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

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Editorial.

THE SIMPLICITY OF FAITH.

Many people who are not religious, and yet who give some thought to the question of salvation, seem to labor under the impression that faith in Christ involves a mystery. They have an idea that to exercise faith is to do something of a very extraordinary character, and then when realized it will bring to them an indefinable sort of experience. This is a serious mistake. Faith is nothing more than a child-like confidence in what God says in his Word concerning us. When we take his promises as a matter of fact and make personal application of them, right then our relation to him is readjusted and we become normal in life, character and conduct. Our motives, purposes and aims undergo a change and we enter into harmony with the law of righteousness. God becomes real to us, we take his Word as the exact truth, and Christ becomes the living Savior whom we delight to serve. The trouble is to get people to take this simple and natural view of the matter, instead of trying to force into it a mystery manufactured by our own misconception of a very plain law of life. But faith is not only misunderstood by people who are not religious, but many of us have a superficial understanding of it who profess to be the children of God. We often try to force feeling to take the place of faith. This can not be done, and as a result we grow unhappy and question the genuineness of our religion. Faith is not feeling; it is believing. The fact that we do not always feel that we are the children of God is no evidence that we are lacking in faith; rather it is an evidence that our physical organism is out of repair and needs rest or treatment. Faith is the unalterable grasp we have upon God as our Father, and our willingness to trust him even under the most distressing conditions in life. We need to have this faith so child-like, so simple, as to hold on to his promise without wavering, though the earth move from underneath us. Job had this character of faith. No doubt but that his feeling was anything but pleasant or agreeable. His property was gone, his children were dead, his home was destroyed, his friends misunderstood and chided him, his health was a wreck, and he was lonely and forsaken. Yet he cried out, "I will trust him though he slay me!" His faith changed not. It was not dependent upon his circumstances or physical or social conditions. It was the one thing in him that was anchored in God. The storm could not dislodge him and the tempests could not drift him from his moorings. He believed and trusted firmly in the power of God. There was no element of doubt or misgiving in his confidence. It was simple and trusting and persistent. Then in due time his feeling recovered its proper experience, and happiness returned to his once broken and desolate heart. What we want to make absolutely sure of is the earnestness and sincerity of our faith. When this is assured, no permanent religious ill can overtake us. There is nothing mysterious about this sort of faith. It is as natural to the genuinely converted soul as

air is to the lungs, or water to the parched lips. It is like the faith of the little child that trusts itself in its father's care without fear or faltering. To become a Christian is to bring ones self back to his child faith, and doubt nothing. Then Christ perfectly saves, and God comes into the longing heart. Such a faith is the beauty and strength of simplicity.

SENATOR R. M. STAFFORD OVERSHOT THE MARK.

The liquor business has no ground upon which to stand in Texas. Every argument and every subterfuge for its existence has been cut from under it; and now no reputable man will assume to defend it or to plead its cause. It is so hard pushed that it has changed its tactics. It is now trying to offset the work in progress against it by attacking and traducing the names of those who are aggressive workers in the interest of local option. We had an example of this ignoble method in the Senate at Austin last week. There was a measure before that body known as the "Intangible Asset Bill." A majority of the members agreed to lock the proceedings until they forced a vote on the question. The minority resolved to block the way toward its passage. So, like children, they spent the night discussing all sorts of subjects in order to kill time. Then it was that Senator R. M. Stafford, without the slightest excuse or provocation, took advantage of his position and of the occasion to make a malicious personal attack upon the Advocate and its editor. He said many things that were false and libelous; but his conduct in the matter became so offensive to the body that one of the members rose to a question of order and called the gentleman down. Why this vicious and unmanly attack? We answer, that whatever may have been his assumed pretext for it, he was simply voicing the sentiments and feelings of the liquor forces of Texas. He is a better man at heart than his conduct on that occasion indicates, and he is not nearly so ill-mannered, coarse and vulgar by nature as his exhibition before the Senate would necessarily lead people to imagine. He is really a man of some education, was well brought up, belongs to a good family, and when at himself, he understands the rules of decency and propriety. There was a time in his life when he, himself, would have been ashamed of such indecent and disreputable conduct. But he was not representing himself on this occasion. We feel that the public is due this explanation before it passes too severe a judgment upon him. In order to properly understand the situation, you must imagine yourself standing by him that day, when he was making such a miserable spectacle of himself, and proceed to push him aside for a moment and then look down the black lane past him. What do you see? All the portly brewers, the pimply-faced liquor dealers, the white-aproned bar-keepers, the dark-browed dive proprietors, the light-fingered gamblers, etc.! What a crew! Look at them. See them grin, hear them swear, listen to their diabolical laugh, and then you will get the true situation! They hate the Advocate, its editor and its

