TEXAS CHRISTIAN ADVOCATE

G. C. Rankin, D. D., Editor. | Official Organ of all the Texas Annual Conferences of the Methodist Episcopal Church, South. | Blaylock Publishing Co., Publishers.

Vol. L. | Dallas, Texas, Thursday, April 21, 1904. | No. 35

Editorial.

IN REPLY TO COL. COLQUITT.

Dallas, Texas, April 21, 1904.

Col. O. B. Colquitt, Austin, Texas:

My Dear Sir—I have read your strictures in the daily papers of last Sunday on my editorial in last week's Christian Advocate, and to some of them I take this method of making reply. In doing so I have no personal spite to indulge, and I accord to you the same honesty of purpose that I claim for myself. It is not a matter of personal grievance between us, but one of principle. The only question involved is the preservation of our present local option laws and their defense against the insidious attacks being made upon them by designing persons. That was the burden of the editorial to which you take such serious exception. Accidentally both Governor Lanham and yourself were brought into that discussion, from the simple fact that he is friendly to these laws, and you are opposed to them. For this reason those who want them changed want Governor Lanham out of his present office, and they want you in it. Now you seek to break the force of my argument by showing that the Governor, while a candidate last time, had an interview with a leading brewer in San Antonio and sought his influence and support; and to prove this you quote a long dispatch you sent to him, and his reply to you. Now, when you analyze his reply and boil it down to its real substance, it is this: "From this interview I naturally inferred and still believe that he would be opposed to a prohibition amendment." That is what your friend says. Now I hold that he in this statement told the truth, even as an "inference." A majority of local option Democrats are at the present "opposed to a prohibition amendment." We do not think that the time has come to plunge the State into that sort of a campaign, and it has been through our influence that it has been prevented. I am not Governor Lanham's "man Friday," as you say, with a sneer of disrespect. Have never discussed this subject with him, and have never had a line from him on the local option question. But when Col. Lanham lead your friend to infer that he "would oppose a prohibition amendment," he was and is in line with a majority of the local option Democrats of Texas. But did he give your friend to understand that he would aid the Legislature to so change our local option laws as to render them inefficient? No, sir; and your friend was too truthful to intimate such thing. I will not permit you and your friend to side-track the issue under discussion, in this cunning sort of style. I still hold, and I do it from his record, that Governor Lanham is a friend of our present local option laws, and that he will not occupy his present place and permit a Legislature to cripple them by vicious amendments. For that very reason the men who are at the bottom of this opposition to the Governor and who are trying to prepare the way for you to make the race against him are, for the most part, if not altogether, anti-local option people. He is in their way, and they want a man in his place in sympathy with their views. But such is their adroit method of waging the war on him that they do not discuss the local option question, but are raising the cry of "nepotism" against him. But when they come down to the people, and want to get hold of the next Legislature, they talk about the "inequality" of the local option laws and their "unfairness." They want the next Democratic Convention; they want the next Legislature, and they want the next Governor. And the reason for this is, they want to destroy local option. From the time that thirteen Senators who favored the Willacy bill and only three who opposed it drew "long terms" in that body until now, this plan to accomplish their ends has been unfolding. Now you bitterly deny that these people have taken you into their confidence and placed you in possession of their schemes and tactics. I never charged it on you that they did such thing. They merely selected you because you are in sympathy with their ideas and because they regarded you as a popular public man. They did not have to go to you and tell you these facts. All that they had to do was to discuss your name in connection with making the race against the Governor, which they have done and are doing. They set the bee to buzzing around your bonnet, and it has made sweet music in your ears. When Dr. Yates wrote to you, he wanted to know, I presume, whether you were really going to make the race; but instead of answering that question, you put yourself in direct sympathy with the very matters being urged against Governor Lanham, and then backed off without telling the people what you proposed to do. If your letter in reply to him was not a "feeler," pray tell us what you did mean? You could have settled the whole question in your letter without going into a discussion of "issues." The men writing to you wanted to know if you were going to make the race for Governor, and this piece of information you failed to impart. You preferred to leave the question open for a future answer. You were feeling the public pulse. You wanted to find out through that letter whether or not the people want you to make the race. In other words, "Barkis is willing," if the way proves clear. Your ear is still to the ground, but my editorial has somewhat stunned you. Therefore, as to whether these opponents of Gov. Lanham did or did not unfold their schemes and tactics to you, yet it is quite evident that if you conclude to make this race, you confidently expect to become the direct beneficiary of their opposition to the Governor. You would have no other hope of succeeding, and no one knows this better than yourself. And the very people, or the bulk of them, who know your anti-local option record will become your campaign managers and warm supporters. The very moment you decide to make the race they will line up with you, to a man, and your San Antonio friend and those in a kindred business with him will make the welkin ring with your candidacy. And back of the whole movement will be uncompromising opposition to our local option laws. I think you suspected as much, if you did not know it, when you said last Sunday in your reply to me, "I told many people who talked to me on the subject that the charge would be made, and in the event of opposition, the prohibition prize pole would be brought into full play." That admission throws more light on this whole question than you really intended to give. "Many people" did talk to you on the subject, and you told them that the "prohibition prize pole would be brought into full play." It is very easy to infer who those "people" were and are. And so, when I brought the charge, you were ready, cocked and primed, to fire a dispatch with a great deal more in it than was in the reply to your faithful friend in San Antonio, and with its contents try to prove that secretly the "present incumbent" is as big an anti as yourself. So you tried to bring "a prohibition prize pole into full play." But your game of politics will not work. We know your record on the local option question, and we are glad that you own up to it and tell us in so many words how you fought local option in Kaufman in 1901; and in the closing words of your reply to me you reiterate your views on that question with emphasis. And if you become the candidate of the people who are in sympathy with your views, as much as many local option Democrats admire and esteem you, you will have to look to your crowd for success. Not that we love you less, but that we love local option more. It embodies good old Democratic doctrine, the doctrine of local self-government, and we can not abandon it, even out of friendship for you. In nearly one hundred and fifty counties, many of them large Democratic counties, the people have made up their minds on this question, and their verdict will not be reversed. They did not want this matter dragged back into politics. They wanted it to remain a local moral issue, where the Democratic party put it years ago; but the people giving you encouragement have forced it into this campaign, and upon them rests the responsibility for the present disturbance. And if you fling your castor into the ring as their candidate for Governor, you will share in their responsibility, and the campaign lines will be closely drawn. Were the question of our local option laws not involved, your candidacy would be a matter of indifference to us, and under such circumstances the Advocate would have never discussed you and Colonel Lanham as competitors for the high position sought. But as matters now stand, the life of our local option laws is involved, and therefore we speak to the local option people of this Commonwealth. We can not afford to permit this cause to become slaughtered by the people who hate it and are trying to overthrow it under the specious plea of "nepotism" on the one hand, and the "inequality and unfairness of the law" on the other. Now, my dear Colonel, if you do not intend to make this race, there is no need of further controversy between us; but if you are going to push the war to the gates, make the announcement and let the battle begin. We can then settle it, not in the newspapers, but at the polls. Just say the word, and we will not shirk the responsibility, since it will be you who will force the issue.

Fraternally,

G. C. Rankin.

A STRIKING ILLUSTRATION.

A recent issue of the Ram's Horn had on its front page an illustration true to life, and one that all of us have seen verified at some one or more of our Church services. It is the picture of the interior of the church at a time when the service is in progress. The pews are filled with auditors, the preliminary exercises are over and the minister is standing in his pulpit with his sermon in full swing. At this juncture a woman very highly dressed and conspicuous for her apparel enters the church door and gradually wends her way down the aisle toward a front seat, and the entire audience turn their heads towards her approach and their eyes follow her with a fixed gaze until she seats herself deliberately in her pew. All this time the minister is proceeding with his discourse and gesticulating with additional warmth, but during the five or ten minutes of this woman's apparent display of her clothing and movements, no one in the congregation seems to have heard one word he uttered. Has not every minister seen just such a picture as this during the progress of his sermon on Sunday morning? Well, we have, and doubtless others have also. It is utterly execrable. Why will some people wait till fifteen or twenty minutes after the service has begun before entering the building for worship? Is it to show off finery and to make a sensation? If so, such people have a very poor idea of the fitness of things. The Church service is no place to make an exhibition of one's finery and form; and to do such a thing and disturb the whole spirit of the worship is too reprehensible for proper characterization. But it may be that some people do this, not to show off, but from mere force of habit. Well, such a habit is worthy of severest reprimand and condemnation. Many a time the sermon has been practically destroyed by this exhibition of ill manners and bad breeding. Ordinarily there is no excuse for anybody coming into church after the service has begun. From 9 to 11 o'clock is sufficient time in which to make all preparation necessary to attend service and to be in place and in a worshipful state of mind before the first song is sung. To do otherwise is to miss portions of the service and disturb a whole congregation. Such people not only fail to get the full benefit of the service, but they prevent others from like benefit also. Just here the most of our Sunday congregations need to reform. It is just as easy to get to church on time as it is to come straggling in late. The preacher is there on time, and the people ought to do likewise. Reader, if you are guilty of the fault here complained of, begin at once to correct it, and henceforth be in your place at the beginning of the Church service.

"THE NEW ORDER OF WORSHIP."

Some More Surprises.

I am surprised that Bro. J. R. Mood, of San Antonio, finds so much unanimity in the proposed new order and the old one, and, and at the same time, finds it not satisfactory and incapable of use except among bankers and merchants in the cities. If it is so nearly what we have had all the time, the slight change will not disturb our Zion. He tried it and it proved unsatisfactory. It would do for the bankers and merchants, but not for San Antonio Methodism, composed of simple-hearted folks.

It has not the force of law, no how. Does not have proper punctuation marks, nor does it conform to the laws of rhetoric.

Well, let all that pass. It is the law of the Church, nevertheless, and wherever there is an organ the ports are all obligatory, except the Psalm in the morning. The law in the case is very clear. I refer Bro. Mood to the Journal of the last General Conference, pages 161-2, for the law. He seems to think it doubtful "That this General Conference hereby approves and adopts the acts passed by the Joint Commission, * * * as having the force of law, * * * and will recognize those not yet adopted by the M. E. Church when they shall have been adopted by their General Conference."

The matter is then committed to our College of Bishops, "to proceed as soon as practicable" "the work of preparing a common hymnal for public worship, a common Catechism and a common order of worship, * * * as agreed upon by the Joint Commission."

"Homer" has not "nodded." The New Order comes with full force of law and is as binding as any law of the Discipline. To ignore it is to be disloyal. To criticise it is to become a disturber. I am a stickler for law and order, especially in this time of lawlessness and anarchy. In heaven's name, let us as watchmen on the walls of Zion set the example of loyalty and obedience to authority. Bro. Mood contends that it is not law and yet he introduced it. The clear inference is that had his people liked it he had used it right on in open violation of law, because a committee who will make a report to a General Conference two years hence suggested it as a probable report which it would present to the General Conference.

Let us away with quibbling and put the whole thing into devout use—with the Gloria Patri, the Creed, the responsive Psalm and all. In some places it will require hard work to introduce it, but we are here for that purpose. If we, as loyal citizens of the kingdom of our risen Lord, will set ourselves to it we can accomplish it. In most places it will be comparatively easy, if the pastor is disposed to keep the rules and not mend them. I very greatly admire the order and am persuaded that its reverent use will be a great blessing to our Church in many ways. J. B. McDONALD.

Ada, I. T.

PHILOSOPHY OF A HOLY LIFE.

I see in the Texas Advocate of April 7 a reply to my article of the above name in the Advocate of February 18, by W. T. Ayers of Queen City, Texas.

He takes exceptions to my saying that all are unholy. And then he says he understands me to mean that every child born into the world is unholy; that they are sinners in the sight of God. I say that all children are unholy, but not actual transgressors, or violators of law. Sin is the transgression of the law (1 John 3:4.)

The brother may be a Methodist, but don't know much about Methodist theology. The 7th Article of our religion reads thus: "Original sin is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

Now, take Paul, Eph. 2:3, "By nature the children of wrath, even as others."

It is strange how children of wrath are holy. No, brother, there never was but one holy child born into this world. That was the holy child Jesus. John the Baptist was the next nearest. He was filled with the Holy Ghost from his mother's womb, to make him holy and fit him for his great mission in this world.

The brother wanted some text: Psalm 51:5. This text shows that children are corrupt, unholy, from inheritance. It reads: "Behold I was shapen in iniquity, and in sin did my mother conceive me."

Again, Psalm 58:3, "The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies."

Brother, how does this sound for holy children? I know this passage don't suit your theory.

But we will now look at this child holiness question from observation. It is a fact that every human being brings into the world with them the seeds of dissolution and death or mortality. Into this state we are fallen, according to divine revelation, through the offense of Adam. This fact is proved by the mortality of all men. It is not less a fact that every person that is born into the world brings with them the seeds of moral evil; this he could not have derived from his Maker; for the pure and holy God can make nothing impure, imperfect or unholy.

Into this state we are reduced by the transgression of Adam; for by this one man sin entered into the world as well as death.

The fact that all come into the world with sinful propensities is proved by another fact, that every person sins; that sin is his first work, and that no exception to this has ever been noticed, except in the human nature of Jesus Christ. And he did not come in the common way of natural generation as we did.

As like produces like, if Adam became mortal and sinful, he could not communicate properties which he did not possess; and he must transmit those which constituted his natural and moral likeness. Therefore, all his posterity must resemble himself. Nothing less than a constant miraculous energy presiding over the formation and development of every human body and soul could prevent the seed of natural and moral evil from propagation. That these seeds are not produced in us by our own personal transgressions; but that they exist before the human being is capable of actual transgression, or the exercise of the will and judgment so as to prefer and determine, is evident to the most superficial observer that the most marked evil propensities of children can be seen long before reason can have any influence or control over their passions. Hence it could not, therefore, be personal transgression that produced the evil propensities in the one case, nor death in the other.

The brother wants to know what causes the little child to disobey its mother? We answer in the above logic. It is Adamic corruption caused by the fall, as our 7th Article teaches.

The brother also asks again what was it in Adam that caused him to disobey God? Nothing. Adam and Eve were pure and holy until they yielded to the temptation of the devil. And this was the origin of sin and corruption, which Adam entailed to all his posterity.

I will ask the brother a question: How came children holy, born of corrupt parents? Christ did not come into the world to save holy children, but to seek and to save that which is lost. Christ coming into the world did not make all children holy. 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, and they have a spiritual birth.

The brother's position on holy children fosters universal apostasy of all children that arrive at the years of accountability. They must be saved again. The child cannot help its fallen nature. But when it arrives at mature age, it is held responsible for unbelief and actual transgression.

This brother seems to get the cart before the horse. Quoting me, Col. 1: 23, "And you that were sometimes alienated and enemies in your mind by wicked works," which show the state of the mind. But the brother says strange, indeed, that I failed to see that the alienation and enmity of mind came by wicked works and not by nature. All rational beings do what they have a mind to do, otherwise a man would be either asleep or an idiot that would perform an act without the consent of the mind and will power.

In the above passage, wicked works show the state of the mind. As in many cases, men have a mind to do evil works, but lack opportunity to carry out their purpose.

I have met some of the brother's people before, and they try to teach that transgression is the cause of corruption on our part, or there is no such a thing as depravity or original sin. No, brother, Jesus taught differently, when he said the man that looketh on a woman to lust after her is guilty already. Jesus says that all such things come from the heart, and show forth the state of the heart and mind by wicked actions.

The brother calls me a Calvinist because I say that children are unholy, and that I believe in original sin. If such make "Calvinists," there are a good many in the United States.

The brother seems to have a misapprehension of the "Calvinistic" doctrine. Whitefield was a "Calvinist" and he was at the head of a small sect known as Calvinistic Methodists. They believed in original sin, just like Methodists do now; that all children have a moral virus in their nature, like the young snake, and that it will show just as soon as age and size come on.

Christ coming into the world made no moral change on anybody. Children were fallen creatures before he came, the same as they are now. But if a child should die, it will get the benefit of the atonement of Christ. This makes all children safe, and it is sufficient until they arrive at maturity, and then they are subjects of gospel address and responsible.

J. C. PALMER.

Duffau, Texas.

LAYMEN IN THE ALTAR.

The Church is somewhat surfeited with the sayings of the sages on the subject of "laymen in the cabinet." I've no objection to having them there—in fact, I would rather like it. If ever I'm made Bishop, I think I shall call in a few. To turn attention to matters of moment, I beg you to pause to perceive the paucity of laymen engaged in the altar work of our revivals. At the last session of conference, by a good Providence (I believe God was in that cabinet), I was given an appointment which affords abundant opportunity to enter my "loved employ," helping brethren in meetings. The Lord has greatly blessed my efforts. I am simply delighted with my new work. Many times I have had the altar filled with penitents, but, alas, the pastor and one or two of the brethren, and occasionally an old sister, have constituted the working force. Therefore, I make a plea for laymen in the altar. This would help much in the work of winning souls, and, not only so, it would lessen the difficulties of the appointing power. More laymen in the altar would mean fewer objections to the pastors appointed; consequently little or no complaint against the Bishop and presiding elders. Well do I remember the active laymen of other days, one of whom placed his hand on my head when I knelt at the mourners' bench. As that good man sang, from his heart,

"Show pity, Lord, O Lord, forgive,
Let a repenting rebel live,"

I thought I should die; I cried and I prayed. The preacher said to that layman in the altar: "Has the young man come through?" "No," said he; "but he's coming." With that layman's help I did come through.

Brethren, the revival season is on. Laymen in the altar now, and by the time conference comes, we won't care much whether or not there be laymen in the cabinet. JNO. E. GREEN.

Houston, Texas.

HIDING MACHINERY.

A. H. Godby.

Some time since a friend objected to my spending time on certain phases of ancient history, because he could not see of what use they would be to me in preaching. I was forcibly reminded of the young preacher who declared before the proper examining committee that he laid aside Tigert's "Logic" after the first hour or two, because he could not get happy reading it! I replied to my friend that he was needlessly alarmed; that I did not propose to carry the factory machinery into the pulpit, but to give the people, instead, the finished product. And this reply produced some amusing misapplications.

The matter impels me to make a few comments upon a familiar pulpit "trick." A more dignified epithet the device does not deserve, and it is common enough to warrant some protest. It is the device of entertaining the public by carrying all the machinery of the sermon factory into the pulpit, whereby the unsophisticated in the audience are impressed with the marvelous scholarship of the pulpiteer, and quite wrongfully.

A few specimens in detail will illustrate the point and the method. An uncle of mine, at present the assistant editor of the Nashville Advocate, was, in his earlier career, the pastor of a circuit in Missouri, which was characterized by more than the average per cent of illiteracy. He found our membership terrorized by a familiar type of aquatic pugilists; and one little backwoods waterspout in particular was the recipient of no little awe. His prowess in debate was unquestioned. No man had been able to stand before him; his strength was unwearied, no matter how prostrated his auditors were. The profusion of his quotations from the dead languages was unparalleled. Though without any taste for such combats, my uncle concluded that it might be well for the general effect upon the neighborhood to meet the redoutable champion, and the lists were opened at a little country church. The hero of a hundred battles had the opening speech. After his pompous excellency had closed, his opponent walked quietly forward, and, opening a Greek Testament, handed it to him and asked him to read to the audience the whole of a verse from which he had been pretending to quote in the original. What did our grandfathers do when they wished to describe such a sudden collapse? A punctured "tire." That's what this was.

I knew a Methodidst preacher who was exceedingly anxious for petty honors, and who, though without scholarship, took it into his head that the presidency of a little "college" in the town where he was then preaching would suit him admirably. How to impress the public with the fact was the question. So week after week on Saturday he would hail a passing scholar, of modest and unobtrusive ways, and ask him for the exact pronunciation of certain passages in a polyglot Bible, which he had bought, but could not read. And upon Sunday in his sermon he would gravely inform his people what the original Greek and Hebrew said, and propose a reading more accurate than that of the King James version. The bait took. He got the presidency.

Another Methodist preacher, now in Texas, I once observed to be an adept in such tactics. Knowing that he was incapable of reading the originals he assumed to quote, I wondered at his assurance. Having a Greek Testament in my pocket one night, I quietly referred to certain quoted phrases and found them non-existent. After the sermon I ventured the suggestion that the Greek Testament did not contain his phrases, at the same time handing him the book. Somewhat startled at first, he immediately recovered and coolly replied, "What I gave was Adam Clarke's version!" Suffice it to say that Clarke was entirely innocent of the alleged misdemeanor.

Now, these cases were frauds; and I have met many such. But the reason of their ability to gull the public lies in a misuse of the pulpit, which is common enough. No one can be expected to be forever original, to use his own thoughts and his own diction only; but, on the other hand, it is not essential to name the author of every familiar quotation or stock epigram. If one must advise his hearer to hitch his wagon to a star, it is not necessary to be always introducing it by "As Emerson says." If one must use a historical fact in the pulpit, it is seldom necessary to give the book and page. That could be confined to rare bits of information, or little known facts. But these very additions are the things that give an ignorant auditor the impression of varied scholarship. I have in mind two preachers, one deeply and widely versed in English literature, often quoting, even at some length, the noblest poetry, without reference or introduction, merely because it is the perfect expression of his thought, and his hearers are held by the latter so that they do not notice the transition. The other, with a few stock bits introduced from a cyclopaedia of quotations, prefaced by "As the great Milton says," etc., impresses the foolish public as being the real scholar of the two! Such things ought not so to be.

I never "spoke out in meetin'" but once, and then I gave mortal offence to a man of this stamp. He had been floundering about for ten minutes trying to prove to his audience the truth of a certain idea he had propounded. "As Bascom says," "and McFerrin says," "Sam Jones says." Somewhat wearied, and absent-mindedly, I murmured one of the Beatitudes, which embodied his whole thought. It demoralized the sermon and made him a lasting enemy. I think I shall not do the like again; but I hope to be delivered from the temptation.

The figure I used as a title expresses my idea. There are times when I like to visit a factory, to watch the vast and complicated machinery that must be used if I am to have a handkerchief. But when I go for a handkerchief I do not care to have the dealer throw in a lecture concerning the making. I do not wish to live in the factory, interesting, useful and necessary as it is. At meal-time I am not looking for a flouring mill, but for a biscuit.

"COUNTRYFIED."

Do they call you "countrified?"
Let it be your joy and pride,
You, who love the birds and bees,
And the whispers of the trees!
Trust me, friend of flowers and grass,
Little brown-faced lad or lass,
Naught in all the world beside
Equals being "countryfied."

Up of mornings when the light
Reddens on the mountain height;
Hearing how the bird-throats swell
With the joy they can not tell;
Conscious that the morning sings
Like a harp with unseen strings,
Over which the breezes glide;
This is being "countrified."

Roaming far, on summer days,
Or when autumn woodlands blaze;
Learning how to catch and tell
Nature's precious secrets well;
Filled with sunshine, heart and face,
Or, where branches interlace,
Dappled like the sky much's side;
This is being "countrified."

What though little fit to pose
In the city's ways and clothes?
There is vastly more to love
In the brown of nature's glove.
Health and happiness and tan
Are best fashions for a man;
All who near to God abide
Are, in some way, "countrified."

—James Buckham.

Devotional and Spiritual

SERMON BY BISHOP HOSS.

Face to Face With the Eternal World.

Text—2 Tim. 4:6-8: "For I am now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight, I have finished my course, I have kept the faith.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

In order to get the proper setting of this passage, it is necessary to keep two facts in mind: First, that the letter from which it is taken, having been written toward the close of St. Paul's second imprisonment at Rome, is probably the last document that came from his hand, and secondly, that this letter was addressed to the man who, above all others, was naturally like minded with himself and dearest to his heart.

The reading of the immediate context will suffice to show that a special emphasis is to be placed on the personal pronoun I. See how easy is the order of thought: "But watch thou in all things; endure afflictions; do the work of an evangelist; make full proof of thy ministry; for I am now ready to be offered," etc. A brief paraphrase would run thus: "Inasmuch as I, on whom the care of all the Churches has long rested, am now an old and broken man, and must soon die, it is the more necessary that thou, who art younger, and hast the prospect of many years before thee, should be diligent and earnest in carrying forward the work which I have begun and which I now formally transfer and commit to thy hands."

Thus does the aged apostle write with all the deep solemnity of one who is face to face with the eternal world. Let us ponder his words in detail. The expression, "I am now ready to be offered," is much more accurately rendered by the Revisers, "I am already being offered." In what sense was this true? By the vivid exercise of his imagination, the apostle brings his approaching martyrdom out of the realm of future events and conceives of it as actually present. Nay, more than that, he thinks of the sufferings connected with his imprisonment, not only as leading up to his martyrdom, but also as constituting a part of it, the initial stages. It is worthy of note that the word "offered" means literally "poured" out as a libation," the reference being to the drink offering of wine, which among the Jews was poured around the sacrifice, and among the Greeks was poured on it. This was a favorite figure of St. Paul. He uses it with great effect in Philippians 2:17, where he is asserting his unselfish love for his Macedonian converts: "Yea, and if I be offered"—my life poured out—"on the sacrifice and service of your faith, I joy and rejoice with you all."

In the expression, "the time of my departure is at hand," there is a repetition in different form of the general thought which we have just been considering. The word here rendered "departure," is not Exodus which means literally "a going out," and is sometimes translated "decease;" nor aphixis, the strict significance of which is "withdrawal;" but analusis, which carries the suggestion of "release." The underlying figure is not, therefore, as some commentators have insisted, that of a guest who rises and slips away from the banquet before the other guests are ready to take their leave, but, rather that of a ship, which is just about to start on a voyage. It is as if St. Paul had said: "My long expected summons has at

last come, and I must soon be off. The anchors are already lifted, and the decks are cleared, and the waters are rippling under the keel, and the breezes which shall bear me safe into the heavenly harbor, are blowing strong and steady through the spreading sails. For the last time, hail and farewell to the friends whom I must leave behind."

What was the mental and spiritual attitude of St. Paul in view of the close proximity in which he knew that he was thus standing to eternity? It was just what we should have expected of the man who sometimes previously had written to the Philippians: "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." There was no sign of alarm or dread in his words, and none in his actions. On the contrary, he displayed the most heroic serenity of soul. The vast and mysterious future had nothing in it of which he was afraid. He felt sure that, here or there, he was equally the Lord's, and this persuasion steadied and suported him on the brink of time.

What did he do? First of all, he looked around him in the most matter of fact way imaginable. His normal relation to the world was not disturbed. Though certain that his remaining days were few, he went on day by day as if he expected to abide in the flesh forever, still concerned in current events, and solicitous to discharge current duties. Herein is one main difference between true religion and fanaticism. True religion teaches us to accept our present lot, with all its belongings and attachments, as of one piece with our everlasting destiny. Fanaticism, on the other hand, seeks to breed within us a sentiment of indifference or contempt for the whole material and social framework of our probationary existence. What an immense contrast, for example, there is between the tumultuous agitations of extreme second Adventism and the quiet and holy interest which St. Paul continued to cherish in the world as the scene of his providential, though temporary, abode, and the theater for those redemptory activities which engage the thought and heart of God.

If anyone doubts the truth of these statements, let him read and ponder the concluding verses of our chapter. To his beloved son in the gospel the apostle writes: "Do thy diligence to come shortly unto me" —for my human heart is hungry for thee, and I long to see thy face once more. "Demas hath forsaken me"—and by his desertion when I needed him most has inflicted a cruel stroke upon my spirit. "Only Luke is with me"—all other companionship has failed me. "Take Mark, and bring him with thee: for he is profitable to me for the ministry." For this last sentence, let us be especially thankful: for it indicates that Mark, after having shown the white feather at a critical point, had rallied on himself and recovered his lost ground, and also brings out the fact that the grace which had healed the breach between him and St. Paul, is a sovereign cure for all the alienations that may occur between Christian men. "The cloke that I left at Troas with Carpus bring with thee"—for I may be spared to go through another winter, and in that event I shall need it for my physical comfort—"and the books, but especially the parchments"—for the love of learning is not yet dead in me, and I wish to miss no opportunity for reading and writing.

And so go the apostle's commonplace and seemingly trivial directions right on to the end of the chapter. Was ever anything simpler? or anything more beautiful and touching? The man that could utter himself on this wise at such a time was not a visionary enthusiast, but a sober-minded Christian, whom no accident of time or place could jostle from the firm foundations of the faith, and to whom all acts, great and small, from the rapt and adoring worship of the invisible Father down to the humblest performances of daily life, even down to eating and drinking, were alike forms of service.

In the second place, the apostle looked behind him, reviewing his whole career and passing his deliberate and candid judgment upon it. How confident his tone! What a majestice ring of triumph in his voice! "I have fought the good fight, I have finished the course, I have kept the faith." (R.V.) This is all the more remarkable when we consider that the apostle had always cherished the humblest estimate of himself and his own work. It was none other than he who wrote to the Corinthians: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church." It was he likewise who wrote to the Ephesians: "Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." It was he finally, who wrote to Timothy: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

So widely different, in fact, is the apostle's customarv judgment of himself from the exultant confidence which he displays in our text, that many of the critics, who seem ever eager to find contradictions in the Scriptures, do not hesitate to say, and to back up the saying with a great parade of ponderous learning, that the second Epistle to Timothy is not of Pauline origin because it simply could not have been indited by the same man who gave to the Church the unchallenged letters of the apostle. Was ever reasoning more fallacious? Who that is versed in the things of the Spirit is not fully aware that believing souls, especially when they are as many-sided as St. Paul was, are certain to swing backwards and forwards through a wide arc of experience? John Wesley's case is in point. In the earlier pages of his Journal, he wrote many hard and bitter things of himself, and did it honestly, going so far as to say: "I went to Georgia to convert the heathen, and behold, I was a heathen myself." But after he became an old man, and was competent to interpret himself and his history more profoundly and, therefore, more truly, he added foot-notes here and there to bring down these severe and biting sentences of self-condemnation, and recording it as his final conclusion that even in those raw and immature early days he had "the faith of a servant, but not of a son." Nay, have we not all been acquainted with weak and timid women whose self-distrust was such that they scarcely dared to call themselves Christians at all, but who, when the end came, found the heavens ablaze with light around them? So did St. Paul, when he surveyed his whole life from the vantage ground of its closing days, have the holy assurance, that, in spite of his manifold shortcomings, he had been all along a sincere, and upright, and loyal follower of the Master.

To be more particular let us mark the several clauses of verse 7. "I have fought a good fight," literally, "the good fight"—for the Greek has the definite article. It should also be observed that the language is agonistic or athletic, rather than military. The whole clause would be better rendered, "I have striven the good strife," or, "I have contested the good contest." Expanded to its due proportions it may read, "coming down into the wide arena where victory is to be won or defeat endured, I have met and vanquished every foe that dared to array himself against me. The struggle is over, and I have naught else to do except to wait for my dismissal."

"I have finished my course," literally, the "the course." The more general agnostic metaphor now passes into the specific one of the course or the race?" Chryostom asks: "How has he finished his race?" and answers the question by saying: "He has gone around the whole world"—the Roman world. In Acts 20:24, the apostle declares his purpose to do what he is here able to speak of as actually done: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." His high aspiration has been turned into achievement; and he views it with the most intense satisfaction. Like a trained athlete he had entred the track in his young manhood, and under the eyes of God, and angels, and men, though often covered with dust and often ready to faint, he had run the race to the end. The goal had at last been reached, and the ceaseless strain of nerves and muscles was all a thing of the past.

"I have kept the faith." The word "faith" denotes here as it does in so many places, not the act of a living man, but the whole body of Christian truth—"the faith once for all delivered to the saints." It had been entrusted to St. Paul as a sacred and inviolable deposit, and as such he had kept it. In the face of many temptations to deny it or disown it, he had held it fast. Never once had he consented to give up any portion of it. Knowing it to be the greatest of all treasures, he had clung to it more tenaciously than the miser clings to his hoarded gold. Everything else that men count dear he had surrendered—wealth, social position, ecclesiastical standing. His poverty was so extreme that he would have suffered for the necessities of life, had it not been for the contributions sent to him time and again during his confinement by the Church of Philippi; so extreme that it was a matter of importance with him to recover an old cloak which he had left years before at Troas. As far as earthly property was concerned, he was stripped naked and bare. But he still held fast to the true immortal riches. Living or dying, he was determined that nothing should cause him to relax his grip on that great possession.

In the third place, the apostle looked ahead of him, peering as far as his eyes could penetrate into the unending future. What did he see there? "Henceforth there is laid up for me a crown of righteousness," etc. If he was confident as to the past, he was jubilant as to the future. No doubt distressed him, nor caused him to draw back. He rejoiced in the firm conviction that he was going to his great reward. This reward was "laid up" for him, reserved under conditions of absolute security. It was nothing less than "a crown." There are two Greek words so translated. One of them is diodema. It denotes sovereignty. The other, which is here used, is stephanos, literally, "a wreath or chaplet." It symbolizes not sovereignty, but joy or victory. Such a wreath or chaplet was given to the successful contestants in the Greek games and to Roman Generals who returned from conquests in foreign countries. The metaphor is frequent in the Scriptures. St. James says: "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." St. Peter says to faithful shepherds of the flock: "When the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away," literally, "the amaranthine crown," one that does not wither and die on the brow, but remains in glorious beauty forever. In the passage before us the crown is described as "a crown of righteousness," a crown which is given as a reward for righteousness, "and on which, so to speak, righteousness has a claim."

This crown of righteousness is to be given by the Lord himself, and that, too, not capriciously, nor as a piece of favoritism, but in his capacity of "righteous judge," or just umpire. He who has watched the whole strife with open eyes will distribute the rewards when it is over and done. Every gift, in addition to its intrinsic value has another value drawn from the character of the giver. You may see a little band of gold on the finger of a gray-haired woman, not counting for much as things are reckoned in the market, yet priceless to her because it was bestowed upon her in the golden days of her girlhood by the man she loved. You might be able to put an adequate estimate on any crown placed upon your head by the hand of saint or angel. But you can never tell the amazing worth of the crown which, if you are faithful, you shall receive from the pierced hands that were nailed in derision to the bitter cross.

And this great transaction is to take place "in that day"—that day of complete disclosure and final adjustment. It is to be an august event. Not hid away in some remote corner of the universe, but open and public, witnessed by all men and all angels. For myself, I shall care not much for the presence at my coronation of the saints of by-gone ages. But I shall be glad and happy if my dear parents, my brothers and sisters, the friends of my young manhood and of my later years, the brethren that have labored by my side in the Lord's vineyard, are there to see my triumph and to give their assent to it.

"And not to me only, but unto all them also that love his appearing." It was impossible for St. Paul to detach himself in thought for a single moment from the whole company of the faithful. His great heart took fire and burned at the idea that a host of others were to share in his honor, even all those "who love the Epiphany or appearing of the Lord," and who, by that token, are worthy to receive his approval. In human races, one man only can win, he who gets to the goal first. But in this Christian race every man wins who keeps in the narrow way and reaches the goal at all. Some will go in with a great dash of speed and an unexpended balance of spiritual energy. But most will use up every ounce of power that they can command, and fall, like soldiers after a fierce battle has been fought at the gates of the kingdom. Blessed be God for his grace to these feeble ones. Admission will not be denied them, nor commendation withheld from them. They had much to contend with, great weakness to overcome, immense obstacles to surmount. But they, too, shall be crowned as well as those giants of strength who strode through the world indifferent to its charms and unhindered by its opposition. O what a broad and catholic gospel this is, and what waves of comfort its promises bring to every struggling soul whose face is set toward the Eternal City.—Wesleyan Christian Advocate.

DON'T RISK A PENNY.

GET WELL FIRST.

For 30 years I've been a physician.
I have treated nearly two million cases.
Surely you'll admit that such experience must have taught me some certainties.
And,—all that I know of disease and cure,—all that I have proven to be worth knowing—is condensed into my six books for the Sick.
Write for a free copy today.
They tell of my great discovery that practically all diseases can be permanently cured through the Sympathetic Nerves.
Not the nerves we feel with, see with, hear with, but the inside nerves.
It is these that unconsciously operate the vital Organs—the Heart, Liver, Kidneys, Brain, etc.
When the inside nerves get run down that Organ which is weakest in the body loses its power to act properly.
It then throws its work upon the other Organs.
These Organs in turn, become affected through over work and so, scarcely any case is found without complications.
I proved it useless to doctor the individual Organs themselves while the Nerve-power to fully operate them was lacking.
Sedatives temporarily deadened the pain, but increased the distress afterwards.
Tonics revived the drooping powers, only to insure relapse so soon as the stimulus was withdrawn.
Of what use to hourly move ahead the hands of a watch if its mainspring be seriously weakened?
There is but one sensible thing to do, viz.—stiffen up the mainspring.
That is what my, now famous, prescription—Dr. Shoop's Restorative—does.
It acts directly upon the Sympathetic Nerve Centers just as steam acts in an Engine.
It provides, through these inside nerves, the power to make the weakest organ do its duty.
It enables weak organs to cast off their clogging waste matter, and to repair their worn tissues.
It runs the human mill, at full capacity, till that mill produces enough new material to keep itself running without further help.
So sure am I of this Restorative that I authorize certain Druggists everywhere to supply it on a month's trial, to practically all who write me for that privilege.
To supply it at my expense if it fails to benefit,—at your expense if it cures.
The cost is but $.50 for six bottles, including my professional help during treatment.
Could anything better prove my faith in this system, than this voluntary test?
Could anyone furnish you better grounds for confidence?
You should get my book, which tells how to cure diseases permanently.
Write for it to-day,—now,—you can get well too soon.
Just specify which of the six you need.
Book 1 on Dyspepsia. Book 4 for Women.
Book 2 on the Heart. Book 5 for Men (sealed).
Book 3 on the Kidneys. Book 6 on Rheumatism.
Address Dr. Shoop, Box 1414, Racine, Wis.
P. S. Simple cases often yield to one bottle of Restorative. All Druggists carry it.
But all druggists do not supply it on a month's trial. You must write to me for it.

THE POWER OF SONG.

Thirty men, red-eyed and disheveled, lined up before a judge of the San Francisco Police Court, says the Youth's Companion. It was the regular morning company of "drunks and disorderlies." Some were old and hardened, others hung their heads in shame. Just as the momentary disorder attending the bringing in of the prisoners quieted down, a strange thing happened. A strong, clear voice from below began singing:

"Last night I lay a-sleeping,
There came a dream so fair."

Last night! It had been for them all a nightmare or a drunken stupor. The song was such a contrast to the horrible fact that no one could fail of a sudden shock at the thought the song suggested.

"I stood in old Jerusalem,
Beside the temple there,"

the song went on. The judge had paused. He made a quiet inquiry. A former member of a famous opera company, known all over the country, was awaiting trial for forgery. It was he who was singing in his cell.

Meantime the song went on, and every man in the line showed emotion. One or two dropped on their knees; one boy at the end of the line, after a desperate effort at self-control, leaned against the wall, buried his face against his folded arms, and sobbed: "O, mother, mother!"

The sobs cut to the very heart of the men who heard, and the song, still welling its way through the court room, blended in the hush. At length one man protested. "Judge," said he, "have we got to submit to this? We're here to take our punishment, but this" — He too, began to sob.

It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergeant, after a suppressed effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax:

"Jerusalem, Jerusalem! Sing, for the night is o'er!
Hosanna in the highest! Hosanna for evermore!"

In an ecstasy of melody the last words rang out, and then there was silence.

The judge looked into the faces of the men before him. There was not one who was not touched by the song, not one in whom some better impulse was not stirred. He did not call the cases singly—a kind word of advice, and he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than punishment could have accomplished.

DIDN'T LIKE IT.

Soon Found Why.

Coffee has a terrible hold on some people.

"About 8 years ago I was a great sufferer from stomach trouble; my liver was all out of fix and a wise doctor forbid tea and coffee. At that time I was so weak I could hardly walk, absolutely poisoned.

"One day I noticed Postum in the store and having read about it I bought a package and made some. I did not like it, but tried it again and followed directions carefully. It was not long before I liked it better than any other drink and it has brought me out of all the old coffee troubles, too.

"I can now eat what I want, am strong and healthy and the effects of Postum on me were so good all our family soon drank it.

"In summer when the weather is hot I do not have that all gone, feeling now for when I drink a cup of Postum it refreshes and strengthens, but never has the bad after-effect like coffee.

"Postum is like everything else—it needs to be made right and there is no better way than the directions on the package." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

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

Secular News Items.

STATE ITEMS.

The war now being waged on Governor Lanham by State Topics is proving a back action fight and the fire is rebounding with deadly effect.

Mrs. Elizabeth Elmora Fahm, wife of G. C. Fahm, Grand Secretary of the I. O. O. F. of Texas, died at her home in Oak Cliff, recently. She was born in Augusta, Georgia, December 13, 1848, and was married to Mr. Fahm in Brunswick, Georgia, December 21, 1867.

It is rumored that the International and Great Northern Railway will enter Dallas over the Katy tracks, starting at Italy, and that in exchange the Katy will use the International tracks from San Marcos to Austin.

When the home of J. A. Merriman, at El Paso, was destroyed by fire last week, $2700 in greenbacks and a fine brood mare, valued at $1400 was burned. Merriman was absent from home and had just placed the money in the house.

A proposition is on foot to rebuild Austin's big dam across the Colorado River. A corporation is to build the dam and derive the revenues for a period of years and then turn it over to the city of Austin.

It was only a few days since with scare heads the newspapers announced that the cactus all over the Bee country section was filled with boll weevil. Now the Washington Department of Agriculture says the bugs are not boll weevil at all, but a weevil commonly found in cactus leaves.

Some farmers in the Floresville section are contending that the late long drouth was a blessing to the whole country, because the boll weevils have disapeared in many places.

Dr. S. A. Griffin this spring planted 2000 apple trees and 500 pear trees, which cover about forty acres of ground. This is somewhat of an experiment of fruit at Cottonwood.

R. L. Bennett, of the Agricultural and Mechanical College, has established an experiment farm near San Angelo for the cultivation of cotton on the farm of John R. Uosworthy, six miles south.

Pat Dorgan and Pat McBride, two miners of Thurber, attempted to drive across Palo Pinto Creek while a big rise was on. Dorgan escaped, but McBride, who could not swim, was drowned.

L. H. Shelfer, the leading tobacco grower at Nacogdoches, says that so far the weather has been ideal and that the tobacco planters have a most hopeful outlook before them.

The three-year-old child, Josephe Francis, of Mr. and Mrs. Szehminski, of Chappell Hill, went up a ladder to the top of the cistern and fell and drowned before his mother missed it.

Miss Eula Wallace, a member of the faculty of the State University, died suddenly April 13. The flag on the university was at half mast the 14th.

John Evans, of Dallas, aged seventy-two years, fell from a second story window to the cement sidewalk, but received no serious injury and broke no bones.

Ennis is making a move to secure free mail delivery.

Oil has been found in small quantity in the deep well at Waco at 940 feet.

The hoppers which have been doing damage to the oats and vegetables in the country near Denison are said to be disappearing.

NATIONAL AND INTERNATIONAL.

The United States Supreme Court on April 11 rendered a decision that books published periodically are not entitled to transmission through the mails as second class mail matter. The Chief Justice and Justice Harlan dissented from the opinion.

Jesse M. Littleton was nominated for Governor by the Tennessee Republican Convention at Nashville. Congressman Walter P. Brownlow and Hon. H. Clay Evans were chosen as delegates-at-large from the State to the National Republican Convention.

Dr. Charles Baskerville, professor of chemistry, and director of the laboratory in the University of North Carolina, announces his discovery that thorium, hitherto known as one of the primary elements, is complex in its nature. He is the first American to discover a chemical element.

In the Commoner, W. J. Bryan makes an onslaught on Judge Parker, charging that he is the candidate of Hill and the corporations. This is coincident with the return of James Manahan from a conference with W. R. Hearst and is taken to mean that Bryan will endeavor to swing Nebraska into the Hearst column.

The mingling of sexes at public bathing places has been declared by leading members of the W. C. T. U. of New Jersey to be "vile, revolting and corrupt." These terms were applied during a discussion of the subject in the State Convention at New [illegible]

The Japanese fleet is divided into seven squadrons. Four are watching Port Arthur, the fifth patrols the Korean coasts, while the sixth and seventh cruises between Vladivostok and north Japan.

The United States' charges for postal parcels are six thousand times greater than Germany's.

It apears that Congress does not desire a general investigation of the Postoffice Department.

The New York Conference of the Methodist Episcopal Church on April 11 passed a resolution deploring increased lynchings, North as well as South.

An April blizzard, bring with it from two to two and a half feet of snow and sleet, has practically isolated western Minnesota and a large section of North Dakota.

The Turko-Bulgarian Convention, signed at Constantinople April 7 provides for amnesty to all Bulgarians compromised in the Macedonian rising of 1903, excepting persons guilty of using dynamite; the reparation of refugees, the removal of frontier restriction on Bulgarian trade and travel and the application of the Austro-Hungarian reform scheme in Macedonia. Bulgaria undertakes to suppress revolutionary movements in her territory and to prevent the smuggling of arms and explosives across the frontier.

Joseph G. Cannon, of Illinois, speaker of the House of Representatives, is to be permanent Chairman of the Republican National Convention at Chicago. He is the choice of the President and of party leaders generally.

Albert Baldwin, the negro murderer of Engineer Fogarty, for whose sake Gov. Vardman has twice called out the militia, was given a speedy trial, and the jury was out six minutes in making up a verdict of guilty. He will be hanged May 11.

John McFarland, Chief of Police of North Fork, West Virginia, and J. A. Ballard, a lumber merchant and capitalist, are dead as a result of a pistol duel which followed the Republican District Convention at North Fork.

The marble pagoda which has stood in the Woman's building at Knoxville, Tennessee, since it was brought back from the Tennessee Centennial Exposition, where it formed an interesting part of the Knoxville exhibit, has been packed and shipped to the World's Fair, there to be placed on exhibition.

The administration feels that it has ample warrant for continuing to enforce the rigid provisions of the Chinese exclusion act regardless of the denunciation of the treaty. So far from opening the door to Chinese immigration, the lapse of the treaty will, it is said, actually render the entrance of Chinese into this country more difficult than while the treaty remained in force.

C. A. Moreno says the transit company alone will be able to care for all of World's Fair traffic and that railroads and steam lines can accommodate 75,000 people an hour.

Mrs. Cordelia Botkin was found guilty of the murder of Mrs. John P. Dunning by poisoned candy sent by mail from San Francisco. The penalty is imprisonment for life.

The mail stage running between Holt and Big Fork, Montana, was held up by a lone bandit. The stage driver was alone and was compelled to give up the mail sack and other valuables.

Major General Leonard Wood, with 1500 men, is about to begin a campaign to compel the allegiance of the sultan of Taraca to force him to turn over the American authorities the persons of twenty murderers and a number of stolen rifles. Taraca is on the shore of Lake Lanao, island of Mindanao.

Wm. H. Taft, Secretary of War, has announced that the new capital of the Philippines will be about 155 miles from Manila on a plot of ground over 5000 feet above sea level, which will make it far more healthy for Americans. It is to be to the Philippines what Simla is to India and will be of great benefit to the islands. The climate is superb, the location is good and the opportunities for men with capital will be very great.

King Christian, of Denmark, celebrated his eighty-sixth birthday in excellent health. There were general festivities throughout Denmark.

It is announced that Wm. R. Hearst will soon start three new papers, one at Indianapolis, one at St. Louis and one at Kansas City.

Wednesday, April 13, was the forty-second anniversary of the battle of Shiloh, on the Tennessee River, was celebrated there, and was vividly recalled by many old soldiers in Texas.

Letters of Russian soldiers from Lake Baikal and Irkutsk, the latter now a great lazaretto, read like passages from "Sergeant Bourgoynes' Memoirs" of the retreat from Moscow, 1812-1813. The frost kills thousands, the waters swallow up whole battalions of a line hundred miles for food is ridiculously inadequate, and the clothes provided seem a mockery upon the awful wind and cold.

Ten cars of different types of Pullman manufacture, costing about $500,000, built especially for the World's Fair exhibit, have been sent to St. Louis.

Bryce W. Custer, former Sheriff of Franklin County, and a half brother of Gen. George A. Custer, died suddenly at his home in Columbus, Ohio, aged 73.

The Dowager Empress, who never before has failed to be present at the festivities attending the birthday of her father, King Christian of Denmark, was not at Copenhagen April 8. It being the unwritten law of Russia that no member of the imperial family shall leave the empire in time of war.

District Judge Stevens at Ouray, Colorado, holds General Bell and Captain Bulkley, of the Colorado militia, in contempt for failure to comply with the writ of habeas corpus requiring them to release to court the person of Charles H. Moyer, President of the Western Federation of Miners, and ordered the Sheriff of San Miguel County to arrest them. Bell declared he would leave Telluride only over the dead body of every militiaman in his command and thereupon Judge Stevens says he considers the militia in rebellion against constituted authority.

Premier Combes' order to remove crucifixes and other religious emblems from the court houses is causing agitation in Paris and throughout the provinces. At Havre, the workmen declined to take down sacred images and at Lyons the refusal of the workmen to do the same thing compelled the authorities to have to resort to the bureau of architecture.

Discovery has been made, according to a dispatch from Kingston, Jamacia, that a plot is under way for a revolution in Hayti to overthrow Gen Nord Alexis, the president of that republic.

Miss Cora M. Strayer, of Chicago, is organizing in St. Louis a female detective agency, the officers of which will be women exclusively. She believes that women are keener in instinct and intuition than man.

Recently the House passed a large number of bills, including the Philippine shipping bill and the bill appropriating $475,000 in aid of the Lewis and Clark Centennial Exposition, to be held in Portland, Oregon, in 1905.

Walter Lee Brown, Chicago, a well known chemist, bibliophile and author of a number of text books on assaying, is dead at his home in Evanston, Illinois. He was fifty years old and had been an invalid for three years.

Territory tributary to St. Louis is feeling the impetus of "exposition business" which has averaged large lately and promises to expand as the day for the opening the Fair approaches. Jobbers in most sections are doing better than a year ago.

FROM THE SEAT OF WAR.

Tenth Week of War.

