

TEXAS CHRISTIAN ADVOCATE

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

Official Organ of all the Texas Annual Conferences of the Methodist Episcopal Church, South.

BLAYLOCK PUB. CO., PUBLISHERS.

Vol. L.

Dallas, Texas, Thursday, June 30, 1904.

No. 45

Editorial.

LOOKING AFTER TEXAS POLITICS.

The liquor people are badly hurt in Texas, and they are being hurt worse and worse every time the people have a county election on the question. Those interested in the sale of liquor and beer feel the effect of the sentiment of local option, not only in this State, but wherever their stuff is manufactured, for heretofore all the manufacturers and wholesale dealers beyond the limits of Texas looked this way for large sales. For a great many years Texas has been a general foraging field for wholesale beer and liquor men. But since local option set its face against this ruinous business, the territory out this way has gradually contracted until now they are very much limited in their legitimate business. In fact they have been driven out of more than half of the populous counties of the State, and in nearly all the other counties where local option is not in full operation, the business is confined to a few of the towns, and the rural districts are largely free from the presence of the liquor and beer shops. Hence the business has been so badly crippled in this State that the distant dealers are feeling its effect, and they are turning their attention specially in this direction. They have so long triumphed over public sentiment through the corrupt use of blood money that they still think the way to stop the progress of local option in Texas is to send large funds here and still try to corrupt the franchise. Hence, the National Liquor Dealers' Association in New York the other day sent out the following telegram: "Following the report showing the disastrous effects to the liquor trade by the energy of the prohibitionists throughout the country, the National Liquor Dealers' Association at their meeting to-day voted \$23,000 to hinder prohibition legislation in Texas and other States." Even away up in New York these corrupters of the ballot-box and defiers of public sentiment have made money provisions with which to hinder prohibition legislation in Texas! Some of this slush fund will go to pay a few papers in the State who are open to money propositions and who are willing to aid the liquor business in deceiving our people and in muddling public opinion. Some of these papers are shouting, "The local option laws are unfair and must be changed." Back of this falsehood is a part of the slush fund of the Liquor Dealers' Association. Whenever you get a sample copy of any paper with this cry in it, you may know its inspiration. This literature is being sent to farmers. Somehow or other, the fellows editing these papers believe that the farmers are an ignorant set and that all they have to do is to get into their hands these lying papers with their anti-local option stuff paid for, and that to a man the farmers will go back on local option. But they are reckoning without their host. Farmers are not thick-headed fools. They are among our most observing and intelligent men. Such an effort is an insult to this class of our citizenship. Yet it is being worked

through certain papers posing as the organs of the farming sections. But some of this corruption fund will be used in trying to elect men to the next Legislature who will favor some change in our local option laws. Then, too, more of it will be used in trying to control the coming county conventions in the interest of electing men of their sort to the State convention. There they hope to get a plank in the platform unfavorable to local option. Therefore, let local option people keep their eyes open and their ears to the ground, and they will see and hear things whose purpose has its root in the slush fund above mentioned. Eternal vigilance is the price of local option. On with the battle!

NEW ORDER OF SERVICE.

Much has been and is being said about the new order of service, some of it wise, and much of it otherwise. The committee appointed by the authority of the Church was composed of earnest, loyal and wise ministers, and in our judgment they did their work admirable and well. The argument against the results of their work is not consistent. It claims that the tendency of it is toward ritualism. This is not true to begin with, but if it were, they would be in line, without overstepping their bounds, with the spirit of Wesley. He used a modified form of liturgy during his life, whenever he conducted services in houses of worship; and he left one for the use of his followers; and with very little change it is used by the Wesleyan Methodists to-day. We have a good deal of it in our service of baptism, the Sacrament of the Lord's Supper and the ordination of ministers. It is true that Mr. Wesley's order of service has never been used much in this country; but at the time Methodism began its work here, it had to use private houses, temporary sheds, brush arbors and the open field. We admit that under such circumstances there is not much room for any sort of form in the conduct of public worship. But in a house of worship where there is regular Sunday service, we need some little form. Repeating the Lord's prayer, the Apostles' creed, or a psalm in concert, is not out of order but helpful to the service. The Gloria Patria, where people are able to render it, is a high form of praise. There is nothing akin to what we call ritualism in it. And our committee wisely made much of these matters optional with the pastor and people. There are places and circumstances where it would be impracticable to use even this much form in worship; but there are hundreds of places where it can be used and where its use contributes much to the true spirit of worship. And in all our places of stated worship the form now given to us ought to be used, but it ought to be used reverently and prayerfully. It will give all the people a part in the service. We have been in many churches of late where it is used, and we have found it very edifying. We hope our pastors will adopt it wherever it is wise and practicable. And in saying this much, we will add that no one in the Church has less use for what is known as real ritualism than this writer.

MISSIONARY SENTIMENT.

As a rule our people do not read much missionary literature. They look upon it as dry and uninteresting. More than that, they have an idea that to pay money to support missions is to give support to something far off and in which they have but little direct interest. As to missionary literature, it is not dry reading. Take our paper at Nashville, "Go Forward," and it is as fresh and up-to-date as bulletins from the field of battle. It will lift and inspire any person who will follow its pages, gather its information, imbibe its spirit and drink its inspiration. There is nothing dry and prosy in it. It will broaden the intelligence and widen the horizon of our people if they will take it and read it. And, furthermore, the man who contributes money to support missions is not investing in something far off and mystical. The steamship, the railroad, the telegraph have brought all nations and people close together. They are making our relations intimate and our interests one. People from all over the world are pouring into our own country, and if our gospel can be made to reach the hordes of China, then when they come to our shores they will come as Christians, instead of uncultured heathens. And when they come from Mexico, right here at our door, they will come as a part of our Christian civilization, instead of ignorant and superstitious Catholics of the Roman type. Our own self-interest ought to impel us to Christianize the world, even if our faith in the gospel of Christ does not do it. But when we look at the genius of the gospel and our obligation to its truth, every man ought to feel it a privilege to help send it to the uttermost ends of the earth. Hence our preachers ought to make it a point to put our mission literature into the hands and homes of our people. It is the cheapest literature, as to price, that we are publishing. And they ought to preach often and powerfully upon this missionary idea until it becomes burned into the consciences of our people. Our doctrines and polity eminently adapt our ministry to work of this character, and our preachers hold the key to this question in their own hands.

GRACE FOR EVERY CRISIS.

The religion of Christ is intended to prepare us for every emergency that life brings to us, and there is no ground for real or imaginary troubles to which our experiences are necessarily incident in the course of this existence. As a matter of fact, these troubles will arise. None of us, however good and true, is exempt from them. They belong to this life as a part of its moral and religious education. They are intended to serve a useful purpose in our providential training. And as we live only one day, or one hour at a time, we know not at what moment these disturbing conditions will arise. But if we trust implicitly in God and strive to obey his will, even the worst of apparent misfortunes need not wrench us from our moorings. His grace will be sufficient for us. When the trouble comes we will be prepared either to avert it or submit to it, and get out of it the

lesson needful for us to learn. To pine or persistently worry is neither wise nor helpful; but to meet it with the conviction that God will do the very best for us under the circumstances, is the only right course to pursue. When Paul was afflicted with the thorn in his flesh it gave him great concern, and he prayed anxiously more than once for its removal; but God did not see fit to answer his prayer; but he did better by his servant, and said to him, "My grace shall be sufficient for thee." After that he bore the affliction cheerfully, whatever it was, and it was turned into a real blessing. While it is our duty to make all preparation in any natural way that is possible to prevent any form of suffering anticipated and to pray for deliverance from it, nevertheless it is also our duty to live in a trustful state and, in any emergency, bow to the Divine will. Then if the trouble is not turned aside, grace will be given to us to meet it with Christian fortitude and submission. In this way we are in training for whatever awaits us. We know that we are God's children, and that he will care for us when the crisis approaches. With this view of the question, not even the approach of death will dismay or frighten us. When that solemn and dreaded hour arises, grace will be given to us for its ordeal, and we will be able to say, "Though I walk through the valley of the shadow of death, I will fear no evil." Thus it is that we are to live a day at a time.

It is an easy matter to come to the conclusion that because a man differs from you on questions of judgment he is personally unfavorable to you. But such a view of the case is not necessarily correct. Men ought to be broad enough to differ on such matters as friends and brethren and not as enemies.

Some men seem to think because they have been in the Church a long time, or because they are able to pay large sums to the enterprises of the Church, that they ought to have their way absolutely in its management and direction, but this does not always follow. In the direction of the material affairs of the Church no one man is entitled to a monopoly of authority. Every member, however humble, is an integral part of its support and counselors, and if he loves God and the Church his voice ought to be heard in its discussions and plans.

There is danger in an old man becoming querulous. He is now past seventy, and people do not dress and act as they did when he was young; neither do they bow at an old log in the woods, or in the brush arbor, or in the straw at a camp-meeting and get religion, like he did in the long ago. When he thinks of these things he becomes restive and a little pessimistic; and if he does not pray a great deal, and fume and complain less, he will get sour, and imagine that the world and the Church are going to the bad. The world moves, and people move with it, and while they do things differently now from what they did sixty years ago, this is no sign that they are not religious and trying to get to heaven.

REV. COTTON ANSWERED BY A PLAIN- EVERY-DAY BUSINESS MAN.

A recent issue of the Dublin Progress contained nearly a page of anti-prohibition literature written by a Fort Worth priest of foreign birth named Cotton. Permit me briefly to review it through the columns of the Telephone. "Boiled down," it consists of several propositions, which I shall number and state the substance of, and discuss in regular order.

1. "I," the Reverend Robert Hammond Cotton, am a man of great learning and of many degrees and titles." Your assumption and assertion of great learning and titles are punctured by your own hand. You cannot spell "hypocrisy," and you use plural verbs with distributive subjects. Ignorance of language and logic pervades your whole article. Moreover, you are ignorant of our history, our laws and our institutions. But this is to be expected, as you are a foreigner by birth, a foreigner by education and a foreigner by instinct and tradition. Altogether, Reverend Robert, you are too "new" over here to try to run this government! You spell Bible without a capital "B." This may not indicate ignorance of Grammar, but the measure of your reverence for that Book.

The writer of this reply makes no claim to broad and profound learning and scholarship. He knows just enough to see that the Reverend Robert has donned the cap and gown of the scholar to conceal an ignorance, and it is not difficult to see this.

(2) "Christ turned water into wine." Christ did turn water into wine. But the Reverend Robert has no proof from the Bible that this was fermented wine capable of producing drunkenness. Certainly it was not base-head red liquor. How miserably and pitifully weak to cite this miracle as an indirect and possible defense of the open saloon when, if he would search his Bible he could find so many and such withering direct condemnations of strong drink. The inspired Isaiah wrote prophetic as well as historic words when he said "the priest and the prophet have erred through strong drink." "they are out of the way through drink; they err in vision, they stumble in judgment." Most signally has this been shown by the arrogant assumptions of the priest, Rev. Cotton. The wisest of wise men, from the riches of his experience, pertinently asks: "Who hath contentions? Who hath wounds without cause?" Can not our own citizens from recent occurrences adopt their own answer to this question? "They that tarry long at wine." Will such denunciations as this from the mighty prophet first quoted apply to the defenders of the drink traffic? "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; which justify the wicked for reward, and take away the righteousness of the righteous from him!" If there be truth in Holy Writ, what means the curse in the sacred volume, "Woe unto him that giveth his neighbor drink, that putteth his bottle to him, and maketh him drunken also?"

Solomon's verdict in the matter is that "wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." "No drunkard shall inherit the Kingdom of God." "Look not upon the wine when it is red. At last it biteth like a serpent and stingeth like an adder."

(3) "Prohibition laws are an infringement of personal liberty, and are sumptuary laws."

It may generally be observed that the fellow who howls the most about encroachments upon his "personal liberty" does so because he has very little personal liberty to spare. He has usually already surrendered the better part of all he ever had to a tyrant more rigid than prohibition, more autocratic than the Czar of all the Russias, more cruel than Nero, more powerful than his own nature, and as relentless as death itself; for he is usually a vassal of king alcohol, with little "personal liberty" left.

If you were not a foreigner, so lately "batted in" on us, you would know that your friends, the rum sellers, have long since quit making much of the "personal liberty" proposition. They heard from headquarters some years ago when the Supreme Court of the United States said in substance that a State has the right to regulate and even to prohibit the liquor traffic, and that such regulation or prohibition infringes no inherent personal or civil liberty. Are you wiser or bigger than this tribunal, and the hundreds of legislative enactments whose wisdom it was construing, or have you not heard of this since your arrival? Prohibition laws are not sumptuary laws. No prohibition law in existence says what you shall eat or drink. You can drink yourself beastly drunk and stay drunk till you end your existence and violate no prohibition law. Prohibition laws say you shall not sell liquor. Their ultimate purpose is to restrain excessive drunkenness and crime, but

not to prescribe what one shall eat or drink.

The law against being intoxicated in a public place is more nearly essentially a sumptuary law than a prohibition law. But we do not hear you call it so.

4. You defend the Mormon polygamist, Smoot. Drunkenness and adultery and fornication go hand in hand, each the servant and minister of the others. The patron and defender of one is usually the patron and defender of the others. Hence we are not surprised that a man who stands for a system to increase drunkenness, also stands for a bigamist and adulterer in our supreme legislative assembly. Your defense of Reed Smoot, the Mormon, needs no further comment.

5. "Prohibition laws are in advance of the public conscience, cannot be enforced, breed contempt of law and therefore increase crime." There have been times in Erath County when prohibition laws were not enforced, when the liquor traffic, which is as defiant of all law as it dare be, met the law with shotguns. You should blush for the fact, and not herald it as the keynote of your logic. But during the last regime of prohibition it was enforced. Every intelligent and observant man in the county knows it was enforced. You say it will not be enforced. What really bothers you and your kind is that you know it will be enforced. If you would get out of your shell of ignorance, you could learn that now prohibition laws are being generally enforced, no matter what may have been true in the distant past. The enactment of a prohibition law would naturally and logically be supposed to increase the total number of violations of law, because it adds one more law to the number capable of being violated. The court records of this county, and our own eyes, demonstrate with better authority than the unverified assertion of a newly arrived priest from Europe that the opposite has happened. Under prohibition, with one more law to be violated, the total number of violations of law is largely diminished. Under the open saloon, with one law fewer to be violated, the total number of violations is more than doubled. Your proposition is false, and your conclusion, if correct, is equivalent to an admission that your liquor business is so bad, so anarchistic in temper, that it will defy law. Then let such a business be destroyed, root and branch. If a majority vote a prohibition law, it is not a law "in advance of the conscience of the community." Does not the voice of a majority of the people represent "the conscience of the community?" Or does the defiance of a minority, or the unsought advice of a very small minority preacher, represent it?

6. "I am a preacher, defending the saloon, and public rather than private drunkenness, but my example is not influential; and, if it were, the law has no right to regulate me for the sake of the example I set." There is no new argument or thought in all you say. All has been said a thousand times by those who stand for the open saloon. Why, then, is your sermon (?) paraded, at great expense to the liquor traffic, before the people of Erath County for their guidance? Why are these heavy-headed antediluvian sayings taken from the mouth of a foreigner? Anybody with a grain of reason knows it is because he is a preacher. There are about 9,000 preachers of the gospel in Texas, practically solid and unanimous for the principles of prohibition. Among this vast throng of men who ought to be the best judges of right and wrong, the saloon has found one, a foreigner, newly arrived, who stands for the liquor traffic. One would suppose that from sheer loneliness he would flee his sacred calling, don a white apron and pursue the calling he approves. Reverend Robert, would you sell liquor behind the bar? If the calling is one you approve and defend, why do you not pursue it. Could you do it and hold your job?

The answer is self-evident. You could not. Your Church would impeach you, disrobe you and degrade you from your high office. How, then, can you defend a work in which you would not dare engage.

You are responsible before the Biblical law for the example you set, and, to a certain extent, the civil law. Men are fined, imprisoned and hung as much for the example given the evil disposed, as for direct punishment; and Paul admits that he is responsible for the example he sets. But you are wiser and bigger than the civil law and the Apostle Paul combined.

We have long been told by the liquor interests that the preachers should preach and let politics alone. This has been because the preachers are almost unanimously for prohibition, and work valiantly for it. But when the saloon finds one preacher who will speak for them, they crystallize his words in print as diamonds, and scat-

ter them broadcast wherever the battle rages. They have found themselves a preacher! One preacher! How proud they are of him! Are you as proud of them?

7. "Open and public drinking, and other wickedness is better than secret." This proposition outrages reason and common sense and neutralizes all the upward tendencies, aspirations and strivings of the human race more radically than any you advance, except the main issue—the open saloon. You assert that drinking and other crime, which hangs its head in shame, and lurks in secret places, is more dangerous than that which openly and notoriously proclaims and flaunts itself in public, with man-despising, God-defying and shameless effrontery. Human imperfection is universally admitted. "To err is human." But had we not better repent our errors with abhorrence, and strive to do better, than to emblazon and deify them, and to laugh and glory in our crime? You who deny the weight of your example, and your responsibility for it, will not see the force of these remarks, but others will. To do a thing openly and publicly and habitually, is equivalent to asserting that it is a right and proper thing to do. Acts done with secret slinking and hiding are done with the certain self-consciousness that they are wrong. The moral effect upon the public conscience is unmistakable—approbation and imitation of the evil acts whose very publicity and daring would brand them as right; condemnation, abhorrence and avoidance of the same evil acts, when done with the secret, sneaking, shame-faced knowledge that they are wrong. Hence any man who sought to entrench and fortify and idealize in the public mind drunkenness or gambling or adultery or fornication or murder or the open saloon, which is the parent and coadjutor of them all, would seek to make them boast of their publicity. Not only is an effort to give voluntary publicity to crime destructive of public morals, but it is about the biggest fool job a man ever undertook. Crime and criminals lurk in dark places. They avoid the light. Think of a fellow taking a brass band along when he goes to steal a yearling, or of gamblers inviting a crowd to watch the game. Imagine a liar giving public notice of the fact. You state that your gang will violate local option laws. Will they get up in the morning of the day that they expect to do it and invite the general public and the sheriff to witness their crimes?

As stated above, human imperfection is universal. Nobody is perfect. Everybody does wrong. Even the Reverend Bob does. Now imagine his reverence when about to get out and do some deviltry giving public notice to his congregation of his intention, and inviting them to witness the performance. You profess to hate hypocrisy. Your bloated darlings are strong on the same point. "I like to see a man be what he is," is the boastful slogan of the drunkard. And the miserable braggart may be the biggest hypocrite of them all. Does he avow all his crimes? Openly boasting one, he may conceal and deny a hundred worse ones. I would rather, in my human frailty, be guilty of ten weaknesses, but be ashamed of them all, and stand for and strive for and advocate a higher and better life, and be called a hypocrite than to be guilty of ten crimes, and brag about one of them and lie about the other nine. The saloon gang are a nice lot to be calling somebody hypocrites and setting up standards of virtue.

8. You have seen a father in tears and distress because his son gets liquor and gets drunk in a prohibition town, and the father cannot learn where or how he gets it. You have not seen much of the world nor much of this country since your recent arrival from foreign parts if you have seen only one father in tears over a drunken son. I and my fellow citizens of Erath County have seen scores of fathers, mothers, sisters and friends in grief over loved ones, often minors, made beastly drunk on liquor out of bonded, open saloons. Nor could these fathers and mothers tell just how or where the liquor was got. The open saloon, which you love and defend, is no more a respecter of law than any other part of the liquor business, and you admit the truth of this statement when you assert that it will not obey law—that prohibition will not be enforced.

9. "Men will have intoxicating drinks in spite of earth, hell and heaven." You grow reckless. "Men," in the above sentence, means all men. Hence your statement is false. A large number of men, who, under the reign of the saloon, have acquired a taste for rum, unquenchable as the fires of hell itself and who have surrendered their much vaunted "personal liberty" to the mastery of their appetites, will make a very determined effort to get liquor, and probably will get it under almost any circumstances aided by the efforts of the liquor business, legal or illegal, but ever willing, as you yourself admit. But to make that statement concern-

ing boys and men who have not acquired the maddening appetite, is to misrepresent human nature. The open and social drinking which you advocate makes new drunkards of these boys. The prohibitionist would save these.

10. In one of your public utterances, made prior to the one here discussed, you are quoted by the press as having said in substance, that you did not disapprove of public drinking of intoxicating liquor, that you liked it, that you felt like it did you good, that you would not be surprised if you "took one before you got home." In these respects you do not differ from the bloated and drunken sot, so often an inmate of the gutter and jail. He drinks it for the same reason you do. "He likes it." There are just two arguments in favor of the liquor traffic which no logic can answer. They are:

(a) "I want to drink it."
(b) "I want to sell it."

You freely admit that you want to drink it, and a reasonably corollary is that you want your friends to sell it. Hence the only successful and effective answer to you and your friends, who want to drink it and want to sell it, is for the people to take up a prohibition club and "bat" the life out of the liquor business. No appeal to reason or right can reach these two classes.

11. You say that the ten commandments are more than most men keep. Yes, they are often violated. Would you abrogate them because they are broken, as you would a prohibition law?

12. You say "total abstinence is not temperance, and gives no opportunity for temperance." You do not define temperance, but you argue from the hypothesis that, as applied to drink, it is the moderate use of intoxicants otherwise than as medicine. Did you ever know an immoderate drunkard, who had not begun with moderate drinking? Total abstinence may not be synonymous with your interpretation of temperance, but certainly it is far better and infinitely safer. You admit this in one paragraph and proceed to argue in the next that it takes a higher degree of self-control to drink moderately than to abstain totally. We Americans are glad that it takes more than the "ipse dixit" of a foreigner to make a law or a logical conclusion.

While one is a total abstainer he is never in danger of becoming a drunkard; when he is a moderate drinker he is always in that danger. If strong drink is, in general, an evil, but the moderate use of it not wrong, you must admit that moderate indulgence in any other kindred wrong is defensible. You must defend moderate cussing, moderate lying, moderate stealing, moderate adultery, moderate murder! You are "in a hole" on this proposition. Your attempt to mix up in this category of crimes certain actions, like eating and social enjoyments, and say that their excessive indulgence is wrong, is simply an attempt to "muddy the waters." The last named class of actions are natural or necessary, the others equally unnatural and unnecessary and you cannot defend the one by the other. You must have had a recent conference with "The Rt. Reverend Stump Ashby."

C. G. FOUST.

YOUNG PEOPLE'S CONFERENCE NOTES.

The Conference of Young People's Leaders, on Lookout Mountain, July 1 to 10, promises to be on the same high plane in every way as the remarkable gathering held there last year. The program presents an ideal combination of a delightful vacation, with ample time for devotional Bible study, splendid addresses by leading speakers, and thorough training for usefulness in missionary work. Young People's Societies and Sunday-schools should plan to send delegates in order to receive the inspiration and to come in touch with the new plans and the high ideals of such a conference. The results will more than repay any possible sacrifice involved.

Among those who have accepted places on the program are: Rev. John F. Goucher, D. D., who will preside throughout the conference; Prof. W. M. Forest, who will teach the Bible class; Rev. A. L. Phillips, D. D., who will teach the class on Home Missions, and Rev. A. W. Halsey, D. D., who will teach the class on Foreign Missions. Bishop Gailor will preach on Sunday, July 3d, and Bishop Hendrix will preach on July 10th. Rev. J. Campbell White will deliver one of the evening addresses. Rev. Seth Ward, D. D., Rev. S. H. Chester, D. D., Rev. W. B. Nance and Dr. W. J. Hardin are among those who will speak upon the various mission fields.

The Missionary Institute will be under the direction of a committee of specialists in Young People's work, including Mr. S. Earl Taylor, Mr. Lacy I. Moffett, Mr. W. Leighton Stuart, Mr. John W. Shackford and Mr. J. E. McCulloch.

Accommodations can still be provided

for quite a number of delegates. Persons interested should correspond immediately with their denominational secretary, or write direct to Mr. C. V. Vickrey, Lookout Inn, Lookout Mountain, Tennessee.

EPAPHRODITUS WHITE SIMMANS.

After an illness of twenty-five days, our comrade and faithful co-laborer ascended on high, in the presence of his wife and four children, from his home near Wichita Falls, Texas, at 2:30 o'clock p. m. of the 14th day of May last. His natal day was September 20, 1834. His spiritual birth was in 1853, when he united with the Methodist Episcopal Church, South. Four years of his young manhood were devoted to the service of his Southland in the civil strife between the States. He was a brave and manly soldier; always erect and of a proudly carriage and integrity; a cavalier to be trusted for any duty. To his last day this was true of him. In the service of his country and of his Lord he was the same chivalrous, noble and generous soldier. A first-class soldier describes him suitably. In 1867 he was licensed to preach the gospel, and on the 20th day of November, the same year, was admitted on trial into the Mississippi Conference. At Canton, Miss., he was married to Miss Mattie E. Simmans on December 19, 1869. Five children came to their home, four of whom, with their mother, witnessed his translation, one having preceded him. After seven years of efficient service in the Mississippi Conference, he transferred to the Northwest Texas Conference (1874), and gave nineteen years to effective work in it. Ill health put him on the roll of supernumeraries in 1893. He served willingly because he loved his Master; he enjoyed a place among his brethren because he appreciated the honor conferred by his Lord in putting him in trust with the ministry. He served the Lord of grace and glory, and not men. He never aimed at great preaching, but the saving of those who heard him. His ministry in the pulpit was always in tears and earnest pleadings in tender and persuasive tones. He held that the Spirit of the Lord was tender and loving toward all men. And his home life was the same. He was the same manly and lovable man everywhere and always. He honored his calling in passionate devotion to the last moment; his last sermon was immediately followed by the illness which terminated his course. All the days of his life were three score years and ten, thirty-seven of which were in the ministry. We shall meet one another again.

JEROME HARALSON.

FACTS FOR PROHIBITION.

Having studied the question of crime from the standpoint of prohibition, I submit the following facts:

There are twenty-three prohibition counties in Texas that have no convicts in the penitentiary, viz: Armstrong, Castro, Coke, Collingsworth, Concho, Crane, Crosby, Deaf Smith, Dickens, Dimmit, Ector, Glascock, Hale, Hall, Hansford, Hutchinson, Lubbock, Ochiltree, Randall, Sterling, Throckmorton, Upton, Zavalla.

The following have only one convict each: Brisco, Dallam, Fisher, Floyd, Hartley, Irion, Jasper, Stonewall, Swisher.

The following have only two convicts each: Foard, Jeff Davis, Jones, Knox, Roberts, Scurry, San Saba.

These thirty-nine prohibition counties furnish only twenty-three convicts.

San Jacinto County, with open saloons and a population of 10,277, has twenty-five convicts in the penitentiary.

Montgomery County, with saloons and a population of 17,967, has forty-one convicts in the penitentiary.

These two poor piney-woods counties, dominated by saloons, have nearly three times as many convicts as the above named thirty-nine prohibition counties.

What makes the difference in crime? Answer: The saloon! Facts are stubborn things—go around them if you can. Collin County, with prohibition and a population of 50,987, has twenty convicts. Lamar County, with saloons and a population of 48,627, has ninety-six convicts within the walls. Here are nearly five to one in favor of prohibition. Yet the antis say that whiskey does not make crime, but on the other hand have the malicious effrontery to say that prohibition increases crime.

Taking prohibition territory throughout, there is one convict to about 1500 population. In whisky territory, there is one convict to every 500 population. On this basis, the open saloon is responsible for two-thirds of all crime. These are proven facts, and all papers and workers are at liberty to use them.

S. H. MORGAN.

Whatever your present self may be, resolve with all your strength never to degenerate thence.—C. Bronte.

Devotional and Spiritual

WANTED: A RELIGIOUS REVIVAL.

No close observer of social affairs in America or in the Old World is able to believe that at this moment "All's well with the world." If physical comfort, or even luxury, were the chief object of life we might be fairly well satisfied with the the present condition of mankind. If national power and splendor could satisfy the human spirit, the spectacle of half a dozen nations, each more powerful than Rome in her most glorious days, would be superb and inspiring. If mere intellectual activity, divorced from the peace that wisdom gives, could sustain the soul, we could say that our age is exalted above all others. But if none of these things is sufficient either to establish social order or to fill the individual heart with an unfulfilling sense of "the joy of living," this busy generation in which we have our part is too much restless and adrift.

It needs no close scrutiny of the Churches to discover that much which our forebears regarded as vital faith has perished beyond hope of resurrection. Theological dogmas no longer hold or even interest the people. Clergy and laity alike frankly confess their disbelief in one or another doctrine, or apologetically defend it as if half ashamed of being known to confess it. As an organization of social and philanthropic activity the Church was never more alive and successful than now; but its most devoted priests would hardly claim that it is burning with ardor or toiling without rest for the saving of souls.

It will not be supposed that by this time-honored phrase we mean a snatching of the soul from everlasting torture in a place of punishment, physical or spiritual. We mean that which the phrase has always signified to the noblest spirits of every age and of every faith—salvation from moral ruin, from all indifference to the highest and most enduring realities of a spiritual life, from all failure of those aspirations that have lifted even the weak and the frail above hardship and sustained them through temptation and through trial. By the soul itself we mean a conscious life in man which is capable of holding in simple sincerity to every mode of truth, despising all deceit and every form of dishonor; capable of loving unselfishly all life, sympathizing not only with suffering, but equally with all moral achievement and attainment of happiness; capable in purity of heart of loving every form of beauty, whether revealed in nature or in human life.

This capacity of the conscious self is seldom realized even approximately to the full. We fall below that which we might and ought to attain. We permit ourselves to struggle selfishly for the realization of a false ideal which we call success. In our struggle we forget not only the claims of our fellow-men upon our love, but even upon our sense of justice and of honor. We find ourselves in position where we hate to acknowledge truth even to ourselves, and are often too cowardly to stand up in its defense where our business or political interests are involved. We yield to the temptation to indulge ourselves in material comforts, and thereby become callous to the finer claims of that beauty which never lives on terms of peace with any mode of coarseness or even of luxurious ease. By the lapses we disintegrate that which is best and highest in the conscious self. We live further and further down in the world of physical struggle. We become less and less capable of climbing the moral heights, and, what is infinitely worse, less capable of enjoying their purer air and wider outlook upon

the world. And this is to lose the soul.

Every religion worthy of the name has made the awakening, the saving, and the upbuilding of the soul its persistent aim; and when this aim is forgotten the religion is for all practical purposes dead. It may persist as a social cult, an imposing ritual, a formal assent to authority, but at best it is only a beautiful shell from which life has gone. We need to-day in this great wealth-making country, in this land of power and success, in this age of comfort and physical enjoyment, a revival of that religion which takes hold not only of social masses and their problems, but of the individual man. No madness of emotionalism, no running after the strange gods of faith-healing or of mysticism, will achieve this supreme work. There must be a revival of that religion which has dwelt as the spirit of love and of truth, of aspiration and power in all of the world's great faiths; of that religion which to the Hebrew prophet meant dealing justly, loving mercy, and walking humbly, which to the primitive Christian meant a new birth, a sincere spirit, and a love of all mankind, which to the great discoverers of scientific knowledge in modern times has meant an unflinching trust in the excellence and in the supreme safety of truth, which to the self-sacrificing ones of every age, of every creed, and of none at all, has meant joy in renouncing the things that self-seeking men call good, if so be that they might lead some into a larger freedom and a fairer light. We need to-day a revival of this religion. Who will be its prophets?—Independent.

CHOOSING OUR OWN WAY.

God is able to set each one in the place where He wants him to be. He knows best what field each one should occupy. He knows our capabilities, our tastes, our needs, and the needs of those whom we are to serve. He will choose our place for us if we will let Him. Nevertheless there are many men and women who are in the wrong place. There are men on the farm who should be in the Senate, and men in the store who should be in the pulpit, and men in the pulpit who were never called nor fitted for the place. There are men wrestling with the problems of finance who should be holding up the banner of the cross in missionary fields, men floundering in the slough of political discussion and corruption who should be pushing on the car of salvation among the lost. There are men conducting gambling houses and drinking saloons who should be engaged in better business. We see many misplaced men. Why is it so?

If God is the giver of all talents and the disposer of all forces, why are not all men in the right place? The answer is easy. Most men choose their own place instead of leaving their case in the hands of God and letting him assign each one to duty wherever it may please Him. The Christian should receive his assignment from God, as he receives his daily bread from Him. The Christian is a soldier fighting the good fight of faith under the orders and the eye of a divine Commander. It is not for a soldier to determine his assignment. His commanding officer is supposed to know best what post he shall occupy. It is his to discharge the duties of the post to which he has been assigned by the commander. The late editor of the "Sunday School Times" once told of a Christian of large experience and commanding influence, who, when a young man, believed it to be his duty to go to South Africa as a missionary. He held himself in readiness to enter that field so soon as

the way should open. But the Lord unmistakably turned him aside from the missionary field and put him into the stove business. For more than twenty years he had been engaged in the manufacture and sale of stoves, ranges, and grates, confidently believing that he was as truly and acceptably serving the Lord as if he had gone abroad as a missionary.

