J. A. Stafford, P. E.

Sulphur Springs District—Second Round. Sulphur Bluff cir., 4th Sun May. Bonanza, 11 a. m. May 31. Lake Creek, 1st Sun June. C. B. Fladger, P. E.

Terrell District—Second Round. Mabank, at Prairieville, May 27, 28. O. S. Thomas, 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. Benavane, 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 31. Decatur, Aug 12, 13. Decatur cir., Aug 19, 20. Decatur sta., Aug 26, 27. T. R. Pierce, P. E.

Dallas District—Third Round. Grace Church sta., June 3, 4. Oak Cliff sta., June 5. Oak Prairie, at Estelle, June 10, 11. Lancaster sta., 8:30 p. m., June 14. 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 29, 30. 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.

Greenville District—Third Round. Celeste and Lane, at Lane, May 27, 28. Kingston, at Ballard Grove, June 2, 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 29, 30. Merit, at Merit, July 29, 30. Greenville mis., Aug 5, 6. Fairlie, at Olive Branch, Aug 12, 13. Leonard, at Orange Grove, Aug 16. J. M. Peterson, P. E.

Sulphur Springs District—Third Round. Winstboro 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. Reiley 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. Birtbright, 2d Sun in Aug. Purley cir., at Pleasant Hill, 3d Sun Aug. Ben Franklin, 4th Sun Aug. Lake Creek, at Wagon Chapel, Aug 12, 13. 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.

Gainesville District—Third Round. Greenwood, at RB Ranch, 2d Sun June. Woodbine, at Friendship, 4th Sun June. St. Jo, at Forestburg, 1st Sun July. Belcher, at Ringgold, 2d Sun July. Burns, at Zion, 3d Sun July. Montague, at D. Mound, 4th Sun July. Marysville, at Sivel, 5th Sun July. Nocaona, 1st Sun Aug. Aubrey, 2d Sun Aug. Dexter, 3d Sun Aug. Sanger and V. V., at V. V. 4th Sun Aug. Bonita, at Illinois, 1st Sun Sept. Ponder and K. at Stoney, 2d Sun Sept. Era and B, 3d Sun Sept. Rosston and M., at Van S., 4th Sun Sept. J. A. Stafford, P. E.

McKinney District—Third Round. Weston, at Chambersville, June 3, 4. Ploot, Point, June 10, 11. Plano, 11 a. m. June 18. McKinney, 8:30 p. m. June 18. Renner, at Alpha, June 24, 25. Princeton, at Blythe's Chapel, July 1, 2. Farmersville, July 8, 9. Nevada, July 15, 16. Frisco, at Lebanon, July 22, 23. Celina, at Celina, July 29, 30. Prosper, at Prosper, Aug 5, 6. Allen, at White's Grove, Aug 12, 13. Copeville, at Millwood, Aug 19, 20. Blue Ridge cir., at Hensley Ch., Aug 26, 27. Blue Ridge mis., at Snow Hill, Aug 27, 28. Wylie, at St. Paul, Sept 2, 3. Josephine, at Milan Chapel, Sept 9, 10. Farmers Branch, Sept 16, 17. I. W. Clark, P. E.

Bonham District—Third Round. Petty, at Pleasant Hill, May 29, 31. Lancaster, at Telephone, May 27, 28. White Rock, at White Rock, June 3, 4. Bailey, at Bailey, June 10, 11. Bonham sta., June 17, 18. Gober, at Providence, June 24, 25. Ector, at Savoy, July 1, 2. Brookston, at High, July 8, 9. Church Grove sta., July 15, 16. S. Bonham, at S. Bonham, July 22, 23. Randolph, at Edhube, July 29, 30. Honey Grove, at McCraw, Aug 5, 6. Lannus, at Allen Chapel, Aug 12, 13. Ladonia sta., Aug 19, 20. Trenton, at Blanton Chapel, Aug 26, 27. Dadd, at Windom, Sept 2, 3. Jno. H. McLean, P. E.

TEXAS CONFERENCE.

Huntsville District—Second Round. Bedias, May 27, 28. Lancaster, at Roubidoux, May 28, 29. Magnolia, May 31. Cold Springs, June 2. Conroe mis., at Cleveland, June 3, 4. C. R. Lamar, P. E.