constituency; but they fear public sentiment and dare not make the effort to traduce and damage us, as they are held in loathing by all good people. But their feelings found a mouth-piece in a State Senator! When a man draws his inspiration from this source, there is no telling to what extreme he will go. The meanness and diabolism of the liquor business! It is an outlaw, and there is none so base as to openly espouse its cause. It carries a banner dyed in the blood of humanity. It is fat on crime, and glutted with defamation and slander. Its bloated eyes stand out with infamy, and its riches come from heart-broken women and impoverished children. It hates God, loves the devil, violates law, educates criminals, debauches boyhood, laughs at human woe, and prepares fuel for the fires of the nethermost pit. This is the hydra-headed monster, with tongues dipped in poison, that we are fighting. But on our side is God and home and native land! Down with the liquor business! Up with womanhood, manhood, childhood! Let the old enemy bellow like the angry bulls of Bashan; God is still thundering against him from Sinai! But do not harshly judge the Senator from Mincola! Go with the battle!

PUBLIC SCHOOLS AND RELIGIOUS INSTRUCTION.

A few issues back we had an editorial on "Education As a Moral Force In Character." It was intended to impress upon our people the importance of sending our boys and girls to our Church schools, as they are distinctively religious and Methodist. It was not in our mind to discuss the question of primary education, or even to criticize the lack of religious work done or not done in our public schools. We are an advocate of our public school system and for many years been a patron of it. We simply wanted to turn our Methodist boys and girls into our Methodist schools, particularly when they are prepared for the work of higher education. But it seems that a number of our Methodist public school teachers misunderstood our meaning, or it is possible that we failed to make our meaning clear. We reach this conclusion because of a letter from a very dear friend, now lying before us, on the subject. And he puts the matter so kindly and yet so strongly, that without mentioning his name, we reproduce portions of it, and accept them as our sentiment. We certainly believe in getting into our public schools, in a proper way, all the religious instruction possible. But only the great ethical principles of religion can be thus taught. In higher education, our Church schools teach religion more distinctively, and they are the institutions to which our people ought to look for vital religious instruction: "Since my acquaintance with you, I have entertained a high opinion of your ability and good judgment, and have been disposed to follow your leadership in most things. It is therefore with sincere regret that I read your leading editorial in the Advocate of March 23d. Any system of education that fails to develop all the powers of the man—physical, intellectual and moral—must

be defective. It lacks completeness. It must result in injury to the individual and to society. It is with a feeling of surprise and alarm that I find you saying, 'The State cannot and must not go into the work of religious teaching.' Do you mean that the Bible ought not to be read in our State schools? That I ought not to pray with my students in the chapel service? That the Bible is to be "tabooed" in the State schools? In one part of the article you seem to deplore this as a condition of affairs, and in another part you seem to hold that it is a necessary condition. As it is impossible for the Church to meet the demands for primary education, as the public schools have come to stay, is it not wise for us to make them our allies rather than force them into the ranks of the enemy? Shall we, as citizens of Texas, assert our rights, or shall we compel the public school to become agnostic? I am a loyal Methodist. I am also an American citizen—a citizen of Texas. I owe duties to the Church. I owe duties to the State. These cannot conflict. I have no right to give sectarian religious instruction in any State school. The Constitution wisely prohibits that. The sectarian part of religious instruction is relatively unimportant, the ethical is of supreme importance. This must be the basis, the very foundation, of all ethical teaching. If it be not given in the public schools, then these schools become a menace to our civilization. We must see that religious men and women are put in charge of these schools, and that they be not turned over to the skeptic, to the agnostic or to the irreligious. As a Texan I owe a duty to the educational institutions of my State. They must not be developed on such lines as will injure the youth under their charge. They are largely endowed, they are going ahead with their work whether you and I will or not. Shall we help them; shall we control them; shall we direct them, or shall we shut them out, and ourselves in, and lose the great opportunity that is now offered? Thirty years ago the Bible was driven out of many public schools, not by the skeptic, but largely by the jealousy of Christian sects. Thoughtful educators have realized that ethical religious instruction can be given without sectarian religious instruction. They insist that it ought to be done, and it is being given in many of our best schools. It is not proposed to compel the attendance of any one whose conscience would be wounded, but it may astonish you to know how many men, who are themselves skeptics, really desire that their children should be brought under religious influence. The only opportunity that thousands of children have is offered in public schools. Shall we 'forbid them, because they follow not us?'"

It is perfectly natural for us to seek the explanation of our failures on the outside of ourselves. It is not pleasant to realize that we have no one to blame for our own shortcomings. But if we can only hold some one else responsible, our humiliation is greatly modified. But after all, the principal cause for our lack of success in a given undertaking is to be found within ourselves.