Why not? It is not the will of God that all should be missionaries or ministers of the gospel. If he calls men into the ministry by a clear and distinct voice, may he not also assign others to the field in which he would have them serve by some clear and specific direction? There are scores of good men who believe this and endeavor to follow the voice of the Lord in their secular pursuits. They let him choose for them, and are glad to do so. They are not fanatics nor dreamers. They do not use their religion to advertise their business. They are plain, practical, successful systematic business men. But they recognize God in their business. They believe that he has placed them where they are. They are confident that if he should come at any time he would find them doing what he has called them to do. They are where he has placed them, and there they will remain till he shall unmistakably call them to another field.

There are many advantages in this way of living. Why should we fret and worry over our calling? Why may we not be confident that, whether the place we fill is agreeable or not, it is the place he has assigned us? Who is so wise to choose our lot and to appoint our way? If we choose for ourselves without taking counsel of the Lord, how shall we ever know that we are in the right place? Worldly success is no proof. Many men are making money rapidly who are not in the place where God wants them to be. The fact that our lot is pleasant and agreeable to our feelings is no certain proof. Many a man is pleased with his work who is not doing the work the Lord would have him do. Who can hope to hear the Master say, "Well done, good and faithful servant," if he has chosen his own field of labor without taking counsel of the Lord?—Exchange.

A PLEA FOR VISION.

Vision may be defined as the perception of the ideal. And the ideal again is simply life at its richest and best. Lowell says that to Izaak Walton: "A fine morning, a meadow flushed with primroses, are not only good in themselves, but sweeter and better because they give him occasion to be thankful for them." That is to say, Walton had spiritual vision. He looked beyond the gift and saw the Giver. Beneath and behind the surface he apprehended the substance. The emptiness of a life void of vision has been voiced for us by Tolstoi, Buddha, the writer of Ecclesiastes and others of the world's deeper thinkers. When the material fills our thought, the ideal is lost, and a man without idealism is of the earth, earthy; is a vanishing and perishing quantity. "Where there is no vision, the people perish."

Once in awhile we listen to some really great musical composition, look with unspeakable emotion at the canvas of some of the masters, stand hushed in the presence of a bit of exquisitely carved marble, speechless before some pile that rises out of the surrounding landscape. Instinctively we know that these are the masterpieces of someone's vision. They react upon the nature, stirring and tuning it to its deepest depth. Hitherto arid areas, wide, wild wastes of thought and feeling bloom and blossom as the rose. In a word, architecture, sculpture, painting, music and literature are the outgrowth of vision. The commercial, social and political

worlds are perishing for lack of spiritual vision. Men see the outer and are blind to the inner, the surface appearance not the true reality. Vision is needed to lift life and labor out of the utilitarian and merely expedient. To give us a view of truth and right for which we will stand even against our own seeming interest. To enable us to do the right though the heavens fall.

Moses "endured as seeing the invisible." Jesus' hopefulness and serene sanity are the outcome of vision. He saw not the shifting shadows of the material, but the abiding substance of the ideal and spiritual. His doctrine of soul-worth marks him the supreme visionist. I plead for openness of soul, for an inner, spiritual vision for men and women who will idealize their lives and then live to actualize their ideals. Carlyle is right—"In all true work there is something of divineness. Labor, wide as earth, has its summit in heaven."—David G. Downey.

Of all the discoveries which men need to make, the most important at the present moment is that of the self-forming power treasured up in themselves. They little suspect its extent, as little as the savage apprehends the energy which the mind is created to exert on the material world. It transcends in importance all our power over outward nature. There is more of divinity in it than in the force which impels the outward universe, and yet how little we comprehend it. How it slumbers in most men unsuspected, unused! This makes self-culture possible, and binds it on us as a solemn duty.—W. E. Channing.

THE GOOD SHEPHERD LEADS US.

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

"We are hourly helping or harming our fellows. We may not have a thought of one who is near us. We may not say a word or give a look, kind or unkind, to him. Yet we may cheer and help him or sadden and dishearten him by our countenances as he looks at us, as we look at him. No one of us stands or falls to himself alone. Our influence is continuous. There are those who are constantly helping their fellows by their loving looks or words. And there are those who are a constant cause of depression by not being thoughtful to do this. What have you done for others in this way to-day?"

I have seen much of this world, but I never knew how to live until now. All the comfort I have, and that is more than the whole world can give, is the feeling of the Good Spirit in my heart, and reading in this good book, the Bible. You are now in the prime of your age and vigor and in great favor and business; but all this may leave you and you may one day better understand and relish what I say to you,

BANKING BY MAIL

An Absolutely Safe and Convenient Method of Saving.

You can deposit your money with the WESTERN BANK AND TRUST COMPANY, Dallas, Texas, by mail, no matter where you live. We allow on savings

4% COMPOUNDED TWICE A YEAR

This is better than stocks and bonds. Amounts received from \$1.00 up.

Write for Booklet #, giving detailed information.

Capital Paid In \$500,000.00
Reserves over \$1,000,000.00

WESTERN BANK AND TRUST COMPANY

DALLAS.

Largest Bank in Texas Accepting Savings Accounts.

and then you will find that there is more wisdom, truth, comfort and pleasure in retiring and turning your heart from the world to the Good Spirit of God, and in reading the Bible that in all the courts and favors of princes.—Oxenstiern, Chancellor of Sweden.

This world is not to be saved by the geniuses, but by the common folk who are inspired by an uncommon zeal for the Master's work. If you cannot be a calcium light or a great electric burner, you can be a candle and shed a clear halo of spiritual radiance around the humblest occupation. A kitchen may become as sacred as a temple if the Holy Spirit dwells there in a devout heart.

A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws
Makes that and th' action fine.

O, thou blood-redeemed sinner, what did Jesus Christ turn thee into a Christian for, except to let thy light shine? Whether thou has five talents or only half a talent, let thy thorn-bush glow with a simple desire to glorify thy Father which is in heaven.—Dr. Cuyler.

Who can tell what comfort and rest and strength have been gathered by the believing hearts concerning the future, since that morning when the Lord stood outside the empty tomb? This is the rich fruitage of the Christian faith. It need not wait. Year by year it comes anew to that place where the stone is rolled away and seeing its risen Lord it understands the meaning of his message, "because I live ye shall live also." Here is the soul's true trusting place for hope and the confirmation of its desires.—The Standard.

Prayer is the key of the day and the lock of the night. We should every day begin and end, bid ourselves good-morning and good-night with prayer. This will make our labor prosperous and our rest sweet.—Berkeley.

He who never connects God with his daily life knows nothing of the spiritual meaning and the uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in his forgiving love, his tender fatherhood; of the deep, peace sense of the infinite One ever near, a refuge and strength.—Canon Farrar.

We are to respect our responsibilities, not ourselves. We are to respect the duties for which we are capable, but not our capabilities simply considered.—W. E. Gladstone.

Secular News Items.

The Court of Criminal Appeals in Texas has decided that a physician is not guilty of violating the local option law when he gives a prescription to a man sick or well for whiskey.

The General Slocum steamer disaster in East River, New York, now foots up more than one thousand dead, and others are still missing. Both the State and the National Governments are investigating the cause of the calamity.

The British torpedo boat destroyer Sharrowhawk struck an uncharted rock off Chesney Island at the mouth of the Yang Tse Kiang recently and sank. No lives were lost.

Earl Grey has been appointed to succeed Earl Minto, his brother-in-law, as Governor-General of Canada. Earl Minto's appointment does not expire before October.

The Premier of New South Wales, Sir John Lee, has resigned, purposing to retire from public life. Thomas Waddell, the Colonial Treasurer and Minister of Railroads, will form a new cabinet.

Germany prides itself on maintaining a war force of 2,549,918 men, who could take the field within ten days after being ordered out, and has a war chest containing six millions sterling.

The Japanese Government has declared the termination of the special silver currency system in Formosa. Henceforth the currency will be on a gold basis. This change is an indirect result of the war, which affords a means of utilizing all the Formosan stock of silver.

Sicily is the largest producer of sulphur in the world. Its deposits occur in Miocene limestone, with unaltered beds of gypsum below. Sicily exported, in 1903, 475,508 tons of sulphur, of which nearly one-third came to the United States.

Sixteen persons were injured in a collision on the B. and O. S. W. Railroad, near Vincennes, Ind., Sunday.

Four boys were killed by lightning at Felton, Pa., last Sunday. They had taken shelter from a storm under a cherry tree.

Minister Hardy cables Washington from Madrid that the extradition treaty between the United States and Spain was signed June 15th.

Dun reports crop conditions as favorable to business. Ultra-conservatism operated during the past two weeks to the detriment of industry.

The "potato king" of this country is Junius G. Groves, of Kansas, who raises nothing but potatoes. His credit is good for \$100,000 at the banks.

Charles S. McCoy a Chicago lawyer committed suicide at Jacksonville, Fla., last Friday because he could not resist the demon of speculation.

The Agricultural Department and the Audubon Societies are making a strong move for the protection of non-game birds, birds of brilliant plumage used by milliners, and insect-destroying species, etc.

Sunday was observed as "evacuation day" at Valley Forge, where Washington and the men of '76 suffered that we might be a nation free. The anniversary services were appropriate and President Roosevelt delivered an address.

Holland and Denmark have concluded a treaty of arbitration by which they agree to submit to the Hague Court all differences which are not settled by the ordinary channels of diplomacy. This is the first instance in which two states have made a general treaty of arbitration. A supplementary clause leaves it open to the other signatory Powers to join on a similar footing.

Seventy thousand persons gathered in Lincoln park, Chicago, June 14, for an elaborate celebration of flag day.

One hundred and twenty young Americans have been passed as "eligible" to the Cecil Rhodes scholarships at Oxford.

Mrs. Hetty Green, said to be the richest woman in the world, has again emphasized her scorn for luxurious living by declaring that she would rather own a donkey than an automobile.

Sir Frederick Treves, the English surgeon who operated on King Edward before the latter's coronation, arrived at Philadelphia last week and was given an honorary degree by the University of Pennsylvania.

The end of the long strike which had tied up commerce on the great lakes was reached through the surrender of the Masters and Pilots' Association. The captains were ordered back to work last week, but the mates will remain out pending a conference with the lake carriers.

A London dispatch states that the St. Petersburg correspondent of the Express telegraphs: "Owing to the exertions of the dowager empress, a gigantic scheme of corruption has been exposed among the Russian officials. Her majesty sent several large sums

of money to Red Cross centers in the far East, but found they never reached their destination. She inaugurated a searching inquiry into the whole administration of the railway and brought about the exposure of an organized gang of officials who had fattened on the spoils of corruption and fraud for many months. All centers at which supplies were stored were found to be short by at least fifty per cent. It is calculated that nearly £7,000,000 (\$35,000,000) has thus been misappropriated."

Secretary Hay has ordered the words "United States" to be stricken from the seals of all our embassies and consulates. Henceforth we are to be known simply as "America." There are many "United States," a fact which leads, it is said, to a great deal of confusion in foreign countries.

The following official statement of Russian losses in the war has been issued: Navy—Forty-four officers and 920 men killed; thirteen officers and 220 men wounded. Army—Thirty-six officers and 980 men killed; 103 officers and 2080 men wounded. Taken prisoners—Twenty officers and 696 men.

A report from St. Louis of June 16 says: "A check for \$195,957.04 was to-day paid to the United States Government by the Louisiana Purchase Company, this sum being forty per cent of the gross gate receipts from the day of the opening, April 30, to midnight of June 15. This is the first payment on the federal loan."

The New York Post, in commenting on the immigrants and steamship wars, says: "Further cuts in steerage rates go into effect to-day. Immigrants can now obtain passage from several English and Scottish ports to New York for \$10, where formerly they paid \$25. This is the latest move in a rate war between rival steamship companies. In consequence, however, much fear is expressed that the result may be to induce a large influx of highly undesirable aliens."

Paid admissions to the St. Louis exposition during its first month numbered 542,028, or an average off less than 18,000 a day. Admissions by passes, aside from persons employed on the grounds, were nearly as many—459,363. If the exposition company is to take in at the gates only just enough to pay back the \$4,600,000 federal loan, it must have a monthly average, during the rest of the life of the exposition, of fully 2,000,000 paid admissions, including half-tickets.

A report from Santiago de Cuba, June 16, says: "More than 100 lives are reported lost as a result of the worst storm of a decade, which began Friday and terminated Monday night. Fourteen inches of rain fell in five hours, accompanied by a hurricane. The aqueduct here has been damaged and a water famine exists. The lower village of El Cobre has been destroyed. Forty-five persons are known to be dead and scores are missing. Bodies are floating in the Cobre River. Twenty bodies have been recovered by boats patrolling the bay. All the bridges on the Cobre Railway are out, and many bridges have been lost on the Cuba Railway. A train which left Havana Saturday is held between washouts forty miles inland. The mines at Daiquiri are crippled and six of the employees have been drowned. The pier has been damaged. The city's property loss is enormous."

Miss Helen Keller, the gifted deaf and dumb and blind student at Radcliffe College, has broken down and is reported to be on the verge of nervous prostration. She began to fail two months ago and was ordered by her physician to abstain from college work. It is believed she will get a degree with the class of 1904 in spite of her inability to fill all the requirements.

Extensive petroleum fields have been discovered in the Cameroons, on the west coast of Africa, and deposits of coal in the Adamawa region. Governor von Puttkamer, of the Cameroons, who has just made a tour of Lake Tchad, found that section surprisingly populous. The wealthy natives grow large crops of cotton. It is said to be a healthy region, free from fever, and to offer great promise of development when the railroad gives egress to the sea. The construction of the first 125 miles of the railway will be begun shortly.

The new Pacific Mail steamship "Manchuria," the largest ship afloat under the American flag, has been on exhibition in New York. The "Manchuria" is 616 feet long, and 52 feet in depth to the shelter deck, and has the enormous displacement of 27,000 tons. She has turn screws and engines that will develop 10,000 horse power. The big vessel was built at the Camden yards of the New York Shipbuilding Company.

A school for locomotive driver apprentices has been established in Dresden, in connection with the Dresden Technical School, the purpose of which is to better equip young men between twenty-five and thirty years of age, who aspire to become loco-

motive drivers, for service on the rails. Among the subjects taught are German, arithmetic, graphics, and the mechanism of locomotives.

The Korean War Ministry has proposed that 2,500 Korean soldiers be distributed in various garrisons along the Tumen River and Great South Road, in several important inner towns, and at Ham Heung, to prevent future Russian raids. The proposition has not yet been approved, in view of the probability that the majority of such a force would desert with their rifles, turn bandits, and rob the country folk instead of opposing the Russians.

The total value of the merchandise purchased by Great Britain last year from Canada was \$133,500,000; from Australia \$82,500,000; from New Zealand \$50,000,000; and from the rest of the British colonies about \$115,000,000; while the imports from India were over \$180,000,000—India thus taking its place at the head of the list. British goods were sold to South Africa to the value of \$126,500,000.

The biggest carving knife ever manufactured is to be seen at the World's Fair. This blade is 30 feet long, and has an edge as sharp as a razor. It is made of the finest steel, and the handle is a masterpiece of the cutler's art, elaborately carved and beautifully polished. It would take a Goliath to wield a knife of this sort. The blade is altogether of American manufacture, and its exhibition is significant as showing that American cutlery has now reached a point of perfection where it fears no rivalry.

Graduation day at the West Point Military Academy, June 15, was marked by the attendance of the Filipino Commission, and a grand review of the corps of cadets in their honor. Diplomas were conferred on 124 graduates. The first two cadets on the list, who, with several other high-standing men, go into the Corps of Engineers, the honor corps of the Army, were Southerners—Charles R. Pettis, of Mississippi, and William D. A. Anderson, of Virginia.

The North German Lloyd, Hamburg-American, and Canadian Pacific Companies, have concluded an agreement to use the new Belgian port, Heyst, as a port of call for passengers, retaining Antwerp for freight traffic.

The Pope is having more trouble with France, his once pliable tool. Because the President of that republic dared to visit the King of Italy in his own capital city, the Pope took great offense, and undertook to chastise him by a note sent to other nations. This France answered by immediately recalling her Ambassador to that Vatican. This was to serve notice on the Pope that France will no longer tolerate his interference in international affairs, and was a positive rejection of the fiction of temporal power, claimed by the Pope. There is strong effort to denounce the concordat, and break off all negotiations with the Vatican. Such action has been postponed for the present, but its realization in the future need surprise no one.

Charles H. Hackley, President of the Board of Education at Muskegon, Michigan, has added \$40,000 to the \$400,000 endowment fund of the Hackley Manual Training School already given by him. This last gift brings up the total of his benefactions at Muskegon to over \$2,000,000.

The kit of the Japanese infantryman weighs about fifty pounds, including the rifle and the bayonet. It is made up of a valise, haversack, ammunition pouches, one pair of boots, blanket, great-coat, water-bottle, two days' emergency ration—and a toothbrush.

The seating capacity of the Coliseum at St. Louis, where the National Democratic Convention will be held, has been fixed at 10,840.

Announcement is made of the discovery of the mortuary shrine of King Mantuhetep Nebkherura, of the eleventh dynasty of Egypt, 2500 B. C. It is the most ancient shrine yet uncovered, and is in a fine state of preservation.

The war against policy gambling and the Western Union as an abettor has resulted in orders forbidding gambling at the Chicago Derby races this year. As this is the great "society" event in that town in the summer, the prohibition marks an era in moral reform.

Dr. Dowie got so disgusted with his treatment in London that he soon left for France.

Dr. D. K. Pearson, who has done so much for the smaller colleges of this country, has recently given \$50,000 to Rollins College, Winter Park, Florida, an institution engaged in helping Cubans and the children of American residents in Cuba to a higher education. Mrs. Fred Billings, of New York, also gave \$10,000.

FROM THE SEAT OF WAR.

Liao Yang, June 26.—Reports of fierce fighting between the advance guard regiments are coming in. The

battles are indecisive, but they show that the Japanese are moving forward regularly on each front. This is corroborated by official dispatches. A big battle is expected soon. Members of the Red Cross, together with non-combatants who are desirous of witnessing the fighting, are leaving southward daily.

Chefoo, June 26, 11:30 a. m.—Steamers passing thirty miles to the westward of Liao Te Shan last night did not hear any firing. This leads to the supposition that the reports of guns heard here was a naval battle southeast of Port Arthur. Chinese arriving here report that the Japanese Army is within seven miles of Kiping, and that the Russians have fallen back to Yanchiatin, just north of Kiping, where gunboats will not be so effective. They also report that the Russians are entrenching themselves in the ancient city of New Chwang, north of the port of New Chwang.

St. Petersburg, June 25.—To-day has been full of rumors and intense excitement, but this was removed somewhat this evening by the publication of an extra edition of the Official Messenger, containing some of the details of the fighting around Kai Ping (Kai Chou) and others places in the neighborhood of Salmatza, already covered by the Associated Press. The advice indicate that General Kuropatkin is keeping his forces on the extreme left flank and in the rear of the enemy and is capable of dealing with any threatening movement that General Kuroki may attempt in that direction. There is nothing in the official dispatch so far to indicate any startling development regarding the Japanese movement north toward Kai Ping, though the enemy is undoubtedly advancing slowly.

St. Petersburg, June 27, 1:50 p. m.—Not since the war began has such an air of excitement pervaded the war office and admiralty. The news received during the next few days is expected largely to determine the fate of the present campaign on land and sea. The spirits of the Russians have appreciably risen at the prospect, that after all, the sortie of the squadron of Rear Admiral Witsoeff in command of the naval forces at Port Arthur, while it may have resulted in the loss of some of the Russian ships, has been successful. A dispatch from Chefoo this morning says that a Chinese junk reports having seen two big Japanese warships and several torpedo boats damaged on Friday near Port Arthur. This strengthens the belief here that a great sea fight has occurred, and that the Japanese, who alone are able through wireless telegraphy, to be in constant communication with the base, are withholding the news. If the Vladivostok squadron is at sea, with the purpose of effecting a juncture as is generally believed with the Port Arthur squadron, its appearance on the scene could easily turn the scale in favor of the Russians. Some unusually well informed personages at the War Office are bold enough to see in a report received this morning by the Bourse Gazette of the hasty retirement of General Oku, evidence that the Japanese fleet has suffered a reverse, and that the communication of this intelligence to Oku, with the accompanying threat that his base at Pitsewo may be attacked, compelled his withdrawal. All direct news from the land side indicates an immediate and decisive battle near Ta Tehe Kiao according to the Associated Press advice last night: General Kuropatkin is there personally in command. The presence of the military attaches and newspaper correspondents is also significant. Kuropatkin's probable purpose seems to be to try to prevent a juncture of General Oku and General Kuroki's armies. If Kuroki has met Kuropatkin's offensive move southward against Oku, by an advance on Hai Cheng, the Russian Commander-in-Chief, seems to be seriously endangered unless he retires or is strong enough to present two faces to the enemy. Kuroki was only fourteen miles from the Russian Army yesterday, according to a dispatch from the front, and the armies are so close together that a battle appears to be inevitable. The Japanese have evacuated Senuchen apparently with the object of enticing General Kuropatkin south. In the meantime, General Kuroki is advancing on Hai Cheng, ready to attack the Russian left, and is again moving troops north from Feng Wang Cheng. The result of the recent developments, it is believed by the general staff, will defer the prospects of a big battle. The Russians lost eighty-one men in the recent fight north of Ai Yang Pien Men, about sixty miles northeast of Feng Wang Cheng on the Mukden Road. Dispatches received here from Ta Tehe Kiao indicate that both the Russian and Japanese Armies are moving in contact for a great battle which even now may be in progress. General Kuropatkin yesterday assumed the offensive against Oku while General Kuroki from a position fourteen miles to the eastward was moving against the Russian flank at Tai Cheng.

Do You Suffer From Hay-Fever or Asthma?

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

Mr. J. B. Ayle, Estherville, Iowa, writes Feb. 25th, was cured of Hay-Fever and Asthma after 18 years suffering, could get nothing to even give relief. Miss Eva Preston, Petersburg, Ind., writes March 26th, suffered beyond words for 18 years with Hay-Fever and Asthma until cured by the Kola Compound. Physicians told her she could not be cured. Rev. S. H. Eisenberg, Ph. D., Centre Hall, Pa., a very bad case was permanently cured of Asthma after many years suffering.

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

Tokio, June 28, 11 a. m.—After a hot fight which lasted for six hours yesterday morning, June 27, the Takushan division of the Japanese army completely defeated five battalions of Russian infantry which was supported by two regiments of cavalry and sixteen guns and occupied Fesshuling, twenty-seven miles northwest of Siu Yen. The Russians finally fell back in the direction of Shi Mucheng. The Japanese casualties aggregated about 100 killed and wounded. Major Oba was killed during the battle.

WIFE IS PLEASED.

Machine received, examined, tried, and wife pleased.
SAM'L B. SAWYERS.
Lubbock, Texas.

THE MEADOW-LARK.

Out of the dawn a call! I wake to hear,
And know the dew is glistening in the sun,
I know the rose unfolds upon the dune,
That joy and life are here, and day begun!
I follow through the noon a white-tipped bird
By great sea-meadows, till upon the ground
I pause before a low, arched nest of grass;
I know his secret, and his home have found.
Fear not, my little friend, I will not tell,
Nor part the soft, green curtain at the door;
Sing once again thy wild, sweet, minor song!
I will return, and not distress thee more.
Over the long, long shadows on the grass,
I watch a gleam of wings across the sun,
And wait my word of peace, his even-song;
Then night has folded down, and day is done.
—Laura Mackay, in Youth's Companion.

LEAVE OUT THE "T."

"I can't do sums! I really can't! I'm sure I don't know why. I can't do figures well at all, I can't and will not try."
But this was mother's good advice:
"Look here, my little man, leave out that horrid 'T' in can't, and change it into can!"

A dismal face was turned aside,
All thoughtful for a while;
And then at once it brightened,
With such a happy smile!

"I see, dear mother," cried the boy,
"You want me just to say I can, and will, do all my sums, And get them right to-day."

And then, somehow, he found his sums
As easy as could be;
And every figure came quite right
Through leaving out that "T!"
—Constance M. Low.



WHISKEY OPIUM TOBACCO

I guarantee to cure anything on earth. Any reference.

DR. J. S. HILL,
Greenville, Tex.

Notes From the Field.

Bertram.

M. J. Allen, June 21: Well, the good work of the Lord goes on. We are now at work putting up a room 14 feet square which is much needed. When done we will have one of the best parsonages in the West. Praise the Lord. I wish to say to the brethren who have written me to help them in meetings that my time is taken to the fourth Sunday in September. Love to the brethren.

Thorndale.

S. L. Burke, June 27: We have not been idle all the while at Thorndale, though we have written nothing of our work. We found the charge with four appointments and three Churches, no Sunday-school and no prayer-meeting. We have built a good, substantial, neat church at Thorndale; have organized three Sunday-schools and have one prayer-meeting, another succumbing to indifference. Finances are far behind, but with the help of the Lord we expect to go ahead and do our best and trust him for our bread and water. Our protracted meeting at Thorndale was begun with hopeful prospects, but the continued rain made it necessary to close out. This week we go to District Conference and then begin our summer campaign. Our prayer is for a glorious revival at every Church on Thorndale charge.

Clarksville.

L. S. Barton: I closed a meeting in my charge Wednesday night last; it continued two and one-half weeks. I was assisted by Rev. W. D. White, of Illinois, an old boyhood friend of mine. I had not heard him preach in fifteen years and it was a great source of gratification to me personally to know that in my old friend there was such a preacher. My people were delighted with him and only wished it were possible for him to remain longer. Three or four of the sermons he preached for us were such that any Bishop might have been proud. Bro. White was charmed with his old home and delighted to again be in the land of his nativity. Bro. Ed Phillips did the singing for us and did it well. Bro. Phillips is strong help in any meeting and any pastor is fortunate to secure him. He also

led several special services for us, speaking with much power. If any brother wishes to correspond with him he can be reached at Paris, Texas. We had in our meeting a number of professions and the Church was greatly strengthened. A sensational murder trial in the town, in which the defendant was sentenced to hang, interfered with the meeting in its closing, nevertheless there was good interest unto the end and there were many regrets that we had to close for the District Conference which convened the last day of the meeting. Our people will be glad to welcome Bro. White and Bro. Phillips to our town again.

Penelope.

H. E. Grimes, June 27: Well, the long-looked-for has come and our new church house, which we stated some time ago through the Advocate would be dedicated, was dedicated yesterday by our presiding elder, Bro. Bolton, who preached a fine sermon to a crowded house and perhaps as many outdoors. People were here from Blooming Grove, Brandon, Lakenon, Abbott, Massey, Mt. Calm, Mesquite, Hubbard City, Malone, Rlenzi and everywhere from in reach, so you see we had a large crowd. The indebtedness on the church of \$92 was provided for and our collection ordered by the Annual Conference was taken, which amounted to \$101. This, we think, is good for a small Church, a new town and a reasonably poor people. So now we want to press on with the work until our members all over the charge have the joys of salvation added unto them, then the promise of our people, which we so often pray for, shall be converted unto God.

Gilmer.

G. V. Ridley, June 21: Our protracted meeting began May 29. Bro. Turrentine came to us next day and preached two excellent sermons which were uplifting and instructive. Bro. J. E. Green reached us the 31st and preached for us in demonstration of the truth and with power. Three days we held three services each. Scarcely a service passed without evidence of deep conviction from the beginning to the end of the meeting, which was June 15. Bro. Green left on the 13th and Bro. J. T. Smith, our presiding elder, came and preached three of the best sermons I believe I ever heard him preach; his last was of the most convincing character, but all of the preaching was of high order spiritually. Bro. Green is one of the truest and most effective, one among the best helps. The Church was greatly helped. We only received four members, but the meeting was worth all it cost. Numbers committed themselves to better lives, and we expect the harvest to continue.

Angleton.

S. F. Chambers, June 24: We have just closed a very fine revival, which continued eleven days at this place. We preached twenty-two times to the largest congregations that Angleton ever had from first to last. We closed Wednesday night after having one of the best services of the meeting. Eighteen were received by letter and on profession of faith. We have a noble class of people on Angleton and Velasco charge. They have been looking well after the pastor and his family. The poundings have been repeated and abundant, the pastor's salary raised and payments are far in advance of other years to date. Our Sunday-school is about double in size, and the Church is in a prosperous condition. The new Church began at Velasco is now complete, except some little finishing. It is modern form and the art glass windows donated by Mr. and Mrs. W. W. Hoskins and the Sunday-school add to the beauty of the building. Brazoria is a local option county, and the sentiment seems to be growing.

Indian Creek.

C. G. Shutt: We observed Children's Day twice Sunday, June 12—at Indian Creek and Bethany. Collection, \$10. This pastor has been held in the clutches of the "grip" since January. Slightly improved now.

Cason.

C. S. Harkey: I am highly pleased with my field of labor. Have been here since April 1. I succeeded Bro. McNally, an admirable man, but owing to ill health he resigned. When I came there were four preaching places and I have added two more. We are expecting a great revival over the entire charge. There are a great many places where people praise hospitality, but they practice it here. I thank God that it was my privilege to be placed among such people. The old people are good, the young men and young ladies are good and the children are good. When I returned from Georgetown Mrs. Ada Floyd gave

the word and all joined in a generous piousness consisting of \$10 in money besides many nice articles of dress. In the evening they came to Mr. and Mrs. K. E. Smith's, where I am boarding, and we spent a pleasant evening, concluding with music and prayer service. May the richest benedictions of heaven ever rest with such people.

Bosqueville.

R. F. Dunn, June 21: Our second Quarterly Conference came in its appointed time and was unusually interesting. Our presiding elder, Bro. Bolton, brought Bro. Chas. Davis with him and both contributed much to interest and edify the people. "Children's Day" exercises were observed at all the Sunday-schools on the charge and the programs were interesting and profitable. Much credit is due to the faithful women who labored so untiringly with the children in preparing programs. It was not my privilege to be present at all of these. Funeral services at other points took me away from one altogether and from another before it ended. Some very sad deaths have occurred in our midst and some serious sickness still remains. In a few weeks (D. V.) we will be in our summer revivals and continue in them until September.

Meridian.

B. A. Snoddy, June 24: We closed last Sunday night one of the best meetings Meridian has had for a number of years. Eternity alone will reveal the good that was done. Rev. R. J. Birdwell, of Fort Worth, and Rev. R. F. Brown, of Coleman, conducted the services. Our last service witnessed an impressive scene, when there were 19 professions; most of them were young men. During the meeting of ten days there were near 50 professions and the Church greatly revived. At the last service Bro. Birdwell announced that two of our townsmen, one of whom is a member of the Church, had contributed \$100 each to send young men to school preparing for the ministry. We are thankful that we secured the services of Bro. Birdwell and Bro. Brown. A liberal contribution was given them as an evidence of appreciation for their services. Both these brethren are a power for good and any charge is fortunate in securing their services.

Huckabay.

Matthew C. Dickson, June 28: The Children's Day services at Hannibal were conducted last Saturday in connection with the Masonic fraternity. A fine program was rendered by the Sunday-school in the morning; in the afternoon speeches by Masons and some of the wives and daughters of Masons. L. Bawner, our superintendent, deserves great credit, with his committee, for the success of the day. The collection amounted to five dollars and fifty-six cents. Our Sunday-schools on the charge have collected this year at Children's Day services over fifteen dollars. We are to have at Huckabay Saturday and Sunday next a Sunday-school and Epworth League Conference, which will be very helpful to the charge.

Austin.

Ben. E. McCulloch: Children's Day at Tenth Street Methodist Sunday-school on June 26 was well carried out. Superintendent's address earnest and pointed. Audience large. Dr. Werlein, though not on the program, availed himself of the opportunity to make about the strongest address that he has delivered here. Decision Day has been observed heretofore, when a goodly number of the children joined the Church.

Fort Worth, Glenwood.

J. D. Young: This part of the city has been blessed with a great revival of old-time religion—one in which one hundred men, women and children were converted to God. Many united with the different Churches of the city, and our church debt raised, too, in cash and good subscription. We built a large tabernacle, with a seating capacity of twenty-five hundred people, on Vickery Boulevard, and on June 11th, to fulfill an engagement of eight months' standing, Rev. Abe Mulkey and wife arrived and took charge of the services, and for ten days he preached as only Abe Mulkey can. His preaching was attended with the old-time power, and his work is thorough in every respect. Great crowds flocked to hear him, and on the last night more than five thousand people heard his sermon on the "Last Call of Mercy." The effects and results of the meeting were not confined to this part of the city, but were felt and reached from one side to the other. Nearly every Church in the city received members from the meeting. Our Church is in the best condition of its history; collections all provided for; preacher in charge and presiding elder are paid to date, and \$2 have been received in the Church to date.

We expect to go to Mineral Wells with the banner report of the Fort Worth District.

CORSICANA DISTRICT CONFERENCE.

The Corsicana District Conference met in Dawson, Texas, May 12. Bishop Duncan presided.

Rev. J. C. Mims, of Kerens, preached the opening sermon.

Rev. W. L. Nelms, D. D., represented the Summer Theological Institute. Rev. Abe Mulkey took a collection for the Orphanage at Waco.

The pastors gave very favorable reports of their work, and every one felt hopeful of a good revival this year.

The interest of the conference began to grow from the beginning, and the tide ran high at the close. This was a very spiritual conference, and the preaching was done with power.

Bishop Duncan preached three sermons, and the third sermon, which was on Sunday immediately following the adjournment of the business session, was a very strong, eloquent and logical discourse from Matt. 5:13-14.

J. Sam Barcus preached a thoughtful sermon on Christian education, which resulted in a collection of \$1,000 for the Southwestern University, known as the F. A. Mood Scholarship fund.