San Augustine District—Second Round. Geneva cir., at Sexton, May 27, 28. Cushing cir., Fri. June 2. Minden, at Glenfawn, June 3, 4. Fatsy mis., June 10, 11. Carthage, Wed. June 14. Appleby mis., June 17, 18. Dist. Conf. at San Augustine, June 22-25. C. A. Tower, P. E.

Tyler District—Second Round. Troup and Overton, May 27, 28. E. W. Solomon, P. E.

Tyler District—Third Round. Lindale, at Lindale, May 31. Willis Point cir., at Palmer's Gr., June 29. Willis Point sta., June 21. Grand Saline, June 22. Fruitvale, at Sabine Pass, June 24. Emory, at Ford's, June 25, 26. Abba, at Mills Springs, June 27. Mineola, 8 p. m. June 27. Mt. Sylvan, at Mt. Sylvan, July 8, 9. Whitehouse, at Noಂದು, July 15, 16. Tyler cir., at Pleasant Retreat, July 22, 23. Chandler, at Red Hill, July 29, 30. Meredith cir., at Phillips Ch., July 29, 31. Athens, July 31. Colfax, at Morris Chapel, Aug 5, 6. Canton and Edgewood, at C., Aug 6, 7. Snyder Spgs., at China Grove, Aug 12, 13. Edom, at Ben Wheeler, Aug 19, 20. Cedar St., Aug 16. Big Sandy, Aug 17. Troup and Overton, Aug 19, 20. Marvin, Aug 26, 27. Malakoff, Aug 27, 28. The District Conference will meet at Mineola June 28 at 8:30 p. m. and will hold over till July 1. Opening sermon by Rev. A. Little June 29, 8:30 p. m. Let us all go there praying for a gracious revival of religion. I hope to have Bishop Key with us. E. W. Solomon, P. E.

Beaumont District—Second Round. Corrigan, at Moscow, May 27, 28. First Ch., Beaumont, June 4, 8. North End, Beaumont, June 4, 5. Jasper mis., at Byerly camp, June 10, 11. Wallisville, at W., June 13, 14. Call, at Watson Chapel, June 17, 18. Port Arthur, June 24, 25. Warren, at Warren, July 1, 2.

Kountze, at July 8, 9. Sillsbee, at Sillsbee Junction, July 9, 10. O. T. Hotchkiss, P. E.

Calvert District—Third Round. Kosse, at Alto, May 27, 28. Brimmond and Reagan, at R., June 3, 4. Marlin sta., June 10, 11. Hearne sta., June 17, 18. Calvert sta., June 29. Fairfield mis., at E. Mills, July 1, 2. Jewett, at Jewett, July 8, 9. Fairfield and Dew, at F., July 15, 16. Leon mis., at Nievch, July 21. Centerville, at Evans Ch., July 22, 23. Rogers Prairie, at Gum Spgs., July 29, 30. Franklin sta., Aug 5, 6. Pettway, at Boun Prairie, Aug 12, 13. Rosebud sta., Aug 19, 20. Travis, Aug 26, 27. Durango, Aug 26, 27. Lott and Chilton, Aug 27, 28. Wheelock, Sept 2, 3. R. A. Burroughs, P. E.

Pittsburg District—Second Round. Redwater, May 27, 28. Dalby, May 31. J. T. Smith, P. E.

Palestine District—Second Round. Kennard mis., at Kennard Mill, May 27, 28. Alto cir., at Shiloh, June 3, 4. Russo sta., June 4, 5. Wells mis., at Pollok, June 10, 11. Crockett cir., at Creek, June 17, 18. Jos. B. Sears, P. E.

Brenham District—Second Round. Giddings, at Ledbetter, May 27, 28. Brenham, May 28, 29. Rockdale, June 3, 4. Cameron, June 11. Chas. F. Smith, P. E.

Marshall District—Third Round. North Marshall, June 24, 25. Marshall, First Church, June 25, 26. Henderson sta., July 2, 3. Church Hill, at Fowler's Ch., July 15, 16. Henderson cir., at Union Ch., July 15, 16. Kilgore, at Hopewell, July 22, 23. Coffeeville, at Harleton, July 29, 30. Beckville, Aug 5, 6. Hallville, at Riley's Chapel, Aug 8, 9. Jefferson sta., Aug 15, 16. Harrison, at Karah, Aug 19, 20. Arlston, at Bethel, Aug 26, 27. Kellyville, Aug 26, 27. Longview, Kelly Memorial, Sept 3, 4. Jas. W. Downs, P. E.