After two months and a half of harassing attacks, which weakened Port Arthur, the worst disaster thus far in the Russo-Japanese war brought grief to the Czar's navy this week. Vice Admiral Makaroff, the pride of the Muscovites, and daring commander of the Port Arthur forces, went down Wednesday, April 13, with his flagship, the Petropavlovsk, which struck a mine, and, according to the latest accounts, about 600 men perished. The victims include Makaroff's staff and the noted painter of war scenes, Verestchagin. Grand Duke Cyril, cousin of the Czar, was rescued from the waves by clinging to a boat, and is more or less seriously injured. It was the most grievous blow Russia has yet received. During the naval fight in which the Petropavlovsk sank the torpedo boat destroyer Bezstrashin was struck and sunk by the Japanese, and forty-five officers and men went to their doom, and the Pobieda was damaged. Nearly a score of ships under Vice Admiral Togo took part in the attack, but sustained no loss. The most generally accepted theory as to the cause of the Petropavlovsk disaster is that Japanese boats cleverly laid mines outside the harbor the previous night, and by engaging the Russian destroyers, drew the large vessels out and thus sank the battleship. Though for two days it was asserted strenuously at St. Petersburg that a Russian mine had blown up the warship, and the Japanese Admiral Uriu's version was denied, it is conceded by many that the enemy did it. Communication at Port Arthur was cut off for two days after the disaster, but some details of the action have come since then. There is also confirmation of the report of a bombardment. Niuchwang has been shut off since the departure of the British gunboat Espiegle, early in the week. In Korea there have been skirmishes on the Yalu, but corrected reports show that few were killed. At Sjouti the Emperor's palace was destroyed by a fire which is believed to have been set by the Peddlers' Guild. The Emperor there escaped, and the Japanese helped to put out the fire. Of great interest is the order of Russia, communicated to the State Department at Washington, that correspondents using wireless telegraphy to report the war will be treated as spies and shot if caught. It is now reported that the Russians have lost two more ships at Port Arthur, including a battleship.

INSTITUTE PROGRAMME.

Annual Sunday-school Institute of the North Texas Conference, M. E. Church, South, Paris, Texas, beginning Monday night at 7:30 o'clock, April 25, closing Wednesday night, April 27, 1904, conducted by Prof. H. M. Hamill, D. D., superintendent training work, assisted by Mrs. Hamill and others.

First Session (Evening)—7:30, song and prayer service, L. S. Barton; 8, "The Child in the Home," Mrs. Hamill; 8:30, "A Forward Movement in Our Methodist Sunday-schools," Dr. Hamill.

Second Session (Morning)—9:30, The quiet half hour, R. G. Mood; 10, a Bible study, "The Life of Christ," Dr. Hamill; 10:45, "Practical Primary Problems," Mrs. Hamill; 11:30, "How to Make the Sunday-school Go—the Pastor's Part," John M. Moore, Ph. D.; 12, adjournment.

Third Session (Afternoon)—2:30, the quiet half hour, J. M. Terry; 3, Points in Teaching, (a) Managing a Class; (b) Holding Attention; (c) Securing Home Study; (d) The Art of Teaching, Dr. Hamill; 3:45, volunteer reports of schools by superintendents; 4:15, Aids in Primary Teaching—Music, Pictures, Blackboard, etc., Mrs. Hamill; 5, adjournment.

Fourth Session (Evening)—7:30, song and prayer service, J. F. Pierce; 8, "The Child in the School," Mrs. Hamill; 8:30, "Next Sunday's Lesson Taught," Dr. Hamill; offering for expenses; 9:30, adjournment.

Fifth Session (Morning)—9:30, the quiet half hour, Frank Reedy; 10, "A Method of Bible Book Study, with Drill," Dr. Hamill; 10:30, a primary conference, Mrs. Hamill; 11, Points in Training, (a) Training to Give; (b) Training to Attend Church; (c) Preparing for Church Membership; (d) Forming Christian Habits, Dr. Hamill; 11:30, "How to Make the Sunday-school Go—the Superintendent's Part," R. G. Piner; 12, adjournment.

Sixth Session (Afternoon)—2:30, the quiet half hour, C. A. Spragins; 3, "The Sunday-school Session," (a) The Program; (b) The Work of the Officers; (c) The Lesson Study; (d) Fine Points in Management, Dr. Hamill; 3:45, "Hard Primary Lessons—Review, Temperance, Missionary," Mrs. Hamill; 4:15, "Round Table—the Home Department, House-to-House Visitation, Sunday-school Helps, Decision Day," etc., Dr. Hamill; 5, adjournment.

Seventh Session (Evening)—7:30, song and prayer service, A. L. Scales; 8, "The Child in the Church," Mrs. Hamill; 8:30, "The Problem of the Teacher," Dr. Hamill; offering for expenses; issuing of certificates of honor; 9:30, adjournment.

B. M. BURGHER,
Chairman Conference Sunday-school Board.

NORTH TEXAS CONFERENCE INSTITUTE.

The following letter was mailed to the pastors and Sunday-school superintendents whose addresses could be obtained. Three of the presiding elders failed to furnish the chairman of the Sunday-school Board with a list of their superintendents, therefore some schools will not be reached by letter. All interested in Sunday-school work are urgently requested to attend this institute:

Dear Brother:

April 25-27 is the time for our North Texas Conference Institute at Paris, Texas. Dr. and Mrs. H. M. Hamill, of Nashville, Tenn., are to conduct the institute, assisted by able speakers. If you have attended an institute conducted by Dr. and Mrs. Hamill, I know we will see you there.

Do you desire to become more efficient in Sunday-school work? Then you can't afford to miss it. We can promise you not only a delightful time, but one of great help and inspiration to your work.

Every pastor, every superintendent and every teacher should avail themselves of this opportunity to get acquainted with up-to-date methods and for acquiring the highest kind of culture.

All Sunday-school workers are expected. See to it that your workers are there.

Free entertainment will be provided. Special railroad rates in the bounds of our conference have been secured.

B. M. BURGHER,
Chairman Conference S. S. Board.

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 K, giving detailed information.

Capital Paid In $500,000.00
Resources over $1,000,000.00

WESTERN BANK AND TRUST COMPANY

DALLAS.

Largest Bank in Texas Accepting Savings Accounts.

THE SUNDAY-SCHOOL SECTION.

The Sunday-school section of the Summer School of Theology was created by a demand. Many laymen wrote to us last year asking if there would not be some such course for interested Sunday-school workers, and many pastors expressed themselves as desiring more emphasis placed upon the Sunday-school work.

In trying to meet this demand, the plan has been outlined with a view both to thorough training in the work of the Sunday-school and also to the stimulation of higher ideals in this work. The class-work of this section will embrace three hours each morning, making in all thirty-six recitation periods. The books studied in this section will be those of the Bible Teachers' Study Circle and Vincent's "The Modern Sunday School," but these will only serve as a basis for much broader instruction. Prof. Hamill will conduct the work in at least two of the books of the Study Circle, and Mrs. Hamill will give instruction in primary methods. It is needless to praise Prof. and Mrs. Hamill. Their splendid work is known and appreciated all over Texas. The other departments of study in this section will be in the hands of men of recognized ability. No pains are being spared to secure the best talent available for this section. Further announcements will be made at an early date.

The public lectures are all of such a character as to interest any earnest Sunday-school worker, but we wish to call attention to three series of vital interest to a Sunday-school teacher: Prof. Hamill on "Sunday-schools," Prof. Burton on "Galatians," and Dr. J. J. Tigert on "The Teaching of the Fourth Gospel." Of Prof. Hamill's series of articles in the Sunday School Times, the editor said, "The best investment any Sunday-school could make is to put this series of articles into the hands of every one of its teachers." No live pastor nor Sunday-school worker can afford to miss these lectures. Prof. Burton, beside being one of the world's greatest Biblical scholars, has for many years been superintendent of a department of one of the largest Sunday-schools in Chicago, and is the author of several notable books for Sunday-school teachers and pupils. Dr. Tigert's lectures on "The Teaching of the Fourth Gospel" will be of great value to Sunday-school teachers.

The outlined plan for this section has met with even a more hearty indorsement from the members of the Sunday-school Boards of the Texas Conference than we could have expected. They believe in the movement, and with their aid we expect this section to be a great success. Sunday-school officers, Sunday-school teachers, leaders of Bible Study Circles, and pastors desiring to specialize in Sunday-school work should write for information to R. B. McSWAIN,

Sec. Summer School of Theology.

THE RIGHT ONE.

The front door bell rang furiously. A head adorned with shaggy and unmanageable whiskers was thrust out of the chamber window, and a voice that fitted the bearer inquired, "Who is it?"

"Oh, is this Mr. Higgins?" came a shrill voice from the shade of the doorway below.

"Yes."

"Please come to No. 41 High street just as quick as you can, and bring your instruments."

"I ain't no doctor; I'm a carpenter. Dr. Higgins lives two doors below," and the window was coming down with a slam, when "Please, sir," said the little voice, "it's you we want. Pa and ma is shut up in the folding bed, and we can't get 'em out!"

Notes From the Field.

NORTHWEST TEX. CONFERENCE.

Lockney Charge.

W. H. Carr, April 12: We are moving up on every line; have organized one class and it is in fine fix; organized one Sunday-school; will organize two in a few days. We have four places to preach, and will have two more soon. We are coming to the front in the work. I am doing all I can for the Advocate.

Merkel and Caps.

C. A. Evans, April 12: Our second Quarterly Conference for Merkel and Caps was held at Caps April 9 and 10. Our presiding elder, though suffering with a carbuncle on his neck, was present and preached with the characteristic clearness and power of E. A. Smith, and through his preaching under the blessings of God we were greatly encouraged and built up. He administered the sacrament at the 11 a. m. service on Saturday to a goodly number who were present and willing by taking this sacrament to "show forth Christ's death until his coming again." On Sunday our beautiful new church at Caps was dedicated in the presence of a large congregation. Bro. E. L. Sisk, a former pastor, was with us, and preached a good sermon on Saturday night from the 23d Psalm, and took part in the dedication on Sunday; also Bro. J. T. L. Annis, who lives a dozen miles away, was present on Sunday, and while not very well physically, yet had a degree of "good cheer" in his soul, which made his face good to look upon. This Quarterly Conference partook largely of the "old-time" idea—it was an occasion—an extraordinary occasion—so regarded by the people at Caps as was demonstrated in the dinner spread on the ground on Saturday, and the attendance during the entire series of services. The truth is, Caps does not do anything by halves. Another extraordinary feature of our Quarterly Conference was that our presiding elder actually brought his wife and some of the children with him to the conference—a thing attested by our people—of rare occurrence—indeed the first on record at this place. (But our beloved has excellencies, which other beloveds may, but have not yet attained.) We are very dry in this country; not enough rain to do but very little good; suffering in many places for stock water, small grain crops ruined, but in 20 years' pastoral work in Texas I have never been able to make a better financial report at the second Quarterly Conference than now. Besides having our collections more than two-thirds in cash and good subscription, our salary well up, we have received during the year more than thirty additions, nearly all by certificate, taken over 25 new subscribers to the Texas Advocate, sold about $20 worth of books, baptized two babies, married five couples, and raised over $1000 in cash and good subscription toward remodeling the old or building a new church at Merkel, and made at least 150 pastoral visits. All this sounds like we are having a "big time," and we are; but to say there are no rough places in the road, no jostling on the way, no kicking in the herd, I could by no means do, but we are hoping for a revival, whose fires will sweep away much of the roughness, and through which salvation may come to many souls and by which the cause of Christ may be greatly built up in the whole charge, and, above all, God honored and glorified. Will all who read this, especially our old friends scattered all over Texas, pray that God will bless this year in leading souls to Christ?

Seymour Circuit.

M. W. Clark, April 15: After spending two delightful years of service, we said good-bye to many dear friends at Eliasville, and came to this charge, which, with two appointments added, formerly was the Benjamin Mission. We have a good parsonage at Benjamin, for the improvement of which Bro. J. M. McCarter, our predecessor, deserves much credit. We find much to do and by the help of the Lord are trying to do it. Two Quarterly Conferences have passed. Bro. J. G. Miller is the right man for a presiding elder, and I trust the Bishop may have "counselors" enough to send him back another year or two. The assessment for the support of the ministry is $160 in excess of last year. I would like to tell in detail all about our poundings, but suffice it to say, it would take fifty dollars to buy the things that have come to us; and the kindness and love that prompted these gifts is prized more highly than can be measured by dollars and cents. No one ever served a more generous people. To say we appreciate these things does not tell all; there is something about it that ties people and preacher together as nothing else does. We have not been idle since coming here. All the regular appointmnts have been met. I have preached (?) fifty-six times—visited almost every one in my charge; besides at Vera we have built a nice church costing about $1000, about which we will have more to say later. We have held two meetings. Bro. Miller, our presiding elder, preached four days and a night (nine times) for us at Benjamin, we received five into the Church and our work was greatly encouraged. Benjamin is the "storm center" for the Campbellite or Christian Church in this western country, and our Church has been struggling for an existence for quite awhile, but all the people with "one accord" said, "That is the best preacher that ever came to Benjamin." We have gained recognition at Benjamin. Our second meeting, a most gracious one indeed, was at Levelview; closed Monday night, the 11th inst., lasted ten days Bro. Thornton, of Seymour Station, preached five times between Sundays for us, and Bro. McAnally, of Aspermot Circuit, twice. These brethren did excellent work. During this meeting we had fifteen accessions to the Church, baptized six, hunted up several old trunk Methodists, received some by certificate. The whole Church, with little exception, was revived. Our circuit embraces a fine country with wonderful resources. We have received thirty-two into the Church this year. We adorably thank our allwise Heavenly Father for our many blessings, for the success in our labors and pray his divine guidance through the many difficult duties which we must yet attempt.

Fifth Street, Waco.

M. S. Hotchkiss, April 19: We have recently held a very successful meeting in Fifth Street charge, in which we were assisted by Rev. Geo. S. Sexton, of Central Church, Galveston, Texas. He is indeed a strong man; did us most efficient work and endeared himself very much to my people. There were about sixty conversions and thirty-five have been received into the Church, and about ten others have already indicated their desire to join. We have received in all to date since conference one hundred and thirteen members, and have nearly regained numerically all that we lost by division and the organization of Austin Avenue. If God's blessings continue with us in a few weeks we will have a "Jubilee Sunday," when we attain the same numerical strength which we had. My people are planning to remodel and enlarge our church, at a cost of $10,000. When completed we shall have one of the best, most commodious and up-to-date churches in the conference. This improvement is a necessity on account of the railroad passing so near, and this plan carried out will solve the problem of the interference on account of the noise of the trains. Am happy to report our work is very prosperous in all the charges in the city of Waco. Come to the great Missionary Conference in May; no preacher can afford to miss it, and every layman, men and women, who can possibly attend should do so.

Anson.

Zoro B. Pittle, April 18: As we have not for some time reported through the Advocate, will write a word this morning. We are moving on pleasantly with our work. Rev. E. A. Smith, our universally appreciated presiding elder, has held two quarterly meetings for us, doing some powerful and telling preaching and looking carefully into the various interests of the Church. The stewards are faithful, making reports a little in advance of last year, having advanced the salary of the pastor, which we appreciate. The Sunday-schools are doing splendidly under Bros. Wilson, Hudson and Ward. The Junior League, superintended by Miss Barrett, is very interesting. They have paid their ten-cent assessment and raised a small amount for foreign missions. The Senior League is gradually gathering interest. The prayer-meeting has better attendance lately than at any time since I have been here. The congregations are large and sometimes overflowing. We are to begin a meeting at Anson the fourth Sunday in April with Bro. J. A. Biggs, of Stamford, to assist. We also hope to have Bro. T. N. Lowry with us some. We have a move on foot to repair or rebuild our church at Neinda, also to reseat our church at Anson with modern pews. There are thirty-five or forty subscribers to the Texas Advocate in this charge. Will obtain as many more as I can. Love to all the brethren, and "on with the battle."

Comanche.

Geo. K. Kincheloe, April 18: Comanche County went for prohibition last Saturday by 452 majority. The city of Comanche gave a pro majority of 65. The rapid growth of prohibition sentiment in this county can be realized by the following figures: In the State election of 1887 the anti majority was 772; in the county election, March, 1902, the anti majority was 24; in the election of September 12, 1903, the pro majority was 340. This election did not include the entire county and was set aside by the Supreme Court decision in the Cooke County case, but last Saturday the whole county was included and the saloons went out by 452 majority never to returned. Praise the Lord.

Kerens.

J. C. Mimms, April 19: We had the sad misfortune to get our church burned last Friday night, which means a total loss, as we had no insurance. The west end was struck by lightning, and in less than an hour it was consumed. This deals us a heavy blow. Scarcely one year ago we had it overhauled inside and outside. We are in the midst of the boll weevil district, and I don't see how it is possible for us to rebuild any time soon. Just one week ago we closed a splendid revival, and everything was moving along nicely; but, alas! we are now in confusion, but not in despair. We hope to make some kind of arrangement and go right along with our regular Church work. Pray for us.

TEXAS CONFERENCE.

Giddings.

H. B. Smith, April 16: We have had a meeting here, held by Rev. Jno. P. Lowery, of Little Rock. Preached fifteen days. Our results were meagre and not up to our anticipations, but the fault was not J. P. L.'s, nor God's. People would not yield, though convicted. Raised $103.80 for Bro. Lowery. The people, led by a good Baptist dentist, made this preacher a present of $59. It was much appreciated and we hope to be here four years, unless the people get dissatisfied. Our second Quarterly Conference is over. Rev. C. F. Smith was with us and did us good. Finances about up to now. We have but few members, but many of them are the salt of the earth. We have about paid for all improvements on parsonage. District Conference meets here and we expect a real good time and also a living Bishop.

Maysfield Circuit.

J. B. Gregory, April 15: Here I am again to say that I find enough to do to keep me busy. I find no time to say, "I go a-fishing," so the finny tribe are safe so far as I am concerned. I preach ten sermons each month, do much pastoral visiting, engage in prayer-meeting each Wednesday night, visit the sick, bury the dead, read my Advocate and study my Bible, prepare my sermons, answer correspondence on Church business, etc., and attend to my horse and chickens, orchard and flowers. I'm as happy as one can be under like conditions. I meet with kindness everywhere. I'm glad to say that it is a disgrace to any one to act disorderly in the churches, and thus disturb the public worship in Milam County. Grand old Milam! the dearest spot on earth to me; and I'm so glad we have prohibition. I'm hoping and praying for a revival. May the Lord grant it. Brother Shutt fired a good fusilade into the "giggling gang" at church, and the cigarette smokers who trot out during preaching and stand at the doors and smoke and talk. Hit them again, Brother S.! Please hit the card table, wine supper and kindred popular vices. Let us preachers "cry aloud and spare not, and show the people their sins," and thus warn them of their destiny.

Jasper and Kirbyville.

M. L. Lindsey, April 12: Bro. Cochran has just been up from Beaumont and held our second Quarterly Conference, preaching Sunday evening to a full house. I have heard very favorable comments on his sermon. It was indeed a very spiritual and edifying discourse. The presiding elder seemed to be very much pleased with the condition of the work in general. We had a very interesting conference. The outlook for the year is very hopeful. There is not a more pleasant appointment in the Beaumont District than this. Jasper is the county seat of Jasper County, a town of about 1000 people, located on the Santa Fe Railroad. The Southeast Texas College is also located here, giving us a very fine community, especially from an intellectual standpoint. We have one of the oldest church buildings anywhere I suppose in the State which is now standing. It was built before the Civil War. It is the only church I have ever seen with a gallery for the slaves. Some of the people are very much attached to it, although it is old and unsightly. You cannot blame them, for it was a long time the best house of worship in all East Texas, and it is associated in their minds with many happy and glorious experiences. But we want to build a new one before long, and I think we will. Kirbyville is also a good town; has more people than Jasper, situated on the same railroad, twenty miles apart. It is not atogether a sawmill town, as its name would indicate, but it has all the benefits of the sawmills, having two, but the rough and tough element does not begin to dominate as it usually does in sawmill towns, but on the other hand, we have a very fine people, as fine a prospect for building up a good, strong Church as I have ever seen, but we have lots of work to do, but don't mind that; have had that to do all of our lives, and seemed to thrive upon it. If we can just have the Lord's presence and power with us no task will then seem hard. We are serving a very appreciative and liberal people. My Board of Stewards made a very liberal provision for our support, raising the salary $100 over last year. Many expressions of sympathy and esteem we have had since we came to this work. We found a nice, large pounding in the pantry when we came, but that was only a starter. There hasn't been a week nor hardly a day since that something hasn't come to the parsonage, and now here comes a big shipment of groceries from Kirbyville. What will we do with all these things? Never mind we will find a place, but I will desist lest all the preachers will want my place, and I am not ready to give it just now.

NORTH TEXAS CONFERENCE.

Greenville.

J. L. Pierce, April 13: The Wesley revival services closed last night with 51 accessions to the Church. Some of the converts united with other Churches. There were many reclamations. Some estimated the number of conversions and reclamations at 150. The entire town felt the influence of the meeting. The singing was led by Mr. Ed Phillips, of Arkansas; the preaching was done by Rev. L. S. Barton, of Clarksville. The above statements give some idea of the depth and extent of the moral influences awakened. Louis S. Barton is a man of talent and refinement. He has prodigious will power, is thoroughly consecrated to his Master's service, and is as capable an evangelist as is now before the Church. Physically, he is very robust and capable of almost any amount of work. With the exception of five ser-

Continued on Page 12.

ECZEMA

The World's Greatest Skin Humour.

Affects Every Age and Condition.

The Only Sure Cure is Cuticura.

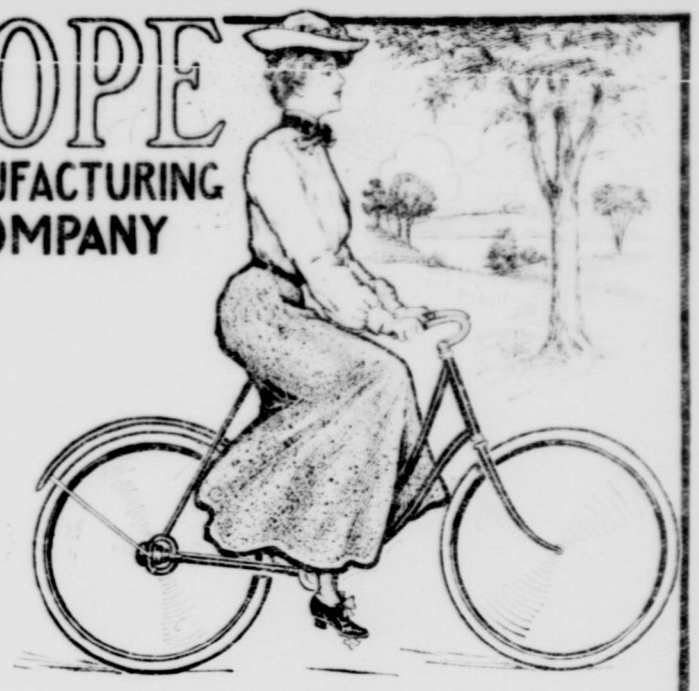
If there were not another external skin disease known, eczema would be a sufficient infliction on mankind. It pervades all classes, and descends impartially through generations. While some are constantly enveloped in it, others have it confined to small patches in the ears, on the scalp, on the breast, on the palms of the hands, on the limbs, etc., but everywhere its distinctive feature is a small watery blister, which discharges an acrid fluid, causing heat, inflammation, and intense itching, scaling and crusting.

The Cuticura treatment is at once agreeable, speedy, economical and comprehensive. Bathe the affected parts freely with hot water and Cuticura Soap, to cleanse the surface of crusts and scales, and soften the thickened cuticle. Dry, without hard rubbing, and apply Cuticura Ointment to allay itching, irritation and inflammation, and soothe and heal, and, lastly, take Cuticura Resolvent, or Pills, to cool and cleanse the blood. This treatment affords instant relief, permits rest and sleep in the severest forms of eczema and other itching, burning and scaly humours, and points to a speedy, permanent and economical cure of torturing, disfiguring humours, eczemas, rashes and inflammations, from infancy to age, when all other remedies and the best physicians fail.

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

Send for "How to Cure Eczema."

POPE MANUFACTURING COMPANY



The Culmination of Progressive Enterprise

Two-Speed Gear Coaster Brake

CHAINLESS BICYCLES

Western Department, Chicago, Ill.

Eastern Department, Hartford, Conn.

Catalogues free at our 10,000 dealers' stores, or any one catalogue mailed on receipt of 2-cent stamp.

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.

KENNEDY.—Rev. J. L. Kennedy was born in Alabama Dec. 22, 1822; his parents were Robert and Sally Kennedy. He moved to North Mississippi when a small boy. After he had reached manhood he taught school for eighteen years. He was licensed to preach under the ministry of R. S. Foster, of the North Mississippi Conference. He joined the Texas Conference at Houston in 1857, was ordained deacon by Bishop Key Dec. 5, 1860; transferred to the West Texas Conference which met at San Marcos in the fall of 1861, was ordained elder by Bishop Key Nov. 15, 1866. He was married to Miss Mary J. Hudson in Fayetteville Oct. 24, 1852, by Rev. R. S. Soule. He received the following appointments in the West Texas Conference, viz: Fountain Circuit, as supply, in 1861; was appointed to Fountain for three years successively, 1862-63; Bevine Circuit, 1864; Red River Station, 1865-6; Nursery Circuit, 1867-8; Rutersville Circuit, 1868-1869; Rutersville Circuit, 1861. His health being failed during his pastorate on the Rutersville Circuit, he was granted the superannuated relation at the Fayetteville Conference in 1862. After a few months he seemed to have regained his health, and being always eager to do the work of the ministry, he supplied the Anderson Circuit till the session of conference. At the Austin Conference in 1866 he was again placed on the effective list and appointed to the Cocolin charge. He died at Cotulla in great peace and triumph March 8, last, and was buried March 10. Rev. J. J. Franks conducted the funeral service. Bro. Kennedy was a good preacher, a hard worker and devoted to his calling. He was popular with his people and improved every charge to which he was appointed. He was much loved by those of his brethren in the ministry who most intimately knew him. We shall sadly miss this noble Christian brother and friend. May the Holy Comforter soothe the sorrows of his lonely companion.

W. J. JOHNSON.

MEEKS.—At the Reed House, March 29, 1904, after a painful illness of only a few days, Mrs. Kate Meeks, wife of Mr. H. D. Meeks, passed away. Mrs. Meeks was comparatively a stranger in our midst, had been here only about two months, and her husband being away at the time made her death all the sadder. Mr. Meeks, being a traveling man, had gone away a few days before and could not be found until it was too late for him to get here before his wife was buried. Mr. and Mrs. Reed did all that could be done for the lonely sufferer during her illness. We are happy to state that during Mrs. Meeks' short stay in our midst she readily won the love of all who knew her. While here she manifested a life of deep piety and consecration. She had been a member of the Methodist Church for a long time and we have every reason to believe that our friend has gone to receive the reward that awaits the righteous, and to the sorrow stricken husband we would say that though you must pass under this heavy stroke, remember the loving Father says, "Whom I love, I chasten." To the precious daughter we would say, remember that you do not have to go to the silent tomb to find her. Let these words comfort you: "Christ is risen. "I am the resurrection and the life; he who believeth in me, though he were dead, yet shall he live."

MRS. JIMMIE C. YOUNG,
City Missionary.

CLARK.—S. S. Clark, a noble young man, died at the home of his parents at Sherwood, Texas, Jan. 17, 1904. He was twenty-five years and five months old. The deceased was a model young man. He publicly professed faith in Jesus Christ his Savior at Burkett, August, 1887, and united with the Presbyterian Church, and was soon after transferred by letter to the Presbyterian Church at Marshall, Texas. We mourn for our departed friends, even though they have died in the Lord. They have crossed the summit of earthly existence while our poor sight stops with the long line of intervening hills. In that beyond they are advancing in capacity to know, to love and to enjoy, and ever will as the endless cycles roll on. Wherefore, beloved, let us be comforted, carrying in our hearts the spirit of the morning and listening for the song of the angels waiting at the gates.

(REV.) J. S. HERRINGTON.

ADAMS.—Mrs. Chris. M. Adams was born near Pittsburg, Pa., May 2, 1822; died near Harrah, O. T., March 8, 1904, at the home of her only daughter. She was the mother of ten children, eight of whom preceded her to the glory world. She was converted at the age of twenty-two years and lived a devoted Christian life to the day of her death. About the middle of January, 1904, our precious mother was stricken with blindness and a few days later with partial paralysis of the tongue, and for two months she patiently endured her afflictions. On Sunday morning, March 6, her pure spirit went home to God. Yes, our darling mother is at rest in that home where there are no blind eyes and no paralytic tongues, but where all is joy and peace. Oh, we are so lonely without her! But we know if we are faithful, as was our dear mother, we will meet her with all the loved ones who have gone on before. When God called her she breathed as peacefully as a little child going to sleep, and to-day I know she is basking in the sunlight of our blessed Savior's face. Her loving and sorrowing daughter,

CARRIE DEARMAN.

To quickly settled with a
HARTSHORN
Shade Roller.
It saves time, worry and shades. If you want the genuine look for the signature on the label.

HARRISON.—W. T. Harrison was born Oct. 28, 1868, and died at Lufkin, Texas, Feb. 28, 1904, aged thirty-six years. He spent the greater part of his life in and near Buffalo, Leon County, Texas, where he was married on Aug. 7, 1887, to Miss Mazie McMillan. He never joined any Church, but was always ready to do an act of kindness to his fellowman. He was honest in his dealings with his fellowman. On the night before his death he called his wife and little ones around his bedside and kissed them and told his wife if he was not with her the next morning she might know he was at rest. He then yielded up his soul without a pang and passed from the bosom of his family to that of his God. Weep not, fond wife, for the Lord hath given and the Lord hath taken away, and your loved one has gone to add another to the myriads of the past which are every moment thronging the portals of heaven. May our last end be like his.

Turlington, Texas. C. C. JAMES.

HICKS.—Sister Mary Hicks was born in North Carolina Feb. 28, 1827; died at Cundiff, Jack County, Texas, April 1, 1904. She professed religion in the year 1846, at which time she joined the M. E. Church, South, in which she lived a consistent Christian life to the day of her death. She was highly esteemed by her many friends. She leaves her children and grandchildren to mourn her departure, her husband preceding her to the better world about two or three years. They are doubtless resting from their labors and their works will follow them.

P. W. BYRD, P. C.

TALLY.—Sister M. H. Tally was born in Elbert County, Ga., April 22, 1818. At the age of eighteen she was converted and at once became a member of the M. E. Church, South. When nineteen, in 1837, she was married to Rev. J. T. Tally, who was a traveling preacher for fifty-two years. In 1841 they removed to Texas, settling first in Fayette County, but removed later to Bastrop, where, on April 29, 1904, Sister Tally passed away. She was a good woman, a worthy member of the Church and has now gone to join the dear husband in whose life work she was always such a faithful, sympathetic helpmate.

Paige, Texas. J. H. GILLASPY.

BAIRD.—Maggie Lee Baird, youngest daughter of Rev. J. C. S. Baird and wife, was born at Santa Anna, Texas, Oct. 27, 1882, and joined the M. E. Church, South, at Arnadarko, O. T., in the winter of 1892. While visiting her sister, who lives near Duncan, I. T., she was taken sick with typhoid fever. She was immediately removed to her father's home at Addington, I. T., and lingered only about one week, when, on March 12, 1904, the angelic host came for her and she responded to the summons and left this world and went to be with God. She was the pet of the household, gentle and kind to all. She was never happier than when she was contributing to the comfort and happiness of others. It was beautiful to see the parents and brothers and sisters bow so submissively to the will of God. Her father, who was sick in bed and not able to attend the funeral, remarked that he felt like praising God that He had permitted little Maggie to remain with them this long. Under such trials as this human language are inadequate to express the comforts of our holy religion. Her presence will be sorely missed in the home, but the angelic chorus will be stronger and the music will be sweeter as she mingles her little voice with theirs in singing the songs of Moses and the Lamb.

N. L. LINEBAUGH.

Duncan, I. T.

MULLIKIN.—M. L. Mullikin, better known as "Uncle Marcus," was born in Anderson County, S. C., Dec. 18, 1827, and died March 8, 1904. He was a good citizen, a true man and a brave soldier for four years in the Civil War in the Fourth South Carolina Regiment. He was converted and joined the Church at the age of eighteen and held every office as a layman in the Church, always manifesting his loyalty to Christ. In 1856, at the close of the war, he took for his companion Miss Lavinia Williams, who walked with him and stood by him and ministered to his wants till God said to him "Come up higher." This good man with his true companion and son, came to Texas in 1886 and lived in Overton till his death. He was always on the right side of every moral question and was one of the leading factors in the struggle for prohibition in his town and county, and even thanked God just before his death that he had lived to see prohibition go into effect. His life was an open book, read and known of all men. He leaves a wife and one son and a host of friends to mourn their loss. His body was laid away in the Overton Cemetery to await the resurrection of the good unto eternal life.

L. H. McGEE.

Troup, Texas.

WADLEY.—Henry Seat Wadley was born in Kentucky Nov. 10, 1840; was married in Hill County, Texas, Dec. 18, 1878, to Mrs. Mattie Wadley. To them was born one daughter, Mrs. Wright, of Elkasville. He came to Texas in 1873, and twenty-four years ago came to Young County, thence to Weatherford, where he lived fifteen years and returned to this county, where he has lived ever since. He was converted and joined the Methodist Church, South, in Weatherford twenty years ago and ever since has been faithfully endeavoring to live the life of a Christian; to whose worth Bro. Black, a Baptist minister, at the funeral paid a very high tribute. He was an active Confederate soldier, serving during the entire war. He was afflicted with cancer of the face for five years. He went to sleep in Jesus March 14, 1904. He talked with his wife recently and expressed himself ready to go; after he could not speak he would point upward, and when asked if he was going, he nodded yes and made signs to his loved ones to meet him by and by. His patience and endurance were remarkable during his sickness; no unkind or impatient word escaped his lips; he seemed perfectly resigned to do and suffer the will of God.

E. V. COX.

BROOKS.—Jesse Brooks was born Feb. 15, 1887; died Feb. 21, 1904. In the holy calm of a beautiful Sabbath morning the death angel came into the home of Bro. Brooks and took his only son, Jesse, home to that mansion of bliss. This young man professed a hope in Christ about two years ago and lived a devoted Christian life till God called him home to join his mother and loved ones gone before. We sorrow not as those who have no hope, for his life gave evidence to the fact that he had the witness of the Spirit and that he had peace with God through our Lord Jesus Christ. We all hope to meet him in the sweet by-and-by.

MANDY MAULDIN.

HANKS.—One of the greatest shocks that ever surprised the people of Gatesville was the news of the sudden death of Sister Hanks, who on the afternoon of March 6, 1904, was caught and instantly killed by the flames of a burning barn, into which she had rushed to liberate some stock. She managed to get out of the barn and across a wire fence, but when picked up by neighbors, all that was left to tell the story was a shapeless mass of charred remains. Her husband, who had followed her to the barn, called to her to leave the building and thought she had done so until all was over. We laid her to rest next day amid the lamentation of the entire town. Her maiden name was Lillian Otis Cayse. She was born in Columbia, Brazoria County, Texas, March 23, 1862, and was baptized in infancy by Father Shepard, a pioneer preacher. When about seventeen she was converted at Jonesboro, Coryell County, under the preaching of Rev. A. B. Roberts and at once united with the M. E. Church, South, of which she continued a substantial and useful member to the close of her life. On Dec. 28, 1884, she was married to W. H. Hanks in Jonesboro, Texas. The grief-stricken husband, with five sons and two daughters, survive her. She lived for her husband and children. No more appropriate tribute could be paid to her than the description of a virtuous woman in the last chapter of the Book of Proverbs. It is hard to get over the shock of her sudden taking off, but we have no doubt as to where she now is. Absent from the body, she is present with the Lord.

E. HIGHTOWER.

GRAVES.—Andrew Jackson Graves was born one and a half miles from Belton Sept. 18, 1822; was married to Miss Maggie Coburn in the same community Nov. 4, 1852. To them were born ten children, all of whom are living. He had all his children baptized in infancy, and the five oldest are in the Church, living consistent Christian lives. He was converted and joined the Methodist Church at the old Miller Springs camp-ground twenty years ago. Thirteen years since he settled in Red Top community in this county, where he won and held the esteem of all. His health began to fail three years ago. He had just given his testimony to the grand jury, walked away, staggered, and fell and died in the court room from paralysis March 18, 1904. The writer conducted the funeral services at the grave-yard. He was a faithful husband, a devoted father, a good citizen and an exemplary Christian. May the loved ones meet him in the better world by and by.

E. V. COX.

DILLON.—Uncle Green Dillon was the son of Mr. and Mrs. Ancle Dillon; was born in Bexar County, Texas, Oct. 26, 1832, and departed this life Jan. 29, 1904. A few days before his death his suffering was great, but it drew him closer to God, as he professed Christ as his Savior before he passed away. He was baptized in his infancy by Rev. Felix Knox and at the age of twelve joined the Church, but wandered away. His conversion on his death bed was a great sight and will bring his sorrowing loved ones closer to the heavenly city. May God in his goodness strengthen and comfort his aged mother and sorrowing loved ones and help them to fight on the battle and at last meet in the city above, where no pain or sorrow enters and where there will be no parting.

W. D. WILLIAMSON.

Sutherland Springs, Texas.

LACKEY.—Mrs. Nannie Lackey, daughter of James and M. C. Shadle, was born in Wise County, Texas, Sept. 17, 1858, and died at her father's home near Boonsville, Wise County, Texas, Dec. 9, 1903. She professed religion in 1881 under my ministry, and joined the M. E. Church, South, of which she lived a consistent member until death. She was married to Doctor C. W. Lackey Dec. 23, 1880, who preceded her to the other world. She leaves one sweet little girl to the care of her mother, Sister Shadle, who will point it to the same God that she pointed her to. On my way to conference last fall I stopped to see Sister Lackey and finding her very low, I talked to her about dying, and I found her calm and her faith strong and only waiting for the summons to call her from suffering to rest and she said there was not a thing in the way, and the only thing she regretted was to leave her babe. She is safe at home with Jesus. We will wait and expect to meet her again.

E. J. MAXWELL.

Smithfield, Texas.

FOSTER.—Mary A. Foster (nee Strang) was born at Bourne, Germany, Jan. 28, 1865, and came to America when about two years of age. On Sept. 4, 1882, she was married to Wm. Foster in Kaufman County, Texas. Of late years they have lived in Palo Pinto County. I am told that Sister Foster was raised a Lutheran, but had grown indifferent to religion. In the summer of 1898 she was converted and joined the M. E. Church, South, at Cedar Springs camp-ground. Since that time she has been a consistent Christian and member of the Church. On Sunday morning, March 27, she joined the Church triumphant. A few hours before her death I talked and prayed with her, and she expressed a firm faith in her Lord. The end was sudden, but calm. She simply went to sleep "safe in the arms of Jesus." Loved ones, look up and follow on.

FRANK M. NEAL.

Palo Pinto, Texas.

HUNTER.—Patrick Theodore Hunter, son of Thos. R. and Sarah D. Hunter, was born Feb. 1, 1866, in Tate County, Miss.; was baptized in infancy by Rev. R. A. Nesbitt in Bethel Church, Mt. Vernon Circuit, North Mississippi Conference; died at Whitewright, Texas, March 20, 1904. He was a model young man morally. He never joined any Church, but always held up for the right. He was a member of the K. P. Lodge and after the regular burial services by the writer, the K. P.'s took charge and laid his body to rest in the Aubrey Cemetery, looking to the final resurrection. May the blessing of a divine Father rest upon his father, sister and two brothers in their loneliness in this life and help them that their last days may be their brightest; that finally they may all have a happy reunion in the haven of eternal rest.

J. W. TINCHER, P. C.

SMITH.—W. C. Smith was born Oct. 28, 1838; died March 21, 1904. Truly another good man has passed to his reward; another home is dark and sad. He has fallen asleep in Jesus to rest till the resurrection of the just. He was a kind father, a loving husband and a friend to all. He leaves a wife and three children to mourn their loss, but their loss is his eternal gain. May the Lord bless the grief-stricken family; may the Holy Spirit comfort them and when life's pilgrimage is ended on earth, may they form an unbroken family in heaven. Precious in the sight of the Lord is the death of His saints.

A FRIEND.

THE CANTON ALL STEEL HAY PRESS
Lightest Draft. Less Ship Weight.
Also more Bales Improvements than any press ever introduced. Pitman and Main Sill both heavy Steel Pipe. Also large feed opening. Splendid baling device. Heavy steel pipe lever. No track. Relief Spring to prevent lever from jarring loose.

Special to farmers in Southwest. Backed by over 40 years in successful manufacturing. We handle Mowers, Rakes, Binders—everything in Haying Machinery line. Buy Direct from the Manufacturer. Ask for Catalogue.
PARLIN & ORENDORFF CO., DALLAS, TEXAS.

Dallas National Business College
Leads Texas and the Southwest in training young men and women for high positions in bookkeeping, shorthand and telegraphy. No other school can approach it in thoroughness and inspiring ambition in its students and securing positions for them. It is richly furnished with elaborate and modern appliances. Write for the most business-like catalogue ever published in Texas—it's free. Address E. E. BELL, Pres., Waco, Texas.

Queen City Business College
Offer a 5 months' scholarship worth $60 in a sweeping business offer. We make this unprecedented low rate to advertise our school and prove to you that it is better than others. This is opportunity pounding on your door for admittance. Will you not say come in by packing your grip and pulling out for the Queen City Business College? Catalogue for the asking. Address G. W. EL'LL, Pres., Dallas, Texas.

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

Metropolitan Business College.
W. W. DARBY and A. BAGLAND, Proprietors, DALLAS, TEXAS.
"A SCHOOL WITH A REPUTATION." Special summer course in bookkeeping and shorthand. Expert teachers of the Gregg and Pitman systems. Touch typewriting. The leading and largest business college in Texas. Write for fine catalogue.

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
I have been using one of the Texas Advocate Sewing Machines for six years, and like it splendidly. It is as good to-day as it was the day I got it and runs as light.
MRS. T. C. MITCHELL.
Marfa, Texas.
So Say They All

CYCLONE, LIGHTNING, FIRE.
Churches, Parsonages, Schools, Ministers' Property
Insured at LOW RATES by the METHODIST MUTUAL—endorsed by the Board of Insurance of the M. E. Church, South, under authority of the General Conference. For information and application blanks address
WILBUR F. BARCLAY, Sec.
Lock Box A 530, Louisville, Ky.

What Should You Do When the Clock Runs Down?
Why, find the key and wind it up so that it will run again. That is a simple question and a simple answer. The same answer will apply to a more important question—
WHAT SHOULD YOU DO WHEN THE SYSTEM RUNS DOWN?
Get the key and wind it up. There is a key to all run down systems. A key that will set the system to working smoothly and pleasantly again. That key is
DR. THURMOND'S BLOOD SYRUP.
It absolutely cures constipation, stirs up sluggish livers, stimulates the action of the kidneys, increases the appetite and promotes digestion. Sends rich, new, pure blood bounding through the veins. Makes life worth living. In short, it
WINDS UP RUN DOWN SYSTEMS.
Sold by all druggists at one dollar per bottle or will be sent anywhere on receipt of price. Send for testimonials.
NEW YORK CHEMICAL COMPANY,
DALLAS, TEXAS.

WEST TEXAS CONFERENCE.

Austin District—Second Round.

Webberville cir, at Osborn.....Apr 16, 17
Manchaca cir, at S. Chapel.....Apr 23, 24
South Austin sta.....Apr 24, 25
Walnut cir, at Morrilltown...Apr 30, May 1
H. Memorial sta, Austin.....May 7, 8
Tenth St., Austin.....May 7, 8
First St., Austin.....May 8, 9
E. S. Smith, P. E.

Austin District—Third Round.

LaGrange sta, May 28, 29.
West Point cir, June 18, 19.
Smithville sta, June 25, 26.
Cedar Creek cir, July 2, 3.
Bastrop sta, July 16, 17.
Elgin sta, July 19, 20.
McDade cir, July 23, 24.
Manor sta, July 30, 31.
Webberville cir, Aug 6, 7.
Manchaca cir, Aug 13, 14.
South Austin sta, Aug 14, 15.
Walnut cir, Aug 20, 21.
Brackenridge Memorial sta, Aug 21, 22.
Tenth Street sta, Austin, Aug 27, 28.
First Street sta, Austin, Aug 28, 29.
E. S. Smith, P. E.

Beeville District—Second Round.

Lawrence.....Apr 16, 17
Rockdale.....Apr 23, 24
Joe F. Wells, P. E.

Cuero District—Second Round.

Leesville, at Hancock.....3d Sun Apr
Rancho, at Deweville.....4th Sun Apr
J. C. Wilson, P. E.

Llano District—Third Round.

Bandera, at Medina, 3 p. m., Apr 30.
Bourne, at Selma, May 6, 8.
Center Point sta, 2 p. m., May 11.
Willow City, at Oxford, May 21, 22.
Burnet, at Live Oak, June 4, 5.
Johnson City, at J. C., June 11, 12.
Liberty Hill, at Marvin's Ch, June 18, 19.
Bertram, at Strickling, June 24, 25.
Burnet and Marble Falls, at B, July 2, 3.
Sunny Lane, July 8, 10.
Kingsland, July 16, 17.
San Saba sta, 8 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.

San Marcos District—Second Round.

Pleasant Grove, at P. G., 3d Sun Apr.
Kyle, 4th Sun Apr.
Belmont, at Oak Forest, 1st Sun May.
Gonzales, May 1, 2.
Tillson, at Harwood, 2d Sun May.
Lockhart, May 9.
Jno. W. Stovall, P. E.

San Antonio District—Second Round.

Bexar cir, at Benton, 3d Sun Apr.
Moore cir, at Tehuacana, 4th Sun Apr.
Pearsall, Apr 25.
Laredo, 1st Sun May.
West End, 11 a. m., 2d Sun May.
South Heights and South Flores St., 8 p. m., 2d Sun May.
Travis Park, 11 a. m., 3d Sun May.
Sherman Street, 8 p. m., 3d Sun May.
Prospect Hill, May 18.
W. J. Johnson, P. E.

San Angelo District—Second Round.

Junction cir, at Bode, Apr 16, 17.
District Conference at Brady April 21-27. Each pastor will please see that each League—Senior and Junior—has one delegate elected and present at the League in connection with the District Conference. Also a delegate from each Home and Foreign Missionary Society in his charge. I will send each pastor a Hargrove blank, which must be filled out and brought to the Secretary of the District Conference.
J. D. Scott, P. E.

NORTHWEST TEX. CONFERENCE.

Vernon District—Second Round.

Vernon sta, Apr 16, 17.
Seymour sta, Apr 23, 24.
J. G. Miller, P. E.

Weatherford District—Second Round.

Gordon, etc., at Gordon, Apr 16, 17.
Crystal Falls, at Yellow Fork, Apr 21.
Breckenridge, at Rollan, Apr 22, 24.
Peaster, at Agnes, Apr 27.
Whitt, etc., at Salesville, Apr 30, May 1.
Springtown, at Knob, May 7, 8.
Farmer, at True, May 14, 15.
Graham mis, at C. Ridge, May 20.
Graham sta, May 21, 22.
Ellasville, at Flat Creek, May 25.
Throckmorton, at R. Point, May 28, 29.
E. F. Boone, P. E.

Waco District—Second Round.

Peoria, at Peoria, Apr 16, 17.
Whitney, Apr 17, 18.
West, at West, Apr 23, 24.
Abbott, at Willow, Apr 30, May 1.
Elm Street, May 5, 6.
Bosqueville, May 14, 15.
Mart, at Kinet, May 21, 22.
Aquila, at Wesley Chapel, May 28, 29.
[illegible] P. E.

Georgetown District—Second Round.

Rogers cir, at Heidenheimer, Apr 16, 17.
Temple sta, First Church, Apr 23, 24.
North Georgetown cir, at G, Apr 30, May 1.
Troy cir, at Osnaville, May 7, 8.
Temple sta, Seventh Street, May 6, 8.
Granger cir, at Jonah, May 14, 15.
Hutto cir, at Round Rock, May 21, 22.
Taylor Bohemian mis, May 25.
Pendletonville cir, at New Hope, May 28, 29.
Moody sta, May 27, 28.
J. S. Chapman, P. E.

Dublin District—Second Round.

Stephenville, at Stephenville, p. m. Apr 16.
Morgan Mill, at Wesley Chapel, Apr 16, 17.
Green's Creek, at Duryan, Apr 23, 24.
Desdemona, at New Hope, Apr 30, May 1.
Iredell, at Iredell, May 7, 8.
Carlton, May 14, 15.
Fairy and Lanham, at Fairy, May 21, 22.
Hackaday, at Carlton, May 28, 29.
Granbury, at Granbury, p. m., May 29.
Glen Rose, June 1.
Bluffdale, June 4, 5.
E. A. Bailey, P. E.

Clarendon District—Second Round.

Higgins.....Apr 16, 17
Canadian, at Miami.....Apr 23, 24
Cataline.....Apr 23, 24
Silverton.....Apr [illegible]
Howe.....May 1, 2
Hereford mis, at Summerfield.....May 14, 15
Hereford sta.....May 15, 16
J. M. Sherman, P. E.

Cisco District—Second Round.

Richland, at Hylton.....Apr 16, 17
Wortham, at Woodland.....Apr 17, 18
Groesbeck.....Apr [illegible]
Horn Hill, at Pen Hur.....Apr 23, 24
Mexia.....Apr [illegible]
Cisco, First Ch.....May [illegible]
Jno. M. Barrus.

Waxahachie District—Second Round.

Bardwell, at Byrd.....Apr 17, 18
Palmer, at Palmer.....Apr 23, 24
Ovilla, at Sardis.....Apr 30, May 1
Midlothian.....May 7, 8
Ennis.....May 11
Alvarado.....May 14, 15
Grandview.....May 21, 22
Waxahachie.....May 28
O. F. Sensabaugh, P. E.

Brownwood District—Second Round.