The following were elected delegates to the Annual Conference:

S. F. BOND,
J. D. WHITCOMB,
J. R. COLLINS,
REV. J. T. MCKEOWN.

Alternates:

Jno. Watson,
Lee Lonsford.

The good people of Dawson gave the conference first-class entertainment, and Bro. Walker met every demand.

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

J. B. BERRY, Sec.

BOWIE DISTRICT CONFERENCE.

The twenty-third session of the Bowie District Conference convened at Boyd, Texas, May 26, 1904, with Dr. T. R. Pierce, presiding elder, in the chair. Nearly all the pastors were present, either at the opening of the conference or later on in its session. It was doubtless a busy time with the laymen, as the number present was not large.

The reports from the pastors indicated that both material and spiritual advancement had been made. Some meetings had already been held, with good results. The general outlook was encouraging. However, the district has been suffering for some time from short crops, and the financial outlook was not so promising as might be desired. The conference passed a resolution endorsing the Mood Scholarship movement, and pledging the district to endow a scholarship as soon as it should seem practicable. The financial conditions did not seem to justify us in attempting to raise the money at once.

Finis A. Crutchfield and Daniel S.

Troy were granted license to preach, and the former was recommended to the Annual Conference for admission on trial. Rev. E. M. Huff was recommended to the Annual Conference for deacon's orders.

Rev. J. M. Binkley was with us, representing our North Texas College. He preached an excellent sermon for us, and secured a nice sum in cash and subscriptions for the new building there.

Rev. L. G. White, from the Gainesville District, was with us and secured a collection for the Palmer Home. Bro. Everett likewise came, and saw, and conquered.

The following were elected as delegates to the Annual Conference:

REV. J. J. HINES,
A. H. LOWERY,
A. A. GREEN,
J. H. MATTHEWS.

Alternates:

G. G. Nelson,
E. E. Hamilton,
L. D. Shawver.

Dr. Pierce is a kind and courteous presiding officer, and general good feeling prevailed in the conference. Boyd entertained us nicely. The next conference goes to Alvord.

A. L. SCALES, Sec'y.

Your best friend can give you no better advice than this: "For impure blood, bad stomach and weak nerves take Hood's Sarsaparilla."

MARRIAGES.

Taylor—Chisenhall.—In the Methodist Church in Burleson, Texas, at 8:30 o'clock p. m., by Rev. J. P. Mussett, Mr. C. C. Taylor, of the firm of Armstrong, Norwood & Taylor, and Miss Tolle Chisenhall, all of Burleson.

Emerson-Davis.—Near Dawson, Texas, on June 21, 1904, at the residence of the officiating minister, Rev. J. H. Lowrimore, Mr. J. E. Emerson and Miss Maudie Davis.

Elder-Terry.—Dr. N. A. Elder and Miss Kate Terry at Cheasapeake, Texas, June 12, 1904. Rev. H. M. Glass officiating.

Lowell-Vestal.—At the residence of the bride's parents, near Sherman, Texas, June 22, 1904, at 9 p. m., Rev. T. W. Lowell and Miss Nanna Vestal. Rev. R. L. Ely officiating.

Park-Sanders.—At the residence of the bride's father, in Haskell, Texas, June 13, 1904, Mr. Clay Park and Miss Zora Sanders, Rev. J. H. Chambliss officiating.

Tankersley-Stamps.—At the Methodist parsonage, in Haskell, Texas, June 19, 1904, Mr. J. J. Tankersley and Miss Bessie Stamps, Rev. J. H. Chambliss officiating.

OPIMUM HABIT.—I have a perfect home cure. Ask for reference. DR. J. S. HILL, Greenville, Texas.

Sulphur Springs Camp-Meeting.

Sulphur Springs camp-meeting will begin Friday night before the third Sunday in July, 10 miles west of Cuero, Texas.

H. M. GLASS, P. C.

CANDIDATE FOR ATTORNEY GENERAL

My Position on Important Public Questions.

1st. I am a Democrat, believe in party organization, and I stand by Democratic platform demands.

2nd. I am opposed to the issuance of free passes by the railroad.

3rd. I am in favor of local option, and am opposed to the issuance of injunctions by a district judge to take effect in some other district.

4th. I am in favor of organized labor to meet organized capital, but am opposed to the use of violence or boycott on the part of labor unions or any class to compel a free American citizen to quit any honorable business or employment.

5th. As a lawyer, I have never represented railroads, and have no bias in their favor nor prejudice against them.

I was raised on a farm in Grayson County, which county I had the honor to represent in the 23rd and 24th Legislatures. I am 25 years old, and am a member of the Baptist Church; was appointed Office Assistant Attorney General by Hon. Tom Smith, which position I have filled for nearly five years. I believe in the enforcement of the law, especially the Anti-Trust law; and if elected Attorney General will endeavor to execute the laws of Texas without fear or favor.

D. E. SIMMONS.

200 Main Street, Dallas, Texas.

To the Democracy of Texas: We, the lawyers of Grayson County, earnestly solicit your favorable consideration of the candidacy of Hon. D. E. Simmons for Attorney General. He has been a member of the bar for many years; he is a ripe scholar, a profound student, a magnificent and fearless advocate, possessing all the qualifications necessary for success in his profession; he is kind and gentle by disposition, but relentless in the defense of any cause he espouses; he was a member of the 23rd and 24th Legislatures, and has been Assistant Attorney General for five years, having been appointed by Hon. Tom Smith, of Hillsboro, and reappointed by the present Attorney General, Judge C. K. Bell. Mr. Simmons is a Democrat who believes in party organization, and has always been loyal to his party and party demands. By reason of his broad and extensive experience in the practice of law and in the Legislature, and his long service in the office of Attorney General, we confidently say to the people of Texas that he is pre-eminently fitted for this responsible position, and, if elected, will give it that careful attention which will make his discharge of the duties of that office highly pleasing to all classes:

H. O. Head, Chas. Batsell, W. L. Hay, S. J. T. Smith, Guy P. Horton, J. F. Towles, A. G. Barnes, C. L. Vowell, Geo. P. Brown, C. B. Randall, C. Huggins, J. L. Cobb, D. B. Steed, Cecil Smith, J. K. Jamison, R. R. Hazlewood, J. H. Randall, Hamp P. Abney, F. N. Robertson, W. P. Z. German, H. H. Cummins, R. L. Caruthers, B. L. Jones, J. A. Templeton, W. W. Wilkins, J. Q. Adams, N. H. L. Decker, J. T. Cunningham, J. B. Maxey, C. T. Peck, Rice Maxey, J. F. Holt, S. B. Cox, J. H. Booth, J. P. Cox, J. H. Booth, A. L. Beatty, Sidney Wilson, C. L. Galloway, J. H. Wood, H. D. Cumby, W. S. Moore, J. E. McComb, W. J. Mathis, J. A. L. Wolfe, A. Y. Creager, J. W. Finley, J. S. Kone, F. C. Dillard, A. W. Walker, J. D. Woods, G. P. Webb, L. B. Epstein, J. H. Truett, V. E. McInnis, Emory Tolbert, J. S. Lawrence, Silas Hare, Jr., C. T. Freeman, J. R. Campbell, Jno. T. Suggs, J. R. Moore, E. E. Brown, W. S. Pearson, A. B. Pearson, T. L. Brame, Ben Gafford, C. S. Arnold, W. M. Peck, P. T. Shores, A. R. Dean.

HEAD SOLID SORE

Awful Suffering of Baby and Sleepless Nights of Mother.

CURED BY CUTICURA

Skin Fair as a Lily with no Scar to Recall Awful Sore Writes Mother.

"I herewith write out in full the beginning and end of that terrible disease, eczema, which caused my babe untold suffering and myself many sleepless nights.

"My babe was born seemingly a fair, healthy child, but when she was three weeks old a swelling appeared on the back of her head, and in course of time broke. It did not heal but grew worse, and the sore spread from the size of a dime to that of a dollar. I used all kinds of remedies that I could think of, but nothing seemed to help; in fact, it grew worse. Her hair fell out where the sore was, and I feared it would never grow again. It continued until my aged father came on a visit, and when he saw the baby he told me to get Cuticura Soap and Ointment right away.

"To please him I did so, and to my surprise by their use the sore began to heal over, the hair grew over it, and to-day she has a nice head of hair, her skin is as fair as a lily, and she has no scar left to recall that awful sore, and it is over eight months and no sign of its returning."

Mrs. WM. RYAN, Elk River, Minn. "Cure permanent." So writes Mrs. Ryan, Feb. 25, 1903, six years later:

"Your letter of the 19th Inst. received, asking in regard to the cure of my baby some six years ago. Well, the disease has never returned to her head which at that time was a solid sore on top and down the back. Once or twice since then a patch has come on her hand near the wrist, but it finally disappeared after proper treatment with Cuticura."

Sold throughout the world. Cuticura Soap, 25c. (in form of Chocolate Coated Pills, 50c. per tin of 50). Ointment, 25c. Soap, 25c. Bottles 10c. London, 25c. Cuticura Soap Co., Paris, 25c. Cuticura Soap Co., London, 25c. Cuticura Soap Co., New York, 25c. Cuticura Soap Co., Boston, 25c. Cuticura Soap Co., Chicago, 25c. Cuticura Soap Co., Philadelphia, 25c. Cuticura Soap Co., San Francisco, 25c. Cuticura Soap Co., St. Louis, 25c. Cuticura Soap Co., Cincinnati, 25c. Cuticura Soap Co., Detroit, 25c. Cuticura Soap Co., Milwaukee, 25c. Cuticura Soap Co., Minneapolis, 25c. Cuticura Soap Co., St. Paul, 25c. Cuticura Soap Co., Portland, 25c. Cuticura Soap Co., Seattle, 25c. Cuticura Soap Co., Tacoma, 25c. Cuticura Soap Co., Vancouver, 25c. Cuticura Soap Co., Victoria, 25c. Cuticura Soap Co., San Diego, 25c. Cuticura Soap Co., Los Angeles, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co., Santa Clara, 25c. Cuticura Soap Co., Santa Cruz, 25c. Cuticura Soap Co., Monterey, 25c. Cuticura Soap Co., Merced, 25c. Cuticura Soap Co., Fresno, 25c. Cuticura Soap Co., Kern, 25c. Cuticura Soap Co., Santa Barbara, 25c. Cuticura Soap Co., Ventura, 25c. Cuticura Soap Co., San Luis Obispo, 25c. Cuticura Soap Co., Santa Ynez, 25c. Cuticura Soap Co., San Bernardino, 25c. Cuticura Soap Co., San Gabriel, 25c. Cuticura Soap Co., San Jose, 25c. Cuticura Soap Co.,

The Home Circle

THE SECRET OF HAPPINESS.

Are you almost disgusted with life, little man?
I will tell you a wonderful trick
That will bring you contentment, if
anything can—
Do something for somebody quick!

Are you awfully tired with play, little girl,
Weary, discouraged, and sick?
I'll tell you the loveliest game in the
world—
Do something for somebody quick!

Though it rains like the rain of the
flood, little man,
And the clouds are forbidding and
thick,
You can make the sun shine in your
soul, little man—
Do something for somebody quick!

Though the skies are like brass over-
head, little girl,
And the road like a well-heated
brick,
And all earthly affairs in a terrible
whirl,
Do something for somebody quick!

—New York News.

"ALL THINGS."

"Something is puzzling the child,"
and Grandma Granger peered through
the screen in the window of her sit-
ting-room. "I'll not worry, though. It's
good for the young to ponder the
words of the Bible."

The scene upon which her eyes rested
was a quiet one. Two sides of the
corner room were bordered by a wide
veranda. The sunlight was shut out
by climbing vines and an awning. In
the hammock Alice Curtis, a girl of
seventeen was lying, a Bible in her
hand.

Alice was spending a fortnight with
her grandmother. That morning she
had carried her Bible out to the ham-
mock to prepare her lesson for the
coming Sunday evening devotional
meeting.

Grandma went back to her rocking
chair and lace-making. In a few min-
utes Alice entered the room, the
puzzled look still upon her face.

"I come to you with so many things,
grandma, that I thought I would study
this one out for myself, but it's no use
trying. Don't you think the Bible hard
to understand?" Alice asked, sitting
down on an ottoman close to her
grandmother's side.

"No, dearie, not now. I have learned
to wait for God's Spirit to make it
plain. What is it that is troubling you?"

"Something in the third chapter of
Second Corinthians."
"Oh, that is a blessed chapter! Is
it about the temple of God?" reverently
inquired grandma.

"No, it is a little further on. It says:
'All things are yours.' What does that
mean?"

"Just what it says, dear."

There was a brief silence. The old
lady had laid aside her lace, and one
of Alice's dimpled hands stole up to
nestle in the wrinkled one of her
grandmother. The girl's clear, gray
eyes were fixed upon the floor.

"Grace, and goodness, and—just
spiritual things, grandma?"

"I think not. Saint Paul mentioned
the 'world' and 'things present.' Mat-
terial things are from God."

"Who is to have 'all things'?"

"God's children. You and I, Alice.
'Ye are Christ's.'"

Another silence. Mrs. Granger leaned
nearer Alice.

"I could help you better, dear heart,
if I knew the particular one of these
'all things' of which you are thinking."

"My music, grandma. You know
how I long for it. Papa can not send
me to a conservatory. If 'all things'
are mine, why is not a musical educa-
tion among them?"

"It is, child, unless God sees that it
is not for your good. Alice, why do
you wish to study music?"

Frankly the childlike eyes were lifted
to the face of the questioner.

"Because I hunger to express my-
self—the real me—in music."

"I understand, dear. God gave you
that hunger. He will satisfy it. Alice,
be patient. Expect this; it is yours;
work for it. It is part of God's plan
that we should not only long and pray
for what we desire, but that we should
also labor for it. Other work may
be one of the things which are yours.
'All things are yours, my darling, as
you trust God for them, and take them.'

"I see." Alice's head was on grand-
ma's knee. "I see, and it means
so much. I've been so anxious
for the one thing that I've been re-
fusing some of the things which might
lead up to it. I will think it over and
tell you."

At that moment a man who had
been sitting on the veranda rose and
tiptoed away. It was Frank Granger,
grandma's youngest son. He was an

author, and was spending the summer
at the old home.

As he had been sitting around the
corner of the veranda, Alice had not
known of his presence. The attention
of Mr. Granger had been arrested by
one of Alice's questions, and he had
become so interested in his mother's
words that he forgot the conversation
was not intended for his ears.

He hurried down the lane, wishing
to be alone for a time. Evidently
something he had heard had set him
to thinking.

Frank Granger was ambitious. A
moderate degree of success had come
to him. Of the future he expected
much. A week before he had finished
a book manuscript which he confident-
ly hoped would bring him fame and
fortune.

"All things are yours." "Ye are
Christ's." The two phrases rang in
his ears. Unconsciously he spoke
aloud.

"I am sure Murray and Cooper will
bring out my book and pay me well
for it. I admit I have pandered to the
taste of which their publications are
leading examples. My book is not im-
moral. Neither is it one of the 'things'
which are 'Christ's.'"

He was capable of better work than
this, yet the better work might not
find so ready a market. The book in
its present form would not be the suc-
cess of which he had once dreamed.
He was a Christian—one to whom it
had been said, "All things are yours."

"I will." He lifted his face to the
midsummer sky. "I will remember
that all things are mine, and will work
and wait for them. To-morrow I will
commence to rewrite this book. I will
make it something of which I may be
proud."

At the tea-table that evening, Alice
nodded across at grandma.

"I have written to papa, telling him
I will take the school. They offered
me the school at home, but I declined
because I wanted to study music."

"Why have you changed your
mind?"

"Why, don't you see, grandma?
Teaching school is one of the other
'things.' I will do it as well as I can,
and the money I earn will help me
study music. You taught me that 'all
things' means just what it says."

"You are right, girlie," Uncle Frank
said gravely.—Hope Darling, in Ameri-
can.—Messenger.

UNCLE MASON'S TOAD.

Johnnie Eaton was helping the gar-
dener, picking up stones and bits of
sticks and carrying them off in his
little cart, when an old toad hopped
out of the bushes and sat blinking
solemnly at him.

"Hallo, old fellow, where did you
come from?" said Johnnie, stopping all
operations to look at the intruder.

"Here's a toad, Uncle Mason," he
called to the gardener, "shall I put him
out?"

"No, no, my boy; let him be. He
catches bugs and flies, and helps to
keep away the insects that would spoil
our plants. See him run out his
tongue and snap up that fly? He never
fails to get him, and the first time
trying, too. Suppose we sit down on
this bank for a while and watch the
little fellow, and I will tell you how
he made me stop using tobacco."

"Why, Uncle Mason, how could a
toad do that?" asked Johnnie, with
wide-open eyes.

"Well, I'll tell you. I used to smoke
and chew, but I've stopped for good
now, and this is how I came to do it:

"One day I came across something
a great doctor had written, that there
was enough nicotine in one cigarette
to kill two toads. I didn't know what
nicotine was, but it set me thinking,
and I kept asking 'round, until I found
out that it was a poison that's in all
kinds of tobacco. That sounded kind
of scary, and I got out my pencil and
did a little figuring. A good-sized toad
weighs about half a pound, and I weigh
one hundred and sixty pounds. Ac-
cording to weight, it would take just
one hundred and sixty cigarettes to
kill me, to say nothing of chewing to-
bacco, and I'd get them smoked up in
about a week. When I looked at it
that way, I said to myself, 'Mason, it's
time to quit,' and I did quit, then and
there."

"Of course, I knew there were men
that used tobacco, and yet lived to be
older than I was, and I'd used it a
good many years myself, and hadn't
died yet. But then I thought, 'maybe
there are toads that it takes more to
kill than it does others, and anyhow
it isn't safe to take chances with that
sort of thing.'"

"Then I got to wondering whether
a toad that was stuffed half full of
tobacco poison would be much use in
killing flies and I said:
"Mason, that's just what's been the
matter with you. When you went to
school you were always at the foot
of the class. You weren't quick at
seeing things, or hearing what was

said, and you didn't seem to be more
than half awake any of the time. The
boys that didn't smoke could run fast-
er and play better and they were al-
ways ahead of you."

"After I left school, it was just the
same. The other boys got good places
to work, and I didn't get much of any-
thing, and when I did, I couldn't keep
up with the other men. It was to-
bacco that did it all. Now I've stop-
ped, I can see better and hear better
and work better. I've got this good
job and I'm doing well at it, and it's
all on account of a toad, so you see
I'm fond of the creatures and like to
see them around."

Uncle Mason hobbled off to work
again, and Johnnie went, too, but he
smiled at the toad under the bushes
and decided he would never begin the
use of tobacco.—From the New Cen-
tury Series, published by the Ameri-
can Book Company.

FRANK LOWELL'S REFERENCE.

Aunt Martha, young Dr. Snow's
maiden sister, sat by the north window,
knitting and watching the boys come
and go. Dr. Snow had advertised for
an office boy—a boy "honest, kind and
capable." A dozen or more boys had
come and gone, but at last one came,
smaller than any of the others. His
blue eyes were frank, his face smiling,
his whole air hopeful; but he, too, was
rejected. He was too small, and had
no reference. Aunt Martha dropped
her knitting and started to her feet
when she saw him go out.

"Call that boy back, Arthur!"

Her brother went to the door, obedi-
ently, and whistled, for he did not
know the boy's name. When the lat-
ter turned his pale, disappointed face,
Dr. Snow beckoned to him. "Come in,"
he said, shortly, "my sister wants
you."

"Sit down, my dear," she said, kindly.
He sat down near her.

"What is your name?" she asked.

"Frank Lowell."

"Well," she continued, "I was at the
Arlington a few days ago, waiting for
a friend. As I looked out of the win-
dow I saw my friend. Her hands were
so full of packages that she dropped
one and with it her purse. She did not
know it, but a boy picked up the pack-
age and purse and gave them to her.
She wanted to reward him, but he
wouldn't accept anything. Did you
know that boy, Frank?" Aunt Martha
continued.

"Yes," he said, his face flushing with
embarrassment.

"He was honest, wasn't he?" she
questioned.

"All boys ought to be," said Frank
meekly.

"But all boys are not," she answered.
"That is what my brother wants—an
honest boy."

Dr. Snow realized that after all his
sister was not crazy. But by this time
she was telling another story.

"It was last week, one windy day,"
she was saying, "and I had just step-
ped out of a store, when I saw an old
woman standing on the corner. Just
then there appeared the boy who had
picked up my friend's purse. I heard
him say, 'I'll help you across the street,
ma'am,' and he did."

Frank rose as if to go, but Aunt Mar-
tha said: "Just wait a minute. I've
found out that the boy has been taking
care of his mother, who is a widow,
and is sick. He has kept the wolf from
the door for two years."

"Well, ladie," said the doctor, smil-
ing down into the small face, "my good
sister is your reference, I see, and I
could not ask a better one. If you'll
stay with me, consider yourself en-
gaged."—The Morning Star.

DID GOD SEND YOU, SIR?

A gentleman saw two children be-
fore him in the cars, a boy and a girl,
both looked tired. They were poorly
dressed, but neatly, and were travel-
ing alone. Toward noon the little girl
got up from her seat, and presently
he found her kneeling on the floor,
with her head bowed in the cushion.
Was she sick? Did she find this an
easy way to sleep? No, she was pray-
ing.

"What are you doing, my little girl?"
he asked, when she got up.

"I was saying, 'Our Father who art
in heaven,'"

"And what are you saying it for
now?" he asked again.

"I'm so hungry," she said.

"We've been traveling two days,"
said the boy, "and our luncheon is all
gone."

The gentleman wished he had some-
thing in his pocket, but it was empty.
At the next stopping place he went
out himself and bought something for
the children to eat.

When he handed it to the child, "I
knew it would come," she said look-
ing up with a blush of joy upon her
face. "Did God send you, sir?"

Yes, God sent the gentleman. The
child did not see how the cars were
to furnish the "daily bread," going so
fast, and so pauper. But the Son of
God taught her to pray. "Give us this
day our daily bread," and the little

girl believed it. She asked him, and
God well knows ever so many ways to
answer our prayers. You see, he let a
kind gentleman bring her some.

There is a small word in the Bible
of which some people ask, "What does
it mean?" The word is faith. What
is faith?

It is asking God, believing and trust-
ing him. That is what the little girl
did; and it is the kind of asking which
God loves, and loves to answer.—Ex-
change.

BRIEF HINTS FOR BRIGHT GIRLS.

Some one has suggested fifteen
things that every girl can learn before
she is fifteen. Not every one can learn
to play or sing or paint well enough to
give pleasure to her friends, but the
following "accomplishments" are with-
in everybody's reach:

Shut the door, and shut it softly.

Keep your own room in tasteful or-
der.

Have an hour for rising, and rise.

Learn to make bread as well as
cake.

Never let a button stay off twenty-
four hours.

Always know where your things are.

Never let a day pass without doing
something to make somebody comfort-
able.

Never come to breakfast without a
collar.

Never go about with your shoes un-
buttoned.

Speak clearly enough for everybody
to understand.

Never fidget or hum, so as to disturb
others.

Be patient with the little ones, as
you wish your mother to be with you.

Never keep anybody waiting.

Never fuss, or fret, or fidget.

The girl who has thoroughly learned
all this might also be called a Mistress
of Arts.—The S. S. Visitors.

A BAD MARK FROM GOD.

A little girl was called to court one
day to be a witness. She was so small
that the lawyers thought she might
not know what an oath was. So they
asked her some questions.

"Do you understand the nature of
an oath?" asked a lawyer.

"Yes, sir," said the little girl.

"What is it?"

"It is a swear."

"What do you mean when you say,
'It is a swear'?"

"Well, it is that I have to tell the
truth."

"If you don't tell the truth, what
then?"

"That would be a sin."

"What is a sin?"

"A bad mark from God."

They let the child tell what she
knew, and they all believed her.—Se-
lected.

THE QUEEN'S REBUKE.

Some years ago, says the Youth's
Companion, when the present Queen of
England was Princess of Wales and
her children were very small, they
were staying at a quiet watering-place.
The Montreal Star repeats this little
story of the royal family, which shows
that Queen Alexandra is much like
other good mothers, and that her chil-
dren are like children the world over.

Once on returning from a short sail,
one of the little princesses was walk-
ing up the plank. An old sailor in-
stinctively said:

"Take care, little lady!"

The child drew herself up haughtily
and said:

"I'm not a lady, I'm a princess!"

The Princess of Wales, who over-
heard the kindly injunction and the
rather ill-bred reply, said quickly:

"Tell the good sailor you are not a
little lady yet, but you hope to be
some day."

THE MILKMAN'S CHANCE.

A certain milkman was in the habit
of watering his milk to the required
consistency before starting on his
rounds in the morning.

One day recently, by some unlucky
chance, the man omitted to do so, but,
to his joy, he found at the first house
he called at a huge cask, strongly
banded with iron and filled to the
brim with water, the head having ap-
parently just been taken off.

Such a chance of repairing his neg-
lect was too good to be lost and the
milkman had just succeeded in water-
ing the milk most satisfactorily, when
the master of the house appeared in
the doorway, and a voice asked sweet-
ly, "Are you sure you've put in enough,
my man?"

Poor John was petrified.

"If I were you," continued the voice,
"I should have chosen some other
cask. My doctor has ordered me a
course of seawater baths, you know,
and you have just mixed your milk
with salt water. But perhaps your
customers like it that way."

Do not wrong the mule by compar-
ing it to the professional kicker. The
mule kicks for some real, definite rea-
son.



**BLOTCHY
FACES**

The most obstinate
and disfiguring skin af-
fection yields speedily and
permanently to the healing, cooling,
moistening, yet powerful influences of

**HEISKELL'S
OINTMENT**

Used in connection with HEISKELL'S Soap,
it never fails to cure Pimples, Eruptions, Tetter,
Eczema, Erysipelas, Ringworm and every sort
of skin affection. At druggists, Soap, etc.,
Ointment, 50c. Send for book of testimonials.
JOHNSTON, HOLLOWAY & CO., Philadelphia.

Vane-Calvert Paint Co.
ST. LOUIS, MO.
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 & PA-
PER 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.



On hand and
made to order
all kind of seats
for Phaetons,
buggies, etc.
Hearquarters
for New Ideas
Seats.

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



Epworth Organs

Cost more to make than the com-
mon kind. They are sweet-
sounding and better. But our direct-
from-factory selling saves the
middle-dealers expense.

Buyer gets better organ, or
lower price—or both.

We ship on approval. Organ
must suit or come back at our
expense. That's the way we deal.
Williams Organ & Piano Co.,
27 Washington St., Chicago.

All Eyes on Southwest Tea.

The San Antonio & Aransas
Pass Railway traverses the ar-
tesian water belt, and early
market gardening country.
Health, climate, schools and
Churches unsurpassed. Send
a two-cent stamp and get our
Agricultural Folder.

**E. J. MARTIN, G. P. A.
San Antonio, Texas.**

**GOING TO THE
WORLD'S FAIR?**

**FRISCO
SYSTEM**

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

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

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

FOR PARTICULARS, ADDRESS
**W. A. TULEY, General Pass'r Agent,
FT. WORTH, TEX.**

BEWS—PULPITS

Church Furniture of all kinds
Grand Rapids School Furniture Works
Cor. Webster & Washington St.
CHICAGO

BELLS.

**BLMYER
BCHURCH**

CHURCH ORGANS
OVER 2000
ABLE, LOWER PRICES
OUR FREE CATALOGUE
CALLS WAT.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

**PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use
in time. Sold by druggists.**

CONSUMPTION

FIFTEEN YEARS AGO.

I wandered to the grog-shop, Tom, I stood beside the bar,
And drank a bowl of lemonade and smoked a bad cigar;
The same old kegs and jugs were there, the ones we used to know
When we were on the round-up, Tom, some fifteen years ago.

I asked about our old-time friends, those cherished sporty men,
And some were in the poorhouse, Tom, and some were in the pen;
And one, the one we liked the best, the hangman laid him low;
The world is much the same, dear Tom, as fifteen years ago.

New crowds line up against the bar, and call for crimson ink;
New hands are trembling as they pour the stuff they shouldn't drink;
But still the same old watchword rings, "This round's on me, you know!"
The same old cry of doom we heard some fifteen years ago.

I wandered to the churchyard, Tom, and there I saw the graves
Of those who used to drown themselves in red fermented waves;
And there were women sleeping there, where grass and daisies grow,
Who wept and died of broken hearts some fifteen years ago.

And there were graves where children slept, have slept for many a year,
Forgetful of the woes that marked their fitful sojourn here;
And 'neath a tall, white monument, in death there lieth low,
The man who used to sell the booze some fifteen years ago.

—J. E. Holden, in St. Louis Globe Democrat.

The Gospel Among the Southern Slaves; or, a Glorious Chapter in the History of Christian Missions.

A great providential movement, looking to the salvation of a people sitting in darkness, attended by unswerving fidelity upon the part of the Church, demonstrating the power of the gospel to lift up a heathen people, is the story in brief of Southern slavery.

It may be said that one of the greatest achievements of the Church is to be seen in the history of the negro slave; yet this wonderful story is so involved in the turmoil of civil strife and over-shadowed by the cloud of a partisan spirit that the Church and her Lord have well nigh been denied the honors incident to the glorious occasion. But truth crushed to earth will rise again, and though rewards of merit may be withheld for a season, the historian of the near future, with hand unmoved by passion's power, will gladly place on the brow of Southern Christianity a wreath of fadeless flowers justly belonging there, while North and South, in fraternal bonds, will gladly sing:

"All hail the power of Jesus' name!
Let angels prostrate fall:
Bring forth the royal diadem,
And crown him Lord of all."

And then, as noble sons of noble sires, join in singing:

"O that with yonder sacred throng,
We at His feet may fall!"

They may by faith look up through tears of holy ambition to behold their Lord receiving the adoration of the Christian from the South and the Christian from the North, and between them the faithful slave redeemed and brought to an eternal freedom, even to the liberty of the sons of God; unto each of whom has been spoken those matchless words: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

As they, the blessed of the Father, inherit the kingdom prepared for them, none may say: This were the blue; that the gray, and this the yoke of slavery.

Between 1829-64, the South expended \$2,000,000 on the cotton and rice plantations for Methodist missions, where the slaves were dependent upon special missionaries for instruction. The slaves on small farms were under the influence of the white people; but on these large plantations special mission work was needed, and for this feature of the work the above amount was spent (\$2,000,000) within thirty-five years—above \$57,000 per year. Public sentiment concerning the negro may be seen in the fact that in 1822 Mississippi retired to private life her popular statesman, Hon. George Poindexter, because of his opposition to the "religious training of the slaves." He was defeated because of the general sense of religious duty and compassion for the blacks upon the part of the white people of the State.

In 1823, Rev. Daleho of the Episcopal Church published a pamphlet, "To show from the scriptures of the Old and the New Testament that slavery is not forbidden by the divine law, and at the same time to prove the necessity of giving religious instruction to our negroes." Dr. Richard Furman wrote to Governor Wilson showing the position of the Baptists concerning the negro, saying, "Their religious interests claim a regard from their masters of a most serious nature, and it is indispensable."

Prior to 1830 a Catechism Hymn and Prayer Book had been published for the negroes; and publications of this kind were repeated from time to time in their interest.

Negro children were baptized on the promise of the master to "Bring them

up in the nurture and admonition of the Lord."

The Presbyterian Synod of South Carolina and Georgia sent forth no uncertain sound. The committee on "instruction of the negro" reported as follows:

"1. That to impart the gospel to the negroes of our country, is a duty which God in his providence and in his word imposes on us.

"5. That every member of this synod, while he endeavors to awaken others, shall set the example and begin the religious instruction of the servants of his own household, systematically and perseveringly, as God shall enable him.

"6. We cannot neglect this duty without incurring the charge of inconsistency in our Christian character, and at the same time meeting the disapprobation of God and our conscience."

In addition to the voice of the Church, many secular papers gave much attention to the question of "religious instruction and moral training of the blacks."

From 1829-35 was a great revival season, but this work was afterward hindered by the agitation of the slavery question in free States, and by the improper conduct of some overzealous preachers who used their access to slave plantations to sow seeds of disturbance in the hearts of the contented negroes.

While the work of the missionaries was generally approved, yet at times these noble men met with persecution such as would try the souls of any who were not ready to lay down their lives in the work.

In Charleston, in 1801, Rev. George Dougtery was dragged to a pump and almost drowned because he had preached to the negroes. And about this time Samuel Dunwoody preached to the negroes in the swamps at night, in order to avoid the lawless whites.

But even these lawless masters soon learned that the missionary made the slave more trustworthy and helpful, and many who were not members of the Church paid large sums of money that their slaves might have the uplifting power of the gospel.

Among fever stricken regions of the rice plantations, where the slaves had good health, the missionaries lost both health and life. In an address to the South Carolina Conference, in 1832, it was said "Missions to the slaves is one of wide and growing interest. Thus, after years of delay on our part, the debt of justice due to Africa's sons has begun to be considered. Into this long neglected field of danger, reproach and toil we again go forth bearing precious seed, and to the protection of the God of Missions our cause is confidently and devotedly commended."

These heroic workers came again, rejoicing, bringing in their sheaves.

In 1832, in a report to a Quarterly Conference, it was said of certain negroes, "Their faces shone with a new light, the tears streamed down their cheeks. Many of the owners of these slaves were present and joined with them in the praise of God, weeping as they wept and rejoicing as they rejoiced."