Pittsburg District—Third Round. Texarkana, Central Church, June 11, 12. Atlanta, (night) June 14. Park mis., at Red Lick, June 17, 18. Naples, at Hamill's Chapel, June 20. Linden, at Union Chapel, June 24, 25. Winfield, at Oak Grove, July 1, 2. Mt. Pleasant, July 2, 3. Musgrove, at Marvin's Ch., July 8, 9. Gilmer cir., at Hopewell, July 15, 16. Gimer sta., July 16, 17. New Boston mis., at Moss Spgs., July 22, 23. New Boston sta., July 23, 24. Hardy Memorial, July 26. Pittsburg cir., July 29, 30. Pittsburg sta., July 30, 31. Cason, Aug 4, 5. Dainierfield, Aug 12, 13. Queen City, Aug 16. Quitman, Aug 19, 20. Redwater, Aug 24. Dalby, Aug 26, 27. J. T. Smith, P. E.

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

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VERNON DISTRICT CONFERENCE.

One of the most enjoyable and profitable District Conferences we have ever had the privilege of attending was held in Matador May 5-7. Rev. J. G. Miller, presiding elder, was in the chair. All the preachers of the district except three (who were detained on account of sickness), with a goodly number of delegates, were in their places.

All the interest of Church throughout the district was carefully looked after. The reports of the brethren were very encouraging, revealing the fact that the district is in a thrifty and prosperous condition. If we are not mistaken, the finances are ahead of corresponding date of any previous year. Parsonages have been bought, built and repaired until every charge in the district has a comfortable home for their pastor.

Notwithstanding the extreme bad weather a few meetings were held during the winter and a great many conversions and accessions to the Church were reported.

Good reports were made of the Leagues, Sunday-schools and woman's societies.

The following delegates were elected to the Annual Conference:

- C. D. EDMONDSON.
- DR. J. A. RICHARDSON.
- R. W. HALL.
- W. G. MULKEY.

Alternates:

- Rev. J. C. Roberts.
- Wm. Crutchfield.

Rev. R. C. Armstrong, Financial Agent of Polytechnic College, was with us, speaking and preaching to the delight of the conference. At the close of his sermon on "Christian Education" the brethren cheerfully gave him \$810 for Polytechnic. This speaks the interest our people in the west have in Christian education. While all the business interest of the district was carefully looked after, much time was given to the preaching of the Word. A number of the brethren preached. All gave right-of-way to the Holy Spirit, and every service was a victory. The climax, however, was reached on Sunday. The spiritual tide ran high. There were five services during the day—one at the Court-house and four at the Methodist Church. Such singing and handshaking. There was rejoicing and shouting on every hand. About a dozen souls were happily converted during the day.

Bro. Miller makes a good presiding officer—smooth, courteous and kind, holding everything within proper

bounds, and yet allowing sufficient latitude to save from the least formality or stiffness. There was not a dull hour from beginning to close. The entire conference was so harmonious and helpful that many went away declaring that they would never miss another if possible to attend.

On May 4, the day preceding our District Conference, we held our District Missionary Institute and Preachers' Conference. The entire day was profitably spent discussing missionary topics and plans for the furtherance of the cause.

Matador entertained us in good Methodist style. Every home was wide open. It would be hard to find a more hospitable, generous people. Every preacher and delegate felt like he had the best home. Quana was unanimously selected as the place for holding the next conference.

ROBT. B. BONNER, Sec.

BROWNWOOD DISTRICT CONFERENCE.

The Brownwood District Conference met at Blanket May 27, 1905.

Rev. B. R. Bolton, presiding elder, called the conference to order, and after religious services, E. P. Williams was elected Secretary. The Conference was well attended, only one pastor being absent, and he was detained at home by a revival meeting. The lay representation was large, especially from the adjacent charges. Quite a number of local preachers were present, and most of them had written reports. There are more than forty local preachers in the Brownwood District, and many of them are doing efficient and effective work in this rapidly developing territory.

The business of the conference was attended to with dispatch, but without haste. Every interest received due attention, but no time was wasted. Religious services were made prominent. Four strong, helpful sermons were preached.

Rev. W. H. Terry, representing the Mission Board, was present and preached an instructive and effective sermon on missions.