Rising Star, at Rising Star.....Apr 16, 17
May, at Byrd's Store.....Apr 23, 24
Spe Springs, at Sand Hill.....Apr 29
Gustine, at Energy.....Apr 30, May 1
Comanche cir, at Mesquite.....May 7, 8
Proctor, at Downing.....May 14, 15
Coleman mis, at Indian Creek.....May 21, 22
Coleman sta.....May 22, 23
Blanket, ac.....May 28, 29
Brownwood.....June 4, 5
W. H. Manness, P. E.

Fort Worth District—Second Round.

Grandview, at Watt's Chapel, Apr 16, 17.
Covington, at Covington, Apr 23, 24.
Blum, Apr 30, May 1.
Cleburne and Mission Chapel, May 8, 9.
Jas. Campbell, P. E.

Abilene District—Second Round.

Colorado sta, Apr 16, 17.
Snyder, at Ennis, Apr 19.
Ojate cir, Apr 23, 24.
Sweetwater mis, at Claytonville, Apr 24.
Roby, at Rowell, Apr 29.
Merkel cir, at Tebo, Apr 30.
Abilene, May 1.
Baird, May 7, 8.
Truby, May 10.
Lynn and Terry, May 14, 15.
Menard, May 21, 22.
Sweetwater and Roscoe, at S, May 28, 29.
S. A. Smith, P. E.

NORTH TEXAS CONFERENCE.

Greenville District—Second Round.

Leonard, at Orange Grove, Apr 16, 17.
Lost. Conf. at Wolfe City, Apr 22-26.
Campbell, at Friendship, Apr 30.
Floyd, at Floyd, Wed, May 11.
Kingston, at Ballard Grove, May 14, 15.
Prairie, at Wesley Chapel, May 21, 22.
Merit, at Delaney, May 28, 29.
Greenville mis, at Kellogg, June 11, 12.
Neona mis, at Vanscickle, Wed, June 15.
Quinlan, June 18, 19.
Wolfe City, Wed, June 22.
Lake Oak, June 25, 26.
Opening sermon of the District Conference by Rev. J. R. Wages, Friday, April 22, at 8 p. m.
O. S. Thomas, P. E.

Sulphur Springs District—Second Round.

Cumby cir, at Brashear, 3d Sun Apr.
Cedro cir, at Midway, 4th Sun Apr.
Wainsboro sta, 1st Sun May.
Holly Springs cir, at Prairie Valley, 2d Sun May.
Ben Franklin cir, at B. F., 3d Sun May.
Birthright cir, at Mahoney, 4th Sun May.
Cooper sta, 5th Sun May.
Furey cir, at Clopton, 1st Sun June.
Sulphur Bluff, at Collier's Ch, 2d Sun June.
Yowell, 3d Sun June.
Lake Creek, 1st Sun July.
Bonanza, 2d Sun July.
Klondike, 3d Sun July.
The District Conference will convene in Mt. Vernon June 21, at 9 o'clock a. m. The opening sermon will be preached by Rev. J. B. Adair at 11 o'clock a. m. There will be preaching on Wednesday evening, June 22, at 8 o'clock, by Rev. J. A. Old. After the sermon the organization of a District League.
C. B. Fladger, P. E.

Sherman District—Second Round.

Gordonville, at G, Apr 16, 17.
Burns, at Zion, Apr 23, 24.
Pottsboro and Preston, at Preston, Apr 30, May 1.
Gunter, at Ethel, May 7, 8.
Trinity and Messenger, at M, May 14, 15.
Waples Memorial, May 15, 16.
Sherman cir, at Hope Ch, May 21, 22.
Van Alstyne, May 28, 29.
District Conference will meet at Van Alstyne April 25 at 8 p. m. Opening sermon at that hour by Rev. J. B. Dodson.
E. W. Alderson, P. E.

Dallas District—Second Round.

Lancaster, at L, Apr 16, 17.
District Conf. at Lancaster, 8 p. m., Apr 19.
Wheatland, at DeSoto, Apr 23, 24.
Denton, Apr 30, May 1.
Argyle, at Chin's Chapel, May 7, 8.
Grace Church, 11 a. m., May 15.
Trinity, 8 p. m., May 15.
Ervay Street, 11 a. m., May 22.
Oak Lawn, 8 p. m., May 22.
First Church, 11 a. m., May 29.
Oak Cliff, 8 p. m., May 29.
Cochran and Caruth, June 4, 5.
Clark's Chapel, 8 p. m., June 5.
L. W. Clark, P. E.

McKinney District—Second Round.

Plano sta, Apr 16, 17.
Copeville mis, at Blium Chapel, Apr 23, 24.
Celina and Roseland, at R., Apr 27.
Blue Ridge and mis, at Verona, May 7, 8.
Farmersville sta, May 14, 15.
Nevada cir, at Josephine, May 21, 22.
F. A. Rosser, P. E.

Bonham District—Second Round.

Lamkin, at Allen's Chapel, Apr 16, 17.
Dodd, at Dodd, Apr 22, 24.
Trenton, at Trenton, Apr 30, May 1.
Bonham, at Bonham, Mat 7, 8.
Lamasco, at Telephone, May 14, 15.
Bailey, at Hickory Creek, May 21, 22.
Ladonia, at Ladonia, May 28, 29.
Jno. H. McLean, P. E.

Gainesville District—Second Round.

Belcher, at Ringgold, Apr 15, 16.
Nocona, Apr 17, 18.
Decatur, at Mt. Gilead, Apr 23, 24.
Marysville, 1st Sun May.
Greenwood, at Slidell, May 7, 8.
District Conf., Amnrey, May 11.
Rosston, May 21, 22.
Woodbine, May 28, 29.
Montague, 1st Sun June.
J. A. Stafford, P. E.

Paris District—Second Round.

Clarksville cir, at Dumple, Apr 16, 17.
Annona cir, at Coleman Spgs, Apr 22, 24.
Marvin cir, at Bens, Wed, Apr 27.
Clarksville sta, Apr 30, May 1.
Whitereck sta, May 1, 2.
Douglass mis, at Avery, May 7, 8.
Bagwell mis, at Lone Star, May 14, 15.
Emberson cir, at Mt. Tabor, May 21, 22.
Chisota cir, at Round Prairie, May 22, 23.
Albion mis, May 28, 29.
E. M. Casey, P. E.

Terrell District—Second Round.

Reinhardt, at Lego, Apr 16, 17.
Dist. Conf. at Garland, Apr 21-24.
Mabank, at Bethel, Apr 30, May 1.
Kemp, at Becker, May 7, 8.
Terrell sta, May 15, 16.
Chisholm, at Lawrence, May 21, 22.
College Mound and Elmo, at E, May 28, 29.
Crandall, at Crandall, June 4, 5.
J. M. Peterson, P. E.

Bowie District—Second Round.

Blue Grove, Apr 16, 17.
Bellevue, Apr 17, 18.
Iowa Park, Apr 23, 24.
Wichita Falls, Apr 24, 25.
Archer City, Apr 30, May 1.
Holliday, May 1, 2.
Crafton, May 7, 8.
Gilbtown, May 14, 15.
Decatur cir, May 21, 22.
Decatur sta, May 22, 23.
T. R. Pierce, P. E.

Gainesville District—Second Round.

Evant mis, at L. C. House, Apr 16, 17.
Hamilton, at Prairie View, Apr 17, 18.
Turnersville, at C. Gap, Apr 23, 24.
Pearl, at Pearl, Apr 30, May 1.
Jonesboro, at Union, May 7, 8.
China Springs, Thes., May 10.
Killeen, at Nolanville, May 14, 15.
Brookhaven, at B., May 21, 22.
Oglesby, Sat, June 4.
S. W. Turner, P. E.

TEXAS CONFERENCE.

Calvert District—Second Round.

Bremond and Reagan, at B., Apr 16, 17.
Rosse, at Stranger, Apr 23, 24.
Calvert sta, May 1, 2.
Tunis, May 7, 8.
Rosebud sta, May 8, 9.
Burnage, May 12.
Lott and Chilton, at C., May 14, 15.
Marlin sta, May 21, 22.
Perryway, May 28, 29.
R. A. Burroughs, P. E.

Tyler District—Second Round.

Mt. Sylvan, at Union Chapel, Apr 16, 17.
Grand Saline, at G. S., Apr 17, 18.
St. Paul's, at Chandler, Apr 23, 24.
Malakoff, at Malakoff, Apr 30, May 1.
Athens, at Athens, May 1, 2.
White House, at Omen, May 7, 8.
Troup, May 8, 9.
New York, at Murchison, May 14, 15.
Meredith, at Elm Grove, May 21, 22.
Marvin, at Marvin, May 28, 29.
E. W. Solomon, P. E.

Brenham District—Second Round.

Cameron cir, at Salem, Apr 16, 17.
Cameron sta, Apr 17.
Thorndale, at Pleasant Retreat, Apr 23, 24.
Bawlins, at Tracy, Apr 30, May 1.
Brenham, May 6, 8.
Bellville, at Sempronius, May 14, 15.
Rockington, at Center Point, May [illegible]
Caldwell mis, at Deanville, May 21, 22.
Caldwell sta, May 28, 29.
Milano, at Gause, June 4, 5.
Rockdale, June 5, 6.
Rayshield, June 18, 19.
Chas. F. Smith, P. E.
P. O. Cameron, Texas.

Pittsburg District—Second Round.

Mingrove, at Shady Grove, Apr 16, 17.
Gilmer, Apr 23, 24.
Gilmer sta, Apr 24, 25.
Quitman, Apr 30, May 1.
Cason mis, May 7, 8.
Queen's City, May 7, 8.
Redwater mis, May 14, 15.
Daisy Springs, May 21, 22.
Daingerfield, May 28, 29.
J. T. Smith, P. E.

Marshall District—Second Round.

Coffeeville, at Mims Ch, Apr 16, 17.
Henderson cir, Apr 22, 24.
Harrison, at Rock Springs, Apr 30, May 1.
Arleston, at Mt. Zion, May 7, 8.
Hallville, at LaGrones Chapel, May 14, 15.
Longview, Kelly Memorial, May 15, 16.
Beckville, at Allison's Ch, May 21, 22.
Church Hill, May 28, 29.
Jas. W. Downs, P. E.

Beaumont District—Second Round.

Livingston, at Goodrich, Apr 16, 17.
Orange, Apr 20.
Call, Apr 23, 24.
First Church, Apr 25.
Liberty, at Smith's Ch, Apr 30, May 1.
Wallisville, May 7, 8.
Burkville, May 14, 15.
Silsbee, May 21, 22.
J. B. Cochran, P. E.

Huntsville District—Second Round.

Anderson, at Steele's Chapel, Apr 16, 17.
Cleveland, at C., Apr 23, 24.
Willis and Conroe, at W., Apr 30, May 1.
Montgomery, at Plantersville, May 7, 8.
Zion, at Cotton, May 14, 15.
Midway, May 17.
Cold Springs, at Shepherd, May 21, 22.
Prairie Plains, May 28, 29.
Madisonville, June 4, 5.
Dodge, at Oakhurst, June 18, 19.
Chas. A. Hooper, P. E.

San Augustine District—Second Round.

Center cir, at New Prospect, Fri, Apr 15.
Lufkin cir, at Pollock, Apr 16, 17.
Lufkin sta, Apr 17, 18.
Nacogdoches sta, Apr 23, 24.
Melrose, at Chireno, Apr 30, May 1.
Burk, at Diboll, May 7, 8.
Hemphill, at Bronson, Thur., May 12.
Geneva, at McMahan, May 14, 15.
Cushing, at Sacul, Fri., May 20.
Appleby, at Bonita, May 21, 22.
San Augustine, May 28, 29.
Clayton cir, June 4, 5.
Minden cir, June 11, 12.
Cartinge sta, June 18, 19.
C. A. Tower, P. E.

Houston District—Second Round.

Rosenberg, at Orchard, Apr 16, 17.
Sheam Church, Houston, Apr 24.
Tabernacle Church, Houston, Apr 24.
Harrisburg, Apr 26.
Bay City, at Matagorda, Apr 30, May 1.
Sandy Point, at Missouri City, May 2.
League City, at Pasadena, May 5.
White Oaks, at Crosby, May 7, 8.
Washington Street, Houston, May 8.
Angleton, at Velasco, May 14, 15.
Columbia, at Brazoria, May 15, 16.
Alvin, May 21, 22.
Mickenon, May 22.
Richmond, May 22.
Wharton, May 29, 30.
Cedar Bayou, June 4, 5.
District Conference at Richmond May 26-27. Opening sermon Monday night, May 23, by Rev. H. B. Urquhart. The following are the committees:
License to Preach—Geo. S. Sexton, Ellis Smith, G. H. Collins.
Elder's and Deacon's Orders—S. R. Hay, S. W. Thomas, S. H. Chambers.
Admission on Trial—B. W. Allen, A. Methvin, Nathan Powell.
C. R. Lamar, P. E.

Palestine District—Second Round.

Elkhart cir, at New Prospect, Apr 16, 17
Grapeland sta, Apr 17, 18.
Brushy Creek cir, at Pace's Ch, Apr 23, 24
Beaver Valley cir, at Beck's Chapel, Apr 30, May 1.
Willard cir, at Carmona, May 7, 8.
Groveton sta, May 14, 15.
Trinity and Lovelady, at T, May 21, 22.
Kennard cir, at Tadmor, May 28, 29.
Augusta cir, at Pleasant Grove, June 4, 5
Mt. Selman cir, at Myrtle, June 11, 12.
Alto cir, at Adams Ch, June 18, 19
Rusk sta, June 19, 20.
Jacksonville cir, June 25, 26
Palestine District Conference at Grapeland June 29. Bishop Key will probably hold the conference.
J. B. Sears, P. E.

We Are Manufacturers Buy Direct From Us At Factory Prices.

We offer a greater variety of high class carriages, harness, etc., than can be found at any dealer's, and save you 25 on your purchase. We refund money and pay freight both ways if goods are not satisfactory. Write for our free illustrated catalogue.

THE COLUMBUS CARRIAGE & HARNESS CO.
Columbus, Ohio.

A BOOM

Does not, ultimately, bring about the best results to a community.

THE PAN-HANDLE

Is NOT on a boom, but is enjoying the most rapid growth of any section of Texas.

WHY?

Because only recently have the public at large realized the opportunities which this Northwest section of Texas offers. The large ranches are being divided into

SMALL STOCK FARMS

Wheat, Corn, Cotton, Melons, and all kinds of feed stuffs are being raised in abundance, surpassing the expectations of the most sanguine. A country abounding in such resources (tried and proven), together with the

LOW PRICE

of lands can not help enjoying a most rapid growth, and that is what is happening in the Pan-Handle.

"The Denver Road"

has on sale daily a low rate homeseeker's ticket, which allows you stop-overs at nearly all points, thus giving you chance to investigate the various sections of the Pan-Handle.

Write A. A. GLIBSON,
General Passenger Agent, Fort Worth, Texas,
For pamphlets and full information.

Don't Wait--Take the Central,

H. & T. C. R. R.

COLONIST TICKETS $25.00
To CALIFORNIA

On Sale March 1st to April 30th.

THROUGH SLEEPER SERVICE
NORTH SOUTH EAST WEST
SHORTEST, QUICKEST, BEST.

For Full Information and Rates, call on Local Agent, or Address

M. L. ROBBINS, G. P. A. HOUSTON, TEXAS. WM. DOHERTY, A. G. P. A.

A SPECIAL TRAIN FOR YOU

CALIFORNIA

The Santa Fe will run two personally-escorted special trains to Los Angeles via Grand Canyon, leaving Texas April 27 and 28, 1904,

FOR GENERAL CONFERENCE METHODIST EPISCOPAL CHURCH.

Officially endorsed by several State delegations.

Stops will be made at Albuquerque and Laguna in New Mexico, the Grand Canyon of Arizona, also Redlands and Riverside in California, affording opportunity to see unique Indian pueblos, earth's greatest scenic wonder, and two typical Southern California garden spots. Services Sunday at Grand Canyon.

You will travel on the cleanest railway in the West—oil-sprinkled tracks and oil-burning engines in Arizona and California. Shortest line, finest scenery, most comforts. The rate is low; why don't you go?

WRITE TO-DAY FOR METHODIST FOLDER. Tells all about this enjoyable trip. Berth space on these trains is limited; apply early.

W. S. KEENAN, G. P. A.,
Galveston, Texas.

Santa Fe
ALL THE WAY

COTTON BELT ROUTE Stands For

SWIFT AND CONVENIENT SCHEDULES.
HIGH GRADE MODERN EQUIPMENT.
CAFE CAR SERVICE.
COURTEOUS TREATMENT.
PERFECT DINING AND

AND EVERYTHING NECESSARY TO INSURE A

SAFE, SPEEDY, COMFORTABLE TRIP

For rates, schedules or any information
ASK ANY COTTON BELT MAN.
or address

A. S. WAGNER, T. P. A., Waco, Texas.
D. M. MORGAN, T. P. A., Ft. Worth, Texas.
J. F. LEHANE, G. F. & P. A., Tyler, Texas.

Fifty Years the Standard

DR. PRICE'S CREAM

BAKING POWDER

Improves the flavor and adds to the healthfulness of the food.

PRICE BAKING POWDER CO., CHICAGO.

EASTER ON THE BORDER.

Saturday, the day before Easter, old Jupiter Pluvius opened his water-spouts and let Laredo have a genuine downpour, and Sunday it was extremely cloudy and drizzling all day. At 9:15 a. m., in spite of the weather, we were at Laredo Seminary to witness and take part in their Easter celebration. Faith Hall, the chapel of the Seminary, was exquisitely and tastefully decorated for the occasion, and the chancel presented an appearance once seen never to be forgotten. The program was the very best we have ever witnessed on any Easter occasion, and would reflect credit on any institution of learning in the Church. It was scriptural, spiritual, instructive and entertaining. It consisted of the death, burial and resurrection of Christ, and his ten appearances. It would have surprised any one not well acquainted with the thorough work of this institution, how excellently every recitation was rendered in English by the Mexican girls and young ladies. There was no routing, no affectation, no melo-dramatic reciting; but intonation, accentuation, pronunciation and interpretation were well-nigh perfect. The music, too, was not only of the best, but showed that Mrs. Easley has talent, and used painstaking care with her pupils. It is a service that left an abiding impression upon us and made us think more than ever of the faithful work done for Christ in Laredo Seminary. Too much praise can hardly be given to Miss Moling for the scriptural part of the program. At 11 o'clock we preached in our church to a large and appreciative congregation and baptized an infant, and had the satisfaction of knowing that one man at least had made his peace with God. At night, though raining, we preached and administered the sacrament of the Lord's Supper. Our church was appropriately decorated, and the music par excellence. Though the Episcopal Bishop was in town and held special confirmation services, and all churches occupied, we are thankful that it was a good day with us.

F. H. C. ELLIOTT.

NOTES FROM POLYTECHNIC COLLEGE.

Our many friends and acquaintances will be glad to know that the Polytechnic College expects to continue making strides of progress. Three new members will be added to the already strong and efficient faculty.

Dr. J. H. Wysong, a former teacher in the State Medical School at Galveston, has been employed for the science department. It is expected that this department will rival in importance and interest any of the other departments of the college. Dr. Wysong has been a practicing physician, and will give the best medical attention to all the students in the college. For his services a small hospital fee will be charged.

Prof. C. Wilbur McDonald has been added to the music department. He will be director general of instrumental music. All lovers of music in the State of Texas know of the ability of Mr. McDonald both as a teacher and pianist of rare excellence.

Prof. W. Andrew Hemphill, from New York, has been secured for teaching the vocal music. Mr. Hemphill is well known to Texas Methodism as a musical composer and a singer of rare ability. Mr. Hemphill taught music in Texas several years ago with great success. During the past four years he has been studying voice in New York under the best instructors in this country. It is expected that this department will be greatly strengthened by Mr. Hemphill.

Great preparation is being made for the coming commencement. Students are preparing for examinations and are getting ready for commencement exercises. The college chapel is resounding daily with the echoes of commencement orations. The next commencement begins May 20, and will be much more brilliant than any preceding. A splendid new drop curtain has been recently placed on the stage and first-class arrangements have been perfected for giving concert plays and others similar entertainments.

The following is the program for commencement week:

Friday evening, a play, "Scientific School," will be rendered by the members of the Philosophian and Korasophian Literary Societies. Saturday afternoon the primary department, under the care of Mrs. Mister, will give its annual entertainment. Saturday evening at 8 o'clock the Susan M. Key Literary Society will give a play, "Antigone." Sunday morning at 11 o'clock, in the college chapel, Dr. H. D. Knickerbocker, of Dallas, will preach the commencement sermon. At 8 o'clock p. m. Dr. Jerome Duncan, of Hillsboro, will preach a sermon to the undergradutes. Monday, 10 a. m., oratorical contest. Monday, 3 p. m., field day. Monday, 8:30 p. m., annual debate. Tuesday, 10 a. m., prize contest, class in oratory. Tuesday, 4 p. m. annual literary address. Tuesday, 8:30 p. m., concert by class in music and oratory. Wednesday, 10 a. m., commencement day. Baccalaureate address by Dr. A. Monk.

GILBERT, College Reporter.

HELP US HELP YOU PULVERIZE THE RUM POWER.

All Christians should be glad to aid us in our undertaking to complete the overthrow of the rum power in Texas.

Help us in this way: Get the friends of home, humanity and native land in your county to take up the fight against this arch-enemy of all good, under our local option law, and ask them to write us for suggestions as to plans of organization and as to vote-winning organizers and campaigners, literature, etc. Ask also for suggestions regarding enforcement, where trouble is being had on that line. We have learned some things by experience that will help you, and they are yours for the asking. Write us.

H. A. IVY, Secretary.

Sherman, Texas.

I'M GOING TO CISCO.

My Dear Pastor: Will you please use your influence to send one of your teachers to the Sunday-school Institute to be held at Cisco April 27-29? Bro. Hamill and wife will be there and a great program has been arranged, and, if necessary, let the expenses be paid by the Sunday-school. The school will be amply repaid. Now, Brother Superintendent, a word to you. Are you coming? Why not? It is now coming to the point that it is necessary for you to come in contact with some consecrated enthusiasm. You are behind the times. Your Sunday-school may seem to be all right to you, but you don't know any better; for you have never seen any other school but your own. You get to Sunday-school just about time to commence, or a little late, sing a song, have a prayer, read the lesson, teachers, take your classes, tap a bell for closing, to which none pay any attention, call for reports to which few listen, sing a song, dismiss. This is your school, dear reader. Well, for goodness sake, get out of your rut. Just for once, Mr. Superintendent, just for once, get out of your shell and come to Cisco and learn how far behind the times you are. I regret very much that you plead business; for this means that you care more for business than you do for your responsibility as superintendent. Now, let me urge, just for once, try your Conference Sunday-school Institute, and if your school and Church do not feel the good influence, you will be past redemption.

Now, if you do not go, see that you send a teacher, for this work is going to go forward and you want to get in the procession.

Northwest Texas M. E. C. S. S. S. Conference, Cisco, April 27-29. Come.

W. E. HAWKINS.

Fort Worth, Texas.

SOUTHWESTERN UNIVERSITY TO BE REPRESENTED AT DISTRICT CONFERENCE.

At the last meeting of the Board of Curators of Southwestern University I was appointed to see that each District Conference within the bounds of the Northwest Texas Conference should be visited by some one duly authorized to represent the Southwestern University. In pursuance of that authority, in me vested, I have made the following appointments: For Waco District, Rev. J. C. Mimms; for Corsicana District, Rev. W. L. Nelms; for Waxahachie District, Rev. J. Sam Barcus; for Fort Worth District, Rev. John R. Nelson; for Gatesville District, Rev. M. S. Hotchkiss; for Brownwood District, Rev. M. A. Turner; for Weatherford District, Rev. James Campbell; for Abilene District Rev. C. S. Field; for Vernon District, Rev. Horace Bishop; for Clarendon District, Rev. S. B. Sawyers; for Dublin District, to be supplied.

The presiding elders are very respectfully requested to give these representatives an opportunity to be heard in the interest of our Central School.

We are exceedingly anxious that our people shall all know what excellent facilities are offered them at Southwestern University, and also how great is our need of larger endowment and more buildings. This movement on the part of the Curators is an earnest effort to contribute to this much desired end.

JOHN M. BARCUS,
Field Sec. for N. W. Tex. Conf.

SAN AUGUSTINE DISTRICT.

Our Missionary Institute met in Lufkin March 29-31. All the preachers were present but four. The various phases of the mission question were discussed in a manner that showed careful preparation on the part of the speakers. The outcome of the war in the East and its probable effect on missions provoked a lively discussion, which revealed the fact that our sympathies are with Japan. The preaching was good. I missed Bro. Pate's sermon Tuesday, but heard it well spoken of. "The Uplifted Christ," by J. M. Perry, was a strong, helpful and inspiring sermon. Bro. Watts' sermon on "The Duty of Optimism" was characteristic of the man. The last wine of the feast was poured out by the inimitable John E. Green, and it was highly enjoyed by all who drank of it. His subject was "The Origin, Development, Unity and End of the Church."

Socially our meeting was a success. The brethren all seem to be hard at work and are facing the future with hopeful, courageous hearts. Our warm-hearted presiding elder seems to have the affairs of the district well in hand. He tells me that the various charges are considerably in arvance of where they were this time last year. Bro. Whitehurst's new church is nearing completion, and it certainly does credit to Lufkin to be able to point to such a structure within her limits.

Bro. Carr was overflowing with joy over the wonderful revival at Kelty's mill, which was being conducted by Bro. Green. My neighbors, Goodwin and Perry, are tireless workers. Some of their church building enterprises have been very little short of the marvelous. They stand as silent monuments of the indomitable perseverance of their builders. All the preachers are doing well so far as I can learn. Bro. Tower preached a very fine sermon for us last Sunday night, and held our second Quarterly Conference Monday morning. Our stewards made a fine report—lacking just $4.50 of paying all claims in full. Our foreign and home mission assessments have been paid. Our cry is, "On to Waco and then to Georgetown."

F. A. DOWNS,
Secretary Mission Institute.

TRIBUTE OF RESPECT.

We, the committee of Shearn M. E. Sunday-school, appointed to draft suitable resolutions on the death of Bro. J. I. Campbell, a member of our Sabbath school, beg to submit the following:

1. Resolved, that we submit to the will of our heavenly Father and thank him for the hope that is within us, and for the fact that there remains a rest for those who believe in God.

2. In the death of Bro. J. I. Campbell we have lost a loved friend and brother, a faithful member of our Sabbath-school, and one who took a deep interest in the work of our school and was always ready to do his part in making our school the best in every respect.

3. That we offer our heartfelt sympathy to his bereaved family and say to them sorrow not; for he but waits on the other side of the river of death for you; because he took up the cross and followed Jesus, and he is now at home in the place prepared for him by our blessed Master.

4. God knows what is best, but we do not understand why one of our members such as Brother Compbell should be cut down at the time of life when the most efficient work of his life could be done. We do not know now, but we shall know at the last day when the dead shall rise and all who are alive shall meet him in the skies, there to be with Christ forever. Thanks be unto God, who giveth us the victory.

5. That a copy of these resolutions be given to the family and a copy sent to the Texas Christian Advocate for publication and also recorded in the minutes of our Sunday-school.

H. P. DAVISS,
Y. M. McNEIL,
A. G. HOWELL,
H. REID DUPREE,
Committee.

DISTRICT CONFERENCE NOTICES.

MARSHALL DISTRICT.

The Marshall District Conference will be held at Kilgore, Texas, June 21-24, 1904. Rev. R. C. George, of Jefferson, will preach the opening sermon on Tuesday evening at 8:30. The following are the committees of examination:

License to Preach—J. B. K. Spain, J. W. Holt, J. W. Cullen.

For Admission—C. J. Oxley, R. C. George, L. P. Davis.

For Deacon's Orders—Ira M. Bryce, C. M. Cagle, W. W. Gollihugh.

For Elder's Orders—A. C. Biggs, W. W. Horner, M. F. Daniel.

JAS. W. DOWNS, P. E.

TERRELL DISTRICT CONFERENCE.

The following are the committees:

License and Admission—W. D. Mountcastle, J. J. Clark, J. R. Vann.

For Orders—O. P. Thomas, E. B. Thompson, Sidney Bass.

J. M. PETERSON, P. E.

CORSICANA DISTRICT.

The following are the committees:

License to Preach—W. W. Moss, J. B. Berry, I. F. Harris.

Admission on Trial—W. P. Garvin, J. C. Mimms, A. T. Culbertson.

Deacon's and Elder's Orders—T. S. Armstrong, J. M. Wynne, E. T. Harrison.

JNO. M. BARCUS, P. E.

IMPORTANT STATEMENT.

By the unanimous request of the presiding elders, the Board of Education and the Board of Managers of the North Texas Female College, the 17th day of April (Sunday next) was set apart as "Rally Day" for the North Texas Female College. Please do not fail to present the subject of Christian education on that day, and give your people an opportunity to show their appreciation of our college by helping to rebuild the halls destroyed by fire. Our needs are imperative. One building is nearing completion, without any indebtedness, and the other must be erected at once. The citizens of Sherman will contribute 50 per cent of its cost. The responsibility is yours. Put it upon the hearts of your people. Get subscriptions in cash, or notes payable by December 1st. Send all notes and money to H. N. Tuck, Treasurer, Sherman, Texas.

MRS. L. A. KIDD-KEY, President.
J. M. BINKLEY, Agent.
Sherman, Texas.

Corsicana District—Third Round.
(In Part.)

Rice, at Rice, May 7, 8.
Alma, at Sans Chapel, May 14, 15.
N. Corsicana, at Tupelo, May 15, 16.
Barry, at Love's Chapel, May 21, 22.
Blooming Grove sta. May 28, 29.
Brandon, at Brandon, June 11, 12.
Frost, at Salem, June 18, 19.
Dawson, at Harmony, June 25, 26.
Blooming G. cir, at Dresden, July 2, 3.
Thornton, at Locust Grove, July 9, 10.
Cotton Gin, at Cedar Island, July 10, 11.
Camp-meeting at Porter's Bluff, July 15-24
Kerens, at Bazette, July 24, 25.
Pleasant G., at Long Prairie, July 26.

Jno. M. Barcus, P. E.

The Oddity of the Thing

is a striking characteristic of many vehicle buyer's selections. They consider price as the prime essential—the least cash parted with from their view point—the better—quality of wear cutting no figure. You don't buy a vehicle every day or year, but when you do you want the "all-right" kind—all right in wear, style and cost—then the **Enterprise** is the vehicle to suit your wants and afford you the fullest measure of satisfaction.

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.

MARRIAGE NOTICES.

Knight-Geeslin—At the residence of the bride's father, Mr. Elias Geeslin, Center City, Texas, April 10, 1904, Mr. C. D. Knight and Miss Tinie Geeslin, Rev. G. W. Templin officiating.

Ryander-Holliman—At Eustace, Texas, March 30, 1904, Mr. Joe Ryander and Mrs. Francis Holliman, Rev. Thos. Reece officiating.

Wade-Ratley—At the home of the bride's parents in DeBerry, Texas, Jan. 31, 1904, Mr. George Wade and Miss Monnie Ratley, Rev. E. H. Lovejoy officiating.

Rogers-Rogers—At the home of the bride, near Elysian Fields, Texas, March 29, 1904, Mr. Frank Rogers, of Hallville, Texas, and Miss Bertha Rogers, Rev. E. H. Lovejoy officiating.

Davis-Huffaker—At the home of the bride's parents, near Palmer, Texas, April 6, 1904, Mr. O. B. Davis and Miss Alice Huffaker, Rev. I. E. Hightower officiating.

Cook-Hester—At the residence of the bride's father, T. R. Hester, at Porter Springs, Texas, March 25, 1904, Mr. James Cook and Miss Laura Hester, Rev. W. T. Vaden officiating.

TO OUR CORRESPONDENTS.

Much inconvenience to the Advocate office and confusion and loss of time will be saved all parties interested if our correspondents will observe a few requests, to-wit:

1. Do not mix the business of other papers with that of the Advocate.

2. All matter for publication should be addressed to the Texas Christian Advocate, and should be written on different sheets of paper from that intended for the business office.

3. Orders for books, etc., should be sent to Smith & Lamar, and no Texas Christian Advocate business should be sent to them. Every day brings a mixture of our mails.

☞Please bear in mind that the American Home Journal and the Home and State have no connection with the Advocate. The offices of each of the three publications are in different buildings, hence a request for a change of address, or sample copies, or any other matter, should be sent direct to the respective papers.

How anxious we should be to always seek the safest and avoid the doubtful.

TEXAS CHRISTIAN ADVOCATE

G. C. Rankin, D. D., Editor. | Official Organ of all the Texas Annual Conferences of the Methodist Episcopal Church, South. | Baylor Publishing Co., Publishers

Vol. L. | Dallas, Texas, Thursday, April 21, 1904. | No. 16

Editorial.

IN REPLY TO COL. COLQUITT.

Dallas, Texas, April 21, 1904.

Col. O. B. Colquitt, Austin, Texas:

My Dear Sir—I have read your strictures in the daily papers of last Sunday on my editorial in last week's Christian Advocate, and to some of them I take this method of making reply. In doing so I have no personal spite to indulge, and I accord to you the same honesty of purpose that I claim for myself. It is not a matter of personal grievance between us, but one of principle. The only question involved is the preservation of our present local option laws and their defense against the insidious attacks being made upon them by designing persons. That was the burden of the editorial to which you take such serious exception. Accidentally both Governor Lanham and yourself were brought into that discussion, from the simple fact that he is friendly to these laws, and you are opposed to them. For this reason those who want them changed want Governor Lanham out of his present office, and they want you in it. Now you seek to break the force of my argument by showing that the Governor, while a candidate last time, had an interview with a leading brewer in San Antonio and sought his influence and support; and to prove this you quote a long dispatch you sent to him, and his reply to you. Now, when you analyze his reply and boil it down to its real substance, it is this: "From this interview I naturally inferred and still believe that he would be opposed to a prohibition amendment." That is what your friend says. Now I hold that he in this statement told the truth, even as an "inference." A majority of local option Democrats are at the present "opposed to a prohibition amendment." We do not think that the time has come to plunge the State into that sort of a campaign, and it has been through our influence that it has been prevented. I am not Governor Lanham's "man Friday," as you say, with a sneer of disrespect. Have never discussed this subject with him, and have never had a line from him on the local option question. But when Col. Lanham lead your friend to infer that he "would oppose a prohibition amendment," he was and is in line with a majority of the local option Democrats of Texas. But did he give your friend to understand that he would aid the Legislature to so change our local option laws as to render them inefficient? No, sir; and your friend was too truthful to intimate such thing. I will not permit you and your friend to side-track the issue under discussion, in this cunning sort of style. I still hold, and I do it from his record, that Governor Lanham is a friend of our present local option laws, and that he will not occupy his present place and permit a Legislature to cripple them by vicious amendments. For that very reason the men who are at the bottom of this opposition to the Governor and who are trying to prepare the way for you to make the race against him are, for the most part, if not altogether, anti-local option people. He is in their way, and they want a man in his place in sympathy with their views. But such is their adroit method of waging the war on him that they do not discuss the local option question, but are raising the cry of "nepotism" against him. But when they come down to the people, and want to get hold of the next Legislature, they talk about the "inequality" of the local option laws and their "unfairness." They want the next Democratic Convention; they want the next Legislature, and they want the next Governor. And the reason for this is, they want to destroy local option. From the time that thirteen Senators who favored the Willacy bill and only three who opposed it drew "long terms" in that body until now, this plan to accomplish their ends has been unfolding. Now you bitterly deny that these people have taken you into their confidence and placed you in possession of their schemes and tactics. I never charged it on you that they did such thing. They merely selected you because you are in sympathy with their ideas and because they regarded you as a popular public man. They did not have to go to you and tell you these facts. All that they had to do was to discuss your name in connection with making the race against the Governor, which they have done and are doing. They set the bee to buzzing around your bonnet, and it has made sweet music in your ears. When Dr. Yates wrote to you, he wanted to know, I presume, whether you were really going to make the race; but instead of answering that question, you put yourself in direct sympathy with the very matters being urged against Governor Lanham, and then backed off without telling the people what you proposed to do. If your letter in reply to him was not a "feeler," pray tell us what you did mean? You could have settled the whole question in your letter without going into a discussion of "issues." The men writing to you wanted to know if you were going to make the race for Governor, and this piece of information you failed to impart. You preferred to leave the question open for a future answer. You were feeling the public pulse. You wanted to find out through that letter whether or not the people want you to make the race. In other words, "Barkis is willing," if the way proves clear. Your ear is still to the ground, but my editorial has somewhat stunned you. Therefore, as to whether these opponents of Gov. Lanham did or did not unfold their schemes and tactics to you, yet it is quite evident that if you conclude to make this race, you confidently expect to become the direct beneficiary of their opposition to the Governor. You would have no other hope of succeeding, and no one knows this better than yourself. And the very people, or the bulk of them, who know your anti-local option record will become your campaign managers and warm supporters. The very moment you decide to make the race they will line up with you, to a man, and your San Antonio friend and those in a kindred business with him will make the welkin ring with your candidacy. And back of the whole movement will be uncompromising opposition to our local option laws. I think you suspected as much, if you did not know it, when you said last Sunday in your reply to me, "I told many people who talked to me on the subject that the charge would be made, and in the event of opposition, the prohibition prize pole would be brought into full play." That admission throws more light on this whole question than you really intended to give. "Many people" did talk to you on the subject, and you told them that the "prohibition prize pole would be brought into full play." It is very easy to infer who those "people" were and are. And so, when I brought the charge, you were ready, cocked and primed, to fire a dispatch with a great deal more in it than was in the reply to your faithful friend in San Antonio, and with its contents try to prove that secretly the "present incumbent" is as big an anti as yourself. So you tried to bring "a prohibition prize pole into full play." But your game of politics will not work. We know your record on the local option question, and we are glad that you own up to it and tell us in so many words how you fought local option in Kaufman in 1901; and in the closing words of your reply to me you reiterate your views on that question with emphasis. And if you become the candidate of the people who are in sympathy with your views, as much as many local option Democrats admire and esteem you, you will have to look to your crowd for success. Not that we love you less, but that we love local option more. It embodies good old Democratic doctrine, the doctrine of local self-government, and we can not abandon it, even out of friendship for you. In nearly one hundred and fifty counties, many of them large Democratic counties, the people have made up their minds on this question, and their verdict will not be reversed. They did not want this matter dragged back into politics. They wanted it to remain a local moral issue, where the Democratic party put it years ago; but the people giving you encouragement have forced it into this campaign, and upon them rests the responsibility for the present disturbance. And if you fling your castor into the ring as their candidate for Governor, you will share in their responsibility, and the campaign lines will be closely drawn. Were the question of our local option laws not involved, your candidacy would be a matter of indifference to us, and under such circumstances the Advocate would have never discussed you and Colonel Lanham as competitors for the high position sought. But as matters now stand, the life of our local option laws is involved, and therefore we speak to the local option people of this Commonwealth. We can not afford to permit this cause to become slaughtered by the people who hate it and are trying to overthrow it under the specious plea of "nepotism" on the one hand, and the "inequality and unfairness of the law" on the other. Now, my dear Colonel, if you do not intend to make this race, there is no need of further controversy between us; but if you

"THE NEW ORDER OF WORSHIP."

Some More Surprises.

I am surprised that Bro. J. R. Mood, of San Antonio, finds so much unanimity in the proposed new order and the old one, and, and at the same time, finds it not satisfactory and incapable of use except among bankers and merchants in the cities. If it is so nearly what we have had all the time, the slight change will not disturb our Zion. He tried it and it proved unsatisfactory. It would do for the bankers and merchants, but not for San Antonio Methodism, composed of simple-hearted folks.

It has not the force of law, no how. Does not have proper punctuation marks, nor does it conform to the laws of rhetoric.

Well, let all that pass. It is the law of the Church, nevertheless, and wherever there is an organ the ports are all obligatory, except the Psalm in the morning. The law in the case is very clear. I refer Bro. Mood to the Journal of the last General Conference, pages 161-2, for the law. He seems to think it doubtful "That this General Conference hereby approves and adopts the acts passed by the Joint Commission, * * * as having the force of law, * * * and will recognize those not yet adopted by the M. E. Church when they shall have been adopted by their General Conference."

The matter is then committed to our College of Bishops, "to proceed as soon as practicable" "the work of preparing a common hymnal for public worship, a common Catechism and a common order of worship, * * * as agreed upon by the Joint Commission."

"Homer" has not "nodded." The New Order comes with full force of law and is as binding as any law of the Discipline. To ignore it is to be disloyal. To criticise it is to become a disturber. I am a stickler for law and order, especially in this time of lawlessness and anarchy. In heaven's name, let us as watchmen on the walls of Zion set the example of loyalty and obedience to authority. Bro. Mood contends that it is not law and yet he introduced it. The clear inference is that had his people liked it he had used it right on in open violation of law, because a committee who will make a report to a General Conference two years hence suggested it as a probable report which it would present to the General Conference.

Let us away with quibbling and put the whole thing into devout use—with the Gloria Patri, the Creed, the responsive Psalm and all. In some places it will require hard work to introduce it, but we are here for that purpose. If we, as loyal citizens of the kingdom of our risen Lord, will set ourselves to it we can accomplish it. In most places it will be comparatively easy, if the pastor is disposed to keep the rules and not mend them. I very greatly admire the order and am persuaded that its reverent use will be a great blessing to our Church in many ways.

J. B. McDONALD.

Ada, I. T.

PHILOSOPHY OF A HOLY LIFE.

I see in the Texas Advocate of April 7 a reply to my article of the above name in the Advocate of February 18, by W. T. Ayers of Queen City, Texas.

He takes exceptions to my saying that all are unholy. And then he says he understands me to mean that every child born into the world is unholy; that they are sinners in the sight of God. I say that all children are unholy, but not actual transgressors, or violators of law. Sin is the transgression of the law (I John 3:4.)

The brother may be a Methodist, but don't know much about Methodist theology. The 7th Article of our religion reads thus: "Original sin is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

Now, take Paul, Eph. 2:3, "By nature the children of wrath, even as others."

It is strange how children of wrath are holy. No, brother, there never was but one holy child born into this world. That was the holy child Jesus. John the Baptist was the next nearest. He was filled with the Holy Ghost from his mother's womb, to make him holy and fit him for his great mission in this world.

The brother wanted some text: Psalm 51:5. This text shows that children are corrupt, unholy, from inheritance. It reads: "Behold I was shapen in iniquity, and in sin did my mother conceive me."

Again, Psalm 58:3, "The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies."

Brother, how does this sound for holy children? I know this passage don't suit your theory.

But we will now look at this child holiness question from observation. It is a fact that every human being brings into the world with them the seeds of dissolution and death or mortality. Into this state we are fallen, according to divine revelation, through the offense of Adam. This fact is proved by the mortality of all men. It is not less a fact that every person that is born into the world brings with them the seeds of moral evil; this he could not have derived from his Maker; for the pure and holy God can make nothing impure, imperfect or unholy.

Into this state we are reduced by the transgression of Adam; for by this one man sin entered into the world as well as death.

The fact that all come into the world with sinful propensities is proved by another fact, that every person sins; that sin is his first work, and that no exception to this has ever been noticed, except in the human nature of Jesus Christ. And he did not come in the common way of natural generation as we did.

As like produces like, if Adam became mortal and sinful, he could not communicate properties which he did not possess; and he must transmit those which constituted his natural and moral likeness. Therefore, all his posterity must resemble himself. Nothing less than a constant miraculous energy presiding over the formation and development of every human body and soul could prevent the seed of natural and moral evil from propagation. That these seeds are not produced in us by our own personal transgressions; but that they exist before the human being is capable of actual transgression, or the exercise of the will and judgment so as to prefer and determine, is evident to the most superficial observer that the most marked evil propensities of children can be seen long before reason can have any influence or control over their passions. Hence it could not, therefore, be personal transgression that produced the evil propensities in the one case, nor death in the other.

The brother wants to know what causes the little child to disobey its mother? We answer in the above logic. It is Adamic corruption caused by the fall, as our 7th Article teaches.

The brother also asks again what was it in Adam that caused him to disobey God? Nothing. Adam and Eve were pure and holy until they yielded to the temptation of the devil. And this was the origin of sin and corruption, which Adam entailed to all his posterity.

I will ask the brother a question: How came children holy, born of corrupt parents? Christ did not come into the world to save holy children, but to seek and to save that which is lost. Christ coming into the world did not make all children holy. 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, and they have a spiritual birth.

The brother's position on holy children fosters universal apostasy of all children that arrive at the years of accountability. They must be saved again. The child cannot help its fallen nature. But when it arrives at mature age, it is held responsible for unbelief and actual transgression.

This brother seems to get the cart before the horse. Quoting me, Col. 1: 23, "And you that were sometimes alienated and enemies in your mind by wicked works," which show the state of the mind. But the brother says strange, indeed, that I failed to see that the alienation and enmity of mind came by wicked works and not by nature. All rational beings do what they have a mind to do, otherwise a man would be either asleep or an idiot that would perform an act without the consent of the mind and will power.

In the above passage, wicked works show the state of the mind. As in many cases, men have a mind to do evil works, but lack opportunity to carry out their purpose.

I have met some of the brother's people before, and they try to teach that transgression is the cause of corruption on our part, or there is no such a thing as depravity or original sin. No, brother, Jesus taught differently, when he said the man that looketh on a woman to lust after her is guilty already. Jesus says that all such things come from the heart, and show forth the state of the heart and mind by wicked actions.

The brother calls me a Calvinist because I say that children are unholy, and that I believe in original sin. If such make "Calvinists," there are a good many in the United States.

The brother seems to have a misapprehension of the "Calvinistic" doctrine. Whitefield was a "Calvinist," and he was at the head of a small sect known as Calvinistic Methodists. They believed in original sin, just like Methodists do now; that all children have a moral virus in their nature, like the young snake, and that it will show just as soon as age and size come on.

Christ coming into the world made no moral change on anybody. Children were fallen creatures before he came, the same as they are now. But if a child should die, it will get the benefit of the atonement of Christ. This makes all children safe, and it is sufficient until they arrive at maturity, and then they are subjects of gospel address and responsible.

J. C. PALMER.

Duffau, Texas.

LAYMEN IN THE ALTAR.

The Church is somewhat surfeited with the sayings of the sages on the subject of "laymen in the cabinet." I've no objection to having them there—in fact, I would rather like it. If ever I'm made Bishop, I think I shall call in a few. To turn attention to matters of moment, I beg you to pause to perceive the paucity of laymen engaged in the altar work of our revivals. At the last session of conference, by a good Providence (I believe God was in that cabinet), I was given an appointment which affords abundant opportunity to enter my "loved employ," helping brethren in meetings. The Lord has greatly blessed my efforts. I am simply delighted with my new work. Many times I have had the altar filled with penitents, but, alas, the pastor and one or two of the brethren, and occasionally an old sister, have constituted the working force. Therefore, I make a plea for laymen in the altar. This would help much in the work of winning souls, and, not only so, it would lessen the difficulties of the appointing power. More laymen in the altar would mean fewer objections to the pastors appointed; consequently little or no complaint against the Bishop and presiding elders. Well do I remember the active laymen of other days, one of whom placed his hand on my head when I knelt at the mourners' bench. As that good man sang, from his heart,

"Show pity, Lord, O Lord, forgive,
Let a repenting rebel live,"

I thought I should die; I cried and I prayed. The preacher said to that layman in the altar: "Has the young man come through?" "No," said he; "but he's coming." With that layman's help I did come through.

Brethren, the revival season is on. Laymen in the altar now, and by the time conference comes, we won't care much whether or not there be laymen in the cabinet.

JNO. E. GREEN.

Houston, Texas.

HIDING MACHINERY.

A. H. Godby.

Some time since a friend objected to my spending time on certain phases of ancient history, because he could not see of what use they would be to me in preaching. I was forcibly reminded of the young preacher who declared before the proper examining committee that he laid aside Tigert's "Logic" after the first hour or two, because he could not get happy reading it! I replied to my friend that he was needlessly alarmed; that I did not propose to carry the factory machinery into the pulpit, but to give the people, instead, the finished product. And this reply produced some amusing misapplications.

The matter impels me to make a few comments upon a familiar pulpit "trick." A more dignified epithet the device does not deserve, and it is common enough to warrant some protest. It is the device of entertaining the public by carrying all the machinery of the sermon factory into the pulpit, whereby the unsophisticated in the audience are impressed with the marvelous scholarship of the pulpiteer, and quite wrongfully.

A few specimens in detail will illustrate the point and the method. An uncle of mine, at present the assistant editor of the Nashville Advocate, was, in his earlier career, the pastor of a circuit in Missouri, which was characterized by more than the average per cent of illiteracy. He found our membership terrorized by a familiar type of aquatic pugilists; and one little backwoods waterspout in particular was the recipient of no little awe. His prowess in debate was unquestioned. No man had been able to stand before him; his strength was unwearied, no matter how prostrated his auditors were. The profusion of his quotations from the dead languages was unparalleled. Though without any taste for such combats, my uncle concluded that it might be well for the general effect upon the neighborhood to meet the redoutable champion, and the lists were opened at a little country church. The hero of a hundred battles had the opening speech. After his pompous excellency had closed, his opponent walked quietly forward, and, opening a Greek Testament, handed it to him and asked him to read to the audience the whole of a verse from which he had been pretending to quote in the original. What did our grandfathers do when they wished to describe such a sudden collapse? A punctured "tire." That's what this was.

I knew a Methodidst preacher who was exceedingly anxious for petty honors, and who, though without scholarship, took it into his head that the presidency of a little "college" in the town where he was then preaching would suit him admirably. How to impress the public with the fact was the question. So week after week on Saturday he would hail a passing scholar, of modest and unobtrusive ways, and ask him for the exact pronunciation of certain passages in a polyglot Bible, which he had bought, but could not read. And upon Sunday in his sermon he would gravely inform his people what the original Greek and Hebrew said, and propose a reading more accurate than that of the King James version. The bait took. He got the presidency.