An Expose of the GAMBLING EVIL

(A sermon preached recently by Rev. Hubert D. Knickerbocker, pastor of Trinity Methodist Church)

Text: John xix. 24: They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

The picture given in the text is the picture of the heart of a fully-developed gambler, cruel, hard and without natural affection. These soldiers sat down under the shadow of the cross, within sound of the dying groans of the Son of God, and played dice for Christ's clothes. This is a typical instance. The virus of the gambling spirit is as deadly as rattlesnake venom. It is deadly for the same reason—it eats out the lining of the arteries and the heart. Under circumstances of proper temptation a confirmed gambler "would steal a copper cent off a dead man's eye." Do you think that language too strong? Why, the story of most any pawnshop will confirm it. The last stick of furniture sold—the dead baby's clothes pawned, the last morsel of food snatched from starving children to feed the fiendish appetite of the gambling spirit. A morphine fiend will sell his soul for an ounce of the drug when the dragons of hell are tearing at his vitals. So will a gambler with the glittering-eyed lust gleaming from his eyes at midnight. Anything for a stake—anything for enough to keep on with the game. It is no wonder that murder and lust are copartners of gambling. The desperate spirit engendered by gambling would break open the vaults of heaven or dare the red-hot bars of hell itself. Small matter is it then for gamblers to defy the laws of the State and trample under foot every civil enactment.

There are two commandments broken by gambling: "Thou shalt not covet," and "Thou shalt not steal." These two commandments are based on the constitution of the universe and the nature of God in his relations to man. Like the other commandments, they are fundamental and absolute, and are not relative.

The old argument of "personal liberty" used so often to bolster up wicked conduct is used in defense of gambling. Says the gambler: "If I agree with another that on the turn of a card or other instrument of chance, the stakes are his, it's nobody's business. My property is my own." But no mutual compact can make wrong right. Does the compact between adulterers make adultery right? Does the reaching of the "age of consent" make licentiousness purity when it is a mutual compact? The God who said "Thou shalt not commit adultery" is the same God who said, "Thou shalt not covet."

The basis of the gambling spirit is covetousness, or the desire to get "something for nothing." This is the desire of a fool, if not of a knave, because it is against the fundamental laws of nature, mechanics, society and finance. The Yankees who proposed to get rich swapping jack knives in jail, or the seeker after perpetual motion, are wise men compared to the one who thinks he can get something for nothing without it's given to him, or he steals it. All things of value must be bought with a price of value, if the trade is honest and just.

Before I go any further let me pause a moment to classify some transactions in order that you may be applying these truths as we go along. It is true that the border between legitimate business and gambling speculation is sometimes not clearly defined, but an unprejudiced conscience can very easily make the distinction. It is not the element of chance that constitutes an act as gambling, but the element of covetousness, the breaking of the law of a Christian bar-

gain, which is that both parties must be mutually benefited. Dealing in cotton futures, or any kind of futures, is a clear case of gambling. Stripped of its technicalities, the transaction is simply a bet that cotton or wheat will go up or down. The "margin" is the stake. There is no commodity handled; nobody is served. All the millions of bales of "futures" bought and sold wouldn't put one cotton shirt on a beggar boy.

If you want to be sure that the same spirit is in the hearts of future dealers as in the hearts of confessed gamblers, watch the wild-eyed excitement during a fluctuation of the "market" and the same wild-eyed excitement around a poker table. Horse racing is as much a paraphernalia of gambling as a roulette table or a faro game. The desire for races is not to see beautiful horses, or to "improve the breed," but simply for the excitement of gambling. Take the gambling feature out and the races die, though the horses are just as beautiful as before.

How about euchre parties given in high society, where prizes are played for? A pool game is one where each player contributes to the "pool" and the winner gets the "pool," or "pot." Is not a euchre prize the stake, and does not each hostess contribute to a pool? In this case, of course, the pool is divided. If the average cost of the euchre prizes is \$5, then the pool is simply a \$5 pot—gambling pure and simple. I have been told that wild-eyed, nervous excitement is by no means absent from card parties, and I know of at least one instance where the officers of the law interfered with a card club of a very respectable sort.

Let us look at the question of gambling for a moment from an economic standpoint, leaving its immorality out of the question. I have been told that there are merchants who think that gamblers are a good thing in the community because they are good spenders. Leaving out the consideration that such an argument is unworthy of any man who cares for broken-hearted womanhood or suffering childhood, can not any man see that the gambler's money comes from the producer who would spend it in legitimate trade if he did not lose it? The professional gambler himself is a non-producer and lives on the "suckers" who support him. Now that word "sucker" is an insult to a man's intelligence as well as to his morality, but without "suckers" all professional gambling would die in a week.

Who makes it possible for bookmakers at the races to live high without work? Suckers. Who support the gilded gambling hells? Suckers. Who make "bucket-shops" and "brokerage establishments" pay like gold mines? Suckers.