The Southwestern University was ably represented by D. Kilgore. The sermon preached by him was thoughtful and invigorating. Several hundred dollars were secured on a Mood scholarship for Brownwood District.

Rev. R. C. Armstrong, Financial Agent of the Polytechnic College, delivered a well-prepared sermon on "Christian Education and took a collection for that cause.

The spiritual enthusiasm reached its climax during and after a sermon by

Rev. H. A. Boaz on "The Humiliation and Exaltation of Christ." The Polytechnic College has many friends and patrons in the Brownwood District. Granbury Training School and San Angelo Training School were represented by Principals Smith and Sessions.

Presiding Elder Bolton is wide-awake and active. He is religious and at the same time alert. The district will prosper under his administration. The presence of Rev. O. F. Sensabaugh, of the Fort Worth District, was noted with pleasure.

As was confidently anticipated, the "Blanket" proved to be wide enough and long enough to cover comfortably the crowd. The entertainment was all that could be desired. Pastor Jackson had everything in order. Rev. R. B. Young and this writer were hospitably entertained in the home of that prince among young laymen, Wilmot Smith.

Coleman was selected as the place of meeting for next year.

Three young men were licensed to preach, and the following were elected delegates to the Annual Conference:

- H. E. ANDERSON.
- W. D. LUSK.
- E. N. LEWIS, L. D.
- S. R. SWITZER.

Alternates:

- I. H. Turney.
- W. M. Armstrong.
- E. P. WILLIAMS, Secretary.

LLANO DISTRICT CONFERENCE.

The Llano District Conference met in Blanco April 28, 1905. W. H. H. Biggs, the presiding elder, opened the conference Friday morning, making a thirty-minute talk on Rom. 12.

All the pastors were present but two. Bro. King, of Kerrville, was kept away on account of the death of Mrs. Martha Starkey, who has done more for Methodism in Kerr County than any other person in the county. Twenty-two lay delegates from eleven charges were present at the opening session.

The pastors reports show the district to be in a healthy condition spiritually. Financial reports not as good as they were last year the same month.

The Epworth League is healthy in most charges. Our Sunday-schools never more prosperous.

The Woman's Societies were not represented save in reports.

This is Bro. Biggs' last year on the district, and his preaches and laymen are loath to see him go.

There has been great advancement on all lines under his administration. One feature of the conference was the very fine preaching, which was of great spiritual power. Great interest was manifested in the question of Christian education.

J. E. Blaylock was granted license to preach. J. R. Ragsdale was recommended to the Annual Conference for deacon's orders.

The following were elected delegates to the Annual Conference:

- W. C. BAILEY.
- LEE BROWN.
- ELI SHELLEY.
- W. D. HUTCHESON.

Rev. Sterling Fisher was present from Coronal Institute, representing that school. He preached a great sermon Friday night on "Missions."

Rev. V. G. Thomas, of Staples, was present and preached Friday at 11 o'clock.

Rev. New Harris, the Bishop of San Marcos, dropped in Saturday and spent Sunday.

The next session goes to Bertram.
C. W. GODWIN, Secretary.

CORSICANA DISTRICT CONFERENCE.

A very interesting and profitable session of the Corsicana District Conference was held in the M. E. Church South, this city, the closing days of the past week. There were about sixty visitors entertained in the homes of our citizens during the conference, some of whom were men of distinguished ability.

Among these was Rev. W. L. Nelms, D. D., of Georgetown, who delivered a masterly address on "Christian Education," in which some very interesting facts were brought out with reference to the recent growth and unprecedented prosperity of the Southwestern University, located at Georgetown. From the statements made by this distinguished gentleman it is evident that the Methodists of Texas have in Southwestern University one of the finest and best equipped institutions of learning to be found anywhere in the South. At the close of the address Rev. John M. Barcus, presiding elder, asked for a collection for the District University Training School located at Blooming Grove, and in a few minutes \$500 was subscribed.

There was also present Rev. John R. Nelson, Commissioner of Education for the Medical Department of Southwestern University, who made a very earnest appeal on behalf of the new

building now in process of erection in the city of Dallas, and receive a donation of \$250.