Another Methodist preacher, now in Texas, I once observed to be an adept in such tactics. Knowing that he was incapable of reading the originals he assumed to quote, I wondered at his assurance. Having a Greek Testament in my pocket one night, I quietly referred to certain quoted phrases and found them non-existent. After the sermon I ventured the suggestion that the Greek Testament did not contain his phrases, at the same time handing him the book. Somewhat startled at first, he immediately recovered and coolly replied, "What I gave was Adam Clarke's version!" Suffice it to say that Clarke was entirely innocent of the alleged misdemeanor.

Now, these cases were frauds; and I have met many such. But the reason of their ability to gull the public lies in a misuse of the pulpit, which is common enough. No one can be expected to be forever original, to use his own thoughts and his own diction only; but, on the other hand, it is not essential to name the author of every familiar quotation or stock epigram. If one must advise his hearer to hitch his wagon to a star, it is not necessary to be always introducing it by "As Emerson says." If one must use a historical fact in the pulpit, it is seldom necessary to give the book and page. That could be confined to rare bits of information, or little known facts. But these very additions are the things that give an ignorant auditor the impression of varied scholarship. I have in mind two preachers, one deeply and widely versed in English literature, often quoting, even at some length, the noblest poetry, without reference or introduction, merely because it is the perfect expression of his thought, and his hearers are held by the latter so that they do not notice the transition. The other, with a few stock bits introduced from a cyclopaedia of quotations, prefaced by "As the great Milton says," etc., impresses the foolish public as being the real scholar of the two! Such things ought not so to be.

I never "spoke out in meetin'" but once, and then I gave mortal offence to a man of this stamp. He had been floundering about for ten minutes trying to prove to his audience the truth of a certain idea he had propounded. "As Bascom says," "and McFerrin says," "Sam Jones says." Somewhat wearied, and absent-mindedly, I murmured one of the Beatitudes, which embodied his whole thought. It demoralized the sermon and made him a lasting enemy. I think I shall not do the like again; but I hope to be delivered from the temptation.

The figure I used as a title expresses my idea. There are times when I like to visit a factory, to watch the vast and complicated machinery that must be used if I am to have a handkerchief. But when I go for a handkerchief I do not care to have the dealer throw in a lecture concerning the making. I do not wish to live in the factory, interesting, useful and necessary as it is. At meal-time I am not looking for a flouring mill, but for a biscuit.

"COUNTRYFIED."

Do they call you "countrified?"
Let it be your joy and pride,
You, who love the birds and bees,
And the whispers of the trees!
Trust me, friend of flowers and grass,
Little brown-faced lad or lass,
Naught in all the world beside
Equals being "countryfied."

Up of mornings when the light
Reddens on the mountain height;
Hearing how the bird-throats swell
With the joy they can not tell;
Conscious that the morning sings
Like a harp with unseen strings,
Over which the breezes glide;
This is being "countrified."

Roaming far, on summer days,
Or when autumn woodlands blaze;
Learning how to catch and tell
Nature's precious secrets well;
Filled with sunshine, heart and face,
Or, where branches interlace,
Dappled like the shy trout's side;
This is being "countrified."

What though little fit to pose
In the city's ways and clothes?
There is vastly more to love
In the brown of nature's glove.
Health and happiness and tan
Are best fashions for a man;
All who near to God abide
Are, in some way, "countrified."

—James Buckham.

Devotional and Spiritual

SERMON BY BISHOP HOSS.

Face to Face With the Eternal World.

Text—2 Tim. 4:6-8: "For I am now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight, I have finished my course, I have kept the faith.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

In order to get the proper setting of this passage, it is necessary to keep two facts in mind: First, that the letter from which it is taken, having been written toward the close of St. Paul's second imprisonment at Rome, is probably the last document that came from his hand, and secondly, that this letter was addressed to the man who, above all others, was naturally like minded with himself and dearest to his heart.

The reading of the immediate context will suffice to show that a special emphasis is to be placed on the personal pronoun I. See how easy is the order of thought: "But watch thou in all things; endure afflictions; do the work of an evangelist; make full proof of thy ministry; for I am now ready to be offered," etc. A brief paraphrase would run thus: "Inasmuch as I, on whom the care of all the Churches has long rested, am now an old and broken man, and must soon die, it is the more necessary that thou, who art younger, and hast the prospect of many years before thee, should be diligent and earnest in carrying forward the work which I have begun and which I now formally transfer and commit to thy hands."

Thus does the aged apostle write with all the deep solemnity of one who is face to face with the eternal world. Let us ponder his words in detail. The expression, "I am now ready to be offered," is much more accurately rendered by the Revisers, "I am already being offered." In what sense was this true? By the vivid exercise of his imagination, the apostle brings his approaching martyrdom out of the realm of future events and conceives of it as actually present. Nay, more than that, he thinks of the sufferings connected with his imprisonment, not only as leading up to his martyrdom, but also as constituting a part of it, the initial stages. It is worthy of note that the word "offered" means literally "poured" out as a libation," the reference being to the drink offering of wine, which among the Jews was poured around the sacrifice, and among the Greeks was poured on it. This was a favorite figure of St. Paul. He uses it with great effect in Philippians 2:17, where he is asserting his unselfish love for his Macedonian converts: "Yea, and if I be offered"—my life poured out—"on the sacrifice and service of your faith, I joy and rejoice with you all."

In the expression, "the time of my departure is at hand," there is a repetition in different form of the general thought which we have just been considering. The word here rendered "departure," is not Exodus which means literally "a going out," and is sometimes translated "decease;" nor aphixis, the strict significance of which is "withdrawal;" but analusis, which carries the suggestion of "release." The underlying figure is not, therefore, as some commentators have insisted, that of a guest who rises and slips away from the banquet before the other guests are ready to take their leave, but, rather that of a ship, which is just about to start on a voyage. It is as if St. Paul had said: "My long expected summons has at

last come, and I must soon be off. The anchors are already lifted, and the decks are cleared, and the waters are rippling under the keel, and the breezes which shall bear me safe into the heavenly harbor, are blowing strong and steady through the spreading sails. For the last time, hail and farewell to the friends whom I must leave behind."

What was the mental and spiritual attitude of St. Paul in view of the close proximity in which he knew that he was thus standing to eternity? It was just what we should have expected of the man who sometimes previously had written to the Philippians: "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." There was no sign of alarm or dread in his words, and none in his actions. On the contrary, he displayed the most heroic serenity of soul. The vast and mysterious future had nothing in it of which he was afraid. He felt sure that, here or there, he was equally the Lord's, and this persuasion steadied and suported him on the brink of time.

What did he do? First of all, he looked around him in the most matter of fact way imaginable. His normal relation to the world was not disturbed. Though certain that his remaining days were few, he went on day by day as if he expected to abide in the flesh forever, still concerned in current events, and solicitous to discharge current duties. Herein is one main difference between true religion and fanaticism. True religion teaches us to accept our present lot, with all its belongings and attachments, as of one piece with our everlasting destiny. Fanaticism, on the other hand, seeks to breed within us a sentiment of indifference or contempt for the whole material and social framework of our probationary existence. What an immense contrast, for example, there is between the tumultuous agitations of extreme second Adventism and the quiet and holy interest which St. Paul continued to cherish in the world as the scene of his providential, though temporary, abode, and the theater for those redemptory activities which engage the thought and heart of God.

If anyone doubts the truth of these statements, let him read and ponder the concluding verses of our chapter. To his beloved son in the gospel the apostle writes: "Do thy diligence to come shortly unto me"—for my human heart is hungry for thee, and I long to see thy face once more. "Demas hath forsaken me"—and by his desertion when I needed him most has inflicted a cruel stroke upon my spirit. "Only Luke is with me"—all other companionship has failed me. "Take Mark, and bring him with thee: for he is profitable to me for the ministry." For this last sentence, let us be especially thankful: for it indicates that Mark, after having shown the white feather at a critical point, had rallied on himself and recovered his lost ground, and also brings out the fact that the grace which had healed the breach between him and St. Paul, is a sovereign cure for all the alienations that may occur between Christian men. "The cloke that I left at Troas with Carpus bring with thee"—for I may be spared to go through another winter, and in that event I shall need it for my physical comfort—"and the books, but especially the parchments"—for the love of learning is not yet dead in me, and I wish to miss no opportunity for reading and writing.

And so go the apostle's commonplace and seemingly trivial directions right on to the end of the chapter. Was ever anything simpler? or anything more beautiful and touching? The man that could utter himself on this wise at such a time was not a visionary enthusiast, but a sober-minded Christian, whom no accident of time or place could jostle from the firm foundations of the faith, and to whom all acts, great and small, from the rapt and adoring worship of the invisible Father down to the humblest performances of daily life, even down to eating and drinking, were alike forms of service.

In the second place, the apostle looked behind him, reviewing his whole career and passing his deliberate and candid judgment upon it. How confident his tone! What a majestice ring of triumph in his voice! "I have fought the good fight, I have finished the course, I have kept the faith." (R.V.) This is all the more remarkable when we consider that the apostle had always cherished the humblest estimate of himself and his own work. It was none other than he who wrote to the Corinthians: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church." It was he likewise who wrote to the Ephesians: "Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." It was he finally, who wrote to Timothy: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

So widely different, in fact, is the apostle's customarv judgment of himself from the exultant confidence which he displays in our text, that many of the critics, who seem ever eager to find contradictions in the Scriptures, do not hesitate to say, and to back up the saying with a great parade of ponderous learning, that the second Epistle to Timothy is not of Pauline origin because it simply could not have been indited by the same man who gave to the Church the unchallenged letters of the apostle. Was ever reasoning more fallacious? Who that is versed in the things of the Spirit is not fully aware that believing souls, especially when they are as many-sided as St. Paul was, are certain to swing backwards and forwards through a wide arc of experience? John Wesley's case is in point. In the earlier pages of his Journal, he wrote many hard and bitter things of himself, and did it honestly, going so far as to say: "I went to Georgia to convert the heathen, and behold, I was a heathen myself." But after he became an old man, and was competent to interpret himself and his history more profoundly and, therefore, more truly, he added foot-notes here and there to bring down these severe and biting sentences of self-condemnation, and recording it as his final conclusion that even in those raw and immature early days he had "the faith of a servant, but not of a son." Nay, have we not all been acquainted with weak and timid women whose self-distrust was such that they scarcely dared to call themselves Christians at all, but who, when the end came, found the heavens ablaze with light around them? So did St. Paul, when he surveyed his whole life from the vantage ground of its closing days, have the holy assurance, that, in spite of his manifold shortcomings, he had been all along a sincere, and upright, and loyal follower of the Master.

To be more particular let us mark the several clauses of verse 7. "I have fought a good fight," literally, "the good fight"—for the Greek has the definite article. It should also be observed that the language is agonistic or athletic, rather than military. The whole clause would be better rendered, "I have striven the good strife," or, "I have contested the good contest." Expanded to its due proportions it may read, "coming down into the wide arena where victory is to be won or defeat endured, I have met and vanquished every foe that dared to array himself against me. The struggle is over, and I have naught else to do except to wait for my dismissal."

"I have finished my course," literally, the "the course." The more general agnostic metaphor now passes into the specific one of the course or the race?" Chryostom asks: "How has he finished his race?" and answers the question by saying: "He has gone around the whole world"—the Roman world. In Acts 20:24, the apostle declares his purpose to do what he is here able to speak of as actually done: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." His high aspiration has been turned into achievement; and he views it with the most intense satisfaction. Like a trained athlete he had entred the track in his young manhood, and under the eyes of God, and angels, and men, though often covered with dust and often ready to faint, he had run the race to the end. The goal had at last been reached, and the ceaseless strain of nerves and muscles was all a thing of the past.

"I have kept the faith." The word "faith" denotes here as it does in so many places, not the act of a living man, but the whole body of Christian truth—"the faith once for all delivered to the saints." It had been entrusted to St. Paul as a sacred and inviolable deposit, and as such he had kept it. In the face of many temptations to deny it or disown it, he had held it fast. Never once had he consented to give up any portion of it. Knowing it to be the greatest of all treasures, he had clung to it more tenaciously than the miser clings to his hoarded gold. Everything else that men count dear he had surrendered—wealth, social position, ecclesiastical standing. His poverty was so extreme that he would have suffered for the necessities of life, had it not been for the contributions sent to him time and again during his confinement by the Church of Philippi; so extreme that it was a matter of importance with him to recover an old cloak which he had left years before at Troas. As far as earthly property was concerned, he was stripped naked and bare. But he still held fast to the true immortal richies. Living or dying, he was determined that nothing should cause him to relax his grip on that great possession.

In the third place, the apostle looked ahead of him, peering as far as his eyes could penetrate into the unending future. What did he see there? "Henceforth there is laid up for me a crown of righteousness," etc. If he was confident as to the past, he was jubilant as to the future. No doubt distressed him, nor caused him to draw back. He rejoiced in the firm conviction that he was going to his great reward. This reward was "laid up" for him, reserved under conditions of absolute security. It was nothing less than "a crown." There are two Greek words so translated. One of them is diodema. It denotes sovereignty. The other, which is here used, is stephanos, literally, "a wreath or chaplet." It symbolizes not sovereignty, but joy or victory. Such a wreath or chaplet was given to the successful contestants in the Greek games and to Roman Generals who returned from conquests in foreign countries. The metaphor is frequent in the Scriptures. St. James says: "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." St. Peter says to faithful shepherds of the flock: "When the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away," literally, "the amaranthine crown," one that does not wither and die on the brow, but remains in glorious beauty forever. In the passage before us the crown is described as "a crown of righteousness," a crown which is given as a reward for righteousness, "and on which, so to speak, righteousness has a claim."

This crown of righteousness is to be given by the Lord himself, and that, too, not capriciously, nor as a piece of favoritism, but in his capacity of "righteous judge," or just umpire. He who has watched the whole strife with open eyes will distribute the rewards when it is over and done. Every gift, in addition to its intrinsic value has another value drawn from the character of the giver. You may see a little band of gold on the finger of a gray-haired woman, not counting for much as things are reckoned in the market, yet priceless to her because it was bestowed upon her in the golden days of her girlhood by the man she loved. You might be able to put an adequate estimate on any crown placed upon your head by the hand of saint or angel. But you can never tell the amazing worth of the crown which, if you are faithful, you shall receive from the pierced hands that were nailed in derision to the bitter cross.

And this great transaction is to take place "in that day"—that day of complete disclosure and final adjustment. It is to be an august event. Not hid away in some remote corner of the universe, but open and public, witnessed by all men and all angels. For myself, I shall care not much for the presence at my coronation of the saints of by-gone ages. But I shall be glad and happy if my dear parents, my brothers and sisters, the friends of my young manhood and of my later years, the brethren that have labored by my side in the Lord's vineyard, are there to see my triumph and to give their assent to it.

"And not to me only, but unto all them also that love his appearing." It was impossible for St. Paul to detach himself in thought for a single moment from the whole company of the faithful. His great heart took fire and burned at the idea that a host of others were to share in his honor, even all those "who love the Epiphany or appearing of the Lord," and who, by that token, are worthy to receive his approval. In human races, one man only can win; he who gets to the goal first. But in this Christian race every man wins who keeps in the narrow way and reaches the goal at all. Some will go in with a great dash of speed and an unexpended balance of spiritual energy. But most will use up every ounce of power that they can command, and fall, like soldiers after a fierce battle has been fought at the gates of the kingdom. Blessed be God for his grace to these feeble ones. Admission will not be denied them, nor commendation withheld from them. They had much to contend with, great weakness to overcome, immense obstacles to surmount. But they, too, shall be crowned as well as those giants of strength who strode through the world indifferent to its charms and unhindered by its opposition. O what a broad and catholic gospel this is, and what waves of comfort its promises bring to every struggling soul whose face is set toward the Eternal City.—Wesleyan Christian Advocate.

DON'T RISK A PENNY.

GET WELL FIRST.

For 30 years I've been a physician.
I have treated nearly two million cases.
Surely you'll admit that such experience must have taught me some certainties.
And,—all that I know of disease and cure,—all that I have proven to be worth knowing—is condensed into my six books for the Sick.
Write for a free copy today.
They tell of my great discovery that practically all diseases can be permanently cured through the Sympathetic Nerves.
Not the nerves we feel with, see with, hear with, but the inside nerves.
It is these that unconsciously operate the vital Organs—the Heart, Liver, Kidneys, Brain, etc.
When the inside nerves get run down that Organ which is weakest in the body loses its power to act properly.
It then throws its work upon the other Organs.
These Organs in turn, become affected through over work and so, scarcely any case is found without complications.
I proved it useless to doctor the individual Organs themselves while the Nerve-power to fully operate them was lacking.
Sedatives temporarily deadened the pain, but increased the distress afterwards.
Tonics revived the drooping powers, only to insure relapse so soon as the stimulus was withdrawn.
Of what use to hourly move ahead the hands of a watch if its mainspring be seriously weakened?
There is but one sensible thing to do, viz,—stiffen up the mainspring.
That is what my, now famous, prescription—Dr. Shoop's Restorative—does.
It acts directly upon the Sympathetic Nerve Centers just as steam acts in an Engine.
It provides, through these inside nerves, the power to make the weakest organ do its duty.
It enables weak organs to cast off their clogging waste matter, and to repair their worn tissues.
It runs the human mill, at full capacity, till that mill produces enough new material to keep itself running without further help.
So sure am I of this Restorative that I authorize certain Druggists everywhere to supply it on a month's trial, to practically all who write me for that privilege.
To supply it at my expense if it fails to benefit,—at your expense if it cures.
The cost is but $5.50 for six bottles, including my professional help during treatment.
Could anything better prove my faith in this system, than this voluntary test?
Could anyone furnish you better grounds for confidence?
You should get my book, which tells how to cure diseases permanently.
Write for it to-day,—now,—you can't get well too soon.
Just specify which of the six you need.
Book 1 on Dyspepsia. Book 4 for Women.
Book 2 on the Heart. Book 5 for Men (sealed).
Book 3 on the Kidneys. Book 6 on Rheumatism.
Address Dr. Shoop, Box 7414, Racine, Wis.
P. S. Simple cases often yield to one bottle of Restorative. All Druggists carry it.
But all druggists do not supply it on a month's trial. You must write to me for that.

THE POWER OF SONG.

Thirty men, red-eyed and disheveled, lined up before a judge of the San Francisco Police Court, says the Youth's Companion. It was the regular morning company of "drunks and disorderlies." Some were old and hardened, others hung their heads in shame. Just as the momentary disorder attending the bringing in of the prisoners quieted down, a strange thing happened. A strong, clear voice from below began singing:

"Last night I lay a-sleeping,
There came a dream so fair."

Last night! It had been for them all a nightmare or a drunken stupor. The song was such a contrast to the horrible fact that no one could fail of a sudden shock at the thought the song suggested.

"I stood in old Jerusalem,
Beside the temple there,"

the song went on. The judge had paused. He made a quiet inquiry. A former member of a famous opera company, known all over the country, was awaiting trial for forgery. It was he who was singing in his cell.

Meantime the song went on, and every man in the line showed emotion. One or two dropped on their knees; one boy at the end of the line, after a desperate effort at self-control, leaned against the wall, buried his face against his folded arms, and sobbed: "O, mother, mother!"

The sobs cut to the very heart of the men who heard, and the song, still welling its way through the court room, blended in the hush. At length one man protested. "Judge," said he, "have we got to submit to this? We're here to take our punishment, but this" — He too, began to sob.

It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergeant, after a suppressed effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax:

"Jerusalem, Jerusalem! Sing, for the night is o'er!
Hosanna in the highest! Hosanna for evermore!"

In an ecstasy of melody the last words rang out, and then there was silence.

The judge looked into the faces of the men before him. There was not one who was not touched by the song; not one in whom some better impulse was not stirred. He did not call the cases singly—a kind word of advice, and he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than punishment could have accomplished.

DIDN'T LIKE IT.

Soon Found Why.

Coffee has a terrible hold on some people.

"About 8 years ago I was a great sufferer from stomach trouble; my liver was all out of fix and a wise doctor forbid tea and coffee. At that time I was so weak I could hardly walk, absolutely poisoned.

"One day I noticed Postum in the store and having read about it I bought a package and made some. I did not like it, but tried it again and followed directions carefully. It was not long before I liked it better than any other drink and it has brought me out of all the old coffee troubles, too.

"I can now eat what I want, am strong and healthy and the effects of Postum on me were so good all our family soon drank it.

"In summer when the weather is hot I do not have that 'all gone,' feeling now for when I drink a cup of Postum it refreshes and strengthens, but never has the bad after-effect like coffee.

"Postum is like everything else—it needs to be made right and there is no better way than the directions on the package." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

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

Secular News Items.

STATE ITEMS.

The war now being waged on Governor Lanham by State Topics is proving a back action fight and the fire is rebounding with deadly effect.

Mrs. Elizabeth Elmora Fahm, wife of G. C. Fahm, Grand Secretary of the I. O. O. F. of Texas, died at her home in Oak Cliff, recently. She was born in Augusta, Georgia, December 13, 1848, and was married to Mr. Fahm in Brunswick, Georgia, December 21, 1867.

It is rumored that the International and Great Northern Railway will enter Dallas over the Katy tracks, starting at Italy, and that in exchange the Katy will use the International tracks from San Marcos to Austin.

When the home of J. A. Merriman, at El Paso, was destroyed by fire last week, $2700 in greenbacks and a fine brood mare, valued at $1400 was burned. Merriman was absent from home and had just placed the money in the house.

A proposition is on foot to rebuild Austin's big dam across the Colorado River. A corporation is to build the dam and derive the revenues for a period of years and then turn it over to the city of Austin.

It was only a few days since with scare heads the newspapers announced that the cactus all over the Bee country section was filled with boll weevil. Now the Washington Department of Agriculture says the bugs are not boll weevil at all, but a weevil commonly found in cactus leaves.

Some farmers in the Floresville section are contending that the late long drouth was a blessing to the whole country, because the boll weevils have disapeared in many places.

Dr. S. A. Griffin this spring planted 2000 apple trees and 500 pear trees, which cover about forty acres of ground. This is somewhat of an experiment of fruit at Cottonwood.

R. L. Bennett, of the Agricultural and Mechanical College, has established an experiment farm near San Angelo for the cultivation of cotton on the farm of John R. Uosworthy, six miles south.

Pat Dorgan and Pat McBride, two miners of Thurber, attempted to drive across Palo Pinto Creek while a big rise was on. Dorgan escaped, but McBride, who could not swim, was drowned.

L. H. Shelfer, the leading tobacco grower at Nacogdoches, says that so far the weather has been ideal and that the tobacco planters have a most hopeful outlook before them.

The three-year-old child, Josephe Francis, of Mr. and Mrs. Szchminski, of Chappell Hill, went up a ladder to the top of the cistern and fell and drowned before his mother missed it.

Miss Eula Wallace, a member of the faculty of the State University, died suddenly April 13. The flag on the university was at half mast the 14th.

John Evans, of Dallas, aged seventy-two years, fell from a second story window to the cement sidewalk, but received no serious injury and broke no bones.

Ennis is making a move to secure free mail delivery.

Oil has been found in small quantity in the deep well at Waco at 940 feet.

The hoppers which have been doing damage to the oats and vegetables in the country near Denison are said to be disappearing.

NATIONAL AND INTERNATIONAL.

The United States Supreme Court on April 11 rendered a decision that books published periodically are not entitled to transmission through the mails as second class mail matter. The Chief Justice and Justice Harlan dissented from the opinion.

Jesse M. Littleton was nominated for Governor by the Tennessee Republican Convention at Nashville. Congressman Walter P. Brownlow and Hon. H. Clay Evans were chosen as delegates-at-large from the State to the National Republican Convention.

Dr. Charles Baskerville, professor of chemistry, and director of the laboratory in the University of North Carolina, announces his discovery that thorium, hitherto known as one of the primary elements, is complex in its nature. He is the first American to discover a chemical element.

In the Commoner, W. J. Bryan makes an onslaught on Judge Parker, charging that he is the candidate of Hill and the corporations. This is coincident with the return of James Manahan from a conference with W. R. Hearst and is taken to mean that Bryan will endeavor to swing Nebraska into the Hearst column.

The mingling of sexes at public bathing places has been declared by leading members of the W. C. T. U. of New Jersey to be "vile, revolting and corrupt." These terms were applied during a discussion of the subject in the State Convention at Newark.

The Japanese fleet is divided into seven squadrons. Four are watching Port Arthur, the fifth patrols the Korean coasts, while the sixth and seventh cruises between Vladivostok and north Japan.

The United States' charges for postal parcels are six thousand times greater than Germany's.

It apears that Congress does not desire a general investigation of the Postoffice Department.

The New York Conference of the Methodist Episcopal Church on April 11 passed a resolution deploring increased lynchings, North as well as South.

An April blizzard, bring with it from two to two and a half feet of snow and sleet, has practically isolated western Minnesota and a large section of North Dakota.

The Turko-Bulgarian Convention, signed at Constantinople April 7 provides for amnesty to all Bulgarians compromised in the Macedonian rising of 1903, excepting persons guilty of using dynamite; the reparation of refugees, the removal of frontier restriction on Bulgarian trade and travel and the application of the Austro-Hungarian reform scheme in Macedonia. Bulgaria undertakes to suppress revolutionary movements in her territory and to prevent the smuggling of arms and explosives across the frontier.

Joseph G. Cannon, of Illinois, speaker of the House of Representatives, is to be permanent Chairman of the Republican National Convention at Chicago. He is the choice of the President and of party leaders generally.

Albert Baldwin, the negro murderer of Engineer Fogarty, for whose sake Gov. Vardman has twice called out the militia, was given a speedy trial, and the jury was out six minutes in making up a verdict of guilty. He will be hanged May 11.

John McFarland, Chief of Police of North Fork, West Virginia, and J. A. Ballard, a lumber merchant and capitalist, are dead as a result of a pistol duel which followed the Republican District Convention at North Fork.

The marble pagoda which has stood in the Woman's building at Knoxville, Tennessee, since it was brought back from the Tennessee Centennial Exposition, where it formed an interesting part of the Knoxville exhibit, has been packed and shipped to the World's Fair, there to be placed on exhibition.

The administration feels that it has ample warrant for continuing to enforce the rigid provisions of the Chinese exclusion act regardless of the denunciation of the treaty. So far from opening the door to Chinese immigration, the lapse of the treaty will, it is said, actually render the entrance of Chinese into this country more difficult than while the treaty remained in force.

C. A. Moreno says the transit company alone will be able to care for all of World's Fair traffic and that railroads and steam lines can accommodate 75,000 people an hour.

Mrs. Cordelia Botkin was found guilty of the murder of Mrs. John P. Dunning by poisoned candy sent by mail from San Francisco. The penalty is imprisonment for life.

The mail stage running between Holt and Big Fork, Montana, was held up by a lone bandit. The stage driver was alone and was compelled to give up the mail sack and other valuables.

Major General Leonard Wood, with 1500 men, is about to begin a campaign to compel the allegiance of the sultan of Taraca to force him to turn over the American authorities the persons of twenty murderers and a number of stolen rifles. Taraca is on the shore of Lake Lanao, island of Mindanao.

Wm. H. Taft, Secretary of War, has announced that the new capital of the Philippines will be about 155 miles from Manila on a plot of ground over 5000 feet above sea level, which will make it far more healthy for Americans. It is to be to the Philippines what Simla is to India and will be of great benefit to the islands. The climate is superb, the location is good and the opportunities for men with capital will be very great.

King Christian, of Denmark, celebrated his eighty-sixth birthday in excellent health. There were general festivities throughout Denmark.

It is announced that Wm. R. Hearst will soon start three new papers, one at Indianapolis, one at St. Louis and one at Kansas City.

Wednesday, April 13, was the forty-second anniversary of the battle of Shiloh, on the Tennessee River, was celebrated there, and was vividly recalled by many old soldiers in Texas.

Letters of Russian soldiers from Lake Baikal and Irkutsk, the latter now a great lazaretto, read like passages from "Sergeant Bourgoynes' Memoirs" of the retreat from Moscow, 1812-1813. The frost kills thousands, the waters swallow up whole battalions at a time, hunger rages, for food is ridiculously inadequate, and the clothes provided seem a mockery upon the awful wind and cold.

Ten cars of different types of Pullman manufacture, costing about $500,000, built especially for the World's Fair exhibit, have been sent to St. Louis.

Bryce W. Custer, former Sheriff of Franklin County, and a half brother of Gen. George A. Custer, died suddenly at his home in Columbus, Ohio, aged 73.

The Dowager Empress, who never before has failed to be present at the festivities attending the birthday of her father, King Christian of Denmark, was not at Copenhagen April 8, it being the unwritten law of Russia that no member of the imperial family shall leave the empire in time of war.

District Judge Stevens at Ouray, Colorado, holds General Bell and Captain Bulkley, of the Colorado militia, in contempt for failure to comply with the writ of habeas corpus requiring them to release to court the person of Charles H. Moyer, President of the Western Federation of Miners, and ordered the Sheriff of San Miguel County to arrest them. Bell declared he would leave Telluride only over the dead body of every militiaman in his command and thereupon Judge Stevens says he considers the militia in rebellion against constituted authority.

Premier Combes' order to remove crucifixes and other religious emblems from the court houses is causing agitation in Paris and throughout the provinces. At Havre, the workmen declined to take down sacred images and at Lyons the refusal of the workmen to do the same thing compelled the authorities to have to resort to the bureau of architecture.

Discovery has been made, according to a dispatch from Kingston, Jamacia, that a plot is under way for a revolution in Hayti to overthrow Gen Nord Alexis, the president of that republic.

Miss Cora M. Strayer, of Chicago, is organizing in St. Louis a female detective agency, the officers of which will be women exclusively. She believes that women are keener in instinct and intuition than man.

Recently the House passed a large number of bills, including the Philippine shipping bill and the bill appropriating $475,000 in aid of the Lewis and Clark Centennial Exposition, to be held in Portland, Oregon, in 1905.

Walter Lee Brown, Chicago, a well known chemist, bibliophile and author of a number of text books on assaying, is dead at his home in Evanston, Illinois. He was fifty years old and had been an invalid for three years.

Territory tributary to St. Louis is feeling the impetus of "exposition business" which has averaged large lately and promises to expand as the day for the opening the Fair approaches. Jobbers in most sections are doing better than a year ago.

FROM THE SEAT OF WAR.

Tenth Week of War.

After two months and a half of harassing attacks, which weakened Port Arthur, the worst disaster thus far in the Russo-Japanese war brought grief to the Czar's navy this week. Vice Admiral Makaroff, the pride of the Muscovites, and daring commander of the Port Arthur forces, went down Wednesday, April 13, with his flagship, the Petropavlovsk, which struck a mine, and, according to the latest accounts, about 600 men perished. The victims include Makaroff's staff and the noted painter of war scenes, Verestchagin. Grand Duke Cyril, cousin of the Czar, was rescued from the waves by clinging to a boat, and is more or less seriously injured. It was the most grievous blow Russia has yet received. During the naval fight in which the Petropavlovsk sank the torpedo boat destroyer Bezstrashin was struck and sunk by the Japanese, and forty-five officers and men went to their doom, and the Pobieda was damaged Nearly a score of ships under Vice Admiral Togo took part in the attack, but sustained no loss. The most generally accepted theory as to the cause of the Petropavlovsk disaster is that Japanese boats cleverly laid mines outside the harbor the previous night, and by engaging the Russian destroyers, drew the large vessels out and thus sank the battleship. Though for two days it was asserted strenuously at St. Petersburg that a Russian mine had blown up the warship, and the Japanese Admiral Uriu's version was denied, it is conceded by many that the enemy did it. Communication at Port Arthur was cut off for two days after the disaster, but some details of the action have come since then. There is also confirmation of the report of a bombardment. Niuchwang has been shut off since the departure of the British gunboat Espiegle, early in the week. In Korea there have been skirmishes on the Yalu, but corrected reports show that few were killed. At Seoul the Emperor's palace was destroyed by a fire which is believed to have been set by the Peddlers' Guild. The Emperor there escaped, and the Japanese helped to put out the fire. Of great interest is the order of Russia, communicated to the State Department at Washington, that correspondents using wireless telegraphy to report the war will be treated as spies and shot if caught. It is now reported that the Russians have lost two more ships at Port Arthur, including a battleship.

INSTITUTE PROGRAMME.

Annual Sunday-school Institute of the North Texas Conference, M. E. Church, South, Paris, Texas, beginning Monday night at 7:30 o'clock, April 25, closing Wednesday night, April 27, 1904, conducted by Prof. H. M. Hamill, D. D., superintendent training work, assisted by Mrs. Hamill and others.

First Session (Evening)—7:30, song and prayer service, L. S. Barton; 8, "The Child in the Home," Mrs. Hamill; 8:30, "A Forward Movement in Our Methodist Sunday-schools," Dr. Hamill.

Second Session (Morning)—9:30, The quiet half hour, R. G. Mood; 10, a Bible study, "The Life of Christ," Dr. Hamill; 10:45, "Practical Primary Problems," Mrs. Hamill; 11:30, "How to Make the Sunday-school Go—the Pastor's Part," John M. Moore, Ph. D.; 12, adjournment.

Third Session (Afternoon)—2:30, the quiet half hour, J. M. Terry; 3, Points in Teaching, (a) Managing a Class; (b) Holding Attention; (c) Securing Home Study; (d) The Art of Teaching, Dr. Hamill; 3:45, volunteer reports of schools by superintendents; 4:15, Aids in Primary Teaching—Music, Pictures, Blackboard, etc., Mrs. Hamill; 5, adjournment.

Fourth Session (Evening)—7:30, song and prayer service, J. F. Pierce; 8, "The Child in the School," Mrs. Hamill; 8:30, "Next Sunday's Lesson Taught," Dr. Hamill; offering for expenses; 9:30, adjournment.

Fifth Session (Morning)—9:30, the quiet half hour, Frank Reedy; 10, "A Method of Bible Book Study, with Drill," Dr. Hamill; 10:30, a primary conference, Mrs. Hamill; 11, Points in Training, (a) Training to Give; (b) Training to Attend Church; (c) Preparing for Church Membership; (d) Forming Christian Habits, Dr. Hamill; 11:30, "How to Make the Sunday-school Go—the Superintendent's Part," R. G. Piner; 12, adjournment.

Sixth Session (Afternoon)—2:30, the quiet half hour, C. A. Spragins; 3, "The Sunday-school Session," (a) The Program; (b) The Work of the Officers; (c) The Lesson Study; (d) Fine Points in Management, Dr. Hamill; 3:45, "Hard Primary Lessons—Review, Temperance, Missionary," Mrs. Hamill; 4:15, "Round Table—the Home Department, House-to-House Visitation, Sunday-school Helps, Decision Day," etc., Dr. Hamill; 5, adjournment.

Seventh Session (Evening)—7:30, song and prayer service, A. L. Scales; 8, "The Child in the Church," Mrs. Hamill; 8:30, "The Problem of the Teacher," Dr. Hamill; offering for expenses; issuing of certificates of honor; 9:30, adjournment.

B. M. BURGHER,
Chairman Conference Sunday-school Board.

NORTH TEXAS CONFERENCE INSTITUTE.

The following letter was mailed to the pastors and Sunday-school superintendents whose addresses could be obtained. Three of the presiding elders failed to furnish the chairman of the Sunday-school Board with a list of their superintendents, therefore some schools will not be reached by letter. All interested in Sunday-school work are urgently requested to attend this institute:

Dear Brother:

April 25-27 is the time for our North Texas Conference Institute at Paris, Texas. Dr. and Mrs. H. M. Hamill, of Nashville, Tenn., are to conduct the institute, assisted by able speakers. If you have attended an institute conducted by Dr. and Mrs. Hamill, I know we will see you there.

Do you desire to become more efficient in Sunday-school work? Then you can't afford to miss it. We can promise you not only a delightful time, but one of great help and inspiration to your work.

Every pastor, every superintendent and every teacher should avail themselves of this opportunity to get acquainted with up-to-date methods and for acquiring the highest kind of culture.

All Sunday-school workers are expected. See to it that your workers are there.

Free entertainment will be provided. Special railroad rates in the bounds of our conference have been secured. B. M. BURGHER,

Chairman Conference S. S. Board.

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 K, giving detailed information.

Capital Paid In $500,000.00
Resources over $1,000,000.00

WESTERN BANK AND TRUST COMPANY

DALLAS.

Largest Bank in Texas Accepting Savings Accounts.

THE SUNDAY-SCHOOL SECTION.

The Sunday-school section of the Summer School of Theology was created by a demand. Many laymen wrote to us last year asking if there would not be some such course for interested Sunday-school workers, and many pastors expressed themselves as desiring more emphasis placed upon the Sunday-school work.

In trying to meet this demand, the plan has been outlined with a view both to thorough training in the work of the Sunday-school and also to the stimulation of higher ideals in this work. The class-work of this section will embrace three hours each morning, making in all thirty-six recitation periods. The books studied in this section will be those of the Bible Teachers' Study Circle and Vincent's "The Modern Sunday School," but these will only serve as a basis for much broader instruction. Prof. Hamill will conduct the work in at least two of the books of the Study Circle, and Mrs. Hamill will give instruction in primary methods. It is needless to praise Prof. and Mrs. Hamill. Their splendid work is known and appreciated all over Texas. The other departments of study in this section will be in the hands of men of recognized ability. No pains are being spared to secure the best talent available for this section. Further announcements will be made at an early date.

The public lectures are all of such a character as to interest any earnest Sunday-school worker, but we wish to call attention to three series of vital interest to a Sunday-school teacher: Prof. Hamill on "Sunday-schools," Prof. Burton on "Galatians," and Dr. J. J. Tigert on "The Teaching of the Fourth Gospel." Of Prof. Hamill's series of articles in the Sunday School Times, the editor said, "The best investment any Sunday-school could make is to put this series of articles into the hands of every one of its teachers." No live pastor nor Sunday-school worker can afford to miss these lectures. Prof. Burton, beside being one of the world's greatest Biblical scholars, has for many years been superintendent of a department of one of the largest Sunday-schools in Chicago, and is the author of several notable books for Sunday-school teachers and pupils. Dr. Tigert's lectures on "The Teaching of the Fourth Gospel" will be of great value to Sunday-school teachers.

The outlined plan for this section has met with even a more hearty indorsement from the members of the Sunday-school Boards of the Texas Conference than we could have expected. They believe in the movement, and with their aid we expect this section to be a great success. Sunday-school officers, Sunday-school teachers, leaders of Bible Study Circles, and pastors desiring to specialize in Sunday-school work should write for information to R. B. McSWAIN,

Sec. Summer School of Theology.

THE RIGHT ONE.

The front door bell rang furiously. A head adorned with shaggy and unmanageable whiskers was thrust out of the chamber window, and a voice that fitted the bearer inquired, "Who is it?"

"Oh, is this Mr. Higgins?" came a shrill voice from the shade of the doorway below.

"Yes."

"Please come to No. 41 High street just as quick as you can, and bring your instruments."

"I ain't no doctor; I'm a carpenter. Dr. Higgins lives two doors below," and the window was coming down with a slam, when "Please, sir," said the little voice, "it's you we want. Pa and ma is shut up in the folding bed, and we can't get 'em out!"

Notes From the Field.

NORTHWEST TEX. CONFERENCE.

Lockney Charge.

W. H. Carr, April 12: We are moving up on every line: have organized one class and it is in fine fix; oganized one Sunday-school; will organize two in a few days. We have four places to preach, and will have two more soon. We are coming to the front in the work. I am doing all I can for the Advocate.

Merkel and Caps.

C. A. Evans, April 12: Our second Quarterly Conference for Merkel and Caps was held at Caps April 9 and 10. Our presiding elder, though suffering with a carbuncle on his neck, was present and preached with the characteristic clearness and power of E. A. Smith, and through his preaching under the blessings of God we were greatly encouraged and built up. He administered the sacrament at the 11 a. m. service on Saturday to a goodly number who were present and willing by taking this sacrament to "show forth Christ's death until his coming again." On Sunday our beautiful new church at Caps was dedicated in the presence of a large congregation. Bro. E. L. Sisk, a former pastor, was with us, and preached a good sermon on Saturday night from the 23d Psalm, and took part in the dedication on Sunday; also Bro. J. T. L. Annis, who lives a dozen miles away, was present on Sunday, and while not very well physically, yet had a degree of "good cheer" in his soul, which made his face good to look upon. This Quarterly Conference partook largely of the "old-time" idea—it was an occasion—an extraordinary occasion—so regarded by the people at Caps as was demonstrated in the dinner spread on the ground on Saturday, and the attendance during the entire series of services. The truth is, Caps does not do anything by halves. Another extraordinary feature of our Quarterly Conference was that our presiding elder actually brought his wife and some of the children with him to the conference—a thing attested by our people—of rare occurrence—indeed the first on record at this place. (But our beloved has excellencies, which other beloveds may, but have not yet attained.) We are very dry in this country; not enough rain to do but very little good; suffering in many places for stock water, small grain crops ruined, but in 20 years' pastoral work in Texas I have never been able to make a better financial report at the second Quarterly Conference than now. Besides having our collections more than two-thirds in cash and good subscription, our salary well up, we have received during the year more than thirty additions, nearly all by certificate, taken over 25 new subscribers to the Texas Advocate, sold about $20 worth of books, baptized two babies, married five couples, and raised over $1000 in cash and good subscription toward remodeling the old or building a new church at Merkel, and made at least 150 pastoral visits. All this sounds like we are having a "big time," and we are; but to say there are no rough places in the road, no jostling on the way, no kicking in the herd, I could by no means do, but we are hoping for a revival, whose fires will sweep away much of the roughness, and through which salvation may come to many souls and by which the cause of Christ may be greatly built up in the whole charge, and, above all, God honored and glorified. Will all who read this, especially our old friends scattered all over Texas, pray that God will bless this year in leading souls to Christ?

Seymour Circuit.

M. W. Clark, April 15: After spending two delightful years of service, we said good-bye to many dear friends at Eliasville, and came to this charge, which, with two appointments added, formerly was the Benjamin Mission. We have a good parsonage at Benjamin, for the improvement of which Bro. J. M. McCarter, our predecessor, deserves much credit. We find much to do and by the help of the Lord are trying to do it. Two Quarterly Conferences have passed. Bro. J. G. Miller is the right man for a presiding elder, and I trust the Bishop may have "counselors" enough to send him back another year or two. The assessment for the support of the ministry is $160 in excess of last year. I would like to tell in detail all about our poundings, but suffice it to say, it would take fifty dollars to buy the things that have come to us; and the kindness and love that prompted these gifts is prized more highly than can be measured by dollars and cents. No one ever served a more generous people. To say we appreciate these things does not tell all; there is something about it that ties people and preacher together as nothing else does. We have not been idle since coming here. All the regular appointments have been met. I have preached (?) fifty-six times—visited almost every one in my charge; besides at Vera we have built a nice church costing about $1000, about which we will have more to say later. We have held two meetings. Bro. Miller, our presiding elder, preached four days and a night (nine times) for us at Benjamin, we received five into the Church and our work was greatly encouraged. Benjamin is the "storm center" for the Campbellite or Christian Church in this western country, and our Church has been struggling for an existence for quite awhile, but all the people with "one accord" said, "That is the best preacher that ever came to Benjamin." We have gained recognition at Benjamin. Our second meeting, a most gracious one indeed, was at Levelview; closed Monday night, the 11th inst., lasted ten days Bro. Thornton, of Seymour Station, preached five times between Sundays for us, and Bro. McAnally, of Aspermot Circuit, twice. These brethren did excellent work. During this meeting we had fifteen accessions to the Church, baptized six, hunted up several old trunk Methodists, received some by certificate. The whole Church, with little exception, was revived. Our circuit embraces a fine country with wonderful resources. We have received thirty-two into the Church this year. We adorably thank our allwise Heavenly Father for our many blessings, for the success in our labors and pray his divine guidance through the many difficult duties which we must yet attempt.

Fifth Street, Waco.

M. S. Hotchkiss, April 19: We have recently held a very successful meeting in Fifth Street charge, in which we were assisted by Rev. Geo. S. Sexton, of Central Church, Galveston, Texas. He is indeed a strong man; did us most efficient work and endeared himself very much to my people. There were about sixty conversions and thirty-five have been received into the Church, and about ten others have already indicated their desire to join. We have received in all to date since conference one hundred and thirteen members, and have nearly regained numerically all that we lost by division and the organization of Austin Avenue. If God's blessings continue with us in a few weeks we will have a "Jubilee Sunday," when we attain the same numerical strength which we had. My people are planning to remodel and enlarge our church, at a cost of $10,000. When completed we shall have one of the best, most commodious and up-to-date churches in the conference. This improvement is a necessity on account of the railroad passing so near, and this plan carried out will solve the problem of the interference on account of the noise of the trains. Am happy to report our work is very prosperous in all the charges in the city of Waco. Come to the great Missionary Conference in May; no preacher can afford to miss it, and every layman, men and women, who can possibly attend should do so.

Anson.

Zoro B. Pittle, April 18: As we have not for some time reported through the Advocate, will write a word this morning. We are moving on pleasantly with our work. Rev. E. A. Smith, our universally appreciated presiding elder, has held two quarterly meetings for us, doing some powerful and telling preaching and looking carefully into the various interests of the Church. The stewards are faithful, making reports a little in advance of last year, having advanced the salary of the pastor, which we appreciate. The Sunday-schools are doing splendidly under Bros. Wilson, Hudson and Ward. The Junior League, superintended by Miss Barrett, is very interesting. They have paid their ten-cent assessment and raised a small amount for foreign missions. The Senior League is gradually gathering interest. The prayer-meeting has better attendance lately than at any time since I have been here. The congregations are large and sometimes overflowing. We are to begin a meeting at Anson the fourth Sunday in April with Bro. J. A. Biggs, of Stamford, to assist. We also hope to have Bro. T. N. Lowry with us some. We have a move on foot to repair or rebuild our church at Neinda, also to reseat our church at Anson with modern pews. There are thirty-five or forty subscribers to the Texas Advocate in this charge. Will obtain as many more as I can. Love to all the brethren, and "on with the battle."

Comanche.

Geo. K. Kincheloe, April 18: Comanche County went for prohibition last Saturday by 452 majority. The city of Comanche gave a pro majority of 65. The rapid growth of prohibition sentiment in this county can be realized by the following figures: In the State election of 1887 the anti majority was 772; in the county election, March, 1902, the anti majority was 24; in the election of September 12, 1903, the pro majority was 340. This election did not include the entire county and was set aside by the Supreme Court decision in the Cooke County case, but last Saturday the whole county was included and the saloons went out by 452 majority never to returned. Praise the Lord.

Kerens.

J. C. Mimms, April 19: We had the sad misfortune to get our church burned last Friday night, which means a total loss, as we had no insurance. The west end was struck by lightning, and in less than an hour it was consumed. This deals us a heavy blow. Scarcely one year ago we had it overhauled inside and outside. We are in the midst of the boll weevil district, and I don't see how it is possible for us to rebuild any time soon. Just one week ago we closed a splendid revival, and everything was moving along nicely; but, alas! we are now in confusion, but not in despair. We hope to make some kind of arrangement and go right along with our regular Church work. Pray for us.

TEXAS CONFERENCE.

Giddings.

H. B. Smith, April 16: We have had a meeting here, held by Rev. Jno. P. Lowery, of Little Rock. Preached fifteen days. Our results were meagre and not up to our anticipations, but the fault was not J. P. L.'s, nor God's. People would not yield, though convicted. Raised $103.80 for Bro. Lowery. The people, led by a good Baptist dentist, made this preacher a present of $59. It was much appreciated and we hope to be here four years, unless the people get dissatisfied. Our second Quarterly Conference is over. Rev. C. F. Smith was with us and did us good. Finances about up to now. We have but few members, but many of them are the salt of the earth. We have about paid for all improvements on parsonage. District Conference meets here and we expect a real good time and also a living Bishop.

Maysfield Circuit.

J. B. Gregory, April 15: Here I am again to say that I find enough to do to keep me busy. I find no time to say, "I go a-fishing," so the finny tribe are safe so far as I am concerned. I preach ten sermons each month, do much pastoral visiting, engage in prayer-meeting each Wednesday night, visit the sick, bury the dead, read my Advocate and study my Bible, prepare my sermons, answer correspondence on Church business, etc., and attend to my horse and chickens, orchard and flowers. I'm as happy as one can be under like conditions. I meet with kindness everywhere. I'm glad to say that it is a disgrace to any one to act disorderly in the churches, and thus disturb the public worship in Milam County. Grand old Milam! the dearest spot on earth to me; and I'm so glad we have prohibition. I'm hoping and praying for a revival. May the Lord grant it. Brother Shutt fired a good fusilade into the "giggling gang" at church, and the cigarette smokers who trot out during preaching and stand at the doors and smoke and talk. Hit them again, Brother S.! Please hit the card table, wine supper and kindred popular vices. Let us preachers "cry aloud and spare not, and show the people their sins," and thus warn them of their destiny.

Jasper and Kirbyville.

M. L. Lindsey, April 12: Bro. Cochran has just been up from Beaumont and held our second Quarterly Conference, preaching Sunday evening to a full house. I have heard very favorable comments on his sermon. It was indeed a very spiritual and edifying discourse. The presiding elder seemed to be very much pleased with the condition of the work in general. We had a very interesting conference. The outlook for the year is very hopeful. There is not a more pleasant appointment in the Beaumont District than this. Jasper is the county seat of Jasper County, a town of about 1000 people, located on the Santa Fe Railroad. The Southeast Texas College is also located here, giving us a very fine community, especially from an intellectual standpoint. We have one of the oldest church buildings anywhere I suppose in the State which is now standing. It was built before the Civil War. It is the only church I have ever seen with a gallery for the slaves. Some of the people are very much attached to it, although it is old and unsightly. You cannot blame them, for it was a long time the best house of worship in all East Texas, and it is associated in their minds with many happy and glorious experiences. But we want to build a new one before long, and I think we will. Kirbyville is also a good town; has more people than Jasper, situated on the same railroad, twenty miles apart. It is not atogether a sawmill town, as its name would indicate, but it has all the benefits of the sawmills, having two, but the rough and tough element does not begin to dominate as it usually does in sawmill towns, but on the other hand, we have a very fine people, as fine a prospect for building up a good, strong Church as I have ever seen, but we have lots of work to do, but don't mind that; have had that to do all of our lives, and seemed to thrive upon it. If we can just have the Lord's presence and power with us no task will then seem hard. We are serving a very appreciative and liberal people. My Board of Stewards made a very liberal provision for our support, raising the salary $100 over last year. Many expressions of sympathy and esteem we have had since we came to this work. We found a nice, large pounding in the pantry when we came, but that was only a starter. There hasn't been a week nor hardly a day since that something hasn't come to the parsonage, and now here comes a big shipment of groceries from Kirbyville. What will we do with all these things? Never mind we will find a place, but I will desist lest all the preachers will want my place, and I am not ready to give it just now.