William Capers mentioned the negro, Henry Evans, as the most remarkable man in Fayetteville, N. C. He was confessedly the father of the Methodist Church, both white and black. His death was triumphant and his last resting place was under the chancel of the church which he had founded. Thus did they delight to honor the faithful slave.

The heat-enflesh state of the negro as he came from Africa was shown by his slowness to accept the gospel.

Little headway was made until these natives died. They were slow to give up their idolatry, and it was difficult to get them to understand the lofty character of the Christian religion; but there were many shining exceptions to this rule, and it was no uncommon thing for a Christian slave, in class meeting, with streaming eyes turned to heaven, to publicly return thanks to the God of love for the fact that he was torn from his native land and brought by this means to the light of the gospel.

We speak of the depression of the negro by slavery, and, with Whittier, we weep o'er the slave of the Dismal Swamp; but let it be remembered that all Africa was such a swamp to the negroes' benighted soul. The negro fresh from Africa was superstitious, idolatrous and imbruted. The slaves, as a body, constituted a heathen people transplanted to a gospel land. Churches were built for them, or a part of the church in which their masters and their families worshiped was set apart for them. Songs and sermons were published to enable the whites to instruct these depressed ones. Sunday-schools and mid-week training of the children under 14 years of age were among the methods adopted. When the Methodist circuit rider came these children were gathered from their work or play to be taught the way of life.

Rev. James O. Andrew, afterward Bishop, pointed to the slave, "The noblest prize of the gospel, cheerful in his labor, happy in life, hopeful in death, and from his lowly cabin borne by angels to Abraham's bosom."

It was no unusual thing for a slave to be the instrument in the hands of the Lord in leading his master to Christ.

A negro said, "The preaching of the gospel has saved more rice to Massa than all the locks and keys."

An aged African said, "In my native land I heard of the devil; but never heard of Christ."

Many Christian masters assembled their servants for family prayer, and where they could not be reached on Sunday, they were given time in the week to attend preaching.

The agitation which had closed the doors against the preaching to some extent was largely overcome when the missionaries were advised to concern themselves alone with the spiritual and moral wants of the negro, and to avoid political discussions.

In some parts of South Carolina and Georgia there were five negroes to one white person, yet in the midst of trying times, helpless white women and children dwelt in comparative safety. The bond of unity binding the slave to his master and family was kind treatment. As a rule, religious negroes had nothing to do with insurrections; but often the shedding of blood was averted by the fidelity of these to their white friends.

The dark chapter, giving us a history of the free blacks, proves that the negro was set free as soon as it was desirable. Crime among the free blacks was a matter of common report. They were continually under the eye of the police.

A slave woman who belonged to a West India planter, on a visit to England, was converted under the ministry of Mr. Wesley. She was the first African convert to the Protestant religion in all the world. Whitefield did service among the slaves of Georgia, and Christian slaves contributed to the building of the second Methodist chapel built in America, located at New York.

A native African, called "Black Harry," traveled with Asbury and other great preachers, and often preached, not only to negroes, but to white congregations, and was said to be the greatest orator in America.

In 1860 the South Carolina Conference alone had 49,774 negro members, and that year the conference raised for colored missions \$24,463.54 and employed thirty ministers in the work. This was \$300 more than the North-west Texas Conference raised last year for both home and foreign missions.

In 1864, though reduced to poverty, the South paid out for their religious instruction about \$250,000; \$158,421 of this was paid by the M. E. Church, South.

The M. E. Church, South, at one time had over 200,000 colored members, and at the close of the war it is estimated that nearly half a million negroes had been brought into the various Churches.

A slave, known as "Uncle Mark," was owned by the M. E. Church, South. It came about in this way: His master was moving West; the planters decided that they could not afford to lose the influence of Uncle Mark over their slaves, so they made up money and bought him; but as the laws of the State would not allow them to set him free, they decided him to three Methodist preachers, in trust for the M. E. Church, South. In 1853 the Texas Conference elected Uncle Mark to deacon's orders and Bishop Paine ordained him at Bastrop. He traveled extensively, preaching and organizing Churches.

So far from slavery being a curse, to the average negro it was a blessing, and to many it was a Jacob's ladder upon which angels of God ascended and descended, with its top reaching heaven, and by means of which the negro was lifted to fellowship with God.

If there still be those who can only think of slavery as a curse to the negro, I would have them remember the minister of love rendered to their souls and bodies, day and night; let them remember the guiding hand of the Sunday-school worker, extended to the little pickaninny at the cabin door. Let them remember the aged servants provided for in the wills of their masters. Let them remember the home-sick negroes longing to be taken back to "Ole Massa an' Missus," to die amidst sacred scenes of love; and if that be not enough to dispel the hurtful delusion, let them go and look upon that plain marble shaft, bearing a simple inscription, which points to an honor that an angel might covet:

"To the Memory of William Capers, D. D., One of the Bishops of the M. E. Church, South. The Founder of Missions to the Slaves."

A NOTRE DAME LADY'S APPEAL.
To all knowing sufferers of rheumatism, whether muscular, or of the joints, sciatica, lumbago, backache, pains in the kidneys, or neuralgia pains, to write to her for a home remedy which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 181, Notre Dame, Ind.

A running account is usually a standing debt.

DEMOCRATS.

All eyes are now turned toward St. Louis, where soon will be chosen the leader of Democratic ideals in the contest for our country's government. And added to this event so fraught with destiny, is the attraction of the greatest Exposition ever held.

No good citizen of either party can look upon this triumph of civilization without feeling a thrill of gratification to the founder of Democracy, whose patriotism and wisdom made possible this Nation's greatness, and especially does the sentiment appeal to that almost innumerable company who are devoted to his principles in the far off days.

The Rock Island runs all of its trains directly to the Fair Grounds, stopping at the Main Entrance, where you can alight if you wish to avoid the crowd up town—at any rate, you get a view of the great World's Fair which will be with you during the Convention, and when your duties are done you can return to the full enjoyment of the Exposition.

We pass through a new and interesting country, with scenery of beauty on every side.

Our rates are very low. Rally a crowd and go. Write for particulars to S. J. TICKER, C. P. A., Dallas, W. H. FIRTH, G. P. & T. A., R. I. & G. Ry., Fort Worth, Texas.

WHISKY HABIT—My home cure for this habit is strictly guaranteed. Any reference, DR. HILL, Greenville, Texas.

NATURAL LAW DISCOVERY

(Accomplished by Natural Law.)

How to supply vitality and the blood's life or circulating mediums and thus control the heartbeats by the employment of the natural law governing same, is clearly set forth in a booklet entitled "The Blood's Purity and its Circulation." Without this agent of life the blood is dead and can not circulate. When diminished the heart and pulse increase their action in effort to circulate it. When the blood possesses it sufficiently the blood circulates freely and the heartbeats and pulse are hardly perceptible, beating in an adult about seventy-two per minute. When this agent is increased the heartbeats and pulse are decreased; when it is decreased the heart beats faster because its supply causes the blood to circulate freely and so it is easily circulated by these organs. Natural Law Discovery is the revelation that man has absolute power over the supply of this circulating agent. Being so, it is easy to see it places heart disease (so-called, but properly a sluggish blood hard for the heart to manage) under man's immediate power to control. An extremely hard to cure case is here effected.

"My son having used your Discovery I have waited one year and am convinced of his cure. I had employed the best medical skill of the State and spared no expense seeking his cure, but found no benefit, he only growing worse until I obtained your Discovery. I therefore take pleasure in submitting the following testimonial: I pronounce Natural Law Discovery a sure treatment. It cured my son, Ollie LaGrone, after ablest physicians of the State had failed to benefit him and after I had despaired of his ever being cured. H. C. LaGrone, Deadwood, Texas."

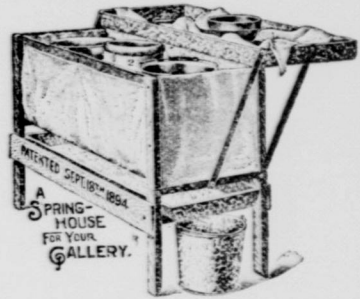
Above party is reliable.—Pub. Texas Christian Advocate.

It is often the case that persons pronounced to have heart disease (some who

M. A. SIDES, Martins Mills, Texas.

PEWS NOT IN THE TRUST Cincinnati Seating Co.

Opera House Building, Dallas, Tex.



Requires no ice. Keeps milk sweet 20 hours. Address MILK COOLER & STOVE FACTORY, Rogers, Bell County, Texas.

"A WORD TO THE WISE IS SUFFICIENT"

Travel Via



LOWEST RATES. QUICKEST SCHEDULES. BEST SERVICE. The pioneer Cafe car line. Meals prepared on route at moderate prices. For full information regarding rates, routes, etc., call on or address any Midland Agent, or F. B. McKAY, Gen'l Pass. Agt., Terrell, Texas.

4 IMPORTANT GATEWAYS



2 FAST TRAINS DAILY FOR St. Louis, Chicago and the East

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

ONLY LINE Running Through Chair Cars and Sleepers New Orleans Without Change.

Direct Line to ARIZONA, NEW MEXICO and CALIFORNIA.

S. P. TURNER, Gen. Pass. & Agt. Dallas, Texas.

THE CADILLAC AUTOMOBILE

"THE CADILLAC REPRESENTS THE GREATEST VALUE EVER OFFERED IN THE HISTORY OF MOTOR CARS. NO OTHER MACHINE IS SO STRONGLY BUILT, OR HAS EITHER ENGINE, TRANSMISSION GEAR OR STEERING APPARATUS WORTHY OF COMPARISON. EXCEPT THOSE CARRYING THREE TIMES AS MUCH, FAST OR SLOW SPEED ON THE LEVEL, WONDERFUL HILL CLIMBER—THE MACHINE THAT SOLVES THE PROBLEM OF SAFE, RAPID AND PLEASANT MOTOR TRAVEL. COSE ANYTHING THE CADILLAC MACHINES DO AND LOOKS EQUALLY AS WELL AT ONE-THIRD THE COST. CALL AND EXAMINE, OR WRITE FOR CATALOG."

PARLIN & ORENDORFF CO., DISTRIBUTORS, DALLAS, TEXAS



BLAYLOCK PUB. CO. Publishers

Office of Publication—Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas

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

G. C. RANKIN, D. D. Editor

SUBSCRIPTION—IN ADVANCE.

ONE YEAR \$2.00
SIX MONTHS 1.00
THREE MONTHS50
TO PREACHERS (Half Price)..... 1.00

For advertising rates address the Publishers.

All ministers in active work in the M. E. Church, South, in Texas are agents and will receive and receipt for subscriptions.

If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

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

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

BLAYLOCK PUB. CO., Dallas, Texas.

AT THE PARIS DISTRICT CONFERENCE.

Last Sunday we boarded the Santa Fe for Paris, and then on the T. & P. to Blossom, the seat of the Paris District Conference. We arrived in the afternoon, but in time to get in a speech for the Advocate before adjournment. Brother Casey, the presiding elder, was in the chair. The conference was well attended and the reports indicated, so we were told, a good condition in all the charges. The crop outlook is fine, with a little too much rain in places, but generally everything is promising. So, financially, the work is in most hopeful condition. Religiously the state of the Church is to the front. The brethren were hopeful and very much encouraged. Many laymen were in attendance and took prominent parts in the work of the conference. Brother Glanville, the pastor, looked after the comfort of all and made their stay very pleasant. Our home was with him and his good family and we had a delightful time. We also enjoyed the hospitality of Bro. Cassell and family. Sunday morning we had a large congregation and a fine service. In the afternoon Brother Douglass preached a strong, practical sermon to young people. At night Rev. J. A. Wyatt preached to a good congregation. Blossom is in Lamar County and, like all the rest of the county outside of Paris, they have local option and they are highly pleased with it. In fact, local option is a great success everywhere. At night I dropped down to Paris and preached for Brother Gohier's people at Lamar Street. His Church is out in the residence section of the city and thousands of people live all around him. We need a large modern church building out there very badly, and one is under serious contemplation. Centenary is the central and strong Church, and her members are loth to separate and enter the suburban Churches. But something of this sort is the hope of our Methodism in Paris. The tendency in all our leading congregations is to concentrate and congest in the center. The swarming process is the solution of such matters. Brother Morris and many of his people were out at the service and we had a good time. The brethren in Paris are moving on finely. They are harmonious and work hand in hand. While there we enjoyed the hospitality of Bro. Gohier's parsonage. Paris is a fine little city, and when they vote out the bar rooms they will be all right.

HUGH TAYLOR, AND HE SPEAK-ETH.

A few issues back, it was stated in the State Topics that the present Police Commissioner of Dallas, in reorganizing the police force, had dropped men from the service because they were Roman Catholics. The statement was void of truth and we made the correction. Instead of the Topics editor doing the manly thing, he applied to Mr. Hugh Taylor of this city for information; and Mr. Taylor wrote a long and bitter article to the Topics, in which he spoke in most disrespectful terms of this writer, of the Police Commissioner, and the present Chief of Police. Here in Dallas, where the editor of the Advocate, the Police Commissioner and the Chief of Police are well known, it is a compliment, not to say a commendation, to have Mr. Hugh Taylor make faces at them or in any way make sneering remarks about them. Who is Mr. Hugh Taylor? He says he is the editor of the Daily Times-Herald of this city. Well, this explains a few things. Since the present Police Commissioner was appointed, editorial squibs have been numerous in the Times-Herald ridiculing and misrepresenting him and the present Chief of Police. But this squib writer has been careful to couch his misrepresentations and ridicule in respectful and lawful language; but when he got into State Topics and away from home he revealed his true animus and his real editorial nature. Why did the State Topics apply to Mr. Taylor for "information?" Simply because Mr. Taylor and the Topics man look at things through the same glasses. Now we reiterate the statement, that not one man was dropped from the force on account of his Church relations or his politics. To say to the contrary is a falsehood that no man will publish in a responsible paper in the city of Dallas. Mr. Taylor tries to make much out of the assumption that there were three men dropped from the force instead of two, as we stated. Well, we did not count the station keeper as a regular policeman. He had been in that position only two years, but never on the street force doing duty. He names these three men and he says they are Catholics. They do not attend his Mass, do not take its Communion and they do not support its institutions. They are not recognized as members by the Church. We get these facts from Captain Bob Cornwell, who is a prominent Roman Catholic and a leading member of the police department. If the Commissioner had been looking for Roman Catholics to drop from the force he would not have gone round the four deeply devoted members of that Church, whom he cheerfully and gladly reappointed, and select two or possibly three men of Irish names who never attend that Church or have anything to do with it. The thing is preposterous and absurd. The Commissioner is not capable of such an outrage. Therefore we reiterate the statement that no man is kept on the force or dropped from it on account of his religion or his politics. But Mr. Taylor mouths around because the former Chief was asked to resign when the Blaylock Commission came into power. Now everybody knows that when the fight was made for a change of the former Commissioner and the appointment of the present one, it was largely on account of the then Chief of Police. When the change of Commissioners was made, it was a foregone conclusion that he would retire, and he did so long before the force was reorganized. And no one has ever accused him of being a Catholic, as he was born and brought up in an old fashioned Kentucky Methodist home. So when the force was reorganized, with the two or three exceptions noted, the old force was left intact as it had been for some months before. Captain Keehan was changed from his old position to another good one, and he thanked the Commissioner for keeping him on the force. It is a place that

has been held by the best men in the department. As to the libelous reflections cast upon the present Chief in the article in question, we have nothing to say except that when Mr. Taylor says he "lost his money speculating in Beaumont oil," he wrote a statement without the least coloring of truth in it.

In conclusion we wish to add that the police department of this city was never more respectable and up-to-date than at present; and it is giving eminent satisfaction to all the people who love law, decency and order. Gamblers, Sunday saloon men and people who sympathize with them are not pleased with the force as now controlled. Hence, Mr. Taylor's sad lament.

WILLFUL PERVERSIONS OF SCRIPTURE.

In the last issue of State Topics, the editor takes it upon himself to prove by the Scriptures, as he assumes, that prohibition is contrary to the Word of God, and from this he proceeds to show that it is also anti-democratic as a principle of government. He gathers from the Scriptures every passage he can find touching the drinking of wine, wrenches them from their connection and forces them, by a method of his own, into the support of barrooms and beer dives. We do not feel amazed at this, because the editor of that paper is incapable of a logical statement and is utterly destitute of the faculty of discrimination. He is a man of poetic fancy, and in so far as he possesses any talent it runs in that direction. The statement of a premise, the construction of an argument and the drawing of related conclusions, are processes to which he is an entire stranger. Add to this mental defect, the fact that his moral nature is warped, and no one need be surprised that he is devoting his time to perverting the Bible and misrepresenting the facts as to the application of the principles of prohibition. He knows as well as he knows anything, that the only form of prohibition in operation in Texas is local option; and he knows furthermore that the real friends of this form of prohibition are local option people. Yet he not only steps aside to make the Bible advocate the liquor traffic as it is now carried on in Texas, but he suppresses the truth, stultifies his conscience and takes the position that the supporters of local option are enemies of our democratic form of government. That he is an avowed enemy to our local option laws is easily seen between every line he writes on that subject, and he is the candidate of the Willacy outfit for a position in the State Senate. In order to win he adopts the only tactics of which he is capable, and that is to abuse and vilify his opponent and misrepresent the local option issue. But toward the close of his long editorial, which is a mixture of irreverence, perversion and gall, he calls to mind the fact that he has a constituency who believe in God, decency and law, and he turns his eyes toward heaven, with a pious sort of longing, and says, "The editor of State Topics has a devout reverence for Almighty God, the Father and the Blessed Redeemer, heartily favors temperance and morality, and has none but the best wishes for the onward march and triumph of the Church of Christ in the field assigned it by the Master." But notwithstanding this pious confession, he couples God, the Redeemer and the Church with the liquor traffic and flings them all into one mess of salmagundi. Yet he appeals to local option people to support him in his present dire struggle for political preferment. With his poetic voice he sings to them in dulcet strains soft and low, but with his political voice he speaks to them in a jargon of discordant and contradictory sounds intermingled with hate and scorn and bitter abuse and invective. Which one of his voices will they heed, as it were?

The General Conference created a new society known as the Church Temperance Society.

TEXAS PERSONALS.

We had a pleasant call last week from Mr. B. F. Looney, a prominent attorney of Greenville.

Brother J. F. Bickley, of Merit, was in the city recently and made us a good visit. He is a worker in our Church up there.

Rev. F. O. Miller, of Bowie, is in the city helping Rev. J. P. Lowery, of Oak Lawn, in a religious service. They both made the Advocate a brotherly visit.

Hiram F. Lively, of this city, and a candidate for County Judge, is one of the cleanest and most reliable attorneys at the Dallas bar. He is also a true Christian man, and stands high in all religious circles.

We had a pleasant call this week from Hon. Jno. W. Robins, State Treasurer. He is looking well, notwithstanding the fight that is being made on him by those who want his place. Whatever they may say about him, John Robins is one of the truest men in Texas.

Rev. N. B. Read, of Ft. Worth, was in the city for a short time this week and paid his respects to the Advocate force. He has his work in good shape and is making a final effort to pay the remainder of a small balance, and then the property will be clear of all encumbrance.

Rev. O. F. Sensabaugh, of the Waxahachie District, was in to see us the other day and he made a glowing report of the condition of things throughout his territory. Such is the prosperous outlook in Ellis and Hill Counties that the people are talking of holding meetings for praise and thanksgiving because of their happy state, religiously and materially. And why not?

We are pained to announce the death of Rev. W. W. Kiser, of Channing, which sad event occurred last Tuesday. He was a member of the Northwest Texas Conference and stationed at Channing. Brother Kiser was a faithful man, devoted to the ministry and possessed of a sweet, Christian spirit. To know him was to love him, and his death will be greatly lamented by his brethren. His remains were taken back to Kentucky for interment. A sorrowing wife and two children are bereft of husband and father.

CHURCH NEWS.

Emory and Henry College had nine graduates.

Dr. DuBose is in California attending the Epworth League Conference of that State.

Dr. Hamill's new series of books, "Study of the Four Gospels," is now being brought out.

The Book Committee of the Methodist Episcopal Church has elected Dr. R. J. Cooke Book Editor.

The City Temple congregation, London, is to build a memorial church in honor of its great pastor, Joseph Parker.

Mr. E. W. Jones, Jr., son of Rev. E. W. Jones, of the North Alabama Conference, died in Ft. Bayard, New Mexico, June 20th.

The new, elegant, \$10,000.00 parsonage of the First Church, Birmingham, is now complete, and the pastor, Rev. C. B. Riddick, D. D., has moved into it.

Dr. J. H. Vincent, recently retired from active service as Bishop of the Methodist Episcopal Church, has been elected preacher at Harvard for next year.

Rev. G. Campbell Morgan and Rev. Hugh Black, of Scotland, will be the preachers at Fifth Avenue Presbyterian Church, New York, during July and August.

The Archbishop of Canterbury is contemplating a visit to this country next autumn. If he comes his progress will be a notable event in ecclesiastic circles.

Dr. H. M. Hamill delivered the literary address at Emory College, Oxford, Georgia, on "The Old South." It was pronounced "the feature of the commencement."

The plan of federation already adopted by the Methodist Episcopal Church, South, is now a part of the

law of the M. E. Church. Henceforth no new work can be started in any place where the other Church is doing the work of Methodism until the consent of the Bishop in charge has been secured.

The Epworth League Board has just created a Fourth, or Missionary, Department of the League. This is a very hopeful move, and opens a large and fruitful field to missions.

Rev. S. L. Dobbs, D. D., Treasurer of the Board of Missions of the North Alabama Conference, reports \$6,114.75 received during the first half of the conference year—almost one-third of the assessment.

Dr. F. W. Moore will hereafter discharge the office of Dean of the Academic Department of Vanderbilt University. Dr. Moore is professor of history and economics, and is one of the most popular men in the faculty.

Rev. James C. Morris, D.D., in closing up his first year as President of Central College, Fayette, is to be congratulated on the work done. He has won his place as one of the first pulpits men of Missouri, sound in doctrine and evangelical in spirit.

Rev. V. B. Daugherty, a superannuated member of the Kentucky Conference, walks, when it is not convenient to ride, six miles to teach a class in a Sunday-school, and says he is well paid for his effort. Such men are the salt of the earth.

Miss Mary Gillespie Webb, of Bell-buckle, Tennessee, has been awarded a scholarship in biology by the Woman's College of Baltimore. This scholarship admits to a table at the Brooklyn Institute of Arts and Sciences at Cold Spring Harbor, Long Island, New York.

The West End Presbyterian Church of New York City has a membership of 1800, and owns property valued at more than \$300,000. Dr. John Balcom Shaw has resigned the pastorate of this Church to enter upon that of the Second Church of Chicago, at a salary of \$10,000.

The Vanderbilt commencement passed off last week with success. Bishop Candler's sermon was great. The literary address of Hon. J. M. Dickinson, on "International Arbitration," was an exhaustive paper of one hour and fifty minutes' length. It evinced a thorough research of history, and was an important deliverance on an important theme. Bishops Candler, Key, Morrison, Fitzgerald, Wilson, Duncan, and Hargrove were in attendance. Dean Tillett kept open house. Governor Frazier graced the occasion with his presence. Dignitaries from far and wide over our Church were interested spectators. Vanderbilt is a great institution, and grows greater as the days go by.

THE TEXAS ALMANAC.

The Texas Almanac and State Industrial Guide is a new publication gotten out by the Galveston-Dallas News. It is a neatly printed and comprehensive book of more than 300 pages, and it contains all the information about the State necessary to make one well informed and intelligent concerning its soil, productions and industries. Every county in the State has been studied, its resources, capabilities and present condition of development, and the results, with illustrations, are given in this volume. The population, the wealth and the aptitude of every county, town and city in the State are accurately recorded. Also the literary, educational, political and civic organizations are given; and in fact, every element of information that could well be desired by any man who wants to know what Texas is and what she will be in the years to come. The News people have rendered the commonwealth a great service in getting up and bringing out such a book, and they have brought the public at large under obligation to them for condensing in this form such a volume of facts and information. In a later issue we want to give a compendium of some of these facts in these columns and its presentation will give some idea of the value of the publication.

EPISCOPAL RESIDENCE.

The following amounts have been received on the Episcopal residence in addition to those reported last fall:

J. M. Armstrong, Salado.....	\$ 1.00
Ben Hardy, Memphis.....	8.00
C. L. Cartwright, Hereford.....	12.00
W. E. Caperton, Oglesby.....	6.15
W. B. Andrews, Brownwood.....	39.50

Total\$66.65

G. W. OWENS, Treas.

Henceforth
rted in any
ch is doing
til the con-
go has been

ard has just
ionary, De-
This is a
ens a large
is.

Treasurer
of the North
ts \$6,114.75
half of the
ne-third of

reafter dis-
of the Aca-
erblit Uni-
fessor of
is one of
ie faculty.

D. in clos-
resident of
to be con-
e. He has
e first pul-
in doctrine

i superan-
lucky Con-
st conveni-
ch a class
ays he is
h men are

b. of Bell-
awarded the Wom-
his schol-
he Brook-
iences at
land, New

in Church
embership
valued at
n Balcom
torate of
at of the
a salary

enement
success.
as great.
n. J. M.
Arbitrator
of one
ngth. It
of his
deliv-
e. Bish-
Fitzger-
Hargrove
lett kept
e graced
ce. Dig-
over our
ectators.
ion, and
y by.

C. State In-
lication
n-Dallas
and com-
an 300
informa-
tory to
Intelli-
gences
in the
sources.
tion of
is, with
volume.
and the
n and
ely re-
ational.
ons are
ent of
be de-
o know
ll be in
people
alth a
bring-
have
er obli-
in this
l infor-
ant to
these
presen-
value

been
idence
t fall:
\$ 1 00
8 00
12 00
6 15
39 50
\$66 65
cas.

EPIGRAMS

(Copyright 1904 by Henry F. Cope.)

(Prepared especially for Texas Advocate.)

Faith is never fussy.
+
Triflers never find truth.
+
Honors do not give honor.
+
Did you ever see a happy infidel?
+
Happiness is the child of sacrifice.
+
Envy turns little joys into large mis-
eries.
+
The big Sunday dinner makes the
lean saint.
+
No man gets to heaven by walking
backwards.
+
Love never has to pray for a chance
to do good.
+
Christ is the great precedent for
Christian practice.
+
Consistency is often but a subter-
fuge for cowardice.
+
The more we see of God the more
good we see in man.
+
The man who hates laziness never
complains of his luck.
+
The poor man saves a lot of money
on burglar insurance.
+
Counting your mercies makes a big
discount in your miseries.
+
Petrifying your conscience will not
postpone your punishment.
+
The draft of profession must be in-
dorsed by the hand of practice.
+
There is no bank on earth big
enough to buy one little blessing.
+
People who wear tight shoes wax
eloquent over extravagance in hats.
+
It is strange that a man with an ear-
trumpet always puts it in his pocket
when the offering is announced.

THE ALUMNI ADDRESS AND BAN- QUET AT SOUTHWESTERN UNIVERSITY.

The alumni features of the recent
commencement at Southwestern were
more prominent than they have ever
before. A special letter was sent to
each graduate of the University in-
viting him to return once more to the
Alma Mater for commencement. Friday
night, June 3, was set apart for the
alumni exercises.

The address was delivered by Rev.
A. L. Scales, of the class of '99, on the
subject: "Southwestern; the Reasons
for Her Existence, Her Future and
Her Needs." He pointed out very
forcibly that the tendency to material-
ism could only be met by complete
education, of the moral as well as the
mental nature. He showed that Chris-
tian education is necessary for the pre-
servation of the best ideals. He then
spoke of the great place Southwestern
occupies in this Christian education
of the South, and especially of Texas,
and he showed how much greater yet
her future must be if she accomplishes
her mission. He discussed the duty
of an alumnus to the University, and
declared its number of students and
its wealth could be greatly increased
if each one did that duty. His address
was strong and timely.

The Glee Club, which furnished mu-
sic for the occasion, made a splendid
impression. It was compelled to re-
spond to three or four encores and
even then the enthusiasm of the au-
dience had to be curbed in order to
proceed with the program.

After the address the business ses-
sion was held. Hon. H. G. King, of
Austin, was elected speaker for next

OPIMUM
and Whiskey Habits
cured at home with-
out pain. Book of pa-
tients sent FREE.
P. M. WOOLLEY, M.D.
Atlanta, Ga., Office 101 N. Pryor St.

ANNOUNCEMENTS.

ALEX. COCKRELL,
Candidate for
SHERIFF OF DALLAS COUNTY.
Your support will be appreciated.
Subject to Democratic Primary Election,
Saturday, July 2, 1904.

I respectfully solicit your support.
B. F. BRANDENBURG,
Candidate for
SHERIFF OF DALLAS COUNTY.
Subject to Democratic Primary Election,
Saturday, July 2, 1904.

year. A proposition was made that
the Alumni Association raise \$4,000
with which to convert the old college
chapel standing on the Southwest cor-
ner of the campus into a gymnasium,
to be known as the Alumni Gymna-
sium. The suggestion at once met
with favor and a committee was ap-
pointed to take all necessary steps
preparatory to such an effort upon the
part of the association. Officers for
next year were elected as follows: A.
L. Scales, President; J. C. Hord, Vice-
President; Miss Stella Foster, Secre-
tary and Treasurer.

Then came the banquet. The local
alumnæ had very beautifully deco-
rated the physical laboratory with
flowers and the yellow and black of
Southwestern. The six-course banquet
was daintily served by little girls
dressed in white. Beside former gra-
duates there were present the class of
1904, the faculty, the Board of Trus-
tees, the Board of Curators, Hon. John
H. Kirby, who delivered the literary
address, and a number of other prom-
inent visitors.

After the banquet had been served,
Dr. C. C. Cody, the toastmaster, took
charge of the occasion and introduced
the speakers. Dr. Campbell, of the
class of '76, spoke on "The Old and
the New." His speech was answered
by A. Q. Folsom, of the class of '04.
Then followed speeches by Rev. Sam
Barcus, Rev. James Kilgore, Rev. V.
A. Godbey, Hon. H. G. King and Hon.
John H. Kirby.

The tone of all the speeches was
one of good cheer, of hopefulness and
expectancy for the greater Southwest-
ern that is beginning to be.

Thus a pleasant evening was pro-
tracted far into the night before the
toastmaster dismissed us, wishing us
a happy and successful year, until we
gather again next commencement.

J. C. HARDY.

SOUTHWESTERN UNIVERSITY NOTES.

The place left vacant by the resig-
nation of Prof. Smith as President of
the Annex has been filled by the Ex-
ecutive Committee by the election of
Dr. John R. Allen.

The board also agreed to paper and
paint all the original Annex building,
and to refurnish many of the rooms.
So everything is to be spick and span
for the opening in September.

Miss Merle Bowen, who is giving a
series of recitals for the benefit of
Southwestern University, gave one of
the series here last night. She is a
wonderful reader, and her audience
was delighted with her. The press
of the State has been almost extrava-
gant in their comments upon her
work during this tour.

Prof. A. S. Pegues will take the
place made vacant by Prof. Moore's
resignation as principal of the Fitting
School and manager of the hall. The
board are to be congratulated on this
choice.

TO THE METHODISTS OF TEXAS.

My Dear Brethren: Many of you
will be coming to the World's Fair in
our great city. It occurs to me that I
may be of some little service to you in
the way of securing your board and
lodging while in the city. I am having
distributed from house to house in the
immediate community where our Cook
Avenue Church is located 10,000 in-
vitations to the residents and their
World's Fair guests to attend our
Church services, and at the same time
inquiry is being made as to desirable
boarding places. As great care as we
can exercise will be given in the se-
lection of these homes. Cards as to
location and prices will be filed, and
will be mailed you by our Information
Committee on receipt of your self-ad-
dressed and stamped envelopes. In
this way I may serve you, and may
cultivate many families for our Church
who otherwise would not be reached
by us. I know of no better way to
reach the hearts of these people than
by placing in their homes Texas
preachers or Texas laymen and their
families. The cards of our own people
also, of course, will be sent you.

Now, brethren, you will not expect
a personal letter in answer to your in-
quiries, but let these carefully selected
cards suffice. You, of course, will be
given a hearty welcome to our Cook
Avenue Church, corner Cook and
Spring Avenues. May I say, in clos-
ing, that our people say the largest
congregation for years past now wait
upon our services. One hundred ac-
cessions to date, half of the number
having been on profession of faith at
our regular services.

W. D. BRADFELD.

P. S.—Address your letters, "Infor-
mation Committee of Cook Avenue
Methodist Church, corner Cook and
Spring Avenues, St. Louis, Mo."

Change of Time.

Our Church at Bellview, Texas, will
be dedicated on the second Sunday
in July instead of the third as an-
nounced two weeks since.

M. F. DANIEL, P. C.
Kilgore, Texas.

A PARSON IN AUSTIN.