Rev. Horace Bishop, of Ennis, was present in the interests of the Board of Missions of the Northwest Texas Annual Conference, and preached a sermon which evinced large acquaintance with his theme. Among other visitors were Rev. W. H. Vaughan, Superintendent Methodist Orphanage at Waco, and Rev. I. Z. T. Morris, of Fort Worth, whose work is to look after the destitute, both of whom addressed the conference upon their respective causes and were given liberal assistance.

While not quite so largely attended as some others, this was, upon the whole, one of the most pleasant and profitable District Conferences the Corsicana District has enjoyed in a number of years.

One of the interesting features of the conference was the report of Rev. W. W. Moss, pastor of the Methodist Church in this city, and under whose pastorate the handsome new church building, in which the conference held its sessions, has been recently erected and furnished at a cost of \$8000. This report also showed that thirty-five new members have been received into the Church during the present year, and that attendance at Sunday-school has doubled itself since opening the new building.

INFORMATION WANTED.

Disappeared from Corpus Christi Oct. 1, 1904, G. Ed Francis.

He was born in Morgan County, Alabama. He is about 5 feet, 8 inches in height; weight about 170 pounds in health; 44 years old; thumb gone from "left" hand; dark complexion and inclined to baldness; quick speaking, but with a certain hesitancy or stoppage in his speech; inclined to deafness; very quiet and does not talk much.

All preachers and people are earnestly requested to look out for this brother. Up to the time of his disappearance he was a member and regular attendant upon the Methodist services. Being a farmer, it is thought that he may be working in some rural district, and that his Church-going habit may assist in locating him. A suitable reward will be paid to any one who may give such information as will lead to his location, either living or dead. Address J. Len Francis, Fentress, Texas, or R. O. Francis, Lampasas, Texas.

THE YOUNG WOMAN'S CHRISTIAN ASSOCIATION OF THE UNIVERSITY OF TEXAS.

This year's work in the Young Woman's Christian Association of the University of Texas has been one of marked success. The association was inaugurated in 1893, but for ten years its progress was slow. However this year has marked a turning point, and the era of experiment has passed. With a membership of thirty last year, it has increased to 151 this year, and has a Bible study class of 129 and a class for the study of missions of seventy-five.

The association has prepared a neat circular letter, which will be put in the hands of every pastor in Texas, or is intended to be so placed. We quote two paragraphs from it as follows:

"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 rest, \$400, we hope to raise from the 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 person, or Sunday-school class, or Church, or Young People's Society. If this plan meets with your approval it is our desire to ask you to appoint some member of your Church to solicit from your congregation pledges for annual contributions for a period of three years.

"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 some of whom we have received

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letters cordially indorsing this work."

Little need be said in addition to this statement, other than to call especial attention to the hearty indorsement the Ministerial Association of Austin has given this worthy enterprise. Without a dissenting vote, at a regular meeting, all the ministers pledged their support to this plan, and we of course have a first hand knowledge of the influence the Y. W. C. A. has upon our Churches, that it is a help to them than otherwise, and besides this it does a work that no Church could do in the University. Denominational zeal may justly take no fright at this association. Rather is it not more becoming the great Methodist Church to help these noble young women who are seeking to help the daughters coming here from Methodist homes?

No other denomination has more room for gratitude to the University of Texas than we have, and here we have a chance to give a slight expression of it. We feel sure it is furthest from the institution of a great Church like ours to deprecate our State University, or to cast reflections upon its method for enlarging its matriculation or to promote our interests by disparaging it, or to seek to raise ourselves by indirectly pulling another down. Would we not better view prosperity with a suspicious eye, which must be had at the expense of another, and other than by dint of real merit?

The purpose of these lines, however, is to say that the pastors of Austin have adopted this plan as herein presented, and are willing for our example to do all it may in encouraging other pastors of the State to lend a helping hand. D. K. PORTER, Austin, Texas.

INFORMATION WANTED.

Marion County will soon be in the throes of another prohibition campaign. Our people need all the light they can get. Will those enjoying prohibition and interested in the onward movement give us the results in facts and figures by comparing the last six or twelve months of anti rule with a similar period of the present along the following lines:

1. Amount of alcohol liquors consumed.
 2. Indictments and cost of crime.
 3. The effects in business.
 4. The moral effects.
- An answer to the above will be greatly appreciated by many, and can be used to the good of humanity and the glory of God. JOHN W. HOLT, Jefferson, Texas.

Why are fowls the most economical creatures that a farmer keeps? Because for every grain they eat they give a peck.