NORTH TEXAS CONFERENCE.

Greenville.

J. L. Pierce, April 13: The Wesley revival services closed last night with 51 accessions to the Church. Some of the converts united with other Churches. There were many reclamations. Some estimated the number of conversions and reclamations at 150. The entire town felt the influence of the meeting. The singing was led by Mr. Ed Phillips, of Arkansas; the preaching was done by Rev. L. S. Barton, of Clarksville. The above statements give some idea of the depth and extent of the moral influences awakened. Louis S. Barton is a man of talent and refinement. He has prodigious will power, is thoroughly consecrated to his Master's service, and is as capable an evangelist as is now before the Church. Physically, he is very robust and capable of almost any amount of work. With the exception of five ser-

Continued on Page 12.

ECZEMA

The World's Greatest Skin Humour.

Affects Every Age and Condition.

The Only Sure Cure is Cuticura.

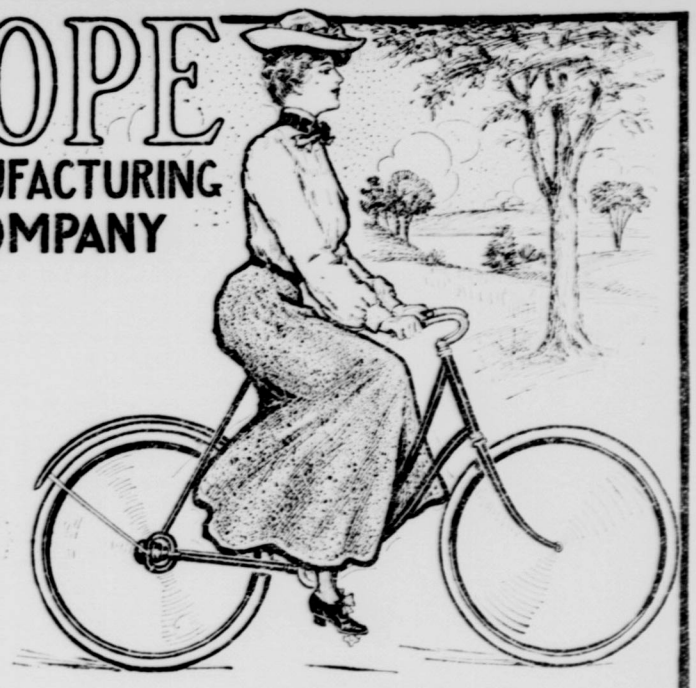
If there were not another external skin disease known, eczema would be a sufficient infliction on mankind. It pervades all classes, and descends impartially through generations. While some are constantly enveloped in it, others have it confined to small patches in the ears, on the scalp, on the breast, on the palms of the hands, on the limbs, etc., but everywhere its distinctive feature is a small watery blister, which discharges an acrid fluid, causing heat, inflammation, and intense itching, scaling and crusting.

The Cuticura treatment is at once agreeable, speedy, economical and comprehensive. Bathe the affected parts freely with hot water and Cuticura Soap, to cleanse the surface of crusts and scales, and soften the thickened cuticle. Dry, without hard rubbing, and apply Cuticura Ointment to allay itching, irritation and inflammation, and soothe and heal, and, lastly, take Cuticura Resolvent, or Pills, to cool and cleanse the blood. This treatment affords instant relief, permits rest and sleep in the severest forms of eczema and other itching, burning and scaly humours, and points to a speedy, permanent and economical cure of torturing, disfiguring humours, eczemas, rashes and inflammations, from infancy to age, when all other remedies and the best physicians fail.

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

Send for "How to Cure Eczema."

POPE MANUFACTURING COMPANY



The Culmination of Progressive Enterprise

Two-Speed Gear Coaster Brake

CHAINLESS BICYCLES

Western Department, Chicago, Ill.

Eastern Department, Hartford, Conn.

Catalogues free at our 10,000 dealers' stores, or any one catalogue mailed on receipt of 2-cent stamp.

The Home Circle

NOT YET.

(Dedicated to the memory of mother and sister and the kind physician and friend who inspired these lines).

Not yet, little one, your work is not done;
God has something for you to do—
A few more souls as stars in your crown
Before you shall enter through;
A few more weary steps to take;
A few more hills to climb;
A few more feeble efforts to make,
And all shall be well, sometime.

You are weary, little one; yes, weary and worn;
Life seems to hold little for you;
Your idol is taken—your heart-strings are torn—
God's face seems hidden too.
Did you ever think of the Master's way?
Of the shadows and storms and pain?
Your way is not near so dark, I say,
As the way He traveled for men.

Your fondest hopes you have buried, you say—
Not buried, but transported above—
Your joys will be brighter that glorious day
When you know 'twas the Master's love
That called your darlings away to their home
From life's sorrows and cares and tears.
You will wonder why you wanted to mourn
When you see the crowns they wear.

Not yet, little one; your work is not done;
God has something for you to do—
It may be a song to the sad and lone,
Or to feed a stranger or two;
It may be to lead some child in the way,
Or some rugged path to smoothe;
It may be to help the blind see the day,
Or rome aching heart to soothe.

Whatever it be, God is with you, dear;
You are weary—but do not fall;
If the way is long, be of good cheer—
The Master hears your call.
Look at the harvest fields! "Why stand ye idle"
While there is work to be done?
Let us be busy—soon 'twill be finished;
Soon, but not yet, little one.

R. LILLA THOMPSON.

Lytle, Texas.

LITTLE MR. BRAG.

"Been out in the woods yet?" Ned Gray asked Johnny Lee.

"No-o-o," said Johnny, looking doubtfully at the timber-clad hill opposite. He had lived all his life on the bright, breezy, open prairie where he could see for miles and miles around; and he was half afraid of the dusky, whispering woods. He was just getting acquainted with Ned Gray, and liked him, but he was not at all sure he wanted to get acquainted with the trees, or would like them.

"I have," said Ned. "I've been out there alone many a time. The trees come right up to the back of our house. You come with me and I'll show you the way. You go between our house and Wilson's. There's Rosy Wilson at the gate. Rosy, do you want to go to the woods?"

Johnny slowly followed Ned to Rosy's gate. "I don't know," said Rosy. "They say there's a mad dog round."

"Ho, I'm not afraid of mad dogs. If I saw a mad dog coming, I'd take a big stick and whack him over the nose. No dog can stand that, and 'specially a mad dog. I'm not afraid of mad dogs, are you, Johnny? You come along, Rosy, and I'll keep 'em off."

Johnny did not say anything. He had never met a mad dog, and he had a strong suspicion that he would be very much frightened if he should meet one. His knees shook at the very thought.

Rosy came, and Ned strutted along beside her with a very important air, while Johnny meekly walked behind and looked admiringly at them. He thought Ned the bravest boy he had ever seen, and Rosy the prettiest girl.

At the edge of the woods they stopped to cut some sticks. Ned knew exactly how, and he cut two—long, stout sticks, with a little knob at the end where the spreading branches were trimmed off.

"Im pretty brave, I guess," said Ned, as they walked on. "I'm not afraid of anything. Why, if a runaway team should come tearing down the road, I'd as lief run out in the road in front of 'em as not; and if a bear should come growling out of those bushes, I'd hit him over the head, and he'd drop dead, I s'pect."

Johnny looked tearfully at the bushes, and a prickly feeling crept from the top of his head down his back.

Now, it happened that Mr. Green, who lived just over the hill, had gone to town that day, and left poor old Bose shut up in the wood shed. Bose howled and growled, and flung himself against the door until the latch gave way; then the big dog darted out the door and joyfully flew townward—not round by the road, but straight through the woods — straight toward two little boys and a little girl, who were gathering acorn cups under a big burr oak. Down the hill he tore, with his tongue hanging out and his eyes fixed, a fearful thing to see. He scarcely noticed the children. He was thinking only of overtaking the wagon as quickly as possible; but they saw him.

Johnny was so scared that he never knew how it happened, but when he came to himself he found that he was standing in front of Rosy with his stick raised, and Bose was gone—and Ned, too.

Ned crawled out of the bushes, presently, looking very white and shamefaced.

"You see, I didn't know whether he was m—mad or not," he stammered. "If I'd been sure he was mad I'd have —I'd have"—

They strolled on again, with their faces toward home, but Rosy walked by Johnny this time, and Ned walked alone, a little ahead and strutting more than ever. Just to show that he was not afraid of anything, not he, he ran up and thrust his stick into a clump of bushes. With a thump and a bump and a snort a dreadful creature sprang out. For a moment Rosy and Johnny clung together with their eyes shut, too frightened to speak or move.

"Ma—a—," said the dreadful creature.

Then Rosy and Johnny opened their eyes and saw the dearest little red and white wobbly-legged calf that ever was.

Oh the way home Rosy and Johnny met Ned just at the edge of the woods, coming slowly and fearfully back.

"W—what was it?" he gasped.

"A teenty, tinety calfie," cried Rosey, rather severely.

They walked on, Ned a little behind the others, with his hands thrust very deep in his pockets and his head drooping.

After a little while he said, in a small voice, "I guess I'm not very brave after all." But surely that was a brave thing to say, for it was always hard for Ned to admit that he was in the wrong.

Johnny smiled. "Pshaw," he said, "you're as brave as I am. I was awful scared. I s'pect I'd have run, too, but my feet wouldn't go."

It was a kind thing to say, but we doubt it. We doubt if Johnny would ever run away and leave a smaller, weaker thing than himself in danger. Ned doubted it too.

"After this I'm going to try not to run when I am scared," he said, very slowly and humbly.—Mary Machall Parks.

TOM'S MAKE-UP PARTY.

"Uncle Jim!"

The voice was Tom's; and if Uncle Jim hadn't heard that same voice so many times before on this particular day, which seemed as if it would never end, he wouldn't have been so slow about answering. As it was, he pretended he didn't hear. It was of no use.

"Uncle Jim!"—and this time Tom spoke more decidedly. "Won't you please to listen? I have to be paid 'tention to, on account of 'cause I've got a sore froat."

Uncle Jim put down his paper with a groan, as he replied:

Yes, Thomas, I quite understand. If this were the first time, or even the one hundred and first, in which you had demanded sympathy for that afflicted organ, I should doubtless respond with more alacrity."

Tom looked puzzled. "Please to don't talk big word to me, Uncle Jim. I'm in a perfectly nawful hurry and I want to know—can I have a make-up party?"

You may have anything short of a bonfire on the roof," said Uncle Jim rashly.

"And may I ask Ned Miller, and Janie and Allen and the twins, and"—

"You may ask every boy and girl in town," interrupted the reckless uncle, "if only you will let me finish my paper."

And Jack Stone?" went on Tom, regardless

"Jack Stone? I thought you and Jack had a dreadful quarrel this morning, and you weren't ever going to speak to him again."

"Yes, sir, we did," said Tom, hanging his yellow head, and looking confused. "That's why I want a make-up-party."

"All right, all right," Uncle Jim dropped back into his chair again, not comprehending in the least what he had pledged himself to support, and murmured:

"I'll never do it again: A whole day of Tom, with his mother and father away! I only hope we'll all live until night."

Meanwhile Tom had rushed off to Ellen, his sworn ally, to beg for provisions for the coming guests.

"And, Ellen," he said, following her from pantry to kitchen, and back again, "what may we have?"

"There's ginger cookies, Tommy, and you can have apples, and the banana in the fruit-dish, and I'll make you a pitcher of lemonade. Will that do?"

"Yes, thanks—but please make a lot Ellen; don't forget," and Tom was off like a shot, down to the orchard where the children had held many a gay picnic, to see that all the dishes were in order.

Queer thoughts were at work under the yellow curles, as he dragged out from the old hollow tree his basket of "dishes,"—clam shells, a wooden plate, some saucers that had done good service in the house, and a broken butter dish.

"The fruit of righteousness is sown in peace, of them that make peace."

Tom was saying it over and over to himself very slowly, because it was hard to remember, and he had learned it only yesterday.

Mamma had heard him recite it, and he had asked her what it meant. Usually she answered all such questions, but this time she had said: "Tom, dear, I think you would remember better if you thought it out yourself. If you haven't found out by the time I come home, I will tell you."

There was such a look on her face that Tom wondered if she knew about Jack and Allen.

And hadn't he thought? He had puzzled over it for two whole days, and that was a very long time for Tom to puzzle over anything.

Now he thought he had found out. At any rate, he was going to try his way; for he was a fearless, independent little boy, and mamma always let him work things out for himself, where she thought it wise.

So he took from his pocket a big piece of brown paper, and a stubby pencil with a doubtful point, and with much care and labor he printed in crazy capitals:

"I want evry body thats mad at me to come to a make-up party in the ortchurd rite after school. "Tom"

Then he ran back to Ellen, and asked her when school would be out.

"In half an hour," she said.

So Tom armed with four tacks and a hammer, sped away, back through the orchard and into the school-house lane. There he stopped by the big chestnut-tree, and, taking out his piece of brown paper, he tacked it fast, his heart beating very hard all the time, and his feet wanting very much to run away.

Fleeing back to the safe shelter of the stone wall that separated the orchard from the lane, he crouched down in a spot that faced the chestnut-tree, and waited.

Down by the brook, where he had spread out his dishes, he could see Ellen, as she put down the basket which held the cookies and the apples, and went back for a big pitcher of lemonade.

"I wish Ellen was mad at me, so's she could come," thought Tom, "and Uncle Jim. Well, I shu'nt wonder 'f Uncle Jim was, but I guess I won't ask him."

Just then he heard shouts, and saw the children, free from school, come running down the lane.

Suddenly some one spied the placard on the tree, and they all gathered around like a swarm of bees.

It seemed a long, long time to the little waiting host behind the stone wall, before his guests, in a reluctant group, all chattering earnestly, moved slowly down to the orchard.

There was Jack Stone, from whom he had parted, only that morning, with angry words; there was Ned Miller, and hadn't he torn Ned's kite, yesterday, and refused to say he was sorry? There was little Janie, carrying the very doll that he had hanged to a tree; and Allen—how he and Allen had made faces at each other through the fence last week! And the twins, with the very same sun-bonnets on that he had said looked like tomato soup.

When they reached the "stepping over place" in the wall, Tom came out to meet them, his cheeks just as red as grandma's roses, and a very queer lump in the "sore froat."

But he tried to make believe that it was all right as he said, "Hello, Ned! Hello, Allen! Let's come on up here," and he led the way to the brook, where the party was to be.

Silently the little band followed him, and there was a very awkward minute as they all stood around the cookies spread out in tempting array.

I am sure I don't know even then what would have happened if it hadn't been for Ellen, who came down the path with a covered dish in her hands, calling out cheerily, "Who wants some nice fresh crullers?"

That broke the ice. Who could resist warm crullers? "I!" "And me!" "Me, too!" came from all the queer little party; and in two minutes they were laughing and eating and playing as merrily as if nothing had happened.

What a success it was, that make-up party, and how glad Tom felt when he crept into bed that night, and remembered that he was at peace with all the world!

That isn't the way he put it. He said, I'm so glad there isn't anybody mad at me now."

Suddenly an uneasy suspicion took possession of his soul.

In a minute more he was on Uncle Jim's knee. Then there was a pause.

Then Uncle Jim said patiently: "Well, Tommy, boy, what brought you out of your warm bed? It isn't good for little boys who have had a sore throat, to run about barefoot this way."

Tom did not reply directly.

"Uncle Jim," he asked slowly, "have I been a bovver? I heard you say you were 'scouraged to deff, and I fought perhaps you was sort o' kind o' mad at me, Uncle Jim, and I forgot to tell you about the make-up party, and so, in 'course, you know, you couldn't come."

"You may tell me all about the make-up party, in the morning, my boy," said Uncle Jim, gently. "But you're not a bother, Tommy, and I love you very much. There, now. That's all settled, and you must go right to bed, young man."

Uncle Jim took him in his arms, and carried him away.

Five minutes more, and Tom, his soul at rest, was sleeping the sleep of the just with his little brown fist curled under his cheek.—Sunday School Times.

WHY WOMEN DON'T MARRY.

Men stand aloof from matrimony and women are not marrying as they used to do, certainly not as early in life; but about that I think one need find no fault, says a writer in American Queen. Some of the happiest marriages are contracted, not late, but later, in life, when tastes are matured and characters formed, and many women, at an age which appears elderly to the young girl, make very happy marriages indeed. Then there are no old maids to-day; that is such a comfort. "Old maid" used to be a term of reproach from which girls fled, oft times into misery; but the youth which now springs eternal in the feminine face, hair, and dress has swept away the old maid, and I am glad of it. She was sour and unpleasing to look at or to touch. How could she help being soured when she was a thing of ridicule and all her good qualities counted for nothing, because —forsooth—she had not married? But "the old order changeth, giving place to new," and better customs sometimes, and unmarried women now enjoy a freedom and command respect which rarely was vouchsafed to their maiden aunts; so good a time do they have, in fact, that they are often in no hurry to change their condition, and many women quietly refuse eligible offers until—they fall in love. I am glad they are so wise and true to themselves, and I am glad for what I think helps to make them so—the work which has rolled out to women like a mighty flood; work of all sorts, or all conditions; work by which women can earn money, happiness, dignity, keep their tempers sweet, their lives young, and their interests fresh. Work is one of the greatest blessings given to human life.

So when the women who have not been suited with husbands throw the energy which would have turned to discontent into some interesting work, if it be good and kindly (not a mere fad or interference), if it makes one little bit of the world better or happier or brighter or purer, then surely they have found a vocation a thousandfold more ennobling than marriage for the sake of marrying, for a home, or for wealth, or for anything save the love which rules the world! I think, and I say, that the crown of woman's life is a real marriage—a marriage of true, pure, enduring love; but we can not all have golden crowns, and an imitation one is apt to turn into a galling chain.—Journal of Agriculture.

A RUMSELLER'S DREAM.

"Well, wife, this is too horrid; I can not continue this business any longer."

"Why, dear, what's the matter now?"

"O such a dream, such a rattling of dead men's bones, and such an army of starved mortals, so many murders, such cries and shrieks and yells, and such horrid, gnashing of teeth and glaring eyes, and such blazipg fire and such devils—O I can not endure it! My hair stands on end, I am so filled with horror I can scarcely speak. O if I ever sell rum again!"

"My dear, you are frightened."

"Yes, indeed, I am; another such night I will not pass for worlds."

"My dear, perhaps—"

"O don't talk to me! I am determined to have nothing more to do with rum anyhow. Don't you think Tom Wilson came to me with his throat cut from ear to ear, and such a horrible gash, and it was so hard for him to speak, and so much blood, and says he: 'See here, Joe, the result of rumselling.' My blood chilled at the sight and just then the house seemed to turn bottom up, and the earth opened, and a little imp took me by the hand, saying: 'Follow me' As I went grim devils held out to me cups of liquid fire, saying, 'Drink this.' I dared not refuse. Every draught set me in a rage. Serpents hissed on each side, and from above reached down their heads and whispered, 'Rumseller.' On and on the imp led me through the narrow pass. All at once he paused and said, 'Are you dry?' 'Yes,' I replied. Then he struck a trapdoor with his foot and down, down we went and legions of fiery serpents followed us, whispering, 'Drunkard, drunkard!' At length we stopped again and the imp asked as before, 'Are you dry?' 'Yes,' I replied. He then touched a spring, a door flew open and there were thousands of worn-out rum-drinkers, crying most piteously, 'Rum, rum; give me more rum!' When they saw me they stopped a moment to see who I was. Then the imp cried out, so as to make all shake again, 'Rumseller!' and hurling me in, shut the door. For a moment they fixed their ferocious eyes upon me and then uttered a united yell. I awoke. There, wife, dream or no dream, I will never sell another drop of the infernal stuff!"

"Woe to him that buildeth his house by unrighteousness, and his chambers by wrong."—Jer. 22:13. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drink."—Hab. 2:15.

Sore Throat

Hoarseness, Quinsy, Tonsilitis, Laryngitis and other throat troubles quickly relieved and promptly cured by the use of

Hydrozone

"This scientific germicide is used and endorsed by leading physicians everywhere. It is **absolutely harmless,** yet a most powerful healing agent.

By killing the germs that cause these diseases, without injury to the tissue, Hydrozone cures the patient. Sold by Leading Druggists. If not at yours, will send trial bottle, prepaid, on receipt of 25 cents.

Prof. Charles Marchand

Dept J 60 Prince St. NEW YORK

Send for free booklet how to treat diseases.

A FISHING DOG.

Wouldn't our Brownies like to see a dog fishing? Travelers in the far North tell us that the Esquimaux dogs are never fed anything by their owners in the summer time and that one of the most interesting sights in the whole world is to watch them get their own breakfast.

They will not go into the icy cold water till they are very hungry, but in the morning they will wade out of the water and stand as still as a stone until a fish comes sailing by. They then jump for him, diving just as a seal would, frequently sinking under water ten or fifteen feet. These dogs are used for drawing sledges, but they are tremendous hunters. When they see a deer or other game, no matter how many sledges are behind them, off they go like mad. Their owners know they are likely to get beyond control at this time, and each dog is fastened in the harness in such a way that one little pull of a particular string by the driver will set him loose, so when the dogs catch sight of game and start off wildly the driver just pulls the string and off they go.

MEMORY MAKER.

Food With Certain Elements Required in the Brain.

Poor memory means an ill nourished brain. The proper food to help and nourish the brain will thus help the memory as in the following case:

"I have not known what it is to enjoy real good health, not having seen a well day in over 20 years and taking medicine most of the time until about a year ago.

"At that time I was suffering greatly from nervous prostration and general debility, the result of several severe illnesses from which I never expected to fully recover.

"My memory was also so poor that it caused me much chagrin at times.

"I had often heard how Grape-Nuts had helped other people's memory and that it was a brain food. Finally I was put on Grape-Nuts for my meals.

"It was so pleasing to the taste I enjoyed eating it and after a time I saw such an improvement in my health generally that I gave up medicine altogether. Am not even using laxatives now that I had been unable to do without for years. Grape-Nuts helped my nerves, gave me strength, increased my weight ten pounds and I can now work and walk better and enjoy life as I never expected to again.

"When my friends remark how well I look and act I tell them it is all due to Grape-Nuts. My doctor never sees me but he smiles with genuine pleasure at my improved condition for he is an old friend and would like to see me perfectly well, knowing how long and how much I have suffered." Name given by Postum Co., Battle Creek, Mich.

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

Sick and Helpless Come Unto Me.

I Have Discovered the Marvelous Secret of Life and I Give It Free to You,

My Mission on Earth is to Heal the Sick and Cure the Weak and Hopeless—Come Unto Me That I May Give You Health and Life and Youth,

Send No Money, Simply Send Your Name and Address and I Will Send You Free Enough of My Vital Life Fluid, the the Most Marvelous Compound Ever Discovered to Convince You of Its Mysterious Unfailing Power.

I have discovered the marvelous secret of life and with it I can make you well, no matter what your sickness, I can make you strong and well, no matter how weak or crippled you are. With my Vital Life Fluid, the secret of which is known only to me, I cure nearly every known ailment of the human flesh. I believe that there is no ill or ailment under the sun which my marvelous

DR. C. S. FERRIS.

He Has Discovered the "Secret of Life" for He Cures All Diseases with His Marvelous Vital Life Fluid.

Vital Life Fluid will not banish, for it has time and again restored to the perfect bloom of health a host of poor and unfortunate sufferers.

I do not seek to demonstrate a theory. I have no time for that, for I am accomplishing facts. I am curing thousands who had given up all hope of life. I am bringing joy and happiness into hundreds of homes. If you suffer from kidney and liver disease, lung and stomach or heart trouble, consumption, constipation, rheumatism, neuralgia; blood and skin diseases, catarrh, bronchitis, paralysis, diabetes, syphilis, lost vitality, nervous debility, insomnia, blood poison, enemia, female weakess and ailments, eczema or salt rheum, headaches, backache, nervousness, fevers, coughs, colds, asthma, or any disease or weakness of the vital organs, come unto me and I will cure you and make you well. The wicked may scoff and cry "fake," but the people whom I have snatched from the very jaws of death and have lifted up and given strength and health are living witnesses to the everlasting power of my matchless Vital Life Fluid, and I rest the whole proof of my power and the truth of my claims on them. Believe them and ye will believe me. To me and my marvelous remedy all systems and all diseases seem alike. It matters not how long you have been afflicted; it matters not how hopeless and helpless you may be; it matters not what doctors have said or what remedies have failed to cure you; it matters not whether you have faith, my Vital Life Fluid is life itself and will banish all disease. I have brought thousands back to life and health and none need perish, for I will send to every sufferer some of my priceless Vital Life Fluid absolutely free. That is my duty, and it will perform its miraculous cures right before your own eyes. Write and tell me what you wish to be cured of, and I will cure you. I will send you the marvelous Vital Life Fluid that will make you as strong and healthy as if disease had never touched you. Write me today. Never mind the scoffings of your friends. Your life may be at stake and you not know it. They cannot save you, but I can save you and I will if you will only let me. My private address is Dr. C. S. Ferris, 5286 Strawn Building, Cleveland, Ohio, and I personally assure every person who writes me, be they rich or poor, a prompt and courteous answer and enough of my precious Vital Life Fluid free to convince them that I have truly discovered the secret of long life and perfect health.

TENTS FOR RENT.

Address

The Ira O. Wyse Oil Co.,

Greenville, Austin, TEXAS.

"A WORD TO THE WISE IS SUFFICIENT"

Travel Via

THE MIDLAND ROUTE

LOWEST RATES,
QUICKEST SCHEDULES,
BEST SERVICE.

The pioneer Cafe car line. Meals dispensed en 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.

ORIENTAL MEDIATION.

AN INTERESTING LECTURE ON "MATTHEW EIGHTEEN, SIXTEEN, SEVENTEEN."

Selected from "Oriental Customs," By E. E. BARAKAT.

One of the Oriental customs and manners which are in accordance with the Bible is, mediation. There are many Oriental sayings on this subject, such as, "Thou art thy brother's keeper," "Tell him right in his face, but don't deceive him," "He that does not mediate between two or more quarreling persons, to make peace, is an enemy; but he that does mediate between two or more, to make enmity, is the greatest enemy," etc. We call the first peace-maker, but the second is like the serpent who has mediated or interfered between God and Adam when they were friends and made them enemies. There are many of this kind of mediators in this country.

We Americans are inclined to regard mediation as a hurtful thing and call it interference. An American lecturer said in his lecture on "Education:" "In my first lesson I tried and tried and tried to learn how to attend to my own business, and in my second lesson I tried and tried and tried not to interfere in any other body's business." If he meant that people ought not to interfere, not even to make peace, this custom is contrary to the customs of the Orientals, whether Christians or Mohammedans, as well as contrary to the teachings of the Bible.

I read a paragraph in the "Signal" of a lady evangelist (American) that, whenever any one spoke to her evil against another, she said, "Do you want me to go with you to him, and you say so before him, and let us hear what he will say?" and every time she put to shame the speaker who confessed that he was exaggerating. She was described in that paper as an extra good Christian for her new views in regard to putting down enmity. The Orientals would say that she has done one-half of the good that humanity or Christianity requires, for she has not reconciled the quarreling parties. The other half will be explained below. Let me give you an illustration: An American would say to you like this: "I want to tell you something about Mr. So-and-so; this is between me and you; of course, you will not tell him that I have told you." You would answer, "Oh, no; do you think I have no honor?" If this was said to an Oriental, he would answer the other way; he wants to be a peace-maker for humanity's sake, or for Christianity's sake; he would recite to you some sayings, one of them is a quotation from the Bible. "'Doth our law judge any man before it hear him and know what he doeth?'" The result would be a great difference between the two, while the Oriental hastens to have the two parties reconciled, the American leaves them as they were, and they may not be reconciled before the sunset of that day, may be not before next communion, may be not all their lives. Just think of two enemies at the Lord's table in the same Church, like Judas at the table with Jesus and his disciples, or they may be at the Lord's table in two different places; but they are still enemies, as it is contrary to the American customs that any one should mediate between quarreling parties.

But the Oriental custom on this subject is entirely the other way. A Mohammedan would mediate for humanity's sake; a Christian, for Christianity's and humanity's sake; and they would not wait until they are called for mediation, but would volunteer as soon as they knew that they were needed.

Once a Mohammedan made a good and successful mediator. There were two Christians quarreling, and a Mohammedan, who naturally hates Christians, was passing by, but his conscience would not allow him to pass them without saying a word for humanity or reconciliation, and thus he mediated between them and had them reconciled.

And here is another important remark, that by your keeping still from mediation you are doing unjustly to "thy brother," for whom Christ died. What right have you to hear any one injuring another brother's name, and you do not mediate and have them reconciled, or tell the other party so that he may defend himself?

Once a dying man gave his last advice, which was very valuable. He told one of his friends to take a bag of feathers and scatter them in the street. After his friend had done so, the man said, "Now gather all the feathers and put them back in the bag." He said, "That is impossible; the wind has scattered them." The man said, "Yes, it is easy to scatter, but very hard to gather; it is easy to injure a brother's name, but very hard to restore it to its former reputation."

If that extra good evangelist lady was an Oriental, she would not have had any ease until she had done something more for the souls of those who were disagreeing.

If both parties are members of Protestant Churches, they must meet together with "one or two more" and either be reconciled or one of them cut off from the membership of the Church; and if one is a Protestant and the other is of another sect, as Greek or Catholic, each one will bring a mediator from his sect. The Catholics in the Orient keep Jesus' command in regard to this subject better than any American who is following his customs.

Suppose an American Church member in the Orient should begin speaking to an Oriental against another Church member, whether Oriental or American, and say, "This is between me and you; of course, you will not tell him that I have told you," the Oriental would answer, "Of course, I have to tell him, and hear from him what he has to say, and have you both reconciled." And suppose the American, being greatly surprised at this reply, would say, "Well, then, as you do not promise that you will keep in secret what I may tell you, then I will not tell you anything more about him," the Oriental will not be satisfied that he has done his duty in reproving him and preventing him from speaking against him any more evil words, as that evangelist lady mentioned above would have done. This is not enough. That man is not yet converted. If he finds an open ear, he will speak evil. The Oriental would answer, "But, my dear sir, the Bible says 'Out of the abundance of the heart the mouth speaketh,' and, now, your mouth has already been opened to speak evil against your brother, whether you are true or not, anyway, you mean that you are angry with him. Can you have a restful sleep to-night and know that you are still angry with your brother? Let us go to him and have you reconciled."

It is regarded among the Christians, and especially among the Protestants, that it is a great sin to keep anger until after sunset (as the Bible says, in Eph. 4:26) "Let not the sun go down on your wrath."

How difficult it is to find an American mediator who would go on a mission like Jesus commanded us to do, if we were angry with each other. Jesus said, "Take with thee one or two more." This means one or two mediators.

THE SECOND STEP.

If the oppressed one of the American Church members would ask many of the Church members, he would hardly find the "one or two" members who would be willing to go with him for mediation; for the others would give many excuses, such as, "It is not my business!" "It is not manners." "The people would laugh at me," "The other party may insult me," etc.

The Oriental mediators are sometimes insulted by the oppressor, if he is not a Church member. If by hard words such as, "It is not your business," or "Get out of my house," the mediator would say, "Never mind, I forgive you; I know that you say so because you are angry." But if he beat him, at that point the mediator would take his handkerchief and dust his feet and say, "Your blood be upon your head, if you do not want to be reconciled; I have done my duty."

But this very seldom occurs, and only with the non-Christians; for if they are Christians, they have to go the third step, which is, "Tell the Church."

THE THIRD STEP.

Finally, suppose the oppressed one, after much trouble, finds the "one or two" needed mediators, and the oppressor "hear them not," and the other would say, "Now, I have to tell the Church," both the adversary and the mediators would be surprised and say, "Do you mean that you can get every member of our Church to mediate for you? This is impossible, impracticable." And the mediators would add, "Unless you had urged us so much we would not have mediated. The only way for you is to get a lawyer and sue your adversary at the law."

The Orientals call him worldly lawyer, for the word "lawyer" in the Bible means preacher—the Oriental Christians, whether Protestants or others, do not sue any Church member at the law before they pass the third step, which is, "Tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." That means, after the "one or two" mediators have done their duty and the transgressor did not hear them, it will be announced from the pulpit, then every member of that Church will mediate. If the adversary still refuses to be reconciled, then he is cut off from the membership of the Church. After that the other party has the right to sue im at the law, but cannot before he is counted "as a heathen and publican." The rule of the Protestant Church is, "No Church member sues a Church member."

TEXAS ROOM.

Some time ago I had the pleasure of visiting the Scarritt Bible and Training School in Kansas City. The departments all seemed to me to be fitted very conveniently, and especially the rooming department, with the exception of one room, now occupied by Texas young ladies who have gone there to fit themselves for foreign and home mission work.

This shabby and rough looking room is known and branded on the door as the "Texas" room.

It was fitted up several years ago by the old East Texas Conference, but on the union of the East and Texas Conferences, the "East" was taken off and it now rests on the Greater Texas Conference to spend a small sum of money and make this room neat and convenient, like the rest, or have the Texas Conference thus represented in this great school, that is visited by hundreds of people.

I wrote Miss Ivey, who is there preparing for foreign work, to know what amount is needed. Her reply was $60 or $75, but we will accept any amount sent and apply it in the best way possible.

Miss Ivey, and the other four Texas young ladies who are there, are known to many of the Advocate readers as workers at home, and I think it would be a disgrace to Texas Methodism to allow them to occupy such a room, when a dollar here and there would soon relieve the situation.

Now, who will be first to send, any amount, to Miss Gibson of Scarritt Bible and Training School for this purpose?

When you send, please drop me a card stating your amount, as I want to keep up with this and use every means possible until the $75 is raised.

I'm in Montana, but still interested in dear old Texas. H. H. RAVIS.

Gallop, Montana.

A HOME CURE FOR CANCER.

Thousands of dollars have been spent and years of labor exerted to discover the cause and perfect a cure for that terrible disease, Cancer. The cause is only interesting from a scientific standpoint, and from the fact that it might lead to discovery of a cure. The cure is a vital problem. Success has attended the efforts so far of but one concern, the Dr. D. M. Bye Co. These eminent specialists have perfected a Combination of Oils which have wonderful effects on diseased tissue, leaving unharmed the sound. The Oils are mild and safe, and can be used at home in most cases. Don't trifle with death; write at once for free books giving particulars. Address Dr. D. M. Bye Co., Box 462, Dallas, Texas.

'Worth Its Weight in Gold.'

DR. RADWAY & CO., New York:

Gentlemen—I send enclosed M. O., for which you will please send me one dozen Radway's Ready Relief and one dozen Radway's Pills. Your Ready Relief is considered hereabouts to be worth its weight in gold. This is why I am induced to handle it. I have handled —— Oil for some time, but I consider the R. R. R. far superior to this, as it gives better satisfaction.

J. M. ALEXANDER, Hoxban, I. T.

RADWAY'S READY RELIEF

Radway's Ready Relief cures the worst pains in from one to twenty minutes. For Headache (whether sick or nervous), Toothache, Neuralgia, Rheumatism, Lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints, and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease and its continued use for a few days effects a permanent cure. Sold by druggists.

BE SURE TO GET RADWAY'S

UNIVERSAL FIRE KINDLER LASTS A LIFETIME. Inflammable without kindling. Used everywhere in millions homes. Agents wanted; sample prepaid 15 cts. and terms 20 cts. UNIVERSAL KINDLER CO., DALLAS, TEX.

After all, his wife had the right answer

A certain man had saved up $—— And he was figuring how to make the most out of it. He could put it in the Savings Bank and the interest would be two cents a day; or he could loan it to a neighbor without security and get four cents a day.

Being puzzled which to do he called his wife to help him. Now his wife had taught school, and knew a short cut to the answer.

"Neither two cents nor four cents per day," said she, "will add to our happiness, but I have long had my heart on a piano for little daughter. She needs it now, and it means much to her in after years."

*** So now a sweet toned Epworth piano adorns their home, and little daughter is learning fast.

Write for Catalogue, and mention this paper.

WILLIAMS ORGAN AND PIANO COMPANY
57 Washington St., Chicago

The New Victor Combined Riding and Walking Cultivator

NEVER IN THE HISTORY OF CULTIVATING IMPLEMENTS HAS A MACHINE BEEN PRESENTED TO THE FARMING PUBLIC EMBODYING THE GRAND FEATURES FOUND IN THE *NEW VICTOR*. THIS RESULT IS OBTAINED BY *OVER SIXTY YEARS* OF SUCCESSFUL MANUFACTURING OF CULTIVATING MACHINERY. DO NOT BE DECEIVED BY OFFERS OF *INFERIOR CULTIVATORS* BY DEALERS WHO BUY *CHEAP MACHINES* BECAUSE THEY CAN MAKE MORE MONEY ON THEM. THE *NEW VICTOR* COSTS BUT A TRIFLE MORE, WHICH INSIST ON HAVING. IF YOUR DEALER WON'T SUPPLY YOU, WRITE US FOR CIRCULARS AND SPECIAL INTRODUCTORY PRICES.

We Manufacture

AND HANDLE EVERYTHING THAT IS BEST IN

Implement Wagons, Vehicles, Haying Machinery, Threshing Machinery, Gasoline Engines, Etc.

WRITE US FOR YOUR WANTS

PARLIN & ORENDORFF CO., DALLAS, TEXAS

WAVES OF MELODY.

BY REV. JNO. W. HOLT and W. J. KIRKPATRICK. 41 authors, 181 copyrights, mostly new. Very popular, some of which will go down the ages. 51 old hymns and songs. Price 30c.

THE J. W. BURKE CO., Macon, Ga.,
Or J. W. HOLT, Hallville, Texas.

What Should You Do When the Clock Runs Down?

Why, find the key and wind it up so that it will run again. That is a simple question and a simple answer. The same answer will apply to a more important question—

WHAT SHOULD YOU DO WHEN THE SYSTEM RUNS DOWN?

Get the key and wind it up. There is a key to all run down systems. A key that will set the system to working smoothly and pleasantly again. That key is

DR. THURMOND'S BLOOD SYRUP.

It absolutely cures constipation, stirs up sluggish livers, stimulates the action of the kidneys, increases the appetite and promotes digestion. Sends rich, new, pure blood bounding through the veins. Makes life worth living. In short, it

WINDS UP RUN DOWN SYSTEMS.

Sold by all druggists at one dollar per bottle or will be sent anywhere on receipt of price. Send for testimonials.

NEW YORK CHEMICAL COMPANY,
DALLAS, TEXAS.

CHRISTIAN ADVOCATE

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 MONTHS	50
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.

DISCONTINUANCE—The paper will be stopped only when we are so notified and all arrearages are paid.

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.

DISTRICT CONFERENCES.

Waco West	Apr. 21
San Angelo, Brady	Apr. 21
Terrell, Garland	Apr. 21
Greenville, Wolfe City, 8 p. m.	Apr. 22
Beeville, Stockdale, 8:30 a. m.	Apr. 22
Sherman, Van Alstyne, 8 p. m.	Apr. 25
Clarendon, Silverton, 8 a. m.	Apr. 28
Georgetown, Taylor	Apr. 28
McKinney, Celina	Apr. 28
Llano, Center Point, 7:30 p. m.	May 11
Corsicana, Dawson, 8 p. m.	May 12
Gainesville, Aubrey	May 12
San Marcos, San Marcos, 8:30 a. m.	May 17
Cuero, Edna 9 a. m.	May 18
Vernon, Childress	May 18
Waxahachie, 9 a. m.	May 19
San Antonio, Del Rio	May 20
Houston, Richmond, 8 p. m.	May 23
Bonham, Ladonia, 10 a. m.	May 24
Pittsburg, Pittsburg	May 25
Gatesville, Hamilton, 8:15 p. m.	May 25
Bowie, Boyd, 9 a. m.	May 26
Brownwood, Ballinger	May 27
Abilene, Sweetwater, 9 a. m.	May 31
Weatherford, Gordon	June 2
Austin, Elgin, 9 a. m.	June 21
San Augustine, Carthage, 16 a. m.	June 23
Sulphur Sp'gs, Mt. Vernon, 9 a. m.	June 24
Marshall, Kilgore, 8:30 p. m.	June 21
Huntsville, Montgomery, 10 a. m.	June 28
Dublin, Stephenville	June 29
Palestine, Grapeland	June 29
Tyler, Edgewood, 8 p. m.	June 29

We are in receipt of a copy of the printed minutes of the last Texas Conference. While it is a little delayed, yet it is a good piece of work both in matter and workmanship, and we appreciate a copy of it. It is edited and published by Rev. Gus Garrison, and he has done his work well.

Rev. Jno. E. Green makes a good suggestion in this issue. We believe he is right. There was not much wheat in that bundle of straw known as "Laymen in the Bishop's Cabinet," and what little there was has been more than threshed out. Therefore we believe that it is time to introduce something else and take a rest for a while on this question. There is danger of overdoing a good thing, and we believe that "Laymen in the Cabinet" has about reached that stage.

On the devotional page of this issue we reproduce a sermon by Bishop Hoss from the Wesleyan Christian Advocate; and we do this for two reasons: First, it is one of the most beautiful sermons we ever heard, and its evangelical spirit is rich and full. Second, because it is practically the same sermon which the Bishop preached at Ennis a while back at the funeral services conducted over the remains of the late Rev. T. J. Duncan. Read it, and you will get out of it delicious nutriment for your soul.

A SUNDAY IN ATHENS.

Last Saturday evening I took the T. & N. O. Road to spend the Sunday at Athens with Rev. C. B. Garrett and his warm-hearted people. This road was formerly known as "The Trunk," but it has passed into other hands and operates under this new name. It runs from Dallas to Beaumont; is now in first-class condition, has polite and efficient men in charge of it, uses good rolling stock, and it is an excellent line. The people living all along the territory through which it passes are to be congratulated on the improved condition and success of the T. & N. O. Railroad.

After a three-hour run I reached Athens at 9 o'clock at night, and was met at the depot by Bro. Garrett and taken to the hospitable residence of State Senator and Mrs. J. J. Faulk. They are devoted members of our Church and keep open house to the preachers. It is a real luxury to stop with such people. He is now, and has been for some time, Senator from the district composed of Henderson, Kaufman and Navarro Counties. He has the esteem and confidence of his constituents, and he renders them fine service. He is one of the three anti-Willacy bill Senators who drew long terms, and hence is a hold-over member of that body. Senator Faulk is bitterly opposed to any tampering with our local option laws, and he can be trusted on all parts of the ground to do his duty in that respect when the next Legislature will convene. Athens is a city of nearly 3000 population and the shire town of Henderson County. There is a great deal of wealth in the place, so I judge from the character of the residences and the business establishments. The country from which it draws its business is productive, and they are working the diversified crop industry. It is a section belonging to the East Texas fruit and truck farming business, and these are beginning to be developed. By and by it will be one of the strong sections of that portion of the State. The soil is fertile, sandy land, and it is valuable. That county is under the power of anti-local option, and the effect of that state of things is perceptible. All the counties round it are dry counties, and a certain class of people who follow up the bar-room trade have added the weight of their citizenship to the community. Though under the operation of the Terrell election law, the local option people can and will carry it the next time they vote on it. Last fall when the vote was taken it went wet by a small majority.

We have the leading church building in the place, just completed, and last Sunday we conducted the opening service in it. In 1883 the first structure was built. The membership was small and weak. The house was poorly located, and it was rather a small and poorly arranged building. But it was the best they could do then, and it has answered a good purpose. So they went to work awhile back and bought a large corner lot in a very public and convenient place and began a movement for a new building. Bro. Littleton Fowler while pastor two years ago helped to secure and to pay for this site, and his work prepared the way for the next man to carry the work of building forward. So when Bro. Garrett went there one year ago last fall he started the enterprise. Most of the people gave him encouragement, and he has worked on faithfully and earnestly and his people have co-operated with him; and the result is one of the handsomest church structures in that conference. It is modeled after the church at Bryan, with a few improvements. The architecture is very unique and tasteful, and it presents a fine appearance. It is veneered with yellow brick, slightly tinged, and trimmed neatly. All the approaches are attractive. The interior is a thing of beauty and convenience. The auditorium so faces the pulpit as to make the large Sunday-school room a part of it when needed. The walls are covered with metal and becomingly painted. The ceiling is handsome panel work of pleasing design. The windows are lovely. They are all splendid memorial windows filled with elegant art glass. The pews are polished golden oak and very comfortable. The main auditorium will seat 400 people, and when the Sunday-school room is thrown into it the whole will seat 600. The organ and choir are back of the pulpit. The whole plant with the lot has cost between $16,000 and $18,000; and it is all paid for but about $4000. One thousand of this is subscribed, and the Church Extension Board is carrying the rest at a low rate of interest. So that the financial condition is all right. They had a fine Sunday-school last Sunday morning. Sister Faulk has the infant class, and she has a brand-new room for them. Including her 'baby roll" she has more than fifty members, and she insists that she is going to run it up to 100. At 11 o'clock a large congregation filled the space of the two rooms. The floral decorations were beautiful and the musical program was well prepared and well rendered. All the other congregations with their pastors joined us. I preached with some liberty and trust that the service was a benefit to all. I certainly had fine attention. The audience was made up of people who were attentive and easy to preach to. They certainly have an excellent people in Athens. At the close of the service I met a great many of them, and was no stranger to a goodly number of them, for they read the Advocate. The pastor, his building committee and the people have certainly done well in this Church enterprise; and they have a property a credit to the whole community and an honor to the cause of Christ. It would be an ornament in a town three times the size of Athens. This will furnish some sort of an idea as to what they have done over there. It is a splendid piece of workmanship. While there I had the pleasure of taking a meal with the pastor and his good wife. They are well adapted to that charge and the people love them. Bro. Garrett is a studious preacher and good pastor, and with it all he has a good business head and he succeeds. At night we had the service in the Christian Church, as the lights are not yet placed in ours. This was also a united service and largely attended.

G. C. R.

LOCAL OPTION NOTES.

A few days ago the local option people of Hill County held a mass-meeting, not for the purpose of bringing out candidates for office, but to back up temperance sentiment for the enforcement of the laws, to discuss the best methods for stopping the jug trade and to have concert of action as to supporting the right sort of men now in the field for public office. They passed strong resolutions and showed by their action that they mean business in that local option territory.

Last Saturday the local option election came off in Comanche County and the pros won by more than 400 majority. This is another one of the counties thrown back into the barroom practice by the decision of two members of the Court of Criminal Appeals. When they held that the combination of two or more precincts for the purpose of holding an election was not valid, they put liquor back into several counties, and hence the people have had to take the vote over. But invariably they have won double the majorities which they at first received. Will this satisfy the court? But what will the antis do, poor things? On with the battle!

We have a Dallas jurist who seems to have gone into the "government-by-injunction business. The antis in Van Zandt County, after having lost out by over 700 majority, rushed over here and got an injunction, thus ignoring their own Judge, who was holding court at the time in their county town; but the injunction was only against the County Jundge, and at midnight the Commissioners met, passed on the returns and by daylight had the election published and given to the people. Then the antis had them brought up for contempt of court, but as the writ was never served on them the Judge dismissed the case. When old Van Zandt makes up her mind to do a thing she does it.

A BIG THING FOR SOUTHWESTERN UNIVERSITY.

We learn from Dr. Jno. R. Allen that recently J. L. Campbell and his mother, Mrs. J. I. Campbell, both of Houston, have endowed a chair of history in the University with a donation of $25,000! This noble act is in memory of Brother J. I. Campbell, of Houston, who recently passed to his rich reward. We rejoice that these liberal and broad-minded people have given this turn to some of the wealth with which God has blessed them. It is the first large gift to the University thus far made. We hope it is the beginning of a disposition upon the part of our people to place their money in this splendid Church school. It is worthy, and with such help will continue to develop into greater and still greater efficiency. May the good Lord put it into the hearts of other wealthy Methodists to follow this generous example.

A MEMORIAL BOOKLET.

We are in receipt of a handsome Memorial Booklet gotten out by the children of the late Rev. T. J. Duncan. Upon its outside cover is a splendid portrait of him, and its contents are made up of the sermon preached by Bishop Hoss at the funeral exercises in Ennis, and the addresses delivered by a number who took part in them. Also the pen sketch of him which appeared in the Advocate and other testimonials from friends in Tennessee. It is a suitable expression of filial appreciation worthy of preservation. Our copy will find a permanent place in the home library.

A SWOLLEN BLUFF.

The "Secretary" of the Liquor Dealers' State Association has sent out a loud-sounding slogan to the effect that the brewers have employed special counsel in all the towns and cities where liquor and beer are sold to prosecute all keepers of dives who violate the laws of the land. Is not that a piece of brazon check? The brewers own all these dives, pay their licence, help to provide their bonds, and furnish them the stuff on which to do business; and now they propose to employ special counsel to prosecute their own agents and employes! If they want to stop all such violations of the law, why do they not withdraw their patronage from such folks? That would put them out of the business instanter. But this they will not do, for their money-making medium is the beer dive. No, gentlemen, you can't deceive us by this sort of bluff. We know you and we know what you are up to, and all such announcements are discordant sounds that do not speak the truth. You have so outraged public decency that you are trying to concilliate public sentiment by this high-sounding announcement. But the people are gradually attending to this little job for you, and whenever they get to fire their honest ballots at you, the dives will cease. They know how to stop these violations of law, and county by county is looking after your dives very effectually. On with the battle!

HON. W. C. WEAR.