The commencement season is just
over and many men and women are
saying many things in praise of Texas
institutions. Just after our very in-
teresting commencements at North
Texas Female College and the great
Southwestern University at George-
town, I, in company with our eldest
daughter, was minded to put in some
days at the State capital. It is a fact
that the greatness of our great State
receives no minifying by the doings
of our State departments in that little
unpretentious city of Austin. Away
from Austin one can, specially during
campaign times, hear so much about
the things which are done that ought
not to be done, and about the things
which are left undone which ought to
be done. Sic transit fabula agitatoris.
Of many things I need not speak.
Time and space would fail me to
write of all I saw, heard and felt. The
cleanness and efficiency of our State
administration is everywhere evident.
That is a matter of common remark.
I could not help feeling proud of our
Governor, and thought to shake hands
with him and tell him, but he was
out of the city. His appointees reflect
credit upon him and upon his unim-
peachable administration. We pray
every Sunday morning, "God bless the
President of the United States and all
who are in authority;" that means too
all the Governors of the States; but I
felt like amending my next public
prayer by adding, "And God specially
bless the Governor of the State of
Texas, and all his helpers, and accept
our praises and thanksgiving for thy
divine goodness vouchsafed unto them."

Why not? Specially since too few
of us recognize the real beneficence of
good government, and fail to remem-
ber that "the powers that be are or-
dained of God."

Of two things I am glad: that I am
a Democrat, and that I live in Texas.
So much in a general way.

Among others I met my long time
friend, ex-Governor F. R. Lubbock, so
long an honor to our State, and the
genial Robbins of the Treasury De-
partment, nature's nobleman, than
whom no State has a better servant.

Dr. Worsham was busy as usual
with his duties at the insane asylum,
and past master he is in the manage-
ment of this humanitarian institution.

My calling in life so often brings
me into relations of sympathy with
the unfortunates, the deaf and dumb
and the blind. I was anxious to see
both institutions, but the duties of my
district work were calling me back
to Gainesville, so I had to content my-
self with seeing only one of them.
We witnessed some of the commence-
ment exercises of the blind, and we
were edified more than we had ex-
pected. Here our good Governor was
specially fortunate in securing the
services of H. L. Piner. He evidently
has the insight and the genius for
this difficult work, and his qualifica-
tions by nature and education for it
are in abundant evidence. He and his
intelligent helpers, Dr. and Mrs. Car-
roll, and others, do understand how
to lead the blind by a way they had
not known, and teach the inner eye
to see many beauties and joys which
are forever closed to the untaught.

To teach bright boys and girls who
can see and hear is one thing, and
to teach the blind and the deaf is an-
other quite different. It requires spe-
cial gifts of patience, kindness and
tact in the latter case if success is
won. Yes, we have a great State, and
a great Governor, with a faithful corps
of public servants. So I thought at
close of brief visit to our State capi-
tal.

J. A. STAFFORD.

Gainesville, Texas.

A DOLLAR PAPER.

By Dr. Wm. Ashmore, in Exchange.

"But we want a dollar paper." So
say a great many people. And they
are found in all denominations—Meth-
odists and Presbyterians and Baptists
and dwellers in Mesopotamia, and
where not? We want a good religious
dollar paper. There are plenty of se-
cular papers for a dollar; why can't
religious editor do as well as secular
editors?

All right, dear member of the house-
hold of faith. Now, if you can only
get somebody to carry on "a dollar
paper," and meet all the bills of a dol-
lar paper, and make up all the short-
ages of a dollar paper, or, in other
words, if you can find some self-
sacrificing Baptist willing, for the
good of the cause, to make a two-dol-
lar outlay for one-dollar return, just
hunt him out and bring him on. We
would all like to see him.

But do not some of the secular pa-
pers do that? Seemingly they do, but
in reality they do not. Men of the
world do not make bricks without
straw; catch them do that! The price
they charge for the big issues does
not pay for the paper they are printed
on. It is the advertisements that pay.
First of all, they print every day a
huge number of papers, a hundred

thousand, or two hundred thousand, or
even three hundred thousand at a
time. Because there are so many
readers, therefore people who have
anything to sell, run to them to be ad-
vertised. In one morning they make
ten to twenty or thirty thousand peo-
ple know that they have some sort
of an article to sell that "no family
ought to be without." Out of that
number they hope to get one hundred
customers, so they are willing to pay
roundly. And pay roundly they do,
for if you note their head lines, you
will see the papers charge ten cents a
line for some things, and twelve and a
half cents a line, and even twenty-five
cents a line, for certain other things.
Everything has to be paid for. If a
man dies, a bare mention of his death
will be put in "Tree;" but if a word of
explanation goes in, then "down with
the dust," or they won't touch it.
Thus, "Died, John Smith, of Malden,"
that much is free; but if you add
"much lamented," or "funeral on
Thursday," then fork over half a dol-
lar, or John Smith will not be "much
lamented." No wonder they can make
it go, and send out a dollar weekly
made up of the type matter already
set up and paid for already half a
dozen times over. What these people
get for deaths, marriages and births
alone would support the family of a
Baptist editor in style genteel.

Now take your "pen in hand" and
work it out for yourself. Take up a
big daily and count up the lines which
pay ten cents and twelve cents and
twelve and a half cents and twenty
cents, and you will get some idea of
the enormous profit that comes from
their advertising. Now and then you
will see half a page of one of these
big Boston dailies all taken up with
the advertisements of just one firm,
which has paid a skilled scribe to ar-
range the material so as to strike the
eye most effectively. For that half
page "one insertion" the publisher
charges one thousand dollars. So peo-
ple say who are in the business. Do
you wonder that some of these papers
have made a profit of a quarter of a
million in one year?

Come back to our religious papers.
They have no such rush of readers.
You don't see boys crowding their of-
fices to get the first issue, and then
rushing like mad down the street
screaming out, "Here's your Trans-
cript;" "Here's your Herald;"
"Here's your Globe;" "Russia bottled
up in Port Arthur;" "Merger declared
illegal;" "Big fire in Pancake Town;"
"Prize fight in South Boston;" Teddy
O'Rourke knocked out Teddy O'Keefe
in sixteen rounds." But if you are
asking for a religious paper, you need
not be in a hurry. They will not be
all gone before you get there. People
do not hunger for religious news as
they do for secular. The editors of
these papers are hard-working men.
I have studied them and their ways.
They work like gaily slaves. They
have gone as far as possible to solve
the old Pharaonic problem of how to
make bricks without straw, and yet
we demand that they furnish us and
our families "a dollar paper"—a two-
dollar paper for a one-dollar bill.

Let the household of faith learn to
show piety at home and be just at the
same time. Let us be willing to pay
our two dollars—it is worth it. We
want to know about the kingdom of
God outside of our own meeting
house; we want to know what other
Churches are doing; we want to know
what great things are stirring the de-
monination, and the whole Christian
world, especially in these last days
when the providences of God are de-
veloping on the double quick. If we
have not paid up, let us pay at once;
if we have not subscribed, let us do it
now. "We want a two-dollar paper."

The prayers of David, the son of
Jesse, are ended.

NORTH TEXAS FEMALE COL- LEGE COMMENCEMENT.

All the commencement exercises
of the North Texas Female College
from first to last were successful, de-
lightful and soul-inspiring to all es-
thetic tastes and lovers of the pure
and beautiful.

The drill contest by two compa-
nies representing the "Japs" and Rus-
sians in their special costumes was ex-
citing and aroused much enthusiasm
on the part of the sympathizers on
both sides. The drill was largely at-
tended and was pronounced by those
who specially admire this character
of exercise as having never been sur-
passed.

The musicals given under the di-
rection of the professors of this de-
partment were highly entertain-
ing and entrancing to all lovers of
music. Special mention should be
made of the grand oratorio, rendered
by a hundred chosen and well-
drilled voices, under the direction of
Prof. H. Detweiler. The enraptured
audience sat spellbound while listen-
ing to melodious strains so full, so
deep, so ravishingly sweet, now gen-
tle almost as a mother's lullaby, they

Rheumatism

What is the use of telling the rheumatic
that he feels as if his joints were being dis-
located?

He knows that his sufferings are very
much like the tortures of the rack.

What he wants to know is what will per-
manently cure his disease.

That, according to thousands of grateful
testimonials, is

Hood's Sarsaparilla

It promptly neutralizes the acid in the
blood on which the disease depends, com-
pletely eliminates it, and strengthens the
system against its return. Try Hood's.



SMOOTH RIDING

as a canoe—the Enterprise is hung
correctly on springs that take up and
retain every inequality of the roadway
and afford that pleasurable comfort
in a drive that all seek but only
Enterprise users secure. They're
staunch, too, and capable of long wear.
The glistening lines on our floors show
the styles—our prices the limit of
economy.

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

PARLIN & ORENDORFF CO.,
Dallas, Texas.

would die away, then louder rose and
louder still and rolled their volumes
through the spacious hall that trem-
bled with the diapason grand until
the distant echoes caught the strain
and grandest music in the highest
swelled sublime.

Dr. Alonzo Monk, of Fort Worth,
was at his best in the baccalaureate
sermon on Sunday morning, and the
large appreciative audience hung up-
on his every word and were inspired
by his eloquent presentation of the
rewards of a godly life to nobler
ideals and purposes of higher living.

Rev. L. S. Barton spoke in the
evening to the undergraduates ear-
nest words of encouragement which
were appreciated and enjoyed, ex-
horting them to cultivate the spirit
of humility so bountifully taught by
the Master when he held up a little
child as the highest type of the mem-
bers of his kingdom.

The exercises closed on Tuesday
morning with a literary address from
Mrs. Jas. Moore, of Dallas, to the
graduating class. It was not a fin-
ished literary production, but an ear-
nest address, full of practical sug-
gestions to the young ladies, such as,
if heeded, will develop womanly char-
acter and make for their highest
present and eternal good.

After a few brief but beautiful
words the President, Mrs. Key, pre-
sented the diplomas to twenty-eight
charming young lady graduates.

The school never had a more suc-
cessful closing, when we consider the
difficulties that seemed almost insur-
mountable, when in the middle of the
session came such a disastrous fire.
The future of the school is bright
and promising. Never have the op-
portunities been so good as they will
be for the next session. Magnificent
brick buildings, provided with all
modern improvements, take the place
of the structures swept away by fire.
Superior educational advantages are
offered here in every department for
our girls amid the most delightful
surroundings and under the highest
Christian influences. The North Tex-
as Conference and the State of Texas
are to be congratulated that we have
in our midst a college for our girls
with such an equipment. No better
inducements are offered anywhere for
thorough Christian culture and edu-
cational training for young ladies.
Write for catalogue and arrange to
send your daughter.

P. C. ARCHER.

AUSTIN WHITE LIME CO. Manufacturers of the
celebrated WHITE
LIME and dealers in Portland and Rockville
Cements, Plaster, Hair, Sewer Pipe, Fire Brick,
etc. AUSTIN, TEXAS.

WORLD'S FAIR VISITORS.

Two attractive front rooms, single or en suite;
bath; shady, city's most beautiful suburb;
Methodist home, 229 E. Main, Kirkwood, St. Louis.
Address for terms.

The Sunday-School Department

Third Quarter, Lesson 1, July 10.

JEROBOAM'S IDOLATRY.

I Kings 12:25-33.

Golden Text: "Keep yourselves from idols."—I John 5:21.

Location: The lesson covers the reign of the house of Jeroboam in the Northern Kingdom; B. C. 937-913.

Material: Jeroboam's first act as king was to establish strong centers (vs. 25, 26). His second was to intercept the pilgrimages to Jerusalem by establishing religious centers at Bethel and Dan, and feasts in whose observance he set the example (vs. 28-33). This drew on him the denunciation of a prophet. (I Kings 13.) His troubles began with the sickness of his son, whose death and the extinction of the family were foretold by Ahijah the prophet. (I Kings 14.) Jeroboam was succeeded after twenty-two years by his son Nadab, who followed in his father's steps (I Kings 15:25-26), and after two years was killed by Baasha, who destroyed all the house of Jeroboam. (I Kings 15:27-30.)

In the preceding lesson we saw how a king lost five-sixths of his kingdom through the blindness and folly of not respecting the plain rights of his people. In the present lesson we see how another king carried his people with him into the sin of idolatry and brought upon them the evils which idolatry always carried with it.

The division of the kingdom was unnecessary. A simple willingness to deal justly with the people on the part of Rehoboam would have prevented the secession. When he refused to do that, the people of the ten tribes had justification for rebelling. No self-respecting people will tamely submit to oppression which they can throw off.

It is doubtful, however, whether the secession was a spontaneous popular revolt. The irritation and dissatisfaction of the people were doubtless taken advantage of by the political leaders. A wrong thing may be done under the pretext of a right reason.

Nevertheless, the division having taken place, if the newly established kingdom had entered upon its course in the fear of God, it might have been well with it. Political relations and the forms of civil government are secondary to the moral spirit of a people. God will not hold back his hand from blessing a people because of political blunders. The choice of a king was not in the first place the will of God; but when Saul was crowned, God stood ready to bless him and his people if they would keep his commandments. So in the divided kingdoms, both Rehoboam and Jeroboam might have enjoyed the divine favor if they had done the divine will, however unnecessary and unwise the division was.

But we see at once that so far as Jeroboam was concerned, he put himself first and the Lord second. At whatever price he must hold the people loyal to himself. Their loyalty to Jehovah must be sacrificed if necessary to keep them subject to his will. It is fair to assume that Jeroboam himself attached a good deal of importance to religion. He was not an atheist. He doubtless believed in worship and did not desire to have a kingdom from which religion was excluded. Possibly, if the worship of Jehovah could have been maintained without threatening his security, he might have preferred that worship should have been continued. But he was not particular about the form of religion. It was a matter of expediency. Clearly it would not do for his people to go down to Jerusalem several times during the year to observe the great feasts of the Jews. Such a union of the two peoples in religious worship, with the sympathy and closeness of intercourse that it would involve, would lead very soon to the restoration of political union. Which would have been the best thing for the two peoples. But it would have left Jeroboam without kingly employment.

Jeroboam was a half-heathen and an astute politician. He devised a system of religion that was a cunning combination of heathenism with the religion of Jehovah. If he had proposed heathenism outright, the bald worship of Baal, for example, after the manner of the surrounding nations, the people of the ten tribes would very likely have shrunk from it. But he gave them the forms of their old religion. He associated the traditions of their national history with their new gods. They were declared to represent the gods that brought them out of Egypt. A priesthood like the old one, feast days like the old ones, sacrifices like the old ones—a shrewdly devised outside resemblance to the religion to which they had been accustomed, but in fact a religion from which the God of their fathers was excluded, and which carried with it the spirit of corruption and

sensuality which was the soul of all heathen religions.

Jeroboam was responsible for the religious and moral downfall of his people. They were a people that might easily have been led in right ways. For his own selfish reasons he led them in wrong ways. "He made Israel to sin."

The Epworth League Department

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

State Epworth League Cabinet.

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

Next Conference—Laporte, August 9-11, 1904.

Topic for July 10: "Trust in God the Solvent of Mysteries."—Psalm 37: 1-11.

God, the judge of the earth and of nations, often allows evil to go unpunished for a season. This fact many of us forget, and we become restive and fretful. We want to see the evil doer dealt with according to his just desert. But God never gets in a hurry. Yet he never neglects the interests of his moral government. He will attend to these matters in due time. Hence it is our duty to submit to his will, even when we fail to see the wisdom of his seeming tardiness in righting the wrong and punishing the wicked. He knows what is best, and as our Father we can afford to trust him in such matters. By and by his plans will fully develop and the best results will follow. In the end the evil doer will be cut off and wickedness will be punished. This Psalm sets forth the right view of the situation, and is easily understood when viewed through its teachings.

J. A. McDURMITT DEAD.

It is our painful duty this week to announce the death of John A. McDermitt, First Vice-President of the North Texas Conference Epworth League. For several months Brother McDermitt had been in ill health, but only last week we received word that he was improving and had expressed a hope of being able to attend the Gainesville meeting next month. He was then at San Angelo. A relapse came and he expired on Tuesday, June 21, 1904, speaking cheerfully to those about him and assuring them that all was at peace with his soul. During the last hours of his illness he talked of his League work and said if God should spare him he would devote his entire time to it. Brother McDermitt was one of our best workers; he was tireless, faithful and efficient. When he was elected to the office which he held at his death he came to us and said: "Brother Thomasson, I want to do something." He lived up to this spirit of doing something and during the period of his activity he wrought well. One work he began was finished on the day of his funeral, namely, the work of organizing District League Conferences in the North Texas Conference. Sulphur Springs, the last unorganized district on the list, went into a League Conference organization on Thursday, June 23, the day of Bro. McDermitt's burial.

He was laid to rest beside his wife in the Masonic cemetery near Garland, followed to his grave by a host of friends and loved ones, among whom was a committee from the Cabinet of which he was a member. Rev. J. J. Morgan, our pastor at Garland, preached an appropriate sermon from the text, John 11:26. A brief memorial service was then held in which the pastor spoke of the deceased's record in his home town, Garland; Secretary Edwin Doggett feelingly told of his work in McKinney and the President of the conference paid a high tribute to his life, character and work since a member of the North Texas Cabinet. The floral tributes were lavish and beautiful, conspicuous among them being a massive Maltese cross from the local chapter at McKinney and a su-

perb harp emblem from the North Texas Conference Epworth League. Though our brother is gone and we mourn his absence, realizing that his place will be hard to fill, yet we join those who knew him best in the confident hope that some sweet day we shall meet him in the great beyond where sorrow is unknown and only joy reigns supreme.

NOTES.

Hereafter an Epworth League President who is not a subscriber to some one of the Church papers may not be elected a steward in the M. E. Church.

Our next batch of "notes" will likely be forwarded from the Fair as we hope to join the Leaguers' excursion to St. Louis on June 28. We shall try to tell something of what we see and hear.

The Centenary League of New Bern, N. C., has contributed \$1000 to the building fund of their new church.

Dr. J. C. Kilgo, who so completely won the hearts of our Northern Methodist brethren at their late General Conference, some years ago delivered a literary address before the Texas State League which has completely won our hearts.

The Church press brings us the news of the election of Prof. C. N. Lynch as Vice-President of Centenary College in Louisiana. Brother Lynch was at one time a resident of Texas and an active League worker. We have had good reports of his services in the ranks of the Louisiana Leaguers and rejoice with them in his good fortune.

On account of a meeting in progress at his Church, Bro. L. S. Barton, of Clarksville could not visit the sessions of the Bonham and Sulphur Springs District League Conferences, but he filled his engagement as official representative of the North Texas Cabinet at the Paris District meeting. Miss Gervis Fulton, of Sherman, was delegated to attend the Bonham meeting. We will have reports from these meetings later.

Here are some splendid suggestions from Miss Lola Clark, of Alabama, on the work of the Missionary Committee:

1. Let there be variety. Monotony kills meetings of any kind. Avoid the cut-and-dried way leaders have of clipping from the Era and calling for the clippings to be read by members. Don't misunderstand me. I do not underestimate the value of the Era in its suggestions, but I believe the editor means them to be "a help" and not a "crutch."
2. Prepare for the meeting; begin as soon as the last one is over. Let the plan become a part of yourself. Above all, don't let the committee say to the one asked to lead: "O well! do just as you please; any way will do!" This is not judicious. Plan the meeting with the leader.
3. Be orderly in your arrangement of the meetings. Begin with a field; Cuba, for instance, then Mexico, Brazil, and so on.
4. Write to Mr. J. E. McCulloch, Nashville, Tenn., for a monthly missionary letter from the field. Have some member read the letters each month at the missionary meeting.

Rev. Norman L. Prince, of Anderson, S. C., has been appointed League editor of the Southern Christian Advocate. The publishers make the following announcement:

"We call attention of the Leaguers to the new departure in the Epworth League department of the Advocate. Reading matter for this department will hereafter be furnished by the members of the Leagues throughout the conference. We publish this week some matters of vital interest to the League. We suggest that every League appoint some member as correspondent for the Advocate. Communications may be sent to Rev. Norman L. Prince, Anderson, S. C., who has been appointed to conduct the League department, or direct to the Advocate."

Rev. Jno. E. Roach, of Campbell, is President of the Greenville District League. He reports eight chapters in the district and says:

"Some of the pastors and young people suggest that we let the organization lapse while others want it to live. I should like to see the work prosper in the district. If you suggest a good blood and heart tonic I will try to administer the medicine."

By all means, keep up your district organization. It is better to hold an independent conference where it can be done; but where this is impossible, have a day set aside at the preachers' District Conference to discuss League work. We believe the District League Conference is the most important of all, for at it a full discussion

may be had of all plans and methods of work. Too many things occupy the attention of the larger gatherings to discuss methods as freely and as fully as they should be. The tonic we suggest in Brother Roach's case is to see that one or more representative young people from each charge in the Greenville District attend the session of the North Texas Conference League at Gainesville July 28-31. They will get enough enthusiasm there to run the whole district a year. Try it.

SEASHORE EPWORTH LEAGUE ASSEMBLY.

This is a training school for the young life of the Church. To be an efficient worker in any department of life, training is necessary. Especially so is this true of an Epworth Leaguer. Out of this great necessity was born the Seashore Epworth League Assembly.

After an informal meeting on Wednesday evening, July 27, the assembly will begin its regular work at 9 a. m., on Thursday, July 28. It will cover nine working days and two Sundays. Each working day will be divided into five periods; each forty minutes. Prof. Carre of Vanderbilt University, Dr. Seth Ward, Dr. F. S. Parker, Dr. DuBoise, our General Secretary; Mrs. A. F. Watkins, of Jackson, Miss.; Mrs. F. P. Gaffney, of Atlanta, Ga., the great Junior League worker of the South, and other masters and mistresses of Christian history and methods and interpretation, will give us the best of their brains and hearts.

The Seashore camp ground is located on the Louisville and Nashville Railroad fronting on the Gulf of Mexico, 78 miles from New Orleans and 62 miles from Mobile, and is one of the most beautiful places on the Gulf Coast. Special rates by railroads will be offered and reasonable board can be had at the restaurants and boarding houses on the grounds. Meals 25 and 35 cents each. Beds, two to each room, in Epworth Lodge, for Leaguers only, at \$2.50 for the whole term; paid in advance. For bed in Lodge, write to Rev. F. G. Hocutt, Biloxi, Miss.

AN APPRECIATED LETTER.

We depart from our usual custom and print below a letter which is of a personal nature. We do so not because of what is said about us in a personal way, but to show our Leaguers the spirit of brotherly interest manifested in us and our work by one outside of our State. Brother Stevenson is the League editor of the Alabama Advocate and has always

shown himself to be wide awake and enterprising. His department is very readable, a fact which makes his interest in us all the more appreciated. His letter follows:

Roanoke, Ala., June 18, 1904.—Dear Bro. Thomasson: I read with interest and profit your department in the Texas Advocate. I see you mention in the last issue the need of a new constitution by the Texas State League. We revised our State constitution last summer and I send you a few copies, hoping that they may furnish you some helpful suggestions. Of course, the creation of the new department will make some amendments necessary. Let me express my appreciation of the excellent League page you edit and my best wishes for your success and happiness. Yours sincerely, L. M. STEVENSON.

MISS RAWLINS ACCEPTS.

We print the following letter from Miss Alma Rawlins, who was recently (and, so far as we know, first in Southern Methodism) appointed Fourth Vice-President of the North Texas Conference Epworth League: Lancaster, Texas, June 18, 1904.—Dear Brother Thomasson: I sent you one of our programs for our Cedar Hill Conference. I wish so much that you had been with us, for without a doubt this was the best District Conference we have ever held. From the very first meeting to the close of the meeting we felt the power and presence of the Holy Spirit. We all felt that it was good to be there, and I'm sure that our meeting will prove fruitful, for there was an absolute sur-

AN OLD ADAGE SAYS

"A light purse is a heavy curse"
Sickness makes a light purse.
The LIVER is the seat of nine tenths of all disease.

Tutt's Pills

go to the root of the whole matter, thoroughly, quickly safely and restore the action of the LIVER to normal condition.

Give tone to the system and solid flesh to the body.

Take No Substitute.

THE CANTON ALL STEEL HAY PRESS

Lightest Draft. Low Step Over.

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



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

PARLIN & ORENDORFF CO., DALLAS, TEXAS.

The canton a Direct days a a repa port d year, a 1 am 1 League

(The refer Carolin from y G. W.



The Machine That Has Pleased Hundreds of Purchasers

\$23.50

And the Texas Christian Advocate one year.

Furnished with all the latest Attachments.

Fully Guaranteed & Freight Prepaid

Cash must accompany all orders. Address

BLAYLOCK PUB. CO., Dallas, Texas.

This is What They Say

L. Blaylock, Dallas, Texas:

Dear Sir—We have been using the Advocate machine for more than two years. Wife is well pleased, as are others who sew on it. It is the Drop-head, extension front.

Melrose, Texas. D. S. BURKE.

So Say They All

wake and
nt is very
es his in-
preciated.

04.—Dear
h interest
in the
i mention
of a new
is State
te consti-
nd you a
my func-
ions. Of
w depart-
ments my
appreci-
page
for your
ours sin-
NISON.

PTS.
ter from
recently
first in
appointed
he North
ague:

1904.—
sent you
ur Cedar
uch that
without a
riet Con-
from the
se of the
nd pres-
all felt
and I'm
ve fruit-
lure sur-

DE

y curse"
parse.
of nice

His
le mat-
safety of
the on.

n and

Over.

al in-
duce,
nau-
lakes,
line.
rgue.

IAS.

render, on the part of many of our young people, to give themselves to the service of the Lord, and become trained workers for Him. I'm sure we can not estimate what the meeting will mean to the lives of those whom God has called for special work, and to all who attended the meeting. We elected a Fourth Vice-President in our district work—Miss Myrtle Clark, of Oak Cliff.

Now, in regard to my acceptance of the place in North Texas Conference as Fourth Vice-President, I see by this week's Advocate that I am already appointed, so what can I do but say that I will do what I can. I was very anxious that this new department be made. Last summer at our conference at Lookout Mountain, I served on a Committee on Mission Study Class. We also wrote resolutions asking for a fourth department to be created, so you see, I've been interested in this before the Board held their meeting.

I have the missionary campaign work for this district. I was appointed by Dr. Lambuth last winter, but have not gotten to do what I had expected, for since I had scarlet fever last winter have not been able to do much work; but my heart is in the work, and I do want to do all in that line of work that I can.

May God abundantly bless you in your work and make you a blessing to the Epworth League. Very sincerely,
ALMA RAWLINS.

STATE LEAGUE DUES PAID.

For week ending June 23.

Gainesville, Broadway, Sr.	\$1 75
Gainesville, Broadway, Jr.	2 00
Decatur, Jr.	8 80
Prosper, Sr.	1 00
Rockwall	75
San Marcos	1 00
Cameron, Jr.	75
Pottsville, Sr.	1 00
Hills	50
Forney	75
Garland	50
Valley View	1 10
Sutherland Springs	50
Jacksboro, Jr.	1 00
Myra, Sr.	1 00
Gainesville, Denton St., Sr.	2 50
Wichita Falls	1 00
South Austin	50
Dublin	50
Oak Cliff	1 00
Cleburne, Jr.	2 00
Terrell, Sr.	1 50
Princeton	1 50
Greenville, Wesley St.	1 00
Mineral Wells	3 30
Buda	50
Bridgeport, Jr.	50
Dallas, 1st Ch., Sr.	2 00

Total\$40 20

J. E. SWEPSTON,
Sec'y-Treas.

AN INQUIRY.

There was something in the Advocate a few weeks ago about a League Directory. I did not see it until a few days ago. Is it too late to send in a report? If not, what kind of a report do you want? Statistics for the year, a brief outline of work or what? I am Secretary of the First Church League, Dallas. Cordially,
DELLA FULKERSON.

(The League Directory to which you refer is being gotten out in South Carolina, not in Texas, so a report from your chapter is not required.—G. W. T.)

PROVISIONAL PROGRAM.

Twelfth annual session North Texas Conference Epworth League, Gainesville, July 28-31, 1904:

Thursday Evening, July 28.—8:30, opening sermon (to be supplied).

Friday Morning, July 29.—6:00, sunrise prayer-meeting (leader to be announced previous evening); 9:00, opening devotional service, conducted by H. H. Halsell, State President; 9:30, President's annual address; 10, business session, (1) organization; (2) official reports; (3) appointments. Devotional Department—10:30, discussion: "The Devotional Department, Why First?" First Vice-President; 10:50, discussion: "The Elements of a Good Devotional Meeting." Walter Stoval, Denton; 11:10, address, "The Leaguer and His Bible," Rev. A. L. Seales, Jacksboro. Mission Department—11:40, paper, "The Mission Study Class," Miss Alma Rawlins, Fourth Vice-President.

Friday Afternoon, July 29.—3:00, song and praise service (leader to be announced previous evening). Charity and Help Department—3:10, discussion, "Charity and Help Lessons From the Life of Christ," Mrs. Joe Chandler, Second Vice-President; 3:30, discussion, "The Application of these

Lessons to the Needs of To-day," Miss Louise D. Hartman, Dallas; 3:45, address, "The Stranger Within Thy Gate," Mr. W. C. North, Dallas; 4:00, open conference, "The Field at Home and How we Work It," led by Miss Marguerite Cummings, of Bowie, followed by talks from delegates.

Friday Evening, July 29.—8:30, literary address, Dr. H. A. Boaz, President of Polytechnic College, Fort Worth.

Saturday Morning, July 30.—6:00, sunrise prayer-meeting (leader to be announced previous evening). Literary Department.—9:00, introductory remarks by P. W. Horn, Third Vice-President; 9:20, discussion, "The Moral Teaching of Macbeth," Prof. E. Y. Horn, Bonham; 9:40, discussion, "What the Epworth Leaguer Ought to Read," Miss Gervis Fulton, Sherman; 10:00, discussion, "What the Epworth Leaguer Ought Not to Read," O. L. Hamilton, Frisco; 10:20, intermission. Junior League Department—10:30, discussion, "The Junior League and Its Relation to the Senior League," Mrs. T. J. Beckham, Pilot Point; 10:45, illustration, "A Model Junior League Service," by Gainesville Junior Leaguers; 11:30, address, "The Children, the Church of the Future" (to be supplied).

Saturday Afternoon, July 30.—3:00, business session, (1) reports of committees; (2) election of officers; (3) miscellaneous items.

Saturday Evening, July 30.—8:30, reception by Gainesville Leaguers.

Sunday Morning, July 31.—11:00, annual League sermon, Bishop J. S. Key.

Sunday Afternoon, July 31.—3:30, young people's mass meeting; address, "The Church and the Young Man of To-day," Rev. G. C. Rankin, D. D., editor Texas Christian Advocate.

Sunday Evening, July 31.—8:30, jubilee service (leader to be supplied).

ABOUT LAPORTE.

Miss Mollie Daviss, of Houston, who was appointed as one of the committee to visit Laporte, was over there a few days ago and has this to say of her investigations:

"I found the grounds large and convenient. They are situated on the beach, with nice shade trees. A pier extends out the distance of 1500 feet to the bath houses, where one may avail themselves of a plunge or a sail, fishing or crabbing. I did not learn the exact size of the pavilion, but am sure it is large enough to accommodate our conference. The seating capacity is about that of the Austin Street Church in Waco. It is well lighted with gas and has the advantage of the sea breeze all the time. The tents can be secured at a nominal cost, but their furnishings will consist of a cot and a camp stool. Each person will be required to bring sheets and towels. Meals can be secured at any of the restaurants at 25 cents or lunches at 15 cents. This will make the cost, tent and meals, amount to about \$1 a day. I had a letter from Mr. Halsell Saturday in which he said he would prefer having a small attendance of faithful, earnest Leaguers to a crowd of people, as we would likely have if we secured the \$3 rate. I agree with him about the Leaguers, but I think the low rate would enable more of those to attend. I think if it is likely that we are to select that as our place of meeting each year that every Leaguer in the State should be given an opportunity of seeing it and have a voice in the matter. Would it not be a good plan to have a local committee to make all arrangements for the meeting? Shearn League will do any necessary decoration. The money has been appropriated for that purpose. But I mean to have an arrangement committee appointed from Laporte (if Leaguers can be found there), and let them have the power to act. I leave to-morrow for our Texas Conference Annual Conference at Timpon. We are expecting to have a good meeting. Our conference is well organized in all departments. Our President, Mr. Daniel Walker, was married last week. Very truly,
MOLLIE E. DAVISS.

1012 Caroline St.

(Yes, we think it might be well to have a local committee at Laporte, however this is a matter to be determined by your Cabinet.—G. W. T.)

A TIME OF CRISIS IN JAPAN.

A Letter From Rev. W. K. Matthews, Yamaguchi, Japan.
We have just finished here in Yamaguchi a three-days' meeting for students, conducted by Brother Kugimiya. For three successive evenings the house was full of college students, some of them staying to after meetings. One large meeting was held for normal students, and one for the general public, in both of which much good was done in sowing seed in new fields, in advertising the Church and Bible class, and in attracting men to them. But the best work was that which was done among those who were already much interested; thus far seven inquirers have decided to go

in for a thorough study of Christianity for the purpose of becoming Christians, and this outcome gives us much joy and encouragement in this student work, and high hopes of seeing some led into the Church.

Brother Kugimiya has caught and held the interest of all classes, and is an untiring and resourceful worker. He is certainly one of the most promising preachers in our Church.

These Koto Gakko students are fine, intelligent fellows. It is the greatest pleasure to have work among them, and a great pity that some plan has not been devised to cultivate this field far more intensively than has hitherto been done, for as yet our mission is but touching its fringes. The Chu Gakko and higher normal and commercial schools have as teachers of English Christian young men from America, who are doing invaluable work through Bible classes, personal contact and other channels. Recently, Professor Muller has gone to Kobe to the Higher Commercial School next door to our own Kwansai Gakko. In the Hiroshima Higher Normal School the two foreign teachers of English are earnest Christians, one of whom, a Mr. Elliot, once a Canadian Methodist missionary, has allied himself actively with the work of our Church in the city.

The war makes no apparent difference here in Yamaguchi, nor in many places in the country; but in Hiroshima I found the town alive with soldiers. In fact, there were 80,000 of them, and fifty great ocean liners at Ujina, Hiroshima's seaport, loading men and supplies for transportation to Korea. The vigor, thorough organization and courage of the Japanese army and navy are a surprise even to the nation's best friends. The people are behaving with great calmness and modesty, a spirit said to be entirely different from that evinced in the China-Japanese war.

As I study this war and its significance, I am overwhelmed with the critical character of the issues at stake, and the vastness of their consequences. Should Japan be successful, as I believe she will be, a new factor will have been introduced into the life of the Orient. The day of exploitation will be passed, and the independent racial development of three nations will ensue. I tremble to think of one-third of the human race beginning in religious inadequacy to lay the foundations of a new civilization. How awful in its intensity and helplessness will be their appeal; for it is clear that in the main Japan will be the teacher of the Orient, and how poorly equipped even she is for such a task. The demand on Japan increases almost beyond comprehension the importance and significance of the work of Christian missions in this land. Surely we are at the center of the forces that are to mold the future life of the East. Conditions call us with an urgency we cannot ignore to rise and take hold of the situation in a deeper, more comprehensive fashion than ever before. To go forward on our knees, does not mean to crawl. There is no limit to the possibilities ahead of us, if we can only rise to our opportunities.

SEVENTH CHAPTER OF ROMANS.

What Does It Teach?

A great many tell us that Rom. 7 is the true Christian experience.

We don't so understand it. If it is a Christian experience at all, it is the experience of one who has gone into sin.

Now, let us begin with the fifth verse as a key to the chapter.

If we can understand this verse, we may be able to understand the chapter: For when we were in the flesh the motions of sins which were by the law, did work in our members to bring forth fruit unto death.

The apostle means by "when we were in the flesh," the time that existed after we were accountable, until we were regenerated. The time that elapsed from our responsibility to our regeneration, is the time the law worked in our members to bring forth fruit unto death (v. 6). But now we are delivered from the law, that being dead wherein we were held, i. e., since the new birth. The apostle states in the 7th and 8th verses how the law revealed sin, before regeneration. He says, "I had not known lust, except the law had said, thou shalt not covet."

Now, in the 9th verse, he says: "I was alive without the law once; but when the commandment came, sin revived and I died." If there ever were a time when the Apostle Paul was alive without law, it was before he was accountable—when he was a child.

Now, what is meant by "the commandment came, sin revived and I died," is this: As soon as he became responsible, some of the acts that he performed as a child are now condemned by the law. But so long as he was not under law, none of his acts were transgressions.

Verse 11: "For sin, taking occasion by the commandment, deceived me, and by it slew me." Childish habits before accountability become sinful under the law after accountability, and death is the penalty of the law.

Verse 12: "Wherefore the law is holy, and the commandment holy, and just, and good."

Verse 13: "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

The apostle goes on to show the impracticability of seeking justification under the law or by the law.

Verse 14: "For we know that the law is spiritual; but I am carnal, sold under sin." The condition of all adult sinners under the law, who try to be justified without divine grace. Their sin and condemnation seem to get worse and worse, until they exclaim, in the language of the 24th verse, "O wretched man that I am! who shall deliver me from the body of this death." "I thank God through Jesus Christ our Lord." This sounds a little strange for a Christian experience.

The apostle tells us in Rom. 5:1: "Being justified by faith, we have peace with God through our Lord Jesus Christ." The same apostle to the Gal. 5:22, tells us that the fruit of the Spirit is love, joy and peace. There is no wretchedness in the religion of the Lord Jesus.

Rom. 6:22, shows the Christian, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Regeneration and forgiveness free the Christian from sin. And spiritual activity keeps the Christian free from condemnation. Rom. 8:1. There is, therefore, now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit. The apostle shows by this "now" that everything was condemnation under the law up to this time. And nothing but faith in Christ and a spiritual walk could keep us free from condemnation. Another law comes in, in our behalf. Rom. 8:2. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." This law of sin and death that is so prominent in Rom. 7, can only be met by the law of the Spirit of life in Christ Jesus.

Verse 3, chap. 8: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." God does not tolerate sin anywhere. But in Rom. 6:17, the apostle refers to their past life: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. And that was repentance toward God, and faith toward our Lord Jesus Christ."

And that brings a person into the kingdom of God. And Rom. 14:17, says the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost. The Christian may have persecutions and afflictions, but no excuse for sin.

Rom. 8:9: "Now, if any man have not the Spirit of Christ, he is none of his."

After the apostle was converted, if there ever was a time that he did not have the Spirit of Christ, the record fails to show; but this wretched man has none of the comforts and joys of the Spirit of Christ. Now, in Rom. 8:12-17: "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; (your spiritual life will come to nothing); but if ye, through the Spirit, do mortify the deeds of the body, ye shall live."

Now, listen to the apostle, Rom. 12:1: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed in this world."
J. C. PALMER.

Duffau, Texas.

To a woman there is a sense of satisfaction in exhibiting original ideas in dress building.

READ THIS:

Hearne, Tex., Feb. 23, 1903.—Dr. E. W. Hall, St. Louis, Mo.: Dear Sir—In 1894 your Texas Wonder, Hall's Great Discovery, cured my boy of a severe kidney and bladder trouble, and he has never suffered since, and I can cheerfully recommend it.
J. W. WILLINGHAM, Merchant.

TEXAS WONDER.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, it will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and seldom fails to perfect a cure. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists. Office, 2281 Olive Street.

CANCER CURED



BEFORE TREATMENT AFTER TREATMENT (WITH FALSE NOSE)

With Soothing, Balm, Penetrating Oils.

Cancer, Tumor, Catarrh, Piles, Fistula, Eczema, and all Skin and Womb Diseases. Cancer of the nose, eye, lip, ear, neck, breast, stomach, womb—in fact, all internal or external organs or tissues, cured without knife or burning plasters, but with soothing, aromatic oils. Cut this out and send it for an illustrated book on the above diseases. Home treatment sent when desired. Address

Dr. R. E. Woodard,
506 Main St., Little Rock, Ark.

MYSELF CURED I will gladly inform anyone addicted to COCAINE, MORPHINE, OPIUM, OR LAUDANUM, of a never-failing harmless Home Cure. Address Mrs. H. M. Baldwin, P. O. Box 112, Chicago.

MINERAL WELLS, TEXAS.

THE HEALTH AND PLEASURE RESORT OF THE SOUTH. Reached via the

WEATHERFORD, MINERAL WELLS & NORTHWESTERN RAILWAY.

"THE MINERAL WELLS ROUTE."

Excursion round trip tickets on sale with all the principal roads in the State. ALL THE YEAR ROUND. Close connection with the Texas & Pacific and Santa Fe trains at Weatherford, Texas.

For further information address P. E. BOCK, Second Vice-Pres. and Gen. Supt., Weatherford, Texas.

GET TO
ST. LOUIS
IN THE MORNING
THE



ST. LOUIS LIMITED

Reaches the World's Fair City at 7:20 A. M.

FOUR CLASSES OF RATES ARE ON SALE

- A—SEASON TICKET—on sale April 15th to November 15th; limit to return December 15th.
- B—SIXTY-DAY EXCURSION—tickets on sale April 25th to November 20th; limit to return within 60 days, but not later than December 15th.
- C—FIFTEEN-DAY EXCURSION—tickets on sale April 25th to November 30th; limit to return within fifteen days from date of sale, but not later than December 5th.
- D—COACH RATE—limit to seven days for return.

On Sale Special Days Only.

RATES FROM DALLAS, TEXAS.

A	B	C	D
\$30.65	\$25.55	\$21.15	\$13.40

Ask the Santa Fe Agent for full particulars of

THE WORLD'S FAIR TRIP.
W. S. Keenan, G. P. A., Galveston, Tex.

The World's Fair
To see and know what money and brains have accomplished send 25c for a "KATY ALBUM." Address "Katy," P. O. Box 629, Dept. 5, Dallas, Texas.

KATY TYLER TO DELAND-HA

HARTSHORN SHADE ROLLERS
Bearing the script name of Stewart Hartshorn on label.
Wood Rollers. Tin Rollers.

The Woman's Department

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 120 Macon Street, Dallas, Texas.

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

The annual meeting of the Woman's Foreign Missionary Society of North Texas Conference, held in McKinney, June 4-8, was indeed a delightful meeting. Each delegate seemed full of the spirit and ready for the work. When we arrived there on the noon train of June 4 we found two lovely young ladies ready to assign us to our home, each of which was a pleasant one, and everything was done for our pleasure and comfort. The writer, however, did not have more than the other delegates; for each one declared she had the most charming hostess.

Saturday night was the time for our opening exercises, but owing to the inclement weather only a few were present; so the President turned the meeting into a prayer and praise service, which was a benefit to all present. The sermon Sunday, preached by Rev. J. J. Clark, of Terrell, was one so full of the missionary spirit that it was an inspiration to all to go forward and do greater work for the Master than ever before.

The most pleasant feature of the meeting was the Tuesday night services, conducted by four young ladies, students of Scarritt Bible and Training School, now home for their vacation. Each face beamed with the deep consecration and loyalty to our Master when they told in turn of the duties assigned them from day to day in the school, the delight with which they were performed and the benefits derived from them. They urged the young ladies and gentlemen present to take up missionary work. It was indeed a beautiful sight to see such youth and intellect consecrated to the work of Him, who has said: "Ask of me, and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." The occasion was exceedingly interesting and profitable to all. Many more young ladies, before another annual meeting, feel that God has called them to this grand and noble work.

Monday morning the society met at the appointed time, with Mrs. J. H. Bowman, our ever-faithful and beloved President, in the chair.

The regular routine of business was taken up, from day to day, the work of the past year being fully gone over, showing an increase over last year. Interesting papers were read during each session, which indicated the work was being studied by the different auxiliaries.

We were pleased to have with us our former Corresponding Secretary, Mrs. Geo. Sexton (now of Galveston), who, on Tuesday morning, conducted the memorial services at 11 a. m. This was a sweet and holy hour, for it seemed we all came so near to our Heavenly Father and to each other.

It was to me a very pathetic time when I saw Bro. W. C. Young, the devoted husband of our dear Sister Young; also his daughter, Mrs. Tillman, who had come to be with us at this sacred hour. Sister Young was the first Vice-President of our Conference Society, and widely known in the North Texas Conference; was loved by all for her sweet, gentle, Christian character. She was always ready for every good work, affectionate and kind to every one, generous and good to the poor, ever ready to give a helping hand to those in need. We feel it is hard to give her up, but God knows best. "For now we see through a glass darkly; but then face to face. Now I know in part, but then shall I know even as also I am known."

After the adjournment of the meeting Wednesday afternoon the delegates were given a reception by the ladies at the elegant home of Mrs. Bristol, at which time and place Mrs. J. H. Bowman, on behalf of the delegates, presented Miss Hughes, our missionary from China, with a beautiful umbrella. Miss Hughes responding in her own sweet way. On June 9th we bade good-bye to our kind hostess, and left for home, feeling thankful for the privilege of attending the annual meeting.

MRS. C. A. GILL.

Dallas, Texas.

The editor of this department had a most enjoyable visit to the annual meeting of the W. F. M. Society of the Northwest Texas Conference held last week in Corsicana. In response to a pressing invitation from Mrs. Bullock, President of the Conference Society and from Mrs. A. C. Johnson, President of the auxiliary of the church in which the annual meeting was held, and also from Mrs. Fred Fleming, a member of the auxiliary, the visit was made. This visitor was domiciled in the charming home of

Mrs. Fleming, who met her at the station with her carriage, and here she met Miss Elizabeth Hughes, our returned missionary from China, who was a guest of the same hostess for the time, and it is needless to say that we had a most delightful time socially, amid most delightful surroundings. We have gained cherished memories of the time spent at that annual meeting, of which we hope to write more at length another time, and feel our heart and mind are enriched by being there and participating in the exercises. We hope soon to have a full report of the annual meeting from some member of the society for publication in this department.

W. H. M. SOCIETY, SAN ANTONIO, TEXAS.

If I may claim a little space in the columns of the Advocate I would like to say some things with reference to the work of the Woman's Home Mission Society of Travis Park Church, San Antonio.

We have a society of sixty-eight members, all of whom are not active members, but there is "enough leaven to leaven the whole lump," women who are "doers and not hearers only," who realize in a measure the importance and magnitude of the work committed to the women of the Church.

While the average attendance is not as large as such a membership should warrant the meetings are always enthusiastic, helpful and inspiring; and under the leadership of our beloved President, Mrs. Will, who is so efficient and untiring, the work is carried on in love and the unity of the Spirit. The other officers are faithful and prompt in attendance and keep each department of the local work well in hand.

The Treasurer's report for the past fifteen months shows the receipts to the society from all sources to be something over \$1050. This amount is the result of various enterprises for bringing money into the treasury, among which may be mentioned the sale of over 100 nurse, kitchen and fancy aprons, dusting caps, and other useful articles. They have had musicals, recitals, teas, garden fetes, a handkerchief bazaar, an Easter bazaar; and in December a "Rummage Sale" was conducted, which netted the neat sum of \$231.

When the new church was dedicated a pledge was given to pay \$1000 of the indebtedness. Of this pledge just \$100 remains to be paid. Repairs to the amount of \$46 have been made on the parsonage, and other contemplated repairs to be made very soon will cost about \$100 more.

Among other expenditures \$150 have been paid to the Rescue Home in this city, \$25 toward the expense of sending a girl to the Training School for nurses at Galveston, and ten for nursing a sick woman.

Another work this society is doing is collecting a library of good books for the girls at the Rescue Home. A number of volumes have been secured and additions are all the time being made to the list.

Our City Missionary, Mrs. Hewitt, is doing a noble work, ministering to the wants of the needy and giving words of cheer and comfort to the sick and the stranger.

Twenty of our members are tithers, and there are forty-three subscribers to Our Homes. This little messenger is helping all who read it, filling them with missionary spirit and intelligence.

A bit of the history of the first Church kindergarten in the South may not seem out of place right here. This institution has but recently come under the direction of the W. H. M. S.

Mrs. J. W. Moore, wife of the pastor of Travis Park Church, had become interested in a woman whom she was trying to lead into a better life. It was not an easy task, and the poor creature seemed to be drifting downward, surrounded as she was by evil associates and evil influences. When urged to attend Church her reply was invariably, "How can I, with my two children?"

After many hours of anxious thought, seeking a way to obviate this difficulty, Mrs. Moore, whose gospel is one of helpfulness and serving, remembered the basement room of the old church, which had gone into disuse after the new church was completed, and she then and there conceived the idea of converting this room into a nursery, where mothers might leave their little ones while they attended Church.

The matter was laid before her husband, who, after due consideration, pronounced the plan a practical one and bade her God-speed.

The first requisition was for a load of sand, and immediately two were forthcoming. A survey of the great

bare room was not very encouraging, but nothing daunted the determined spirit, and the services of the janitor were soon enlisted and the sand was confined within a space, and with the addition of some little pails and shovels, that much was complete.

Then the janitor was dispatched to the Sunday-school room for a half dozen little red chairs, some bright pictures were placed upon the bare walls and the resources were exhausted for the time being.

The woman with the two little ones was notified, as were others, that the pastor's wife would care for the babies while the mothers listened to the pastor preach.

On May 10, 1903, the room was opened and four little tots were left to be cared for, and the mothers gladly availed themselves of the privilege, which had long been denied them, of hearing a sermon. All this was an innovation, and the news soon spread, and at each succeeding Sunday the number was increased, and the good woman found her hands more than full.

At this juncture Miss Parks, of Austin, who was stopping in the city, offered to become Mrs. Moore's assistant, and her services were gladly accepted, and two pairs of hands were taxed to the utmost to amuse and care for the precious babies.

Where to put the smaller ones while others were being cared for was now the unsolved problem that presented itself, but the solution soon came when Mr. H. C. Carter offered to supply the needed cots.

The idea was now an established fact, and Mrs. Moore, in loving memory of her mother, who had "fallen asleep," christened it the "Lucy Glover Kindergarten," and a modest tablet on the facade of beautiful Travis Park Church bears this inscription:

"Lucy Glover Kindergarten,
Open every Sunday from 10:45 to 1 p. m.

All children under 7 cordially welcomed and cared for while the mothers attend service.

MRS. J. W. MOORE,
Superintendent."

A visit to the room at this time shows a great change since the first Sunday. In the rear, on the elevated platform, stands a beautiful walnut child's bed, and on either side a dear little white cot. In the center of the room are a baby jumper and several swings. A go-cart occupies a prominent place, and dolls, balls and various other toys serve their purpose.

The attendance for the thirteen months will average as many as eighteen or twenty. Forty-two and forty-five have been cared for in one day. A record book in which the name, age and address of every child received is kept, shows that between 900 and 1000 children have been cared for.

Possessed of a wonderful personal magnetism and with a heart brimful of love for children, Mrs. Moore controls and sways her proteges at will, and there is seldom a display of temper, and a quarrel or fight is an unknown quantity in this happy family. Any outcropping of selfishness vanishes at a hint that only good children can come to kindergarten, and the little boy or girl resigns the swing or place at the sand pile and is interested in some other way.

Some suitable refreshments are provided each Sunday and every want anticipated.

Mrs. Moore has two valuable assistants in Miss Bessie Stanfield and Miss Margaret Breeding. Too much cannot be said of their devotion and faithfulness, and they are much loved by their little charges.

The superintendent is very greatly indebted to Mr. H. C. Carter, Mr. F. F. Collins, Mrs. Faville, Mrs. Roberts, Miss Bennett, and others, for favors bestowed in the way of furnishing, fruits and other articles.

Visitors are warmly welcomed, and go away only to come again.

We are glad to note that the Church kindergarten is going to become a Church institution, and that a room for this purpose is to be incorporated in the plans of churches hereafter built.

May God continue to bless the workers in this grand enterprise.

MRS. A. E. WILSON,
Cor. Sec. W. H. M. S., Travis Park Church.

W. H. M. SOCIETY.

I have been asked to write to the Woman's Department of Texas Christian Advocate concerning the work of the W. H. M. Society at Morrow Street, and since we are getting along so well it is a pleasure to let others know of our success. We have steadily grown in interest and numbers during the year, and therefore have made it the best year of our history. We have a full attendance at every meeting, and I think this is the secret of our success. If we can only get the ladies out to our meetings then they will see the kind of work the W. H. M. S. is doing, and the peculiar pleasure it

affords us in carrying it forward, and will catch the spirit themselves, and want a part in the delightful service.

During our week of prayer in October we had a feast of good things. The papers and talks were very instructive and deeply spiritual. It was a real revival to those who took part, and several new members were added to our roll.

As a stimulus to our work we decided in February to have a contest on attendance. So the "Captains" were selected and the members divided. Each side selected its color and badge, which was a tiny bow of ribbon. We were surprised at the pride all had in "showing their colors," and oh how they worked for their side, each confident of success! Fifteen had been a good attendance, but our first meeting after the contest begun found forty present. Members who had never attended, and some who had not been present in more than ten years, came out to the meeting. Now we never have less than twenty-five in attendance. This plan worked so well that when the first contest closed, and after the defeated side entertained the victors, another contest was begun. This shows us the power of little things.

We have recently put in our church a new carpet and beautiful pulpit furniture at a cost of \$175—all paid. We have also put down a new walk and with the church newly painted (the work of the League), makes our property beautiful, comfortable and substantial.

MRS. A. W. CUNNINGHAM,
Waco, Texas.

PRESIDENT'S ADDRESS SEVENTH ANNUAL MEETING W. H. M. SOCIETY, TEXAS CONFERENCE.

(Published by request of society.)

It becomes my pleasant duty to come before this body and make what is known at all annual meetings as the "President's Address." I am justified in feeling that I have the love and confidence of the W. H. M. Society of the Texas Conference, since this fact was made manifest a year ago, when you conferred upon me the highest honor in your power to bestow—the office of "President," an honor and trust that I have striven by prayer and God's help to be worthy of and return to you the office with as stainless an escutcheon as when it was received. My highest ambition has been to merit your confidence and the honors you have bestowed. By the co-operation and help of every officer and auxiliary the Master's work has gone forward, growing and broadening, spiritually, intellectually and numerically, our ranks having been increased by more than a dozen new auxiliaries. Could the women who take the vows of Church membership but be made to realize that the promise to "support its institutions" means the W. H. M. S. as well as the 11 o'clock Church service, we would then have the ideal answer to our question, "How many women have you in your auxiliary?" for out of 8380 women and girls reported in our Texas Conference Churches we have only 1734 in our auxiliaries. These ideal conditions do not exist, and it is not in our province to make conditions, so we have met here, dear friends, to plan to meet the conditions that already exist. A review of the year's work from a statistical standpoint would be long and tiresome; yet a few facts as to the ability and work of the Conference Society would not be out of place. Our auxiliaries generally have been helped by the literature and press work wherever they have used it largely. Where we invest our money we are sure to invest our interest, and, friends, this is one of the most expensive departments of our work. Do you use the items? Print them in your papers, read a few at your meetings, and other ways that may suggest themselves to you. Please use them on the blackboard; draw pictures of the schools, or cut them from the papers and pin them on the board when you talk of them. Be sure to put the membership of your auxiliary last year and this year on the board once in awhile, and don't forget the names of the officers of your Conference Society, for half your auxiliary members don't know their names. You introduce them in this way.

Supply Department.

Our Master himself set the example of giving, and left the announcement "That it is more blessed to give than to receive." The door for this work stands wide open, and it is ours to accept these opportunities and reap the harvest of blessings that are waiting for us in the Supply Department. This giving is a privilege and not a duty, so if—as some one has said—we may "give without loving, but cannot love without giving," we love much, we will give much, and, sisters, in the barrels and boxes you send, pack not only clothing or food for the body, fill up the crevices with "love," pin a letter crammed full of love and kind words to the coat or jacket to warm and cheer the heart of

the wearer. Let us make a box of supplies from Texas Conference mean something, for, friends, it will be the "best" box some preacher ever got.

Deaconesses.

Have you seen their pictures?—Misses Rice, Davis, Wright, Weigel. Yes, our Deaconesses! How few of us appreciate the joy of doing all we can for the Master. Our funds for this work are easier to raise than are the women to take the places. Is it possible that in all Texas Conference there are no young women who will say, "Lord, here am I, send me?" Or do we pray, verily fearing that God will say to us, "Go?" Let the burden of our prayers this new year be for workers in this field.

Some one has said that the most beautiful and beloved words in our English language are "home" "heaven" and "mother." "Home" is the magic key that unlocks the treasure chests of sweetest memories for old and young. The Methodist preacher and his family are dependent by virtue of our law upon the pastoral charge, and the W. H. M. S. for their homes. For this purpose our Parsonage Department stands, and should not only stand, but work. It is in our power to make more comfortable and beautiful the homes of these men of God, who wholly follow their Lord by being the servant of all. We who have and love our own homes cannot too carefully and lovingly improve and beautify our parsonages, for our ministers' wives are women of refinement, culture and taste, and have as keen a sense of appreciation of the beautiful as the best of us. The amount spent on this work foots up the handsome total of \$7047.

When we consider that 18,263 visits have been made to the sick and strangers, 119 needy relieved, and 43 visits made to corrective institutions, we feel that should the Lord of the harvest come he would say in a measure:

"When I was naked ye clothed,
A stranger and ye took me in;
In prison and ye visited me,
And sick and ye ministered unto me."
Yet our ideals are not reached.

Titling.

To "give as the Lord has prospered us" is as yet only a Biblical imagination, but it is growing upon our membership as we learn more of it. Our dues, our specials, our every obligation would be met and our treasuries would have to seek new channels for the disbursement of our funds if we even paid the Lord his tenth.

To forecast some of the work of this meeting and make some suggestions: I would urge, first, our large towns and cities to inaugurate city mission work, and thus be enabled to do systematically and well this needed work; to prosecute the Deaconess movement to a greater degree of success.

The Florine McEachern Brigade will surely be an attractive and beautiful work, but as I see it now needs a separate superintendent, for our Third Vice-President has her hands and heart full of babies already. Our system of reports is fine, but no system can work itself; it must be worked by hands and feet.

Dear sisters, do you believe it is a good plan for auxiliary President to write to the Conference President, and so on down the line of officers? Try it! There are so many women who do not, indeed cannot, attend the annual meetings nor even get a report of board meetings. Let us make our minutes so valuable to them that they must have them, and, best of all, read them, by making the minutes include the board officers, board institutions and appropriations for support of same, contribution and by-laws, place of meeting and any other helpful useful information.

"More things have been wrought by prayer than this world has ever dreamed of." Why should we not have one Prayer Band in Texas Conference? Let us go into this annual meeting determined to get more out of it than any meeting ever before, and do it by putting more into it. Let us try to read daily the twelfth chapter of Romans and 2 Cor. 13, and then live what we have read. Our presence then will surely be a benediction and our going away will leave a sweet memory in all hearts that will not be effaced until "the silver cords are

A Thing Worth Knowing.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No need of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth, stomach; large tumors, ugly ulcers, fistula, catarrh, terrible skin diseases, etc., are all successfully treated by the application of various forms of simple oils. Send for a book, mailed free, giving particulars and prices of oils. Address Dr. D. M. Bye Co., Box 462, Dallas, Texas.

a box of sup-
erence mean
t will be the
r ever got.

pictures?—
ight, Weigel.
How few of
doing all we
unds for this
than are the
. Is it possi-
erence there
o will say,
?" Or do we
God will say
rden of our
for workers

it the most
ds in our
e "home"
"Home" is
the treas-
ories for
dist preach-
ependent by
be pastoral
S. for their
our Parson-
and should
It is in our
ortable and
ese men of
eir Lord by

We who
mes cannot
y improve
es, for our
n of refine-
nd have as
ion of the
us. The k
foots up
7.

8,263 visits
sick and
ed, and 43
stitutions,
d of the
in a meas-

thed,
in;
unto me."
ed.

prospered
I imagine
our mem-
f it. Our
ry obliga-
treasures
inels for
ds if we

ork of this
gestions:
e towns
r mission
o do syn-
needed
deaconess
e of suc-

Brigade
nd beau-
r needs a
ur Third
ds and
Our sys-
o system
worked

e it is a
ident to
resident,
officers?
women
tend the
et a re-
us make
em that
st of all,
utes in-
ard in-
for sup-
nd by
y other

ught by
s ever
we not
as Con-
annual
e out of
re, and
Let us
chapter
I then
r pres-
diction
I sweet
not he
is are

oman's
e in a
o need to
the
r weak
y, aro-
d cer-
forms
womb,
ugly
skin
sfully
arious
book,
s and
D. M.

loosed and the golden bowls be
broken," and our spirits join the hosts
above. Leaving this annual meeting
to continue to let our lights shine and
do our best always, for

"Life is the mirror of king and slave.
'Tis just what you are and do;
Then give to the world the best you
have,
And the best will come back to
you."

MRS. ALEX WOLDERT.
Tyler, Texas.

RESOLUTION.

Resolved, That the Northwest Texas
Conference Woman's Foreign Mission-
ary Society heartily indorses the
Texas Christian Advocate and its man-
agement; also our editor of the
Woman's Page, Mrs. Florence E.
Howell, and that we pledge ourselves
to support the paper and consider each
of our members a personal agency for
increasing its subscription list largely;
that we give a rising vote of thanks
to the Texas Advocate and Mrs. How-
ell, and that the Secretary be instructed
to communicate this action to Mrs.
Howell and the Advocate.

MRS. J. R. NELSON.
MRS. A. C. JOHNSON.

Diminished Vitality.

Some people talk very flippantly about
diminished vitality.
They don't stop to think that vitality
is the principle of life—that it is that
little understood something on which ev-
ery function of their bodies depends.
Diminished vitality is early indicated
by loss of appetite, strength and endur-
ance, and Hood's Sarsaparilla is the
greatest vitalizer.

GOLD DUST.

"Breathe on me, breath of God,
Till I am wholly thine,
Till all this earthly part of me
Glow with my life divine."

Looking backward is one of our
most dangerous and debilitating
sins. Men sometimes say: "Oh for
the days of Whitefield! Oh for the
days of Wesley! Oh for the days of
Luther! Oh for the days of the
apostles." What we ought to say
is: Oh for the belief that the same
Jesus who ascended into the
heavens has come back again, and
that he is here in his invisible rep-
resentative, the Holy Spirit, as truly
as he was in the city of Jerusalem
on the day of Pentecost.—Charles
E. Jefferson.

Everything has two handles—the
one by which it may be borne, the
other by which it may not. If your
brother acts unjustly, do not lay
hold of the act by the handle where-
in he acts unjustly, for this is the
handle which cannot be borne; but
lay hold of the other, that he is
your brother, * * * and you will lay
hold of the thing by that handle by
which it can be borne.—Epictetus.

Warm breezes stole in at the open
windows; the scent of wild flowers
borne upon the wind from the rav-
ines and hills mingled with the
breath of evening; nature lay calm
and sympathetic; radiance, peace
and love pervaded the world; the
sunlight touches each object with a
soft caress; and one feels in every
pore of his being the harmony that
springs from the profound tender-
ness of inanimate things. "And God
ruleth with love."—Victor Hugo.

Beauty can be skin-deep or heav-
en-high. It depends on how we look
at it. Some delight to picture the
grinning skeleton beneath the rosy
cheek, to dwell on the ashes into
which the rosebud shall drop away.
Others see the eternal prophecy in
the beautiful. No lovely thing is
too frail or fleeting to find some-
thing in it which shall never die.
He who has practiced the truth of
Richard Baxter's famous saying,
and taken of each bird a feather to
make him wings to fly to Christ, has
made eternally beautiful the tran-
sient beauty of those feathers. She
who has used the influence of the
beauty of the face that fades to
awaken ideals and purposes which
never die, has beautified with im-
mortality the beauty that was of
mortal breath. We can paint the
lily without hurting it, if we touch
its colors with eternal meanings.
We can gild the gold of earth's
treasures, and make them more glo-

rious, if it is the glint of heavenly
sunlight that we bring to these
treasures by the heavenly things for
which we have used them. Every
beautiful thing is made more beau-
tiful when the mind and heart of
man put the spiritual light upon it.
—Selected.

The education of the human
mind commences in the cradle; and
the impressions received there
frequently exert their influence
through the whole of life. Principles
which take the deepest root are
those implanted during the seasons
of infancy, childhood, and youth.
The young pupil takes early lessons
from everything around him; his
character and habits are forming
before he has any consciousness of
his reasoning powers. The grand
principles by which he is chiefly ac-
tuated, are always formed accord-
ing to the customs and the princi-
ples prevalent in the country or in-
imate connections where he is
placed, until

But often have I stood to mark
The setting sun and closing flower;
When silence and the gathering dark
Shed holy calmness o'er the hour.
Lone on the hills, my soul confessed
More rapt and burning homage
there,
And served the Maker it addressed
With stronger zeal and closer pray-
er.
—Eliza Cook.

UNANSWERED LETTERS.

June 22.—S. L. Ball, sub. H. M.
Glass, sub. E. R. Barcus, sub.
June 23.—J. H. Watts, sub.
June 24, 25.—Atticus Webb, sub has
attention. J. A. Phillips, sub. V. G.
Thomas, sub. J. H. Wiseman, sub. J.
T. Weems, sub.
June 27.—M. S. Hotchkiss, sub. J.
A. Laney, sub. H. T. Cunningham, sub.
M. I. Brown, sub.
June 28.—L. P. Davis, sub. W. T.
Ayers, sub. A. L. Sales, sub. A.
P. Smith, sub. J. B. Gober, sub.

TOO LATE.

"During my second year at the Jeffer-
son Medical College, Philadelphia,"
said a prominent doctor, "I had a
classmate whom it would not be un-
charitable to call a dullard. One of the
professors was in the habit of taking
the boys unawares and quizzing them.
He said to this fellow one day: 'How
much is a dose of—?' giving the tech-
nical name of croton oil.

"A teaspoonful," was the ready re-
ply.
"The professor made no comment,
and the fellow soon realized that he
had made a mistake. After a quarter
of an hour, he said: 'Professor, I want
to change my answer to that question.'
"It's too late, Mr. —," responded
the professor, looking at his watch.
'Your patient's been dead fourteen min-
utes.'"

PLAN OF EPISCOPAL VISITATION FOR THE YEAR 1904-5.