We had the pleasure of an interesting visit from Hon. W. C. Wear, of Hillsboro, last week. He is a candidate for Attorney-General of the State and a very competent lawyer and an elegant Christian gentleman. He has had experience in public office and he stands high among all the people who know him. Judge Wear does not hesitate to put himself on record as an advocate of law and order, and that means he favors our local option laws as they now stand, and he says if elected he will see that they are enforced. His county is largely local option, and he co-operates with the people in their making the law a success.

COL. COLQUITT AND THE ADVOCATE.

Our editorial in last week's Advocate on Commissioner Colquitt's candidacy and local option has stirred the State as no other document has done since we have been connected with the paper. It was copied in all the dailies, and it forced the fire of Mr. Colquitt. Last Sunday his reply to us appeared in the dailies, and we reproduce it in this issue of the Advocate. Also see our reply to it on the first page. He was elected at the last State election to a position on our Railway Commission, and he drew the long term, which gives him a tenure of six years. Col. Colquitt is a member of our Church, but he is on the anti side of local option. The editorial in this issue, replying to his reply of last Sunday to us, appears in the dailies of the State this week. It has given us an opportunity to put our local option laws in their true light before the readers of the entire State, and also to show the animus of the liquor forces toward them. We do not think that local option has suffered any form this little cyclone, but we cannot say as much for some of the antis who have felt the force of this breeze.

GONE TO THE CONGREGATIONALISTS.

We notice that the "Independent Methodist Congregation" at Austin, organized and ministered to by Rev. J. R. Briggs, formerly a minister in our Church, has gone bodily into the Congregational Church. There was no room in Austin, neither is there any room anywhere else, for another Methodist Church of an independent character, and this congregation has done well to go into its present denominational affiliation. The Congregational Church is a strong denominational organization up North, but it is not very strong in the South and West. In government and doctrine it is congregational, as its name implies, and it gives great latitude to its doctrinal standards. The "Independent Methodist Church" at Austin was not Methodistical either in polity or doctrine, and now it has found its proper mooring. Now that they are anchored, all true Methodists in Austin will readily see where they belong.

"LEADING POLITICAL PAPER IN DALLAS."

The following is taken from Col. McLemore's paper, "State Topics," the paper that amuses itself abusing and vilifying the State administration:

"The Texas Christian Advocate, the leading political paper of Dallas, in a two-column editorial, tells how the antis are behind the movement to bring out Mr. Colquitt for Governor, and then calls on the pros to stands by Governor Lanham. What can the pros hope for from Governor Lanham? Do they not know that two years ago, when he had opposition, that the Governor pledged his "friendship" to the interests of the antis? If the pros do not know it, we will tell them in all seriousness that he did. The Christian Advocate's alarm and call to the pros to 'look out,' reminds one of the fact that 'the guilty fleeth when no man pursueth,' or words to that effect."

We have among the Methodist ministry in Texas some very active agents for the Advocate. They have an eye single to increasing the list on their respective works. Many of them will not have an official member who does not take his Church paper, and in this position they are correct. However, one of said agents has fallen on a new plan. It may not be universally adopted, but it is well worth printing. A brother preacher furnishes the Advocate with the incident. In order that the "friendly tie" may not be broken, we omit names. It may be that the brother with a zeal for good works may think his informant a little jealous. Here it is:

"Brother ——, of —— Circuit, is one ahead on the Advocate question. Recently at a funeral he said in substance about this: 'Now I am going to write the obituary of this brother, but not more than one or two of you will ever see it, because it will appear in the Texas Christian Advocate—your paper—and you do not take it.' After the service was over two men volun-

tarily subscribed for the Advocate. I call that instant in season and out. What say you?"

TEXAS PERSONALS.

We had a pleasant call the other day from Brother A. K. Nicks, of Woodville. He is a bright young man engaged in the newspaper work.

We had a pleasant visit from Rev. M. K. Little and daughter, Mrs. Sanderson, the other day. Brother Little's work is moving along well at Midlothian.

Rev. J. H. Stewart, of Vernon, was in the city last week and looked in upon the Advocate force pleasantly. He had been to Midlothian to help Brother Little in a revival service.

Rev. W. A. Pritchett and Brother Potts, of Argyle, made the Advocate a brotherly visit the other day. They were on their way to the District Conference at Lancaster.

We had a pleasant call from Rev. J. D. Odom, of Baird. His work moves on up there, and they are also getting ready for a county local option election. Baird is the only place where liquor is sold in the county.

Rev. E. L. Shettles, of Pittsburg, was in the city this week looking after the plans for his proposed $20,000 church enterprise, and he says it will be a success. And when he gets behind that sort of a movement it wins.

Rev. Wiley V. Jones, of Iredell, made us an appreciated visit this week. He is now a full-fledged editor. His health has improved and he is now able to preach as often as he has opportunity. His many friends will be glad to get this news.

Brother B. M. Burgher, of this city, has handed us a copy of the program of the North Texas Conference Sunday-school Institute to be held at Paris April 25-27. Among other prominent workers in this department Dr. and Mrs. H. M. Hamill will be present and take part in the proceedings.

The following brethren, on their way to Terrell District Conference, called at the Advocate office: Rev. J. M. Peterson, presiding elder, Terrell; G. W. Sharrock, Terrell; Rev. G. M. Massey, Terrell; Rev. H. E. Carter, Terrell; Rev. O. P. Thomas, Terrell; Rev. J. W. Beckham, Chisholm; Rev. W. D. Mountcastle, Kaufman.

We had a pleasant call last week from Treasurer Jno. W. Robbins, of Austin. We are always glad to see him, for he is a devoted friend to all the preachers and as true a man as walks the earth. In fact, he is a friend to mankind in general. The Texas people have tried him in places of trust and they know he will do to tie to.

We had a call last week from Rev. E. E. Barakat, a minister in the United Presbyterian Church. He was brought up in Syria in the Greek Catholic Church, but became a Protestant and is now preaching and lecturing in this State. In another column will be found an interesting article from his pen, giving an insight into the habits, customs, etc., of the Orientals.

Rev. J. H. Trimble died at Hico, April 14th, at 6:20 p. m., and was buried at Iredell, his old home, the next afternoon at 2 o'clock. Rev. Wiley V. Jones, one of his old friends was with him during his last hours. Bro. Jones and Bro. Trimble were close friends for over 30 years. Bro. Jones says he never saw as triumphant a death. It was simply a benediction to be at the bedside. The only expression of regret was leaving his family.

CHURCH NEWS.

A lady in Kentucky has given Bishop Candler $600 for the new mission work in Pinar del Rio, Cuba.

Bishop A. Coke Smith, of the Methodist Church, has been presented with a handsome home, situated at the northeast corner of Pocahontas and Colley Avenues. The deed of bargain and sale was entered in the Clerk of Court's office, among the donors being Mr. J. W. Perry and wife. Besides the house, there are eleven lots included in the sale.—Norfolk Dispatch.

Rev. H. M. DuBose, D. D., will preach the commencement sermon for Galloway College on May 29.

The Eleventh Annual Session of the North Carolina Sunday-school Association will be held at Greensboro, April 26-29.

The Missionary Conference of South Carolina was recently held in Columbia, with Bishop Candler in attendance.

Bishop and Mrs. Isaac W. Joyce and a large party of missionaries from Western South America arrived at New York Wednesday, April 6.

Our Sunday-school at the First Methodist Church, Opelika, Alabama, has 865 members out of a town population of 3500.

The Bible Society has distributed among the Japanese troops 50,000 Japanese gospels, and 5000 Testaments. Also among the Russian soldiers the Scriptures have been distributed.

Bishop Charles H. Fowler refused to administer the Lord's Supper at the opening of the New Hampshire Conference, because the local officials proposed the use of individual cups.

The St. John's congregation of St. Louis have purchased a parsonage for their pastor, Dr. J. W. Lee, at a cost of $12 500. St. Louis Methodism does things on a large scale.

Bishop Moore, of the Methodist Episcopal Church, writes from Japan: "Everything here is war. The people soberly realize what they have been forced to undertake, and are meeting the issue with old Samurai fortitude."

The Board of Education of the Alabama Conference is raising an endowment fund for the Southern University, at Greensboro, and the Alabama Conference Female College at Tuskegee. They hope to raise $100,000.

The Advocate extends its sympathy to Bro. D. F. C. Timmons, of the Texas Conference, who has very recently suffered the loss of his brother, Rev. R. A. Timmons, of the North Alabama Conference. He died on the 8th inst. at Gadsen, Alabama. He has suffered from bad health for more than a year.

Among the distinguished men who will take part in the Wofford College commencement exercises this year are Bishop Galloway, Dr. Carlisle, Bishop Duncan, Dr. Charles Foster Smith, of the University of Wisconsin, Dr. Ira Ramsen, of Johns-Hopkins, and Chancellor Kirkland, of Vanderbilt.

On April 4th a most appalling disaster overtook a sailing party consisting of Rev. S. W. Walker, President of the Florida Conference Seminary at Sutherland, Florida, and his wife, Misses McRae, Slaughter, O'Conner, Newton and Mr. Oscar Bourland. They spent the day at Anclote Key lighthouse, and during their return trip a storm overtook them, the boat was capsized, and all perished except President Walker and Miss Newton.

Rev. Mark Guy Pearse, the eloquent Wesleyan who has been visiting America the past winter and delighting Canadian and United States audiences, has criticised our adoption of the term "deaconess" because it squints toward prelacy, and recommends to us the simple word "sister," which the Wesleyans use. They are the same sort of blessed women in both communions and are doing the same sort of godly work, and if our word is Anglican-like, their is Romanesque, and both are good.—Michigan Christian Advocate.

The dates of the Summer Conferences of the Young People's Missionary Movement are officially announced as follows: The Western Conference, at Winona Lake, Indiana, June 17-26; the Southern Conference, at Lookout Mountain, Tennessee, July 1-10; and the Northern Conference, at Silver Bay, on Lake George, New York, July 22-31. The Winona gathering will be the first of these gatherings to be held in the West, though this will be the second year for the Southern Conference and the third for the one at Silver Bay. The purpose of these conferences is to afford a practical training school for missionary workers in Sunday-schools and young people's societies, and to combine with such training the facilities for rest and recreation that most Christian workers are obliged to seek in connection with their brief summer vacations.

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

ANNOUNCEMENTS.

ALEX. COCKRELL,
Candidate for
SHERIFF OF DALLAS COUNTY.
Your support will be appreciated.
Subject to Democratic Primary Election, Saturday, July 9, 1904.

SOUTHWESTERN UNIVERSITY NOTES.

The advance class in laboratory physics are quite exultant this week over their success in fixing up and working wireless telegraphy. They first succeeded in sending messages from one room to another of the University. Then they moved the receiver to the Preparatory building and sent messages a quarter of a mile without trouble. Yesterday the receiver was moved to the courthouse, more than half a mile away, and messages sent. We doubt whether any other college class in the State can rig up a wireless telegraph machine, and send messages over it.

Our baseball team won two victories last week over the team of the Arkansas University. The games, especially the last one, were close and interesting.

Dr. Werlein's address to the Alethean Society last week was an excellent one, and pleased all who heard it.

The great event of the year with us—our protracted meeting—after being postponed once on account of sickness, began last Sunday. The pastor, whose work is always acceptable and efficient, preached the first two days. On Tuesday Bro. John M. Barcus came. He is fresh from a great meeting in Mexia, and came to us in the power of the Holy Spirit. He is doing good preaching, the congregations are fine, the Church apparently ready for work. There will be but few days of the meeting left when the Advocate readers see this notice, but we trust they will join us in prayer for great results in those few days. The meeting is expected to close on April 24th.

We came near omitting to notice the entertainment given by the Glee Club last week. It was a great success. These young gentlemen will give recitals at several points in the State. We can underwrite for their success.

THE WACO MEETING.

By this time everybody who reads has seen the program, and its a fine has seen the program, and it's a fine a Presbyterian said with reference to it, "All good Methodists will be in Waco who can get there." If we all had the spirit of the brother who was so impressed with the program that he sad he'd go if he had to pawn his watch, we'd all go except the sick and tied, and there wouldn't be any of us tied by that worst of thongs, inappetency. As for my part, I am really sorry for anybody who hasn't a keen appetite to devour that Waco program—I am always sorry for a dyspeptic. Think of it, a program for a week containing on it nearly all the names of our active Bishops; both the Missionary Secretaries are on it; and some of our leading laymen, editors, returned missionaries, school men, Sunday-school men, League leaders, leading women and successful presiding elders and pastors. A long list of the greatest names of our great Church! And they come to us provided with great themes for this great occasion. A great personality, a great occasion, a great theme, these are the elements of which a great speech is made, and these elements are all brought together in the arrangement for the Waco Missionary Conference.

The College of Bishops will hold their annual session in Waco at this time and delegates will have the privilege of meeting all the Bishops of their Church, which is a great privilege. They can also observe the working of our General Board of Missions. Surely this will be an opportunity of a lifetime. For the first time, and the last, at least for many years, so great an occasion is brought to our own Texas within our reach. What Methodist can afford to miss it? Not one who can get there! To be there will make you richer for life and poorer for the loss if you miss it!

West Texas people are going to be there by the carloads! Several hundred have already sent in their names for certificates. One preacher sent in fifteen names, and said: "We're all going to be there!" How's that? But West Texas people are usually of good appetite! We'll be there in strength.

A. L. SCARBOROUGH,
Missionary Secretary.

MISSIONARY CONFERENCE.

Forasmuch as many have taken in hand to set forth a statement of the great Texas Missionary Conference to be held in Waco May 2-6, it seemed good to me also, having had perfect understanding of all things from the very first, to write unto the Advocate, in order that the inhabitants of the coast country as well as those of the sand-storm region of our goodly Texas empire might know of a certainty the great things determined upon.

Jno. M. Barcus, he of the Corsicana District, will raise the hymns or get some one to do it. W. C. Everett, the urbane manager of the Branch House at Dallas, has had printed specially for the occasion, booklets of missionary hymns, thus insuring most inspiring music.

Dr. Seth Ward, Assistant Missionary Secretary, and Chairman of the General Committee, is sending out handsomely printed programs to all the Conference Missionary Secretaries and pastors in the State. He writes that representatives of other States, besides those on program, will visit the conference. They are coming from Arkansas, Mexico, California and East Texas. J. B. Sears and J. T. Smith, of that region, are going to bring a train load each. Rev. A. L. Scarborough threatens to do more and will have a big representation from West Texas. It is thought that he will interfere with the center of population for a few days. Weems Wootton is coming with a car load from the Concho country.

Rev. Jno. Restless Nelson, the prime promoter of the great event, informs me that all the Bishops on program say that they will be on hand to discuss subjects assigned them. There will be an exhibit of missionary curios and objects of interest from the various foreign fields. In a word, it will be a great occasion. Great topics will be treated by great speakers, and there will be great crowds in attendance. You come. Waco will do her best for you.

JNO. R. MORRIS.

REDUCED RATES TO WACO.

We have heard from the following roads, and they have all granted convention rates to May meetings at Waco: Texas Southern, G. C. & S. F., Texas Midland, Fort Worth & Denver City, Frisco System, T. & P., Sunset Route, Cotton Belt Route, S. A. & A. P., I. & G. N., H. & T. C., M., K. & T. and T. C. The above reach nearly every part of the territory in Texas, but if there be other roads not mentioned, write us and we will look after them. Let everybody take notice of this last announcement and govern themselves accordingly.

B. R. BOLTON.

MISSIONARY RALLY.

Northwest Texas Missionary Rally, to be held in Waco May 6, 4 p. m., in the Cumberland Presbyterian Church. Rev. O. F. Sensabaugh will preside. The following is the program:

1. Prayer and Praise. 2. "The Present Condition of our Home Work," Rev. M. S. Hotchkiss. 3. "Our Work Among the Bohemians," Rev. A. C. F. Schmidt. 4. "The Need of Large Donations to Missions," Rev. J. H. Wiseman. 5. "Let us Interest the Laymen," Hon. D. M. Alexander. 6. "Let us Get Them to Attend our Mass Meetings—How?" Hon. W. E. Williams. 7. "We Are Able to Obey the Great Commission," E. B. Bynum. 8. "The Opportunity in the Great West," Rev. E. A. Smith, Rev. J. M. Sherman. 9. "Cooperation Among the Annual Conference Boards," Rev. W. B. Andrews. 10. "The Perils of a Perfect System," Rev. Jerome Duncan. 11. "A Retrenchment that Ruins," Rev. J. G. Putman. 12. "Forward; Leave Assessments far Behind," Rev. W. W. Moss. 13. "How Shall We Secure the Best Results from This Meeting?" Rev. J. R. Nelson.

HORACE BISHOP.

TO THE PREACHERS OF THE TEXAS CONFERENCE.

Dear Brethren: Please heed. We are within three weeks of the great Waco meeting, and ninety-five pastors of the Texas Conference have sent in the name of a single delegate. This looks like we were not caring much about the meeting. From what I hear from other Secretaries, I am sure we are the rear conference in the Waco procession. I notice also that the most of our big preachers—of whom we have many in this case—are the delinquents. It is generally counted a sign of a preacher's being a big preacher when he don't notice little things. The delinquents are distributed to the several districts as follows: Houston District, 10; Beaumont District, 18; Brenham District, 11; San Augustine District, 8; Calvert District, 6; Huntsville District, 6; Palestine District, 2; Tyler District, 12; Marshall District, 12; Pittsburg District, 10.

It might be that a proper communication from the presiding elders would help us out a little just here. After the 25th of April will be too late for me to get the credentials to the parties in time to go to Waco. If the preachers will send in these lists of delegates not later than the 20th inst. I think I can get out in time.

JOS. B. SEARS,
Conf. Miss. Sec., Texas Conf.

We know a good town where they want a good and well-equipped religious teacher in a graded high school at $80 per month. Do you know a first-class member of the Church, and a thoroughly competent man? If so, send his name with credentials to this office.

The Greenville bar has endorsed Judge M. M. Brooks, of the State Criminal Court, for re-election.

Loss of Appetite

Is loss of vitality, vigor or tone, and is often a precursor of prostrating sickness.

This is why it is serious, and most serious to people that must keep up and doing or get behindhand.

The best thing you can do for loss of appetite is to take Hood's Sarsaparilla and Pills—they will make you ready to eat, give a relish to your food, and assist in its digestion.

This statement is confirmed by the largest volume of voluntary testimony in the world.

Hood's Sarsaparilla and Pills cure indigestion, dyspepsia, all stomach troubles, and build up the whole system.

Accept no substitutes for

Hood's Sarsaparilla and Pills

No substitutes act like them. Insist on having Hood's.

SPRING DRIVING

has several essentials, but the chief one is the carriage or other conveyance to suit horse and driver. To make sure of correct and commendable driving equipment, let your selection of a vehicle be made here. Our stock is complete every way.

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.

FRISCO SYSTEM

Wide Vestibuled, Electric Lighted Trains From GALVESTON, HOUSTON, SAN ANTONIO, DALLAS AND FORT WORTH TO

ST. LOUIS
KANSAS CITY
AND THE NORTH AND EAST

Choice of Routes via PARIS OR DENISON.
Observation Dining Cars and Harvey Dining Halls All the Way.
W. A. TULEY, G. P. A., Fort Worth, Texas.

VERY LOW RATES FROM MEMPHIS To the Southeast Via N. C. & St. L. Ry.

On the first and third Tuesdays of the months of February, March and April, the Nashville, Chattanooga & St. Louis Railway, which has its own rails from Memphis to Nashville, Chattanooga and Atlanta, will sell one-way settlers' and round-trip homeseekers' tickets at very low rates from Memphis to certain points on its lines in Tennessee, Kentucky, North Alabama and Georgia, also to other points in the Southeast. For additional information, time tables, etc., write to R. C. COWARDIN,

The Sunday-School Department

Second Quarter, Lesson 5, May 1.

PRAYER AND PROMISE.
Luke 11:1-13.

Golden Text: "Ask, and it shall be given unto you; seek, and ye shall find."—Luke 11:9.

Topical Outline: I. The Model Prayer. (Verse 1-4.) II. Encouragement to Pray. (Verses 5-13.)

Time: Late in the year of A. D. 29.

Place: Somewhere on the road to the east of Jerusalem, but the exact spot is unknown.

We cannot give a better resume of the lesson comments than to quote from the Senior Quarterly of our Church:

Introductory: "Continuing still to advance leisurely toward Jerusalem, the Lord remained faithful to his habit of prayer. He was not satisfied with that constant direction of soul toward his Father to which the meaning of the command 'Pray without ceasing' is often reduced. There were in his life special times and positive acts of prayer. This is proved by the words, 'When he ceased praying.' It was after one of those times, which no doubt had always something solemn in them for those who surrounded him, that one of his disciples profiting by the circumstance, asked him to give a more special directory on the subject of prayer. The Lord's Prayer, as well as the instructions about prayer which follow it, are placed by Matthew in the course of the Sermon on the Mount. Gess thinks that this model of prayer may have been twice given forth. Why may not a disciple, some months after the Sermon on the Mount, have put to Jesus the request which led him to repeat it?" (Godet.)

1. The Model Prayer. (Verses 1-4.)

1. As he was praying. It was the custom among the Jews to pray regularly three times a day. On this occasion Jesus probably prayed with such special earnestness as to leave upon the minds of his disciples the conviction that they knew not how to pray aright. In a certain place. Not otherwise or more accurately described. When he ceased. No one thought of interrupting him while actually engaged in the act of devotion. One of his disciples. "To be regarded as belonging to the wider circle of disciples. After so long and confidential an intercourse of prayer with the Lord himself, one of the twelve would hardly have made the request, or had need to do so." (Meyer.) As John also taught his disciples. "The example of John is also appealed to in the matter of fasting (Chap. 5:33). We may infer from this and from what follows that the teaching here referred to was the communication of some definite form of prayer to be recited periodically, according to the custom of the Jews." (Bishop Jones.)

2. When ye pray, say. "The words 'when ye pray' denote the state of adoration, and the word 'say' the prayer formally expressed." Our Father. Emphasis is to be laid on each of these words. They teach us to approach God not as a great King but as a heavenly parent, and they also keep before us the fact that the relation which we sustain to him is one that is common to all men. Which art in heaven. If God is brought near to us by the name of Father, he is also lifted far above us by the recognition of the fact that his peculiar dwelling-place is in heaven. Hallowed be thy name. In the minds and hearts of men. Thy kingdom come. "The term 'kingdom of God' denotes an external and social state of things, but one which results from an inward and individual change." Thy will be done, as in heaven, so in earth. As God's will is done perfectly in heaven, this is a prayer that it may be done perfectly in earth.

3. Give us day by day our daily bread. This petition is to be taken literally. The daily prayer for "daily bread" is admirably fitted to keep alive our sense of dependence on God.

4. Forgive us our sins; for we also forgive every one that is indebted to us. Matthew's version of this petition makes it to mean (or seems to do so), "Forgive us only as we forgive others." Luke here makes it mean: "Forgive us because we have forgiven others." In either case, the thought is the same "Unforgiving, unforgiven." And lead us not into temptation. Lead us not into temptations too strong to be resisted by our weak wills, and with each temptation make a way for our escape. Deliver us from evil. From the evil one, who lies in wait for our souls.

II. Encouragement to Pray. (Vs. 5-13.)

5. Which of you shall have a friend, etc. Jesus often makes a direct appeal to human experience for the confirmation of his own teaching. And shall go unto him at midnight. In the East it is common to travel at midnight to avoid heat. Friend, lend me three loaves. It would be a mistake to press the mere detail of "three loaves" into allegorical inferences. It merely represents what the man requires.

6. For a friend of mine . . . is come to me. Weary and hungry. I have nothing to set before him. And your kindness can relieve both his want and my embarrassment.

7. Trouble me not. The hour is unseasonable. I cannot rise. The language grows more positive and peremptory.

8. I say unto you. As ye very well know. Though he will not rise and give him because he is his friend. Though no motive of kindness or generosity can prompt him get up. Yet because of his importunity he will rise and give him as many as he needeth. Just to get rid of him.

9. And I say unto you. The pronoun "I" is emphatic. It marks the close connection between the foregoing parable and the teaching founded upon it. Ask, and it shall be given you. If a mere man, simply to prevent the further disturbance of his sleep, will grant the request of a neighbor whom he does not love, how much more will your Father in heaven grant the requests of his children, whom he does love! Seek, and ye shall find; knock, and it shall be opened unto you. These words simply repeat the thought of the first clause to give it additional emphasis.

10. For every one that asketh receiveth, etc. There are no exceptions to this law, not even one.

11. If a son shall ask bread of any of you that is a father. Is it possible that any father would mock his hungry child by giving him an undigestible stone in reply to his cry for bread? Or if he ask a fish, will he . . give him a serpent? Will he give him something not only useless but positively poisonous and vicious?

12. Or if he shall ask an egg, will he offer him a scorpion? The illustrations are multiplied, to bring out all the sides of the great and comforting truth of God's willingness to bless.

13. If ye then, being evil. Too much force cannot be given to the expression "being evil." For our evil natures operate as a limitation on our actions for good in every way. Know how to give good gifts unto your children. In spite of your evil natures. How much more. Who can answer this question? Shall your heavenly Father? Who is too wise to err and too good to be unkind. Give the Holy Spirit to them that ask him? And with the Holy Spirit every other needed thing.

The Epworth League Department

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

State Epworth League Cabinet.

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

May 1. Subject, "The Need of Righteousness."—Matt. 22:1-14.

A parable is a word picture used by the Savior to illustrate spiritual truth. He adopted this method of teaching because it appeals more forcibly to the minds and hearts of people. It enables them to see the truth with their eyes, and then to apply it is an easy matter. An argument is often hard to follow and to understand; but anybody can grasp readily an illustration. The parable before us is one of that character. It puts before us the necessity of righteousness of heart and life as a qualification for meeting the Master in judgment. Without holiness no man can see the Lord. The man in this lesson who went to a marriage feast without a wedding garment was excluded because he was not fit to be there without the proper apparel. His wedding garment had to be white and spotless; and he violated the rules of the occasion by presenting himself in an improper robe. So in the last day when we appear before the judgment throne we will be turned down and consigned to punishment if we have not on the robe of righteousness. In this life we may pretend to be Christians and the world may not detect our shams; for some people can deceive the very elect. But when God takes us under his scrutiny he will know us just as we are. If we have been successful deceivers he will then pull the mask off us and it will be seen by all that we are minus the wedding garment. Nothing but a converted mind coupled with a regenerated heart and life will fit us for that ordeal. And now is the time to get ourselves right before God, clothe our lives and characters with righteousness and be ready for that day.

NOTES.

The Baltimore and Richmond Christian Advocate gives an extended report of the recent session of the Virginia State Epworth League Conference held in Petersburg. This conference numbers 129 chapters with 6,903 members. There were in attendance 273 delegates and 450 visitors and enthusiasm was at a high pitch during the entire four days' session, culminating in a missionary rally Sunday night in which the support of a missionary was pledged for Japan. Dr. Ward, of Texas, delivered the missionary sermon and received the following mention in the Advocate's report: "Dr. Ward is a great preacher and his flights of oratory at times held the audience almost spell bound." Nearly $700 were subscribed toward the special missionary fund. Rev. G. H. Lambeth, of Danville, was elected President and Rev. Geo. F. Green, of Blackstone, Secretary. The other offices were given to laymen.

There seems to be a tendency in some quarters of Leaguedom to drop the "Holston Plan" and return to special missionary work. It might be proper to ask in this conenction, "Has the Holston Plan failed?"

The great missionary rally at Waco next month will afford our League leaders a splendid opportunity to hold a conference and outline a plan of work for the summer. Each League should send at least one of its best members as a delegate to this conference. Send more if you can, but send one by all means.

Miss Clara Wood, the efficient superintendent of the State Junior League work, will represent Van Alstyne Epworth League at the Waco Missionary Rally. By the way, if any of our pastors need help in their Junior work, Miss Wood will be glad to render them service if her traveling expenses are provded for. She will have two or three months to devote to organizing and developing the work if it appears that her services are desired. Write to her at once and if enough requesta are had she will arrange a tour in the interest of the work. We heartily commend her.

President Halsell under date of April 13 writes as follows: "The Cabinet and also the Assembly Committee will meet in Waco May 5, at 9 a. m., but I have not heard from friends there in reference to a place of meeting. I have written to Brother Nelson and upon receipt of his reply will announce place."

Third Vice-President P. W. Horn, of the North Texas Conference Epworth League, has entered the lecture field. He recently appeard bfore a Whitesboro audience under the auspices of the Epworth League of that place and the Whitesboro Record has this to say of the occasion: "At the Methodist Church last Thursday evening, under the auspices of the Epworth League, Prof. P. W. Horn, of Sherman, delivered an able and interesting address on the subject, 'Father Ryan, the Poet of the Lost Cause.' Notwithstanding the inclemency of the weather, a fair audience greeted him. The speaker paid a high tribute to Southern chivalry and patriotism, but deplored the fact that the South knew so little the men and women of literary genius, who have contributed no less to the glory of our Southland. The Epworth League in its efforts to raise the literary taste of modern fiction is to be commended for securing such an able speaker on such an important subject."

Some of our Leaguers are apparently confused as to the motto of the Southern League. It is, "All for Christ." The motto of the Northern League is, "Look up; Lift up."

Mrs. E. V. Carroll writes from Austin to inquire about the Leaguers' excursion to the World's Fair. The trip is awakening widespread interest and will unquestionably be a great success.

The Epworth Era added 500 names to its subscription list at the recent session of the North Carolina Conference. The Era is a better paper than ever and is meeting all the requirements of a young people's periodical. We are glad to note its steady advancement and increasing popularity.

The new order of worship is meeting with a reluctant reception in this section of Texas. There seems to be too many optional features about it to produce the uniformity desired.

G. W. T.

OUR WORLD'S FAIR EXCURSION.

Names are coming in every mail for our World's Fair Excursion. This will be one of the best opportunities to attend the Fair, for you will have pleasant company and all arrangements made for you at lowest possible rate. We are in correspondence with Bro. Bradfield and the St. Louis Leaguers with reference to accommodations there. Full arrangements will be announced at an early date. Send in your name at once if you would like to join us. Gus W. Thomasson, Van Alstyne, or A. K. Ragsdale, Dallas, Texas.

A RECOMMENDATION.

In the last issue of the Texas Christian Advocate, Mr. Irvin F. Harris has a say—and says it.

While there is much in the article that is commendable and admirable, there are a few faults that should not pass unchallenged.

This is not, however, a reply—it is merely a suggestion.

God-speed the day when there shall be no discussion of comparative goodness; when the one standard of life shall be the standard set for men and women by the Christ. God-speed the day when men shall realize the responsibility of greater strength and larger opportunity, and shall not leave the work of the Church militant to the women and children.

So far let us agree with Mr. Harris; but now to call his attention to a few errors of omission.

Where in all history will be a masculine counterpart of Lucretia Borgia, of Catherine de Medici, of Delilah, of Judith, of Herodias, of the present day "Queens of Anarchy?"

He should be consistent and admit that a bad woman is worse than a bad man—for Mr. Harris is a true son of Adam. With no irreverence toward either of these gentlemen, we must say that the father pitched the tune and the son sings it.

Adam, if not deceived, was more responsible than poor, misguided Eve. He was certainly just as bad, for he was led astray by a mere woman, whereas it took a whole devil to tempt Eve. It did not sound well of Adam to put all the responsibility on her. He should have stood up for his share of the blame. In God's great justice, the man had to take his share of the punishment; but he whines about it yet. A woman never whimpers. Is it because she feels her sufferings just?

The writer would recommend Mr. Harris to read "Sally Ann's Experience" and "Josiah Allen's Wife." They would be good reading. He might, too, while about it, read a few of the sayings of Christ. It would not hurt him.

Some men are Christians—some are Paulists.

It is disappointing to notice that Mr. Harris fails to make several good points. One is hurt and surprised to see so good an argument so carelessly set forth.

Why did he fail to mention the fact that nowhere in the Bible is it said that a woman has a soul; that nowhere does the Book tell us of any woman who went to heaven; that all the angels and archangels enumerated have masculine names?

That was a strange disregard of plain fact.

He fails, too, to mention that Good Man's Paradise—Mount Athos. Why, in the name of all that is terrestrially holy, does he not go there? It is not far—when compared with the distance to heaven; besides, it is "a sure thing."

R. C. BOHANNON.

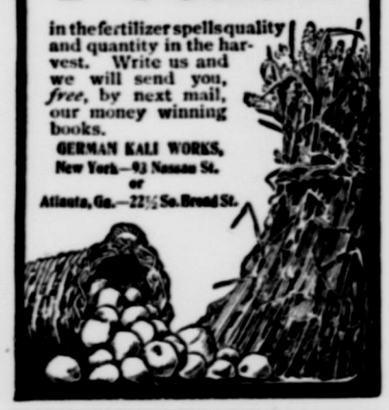
A Golden Rule of Agriculture:

Be good to your land and your crop will be good. Plenty of

Potash

in the fertilizer spells quality and quantity in the harvest. Write us and we will send you, *free*, by next mail, our money winning books.

GERMAN KALI WORKS,
New York—93 Nassau St.
or
Atlanta, Ga.—22½ So. Broad St.



A SPRING HOUSE ON YOUR GALLERY
Made of Galvanized Steel.

In winter a safe. In Summer a refrigerator. Requires no ice. Thermometer stands 20 degrees below the atmosphere in hot weather. Sold on trial and approval. No agents. We sell direct from factory and save purchaser agent's profits.

Write for catalogue and special introductory prices. Address MILK COOLER AND STOVE FACTORY, Rogers, Bell County, Texas.

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 1212, Chicago

MATTER, MAN AND SPIRIT...

THEIR RELATION TO SCIENCE AND PHILOSOPHY

By REV. WM. ALLEN.
(With Portrait of Author.)

PRICE: In neat red cloth, $1
In paper cover, 50c

SMITH & LAMAR, Agts.
Nashville, Tenn. Dallas, Texas.

The book no doubt will be read by many with profit.—Alabama Christian Advocate.

It is very strengthening to those who are content with the Bible account of man and his origin to get hold of such a fine, clear, convincing argument on their side as is contained in this book.—Nashville Daily American.

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

JUST ONE WORD that word is **Tutt's,** it refers to Dr. Tutt's Liver Pills and **MEANS HEALTH.**

Are you constipated?
Troubled with indigestion?
Sick headache?
Virtigo?
Bilious?
Insomnia?

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

You Need **Tutt's Pills**

Take No Substitute.

LEARN TELEGRAPHY
For Railway Service. Write for prospectus.
DALLAS TELEGRAPH COLLEGE,
Dallas, Texas.

4 IMPORTANT GATEWAYS 4

THE TEXAS AND PACIFIC RAILWAY
TEXARKANA, SHREVEPORT, EL PASO, NEW ORLEANS

2 FAST TRAINS 2
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.

E. P. TURNER,
Gen. Pass. & Tkt. 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 COSTING 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. DOES ANYTHING THE SAME MACHINES DO AND LOOKS EQUALLY AS WELL, AT ONE-THIRD THE COST. CALL AND EXAMINE, OR WRITE FOR CATALOG.

PARLIN & ORENDORFF CO., Southwestern Distributors, DALLAS, TEXAS

CANCER CURED

BEFORE TREATMENT — AFTER TREATMENT (WITH FALSE NOSE)

With Soothing, Balmy, Penetrating Oils.

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

Cancer of the nose, eye, lip, ear, neck, breast, 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,
306 Main St., Little Rock, Ark.

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 & PAPER HOUSE, Fort Worth, Texas.—J. E. GRANT CO., Dallas, and at all large and at all principal points in the State of Texas.

This firm needs no indorsement—their goods speak for themselves.

Sold by all Reputable Firms in the State of Texas.

MR. E. C. KITCHENS.

One of the best known citizens in South West Texas, Writes:

Killeen, Texas, March 22, 1903.

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

Dear Sir—Mr. R. G. Hallum, of Brownwood, handed me an envelope addressed to you, stating that you wanted me to write to you and let you know if I was still cured of catarrh. I can't remember what year I took your CATARRH CURE, but it was some 10 or 12 years ago. Before I got it I was almost dead with catarrh of the head. I had tried every thing that I could hear of and none of them did me any good.

I heard of your remedy and decided to give it a trial. The first two bottles I used did me so much good that I kept on using it till it made a permanent cure. Doctor, I was almost dead when I began using your CATARRH CURE, but I have never had any symptoms of it since. I weigh now 195 pounds and that is 20 or 30 pounds more than I ever weighed in my life and it is all due to the use of your CATARRH CURE.

I have recommended it all over Texas and will keep on doing so, for I know it will cure catarrh, no matter how bad it may be. Wishing you much success,

I am yours truly, E. C. KITCHENS.

Sold by druggists. Write for free booklet.

NEW YORK CHEMICAL CO.,
DALLAS, TEXAS.

PEWS—PULPITS

Church Furniture of all kinds

Grand Rapids School Furniture Works
Cor. Wabash Av. & Washington St.
CHICAGO

BELLS.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

PISO'S CURE FOR CONSUMPTION

CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

25 CTS — 25 CTS

THE LAST HYMN.

(A reader sends the subjoined copy of "The Last Hymn," which was asked for some time ago. It is by Marianne Farningham, a minor English poet, whose writings are chiefly on religious topics.)

The Sabbath-day was ending in a village by the sea,
The uttered benediction touched the people tenderly;
And they rose to face the sunlight in the glowing, lighted west,
And then hastened to their dwellings for God's blessed boon of rest.

But they looked across the waters, and a storm was raging there,
A fierce spirit moved above them—the wild spirit of the air;
And it lashed, and shook, and tore them till they thundered, groaned and boomed,
And alas! for any vessel in their yawning gulfs entombed.

Very anxious were the people on that rocky coast of Wales,
Lest the dawn of coming morrow should be telling awful tales,
When the sea had spent its passion, and should cast upon the shore
Bits of wreck and swollen victims, as it oft had done before.

With the rough winds blowing round her, a brave woman strained her eyes,
And she saw among the billows a huge vessel fall and rise;
Oh, it did not need a prophet to tell what the end must be,
For no ship could ride in safety near the shore on such a sea.

Then the pitying people hurried from their homes and thronged the beach;
Oh, for power to cross the waters and the perishing to reach!
Helpless hands were wrung in terror, tender hearts grew cold with dread,
And the ship, urged by the tempest, on the fatal rock-shore sped.

She has parted in the center! Oh, the half of her goes down!
God have mercy! Is heaven far to seek for those who drown?
Lo! when next the white, shocked faces looked with teror on the sea,
Only one last clinging figure on the spar was seen to be.

Nearer to the trembling watchers came the wreck tossed by the wave,
And the man still clung and floated, though no power on earth could save;
"Could we send him one short message? Here's a trumpet, shout away!"
'Twas the preacher's hand that took it, and he wondered what to say.

Any memory of his sermon? Firstly? Secondly? Ah, no;
There was but one thing to utter in that awful hour of woe,
So he shouted through the trumpet, "Look to Jesus! Can you hear?"
And "Aye, aye, sir!" rang the answer o'er the waters, loud and clear.

Then they listen. He is singing, "Jesus, lover of my soul,"
And the winds brought back the echo, "While the nearer waters roll."
Strange, indeed, it was to hear him, "Till the storm of life is past,"
Singing bravely o'er the waters, "Oh, receive my soul at last."

He could have no other refuge, "Hangs my helpless soul on Thee,"
"Leave, oh, leave me not"—the singer dropped at last into the sea:
And the watchers, looking homeward through their eyes by tears made dim,
Said, "He has passed to be with Jesus in the singing of that hymn."

—Exchange.

INTERNATIONAL CONGRESS ON SUNDAY REST.

Preliminary Address of the General Committee of Arrangements for the Sunday Rest Congress. to be Held October 11, 12, 13 and 14.

The Universal Exposition at St. Louis, exhibiting the marvelous achievemens of recent years in art, in science and in the industries, will bring together from all parts of the world thoughtful, intelligent persons, concerned not only with what they may be able to acquire or to communicate in their several callings, but interested in all matters which affect the advancement of human society.

Among the practical questions to which the new conditions of our civilization give increasing importance is that of the Weekly Rest Day. It has engaged earnest attention at conferences held in connection with previous international expositions, notably that in our own country, at Chicago, in 1893. Since then marked progress has been made in discussion and action with reference to it in Europe; while in the United States new issues affecting the Sunday observance are arising which demand serious attention.

Accordingly, at a conference of representatives of various Sunday associations, held in the city of New York, in October last, it was determined to hold a congress on this subject in connection with and under the auspices of the said St. Louis Exposition, whose Directors have tendered the use of a suitable hall for such meetings, and have extended various other courtesies. A committee of arrangements was then appointed, consisting of the undersigned.

As defining the general scope of the congress, the following statement of principles has been adopted as the basis for its discussions:

First—We hold the Sabbath or Weekly Rest Day to have been founded by the Creator in the beginning, embodied in a commandment of the Decalogue, recognized and confirmed by the Lord Jesus Christ, and finally to have appeared in the Lord's Day of the Christian Church.

We aim to promote among Christians the sense of its divine purpose, and to secure its conscientious observance, hoping thereby to overcome the influences which now threaten to destroy this blessed Rest Day.

Second—While the State can not and should not enforce or interfere with the religious observance of Sunday, yet the Weekly Rest Day exists also as a civil institution, maintained by law and custom and vitally related to the well-being of individuals and of society, and to the stability of free institutions.

We aim to promote among all classes such a true understanding of its value to themselves, to their families, and to the State, as will lead them to resist whatever tends to deprive them of it, and to sustain the just laws which protect their right to it.

For this Congress, which will be held at St. Louis, October 11th to 14th, 1904, we invite the sympathy and the co-operation and, when practicable, the attendance of all who are desirous of promoting it on either or on both of the grounds named above.

Associations of trade, manufacturers, commerce, working men's Unions, as well as Churches and religious societies, are cordially invited to send delegates.

At a later date, the program will be issued and other details will be given. It is intended to embrace all the aspects of the question, sanitary, social, industrial, political and religious, with reports of the progress made in recent years and of the new issues which present themselves.

Suggestions are invited from all who feel interested in the object which the Congress has in view. Such correspondence should be addressed either to the chairman of the committee of arrangements, M. D. Kneeland, D.D., Tremont Temple, Boston, or to the Secretary of the committee, Edward Thomson, L.L.D., Hall of Congresses, Exposition Grounds, St. Louis, Mo.

Signed: Martin D. Kneeland, Chairman, New England Sabbath Protective League, Boston; Willam S. Hubbell, New York Sabbath Committee, New York; Alexander Jackson, Cleveland Sunday Union, Cleveland; James Yereance, Chairman Executive Committee, American Sabbath Union, New York; Edward Thomson, Sunday League of America, San Antonio, Texas, Secretary, representing eleven Sunday observance societies in the United States and Canada, and corresponding with thirty-five countries.

BISHOP ASBURY AND THE WOMEN

Bishop Asbury was a bachelor. He was by no means a woman hater; but, as he felt they would interfere with his work he feared the women, both for himself and his preachers. When Dr. Coke wrote him that he had married, and would probably not return to this country, Asbury said: "Marriage is honorable in all, but to me it is a ceremony as awful as death. Well may it be so, when I calculate we have lost the traveling labors of two hundred of the best men in America or the world by marriage and consequent location."

There was a circuit in Virginia where the preachers sent among the people almost always got married during their term. The Bishop, supposing the women should be blamed for this state of things, thought to outwit them by sending to the circuit two decrepit old men, in the belief that no one would try to allure them into the bonds of wedlock. But, to his surprise, both of them married during the year, and upon hearing of the result of his experminent, Asbury remarked: "I am afraid the women and the devil will get all my preachers."

Asbury's determination to live and die a bachelor sometimes brought him into very trying situations. One of his biographers tells us that on one of his long tours, while stopping at a place in the West, he had an appointment some miles distant, in a part of the country where he had never been before. There was danger of missing his way and getting lost in the woods. One of the daughters of the hospitable family at whose house he was being entertained proposed to accompany him, and serve as his guide through the forest. He did not rudely decline the offer of this handsome guide, though it would have pleased him very much better to have gone alone, even if he had got lost. There was no such thing as a carriage at that time in the entire region, and if there had been one, it would have been useless, as there were no roads, nothing but blind or blazed trails. There were just two ways of transportation—either on foot or on horseback.

The horses were soon ready, and the Bishop was in his saddle. The Western girls were famous horseback riders in those days, and Mary sprang to the back of her spirited horse, and was at once at the Bishop's side. Soon they entered the woods and were lost to sight in its deep thickets. Mary knew the route, and led the way. When they had made about half the distance they came to a deep, but narrow ravine, whose rugged precipious banks seemed to make passage impossible except at great danger to life and limb. Bishop Asbury beheld this ragged chasm with joy, as he thought it was going to relieve him of his friendly, but undesirable guide. He was riding a splendid horse that he had ridden thousands of miles, one whose strength and speed had never failed him, so gathering his reins and putting the spurs to him, he cleared the ravine at a bound. Turning in his saddle, he congratulated himself rather ungallantly that he was now rid of what he felt an incumbrance, as he had considerable qualms of conscience about going to an appointment where he was a stranger in company with a young lady. He was about bidding her good-bye, with the exclamation, "Mary, you can't do that"—a most unhappy suggestion for him to make to a proud, spirited, fearless Western girl. Her quick and familiar response was, "I'll try, Frank," and suiting the action to the word, horse and rider were in a moment at his side. Faithful to her task, she accompanied the Bishop to the end of his journey, and, after preaching was over, returned with him to her father's house.—Louis Albert Banks, in Epworth Herald.

Loss of Appetite.

A person that has lost appetite has lost something besides—vitality, vigor, tone.

The way to recover appetite and all that goes with it is to take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion and makes eating a pleasure.

Thousands take it for spring loss of appetite and everybody says there's nothing else so good as Hood's.

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

SOMETHING ENTIRELY NEW

Our Latest Invention.
Nothing Else Like It.

$40.00 WEEKLY AND EXPENSES.

An active man or woman in each county to act as manager, exhibit, take orders and appoint agents for HARRISON VALVELESS Automatic Wickless Blue Flame Oil-Gas Stoves. Just out—Overcomes objections of other stoves—Customers delighted. 32,000 Generators already sold—Perfectly operated and controlled—No valves to leak, clog or cause trouble—Burns kerosene gas—A miniature gas works—Delightful for summer cooking, laundry work, etc. Does finest baking—No more hot, fiery kitchens! carrying coal, ashes or wood—Quick meals—Cheap, clean, safe fuel. 15c to 30c a week should furnish fuel gas for cooking for small family—A gallon of kerosene oil will furnish a hot blue flame gas fire in the burner for about 18 hours.

SOLVES THE SERVANT GIRL PROBLEM.

Big seller—Every woman wants it—Absolutely safe will not explode. Gasoline is dangerous. PRICES, $5.00 UP. Catalogue Free. Write today for special prices this month, also proposition, new plans, etc.

World Mfg. Co., 5688 World Bld'g, Cincinnati, O.

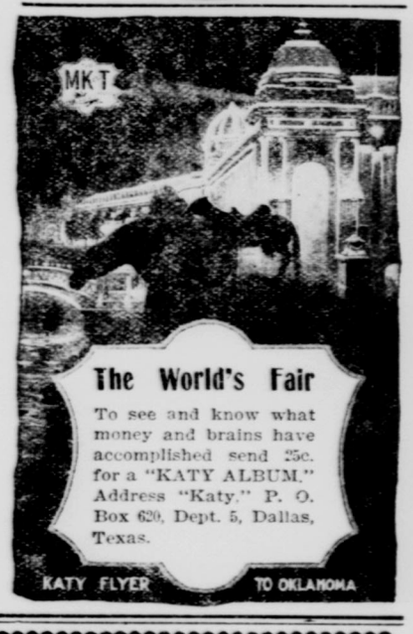
NOW DEPOSITED IN THE BANK

$75,000.00

IN CASH GIVEN AWAY.

To arouse interest in, and to advertise the GREAT ST. LOUIS WORLD'S FAIR, this enormous sum will be distributed. Full information will be sent you ABSOLUTELY FREE. Just send your name and address on a postal card and we will send you full particulars.

World's Fair Contest Co.,
108 N. 8th Street
St. Louis, Mo.



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 Haying Machinery line.

Buy Direct from the Manufacturer. Ask for Catalogue.

PARLIN & ORENDORFF CO., DALLAS, TEXAS.

Dr. Lapponi

Physician to the Late Pope Leo XIII., and Now Physician in Ordinary to Pope Pius X., Finds

BUFFALO LITHIA WATER

Of "Marvelous Efficacy in Gout, Rheumatism, Gastro-intestinal Dyspepsia, and in all the Various Forms of Uric Acid Diathesis."

Following is an Exact Translation of Dr. Lapponi's Testimonial as Written by Himself:

ROME, August 24, 1903.—In the Hospital of San Giovanni Calibrita (del Fatebene Fratelli) in Rome, directed by myself, I have largely experimented with the natural mineral water placed in commerce under the name of BUFFALO LITHIA WATER and am glad to be able to attest that, by its richness of composition of lithia, it is of marvelous efficacy in cases of Gout, of Chronic, Articular, and Muscular Rheumatism, of Hepatic Congestions and Functional Disorders, of Gastro-intestinal Dyspepsia, of Gravel and Renal Insufficiency, of light Nephritic Affections and of all the various forms of Uric Acid Diathesis.

The same water is also to be recommended highly in the initial processes of Arterio-sclerosis and in obstinate forms of Bronchial Asthma.

May also be used as a good table water. So much I declare for the truth.

(Signed) PROF. GIUSEPPE LAPPONI.

Principal Physician of the Hospital of San Giovanni Calibrita (del Fatebene Fratelli) in Rome, Member of the Academy of Medicine of Rome, etc., etc.

BUFFALO LITHIA WATER is for sale by Grocers and Druggists, generally. Testimonials which defy all imputation or question sent to any address.

Hotel opens June 15th.

PROPRIETOR BUFFALO LITHIA SPRINGS, VIRGINIA.

WOMAN'S DEPARTMENT.

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 170 Masten Street, Dallas, Texas.

ANNOUNCEMENT.

The dates for annual meeting Woman's Home Mission Society, Northwest Texas Conference, at Clarendon, are May 31, June 1, 2, 3.

MRS. A. C. JOHNSON.