First District—Bishop Wilson.
Brazil, Petropolis.....Aug 11
Virginia, Lynchburg.....Nov 9
North Alabama, Talladega.....Nov 23
Alabama, Selma.....Dec 7
South Carolina, Darlington.....Dec 14
Baltimore, Winchester, Va.....Dec 22
Second District—Bishop Duncan.
Tennessee, Gallatin.....Oct 5
Western North Carolina, Charlotte.....Nov 9
North Georgia, Marietta.....Nov 23
South Georgia, Milledgeville.....Nov 29
Mississippi, Gulfport.....Dec 7
Third District—Bishop Galloway.
Japan Mission, Kobe.....Aug 25
Korean Mission, Seoul.....Sept 15
China Mission, Shanghai.....Oct 6
North Mississippi, Kosciusko.....Dec 14
Fourth District—Bishop Hendrix.
Denver, Col., Rye.....Aug 18
Western Kansas, Rosedale.....Aug 25
Missouri, Columbia.....Aug 31
Southwestern Missouri, Springfield.....Sept 14
St. Louis, De Soto.....Sept 21
Fifth District—Bishop Key.
German Mission, Castell, Tex.....Oct 27
Memphis, Tenn., Jackson.....Oct 27
Arkansas, Prairie Grove.....Nov 22
White River, Augusta.....Nov 29
Little Rock, Texarkana.....Dec 7
Sixth District—Bishop Candler.
North Carolina, Henderson.....Nov 29
Florida, Orlando.....Dec 7
N. W. Mex. Mission, Nogales, Mex. Jan 12
Central Mex. mis., City of Mexico, Jan 19
Mex. Border mis., Alende.....Jan 26
Cuban Mission.....Feb 16
Seventh District—Bishop Morrison.
Montana, Stevensville.....Aug 25
East Columbia, Oakesdale, Wash.....Sept 1
Columbia, Ore., Harrisburg.....Sept 22
Pacific, Sacramento, Cal.....Sept 23
Los Angeles, Phoenix, Ariz.....Oct 13
Louisiana, St. Charles.....Oct 14
Eighth District—Bishop Hoss.
New Mexico, Albuquerque, N. M.....Sept 15
Indian Mission, South McAlester.....Oct 26
West Texas, Cuero.....Nov 9
N. W. Texas, Mineral Wells.....Nov 16
North Texas, Bonham.....Nov 23
Texas, Marshall.....Nov 29
Ninth District—Bishop Smith.
Kentucky, Lexington.....Aug 22
West Virginia, Fairmount.....Sept 1
Illinois, Patoka.....Sept 15
Louisville, Franklin.....Sept 23
Holston, Abingdon, Va.....Oct 12

OBITUARIES.

(See also page 14.)

LANEY.—Sister C. M. Laney was
born in Tennessee August 8, 1846;
died in Wortham, Texas, May 7, 1904.
She was converted when a little girl
and joined the M. E. Church, South,
and for nearly fifty years was a faith-
ful member. She loved her Church
and pastors, always attending Church
when able. But the last few months
of her life were spent in great suf-
fering. She and Bro. Laney were
married in August, 1864; they raised
a family of nine children. She lived
to see all of them become members of
the Church she loved so dearly. Two
have preceded her to the celestial
city; two of them are ministers of the
gospel—H. B. and J. A. Laney—the
latter having charge of Dickens Mis-
sion of the Northwest Texas Con-
ference; the former is a local elder of
the Wortham charge and a true friend
to his pastor. She lived such a sweet
Christian life that her influence for
good was great. We mourn our loss,
but we mourn not as those who have
no hope. A brighter day is coming,
when the clouds and darkness shall be
dispelled by the light of the eternal
day. May God's grace comfort and
strengthen those left behind.

A. T. CULBERTSON.

BAKER.—Robert Stockton Baker,
son of Rev. J. M. and Myra Baker,
was born in Weatherford, Texas, Sep-
tember 29, 1887, while his father was
pastor of Weatherford Circuit; died
June 10, 1904. He was named for
Rev. W. R. D. Stockton, who was then
stationed at Weatherford, and was a
special friend of the family. He was
converted and joined the Church four
years ago last September at Proctor,
Texas, but was led away from the
path of duty by the influence of bad
company; had a happy, sunny dis-
position that made him friends every-
where he went. He was in school at
the Polytechnic College until after
Christmas, working his way; was a fa-
vorite with both pupils and teachers.
On Sunday before he died Friday the
doctor told him if he had any talk to
make to the family to make it, for he
was bound to die. He meditated just
a few moments and then turned to his
mother and said: "Mamma, I am all
right; I have been praying for two
months and God has forgiven me, and
I am just as happy as I can be." A
number of times during his sickness
he rejoiced and praised God and
would have his brothers and sisters
waked up that he might talk with
them. His last words were, "Glory
be to God." He suffered the most ex-
cruciating pains, yet amidst physical
suffering he rejoiced with joy un-
speakable. While he was only in his
17th year he was near six feet in
height. Last summer he began to
have what was thought to be con-
gestion of the stomach, but these
spells grew worse with every attack
until at last the strong boy fell a vic-
tim to death. I sincerely believe that
his prayers so often uttered during his
sickness—"that we might be an un-
broken family in heaven"—will be an-
swered. He said: "Papa, go on and
preach; don't stop and get on a farm
as I have wanted you to do, but
preach as long as you are able." May
God administer the grace of consol-
ation to the parents and other mem-
bers of the family. So, my dear
friends, try to look up through your
tears and see your darling boy among
the blood-washed throng in a brighter
world than this; there he is waiting
and watching for your coming. A few
more heartaches, a few more tears
and we will join our loved ones on the
other shore.
D. A. MCGUIRE.

HILL.—Mrs. Sarah Elizabeth Hill
(nee Wyrick) was born in May, 1840,
in Ray County, Tennessee, and de-
parted this life May 20, 1904, at Mar-
low, I. T. Her parents moved to Tex-
as in 1849 and settled near Rusk,
Cherokee County; soon afterward her
mother died, and soon she was thrown
amongst strangers and had to brave
the ills incident to an orphan. She
was born from above in 1856 and joined
the Missionary Baptist Church,
but very soon she joined the M. E.
Church, South, in which she reared
her family and delighted to honor till
the day of her death. She was married
to R. T. Hill in 1856 and to this union
were born twelve children, five of
whom preceded her to the glory world.
In 1872 they moved to Johnson Coun-
ty, Texas, and near Grandview they
reared their family. For eleven years
her home has been with her children,
bringing only sunshine and gladness
wherever she chose to abide. Truly
no children ever had a truer or lov-
elier mother; she was a woman of
great faith, courage and devotion; she
believed every word of the Holy Bible
and she made it her daily study and
was familiar with its teachings. She
loved God with all her heart and car-
ried everything to him in prayer and
believed that "whatsoever she asked"
would be granted her. She lived to

serve her God, her children and her
friends. Many of her prayers were
almost instantly answered, as we chil-
dren can testify. Her life is indeed
to us a heritage. The first of Febru-
ary she had an attack of la grippe,
from which she never fully recovered;
she was confined to her bed one
week and seemed to know that the
end was near; she knew every one
and talked to all till 4 o'clock Thurs-
day and at 12:30 o'clock a. m. of the
20th of May, 1904, she passed to her
reward. These are the last sentences
which we caught as she approached
the Jordan: "This is the way our fa-
thers trod." "This is the Christian's
lot." "This is a debt we must all
pay." "It will all soon be over
with me." "I don't want to stay any
longer." "We'll all meet over there."
"In the resurrection morning I'll be
called." "I'm drinking at Jacob's
well." "Don't grieve over me." Yes,
our dear mother is gone; we are lone-
some here without her; but we weep
not as those who have no hope. We
believe in our mother's God and hence
one day (soon) we shall go where
mother is, and with Jesus, whom
mother delighted to honor, we shall
sit down on the great white throne.
That is heaven. Her son.

(REV.) M. D. HILL.

Ardmore, I. T.

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

Educational

The University of Texas

Main University, Austin.
Medical Department, Galveston.

WM. L. PRATHER, LL. D., President.

* Coeducational. Tuition FREE. Matriculation
fee, \$9 (payable in Academic and Engineering
departments in three annual installments). An-
nual expense, \$14 and upward. Plaster credit
for work in other institutions. Main Univer-
sity—Session opens Sept. 28. Largest and best
equipped Libraries, Laboratories, Natural His-
tory and Geological Collections. Men's and Wo-
men's Dormitories and Gymnasiums in Texas.
Board of Post Academic Department—Cours-
es of liberal study leading to the degree of Bach-
elor of Arts and courses leading to State Teach-
ers' Certificates. Engineering Department—
Courses leading to degrees in Civil, Electrical,
Mining and Sanitary Engineering. Law Depart-
ment—A three-year course leading to the degree
of Bachelor of Laws. Shorter special courses
for specially equipped students. For catalogue,
address WILLIAM WILLIAMS, Registrar, Austin.
Medical Department—Schools of Medicine,
Pharmacy and Nursing. Session of eight months
begins Oct. 1. Four-year graded Course in Medi-
cine; two-year courses in Pharmacy and Nurs-
ing. Laboratories thoroughly equipped for
practical teaching. Exceptional clinical advan-
tages in the John Sealy Hospital. University
Hall provides a comfortable home for women
students of Medicine. For Catalogue, address
DR. W. S. CARTER, Dean, Galveston.



METROPOLITAN BUSINESS COLLEGE

DALLAS, TEXAS.

We will soon occupy
our new college home,
the finest in the South.

We have the leading and most successful Busi-
ness College in Texas. Electric Shorthand mas-
tered in two months—why spend six or eight
months trying to learn some other system?
Write for Free Catalogue.

Mary Baldwin Seminary

FOR YOUNG LADIES.

Term begins Sept. 5, 1904. Located in Shenan-
doah Valley of Virginia. Unsurpassed climate,
beautiful grounds and modern appointments.
25 students past session from 25 States. Terms
moderate. Pupils enter any time. Send for cat-
alogue.
Miss E. C. WEIMAR, Principal, Staunton, Va.

WALL SCHOOL, HONEY GROVE, TEXAS.

A thorough training school. Many leading colleges and universities accept its
graduates without examination. Study hall, literary societies, good library,
Christian and home influences. Y. M. C. A., kind but firm discipline. High and
healthful location, athletic field, tennis courts, gymnasium, hot and cold baths.
Buildings equipped with electric lights, telephone, water works and other con-
veniences. Two boys to the room. Expenses from \$150 to \$250 per year. For illus-
trated catalogue and calendar, address,
S. V. WALL, Principal, Box C.

North Texas Female College

and Conservatory of Music and Art

Mrs. Lucy Kidd Key, President

Sherman, Texas.

FULL COLLEGE CURRICULUM.

TWENTY-TWO OFFICERS AND TEACHERS.

SPECIAL ADVANTAGES IN MUSIC, VOCAL AND INSTRUMENTAL.

FINEST ART SCHOOL IN THE STATE.

ELOCUTION AND PHYSICAL CULTURE.

TWO NEW AND ELEGANT BRICK BUILDINGS, CONTAINING
SEVENTY ROOMS.

ENROLLMENT LAST YEAR, 406.

Success is the test of merit. For information, address

MRS. LUCY KIDD KEY,

SHERMAN, TEXAS.

VIRGINIA COLLEGE

FOR YOUNG LADIES.

ROANOKE, VIRGINIA.

Opens Sept. 26, 1904. One of the leading Schools for Young Ladies in the South.
New buildings, piano and equipment. Steam heat, electric light. Bath and toilet
rooms on every floor. Campus of ten acres. Grand mountain scenery in Valley of
Virginia, far-famed for health. 25 American and European teachers. Thorough
courses leading to Degrees of B. A., and M. A. Conservatory advantages in Music, Art
and Elocution. Certificates, Wellesley. Students from 30 States. For catalogue address
MATTIE P. HARRIS, President, Roanoke, Virginia.

Polytechnic College

FORT WORTH, TEXAS.

A progressive, high-grade institution for both sexes. Location healthful, re-
tired, ideal. A strong faculty of 16 competent and experienced teachers. New build-
ings, good equipments. In addition to the regular college course leading to the A.
B. degree exceptional advantages are offered in Music, Oratory, Art, Violin, etc.,
Military drill and discipline without extra cost. A splendid school of commerce is
maintained. Young ladies are under the immediate care of the president and his
wife. For those who desire to practice economy a co-operative boarding hall is
kept by Prof. Sigler in a new 3-story brick house where board is given at low-
est cost. For catalogue address,

REV. H. A. BOAZ, M. A., Pres., Ft. Worth, Texas.

SWITZER WOMAN'S COLLEGE AND CONSERVATORY, Itasca, Texas.

Belmont College

For Young Women
Nashville, Tenn.

In equipment and strength of faculty Belmont is second to none in the land. The delightful
climate and natural beauty of surroundings are unequalled. Prepares for all colleges and uni-
versities. Courses leading to degrees. Music, Art and Modern Languages under teachers trained
abroad. Park of unrivalled beauty—15 acres. Physical culture and all outdoor games. A
glimpse of the beauties of Belmont and the pleasures of the social life in the partial col-
lege home can be had from the catalogue. Send for it or visit the college before deciding. Early
registration necessary to secure room.

Miss H. JOD and Miss HERON, Principals.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 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 excess 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.

LANEY.—Mrs. Caroline LANEY (nee Lightfoot) was born August 8, 1846, near Nashville, Tenn., Davidson County; moved with her father to Ouachita County, Ark., in the year 1852. She was converted in her eighth year and joined the M. E. Church, South. She was the second daughter of Mr. and Mrs. John Lightfoot; was married to Mr. R. E. LANEY July 29, 1863. To this union were born nine children, seven of whom are now living. She moved to Texas with her husband October 12, 1896, and located at Wortham, Freestone County. It was here she triumphed in death May 7, 1904, and went home to God. She was an affectionate wife, a gentle mother and a most steadfast Christian. She was distinguished for loyalty to her Church. Her home and heart ever stood wide open to the ministry of the gospel. It was at her home the Methodist itinerant resorted when laden with the heavy burdens of his work for respite and to find comfort of love and fellowship, she having never known anything else but to love God and follow Christ. She was more than anxious about her children's relationship to God. They, like herself, have all given themselves to Christ in early life and are on the way to Canaan's land. These children blessed and honored their mother while she lived, and will bless her memory since she is gone. From such homes come ministers of God, therefore it is no surprise at all that she gave two sons to the Methodist ministry. Henry Bascom LANEY is a local deacon and lives at Woodland, on the Wortham charge; James Arthur LANEY has entered the Northwest Texas Conference on trial and serves Dickens City charge. She had met many hardships and was almost an invalid for many years; but these only served as stepping-stones to brighter climes and richer joys. To the bereaved husband and mourning children I would say, ever follow the Christ whom your wife and mother followed and there will be no shadows in death. This dispensation will make the world around you better and increase a "looking far, and hastening unto the coming of the day of God." Mother looking this way and loved ones looking that way, may there be no mistake in the meeting by and bye.

MAC, M. SMITH.

PEARSON.—Bertha Cloe, daughter of Willie and Etie Pearson, was born January 2, 1894, in Collin County, near Old Bethel. After a short illness, she fell asleep in the arms of Jesus, April 8, 1904, in Montague County, and was laid to rest in the Bowie cemetery. It is hard to give up our loved ones, and to understand why so precious a bud was plucked so soon. Weep not, dear friends, as those who have no hope, but continually look onward and upward to that day when you will see your darling Bertha in heaven; for there is where she has gone. She can't come to us, but we can go to her. She was an innocent, sweet, bright child, and will be greatly missed in the home circle. When I go there I will miss her sweet face and bright smiles; but she will make a bright and shining light in the heavenly window to pilot us home and make heaven sweeter, where sickness, pain and sorrow never come, but where all will be joy, peace and love. May the God of infinite love sustain you in your sad and lonely affliction. By her grandma.

M. F. KELLEY.

HARDY.—Sarah Grifton was born in New York City, October 13, 1827; married to I. B. Hardy in Mobile, Ala., August 10, 1846, and departed to be with Christ, from Gatesville, Texas, May 30, 1904, aged 76 years, 7 months and 17 days. After a wedded life of nearly fifty-eight years, the aged husband, "in age and feebleness extreme," anxiously awaits the summons to join the companion of his youth on the other shore. Twelve children were born of their union, seven of whom, in the maturity of manhood and womanhood, survive their mother. Sister Hardy professed religion and joined the M. E. Church, South, about fifty years ago and ever afterward was steadfast in her devotion to Christ. Her last days were full of suffering. For many months there was scarcely a moment that was not spent in intense pain. But through it all she was triumphantly happy. She rests in the home of the saints.

E. HIGHTOWER.

McCLAUGHERTY.—Harper Otis McClaugherty, eldest son of Brother and Sister Tom and Amelia McClaugherty, was born in Guadalupe County, Texas, April 27, 1885; baptized in infancy by Rev. E. H. Holbrook; moved with his parents to Medina County and settled near Hondo City, in January, 1900; professed religion and joined the M. E. Church, South, under preacher in charge, Rev. J. B. Davis, in April, 1903. On the night of May 22, 1904, returning from his father's livery stable, he was taken suddenly ill with severe cramping; stopped to rest near the waiting-room of the Southern Pacific depot, and by some means was struck by a moving train and instantly killed. On the 23d inst. his remains were taken by kind hands to our church in Hondo. The house was filled with weeping relatives and friends; our beautiful funeral service, together with songs and comments upon his noble and blameless character were pathetically rendered by Rev. J. T. Horger, after which his lifeless body was gently removed to the new-made grave in Hondo cemetery, followed (under the tolling of the church bell) and laid to rest, attended by a large concourse of people weeping tears of bitterness and deep sorrow for the sudden heartrending departure of so noble a youth. His acquaintance was very extensive among the best people of Southwest Texas, and those who knew Otis best loved him most. He will be missed in business affairs, where he was trusted with confidence by all. He will be missed in social circles, in Sunday-school and Church, but nowhere as much as in the dear family, which now consists of father and mother and one lovely married daughter and one little son 9 years of age. Providence has drawn a veil over his dealings with us in this sad event, but we humbly submit to his dispensation, believing that what we know not now, will be plainly revealed in the future, where we hope to meet our loved ones, with all who love the appearing of our blessed Redeemer.

D. W. BENNETT, L. D.,
His Grandfather.

SCOTT.—Mary Viola Scott, wife of W. L. Scott and daughter of D. S. Stewart and wife, departed this life March 21, 1904, at Fort Worth, Texas. She was born near Alto, Cherokee County, Texas, February 8, 1880; professed religion at 7 years of age and joined the M. E. Church, South. She was kind-hearted and affectionate in disposition. She left an infant, a boy, 7 months of age. She said she was not afraid to die, but wanted to live, if it was God's will. We brought her remains back to her old home at Strawn and laid them beside her little daughter that preceded her to a better world some eighteen months. She is gone from our sight forever in this life, but, bless God, we will meet again some sweet day, to part no more. She left a father, mother, two brothers, one sister, husband and babe, little Earl, to mourn her absence. We are so sad, while she is at rest, sweet rest. She is through suffering now, for in that blessed world there is no pain nor tears, nor sad farewells; but all is joy and peace. Bless God for the Christian's hope in glory!

MR. and MRS. D. S. STEWART.

WIMBERLY.—Miss Mollie S. Polk was born in Hardin County, Tennessee, Feb. 24, 1871, and died June 19, 1904, in Thornton, Texas. She was married to Mr. A. L. Wimberly Sept. 29, 1886. Sister Wimberly was happily converted when about 12 years old, and immediately united with the M. E. Church, South, and remained a faithful member of the same till last night, about 10 o'clock, the chariot came down and took her home. On March 6th I received her by certificate into our Church here. At the same service she brought forward her three little children, and I dedicated them to the Lord in holy baptism. A great concourse were present at her funeral, which was the most deeply, tender, impressive service I ever officiated at in a ministry of thirty-three years. It's no fulsome eulogy to repeat the general verdict of saint and sinner. "Mollie was one of the best women I ever saw." Her Christian father preceded her to the beautiful city. Her widowed mother and all the children living are devout members of our Church. Our fervent prayer now is that this sad stroke may be sanctified to the good of her husband that he may meet her in heaven. Farewell, "Mollie." We hope ere long "to meet you in the city," "where sickness and sorrow, pain and death are felt and feared no more."

F. M. WINBURNE.

SOLOMON.—Little Jimmie, infant son of Mr. and Mrs. J. M. Solomon, was born February 17, 1901, and died May 12, 1904. We laid his little body to rest in the Wheatland Cemetery. Oh, how sad to give up those little jewels, but the blessed Master said, "Suffer them to come unto me and forbid them not, for of such is the kingdom of heaven." The home is made sad, but another jewel has been

added to the crown of Him who died for us; so, my dear friends, try to look up through your tears and see your little one among the blood-washed throng in a brighter world than this—there he is waiting and watching for your coming; a few more heartaches, a few more tears, and we will join our loved ones on the other shore to be parted no more. You can rest with great consolation to know that you can see him again and to know that you are parents of an angel. We extend to them the sympathy of love and pray God, in whose providence all things are well done, that he will sustain and prepare them to meet their departed loved one in that rest prepared for the people of God, is the prayer of

A FRIEND.

AKERS.—Mittie Hogan Akers, daughter of Brother and Sister Akers, was born August 18, 1903, and died June 14, 1904. Hogan was a sweet little babe. How sad and lonely to have to give up the precious jewel in so short a time. Hogan, sweet little babe, too pure for this earth, so the blessed Savior, he who said, "Suffer the little children to come unto me," has taken Hogan's sweet little spirit unto himself. Mother, weep not. The Lord will take care of your little one. Look up and remember that earth has no sorrows that heaven cannot heal. Let her sleep on till the resurrection morning, and if faithful, you shall meet her to part no more.

H. B. LANEY.

McWHIRTER.—Grandma McWhirter was born in Cherokee County, Alabama, July, 1826; died at Durrant, L. T., June 6, 1904 was converted at the age of 13 and joined the Methodist Church; was married to Joseph Howard when 17 years old; he lived ten years and died, leaving a widow with five little children, four of whom are still living. She remained a widow five years, during which time she came to Texas with her children and was next married to Judge Mackey and in two and a half years was left a widow with six children; was afterwards married to Bird Sheppard, who lived sixteen years; one child blessed this union. She was married the fourth time to Mr. McWhirter, who lived three years. Her life was one of many sorrows, but the Christ that she embraced in youth stayed with her, blessing and preparing her for all the storms of life. She won to herself a large circle of friends. She leaves six children, all members of the Church, and among the best citizens of the State. May they continue to so live the beautiful Christian life the sainted taught them while on earth and some sweet day they will meet mamma where parting will be no more.

J. B. MINNIS.

LUCAS.—On April 22, 1904, it pleased our heavenly Father to remove from among us our beloved sister, Nora Lucas, she being 24 years old. At the age of 21, under the ministry of Rev. Tooley, she embraced the cause of her Master and became a member of the Methodist Church; since that time it has been her constant desire to walk in the footsteps of Jesus and to lead others to the precious lamb of God that taketh away the sins of the world. As a friend only those who knew her loved her most; always patient, always forgiving and ever ready to lend a helping hand where help was needed. But she has gone to that long home, there to await the Master's voice, where all the faithful will be gathered to that everlasting abode, that beautiful city whose builder and maker is God. Her dying request was that her friends be told that she had lived up to her post of duty and was willing and ready to go. We tender our sympathies to the bereaved relatives and point them to Him who doeth all things well.

PEARL BAGGETT,
FANNIE MARTIN,
DOVIE SEABERRY,
Committee.

If the Baby is Cutting Teeth,

Be sure to use that old and well-tried remedy, *Miss Winslow's SOOTHING SYRUP*, for children's 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.

Trouble is about the only thing a poor man can borrow without security.

CIGARETTE HABIT.—I guarantee a cure for tobacco habit in any form. DR. HILL, Greenville, Texas.

SANTA FE EXCURSION RATES. St. Louis—Account World's Fair, various rates and limits, now on sale. Atlantic City—Account Imperial Council Mystic Shrine, one fare plus \$2, July 8, 9, limited July 26, with extension privilege. Cincinnati—Account Grand Lodge B. P. O. E., one fare plus 25 cents, July 13, 16, limited July 25, with extension privilege. Louisville—Account K. of P. Encampment, one fare plus \$2.25, Aug. 12 to 15, limited Sept. 1, with extension privileges. For further information ask any Santa Fe agent or write W. S. KENNAN, G. P. A., Galveston.



H. & T. C. R. R.

THE METEOR

THE TEXAN

—TWO PALATIAL—

WORLD'S FAIR TRAINS

VIA

The Central-Frisco Way

"THE SCENIC WORLD'S FAIR ROUTE."

Vestibuled Trains
Oil-Burning Locomotives

Pullman Drawing Room Sleepers
Cafe Observation Dining Cars

"EVERYTHING FOR COMFORT'S SAKE."

The Meteor and the Texan run through solid from Houston to St. Louis without change.

For World's Fair information, call on local ticket agent, or address
M. L. ROBBINS, G. P. A. HOUSTON, TEXAS. WM. DOHERTY, A. G. P. A.

SILENT HOUR SERIES

A Beautiful Booklet each month, by Rev. J. Marvin Nichols, uniform in size and price, running 60 to 100 pages.

LAZARUS: A STUDY.....	15c
TONGUES OF NATURE.....	15c
FAITH: STUDY OF THE NEW EXISTENCE.....	15c

(Postpaid for price in silver.)

SPEAKING OF "LAZARUS,"

The best endorsement: A rousing reception already accorded the series.

"A lucid exposition; a most evangelical piece of work; penetrated by a deeply devotional spirit; worthy and meritorious."—Rev. G. C. Rankin, D. D., Editor Texas Advocate.

"An interesting, helpful study. You do well to observe these silent hours for the sake of the Epworth Leaguers who read all that you write."—Bishop E. K. Hendrix.

"Intensely interesting. Inexpensive and a valuable acquisition to the reading courses of our Leagues."—Texas Advocate.

"You say things in an epigrammatic style that strikes me with much force."—Rev. F. A. Rosser, P. E.

"Wholesome, edifying, comforting."—Bishop J. C. Granberry.

"Read it with great interest and profit."—Rev. S. A. Steel, D. D.

"In every way worthy the reading by every one."—Hon. M. M. Brooks, Judge Court Criminal Appeals.

"Characterized by extraordinary clearness and energy of grasp and expression."—Dr. Jas. Atkins, Sunday-school Editor.

"A gem; chapter on Martha's faith especially fine; worthy to be classed with the very best of our devotional literature."—Rev. Geo. S. Sexton, Central Church, Galveston, Texas.

"Our young people will give to his booklets the same cordial reception accorded to his 'Heart Talks' in the Era."—St. Louis Advocate.

Wrap 15 cents (silver), order at once, and the booklet is guaranteed.

Address **SILENT HOURS, Gainesville, Texas.**

The New Way

AND THE BEST WAY FROM

FORT WORTH

TO

SOUTH AND SOUTHWEST TEXAS AND OLD MEXICO

Is the **I & G. N.** "The Texas Road"

TWO TRAINS DAILY LEAVING UNION STATION

—For—

WACO, MARLIN, BRYAN, HOUSTON, AUSTIN, SAN ANTONIO AND MEXICO.

Ask your Ticket Agent to route you via the I. & G. N. from Fort Worth.

L. TRICE,
2nd Vice-Pres. and Gen'l Mgr.

D. J. PRICE,
Gen'l Pass. and Ticket Agent

I. & G. N. R. R., PALESTINE, TEXAS.



TRI-ANGLE ROUND TRIPS

MAY BE PURCHASED

to St. Louis via Colorado and to Colorado via St. Louis.

ASK YOUR AGENT FOR THEM

ONE WAY VIA

"THE DENVER ROAD"

DOUBLE DAILY SOLID TRAINS

PALACE SLEEPERS & CAFE CARS.

This arrangement applies from all points in the Southwest and includes 'Stop-over' privileges, that you may enjoy your real Vacation and Rest in "COOL COLORADO" before or after visiting the....

WORLD'S FAIR

A. A. CLISSON, GEN'L PASS. AGENT.

FT. WORTH, TEXAS.

June 30, 1904.

WEST TEXAS CONFERENCE.

Austin District—Third Round.
Cedar Creek cir, July 2, 3.
Bastrop sta, July 16, 17.
Egin sta, July 18, 20.
McLade cir, July 23, 24.
Manor sta, July 30, 31.
Webbville cir, Aug. 6, 7.
Manchaca cir, Aug. 13, 14.
South Austin sta, Aug. 14, 15.
Walnut cir, Aug. 20, 21.
Hotchkiss Memorial sta, Aug. 21, 22.
Tenth Street sta, Austin, Aug. 27, 28.
First Street sta, Austin, Aug. 28, 29.
E. & Smith, P. E.

Beeville District—Third Round.
Lavenna, July 2, 3.
Oakville, July 9, 10.
Pleasanton, July 16, 17.
Berclair, at M., July 23, 24.
Stockdale, July 30, 31.
Kenedy, at C., Aug. 6, 7.
S. Spring, at Caddo, Aug. 13, 14.
Joe F. Webb, P. E.

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

Llano District—Third Round.
Burnet and Marble Falls, at B, July 2, 3.
Sunny Lane, July 9, 10.
Kingsland, July 16, 17.
San Saba sta, 3 p. m., July 22.
San Saba mis, 3 p. m., July 23.
Cherokee and Valley Springs, July 30, 31.
W. H. H. Biggs, P. E.

Cuero District—Third Round.
Port Lavaca, at Traylor C., 4th Sun June.
Victoria, Wed. night, June 23.
El Campo, at Louise, 1st Sun July.
Palacios, at Dew Br., 2d Sun July.
Leesville, at Union Camp, 3d Sun July.
Rancho, at R., 4th Sun July.
Clear Creek, at Seal's C., 5th Sun July.
Cuero, Wed., Aug. 3.
J. C. Wilson, P. E.

San Angelo District—Third Round.
Mason, at Bethel, July 2, 3.
Brady sta, July 4.
Milburn, at Bethel, July 9, 10.
Pontotoc, at Couch Chapel, July 16, 17.
Brady cir, at Carroll Colony, July 23, 24.
Center City, at Big Valley, July 30, 31.
Sterling City, at Stiles, July 31.
Sonora, Aug. 7.
Menardville, at Long Mt., 1st Sun Aug.
Junction City, at Copperas, 2d Sun Aug.
J. D. Scott, P. E.

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

NORTH TEXAS CONFERENCE.

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

Dallas District—Third Round.
Cedar Hill and Duncanville, at Cedar Hill, July 2, 3.
Lancaster, at Hutchins, July 9, 10.
Wheatland, at Bethel, July 16, 17.
Denton, July 23, 24.
Argyle, at Prairie Mount, July 30, 31.
Grace, 11 a. m., Aug. 7.
Trinity, 8:30 p. m., Aug. 7.
Ervey Street, 8:30 p. m., Aug. 14.
Oak Lawn, 11 a. m., Aug. 14.
First Church, 8:30 p. m., Aug. 21.
Oak Cliff, 11 a. m., Aug. 21.
Cochran and Caruth, Aug. 27, 28.
Clark's Chapel, 8:30 p. m., Aug. 28.
I. W. Clark, P. E.

Terrell District—Third Round.
Garland, July 2, 3.
Reinhardt, at Lucas G., July 9, 10.
Fate, at Mt. Zion, July 16, 17.
Terrell mis, at Rose Hill, July 23, 24.
Mabank, at Tolosa, July 30, 31.
College Mount, at Elmo, Aug. 2.
Kaufman, Aug. 6, 7.
Chisholm, at Coleman, Aug. 13, 14.
Kemp, at Wilson Chap., Aug. 20, 21.
Crandall, at Seago, Aug. 27, 28.
J. M. Peterson, P. E.

Paris District—Third Round.
Boxton cir, at Elm Grove, July 2, 3.
Deport and Halesboro, at Rugby, July 9, 10.
Blossom and Sylvan, at S., July 16, 17.
Rosalia cir, at Garvansville, July 23, 24.
Clarksville sta, July 30, 31.
Clarksville cir, at Liberty, July 30, 31.
Whitlock sta, Aug. 6, 7.
Annona cir, at Williams' Chapel, Aug. 7, 8.
Marvin cir, at Shady Grove, Aug. 13, 14.
Albion mis, Tuesday, Aug. 16.
Douglass mis, at Shawnee Ch., Aug. 20, 21.
Bagwell mis, at Robinsonville, Aug. 27, 28.
Emerson cir, at El Bethel, Sept. 3, 4.
Chicoita, at Chicoita, Sept. 10, 11.
W. H. Casew, P. E.

McKinney District—Third Round.
Renner cir, Frankford, July 2, 3.
Piano sta, July 9, 10.
Prisco cir, Little Elm, July 16, 17.
Wylie cir, Murphy, July 23, 24.
Celina and Roseland, Celina, July 30, 31.
Prosper cir, Elm Ridge, Aug. 6, 7.
Blue Ridge and Mission Snow Hill, Aug. 13, 14.
Copeville mis, Honaker's Chapel, Aug. 20, 21.
Nevada cir, Millwood, Aug. 27, 28.
Farmersville sta, Sept. 3, 4.
F. A. Rosser, P. E.

Bowie District—Third Round.
Jacksboro, July 2, 3.
Bryson, July 3, 4.

Henrietta, July 9, 10.
Benvenue, July 10, 11.
Blue Grove, July 16, 17.
Bellevue, July 17, 18.
Iowa Park, July 23, 24.
Wichita Falls, July 24, 25.
Holliday, July 30, 31.
Archer City, July 31, Aug. 1.
Crafton, Aug. 6, 7.
Gibtown, Aug. 7, 8.
Decatur cir, Aug. 13, 14.
Decatur sta, Aug. 14, 15.
T. R. Pierce, P. E.