RAILROAD RATES, W. H. M. SOCIETY, TEXAS CONFERENCE.

The following railroads have put on the regular convention rate of one and one-third fare for round trip to Cameron for the annual meeting W. H. M. Society, Texas Conference, from April 25 to 30: Texas and Pacific, Gulf, Colorado and Santa Fe, Cotton Belt, International and Great Northern, San Antonio and Aransas Pass, Houston and Texas Central, M., K. & T., Southern Pacific System. Every delegate is urged to ask for certificate when buying tickets in order to secure the one-third fare returning. Don't fail to ask your ticket agent for this certificate. It is much more to your advantage than his. All lines have made the same rates, so we ought to have a good representation from all over the conference and make the meeting at Cameron the best, numerically and spiritually, that we have ever had. Let every auxiliary see that the delegates are on time and bring something to the meeting, and they will surely take something home.

MRS. ALEX WOLDERT,
Tyler, Texas. Pres. Conf. So.

(The foregoing came to hand too late for insertion last week, hence the editor of this department could not comply with request for its publication in last week's issue. It is hoped the publication this week will meet the end in view.—Ed. Woman's Dept.)

DISTRICT MEETING, GEORGETOWN DISTRICT.

All who expect to attend the district meeting of the Woman's Home Mission Society, to be held at Taylor, on same date that the Georgetown District Conference is held, viz., April 28, 29 and 30, will please forward their names to the Secretary of the Taylor Society soon as possible, so she can procure homes for those who come.

MRS. N. W. SMITH,
Taylor, Texas. Sec. W. H. M. S.

To the Women of the Home Mission Society of the Texas Conference:

Dear Sisters—Having appealed to the pastors of the various charges in this conference and having received not a single response, I now appeal to you, my co-laborers, in this glorious work. Though receiving no reply to my appeal to the brethren through the Advocate, yet through this same source I see that several flourishing W. H. M. Societies have been organized in our boundary, for all of which I am most thankful to our Lord.

I wish first to impress you, my sisters, that we ourselves need this work in our own spiritual life. If there were no heart-aches to relieve, no hungry to feed, no naked to clothe, the reflex good would be a spiritual loss to us. There are many communities now, both in town and country, doing the work of the W. H. M. Society if they would only acknowledge it, and organize into concerted action, and report to our Board. For I dare say there lives not in any community those whose hearts and purse respond not to the cry of distress and grief, and in helping in the distributing of the Word of God to those who have it not. And is this not the prime motive in this great movement—the W. H. M. Society? The strangers are visited, the naked clothed, the Bible and other good literature given to the heathen at our very door. Then why not organize and swell the ranks of this glorious, formidable army of King Immanuel, who are as assuredly going on to victory as the eternal fiat of Jehovah when he commanded Moses to lead out the children of Israel from Egyptian rule. Yea, the Home Mission workers have the "borrowed jewels and weapons" of not the "Egyptian king," but of heaven's own enthroned potentate, the King of Peace, who was dead, but ever lives again, namely, the pearl of great price, the helmet of salvation, the sword of the Spirit, with which to go forth from conquest to victory. Blessed be His name!

"The name that charms our fears, that bids our sorrows cease." Now I am persuaded that there is in every charge of this "greater" Texas Conference some good, consecrated soul who can and will, if she thinks seriously, take up this good work and lead the van of those who are only waiting for a leader to do the work of Him whom God hath sent to show us "the way, the truth and the life."

Now, my sisters, by virtue of my office, and the love I have for Him who died for me, and love for the work, I raise my voice in behalf of this arm of our grand M. E. Church, South. Come to the rescue; come quickly; "the day is far spent" with many of us. I repeat that the workers are many whose hearts are aching and hands ready and waiting for some Deborah in the ranks to take up the fore charge of the battle, and good soldiers as they are, and obedient and loyal to that vow they took at the chancel of the Church when they enlisted, will perform that vow to obediently keep God's commandments; to be subject to the laws of the Church and support her institutions, and will gladly file up and do their duty in this H. M. work. Will not you, my sisters, who read this article and know the way, take the lead and pray earnestly, "Thy kingdom come?" Well has it been said, "the Lord has no hands but ours, no feet but ours' 'to bring in the consummation of our Lord's rule among men. Will all of you who read this article write me at least a card that I may know my labor has not been in vain? I want to round out my responsibility in the department of Superintendent of Educational Loan Funds. Can you not report to me what your society is doing along the line of loan and endowment funds?

We, as members of the W. H. M. Society, want and need fellowship with God. Says the Richmond Advocate: "Fellowship with God is the fellowship of labor. No amount of praying or reading one's Bible will bring a man into fellowship with God, if he is not ready to be a worker with God." Goethe says: "The longer I live the more certain I am that the great difference between men, the great and the insignificant, is energy—invincible determination, an honest purpose once fixed, and then the victory. This quality will do anything that can be done in the world; and no talents, no circumstances, no opportunity will make a two-legged creature without it." So if we really desire fellowship with God, the true fellowship of labor in the Lord's vineyard, we will put forth this energy to obtain it. These are the qualifications of every true Home Mission worker. Now, my co-laborers, let me hear from you and know that you are truly in fellowship in this department of Church work. Our Annual Conference at Cameron is upon us. Let us make a good showing, rendering a fine record of our stewardship in our especial part of the Lord's vineyard. In the words of Kate Mellush, I will close:

Sow thou thy seeds of love, O heart,
and wait;
Though it lie hidden—though thy
doubts and fears
Whisper to thee 'tis lost, and thy sad
tears
Fall on the ice-bound soil of bitter
fate,

Surely the seed will live; spring sets
the gate
Of life wide open. See! though hid
for years,
Love seeks the light of love—its tender spears
Shall gladden thy sad eyes at last,
though late.

E'en but the blade, perchance, and not
the bloom;
Ofttimes God seeth that love's flowers
rare
Hath no perfection this side of the
tomb,
But needeth for its growth the purer
air
Of His sweet Paradise! After earth's
gloom
Love hath its blossoming—not here,
but there."

MRS. M. E. DOROUGH,
Supt. Ed. Loan Fund Dept. Conf. So.
Tyler, Texas.

THE GOSPEL SETTLEMENT HOME. DALLAS.

There is no element of the human spirit that is not called forth in the art of developing the latent possibilities of the human soul and to the men and women who work truthfully and earnestly for such development there is no waif of the streets in whom they do not see great possibilities. These people do not wait for conditions to be ideal before they begin their work. They say, "Let us begin!" and they begin, where they stand, to help others to creep first and then to take a step and finally to stand alone.

At the Gospel Settlement Home on the corner of Magnolia and Collins Streets a beginning has been made of what promises to be a great work. The foundation of it is love of humanity, and the whole superstructure is faith and the faith has already resulted in such blessed work that no one can say where it will end. In the humblest way imaginable Miss Haskin and her noble assistants made a beginning not quite a year ago in the little five-room cottage that would be a mansion by this time if it could have grown in proportion to the work carried on within its walls.

The good ladies of the Methodist Church in Dallas who wisely saw their opportunity and stood by the little mission in its struggling infancy may well be pardoned if they see a vision of the realization of their hopes for it in the future.

And what is the vision they see? Little children in possession of their birthright, little children growing towards the light, reaching out for sunshine, climbing, twining, clinging, getting up, up, up where the air is pure and there is light, always more light. But what are the definite things that justify this vision? First—because where are not babies first—in the day nursery established at the little Settlement Home. This is for the children of working women and, in accordance with the American idea of independence, need not be altogether a charity. For the sum of 5 cents a mother may have her child cared for all day. If the mother cannot pay even the small sum of 5 cents, there is no charge, and the baby is as carefully looked after as if the fee were forthcoming. Two resident babies are the jewels of the day nursery. They are Guy and Clio Kaiser. These pretty twins were brought to the Settlement Home last July by an officer of the Salvation Army in a deplorable condition. They were emaciated, covered with sores caused by dirt and neglect and suffering with a distressing bowel complaint. To care for babies in such a condition in cramped quarters during the hot summer months was not a pleasant duty, but every sleepless night and weary day spent with the little ones endeared them the more to the kind women to whom they had been entrusted; and now fat, dimpled and happy they are the light of the household. The story of their mother's depravity, her many attempts to take the babies away from the Settlement Home, her boisterous rejection of all offers of help and her final blessed conversion is both sad and edifying in the extreme. She is now herself a protege of the good friends of her children and is growing towards the light.

Next in importance to the day nursery is the Kindergarten, which occupies the largest and best lighted room at the Settlement Home, and is in charge of Miss Anna Morgan, a trained kindergartner. The Kindergarten has a very good equipment and an excellent attendance.

It is a mistake to speak of anything that makes for child culture as being of more importance than any other thing, and so, perhaps, while we give it third place, the Loyalty Club is equally as full of import as the other good things at the Settlement Home. The Loyalty Club is composed of boys between the ages of 7 and 12 years, and numbers about forty. These boys meet every Thursday after school in the large kindergarten room, where they form a circle, answer to roll call, repeat the Lord's prayer and listen to a story, after which they disperse to different parts of the house and engage in different kinds of work. Some weave baskets of reeds, other make mats and the more advanced in handicraft make school bags on little frames. Miss Haskin encourages the boys to save their nickels and pennies and in a little black book keeps a record of each boy's savings in the little metal bank. The boys eagerly inquire from time to time the amount of their balance in bank and add to it whenever they can. To be eligible to membership a boy must neither swear nor use tobacco. "You can't come in here if you cuss," the boys tell one another. The back yard of the Settlement Home is open at all times to the boys, as is, in fact, the whole house. From time to time the boys are given little entertainments. At these entertainments all the conventionalities are observed and social observances are taught the coming citizens of Dallas in a most agreeable way. This Christian work with boys who live in a neighborhood where there are twenty-four saloons is of such great and far-reaching importance that we cannot definitely calculate it. The ethical training the boys are receiving as they sit working and talking about things towards which they have been skillfully directed by the teachers moving among them, the ideas of decent living they acquire by noting all the little refinements of even so humble a place as their present meeting place, the uplift given to their thoughts and imaginations by the talks and stories all make for good citizenship and Christian character. It is the earnest prayer of all interested in the boys that they may be held together until there is a better place for them where there will be a reading room, books, magazines, etc., free baths, wholesome lunches at a trifling cost and a gymnasium.

Besides the boys' club, there are two girls' clubs that meet Wednesday and Saturday afternoons to work and play and a club of working girls that meets Tuesday nights.

A free clinic in charge of reputable physicians is held at the Settlement Home, and arrangements have been made with certain druggists to fill all prescriptions bearing the signature of the superintendent for twenty cents.

The religious work of the Settlement Home is that of all missions, but it is the humanitarian work that appeals to the outsider, the doing of all that the hand finds to do and the heart prompts. The way in which it is done is the way of the Home, and the spirit of it all is the neighborly spirit, and "home" and "neighbor" are words that cheer hearts and win souls.—Miss E. M. Winn, in King's Messenger, Dallas, Texas.

The anual election of officers of W. F. M. Society of Cleburne was held in February, with the following results:

President, Mrs. C. W. Henry, P. O. Box 305.

First Vice-President, Mrs. S. F. Hines.

Second Vice-President, Mrs. R. L. Bartley, 401 N. Buffalo.

Recording Secretary, Mrs. E. E. Crow, 733 N. Main.

Treasurer, Mrs. R. D. Hardeastle, 425 W. Willingham.

Corresponding Secretary and Press Correspondent, Mrs. Maggie Langston, 113 E. Street.

The W. H. M. Society, Main Street, Cleburne, Texas held an annual election of officers in February, which resulted as folows:

President, Mrs. H. S. Wilson, 406 W. Wilson.

First Vice-President, Mrs. W. E. Nowlin, 751 N. Robinson.

Second Vice-President, Mrs. E. Wade, W. Heard.

Third Vice-President, Mrs. W. H. Purcell, Cleburne, Texas.

Recording Secretary, Mrs. W. R. Walker, W. Chambers.

Treasurer, Mrs. J. L. Cleveland, 808 S. Anglin.

Corresponding Secretary, Mrs. Maggie Langston, 113 E. Street.

Press Corespondent, Mrs. Cora Caskey, 503 S. Wilhite.

The Auxiliary Woman's Home Mission Society, Decatur, Texas, has elected officers for the ensuing year with the following result: President, Mrs. H. H. Halsell; First Vice-President, Mrs. W. L. Dallas; Second Vice-President, Mrs. M. J. Harding; Third Vice-President, Mrs. S. M. Gose; Corresponding Secretary, Mrs. W. W. Williams; Recording Secretary, Mrs. Tom McClure; Treasurer, Mrs. Geo. Neilson; Press Reporter, Mrs. Walter Head; Agent "Our Homes" and "King's Messenger," Mrs. W. S. Gilbert.

THE MISSION HOME AND TRAINING SCHOOL, DALLAS, TEXAS.

Members of the Board of Directors of the Mission Home and Training School met at the Home on Carroll Avenue at 2:30 o'clock on April 8, 1904, and attended to many things of importance. Chief among these was the selection of officers and directors for the next year: President, Mrs. J. L. Tichenor; Vice-President, Mrs. Max Hahn; Recording Secretary, Mrs. Mamie Houghton; Assistant Secretary, Mrs. Eugene Ardinger; Treasurer, Mrs. L. H. Potts; Corresponding Secretary, Miss Lula May.

Directors—First Church, Mrs. J. G. Fry, Mrs. J. D. Dickerson, Mrs. Laney. Young Ladies' Society, Mrs. Newt Smith, Mrs. J. H. Ware, Mrs. J. T. Buckingham. Grace Church, Mrs. Mitch Gray, Mrs. C. L. Craighill. Young Ladies' Society, Miss Bama Bishop, Miss Anna Tuguell, Miss Simpson. Trinity Church, Mrs. S. A. Mahon, Mrs. D. Morgan, Eugene Ardinger. Ervay Street, Mrs. E. W. Rose, Mrs. C. L. Dealey, Mrs. J. C. Cammack. Oak Cliff, Mrs. Henry Dorsey, Mrs. W. M. Crow, Mrs. C. E. Brown. Oak Lawn, Mrs. C. B. Gillespie, Mrs. J. Cullum, Mrs. Horn.

A NOTRE DAME LADY.

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

In addition to looking after my home affairs and preaching about three times a month, I am in the real estate business about Polytechnic College. I sell lots from $25 up to $150 each on easy terms. In some instances a part of these sales go to the College buildings. I sell acreage property. A few houses for sale. Rent houses. Collect rent, etc. If I can do anything for you write me. C. S. McCARVER.
Fort Worth, Texas.

The Executive Committee of the State Democracy in session at Austin have apointed San Antonio and Houston as the places for holding the two State Conventions.

LOW RATES WORLD'S FAIR.

Located in fashionable West End are beautiful Kensington Place Apartments. Reserve rooms now without cost. 75c per day. Delightful home with benefits of first-class hotel. Within easy walking distance World's Fair. Write for illustrated folder. World's Fair Reservation Bureau, 503 Star Building, St. Louis, Mo.

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

TAKE THE—

"SAP"

(San Antonio & Aransas Pass Ry.)
Thro' Sleepers and Chair Cars between Dallas, Fort Worth and San Antonio.

JUST TRY IT

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

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

So Say They All

SOME OLD VETERANS.

H. G. H.

Sixty-eight years ago, April 21, 1836, at 3 o'clock in the afternoon, the battle of San Jacinto was fought.

A few days ago we received a letter from W. P. Zuber, Iola, Grimes County, Texas, who was a lad of 16 at the time of the battle, a member of Capt. Jas Gillespie's company, on detached duty at the camp near Harrisburg, looking after the sick and army supplies and within hearing of the guns while the battle was on. Mr. Zuber is old and necessarily infirm, yet he is a pointed and clear writer for one of the leading papers in Texas printed at Dallas. Had he possessed a suitable gun he would have been in the fight before it was over. All those dreadful scenes and days are painted vividly on his memory. He sends us a list of all the veterans he thinks may now be living, suggesting, however, that some of these may be dead and others living of whom he has no knowledge. Below are a few whom he names: Frank J. Cooke, Hempstead; Jacob Smith, Cedar Lake; S. F. Sparks, Rockport; Alfonso Steele, Horn Hill; Wm. McMasters, San Antonio, John F. Tom, Leakey, Edwards County; W. P. Zuber, Iola. Smith McMasters and W. P. Zuber were on detached service near by, thus preventing them taking part in the battle, but within hearing of the guns.

Alfonso Steele is likely to be dead.

S. F. Sparks, of Rockport, died less than two years ago, Mr. Zuber overlooking the fact. Wm. McMasters, of San Antonio, is also dead.

P. S. Sowell, a local historian of Seguin, says that Benj. Franklin Highsmith, one of the old veterans of San Jacinto, and who also entered the Alamo with Travis, Bowie and Crockett, but was sent out by Travis to gather up reinforcements, is now living on Blanket Creek, Bandera County, on the divide between the Sabinal and Frio Canyons; that he lives with a relative and is totally blind, receiving a small pension from the State Government.

Capt. John F. Tom is quite deaf and lame, he having been one of the first men in the battle to stop a Mexican bullet in his leg, the leg having been crooked ever since. His postoffice is Leakey, Edwards County. He was once a citizen of Seguin and Sheriff of Guadalupe County. The writer of this, in company with John W. DeVilbiss, stopped at his house one day in early times to get dinner. After the meal we must go, and the Captain, on his game leg, went with us to our horses with the courtesy of a finished gentleman and bade us call again. As we got off a little piece, I being a stranger to the host, said to Mr. DeVilbiss, "We didn't offer to pay that man for dinner." "No," said DeVilbiss, "he would have been insulted had we have done so." The old battle list shows that John F. Tom was killed, but he was only shot down and lay there until his comrades came back and picked him up. He is still treading the free soil of Texas on at least one straight leg.

In the battle Alfonso Steele was shot through the chest, the ball penetrating the right breast and emerging through the left shoulder-blade. His wound was pronounced mortal, but he recovered. An old army physician says there were twenty-one bones and pieces of bones taken out of Sam Houston's wounded ankle, a shot he received in the battle before his horse was killed under him. It has been a difficult thing to kill those old veterans.

In our day we have laid eyes on a number of them who are now dead, among them: Col. Sidney Sherman, buried in Galveston; Oscar Parish, of the same city; E. V. Dale, buried in Seguin; Mr. Cunningham, died in Seguin and buried in Waelder; Asa Mitchell, the first man who settled at the mouth of the Brazos, and his son, Nathan, who was wounded in the battle, Asa buried in San Antonio and Nathan in San Marcos; James W Winter, who died at Big Foot, Texas, less than two years ago; Mr. Miles, buried in San Antonio; Col. Brewster, of the same city, whose remains, at his own request before death, were cremated and scattered on the waters of the gulf in front of Galveston; Reddin Andrews, of Rockport, whose brother, Richard, was the first man killed in the Texas Revolution at the battle of Concepcion, and whose body was buried at the roots of a large pecan tree on the battle-ground near the San Antonio River; Mr. Brill, buried on San Geronimo, Guadalupe County; Buck Pettus, buried in the valley of the San Antonio River near Goliad, and whose son, Buck, is a famous cattleman in the West.

Noah Smithwick says a number of United States soldiers on furlough hurried across the Sabine from Louisiana when they heard Santa Anna was coming, joined Sam Houston and his men, fought in the battle of San Jacinto, then returned to their posts as United States soldiers. Some of them may be alive yet. Report says one of the old veterans now lives in Alabama and another one in Pennsylvania. Time and again newspaper reporters have written up the particulars of the burial of the last one of them. At a veteran reunion in Waco a few years ago the Chairman in a large audience requested all the San Jacinto veterans present to arise. Twelve old battle-scarred fellows stood up, gray, bent-over, time-worn old men who had heard Sam Houston's clarion voice ring out, "Charge!" on the field of their immortal fame!

A CORRECTION.

In the Advocate of the 7th inst. I notice an article titled "Reminiscent," signed by B. W. Allen, it being the purport of a conversation between C. M. Shipman and himself. Having intimately known the parties named therein, I feel that a correction of some of the statements in said article should be made. Rev. John F. Pipkin I knew from my childhood until his death. He was a local preacher in our Church for nearly sixty years. He died a member and acceptable preacher in our Church at Beaumont some years ago, near his 90th year, leaving his wife and sons who still survive him. It is true that he did not preach very often in his old age, only when he was earnestly solicited to do so, then he yielded and preached with great power and acceptability. I never heard anything of his casting his Bible into the Neches River and making "shipwreck of his faith," although we lived in adjoining counties during and after the war, and frequently met and often discussed various questions together. He was an intense Southerner and believed in the rights of the South and freely expressed his views on the subject. No man in Jefferson County enjoyed the full confidence of that people more than J. F. Pipkin. He was repeatedly elected County Judge and while doubtless Allen (the aged negro) voted for him, his (Allen's) influence was too limited to have elected him; besides it is my recollection that Allen died before he was elected Judge. Bro. Pipkin was the father of Mrs. Florence Howell, first husband also of Mrs. W. C. Young, lately deceased, of Dallas; and of Bruce Stephen and Beauregard Pipkin, of Beaumont; all men of prominence. I knew Rev. J. W. Shipman and his first wife intimately, and knew Kit (C. M.) when he was a child. Bro. Shipman was never the editor of the Advocate, but served as financial agent of it, and also agent of the repository before the war; and I think he was agent for the Advocate at the time of his death, in 1867. With all kindness I have penned the above statement to correct the statement that Bro. Pipkin ever departed from an humble trust in the Lord. I often heard him pray as few men can, and he was a preacher of more than ordinary ability and a true man in every way. E. L. ARMSTRONG.

ANENT THE REFERENCE OF BRO. C. M. SHIPMAN TO REV. J. F. PIPKIN.

I beg the privilege of stating facts, as I knew them at a much later date, as Bro. Pipkin frequently stated them to me when he was in a reminiscential mood.

He and Rev. J. W. Shipman were brothers-in-law. The former, I presume, was the father of Bro. C. M. Shipman, of Lane City.

Bro. Pipkin said that the conclusion of the war caused his faith to waver, and he ceased to study his Bible for a while; but as public and social conditions began to adjust themselves to the new regime, light broke in upon his mind and heart in a way which brought him quickly to the conclusion that God was in it, for the good of his people North and South.

Allen and Woodson, two of his former slaves, said yes, our old master is good enough to occupy any office, and they were standing by his bed when he died, weeping for the one they never ceased to love and venerate. This much to his credit. Bro. Pipkin commanded the love of all who knew him.

On account of his age a "melancholy crack" had crept into his voice which debarred him from the exercise of his public ministry. For several years a bronchial catarrh had so affected his throat that this hastened to decline of his voice, but it was well sustained through his prayers which, when offered, seemed to be a signal of the oncoming of divine power.

His place in Church was never vacant when he was able to be there. Every member of the "old guard," now members of First Church in Beaumont, venerate the memory of Judge Pipkin.

A short time before his departure the victory God gave him in his private devotions kept him in a state of joy until he ceased to speak. He was sitting in his chair reading the Texas Christian Advocate when the messenger called.

I received his three sons into the Church, Messrs. Bruce, Beauregard and Steve Pipkin, and when I told him the last son had professed and joined the Church the valiant old soldier almost broke down under a tidal wave of joy and gratitude, and from that time he never uttered a word of solicitude with reference to the future. He only said God had done all things well and would so continue.

No man, minister or layman, ever entered into such profound sympathy with me in my pastoral work as did Judge Pipkin. He seemed to think of nothing else but the cause of the Master when we were together and that was very frequent.

His children still live in and near Beaumont—citizens whose civic virtures are known of all men there and one of whom occupies a responsible office, the others successful business men.

Mrs. Mattie B. Pipkin, his widow, also survives him and, living in Beaumont, cherishes the memory of her husband.

The late Mrs. W. C. Young, who died in Dallas, was his oldest child, and whom I met in Beaumont on visits to her father. Her life was a witness to the influence of a noble father.

I refer all to the local papers of last week in October and first week in September, 1890, also to the Texas Christian Advocate of a later date in which I am quite sure his obituary appeared. G. V. RIDLEY.

Gilmer, Texas.

IS IT TRUTH OR FALSEHOOD?

An evangelist claiming to be a preacher of another denomination has been in our town for a week or more. Monday night, April 10, he said there were "three prominent Methodist preachers in Texas selling liquor." I called for the names of the preachers. They were not given. He then stated "a member of State Street Methodist Church, Bristol, Tenn., owns and runs a saloon across the street from the church." I wrote the pastor, and received the following reply:

"Bristol, Tenn., April 14, 1904.

"Dear Brother: Your letter to hand. The statement of Evangelist ———, whoever he is, is untrue. If any member of our Church were to try such a thing he would be put out in short order. And what is true of State Street M. E. Church, South, is true of the other three churches of our denomination. W. S. NEIGHBORS, P. C."

I handed this letter from Bro. Neighbors to him by the hand of Prof. G. W. Austin. He sent me this reply: "It was so twelve years ago." As you, Dr. Rankin, were in Houston Conference twelve years ago, I ask you to answer in this week's Advocate if it is true State Street Church, or any other Methodist Church, in Bristol, Tenn., had a saloon-keeper member at that time. The Church and ministry have been much abused in this section, and evil has resulted. D. F. FULLER.

Howe, Texas.

(I knew the Methodists at Bristol several years ago, and I knew them all through the Holston Conference, and no such practices ever obtained among them. The charge is a slander.—Editor Advocate.)

ORDER A FREE BOTTLE

Of Drake's Palmetto Wine. It gives vigor and energy to the whole body, soothes, heals and invigorates stomachs that are weakened by injurious living or when the mucous lining of the stomach is impaired by hurtful medicines or food. Drake's Palmetto Wine will clear the liver and kidneys from congestion, cause them to perform their necessary work thoroughly and insure their healthy condition. Drake's Palmetto Wine cures every form of stomach distress, such as indigestion, distress after eating, shortness of breath and heart trouble caused by indigestion. Drake's Palmetto Wine cures you permanently of that bad taste in mouth, offensive breath, loss of appetite, heartburn, inflamed, catarrhal or ulcerated stomach and constipated or flatulent bowels. The Drake Formula Company, Drake Building, Chicago, Ill., proves all this to you by sending you free and prepaid a trial bottle of Drake's Palmetto Wine to test it. This wonderful Palmetto Medicine is purely vegetable and the greatest remedy ever offered to Chronic Sufferers. Write to-day for a free bottle. A letter or postal card is your only expense.

NOTES FROM THE FIELD.

Continued from Page 5.

mons by the pastor and two by R. C. Dial, he preached thrice daily without any apparent abatement of nerve force or flagging of voice. Bro. Barton knows men, has a keen insight into the springs of human life and character, and touches them skillfully and fearlessly. He makes no compromise with sin, but smites it "hip and thigh." A striking incident of the meeting was action of the Woodmen by an overwhelming vote resolving they would no longer rent their hall for dancing purposes. At the service for men only there were probably 600 present, and all were powerfully affected. This is a remarkable showing when it is considered that the only moral support the preacher had came from Wesley Church.

Petty.

M. P. Hines, April 18: Petty is on high ground spiritually. The editor says in his paper here that we have just passed through the most successful revival known to him in the town since he has lived in it—eight years. Bro. Atchley, of Trenton, started it. He is earnest, practical—a man of faith. In spite of indifference and bad weather a part of the time, he wrought for God and the Church ten days. Then our beloved two days. How reasonably and appealingly tender Dr. McLean was. Then T. M. Kirk, of Brookston, in trumpet tones besought them with much tears to turn to the Lord anl they did. Bro. Tom Lovell, of South Bonham, came and preached three times, besides helping at the altar and singing as he alone can do. This people have known Tom from infancy and when he preaches concerning the great salvation from sin they hear, believe and take courage. Bro. Kirk was with us the last day. Oh! how we love these men of God and the Christ they brought us. Results: 25 additions to the Church, four others converted; one joined Baptist Church. All the Churches in town revived. Sunday-school more than doubled. Petty is to the front and expects to stay there.

WEST TEXAS CONFERENCE.

Sutherland Springs.

W. D. Williamson, April 12: We have just closed a meeting at Elmendorf with nine conversions and five received into the Methodist Church. Rev. I. K. Waller, of Floresville, preached some fine sermons, and I may say here, as I have known him from my infancy, the older he gets the better he preaches. Age doesn't bother his memory. So interested was he in the meeting he brought two young ladies from Floresville to assist him in the singing. Miss Lydia Lopas and Miss Carabel Spruce were a great help to our singing. The boll weevil cry is all over the country, and it was told me before I came up that I was going to starvation, but thanks be to God I have received three substantial meals every day since I have been here, and as I go the rounds I can see hens and chickens in the barnyard. So, when other eatables are gone, the "Methodist chickens" will come in due time. Since coming up here I have organized an Epworth League. Was told I couldn't find five young people here that didn't dance, but we started on twelve, and now we have twenty-two non-dancers. We are looking forward to some fine camp-meetings this summer. Would we could have one of these old-time camp-meetings the older people of our day had. And why can't we? What is the cause? I am only a local preacher filling this supply, but it would do my heart and soul good to see some shouting, earnest Methodists. The big bugs of our Church may talk about "Laymen in the Bishops' Cabinet" and new order of worship, but give to me a place where I can have some influence over the young, for the young will make our Church in the future, and I care nothing for the salary.

UNANSWERED LETTERS.

April 14.—C. Bruce Meador, sub. Jno. R. Smith, sub. A. Nolan, trial subs. C. W. Jacobs, sub. W. T. Renfro, change made. J. M Perry, sub. R. H. Heizer, sub. G. W. Harris, sub. R. S. Collier, sub. W. T. Gray, sub. J. C. Russell, sub. Jno. M. Neal, sub. E V. Cox, sub. S. R. Hay, sub has attention. A. A. Wagnon, sub. J. N. Hunter, sub.

April 15.—M. F. Daniel, sub. T. B. Vinson, sub. A. P. Lipscomb, sub. T. W. Sharp, sub.

April 16.—C. R. Wright, sub. T. S. Williford, subs. W. H. Harris, subs. Dr. T. H. Hall, subs; 2 cards. J. E. Buck, sub.

April 18.—I. K. Waller, sub. J. N. Broyles, sub. J B. Minnis, change made. J. W. Black, sub. J. N. Hunter, sub and trial sub. R. L. Jamison, sub. J. W. Tincher, sub.

April 19.—Sam'l Weaver, subs. C. W. Dennis, sub. C. W. Macune, sub. W. B. Wilson, sub has attention. J. A. Wyatt, subs.

April 20.—L. B. Elrod, sub. A. P. Lipscomb, has attention. J. H. Wiseman, sub has attention. J. L. White, subs. T. W. Ellis, sub. W. F. Hardy, sub. J. W. Story, has attention. Clyde B. Garrett, sub. J. M. Smith, sub. J. T. Hicks, sub. M. A. Turner, sub. Thos. Hanks, sub. R. F. Dunn, sub. W. A. Manly, sub.

MARRIAGES.

The following couples were married by Rev. M. W. Clark:

Mr. Merrell Morgan and Miss Rosa Smith, Dec. 24, 1903.

Mr. R. C. Newsom and Miss Lula Gray, Dec. 27, 1903.

Mr. Onie Albright and Miss May Patterson, March 20, 1904.

Mr. Bailey Patterson and Miss Musie Hodges, March 20, 1904.

Beal-Hearne—At the residence of the bride's father, Mr. E. P. Hearne, near Hondo, Texas, April 6, 1904, Mr. Dolly Beal and Miss Bell Hearne, Rev. H. B. Henry officiating.

Harper-Routh—At the Methodist Church in Hondo, Texas, April 6, 1904, Mr. Willie S. Harper and Miss Lucy Routh, Rev. H. B. Henry officiating.

Lamar-Christian—At the residence of F. W. Fitzpatrick, Mount Pleasant, Texas, April 10, 1904, Mr. B. A. Lamar and Miss Ella Christian, Rev. J. M. Adams officiating.

Baucum-Gafford—At the residence of the bride's parents, Mr. and Mrs. T. M. Gafford, March 24, 1904, Mr. T. L. Baucum and Miss Lizzie Gafford, Rev. M. L. Moody officiating.

I have been using one of the Texas Advocate Sewing Machines for six years, and like it splendidly. It is as good to-day as it was the day I got it and runs as light.

MRS. T. C. MITCHELL.

Marfa, Texas.

SANTA FE EXCURSION RATES.

Austin—Account State Medical Association meeting, convention rates, April 20, 21 and 25, limited May 1.

Houston—Account Grand Lodge K. of P. convention rates, April 24, 25, limited April 30.

Austin—Account T. P. A. Convention, convention rates, April 28, 29, limited May 1.

Waco—Account Meeting Bishops and General Board of Missions M. E. Church, South, convention rates, May 2 and 3, limited May 10.

Dallas—Account General Assembly of Cumberland Presbyterian Church, convention rates, May 18, 19, limited May 28.

San Antonio—Account Convention of Hotel Men, convention rates, May 24 and 25, limited May 28.

Waco—Account Laying Cornerstone Masonic Grand Lodge Temple, convention rates, May 10 and 11, limited May 13.

Houston—Account State Pharmaceutical Association meeting, convention rates, May 16, limited May 20.

Cleburne—Account State Firemen's Association meeting, convention rates, May 10 and 11, limited May 14.

Dallas—Account Saengerfest, very low rates, April 24, 25, limited April 28.

Houston—Account Convention Texas Sunday-school Association, convention rates, May 2, limited May 6.

Chicago—Account General Conference A. M. E. Church, one fare plus 25 cents, April 28, 29, limited June 1, with extension privileges.

For further information ask any Santa Fe agent or write W. S. KEENAN, G. P. A., Galveston.

THE KATY TO THE FRONT.

Will Reserve Rooms for World's Fair Visitors.

The Passenger Department of the Missouri, Kansas and Texas Railway has a move of much interest and value to its patrons who desire to visit St. Louis during the World's Fair. It has established a bureau to supply the wants of visitors in the way of rooming accommodations. It has secured option on several thousand furnished rooms in St. Louis hotels, and first-class private residences. All are inspected by a representative of the bureau. None but clean, first-class rooms in the most desirable districts of the city are accepted.

The M., K. & T. Ticket Agents at each city and station on its line are prepared to secure reservations in advance. "Katy" Ticket Agents will explain the plan. This arrangement will no doubt prove popular. Those desiring accommodations should apply as far in advance as possible, as it will be difficult to reserve rooms on short notice. An office of the bureau will be maintained near the Union Station, St. Louis, at which quarters an efficient corps of clerks and uniformed messengers will be on hand to direct visitors to their rooms. The bureau will be prepared to furnish guides, chaperons, messengers, also cabs and automobiles to carry visitors to their quarters and express service for the transfer of baggage at reasonable rates. This will be recognized at once to be of special value to strangers and ladies without escort. "Katy" ticket agents will be glad to give full information, or you may write to

W. G. CRUSH, G. P. & T. A., Dallas, Texas.

WORLD'S FAIR RATES VIA TEXAS MIDLAND RAILROAD.

The Texas Midland Railroad announces the following rates and arrangements for the Louisiana Purchase Exposition, to be held at St. Louis, Mo., May 1 to Dec. 1, 1904:

Season Excursion Tickets: Rate to be 80 per cent of double one-way regular rate. Dates of sale to be daily from April 15 to Nov. 15, 1904, inclusive, with final limit of Dec. 15, 1904.

Thirty Day Excursion Tickets: Rate to be one and one-third fares. Dates of sale to be daily from April 25 to Nov. 20, 1904, with final limit of thirty days from date of sale, but not later than Dec. 15, 1904.

Ten Day Excursion Tickets: Rate to be one regular first-class fare plus $2 for the round trip. Dates of sale to be daily from April 27 to Nov. 30, 1904, inclusive, with final limit of ten days from date of sale, but not later than Dec. 5, 1904.

Coach Excursion Tickets: Rate to be 70 per cent of the regular one-way rate. Final limit seven days from date of sale. Tickets sold under this basis will not be good in parlor cars or sleepers.

Rates for Children: Children of the age of five and under twelve will be accorded one-half of the rates shown for season, thirty-day and ten-day excursion tickets. For coach excursion tickets children will be accorded rate of 50 per cent of the regular one-way rate.

READ THIS:

Hallettsville, Texas, Oct. 26, 1901.
Dr. E. W. Hall, St. Louis: Dear Sir—In the year 1896 I used your Texas Wonder for Kidney and rheumatic troubles and I can safely recommend it to others who are suffering in the same manner. Yours Respectfully,
A. B. DEVALL, County Treas.

TEXAS WONDER.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, it will be sent by mail on receipt of $1. One small bottle is two months' treatment, and seldom fails to perfect a cure. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists. Office, 2931 Olive Street.

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.

GIBBENS.—Rev. Joseph W. Gibbens was born Aug. 12, 1862, in Fayette County, Texas. He was converted and joined the Cumberland Presbyterian Church when seventeen years old. At about the age of nineteen years he was licensed to preach in the C. P. Church, and began at once to call sinners to repentance and point them to Christ, an all-sufficient Savior. In 1888 he taught school and preached in New Mexico. On Dec. 25, 1888, he was married to Miss Rhoda Watkins, of Wilson County, Texas. To them were born two sons and one daughter. He withdrew from the Cumberland Presbyterian Church and at a Quarterly Conference on Lavernia Circuit, West Texas Annual Conference, in February, 1889, he joined the M. E. Church, South. The presiding elder, Alanson Brown, immediately introduced him to the Methodist itineracy as a supply on San Diego Mission. With that holy zeal characteristic of a successful Methodist preacher, he went promptly to his life's work, and on the 16th day of the same month in which he joined the Methodist Church he preached is first sermon in his new field at Collins, San Diego Mission. In October, 1889, he was admitted on trial into the West Texas Annual Conference and returned to San Diego. He was ordained deacon by Bishop Fitzgerald in 1891 at San Marcos, and ordained elder by Bishop Wilson in 1893 at Beeville. He served in the bounds of West Texas Conference other charges as follows: Bocrne Circuit, 1891-2; Batesville Mission, 1893; Utopia Circuit, 1894; Sherwood Circuit, 1895; Paint Rock Circuit, 1896; Ozona and Sonora, 1897-9; Kenedy, 1900-1. At the conference of 1901 he was transferred to Northwest Texas Conference and appointed to Matador, which he served in 1902 and was returned, but went home from conference sick and grew steadily worse until he was confined to his room and bed all winter. At the second Quarterly Conference in April he gave up his work with heart full of love for the work and his people who had been so very kind to him. Hoping to regain his health, he spent five months traveling and camping, but was disappointed and spent three months near and in San Angelo under the treatment of four doctors, but they could give but little relief. From thence he went to San Antonio, hoping that warm climate would at least partially restore his health, but he was warring against that awful disease, tuberculosis, and though he made a brave fight he had to succumb to the inevitable. But he fell with victory on his shield. Through his fifteen months of suffering he was very patient and considerate of others. He said, "I do not understand now, but thank God, I will sometime." His one regret was leaving his family, for he was a devoted husband, a true and loving father to his two sons and one daughter. He died Feb. 16, 1904—just fifteen years from the day he preached his first sermon as an itinerant Methodist minister. A good man, a useful preacher, a zealous Christian has run his race, fought a good fight, kept the faith, finished his course and gone to receive the incorruptible crown. The undersigned saw life in Christ Jesus, and has lawful information that he henceforth "walked after the Spirit and not after the flesh," therefore "he that raised up Christ from the dead shall also quicken his mortal body by his Spirit that dwelleth in him." The life, character and successful ministry of this good man is a miracle or else circumstances and environments stand for nothing. His natural life began and continued in untoward circumstances and he grew up almost to man's estate with unpropitious surroundings. He was not a creature of circumstances nor was he governed by them, but in spite of them he struggled up to a life of usefulness and acceptability in the ministry. The world is better because he lived. I think I may safely say he left every charge he served in better condition than he found it, and hundreds of people were converted and brought into the Church under his ministry. Farewell, Brother Joe, but not forever. May the Lord tenderly care for his sorrowing family, and may His power shield them from all harm. H. T. HILL.

STEELE.—In the death of Mrs. Steele the Shearn Auxiliary of the Woman's Foreign Missionary Society realizes that it has lost one of its most faithful and devoted workers. Her zeal faltered not, even with her declining strength. With bodily suffering, she continued in the work until physical limitations rendered further activity impossible. Even then, when upon her bed of final illness, she manifested her interest in the progress of the work with which she was so closely identified. To do her Master's will was the supreme motive of her life. We mourn our loss, but that loss is her infinite gain. To her family we offer our heartfelt sympathy for the loss of a loving Christian mother and friend. With them we realize that we shall miss her genial presence and wise counsel, but her influence will abide and her memory has left behind the fragrance of a life spent in the service of "Him who doeth al lthings well." This we offer as a tribute of our love, for she was dearly prized by all, so this memorium of her.

ANNIE M. BERING, Cor. Sec.

JONES.—Mrs. Alice Jones (nee Roby) was born in 1861 and died near Haskell, Texas, March 31, 1904. For fourteen years she was a member of the Methodist Church. Her record is on high and her spirit has returned to the God who gave it. Her husband and six children mourn their loss. May He who doeth all things well be their comfort and stay, and may they all be united again in the home above. J. H. CHAMBLISS.

BROWN'S BRONCHIAL TROCHES
Promptly relieve Coughs, Hoarseness, Throat and Lung Troubles.
Sold in boxes only. Avoid imitations.
Fac-Simile Signature of John L. Brown & Son on every box.

CAMPBELL.—James Ira Campbell is dead. Another one of God's noblemen has been called to his reward. Our hearts are sad, but we sorrow not as those who have no hope. "Blessed are the dead which die in the Lord." On March 24, 1904, surrounded by his devoted wife and son, brothers, sisters and other loved ones, he fell on sleep, to awake in the "land of spirits bright." Mother and father were waiting. It must have been a happy meeting. Brother Campbell was born in Austin County, Texas, Aug. 31, 1850; his father, Rev. Cyrus Campbell, was a Methodist preacher who came to Texas in 1828, and grew up with the country; fought for the independence of the State against the Mexican troops and forged the fetters that bound Santa Anna at San Jacinto. The deceased was reared on a farm, where he developed a strong and healthy manhood; he was also reared in a Christian home, where he developed a strong, courageous, Christian character, which grew with his growth and strengthened with his age. While he was permitted, by wise, business sagacity, to amass quite a fortune in this world's goods, he ever remained true to his mother's and father's God. He was all his life a member of the Methodist Church. At the time of his death, and all during his nine years residence in Houston, he was oan official in Shearn Church, liberal, loyal and true to all its interests. During his residence in Austin County he was happily married to Miss Sarah McHenry Lee. One child was born to this union, I. L. Campbell, now a splendid young man, upon whom has fallen the mantle of a noble father. He is every way worthy to take up the work in the Church and commercial world now committed to his hands. The day before his death, one of the most beautiful and touching services of my ministry took place in his room. At his request we gave to God in holy baptism the little grandson—James Ira, Jr.—and thus the good man was permitted to witness the dedication to God of the dear babe, who is to bear his name in this life. The angels of life and death hovered around that scene, while the Holy Spirit put his seal of divine approval upon the covenant of the young father and mother, to train the child in the Church of the living God. His health began to fail some six months before his death. Everything that money, love and skill could do failed to arrest the disease, and slowly but surely the strong man was forced to surrender. Watering places, both in Texas and Mississippi, were tried, but nothing could be done. His wife, with whom he had lived so happily for thirty-one years, watched patiently and lovingly by his side through all these weary months. May a kind and loving heavenly Father keep her in this time of sorrow until he shall say, "enter thou into the joys of thy Lord." We buried Brother Campbell from Shearn Church, the Church he loved so well and served so faithfully, and then in the midst of a great company of loved ones and friends, we laid the body to rest in the beautiful grounds of "Glenwood Cemetery." Gracious Lord, teach us to say, "Thy will be done." S. R. HAY.
Houston, Texas.

KEEN.—Newton Asbury Keen, son of Wm. and Susan Keen, was born in Harrison County, Ind., Feb. 16, 1816. When a babe of sixteen months old his parents moved to Texas in a two-horse wagon and landed in Dallas County November, 1846, where he lived until about sixteen years of age. His mother died when he was about eight years of age, which bespeaks for him a lonely child life. His father was also called to his righteous reward when he was but fourteen years old. He was left without a home, with three younger brothers and one sister older than him, to feel his influence and care. When a boy nine years old he was happily converted to God in a log school house twelve miles northeast of Dallas, but he, being deemed too young to join the Church, but little notice was taken of him. So he was left to shepherd his own soul. He was faithful for several years to his child-like devotions, had his place of secret prayer for two years or more, but hard circumstances and evil influences caused him to surrender his hope. When sixteen years of age he heard the call of his country and enlisted with the Sixth Calvary, Company C. He then and there bade farewell to father's and mother's grave, the only place, to him, that had any resemblance of home. He remained in the land of war until his close and was faithful and courageous throughout. God spared him through the thickest of bullets and cannon balls and cared for him in afflictions and exposure and at the end of the war in July, 1865, he landed among friends and relatives in his home community in Dallas County. Soon after his return he attended a protracted meeting conducted by John Beverley, Abner Keen, his grandfather, John W. Keen and Wm. Keen, an exhorter. He was soon under the influence of this meeting and felt like all backsliders feel when they realize their distance from God. While in war he made a promise to the Lord that "if He would spare him until the war was ended he would give his life unreservedly to Him." This promise rang in his ears and he decided he would return to the Lord, but then he rebelled at the thought of the mourner's bench, and under deep conviction he left the arbor and fifty yards away he knelt at the root of a hackberry tree and prayed earnestly. Friends gathered about him and offered help, but nothing seemed to dispell the darkness that was on until a womanly hand touched his shoulder and invited him to go with her to the altar. He arose to start. She took him by the hand and led him like a child. When within a few feet of the altar he fell in the straw and was borne to the altar by friends. He lay there for two hours before the liberty of consciousness came. His conversion was not merely a hope, but was such as to enable him to cry out, "I know in whom I have believed." He at once identified himself with the Methodist Episcopal Church, South. He was happily married on December 25, 1865, to Miss Mary Spillars, who survives him. To this union there were born five children; all are living and were permitted to be with him during his last affliction. A few years after his marriage he felt the strong impression from God that he must preach the gospel. He rebelled and even shuddered at this thought, deeming himself unworthy and wholly unqualified, but after a few years of rebellion he threw his whole life upon the altar of God, "a living sacrifice." On the same ground where he was converted, at the age of twenty-nine, he was licensed to preach. He was three years a local preacher; one of these years, 1876, he served as a supply in the North Texas Conference on Stephenville Circuit. In 1877 he joined the above conference and was reappointed to Stephenville Circuit. The next Annual Conference moved him to Cooper Circuit, where he remained two years; thence to Bonham Circuit for a period of three years, and at the end of which time he was transferred to Northwest Texas Conference and appointed to Italy Circuit, where he remained one year and went from there to Salem Circuit for two years, thence to Grandview Circuit for one year; thence to Reager Circuit one year; back again to Salem Circuit for three years; thence to Kerens Circuit one year; from there to Mexia Circuit two years. He then served one year at each at Dawson, Irene and Brandon Circuits. Afterwards was two years on Granger Circuit and then four years at Mt. Calm, where his health gave way. So tells the beautiful history of a life poured out for God in the itinerant ranks of the Methodist Episcopal Church, South. Brother Keen's education was limited, but was the best one could have, situated as was his early life. But he was always thirsty for knowledge and made use of every opportunity for acquiring same, so that when his life was ended he was among our best informed and an able preacher. He was a man of profound thought and followed closely in his Master's footsteps. He was always loved by his people and led many souls to Christ during his ministry. He was considered one of our most successful men. Those who knew him best say "he was never out of sorts and always exercised the greatest charity for all of humanity's faults." His health gave way at Mt. Calm in 1903, and he was released from his labors about July of that year. He was loth to give up, but when his presiding elder told him he must rest from his labors he humbly bowed his head to the voice of the Church as the voice of God. He remarked then to Bro. Bolton, "When I entered the ministry I asked God to help me to give Him twenty years of my life in the ranks of an itinerant and He has already spared me several years over the time asked. I ought to be satisfied." He died with supposed to be cancer of the liver. For many days he could not take any nourishment and virtually starved to death. It was my privilege to be often with him in his afflictions, both at night and day, and while his pain was intense I never saw greater patience in my life. He was not one of those suffering characters that soured under his affliction, but his life grew sweeter to the end. He was possessed of his mind until death took it away. The life that he preached to men for thirty years was now made to test its great realities. He stood upon the promises of God and talked continually about heaven, his home. How beautifully he talked about the future. He said so many beautiful things about his departure we can hardly begin to name them. His favorite scripture meditation was, "Let not your heart be troubled; ye believe in God, believe also in me, for in my Father's house are many mansions," etc. He said to Brother Bolton and myself just a few days before he died that he "would not give five cents for the entire world. I had so much rather go than to stay." He has answered the last roll call at Annual Conference. But when the roll is called up yonder he'll be there. We know where to find him. All of his children are on the road to that better world. Their father taught them a great life and on Friday, March 18, 1904, at about 9:30 p. m. he ascended to his throne in glory. Let us study his life, emulate his examples and go to meet him.

C. BRUCE MEADOR.

KIRBY.—Joseph W. Kirby was born in South Carolina July 1, 1823. He moved from there to Alabama, then to Mississippi, and from there he came to Limestone County, Texas, where he lived till the summons came for his translation, March 25, 1904. He was married to Miss Fannie Matthews of Limestone County, Jan. 15, 1861. To them were born twelve children, of whom ten survive him. Bro. Kirby professed faith in Christ and joined the M. E. Church, South, in Springfield, Texas. His life was of consistent piety. He lived in the county in which he died many years, and no man was ever more universally loved by all who knew him. I never knew a man more faithful and loyal to his Church than he seemed to be, though he had not been permitted to attend Church in a long time before his death. He has bequeathed to the Church his family and friends a rich legacy—a pure and spotless life. He was an ideal Christian, loving queathed to the Church, his family and a good neighbor. May God comfort and keep his bereaved widow and children and some sweet day reunite the broken cord. His pastor. R. E. L. STUTTS.

POWELL.—Margaret E. Powell, whose maiden name was Slavin, was born July 30, 1839, in Williamson County, Tenn., and ended her pilgrimage near Gatesville, Texas, March 1, 1904. In early life she became a Christian and joined the Methodist Church, of which she was a conscientious member at the time of her death. She left behind an aged and afflicted husband, five manly sons and one daughter, besides numerous grandchildren, to mourn her departure. As a wife she was fond and devoted; as a mother she embodied all the virtues of Christian motherhood in their highest exercise. Those who knew her best feel sure that she is at home in heaven. Some of her children have started to that city. Shall one be missed when the final reunion is held? May the home arch wherein she was the key stone be made perfect in the city of God.

EMMETT HIGHTOWER.

SMITH.—William Matthew Smith, generally known as "Matt," was born near Coffeeville, in Upshur County, Texas, Aug. 21, 1880, and died at his father's residence, six miles south of Corsicana, March 24, 1904. He was converted and joined the M. E. Church, South, at the age of fourteen, at Harrison's Chapel, near Corsicana, Texas. Matt was a promising young man and, had he lived, would have made his mark. His father took pride in sending him to school and when he died, he held a certificate for teaching. He was once a steward in the M. E. Church, South, and was a stanch Leaguer when he died. He was never wild and reckless, but was always a nice, quiet Christian gentleman. He was obedient to his parents and loyal to his Church, and died in the triumphs of a living faith. During his last sickness of about six weeks he was never heard to complain at his Lord, but bore it patiently and met death like one who was not afraid to die. Such a life is worthy of emulation. To his papa, mamma, brothers and sisters we extend our sympathy. You can not bring him back, but you can go to him.

L. A. REAVIS, P. C.

KNIPPER.—The five-months-old son of Mr. and Mrs. John Knipper sweetly passed away on April 8, 1904. This infant was afflicted from its birth. We laid it to rest in Leona Chapel Cemetery.

A. B. DILLIARD.

STOCKTON.—Mrs. M. A. E. Stockton (nee Gentry) was born Feb. 22, 1864, in what is now Grant County, Ark., and died Jan. 16, 1904, in Fannin County, Texas. The subject of this sketch grew to womanhood in her native county and State. She professed faith in Christ as her Savior and joined the M. E. Church, South, in early life; lived a consistent member thereof till God called her to join the Church triumphant. She was first married January, 1882, to D. H. Jackson, who preceded her to the glory land a little over two years. To this union were given three children, two of whom survive her. In December, 1902, she was married to H. C. Stockton and moved to Fannin County, Texas. To them was given a little boy who preceded her to the good world a few days. Thus ended the earthly career of a pure, sweet woman, devoted to the Church and her family; not only a mother to her own children, but a mother to her step-children as well, who loved her like a mother; patient, sympathetic and true; always ready and willing to do all in her power for the sick and suffering. When far out in death she smiled pleasantly as if to say, "all is well; all is well." Her last words to her husband and children were, "Do the best you can." We believe that she now realizes that "it is not all of life to live nor all of death to die." She is not dead, but sleepeth. May we all live so that when we are called that we will meet around the throne of God in heaven, where all is peace, joy and praise forever and forever. Farewell, dear sister, till we all meet again. HER BROTHER.

POPE.—Dewitt Pope, after a few days' intense suffering, died Feb. 9, 1904, at Merkel, Texas. He was about seventeen years old and one of the best boys we ever knew and therefore had a great many friends who are sadly bereaved in his death. He being the only son of a widowed mother, it seems a strange providence that he should be taken from her and his two little sisters, who were not only dependent on him, but to whom he was such a sweet comfort in their home, but perfect submission to God's will in these dark passages through life is the key to happiness. He loved the Church and Sunday-school, having been converted and joined the Church at twelve years of age. His mother and little sisters are of course lonely and sad now that he is gone, but they have the sympathy and prayers of many who loved Dewitt and confidently hope to meet him and see them with him where there will be no broken hearts nor sad faces. May the grace of God truly be realized as sufficient for them in this sore trial. C. A. EVANS.
Merkel, Texas.

AKIN.—Milton Akin was born in Maury County, Tenn., nearly seventy-four years ago. When a boy his parents moved to Nashville, Tenn. He was married to Miss Harriet E. Groomes in 1852; moved to Louisville, Ky., in 1862; converted to Christ at a watch-night service in 1870 and joined the Tweifth Street Methodist Church, under the pastorate of Rev. J. B. Scobia; moved to Texas in 1893 and died at Oak Cliff, Texas, March 11, 1904, in the full triumphs of the Christian religion. He leaves a wife, two sons and two daughters. The sons are Rev. I. L. Akin, of Clifton, Tenn., and J. W. Akin, of Conway, Ark. The daughters are Mrs. T. F. Edmiston, of Paducah, Ky., and Mrs. J. M. Mosley, of Oak Cliff, Texas. Bro. Akin for a long time had been a great sufferer, but he bore it with great fortitude; in fact, was always cheerful and bright and full of praise to God for the blessings which he thought God gave to him so undeservedly on his part. Bro. Akin was a good man and full of the Holy Ghost. God was to him very real and it was always a benediction to be in his presence. Loved ones, you know where to find him. May God bless them in their loneliness.

M. L. HAMILTON, P. C.

MULKEY.—Asleep in his little cushioned casket, Abe Allen Mulkey, aged four years, little son of Geo. and Fannie Mulkey, of Fort Worth, Texas, left us to be with the angels, March 28, 1904. His four brothers tenderly bore his little body to the chancel in Mulkey Memorial Church, where the funeral services were held. A great host of friends came with a rich profusion of floral offerings and hearts of deepest sympathy and love. His young life had not been without suffering. In his late illness he suffered intensely. His last words were, as his mother kissed his little trembling hand, "Mamma, kiss it again; it hurts yet." Tenderly and faithfully loved ones nurtured and caressed this dear little darling and had it been possible would have suffered in his stead. I have drunk of this bitter cup and know your pangs; the wound is deep and sore and but for the Great Healer they would be unbearable. Skilled physicians did all they could to restore him to health. The Great Physician prescribed a different and sure treatment, and I can hear him say, "Papa, I now can run and not be weary; Mamma, the hurt is all gone; instead of the brace I am winging my way all over the beautiful city of God, and will be at heaven's wicket gate to greet you all. Come up and be with me here." One who shares your sorrow. M.

DAVIS.—Little Maxie Davis, daughter of Bro. and Sister L. F. Davis, was born Dec. 21, 1903, and departed this life Dec. 28, 1903. How short the stay of this little flower in the home, yet it did its work and went home. Oh, how these little dew drops soften and tender our hearts! Little Maxie was the first jewel in this home. While earth is poorer to these parents, heaven is all the richer. Yes, we shall see our loved ones again. There are many heart aches, pains and crosses in this world, but heaven is worth it all. May the Lord bless these young parents, and as they think of little feet walking the golden streets and little hands beckoning, "come this way, mamma; oh, papa, come on home," may they, with the sainted grandmother, make their way to heaven.

Matador, Texas. J. T. HICKS, P. C.

CRAIG.—Dora Elizabeth Craig and Florence Lee Craig, daughters of T. H. and Mrs. M. J. Craig, were born in Wayne County, Tenn., Aug. 23, 1889, and Jan. 24, 1884, and died of la grippe March 10, 1904, and March 11, 1904, and buried the same days respectively. The former, while not a member of the Church, was a professing Christian. The latter was soundly converted at twelve years of age and joined the Methodist Church, and was always a true, quiet and happy Christian. It was a great and a hard stroke so far as this life is concerned to be called upon to give up these two sweet young children at the same time, yet we "weep not as those who have no hope." The Lord bless and comfort the bereaved.

E. V. COX.

McELREATH.—Nancy E. McElreath (nee Wilburn) was born at Union, S. C., Jan. 10, 1827; was married to Wm. McElreath April 24, 1845; professed religion and joined the M. E. Church, South, at the age of sixteen years, and departed this life at Bells, Texas, March 21, 1904. Grandma McElreath was a true exponent of a godly life, demonstrating her fidelity to our Lord by a godly walk and a pious conversation. I always found her ready to help in all Church work, steadfast in the service of her Lord. Having passed the eighty-second milepost, she had ripened for her home above and, like a ripe shock of corn, was ready to be gathered into the garner of her Master. We know where to find her. We would entreat her children, grandchildren and relatives and friends to imitate her worthy example so when the Master calls you may be as ready as she was to go to your heavenly home. The funeral was preached by the writer in the M. E. Church, South, at Bells March 22, to a large concourse of relatives and friends, after which she was buried by the side of her husband to await the general resurrection. J. D. WHITEHEAD.

SIMMONS.—Mrs. Christian Simmons was born in North Carolina July 12, 1832. Her maiden name was Christian Eason. She was converted at the age of eighteen and joined the M. E. Church, South, of which she remained a devout and consistent member until death. She came to Texas with her parents in 1858; was married to Mr. John C. Simmons Dec. 5, 1869; passed to her reward at Waelder, Gonzales County, Texas, Oct. 22, 1903. She was a faithful, devoted wife, a loving, gentle mother and kind neighbor. She was a Christian indeed and the fruits of the Spirit adored her character. Her dear husband preceded her by only a few months to "that better world." Our dear father and mother reared eight children all to maturity except two, all of whom survive them. What a happy, comforting thought for their children to have the blessed assurance of meeting dear father and mother on "that happy, golden shore" where there are no more partings and where congregations never break up, where sorrow never breaks the ripple of the wave in that peaceful clime. Our dear mother lived a life of perfect devotion and self-sacrifice for her children and for their welfare and comfort she would make and sacrifice. Our dear mother's utmost thoughts and prayers were that her children would be saved and serve the Christ—"the meek and lowly Nazarene," whom she worshiped—and her prayers all along life's journey will be a constraining influence to keep her children in the "paths that they should go." How sweet to think of meeting dear father and mother as of yore and reuniting our scattered family around "the great white throne" and then we shall realize what it is to "never say good-bye in heaven"—our dear mother's favorite song. HER LOVING CHILDREN.

RUCKER.—Little Willie Maude, only child of Bro. and Sister Louis Rucker, was born Sept. 26, 1903; died Feb. 28, 1904. This little one was beautiful, sweet and sunny—one of God's richest gifts to the home. She came as a ray of sunlight from heaven to bless and cheer the parents. Her illness was brief, lasting only a day or so. Tears are falling and hearts are bleeding as a result of this providence, but God knows best. He only loaned the babe for a time and then called her home. In the preparation being made for us, one by one our richest treasures are placed in that upper room of God's great mansion house to await our home coming. W. M. LANE.

HAMILTON.—Mrs. Mary D. Hamilton (nee Jester) was born in McCoupin County, Ill., Dec. 11, 1844; came with her mother to Corsicana in 1858; was converted and joined the M. E. Church, South, in 1863. She was happily married to Jas. D. Hamilton Oct. 18, 1865, and passed peacefully to her reward Nov. 11, 1903. This union was blessed with ten children, nine of whom are still living, and with their heart-broken father, many loved ones and a host of friends, are mourning their irreparable loss. With three years intimate association as her pastor, I think I may safely say that I knew Sister Hamilton, and a truer wife, mother, grandmother and Christian I never knew. With her the service of God came first. Religion to her was a reality, verified and proven by many years of experience. Her faith in God and trust in His promises were sublime, and though her life's work is ended, her place in the Church and the home is vacant, yet her influence for good still goes on. Her loved ones and friends know where to find her, for she has only gone home and will await their coming. And though our lives are made sad and our eyes are red from weeping, yet amid it all our hearts rejoice at the thought that we shall see her again. That God will bless this sad bereavement to the salvation of every child and bring us all to love Him better and trust Him more fully in all things, is the prayer of her ex-pastor. R. B. EVANS.

MOON.—Garrett, son of Rev. R. D. and J. R. Moon, of Milburn charge, West Texas Conference, was born Sept. 24, 1882, and went to the place prepared for him by the blessed Christ, March 23, 1904. He had not been well for some weeks, though he was confined to his bed only a short time. He suffered with appendicitis. An operation was performed, but it came too late; the poison of the disease had so permeated the system that death quickly ensued. Genial in companionship, jovial in disposition, this modest, manly boy deserved and won the good will of young and old. His mind was as bright as a new gold dollar. He measured up to a high standard in his studies and was by nature an orator and a musician. He was converted last summer at Mullen, under the ministry of the Rev. J. M. Linn, and joined the Methodist Episcopal Church, South. He read his Bible daily, took great interest in the Sunday-school and continued to grow in grace and knowledge to the end. He prayed much while sick, was patient and submissive under the severest suffering; said he was at peace with God, and desired that no one should be troubled on his account. Everything possible that fond parents and loving friends could suggest was done to keep the lamp of earthly life burning, but heaven is to be peopled by the purest and best of earth. The angels came and homeward he took his flight "to watch and wait till we come." "Not my will, but thine be done." J. D. SCOTT.

If the Baby is Cutting Teeth,

Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhœa. Twenty-five cents a bottle.

WEST TEXAS CONFERENCE.

Austin District—Second Round.

Manchaca cir, at S. Chapel.....Apr 23, 24
South Austin sta .....Apr 24, 25
Walnut cir, at Morrilltown..Apr 30, May 1
H. Memorial sta, Austin.....May 1, 2
Tenth St., Austin.....May 7, 8
First St., Austin .....May 8, 9
E. S. Smith, P. E.

Austin District—Third Round.

LaGrange sta, May 24, 25.
West Point cir, June 18, 19.
Smithville sta, June 25, 26.
Cedar Creek cir, July 2, 3.
Bastrop sta, July 16, 17.
Elgin sta, July 19, 20.
McDade cir, July 23, 24.
Manor sta, July 30, 31.
Webberville cir, Aug 6, 7.
Manchaca cir, Aug 13, 14.
South Austin sta, Aug 14, 15.
Walnut cir, Aug 20, 21.
Hotchkiss Memorial sta, Aug 21, 22.
Tenth Street sta, Austin, Aug 27, 28.
First Street sta, Austin, Aug 28, 29.
E. S. Smith, P. E.

Beeville District—Second Round.

Stockdale .....Apr 23, 24
Joe F. Webb, P. E.

Beeville District—Third Round.

Floresville, Apr 30, May 1.
Corpus Christi mis, 3 p. m., May 9.
Corpus Christi sta, 8 p. m., May 9.
Mathis, at Dinero, May 14, 15.
Goliad, at F., May 21, 22.
Alice, May 28, 29.
Beeville, June 1.
Rockport and A. P., June 25, 26.
Lavernia, 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.

Cuero District—Second Round.

Rancho, at Dewville.....4th Sun Apr
J. C. Wilson, P. E.

Llano District—Third Round.

Pandera, at Medina, 3 p. m., Apr 30.
Bourne, at Selma, May 8, 9.
Center Point sta, 3 p. m., May 11.
Willow City, at Oxford, May 21, 22.
Blanco, at Live Oak, June 4, 5.
Johnson City, at J. C., June 11, 12.
Liberty Hill, at Marvin's Ch, June 18, 19.
Bertram, at Strickling, June 24, 25.
Burnet and Marble Falls, at B, July 2, 3.
Sunny Lane, July 9, 10.
Kingsland, July 16, 17.
San Saba sta, 8 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.

San Marcos District—Second Round.

Kyle, 4th Sun Apr.
Belmont, at Oak Forest, 1st Sun May.
Gonzales, May 1, 2.
Tillmon, at Harwood, 2d Sun May.
Lockhart, May 9.
Jno. W. Stovall, P. E.

San Antonio District—Second Round.

Moore cir, at Tehuacana, 4th Sun Apr.
Pearsall, Apr 25.
Laredo, 1st Sun May.
West End, 11 a. m., 2d Sun May.
South Heights and South Flores St., 8 p. m., 2d Sun May.
Travis Park, 11 a. m., 3d Sun May.
Sherman Street, 8 p. m., 3d Sun May.
Prospect Hill, May 18.
W. J. Johnson, P. E.

NORTHWEST TEX. CONFERENCE.

Vernon District—Second Round.

Seymour sta, Apr 23, 24.
J. G. Miller, P. E.

Weatherford District—Second Round.

Breckenridge, at Eolian, Apr 23, 24.
Peaster, at Agnes, Apr 27.
Whitt, etc., at Salesville, Apr 30, May 1.
Springtown, at Knob, May 7, 8.
Farmer, at True, May 14, 15.
Graham mis, at C. Ridge, May 20.
Graham sta, May 22, 23.
Ellasville, at Fish Creek, May 25.
Throckmorton, at R. Point, May 28, 29.
E. F. Boone, P. E.

Waco District—Second Round.

West, at West, Apr 23, 24.
Abbott, at Willow, Apr 30, May 1.
Elm Street, May 8, 9.
Bosquevilie, May 14, 15.
Mart, at Riesel, May 21, 22.
Aquila, at Wesley Chapel, May 28, 29.
S. K. Sutton, P. E.

Georgetown District—Second Round.

Temple sta, First Church, Apr 23, 24.
North Georgetown cir, at G, Apr 30, May 1
Troy cir, at Oenaville, May 7, 8.
Temple sta, Seventh Street, May 6, 8.
Granger cir, at Jonah, May 14, 15.
Hutto cir, at Round Rock, May 21, 22.
Taylor Bohemian mis, May 25.
Pendletonville cir, at New Hope, May 28, 29.
Moody sta, May 27, 29.
J. S. Chapman, P. E.

Dublin District—Second Round.

Green's Creek, at Bunyan, Apr 23, 24.
Desdemona, at New Hope, Apr 30, May 1.
Iredell, at Iredell, May 7, 8.
Carlton, May 14, 15.
Fairy and Lanham, at Fairy, May 21, 22.
Huckabay, at Corinth, May 28, 29.
Granbury, at Granbury, p. m., May 30.
Glen Rose, June 1.
Bluffdale, June 4, 5.
E. A. Bailey, P. E.

Clarendon District—Second Round.

Cataline .....Apr 23, 24
Silverton .....Apr 27
Rowe .....May 7, 8
Hereford mis, at Summerfield..May 14, 15
Hereford sta .....May 15, 16
J. M. Sherman, P. E.

Corsicana District—Second Round.

Groesbeck .....Apr 22
Horn Hill, at Ben Hur .....Apr 23, 24
Mexia .....Apr 25
Corsicana First Ch .....May 1, 2
Jno. M. Barcus, P. E.

Fort Worth District—Second Round.

Covington, at Covington, Apr 23, 24.
Blum, Apr 30, May 1.
Cleburne and Mission Chapel, May 8, 9.
Jas. Campbell, P. E.

Corsicana District—Third Round.
(In Part.)

Rice, at Rice, May 7, 8.
Alma, at Sans Chapel, May 14, 15.
N. Corsicana, at Tupelo, May 15, 16.
Barry, at Love's Chapel, May 21, 22.
Blooming Grove sta, May 28, 29.
Brandon, at Brandon, June 11, 12.
Frost, at Salem, June 18, 19.
Dawson, at Harmony, June 25, 26.
Blooming G. cir, at Dresden, July 2, 3.
Thornton, at Locust Grove, July 9, 10.
Cotton Gin, at Cedar Island, July 10, 11.
Camp-meeting at Porter's Bluff, July 15-24
Kerens, at Bazette, July 24, 25.
Pleasant G., at Long Prairie, July 26.
Jno. M. Barcus, P. E.

Waxahachie District—Second Round.

Palmer, at Palmer .....Apr 23, 24
Ovilla, at Sardis .....Apr 30, May 1
Midlothian .....May 7, 8
Ennis .....May 11
Alvarado .....May 14, 15
Grandview .....May 21, 22
Waxahachie .....May 25
O. F. Sensabaugh, P. E.

Brownwood District—Second Round.

May, at Byrd's Store .....Apr 23, 24
Sipe Springs, at Sand Hill.....Apr 29
Gustine, at Energy .....Apr 30, May 1
Comanche cir, at Mesquite.....May 7, 8
Proctor, at Downing .....May 14, 15
Coleman mis, at Indian Creek...May 21, 22
Coleman sta .....May 22, 23
Blanket, at .....May 28, 29
Brownwood .....June 4, 5
W. H. Matthews, P. E.

Abilene District—Second Round.

Clyde cir, Apr 23, 24.
Sweetwater mis, at Claytonville, Apr 26.
Roley, at Dowell, Apr 28.
Merkel cir, at Tebo, Apr 30.
Abilene, May 1.
Baird, May 7, 8.
Truby, May 10.
Lynn and Terry, May 14, 15.
Midland, May 21, 22.
Sweetwater and Roscoe, at S, May 28, 29.
E. A. Smith, P. E.

NORTH TEXAS CONFERENCE.

Greenville District—Second Round.

Dist. Conf. at Wolfe City, Apr 22-26.
Campbell, at Friendship, Apr 30.
Floyd, at Floyd, Wed, May 11.
Kingston, at Ballard Grove, May 14, 15.
Fairlie, at Wesley Chapel, May 21, 22.
Merit, at Dulaney, May 28, 29.
Greenville mis, at Kellogg, June 11, 12.
Neola mis, at Vansickle, Wed, June 15.
Quinlan, June 18, 19.
Wolfe City, Wed, June 22.
Lone Oak, June 25, 26.
O. S. Thomas, P. E.

Sulphur Springs District—Second Round.

Como cir, at Midway, 4th Sun Apr.
Winnsboro sta, 1st Sun May.
Reily Springs cir, at Prairie Valley, 2d Sun May.
Ben Franklin cir, at B. F., 3d Sun May.
Birthright cir, at Mahoney, 4th Sun May.
Cooper sta, 5th Sun May.
Furley cir, at Clopton, 1st Sun June.
Sulphur Bluff, at Collier's Ch, 2d Sun June.
Yowell, 3d Sun June.
Lake Creek, 1st Sun July.
Bonanza, 2d Sun July.
Klondike, 3d Sun July.

The District Conference will convene in Mt. Vernon June 24, at 9 o'clock a. m. The opening sermon will be preached by Rev. J. B Adair at 11 o'clock a. m. There will be preaching on Wednesday evening, June 23, at 8 o'clock, by Rev. J. A. Old. After the sermon the organization of a District League.

C. B. Fladger, P. E.

Sherman District—Second Round.

Burns, at Zion, Apr 23, 24.
Pottsboro and Preston, at Preston, Apr 30, May 1.
Gunter, at Ethel, May 7, 8.
Trinity and Messenger, at M, May 14, 15.
Waples Memorial, May 15, 16.
Sherman cir, at Hope Ch, May 21, 22.
Van Alstyne, May 28, 29.

District Conference will meet at Van Alstyne April 25 at 8 p. m. Opening sermon at that hour by Rev. J. B. Dodson.

E. W. Alderson, P. E.

Dallas District—Second Round.

Wheatland, at DeSoto, Apr 23, 24.
Denton, Apr 30, May 1.
Argyle, at Chin's Chapel, May 7, 8.
Grace Church, 11 a. m., May 15.
Trinity, 8 p. m., May 15.
Ervay Street, 11 a. m., May 22.
Oak Lawn, 8 p. m., May 22.
First Church, 11 a. m., May 29.
Oak Cliff, 8 p. m., May 29.
Cochran and Caruth, June 4, 5.
Clark's Chapel, 8 p. m., June 5.
I. W. Clark, P. E.

McKinney District—Second Round.

Copeville mis, at Milam Chapel, Apr 23, 24
Celina and Roseland, at R., Apr 27.
Blue Ridge and mis, at Verona, May 7, 8.
Farmersville sta, May 14, 15.
Nevada cir, at Josephine, May 21, 22.
F. A. Rosser, P. E.

Bonham District—Second Round.

Dodd, at Dodd, Apr 23, 24.
Trenton, at Trenton, Apr 30, May 1.
Bonham, at Bonham, Mal 7, 8.
Lamasco, at Telephone, May 14, 15.
Bailey, at Hickory Creek, May 21, 22.
Ladonia, at Ladonia, May 28, 29.
Jno. H. McLean, P. E.

Gainesville District—Second Round.

Dexter, at Mt. Gilead, Apr 23, 24.
Marysville, 1st Sun May.
Greenwood, at Sildell, May 7, 8.
District Conf., Aubrey, May 12.
Rosston, May 21, 22.
Woodbine, May 28, 29.
Montague, 1st Sun June.
J. A. Stafford, P. E.

Terrell District—Second Round.

Dist. Conf. at Garland, Apr 21-24.
Mabank, at Bethel, Apr 30, May 1.
Kemp, at Becker, May 7, 8.
Terrell sta, May 15, 16.
Chisholm, at Lawrence, May 21, 22.
College Mound and Elmo, at E, May 28, 29
Crandall, at Crandall, June 4, 5.
J. M. Peterson, P. E.

Paris District—Second Round.

Annona cir, at Coleman Spgs, Apr 23, 24.
Marvin cir, at Reno, Wed. Apr 27.
Clarksville sta, Apr 30, May 1.
Whiterock sta, May 1, 2.
Douglass mis, at Avery, May 7, 8.
Bagwell mis, at Lone Star, May 14, 15.
Emberson cir, at Mt. Tabor, May 21, 22.
Chicota cir, at Round Prairie, May 22, 23.
Albion mis, May 28, 29.
E. H. Casey, P. E.

Abilene District—Third Round.

Albany and Moran, at M., June 4, 5.
Aspermont mis, at Hitson, June 10.
Clairemont mis, at Jayton, June 12, 13.
Haskell mis, at Marcy, June 16.
Anson, at A. Ch., June 18, 19.
Spring Creek, at Fairview, June 19, 20.
Stamford, June 25, 26.
Putnam, at Pisgah, July 2, 3.
Big Springs, July 9, 10.
Colorado mis, at Iatan, July 12.
Haskell sta, July 16, 17.
Merkel and Caps, July 21.
Buffalo Gap, July 23, 24.
Gail, at Light, July 28.
Snyder and Dunn, July 30, 31.
Colorado sta, July 31, Aug 1.
Midland, Aug 2.
Truby, at Nugent, Aug 6, 7.
Sweetwater and Roscoe, Aug 11.
Roby cir, Aug 13, 14.
Sweetwater mis, Aug 16.
Merkel cir, Aug 19.
Baird, Aug 20, 21.
Clyde cir, Aug 23.
Abilene, Aug 27, 28.
Lynn and Terry mis,
E. A. Smith, P. E.

Bowie District—Second Round.

Iowa Park, Apr 23, 24.
Wichita Falls, Apr 24, 25.
Archer City, Apr 30, May 1.
Holliday, May 1, 2.
Crafton, May 7, 8.
Gibtown, May 14, 15.
Decatur cir, May 21, 22.
Decatur sta, May 22, 23.
T. R. Pierce, P. E.

Gatesville District—Second Round.

Turnersville, at C. Gap, Apr 23, 24.
Pearl, at Pearl, Apr 30, May 1.
Jonesboro, at Union, May 7, 8.
China Springs, Tues., May 10.
Killeen, at Nolanville, May 14, 15.
Brookhaven, at B., May 21, 22.
Oglesby, Sat. June 4.
S. W. Turner, P. E.

TEXAS CONFERENCE.

Calvert District—Second Round.

Kosse, at Stranger, Apr 23, 24.
Calvert sta, May 1, 2.
Travis, May 7, 8.
Rosebud sta, May 8, 9.
Durango, May 13.
Lott and Chilton, at C., May 14, 15.
Marlin sta, May 21, 22.
Petteway, May 28, 29.
R. A. Burroughs, P. E.

Tyler District—Second Round.

St. Paul's, at Chandler, Apr 23, 24.
Malakoff, at Malakoff, Apr 30, May 1.
Athens, at Athens, May 1, 2.
White House, at Omen, May 7, 8.
Troup, May 8, 9.
New York, at Murchison, May 14, 15.
Meredith, at Elm Grove, May 21, 22.
Marvin, at Marvin, May 29, 30.
E. W. Solomon, P. E.

Brenham District—Second Round.

Thorndale, at Pleasant Retreat, Apr 23, 24.
Davilla, at Tracy, Apr 30, May 1.
Brenham, May 8, 9.
Bellville, at Sempronius, May 14, 15.
Lexington, at Center Point, May 21, 22.
Caldwell mis, at Deanville, May 22, 23.
Caldwell sta, May 28, 29.
Milano, at Gause, June 4, 5.
Rockdale, June 5, 6.
Maysfield, June 18, 19.
Chas. F. Smith, P. E.
P. O. Cameron, Texas.

Pittsburg District—Second Round.

Gilmer, Apr 23, 24.
Gilmer sta, Apr 24, 25.
Quitman, Apr 30, May 1.
Cason mis, May 7, 8
Queen's City, May 7, 8.
Redwater mis, May 14, 15.
Daiby Springs, May 21, 22.
Daingerfield, May 28, 29.
J. T. Smith, P. E.

Marshall District—Second Round.

Henderson cir, Apr 23, 24.
Harrison, at Rock Springs, Apr 30, May 1.
Arleston, at Mt. Zion, May 7, 8.
Hallville, at LaGrones Chapel, May 14, 15.
Longview, Kelly Memorial, May 15, 16.
Beckville, at Allison's Ch, May 21, 22.
Church Hill, May 28, 29.
Jas. W. Downs, P. E.

Beaumont District—Second Round.

Call, Apr 23, 24.
First Church, Apr 25.
Liberty, at Smith's Ch, Apr 30, May 1.
Wallisville, May 7, 8.
Burkville, May 14, 15.
Silsbee, May 21, 22.
J. B. Cochran, P. E.

Huntsville District—Second Round.

Cleveland, at C., Apr 23, 24.
Willis and Conroe, at W., Apr 30, May 1.
Montgomery, at Plantersville, May 7, 8.
Zion, at Cotton, May 14, 15.
Midway, May 17.
Cold Springs, at Shepherd, May 21, 22.
Prairie Plains, May 28, 29.
Madisonville, June 4, 5.
Dodge, at Oakhurst, June 18, 19.
Chas. A. Hooper, P. E.

San Augustine District—Second Round.

Nacogdoches sta, Apr 23, 24.
Melrose, at Chireno, Apr 30, May 1.
Burk, at Diboll, May 7, 8.
Hemphill, at Bronson, Thur., May 12.
Geneva, at McMahan, May 14, 15.
Cushing, at Sacul, Fri., May 20.
Appleby, at Bonita, May 21, 22.
San Augustine, May 28, 29.
Clayton cir, June 4, 5.
Minden cir, June 11, 12.
Carthage sta, June 18, 19.
C. A. Tower, P. E.

Houston District—Second Round.

Tabernacle Church, Houston, Apr 24.
Harrisburg, Apr 30.
Bay City, at Matagorda, Apr 30, May 1.
Sandy Point, at Missouri City, May 2.
League City, at Pasadena, May 5.
White Oaks, at Crosby, May 7, 8.
Washington Street, Houston, May 8.
Angleton, at Velasco, May 14, 15.
Columbia, at Brazoria, May 15, 16.
Alvin, May 21, 22.
McAshan, May 22.
Richmond, May 23.
Wharton, May 29, 30.
Cedar Bayou, June 4, 5.

District Conference at Richmond May 23-27. Opening sermon Monday night, May 23, by Rev. H. B. Urquhart. The following are the committees:

License to Preach—Geo. S. Sexton, Ellis Smith, G. H. Collins.

Elder's and Deacon's Orders—S. R. Hay, S. W. Thomas, S. H. Chambers.

Admission on Trial—B. W. Allen, A. Methvin, Nathan Powell.

C. R. Lamar, P. E.

Palestine District—Second Round.

Brushy Creek cir, at Pace's Ch, Apr 23, 24.
Beaver Valley cir, at Beck's Chapel, Apr 30, May 1.
Willard cir, at Carmona, May 7, 8.
Groveton sta, May 14, 15.
Trinity and Lovelady, at T, May 21, 22.
Kennard cir, at Tadmor, May 28, 29.
Augusta cir, at Pleasant Grove, June 4, 5.
Mt. Selman cir, at Myrtle, June 11, 12.
Alto cir, at Adams Ch, June 18, 19.
Rusk sta, June 19, 20.
Jacksonville cir, June 25, 26.

Palestine District Conference at Grapeland June 29. Bishop Key will probably hold the conference.

J. B. Sears, P. E.

After the grip, or other serious illness, Hood's Sarsaparilla is the medicine to take to restore the appetite and strength.

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

Metropolitan Business College

W. W. DARBY and A. RAGLAND, Proprietors, DALLAS, TEXAS

"A SCHOOL WITH A REPUTATION." Special summer course in bookkeeping and shorthand. Expert teachers of the Gregg and Pitman systems. Touch typewriting. The leading and largest business college in Texas. Write for fine catalogue.

A BOOM

Does not, ultimately, bring about the best results to a community.

THE PAN-HANDLE

Is NOT on a boom, but is enjoying the most rapid growth of any section of Texas.

WHY?

Because only recently have the public at large realized the opportunities which this Northwest section of Texas offers. The large ranches are being divided into

SMALL STOCK FARMS

Wheat, Corn, Cotton, Melons, and all kinds of feed stuffs are being raised in abundance, surpassing the expectations of the most sanguine. A country abounding in such resources (tried and proven), together with the

LOW PRICE

of lands can not help enjoying a most rapid growth, and that is what is happening in the Pan-Handle.

"The Denver Road"

has on sale daily a low rate homeseeker's ticket, which allows you stop-overs at nearly all points; thus giving you chance to investigate the various sections of the Pan-Handle.

Write A. A. GLISSON,
General Passenger Agent, Fort Worth, Texas,
For pamphlets and full information.

Don't Wait--Take the Central,

H. & T. C. R. R.

COLONIST TICKETS To CALIFORNIA $25.00

On Sale March 1st to April 30th.

THROUGH SLEEPER SERVICE
NORTH SOUTH EAST WEST
SHORTEST, QUICKEST, BEST.

For Full Information and Rates, call on Local Agent, or Address

M. L. ROBBINS, G. P. A. HOUSTON, TEXAS. WM. DOHERTY, A. G. P. A.

A SPECIAL TRAIN FOR YOU

CALIFORNIA

The Santa Fe will run two personally-escorted special trains to Los Angeles via Grand Canyon, leaving Texas April 27 and 28, 1904,

FOR GENERAL CONFERENCE METHODIST EPISCOPAL CHURCH.

Officially endorsed by several State delegations.

Stops will be made at Albuquerque and Laguna in New Mexico, the Grand Canyon of Arizona, also Redlands and Riverside in California, affording opportunity to see unique Indian pueblos, earth's greatest scenic wonder, and two typical Southern California garden spots. Services Sunday at Grand Canyon.

You will travel on the cleanest railway in the West—oil-sprinkled tracks and oil-burning engines in Arizona and California. Shortest line, finest scenery, most comforts. The rate is low; why don't you go?

WRITE TO-DAY FOR METHODIST FOLDER. Tells all about this enjoyable trip. Berth space on these trains is limited; apply early.

W. S. KEENAN, G. P. A., Galveston, Texas.

Santa Fe ALL THE WAY

COTTON BELT ROUTE Stands For

SWIFT AND CONVENIENT SCHEDULES.
HIGH GRADE MODERN EQUIPMENT.
CAFE CAR SERVICE.
COURTEOUS TREATMENT.
PERFECT DINING AND

AND EVERYTHING NECESSARY TO INSURE A

SAFE, SPEEDY, COMFORTABLE TRIP

For rates, schedules or any information ASK ANY COTTON BELT MAN.

or address

A. S. WAGNER, T. P. A., Waco, Texas.
D. M. MORGAN, T. P. A., Ft. Worth, Texas.
J. F. LEHANE, G. F. & P. A., Tyler, Texas.

Fifty Years the Standard

DR. PRICE'S CREAM

BAKING POWDER

Improves the flavor and adds to the healthfulness of the food.

PRICE BAKING POWDER CO., CHICAGO.

Commissioner Colquitt's Reply

Austin, Texas, April 16, 1904.

Dr. O. C. Rankin, Dallas, Texas:

My Dear Sir—I have read your editorial headed "Attention, Local Optionists, Our Enemy Is on the Move," as it appeared in the Advocate of this week and the synopsis of it as it appeared in most of the morning papers yesterday.

You will pardon me if I give this letter to the representatives of the daily press before it appears in your paper, where I am sure you will give it a place.

You call the local optionists to arms and to do battle against me upon the presumptions stated by you in the editorial referred to, which opens with the following sentence:

"For some time the politicians in sympathy with Senator Willacy's crusade against our present local option law have been encouraging Railroad Commissioner Colquitt to announce himself for the Democratic nomination for Governor against Col. Lanham, the present incumbent."

You will pardon me if I tell you that there is not a word in the sentence above quoted that is true so far as it attempts to connect me with the politicians referred to, for they have not discussed the matter with me, nor have they confided to me their plans and purposes, nor have they invited me into any conference of theirs, and they have not "been encouraging" me to make the race against the present incumbent. Only three gentlemen connected with the "Willacy crusade," as you term it, have ever mentioned this subject to me, and two of these, Senators Stafford and Willacy, discouraged the idea of opposition to the present incumbent.

Approaching a discussion of the question you raise for the purpose of arousing local option sentiment, and presumably for the benefit of the "present incumbent," I have no "Man Friday" through whom to speak, and I prefer to do so in my own right and over my own name. And what I am now about to say, I do so with regret, because Col. Lanham and myself have been on most pleasant relations since our induction into office. You say:

"It is well known that Gov. Lanham is in sympathy with the local option laws of the State, and that were the next Legislature to attempt to interfere with these laws by radical legislation, such attempt would receive a check at the hands of the present Governor, and this does not suit the plans of the few agitators who are now secretly and otherwise attempting to accomplish their end."

The inference from your article is, that I am the instrument through which these ends are to be accomplished. I reply to you and say that the record and the facts do not show that they have sought or are seeking to do so through me. The charge you make justified me in sending the following telegram, and its reproduction here, and the reply to same:

"Austin, Texas, April 15, 1904.

"Col. Otto Wahrmund, San Antonio, Texas: Jeff McLemore stated to me that you told him that while Col. Lanham was a candidate for nomination for Governor that he came out to your brewery in San Antonio and stated to you and Otto Koehler that if you would give him your support and influence for the nomination for Governor he (Lanham) would use his influence, if elected, to keep down agitation of prohibition question during his term of office. McLemore states that you made this statement to him while he was urging you to support Campbell and subsequent to Lanham's election you stated to him you had nothing to fear from Lanham as Governor on the prohibition question on account of this promise to you and that on this promise you supported him for Governor. Refer to Dr. Rankin's statement in this morning's Express and say whether Lanham made this statement to you or one substantially like it. Also state whether you have offered to support me for Governor or talked to me at all about it. Please answer, my expense, candidly and fully at once."

The reply to the above is as follows:

"San Antonio, Texas, April 16, 1904.

"Hon. O. B. Colquitt, Austin, Texas: Governor Lanham when candidate for nomination for Governor called on me at the brewery in the interest of his candidacy. When, at first, a general discussion pertaining to State affairs took place and finally the production and consumption of beer was reached, and it was admitted that a reasonable quantity of good beer certainly could not be harmful. Before going Governor Lanham assured me that as far as my business (the beer business) was concerned, we had nothing to fear if he was elected Governor. From this I naturally inferred and still believe that he would be opposed to a prohibition amendment. I have never spoken to you with reference to your candidacy for Governor.

(Signed) OTTO WAHRMUND."

Col. Wahrmund is one of the leading brewers of the State, and a most excellent gentleman he is, and I presume is in the confidence of those who have conducted what you term a "crusade against our present local option laws." Prior to the publication of your editorial, Senator Willacy talked with me and bringing up the subject himself discouraged opposition to the present incumbent. Subsequent to my reading your article, I asked Senator Willacy in the presence of a number of gentlemen, if I understood him right, and asked him if he was not for the reelection of the present incumbent and he answered "yes."

Mr. Wahrmund and Senator Willacy are commissioned Lieutenant Colonels on the military staff of the present incumbent. Here I leave this unpleasant subject. It is with the Governor and his military aides.

But, my dear Doctor, while clasping the hand of Esau, have you been listening to the voice of Jacob?

"In casting about for a man to run against the Governor they have fallen upon Commissioner O. B. Colquitt * * *." I told many people who talked to me on the subject that this charge would be made and in event of opposition the prohibition prize pole would be brought into full play. But I think you will be candid enough to admit that the gentlemen who were conducting "the Willacy crusade" are not the people who have been urging me to go into the race. But whether you admit it or not, I state to you that your statement that they have done so is not correct.

"But he is a confirmed anti-local option supporter. In Kaufman County, where he lives, he took the field against local option something over two years ago and by his personal effort we lost that county."

Yes, I admit that I voted against local option in Kaufman County, in 1901, and was a member of a business men's committee that opposed it. The business men got me into the fight and then unloaded the burden on me; I got into the fight and I would not get scared, nor would I run from it. For six months the prohibitionists carried on the campaign, and the other side had but ten days in which to fight. The pros lost in the fight; during the time I did not leave the streets of my town but once, and would not countenance the denunciation of any man or set of men who exercised his right and privilege to vote and talk for his convictions on the other side. This right I always accord to every man, and claim it for myself as freely as I accord it to others. The men who helped to defeat it then two years later helped to adopt it. Such contests are not of my choosing; I never run into these fights nor have I ever run from them. I had once before that voted for local option and became disgusted with its manner of enforcement, and my views in opposition to it afterward became confirmed. When I was a member of the State Senate, and a measure was pending to amend the local option laws so as to make them stronger, in a speech advocating the passage of the bill, I stated that I had voted against its adoption in my county, and my experience and observation had led me to the belief that its enforcement in the larger towns and cities was difficult and unsatisfactory, yet the right to local option was in the State Constitution, and its exercise was a right of local self-government, and notwithstanding my views, I believed that the law should be made so strong that when a community voted the law upon itself, that the Legislature should afford all proper legal machinery for a certain and sure enforcement of the people's will.

But you say "the local option element have agreed upon him (me) to make the race for Governor, * * * hence last Sunday he gave out a published statement * * * as a feeler." This statement of yours is devoid of anything to sustain it except pure suspicion. If the anti-local optionists have agreed upon me, they have not taken me into their confidence. And my letter to Dr. Yates was not intended as a feeler at all, but as a candid expression of my sentiments on the subjects discussed. For weeks letters and personal solicitations had been coming to me like that from Dr. Yates, who, by the way, is a good local optionist, albeit a friend, with manhood enough to differ with me on a subject of local self-government without falling out with me.

Concerning the agitation and mention of myself as a candidate against the present incumbent, I had never, up to the time I wrote to Dr. Yates, discussed the matter with but three persons upon my own initiation, and Gov. Lanham was one of them. I had declined to discuss the matter either one way or the other, for publication, and no statement sent from Austin to the daily press connecting me with the matter was based upon any statement from me. Some of them were without any basis whatever so far as I know, unless it was for agitation and to force an expression from me. The things I did write to Dr. Yates related to matters of public concern; they were written without expectation of withdrawal of or apology for them, and they are here reiterated.

But since you have rushed to the rescue I want to ask you why not be sure of your landing on your cherished issue?

I believe in the free moral agency of man; I believe he is a responsible being, and I believe that you can restrain him by law, and that he ought to be; but I do not believe that you can make him by law what he can make of himself.

O. B. COLQUITT.

PREACHER WANTED.

Caldwell Mission is still unsupplied. If there is at Southwestern University or at Polytechnic College a student who could take charge of this work let him correspond with

CHAS. F. SMITH,
Cameron, Texas.

REV. JOHN HOWARD TRIMBLE.

I am just in receipt of the sad news of the departure to the better world of my dear, true and tried brother and friend, whose name heads this short tribute. I have known Brother Trimble intimately for 27 years. He was a good man, a successful and faithful pastor, who was always loved by the members of the various charges he served. He was a plain, practical preacher, and did a good work wherever he went as a pastor. He was about sixty-eight years of age, but so cheerful and happy in all his intercourse with men as to impress all with the purity of his life and fixed purpose to make the world better, for he left sunshine wherever he went. A few weeks ago, in a letter to me, he expressed himself as feeling that his work was almost finished on earth, and that the future was bright to him. I hear his death was triumphant, and I feel sure he is now at rest. Some one will no doubt furnish your columns with an extended notice of his useful life and victorious death. I only wish to lay one flower on the grave of my beloved friend, who was so true to me in life. Like leaves of autumn, my friends are falling, while I remain to note and wonder at the ways of providence. May blessings and peace rest upon the wife and children of my ascended brother.

E. L. ARMSTRONG.

DISTRICT CONFERENCE NOTICES.

Calvert District.

The Calvert District Conference will convene at Jewett on June 23d at 9 a. m.

The Missionary Institute and Pastors' Meeting will be held at the same place on the 22d of June.

Opening service at 9 a. m.

Sermon on missions at 11 a. m. by A. J. Weeks; at 8 p. m. same subject by H. A. Hodges.

Committees for District Conference:

For License to Preach—T. S. Willford, J. L. Russell, J. W. Mills.

For Admission—A. J. Weeks, G. H. Phair, W. D. Gaskins.

For Orders—J. W. Treadwell, A. J. Anderson, J. P. Skinner.

R. A. BURROUGHS, P. E.

Waxahachie District.

The Waxahachie District Conference will meet in Ferris, May 10. All delegates and others who expect to attend will please notify me at once. Please state whether you will come by private conveyance, or by rail.

R. B. BONNER, P. C.

San Augustine District.

The San Augustine District Conference will convene at Carthage, Texas, June 23, at 10 o'clock a. m. Opening sermon at 11 a. m. by Rev. J. W. Goodwin. The following are the Committees of Examination:

License to Preach—W. W. Graham, B. C. Anderson, M. I. Brown.

Recommendation for Admission and Readmission—A. S. Whitehurst, T. B. Vinson, D. S. Burk.

Recommendation for Deacon's and Elder's Orders—J. M. Perry, C. T. Cumings, W. S. Easterling.

Let all the local preachers read and heed paragraph 169 of Discipline.

C. A. TOWER, P. E.

My address after the 20th inst. will be 2108 Fort Street, Waco. Having resigned the work at the Deaconess' Home in Waco, I will be ready to assist any of the pastors in their meetings during the summer. If any should need my help, drop me a postal card.

CHAS. DAVIS.

TO OUR CORRESPONDENTS.

Much inconvenience to the Advocate office and confusion and loss of time will be saved all parties interested if our correspondents will observe a few requests, to-wit:

1. Do not mix the business of other papers with that of the Advocate.

2. All matter for publication should be addressed to the Texas Christian Advocate, and should be written on different sheets of paper from that intended for the business office.

3. Orders for books, etc., should be sent to Smith & Lamar, and no Texas Christian Advocate business should be sent to them. Every day brings a mixture of our mails.

☞Please bear in mind that the American Home Journal and the Home and State have no connection with the Advocate. The offices of each of the three publications are in different buildings, hence a request for a change of address, or sample copies, or any other matter, should be sent direct to the respective papers.

Laziness travels so slowly that Poverty soon overtakes him.

The Texas Advocate (one year) and a first-class Sewing Machine for $23.50.

DEAFNESS CURED

A Device That is Scientific, Simple, Direct and Instantly Restores Hearing in Even The Oldest Person—Comfortable, Invisible and Perfect Fitting.

190 Page Book Containing a History of the Discovery and Many Hundred Signed Testimonials from All Parts of the World—SENT FREE.

The True Story of the Invention of Wilson's Common Sense Ear Drums Told by Geo. H. Wilson, the Inventor.

I was deaf from infancy. Eminent doctors, surgeons and ear specialists treated me at great expense and yet did me no good. I tried all the artificial appliances that claimed to restore hearing, but they failed to benefit me in the least. I even went to the best specialists in the world, but their efforts were unavailing.

My case was pronounced incurable.

I grew desperate; my deafness tormented me. Daily I was becoming more of a recluse, avoiding the companionship of people because of the annoyance my deafness and sensitiveness caused me. Finally I began to experiment on myself, and after patient years of study, labor, and personal expense, I perfected something that I found took the place of the natural ear drums, and I called it Wilson's Common Sense Ear Drum, which I now wear day and night with perfect comfort, and do not even have to remove them when washing. No one can tell I am wearing them, as they do not show, and as they give no discomfort whatever, I scarcely know it myself.

With these drums I can now hear a whisper. I join in the general conversation and hear everything going on around me. I can hear a sermon or lecture from any part of a large church or hall. My general health is improved because of the great change my Ear Drums have made to my life. My spirits are bright and cheerful. I am a cured, changed man.

Since my fortunate discovery it is no longer necessary for any deaf person to carry a trumpet, a tube, or any other such old-fashioned makeshift. My Common Sense Ear Drum is built on the strictest scientific principles, contains no metal, wires, or strings of any kind, and is entirely new and up to date in all respect. It is so small that no one can see it when in position, yet it collects all the sound waves and focuses them against the drum head, causing you to hear naturally and perfectly. It will do this even when the natural ear drums are partially or entirely destroyed, perforated, scarred, relaxed, or thickened. It fits any ear from childhood to old age, male or female, and aside from the fact that it does not show, it never causes the least irritation, and can be used with comfort day and night without removal for any cause.

With my device I can cure deafness in any person, no matter how acquired, whether from catarrh, scarlet fever, typhoid or brain fever, measles, whooping cough, gatherings in the ear, shocks from artillery, or through accidents. My invention not only cures, but at once stops the progress of deafness and all roaring and buzzing noises. The greatest aural surgeons in the world recommend it, as well as physicians of all schools. It will do for you what no medicine or medical skill on earth can do.

I want to place my 190-page book on deafness in the hands of every deaf person in the world. I will gladly send it free to anyone whose name and address I can get. It describes and illustrates Wilson's Common Sense Ear Drums and contains bona fide letters from numerous users in the United States, Canada, Mexico, England, Scotland, Ireland, Wales, Australia, New Zealand, Tasmania, India, and the remotest islands. I have letters from people in every station of life—ministers, physicians, lawyers, merchants, society ladies, etc.—and tell the truth about the benefits to be derived from my wonderful little device. You will find the names of people in your own town and state, many whose names you know, and I am sure that all this will convince you that the cure of deafness has at last been solved by my invention.

Don't delay; write for the free book today and address my firm—The Wilson Ear Drum Co., 179 Todd Building, Louisville, Ky., U. S. A.