Bonham District—Third Round.
Honey Grove cir, McCraw, June 18, 19.
Honey Grove sta, Honey Grove, June 25, 26.
Randolph, Randolph, July 2, 3.
Brookston, High, July 9, 10.
Perry, Pleasant Hill, July 9, 10.
Ector, Mt. Pleasant, July 16, 17.
Gober, Providence, July 23, 24.
S. Bonham, Savoy, July 30, 31.
Bonham sta, Bonham, July 31.
Dodd, Windom, Aug. 6, 7.
White Rock, White Rock, Aug. 13, 14.
Lanham, Lanham, Aug. 20, 21.
Lamar, Carson, Aug. 27, 28.
Trenton, Pecan Grove, Sept. 3, 4.
Ladonia sta, Ladonia, Sept. 10, 11.
Bailey, Crandall, Sept. 17, 18.
Jno. H. McLean, P. E.

NORTHWEST TEX. CONFERENCE.

Vernon District—Third Round.
Munday cir, July 2, 3.
Seymour cir, July 9, 10.
Spring Creek mis, July 9, 10.
Seymour sta, July 16, 17.
Crowell cir, July 16, 17.
Vernon sta, July 23, 24.
Matador cir, July 30, 31.
Paducah mis, August 6, 7.
Vernon cir, August 13, 14.
J. G. Miller, P. E.

Abilene District—Third Round.
Putnam, at Pisgah, July 2, 3.
Big Springs, July 9, 10.
Colorado mis, at Iatan, July 16, 17.
Haskell sta, July 16, 17.
Merkel and Cape, July 23, 24.
Buffalo Gap, July 23, 24.
Gall, at Light, July 23, 24.
Snyder and Dunn, July 30, 31.
Colorado sta, July 31, Aug. 1.
Midland, Aug. 2.
Truby, at Nugent, Aug. 6, 7.
Sweetwater and Roscoe, Aug. 13, 14.
Roby cir, Aug. 13, 14.
Sweetwater mis, Aug. 16, 17.
Merkel cir, Aug. 19, 20.
Baird, Aug. 20, 21.
Clyde cir, Aug. 23, 24.
Abilene, Aug. 27, 28.
Lynn and Terry mis, Aug. 27, 28.
E. A. Smith, P. E.

Port Worth District—Third Round.
Mansfield, at St. Paul, July 2, 3.
Smithfield, at White's Chapel, July 9, 10.
Grapevine, at Grapevine, July 16, 17.
Cresson, at Long Creek, July 23, 24.
Bono, at George Creek, July 30, 31.
Joshua, at Denton's Chapel, Aug. 6, 7.
Grandview, at Bethany, Aug. 9.
Cleburne, Aug. 13, 14.
Blum, at Chapel Grove, Aug. 20, 21.
Coving, at Parker, Aug. 22.
James Campbell, P. E.

Clarendon District—Third Round.
Dickens, at Waka, July 2, 3.
Lockney, at Melton, July 9, 10.
Silverton, at Red Hill, July 9, 10.
Cataline, at River Side, July 16, 17.
Alamreed, at Heald's H., July 16, 17.
Stratford, at Huff's Chapel, July 23, 24.
Dalhart, July 27.
Channing, July 28.
Dumas, at Palo Duro S. H., July 30, 31.
Canadian, at Miami, Aug. 6, 7.
Higgins, at Second Creek, Aug. 9, 10.
Hereford, Aug. 13, 14.
Hereford mis, Aug. 15, 16.
Rowe, Aug. 20, 21.
James M. Sherman, P. E.

Weatherford District—Third Round.
Weatherford mis, at B. Bridge, July 2, 3.
Mineral Wells, July 9, 10.
Palo Pinto, at Oram, July 16, 17.
Millsap, at Brock, July 16, 17.
Santo, at Lipan, July 23, 24.
Gordon, etc., at Strawn, July 23, 24.
Breckenridge, at Eureka, July 30, 31.
Crystal Falls, at Baker, Aug. 2.
Peasater, at Poolville, Aug. 6, 7.
Whitt, etc., at Whitt, Aug. 6, 7.
Springtown, at Goshen, Aug. 13, 14.
Graham mis, at Goose Neck, Aug. 20, 21.
Graham sta, Aug. 22.
Throckmorton, at Profit, Aug. 21.
Farmer, at Farmer, Aug. 27, 28.
Elizaville, at Caddo, Sept. 3, 4.
E. F. Boone, P. E.

Brownwood District—Third Round.
Robert Lee, at Bronte, July 2, 3.
Winters, at Center Valley, July 3, 4.
Wingate, at Slaton's Chapel, July 9, 10.
Ballinger, July 11.
May, at Holder, July 16, 17.
Sipe Springs, at Oera, July 23, 24.
Rising Star, at Salt Tank, July 27.
Cross Plains, at Cross Plains, July 30, 31.
Blanket, at Turkey Peak, Aug. 6, 7.
Coleman mis, at Fairview, Aug. 6, 7.
Proctor, at Proctor, Aug. 13, 14.
Comanche sta, Aug. 14, 15.
Gustine, at Warren's Creek, Aug. 16.
Comanche cir, at Sidney, Aug. 20, 21.
Coleman sta, Aug. 27, 28.
Brownwood, Sept. 3, 4.
Dist. League Conference at Comanche, June 23, 24.
W. H. Matthews, P. E.

Corseana District—Third Round.
Blooming G. cir, at Dresden, July 2, 3.
Thornton, at Leona, July 9, 10.
Cotton Gin, at Cedar Island, July 16, 17.
Camp-meeting at Porter's Bluff, July 16-24.
Kerens, at Bazette, July 23, 24.
Pleasant G. at Long Prairie, July 24.
Groesbeck, July 30, 31.
Horn Hill, at Central Institute, Aug. 7, 8.
Richland, at Pursley, Aug. 13, 14.
Armour, at Dover, Aug. 20, 21.
Wortham, at Wortham, Aug. 27.
Mexia, Aug. 28, 29.
Corseana, First Church, Sept. 3, 4.
Corseana, Twelfth Avenue, Sept. 4, 5.
Jno. M. Barcus, P. E.

Dublin District—Third Round.
Stephenville sta, at S., July 1.
Duffau, at Oden Chapel, July 2, 3.
Eastland, at Staff, July 7.
Carbon mis, at Alameda, July 9, 10.
Cisco mis, at Bedford, July 16, 17.
Cisco sta, at Cisco, p. m., July 17, 18.
Carbena and Gorman, at G., July 19.
Desdemona, at Victor, July 23, 24.
Green's Creek, at G. C., July 23, 24.
Morgan Mill, at Sylvan, July 30, 31.
Iredell, at Iredell, Aug. 4.
Fairly and Lanham, at Lanham, Aug. 6, 7.
Bluff Dale, Aug. 13, 14.
Huckaby, Aug. 16.
Carlton, Aug. 20, 21.
Granbury, Aug. 25.
Glen Rose, Aug. 27, 28.
E. A. Bailey, P. E.

TEXAS CHRISTIAN ADVOCATE.

Georgetown District—Third Round.
Rogers cir, at Glorieta, July 2, 3.
Holland cir, at Three Forks, July 3, 4.
Temple sta, First Church, July 9, 10.
Taylor sta, July 16, 17.
Belton sta, July 23, 24.
Barlett sta, July 30, 31.
N. Georgetown cir, at Summerset, Aug. 6, 7.
Georgetown sta, Aug. 13, 14.
Temple sta, 7th St. Church, Aug. 20, 21.
Granger cir, at Granger, Aug. 27, 28.
Troy cir, at Eddy, Sept. 3, 4.
Hutto cir, Sept. 10, 11.
Taylor Bohemian mis, Sept. 11.
Pendletonville cir, Sept. 17, 18.
Moody sta, Sept. 24, 25.
J. S. Chapman, P. E.

Waxahachie District—Third Round.
Lovelace, at Lakenon, July 3.
Hillsboro, July 3, 4.
Bardwell, at Avalon, July 9, 10.
Itasca, July 16, 17.
Grandview, July 17, 18.
Maypearl, at Auburn, July 19.
Bristol, at Hines Ch., July 23, 24.
Ennis, July 24, 25.
Ovilla, at Red Oak, July 27.
Milford, at Derr's Ch., July 30, 31.
Palmer, at Dixon, Aug. 4.
Alvarado, Aug. 6, 7.
Venus, at Barnesville, Aug. 7, 8.
Italy, Aug. 14, 15.
Ferris, at Bluff Springs, Aug. 17.
Midlothian, Aug. 21, 22.
Waxahachie, Aug. 27, 28.
O. F. Sensabaugh, P. E.

Waco District—Third Round.
Peoria, at Cedar, July 2, 3.
Whitney, July 4, 5.
Austin Avenue, July 9, 10.
Fifth St., July 10, 11.
Lorena, at Mooreville, July 16, 17.
Abbott, at Honore Ridge, July 23, 24.
Bosqueville, at Evergreen, July 23, 24.
Morrow St., July 30, 31.
Elm St., July 31, Aug. 1.
Mart, at Mart, Aug. 6, 7.
Axtell, at Axtell, Aug. 7, 8.
Morgan, at Eulogy, Aug. 20, 21.
Aquila, Aug. 27, 28.
B. R. Bolton, P. E.

Gatesville District—Third Round.
V. Mills, etc., at P. H., July 2, 3.
China Springs, at W. Ch., July 9, 10.
Evant, at Evant, July 16, 17.
Copers Cove, at Topsey, July 23, 24.
Turnersville, at T., July 30, 31.
Jonesboro, at Sardis, Aug. 5.
Hamilton, at Evergreen, Aug. 6, 7.
Killeen, at Nol. campground, Aug. 19.
Agilesby, Aug. 19, 20.
Pearl, at B. H. Ch., Aug. 20, 21.
G. mis, at Brown's Creek, Aug. 24, 25.
Brookhaven, at R. Chapel, Aug. 27, 28.
Let Committees on Registers and Church Conference Records have their reports on hand; also Secretaries have their records present at Quarterly Conference.
S. W. Turner, P. E.

TEXAS CONFERENCE.

Calvert District—Third Round.
Pyburn, at Steward's Mill, July 2, 3.
Kosse, at Eureka, July 9, 10.
Bremont and Reagan, R., July 9, 10.
Brewer, at Union, July 12.
Fairfield and Dew, at F., July 16, 17.
Calvert sta, July 30, 31.
Rosebud sta, Aug. 6, 7.
Travis, Aug. 9.
Edom, at Ben Wheeler, July 6.
Tyler cir, at Pleasant Retreat, July 9, 10.
Emory, at Sabine Pass, July 14.
Golden, at Boyd, July 15.
Mineola, July 16, 17.
Cedar Street, July 17, 18.
Big Sandy, at Hawkins, July 22.
Grand Saline, July 23, 24.
Lindale, at Sabine, July 26.
Mt. Sylvan, at Oakland, July 30, 31.
White House, at Liberty Hill, Aug. 3.
St. Paul's, at Chandler, Aug. 6, 7.
Theresa, Aug. 12, 13.
Malakoff, at Walnut, Aug. 14, 15.
Troupe and Overton, at Bethel, Aug. 17.
New York, at New Hope, Aug. 19.
Meredith, Aug. 20, 21.
Marvin, Aug. 27, 28.
E. W. Solomon, P. E.

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

Tyler District—Third Round.
Edom, at Ben Wheeler, July 6.
Tyler cir, at Pleasant Retreat, July 9, 10.
Emory, at Sabine Pass, July 14.
Golden, at Boyd, July 15.
Mineola, July 16, 17.
Cedar Street, July 17, 18.
Big Sandy, at Hawkins, July 22.
Grand Saline, July 23, 24.
Lindale, at Sabine, July 26.
Mt. Sylvan, at Oakland, July 30, 31.
White House, at Liberty Hill, Aug. 3.
St. Paul's, at Chandler, Aug. 6, 7.
Theresa, Aug. 12, 13.
Malakoff, at Walnut, Aug. 14, 15.
Troupe and Overton, at Bethel, Aug. 17.
New York, at New Hope, Aug. 19.
Meredith, Aug. 20, 21.
Marvin, Aug. 27, 28.
E. W. Solomon, P. E.

Huntsville District—Third Round.
Cleveland, at Clinesburg, July 2, 3.
Willis and Conroe, at Conroe, July 10, 11.
Walker, at Macedonia, July 13.
Hempstead, at Courtney, July 14.
Montgomery, at Harmony, July 16, 17.
Millican, at Alexander, July 23, 24.
Bryan, July 24, 25.
Cold Springs, at Waverly, July 30, 31.
Prairie Plains, at Pool's, Aug. 4.
Zion, at Bedias, Aug. 6, 7.
Madisonville, at Union, Aug. 8, 9.
Midway, at Union, Aug. 10.
Anderson, at Fairview, Aug. 13, 14.
Dodge, Aug. 17.
Huntsville, Aug. 21.
Chas. A. Hooper, P. E.

Brenham District—Third Round.
Dist. Conf. at Rockdale, June 29, July 3.
Thurndale, at Slaty, Thu. July 7.
Seely, at Wallace, July 10, 11.
Fulshear and Brookshire, at F., July 11, 12.
Davilla, at Lebanon, Thu. July 14.
Giddings, at Giddings, July 16, 17.
Caldwell mis, at Deaneville, July 23, 24.
Belville, at Campground, July 23.
Cameron, July 31, Aug. 1.
Lexikon, at Fanglewood, Aug. 6, 7.
Brenham, Aug. 14, 15.
Caldwell, Aug. 21, 22.
Cameron cir, at Elm Creek, Aug. 24.
Maysfield, at Port Sullivan, Aug. 27, 28.
Milano, at Minerva, Sept. 3, 4.
Rockdale, Sept. 4, 5.
Chas. F. Smith, P. E.

Pittsburg District—Third Round.
New Boston mis, at Liberty Hill, July 2, 3.
New Boston sta, July 3, 4.
Mugrover, at Maple Springs, July 6.
Leesburg, at Leesburg, July 9, 10.
Pittsburg, July 10, 11.
Glimmer cir, at Betties, July 16, 17.
Glimmer sta, July 17, 18.
Quitman, July 24, 25.
Cason mis, at Ebenezer, July 30, 31.
Queen City, August 6, 7.
Dalby, August 13, 14.

Redwater, August 20, 21.
Daingerfield, at Harris Chapel, August 27, 28.
J. T. Smith, P. E.

Houston District—Third Round.
Sheara Church, Houston, July 3.
McKee Street, Houston, July 3.
Harrisburg, Houston, July 13.
Bay City, July 13, 14.
Rosenberg, July 12, 13, 14.
Wharton, July 16, 17.
Washington St., Houston, July 24.
White Oaks, at Cypress, July 30, 31.
Sandy Point, Aug. 2, 3, 4.
Alvin sta, Aug. 6, 7.
Richmond, Aug. 13, 14.
McAsha, Houston, Aug. 14, 15.
Cedar Bayou, Aug. 17.
Angleton, at Velasco, Aug. 20, 21.
Columbia, at Hinkles, Aug. 27, 28.
C. R. Lamar, P. E.

San Augustine District—Third Round.
Center cir, at Mt. Zion, July 2, 3.
Center sta, July 3, 4.
Tenaha, at Concord, July 9, 10.
Garrison, at Mt. Pleasant, July 16, 17.
Timpsen, July 17, 18.
Lufkin mis, at Wells, July 23, 24.
Lufkin sta, July 24, 25.
Nacogdoches sta, Wed. July 27.
Melrose, at Elm Grove, July 30, 31.
Geneva, at Geneva, Fri. Aug. 3.
Hemphill, at Law's Chap., Aug. 6, 7.
Burke, at Burke, Aug. 13, 14.
Cushing, at Wallace Grove, Aug. 20, 21.
Appelo, at Shady Grove, Aug. 27, 28.
San Augustine, at Union, Sept. 3, 4.
Minden, Thur. Sept. 8.
Clayton, at Gary, Sept. 10, 11.
Carthage sta, Wed. Sept. 14.
C. A. Tower, P. E.

Marshall District—Third Round.
Kellyville, at Kellyville, July 2, 3.
Marshall, First Church, July 10, 11.
Jefferson sta, July 17, 18.
Harrison, at Andrews' Chapel, July 23, 24.
Henderson cir, at Union Ch., July 30, 31.
Coffeeville, at Independent Springs, Aug. 6, 7.
Church Hill, at C. H., Aug. 13, 14.
Henderson sta, Aug. 14, 15.
Arleston, at Arleston, Aug. 20, 21.
Hallville, at Summerville, Aug. 27, 28.
Beckville, at Ebenezer, Sept. 3, 4.
Longview, Kelly Memorial, Sept. 11, 12.
Jas. W. Downs, P. E.

Beaumont District—Third Round.
China and Sour Lake, at C, July 2, 3.
Burkeville, July 9, 10.
Jasper mis, at Rogan, July 16, 17.
Jasper and Kirbyville, at K., July 17, 18.
Livingston, at Elwood, July 23, 24.
Corrigan, at Moscow, July 30, 31.
Call, Aug. 6, 7.
Orange, Aug. 13, 14.
Liberty, Aug. 13, 14.
Wallisville, Aug. 20, 21.
Woodville, Aug. 27, 28.
J. B. Cochran, P. E.

SNUFF HABIT—Take Hill's Sure Cure for Snuff. DR. J. S. HILL, Greenville, Texas.

THE COLORADO CHAUTAUQUA ASSEMBLY.

Date: July 4th to August 7th, inclusive.
Place: Boulder, Colorado, thirty miles north of Denver.
Platform Superintendent: Frank G. Tyrrell, D. D., of St. Louis.

PARTIAL LIST OF TALENT ENGAGED.

Speakers: Sam P. Jones, Frank R. Roberson, Rabbi Leon Harrison, John G. Woolley, Dean Alfred A. Wright, Rev. William A. Quayle, Lou J. Beauchamp, Rev. Eugene May, Toyokichi Iyemaga and many others.

Musical Organizations: Rischard's Orchestra, the Chicago Glee Club, The African Boy Choir, The Dixie Jubilee Singers and instrumental and vocal soloists.

Entertainers: The American Vitagraph, Laurant the Magician, Lulu Tyler Gates, Rosan the Juggler, Rachel Baumann Greenlee and moving pictures.

ADDITIONAL INFORMATION.

Special Days: Patriotic Day on July 4. Democratic Day, Republican Day, Temperance Day, Macabbee Day, Children's Day and others yet to be arranged.

The Summer School offers best of instruction in the departments of Business, Art, Kindergarten, Dramatic Expression, Domestic Science, Bible Study, Vocal Music, Physical Culture, Literature, Psychology, Languages and kindred subjects. The faculty will be very strong.

Open Air Concerts by Prof. Louis Rischard's Chicago Orchestra will be given daily. This organization consists of sixteen musical artists, perfectly trained and led by a master musician. Their music is the finest in the West.

Tents: Tents and cottages can be rented for the session at reasonable rates.

Excellent Table Service at the Dining Hall at \$5 per week.

For beautiful scenery and pure air and water, the location is without an equal in the United States.

Full announcement will be ready for mailing some time in April. The Association wants every one who is interested to have a copy. Send your name and address, and those of your interested friends to F. A. Boggess, Secretary, Boulder, Colorado.

In addition to the Chautauqua Summer School the University of Colorado, located at Boulder, will hold a summer session beginning June 29 and closing July 30. The instructors will be from the regular faculty of the University and the quality of the work offered will be of the very best.

Though we may possess a fortune in charity, the chances are that we'll spend it all on ourselves.

For low rates to the World's Fair via the Texas & Pacific Railway, ask any ticket agent, or write E. P. Turner, General Passenger Agent, Dallas, Texas.

WORLD'S FAIR

Rates are very low. Everybody ought to go. Better than years of study or thousands of miles of travel.

Our trains stop at main entrance.

We have for sale, tickets to St. Louis, 15-day, 60-day and season, besides frequent Coach Excursions.

Tourist tickets to CHICAGO daily, and to all important Summer Resorts, via St. Louis with stop-over privileges going or returning. Avoid crowd in one direction.

Circle rate to Colorado, via St. Louis. Also very low rates direct. Literature sent free.

CALIFORNIA for \$45 round trip Aug. 15 to Sept. 10. Only Line With Through Sleepers Texas to Chicago.

SAN ANTONIO ITEMS.

The great Democratic convention met in this city on the 21st, and after two days of a largely attended and enthusiastic session adjourned and the members quietly left for their homes in different parts of the State. As a minister of the gospel and yet a citizen claiming all the rights and duties of citizenship and having at heart the welfare of our great State, I wish to make note of some few observations as to the personnel and spirit of this great body of notable men.

First, I honestly believe that no more intelligent body of men never met in this State. There were men from every section of our great State, and they were the chosen men, leaders in the intellectual and commercial interests of our great Commonwealth. Such men as Jno. H. Reagan, the noblest Roman of them all, whose very name is suggestive of all that is pure, disinterested and noble in statesmanship; our Senators Bailey and Culbertson, the Governor of the State, besides others fully their peers, were present and added to the interest of the convention. I will not now make mention of those items, which have been so widely sent forth through the columns of the daily press. Suffice it to say, we had some very great speeches, notably from Jno. H. Reagan and Senators Bailey and Culbertson.

But that which more vitally concerns those who are looking at public affairs from the Christian point of view is the moral effect of this convention upon those who witnessed the proceedings and also upon the public generally. This I am happy to report was gratifying in the highest degree. Surely the local option movement in Texas has had a most salutary effect upon the public mind. I remarked to a brother minister that the sobriety and general bearing of the delegates would be a fact worthy of mention as to any body of men met to consider the political interests of the country. His reply was that the delegates in large degree were from local option counties. I did not see a single man who indicated that he was addicted to drink either in this city of saloons or elsewhere. Some years since a politician announced in classic phrase that it was as impossible to run a Democratic convention without whisky as to run the Baptist Church without water. If he had lived to attend this convention he would have witnessed the proceedings of the greatest convention that ever met in Texas and without whisky as a factor. This writer followed a great crowd of delegates down one of our principal streets after a session prolonged into the late hours of night, and passing saloon after saloon, he saw only some half dozen enter these resorts.

It is fast growing upon the mind of our people that any man who frequents the saloon is unfit for public or private trust. The leaders in political life have learned that our people will support no man for public office who patronizes the saloon. Our next move will be to cleanse our municipal affairs. In this the saloon is still in evidence. But we need not despair. As we have made the great movement felt in National, so we may hope to cleanse the Augean stables of municipal politics in America.

The pastors of the city were accorded every courtesy by the convention and invited to seats on the platform.

B. HARRIS.

WHERE WILL HEAVEN BE?

In your issue of June 10 I have read with interest the thoughts of W. B. Willingham on the above. First, Does he not go a little outside the question in his scriptural quotations? Peter does not say the earth will be destroyed, but renewed, so it may abide for ever, and the promise to Abraham fulfilled in a more extended sense than Abraham understood, including all the seed as stated by Paul. Second, But in dealing with this question the only logical way is to keep close to the record. Peter having in view the mighty, fiery and universal cataclysm as a sufficient answer to the scoffers, reminds them that changes of an equally stupendous nature, but by different means, had occurred, and of which we have the geologic evidences to-day; therefore when the divinely-appointed time came, then would come the fiery dissolution. That as in the past the divine care had watched over and kept in store the earth in her many changes, always advancing her to a higher state, so she was by the same word "kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." The divine purpose is said to be threefold. First, by long suffering, extend grace to save his believing people, and also that "none might perish, but all come to repentance." Second, that in accordance with the eternal law of rectitude, "that whatsoever a man sows he shall reap," ungodly men, neglect-

ing and rejecting long suffering mercy, shall reap the fruit of their own ways, that they have perpetuated through many generations, beyond their own lives. Third, to cleanse and purify the earth by a most effectual process.

Now Peter does not say that the earth shall be destroyed, but "the earth and the works that are therein shall be burned up." Most extraordinary chemical and dynamical changes may take place, but in nature nothing can be destroyed or lost. As to how this shall be done and the result, he no doubt speaks by revelation, as we can scarcely give him credit for this as the result of scientific conclusion. He says, at a time when least expected, "as a thief in the night, the day of the Lord will come, when the heavens shall pass away with a great noise, and the elements melt with fervent heat." He speaks in terms to be understood by the men of his day; what evidences have we that there are forces, fiery forces, to do this? I have tramped for many miles, yes days, over the earth encompassing Laurentides, felspathic, granitic, syenitic gneiss, etc.; I have gathered vitrified specimens from the vast fields of the Huronian metamorphics, and who does not know of those mighty mountain masses, the backbone of the world, thrown up by intensest fires? (These plutonic rocks changed into their present forms by fires so fierce that literally as elements they were melted, and in extent this was co-extensive with the whole of the then earth.) Yes, when the time comes the elements will again melt with fervent heat. But we have other evidences, we gather a little of what we call electricity and by its action produce a heat that vaporizes the hardest material; and the earth itself is one mighty magnet, yea more, a vast store of electric energy. Then it only requires that the hydrogen and oxygen that now form the waters of our earth be separated and the whole would burst out into the fiercest fires. Also separate the nitrogen from the oxygen of the atmosphere and the oxygen would at once be one vast atmosphere of intensest flame.

These fiery elements, oxygen and hydrogen, now a compound—water—were once separate, and in whatever of almost countless combinations with other things—mineral, vegetable, animal, solid, liquid or gaseous, these elements now exist they may be separated; and their return to their elemental forms, is scientifically stated, the heavens passing away with a great noise, and the elements melting with fervent heat. But Peter, looking at the grand result, a new heaven and a new earth, at once states the nature of the change, and what shall be destroyed; could anything so effectually sweep clean, from our earth, every last trace of wrong and iniquity now seen in every form? But what of our bodies? Of necessity they will undergo the same change as the earth, they are of the earth, harmoniously organized, still they are formed of the earth's elements. The body is composed of four-fifths water—hydrogen and oxygen—the vital part of the air we breathe, that circulates with the blood through every part, and keeps the balance against the pressure of the atmosphere—fifteen pounds on every square inch of surface—is fiery oxygen.

What then are the changes that we may expect, as a new heaven and a new earth? This earth is now a most magnificent and perfect piece of divine design and workmanship, but there is in the divine mind, and in promise to us, a plan, the perfection of perfection; but as we can only reason of things we do not know from things we do know, we may ask: is our sun, past the possibility of our present comprehension, glorious? Why not our earth become more glorious than our sun? There is no revealed or scientific facts to sustain the ideas of some that this earth is doomed to death. Nonsense! But there are revealed and scientific facts for a new heaven and a new earth, wherein only righteousness shall dwell. But what of the renewing of the body? Moses could not have looked on the divine glory and lived. The sight of Christ transfigured, unnerved and bewildered the sturdy fisherman of Galilee. The descent of the resurrection angel, as a lightning flash, smote the iron-willed Roman soldier to the ground as dead. Christ met Saul of Tarsus near Damascus at high noon, and the blinding glory of his person blinded Saul for three days, and no doubt photographed his likeness on the eyes of Saul forever. Read John's description of the personal appearance of Christ in the first chapter of Revelation. Now what Christ is humanly personal we shall be. Well may Peter say, "Seeing that all these things shall be dissolved what manner of persons ought ye to be in all holy conversation and godliness." God grant we may live for the change, and get ready for the new heavens and the new earth.

WM. LOMAS.

BASE-BALL AND HORSE-RACING.

In the Advocate of the 9th inst. there appears an article from the pen of Ed. R. Wallace, to which I want to say amen. The article was headed "Base-Ball and Horse-Racing." In his article he suggests that Christianity and the race-course can no longer go together; no more can Christianity and the base-ball. I am glad he has spoken out so freely on this subject. I verily believe that the base-ball is becoming one of the greatest curses of the age, especially to our young men. It is doing as much to bring about a disregard for our Christian Sabbath as anything ever has in modern days. Hundreds of thousands of our American people gather every Sunday to witness these games, the railroads give excursions on Sunday to these games, and, beside this, hundreds, and no doubt thousands of dollars are bet on these games every Sabbath.

The time, strength and manhood of our noble young men and boys are being wasted in these games, and yet to no profit. Many of our boys are being injured, and some of them killed, in these games, and yet our people tolerate the base-ball. It does seem to me that with the facts before us as they are, that the preachers of our great country would cry out against this great evil, and that our Church-schools at least would cease to encourage it. We condemn the card-table, and the race-course. Is not the base-ball a greater curse than either of these? I ask, is it not? God lead us right.

W. H. BROWN.

Whitesboro, Texas.

"PHILOSOPHY OF A HOLY LIFE."

"All children are in a safe state until they transgress, but they are not in a saved state, prepared for heaven, until the blood of Christ has been applied, but if a child should die it will get the benefit of the atonement of Christ. This makes all children safe."

Wonderful doctrine. What part of the Bible says so? "Safe," but not "saved." What is it that makes them safe? Not the blood of Christ, according to the above theory, for the blood has not yet been applied. Not the atonement, for they have to die to get the benefit of the atonement. What, then, makes them safe? "Safe, but not saved." How did the author find it out? Does he infer such from the scripture that he quotes? Let's see how it sounds. "The wicked are estranged from the womb, they go astray as soon as they be born, speaking lies." Why did he not tell us that the children of the "righteous are estranged from the womb, they go astray as soon as they be born, speaking lies?" Why not? From what did they, the wicked, go astray? Why did he not give us the following: "Then they brought young children to him, and his disciples rebuked those that brought them, but when Jesus saw it he was much displeased and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God?" St. Mark 10:13, 14.

"Verily, I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. Is it not strange indeed that he would leave the above statements from Mark and Matthew out? Is not the Lord Jesus good authority?

Will he still contend that the blood of Christ, the blood of the atonement, can only be applied to a dying child or to those after that they are old enough, without one word of proof from the Word of God? If the blood of atonement can only be applied to dying children, or to those after they come to years, please give us, thus saith the Lord.

Away with Calvinism from the earth. W. T. AYERS.

Queen City, Texas.

JUST A WORD, PLEASE.

Please allow me space to make a correction in my write-up of the Texas Theological Institute which appeared in your last issue. Just how, in the name of all that is sane, I left out the mention of Dr. Denny and his wise and timely address is more than I can tell. Certainly it was not because I did not hear and appreciate him. His work was equal to the best, and those having charge of the program next year can do no better than to place his name among those at the very head of the list.

I notice that the printer makes me say "capitalistic" where it should be "cabalistic," in speaking of pseudonyms applied to certain prominent members of the faculty of the Institute.

GULLIVER.

Postoffice Address.

The postoffice address of Rev. C. A. Clark is now R. F. D. No. 5, Waxahachie, Texas.

No condemnation of wrong is so effective as the commendation of right.

THE FACE OF CHRIST.

If I could gather every look of love
That ever any human creature wore.
And all the looks that joy is mother of.
All looks of grief that mortals ever bore,
And mingle all with God-begotten grace,
Methinks that I should see the Savior's face.

—Clara Elizabeth Ward, in Sunday-school Times.

Church Dedication.

On Sunday, July 17 (third Sunday), at 11 o'clock a. m., the new Church at Pinkerton, Haskell County, Texas, will be dedicated by our presiding elder, Rev. E. A. Smith. Everybody invited, especially former pastors and presiding elders. And now I am off for St. Louis Exposition and "my old Kentucky home."

GEO. A. NANCE.

With one hair of a woman you can tether even a great elephant.



WEDDING SILVER.

Nothing more appropriate, nothing more showy, nothing so thoroughly appreciated. Silver presents endear absent; they are durable and useful remembrances.

G. P. Barnes' SILVERWARE

Is noted for beauty of design and fineness of quality. It possesses character, worth and originality. A sustained reputation of near half a century. Let us send you our large, free Silverware Catalog.

G. P. BARNES & CO.,
504-506 West Market Street, LOUISVILLE, KY.

The Texas Advocate (one year) and a first-class Sewing Machine for \$23.50.

ARE WELL PLEASED	Eula, Texas, Feb. 15, 1904. Texas Christian Advocate: I received my Sewing Machine the 10th all O. K., in good shape. Wife and girls are well pleased with its work. REUBIN H. SMITH.	WITH ITS WORK
------------------------	--	---------------------

SOMETHING NEW

IN
SEWING MACHINE WOOD WORK



WITH ALL THE LATEST ATTACHMENTS.

THE ABOVE ILLUSTRATES OUR NEW SWELL FRONT DROP head furniture fitted to our ball bearing stand. The design of this case is patented and controlled exclusively by the factory furnishing this machine. It is furnished regularly in Oak or Walnut finish, at \$23.50. The front of the table is beautifully curved with the long center drawer made to conform. The drawers are of the swell front pattern formed to correspond with the corners of the table and made up of three thicknesses of wood with the grain crossed, and bent to form, which makes them very light, yet strong. The drawer cases where the drawers slide are fitted with raised platforms, and the sides of each drawer are extended below the bottom of the drawer proper, thus forming guides which fit closely to the case platform, and serve to guide the drawer so that it will slide in and out readily. This construction insures the drawer always working freely and never binding or sticking, a very common complaint and source of annoyance with the ordinary style of construction. The technical finish is very high and the grain of the wood is all carefully selected, and, as a result, the general appearance is extremely rich and pleasing. One year's subscription to the Texas Christian Advocate and this fine machine for

\$23.50

FULLY GUARANTEED. FREIGHT PREPAID.

Cash must accompany all orders. Address

TEXAS CHRISTIAN ADVOCATE, Dallas, Texas.

REMEMBER, we still sell the old reliable machine that we have sold for years, freight prepaid, for \$22.00.