Young man, listen to a word of cold business advice. If you are going to gamble, I'll tell you how to do it. Don't "buck" any kind of a banking game, because there are always odds in favor of the bank. Take hazard, for instance, and if the bank gives you sixty for one on three aces, there are nearly three times that many chances against you. One hundred men can play keno all night and all get up losers, the house's "percentage" having eaten up the money of all. This is true of all gambling devices in a gambling hell.

Don't bet on cotton, for the "commission" that is paid by winner and loser for "placing" the "order" will eat up a whole lot of money. Don't bet on horse races, for "jockeying" is a proverbial expression for dishonesty and the "inside fraternity" somehow manage to keep fat rolls while the "suckers" grow lean. Don't play poker in a gambling house, for a lamb in the hands of his shearers is a lion compared to you in the hands of the experts. But if you must gamble, buy you a pair of new dice and go and play "eraps" with a gang of niggers behind a wood pile. There will be no "percentage" on the game; the game will be fair, and the

company not half as bad as some you might find.

What ought to be the attitude for a true Christian toward gambling? He ought to avoid the very appearance of evil and set his face like a flint against this awful and deadly habit.

Cards are condemned by the Methodist Church because experience has proven that social card games are the kindergartens for gambling hells. Cards have so long been used as instruments of gambling that they are associated indissolubly with evil. They are properly called "the devil's bible" and every page of that book is soaked with blood and branded with dishonor. Of course *per se* in the cardboard marked with spots there is no evil, but if a red rose were so long used as a badge of a harlot as to be associated with licentiousness, no pure woman would want to wear a red rose. "A rose by any other name would smell as sweet," but taint a rose with the odor of death and its name would be a symbol of dishonor. The universal taste of Christendom recognizes the connection of the devil with cards. An old soldier told me that before a battle for miles the road would be strewn with cards. No man wanted to be found dead with a deck of cards in his pocket.

Again, cards are a game of skill, and once skill is acquired by social card playing the way for the temptation of gambling is opened wide.

Like liquor, gambling hurts the universal heart of man. Is there one here who has never had a friend or loved one ruined by gambling? Is there one home represented here that hasn't got its "hush" concerning the shame-covered name of some relative who has been bitten by this venomous viper?

In the name of broken-hearted mothers, weeping wives, crying little children and the corroded souls of gamblers themselves, I beg you to walk in these matters only in plain Christ-marked paths, "circumspectly before your God."

CHRISTIAN SCIENCE.

(Thoughts Suggested, After Listening to a Discourse on Same.)

The crowning glory of mankind, when he came forth from the creative hand of God, illumined by His Spirit, made in His image, was his moral free agency; he had power to stand or fall. He fell, lost the divine image and brought "death into the world and all our woe." But "God so loved the world," that quickly Jesus espoused the lost cause and ascended The Mediatorial Throne with the promise that "The seed of the woman shall bruise the serpent's head." But, notwithstanding, He has brooded over and followed man with His Spirit, the Jehovah of the Old Testament, and the Christ of the New, yet man has failed in every age and dispensation of the world. He failed in Eden, and brought the ruin of the fall; he failed in the Antediluvian age and brought the flood, which God in mercy sent to end the fearful wickedness; he failed in the Patriarchal dispensation, culminating in Egyptian bondage; he failed in the Mosaic dispensation, ending in the Babylonish captivity and finally in the destruction of Jerusalem. Christ, the Messiah, came, fulfilling prophecy and all the symbols, types and shadows by which He had taught the Jews preparatory to His coming. He instituted the Christian dispensation, taught the people, revealing His divinity in every lesson. And then, rejected of the Jews, He yielded to death on the cross to atone for man's guilty disobedience, perfect the plan of human redemption and offer eternal life to all who will have faith in Him. He rose from the dead and ascended to heaven in His glorified body to occupy the Mediatorial Throne at the right hand of the Father until His enemies be made His footstool. He commissioned His apostles to "Go, teach or disciple all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." But, tarry at Jerusalem until endued with power from on high. And on the day of Pentecost, He came back to them in His Spirit's power as cloven tongues of fire and has been in the world, in the hearts of true believers, and is here to-day, in answer to consecration and faith in "His blood, that cleanseth from all sin." This same Holy Spirit inspired the writers of the Bible and has preserved it through the apostasy of the Dark

Agas, on down through the profane efforts of "Higher Criticisms" and all the anti-Christ movements which Satan in his last moments can inaugurate, and blessedly assures the heart of the believer of the deep things of God, in experience real, tangible to the touch of faith, and bringing triumphant joy that the combined powers of the Prince of Darkness can not eradicate. Mankind to-day is making the same mistake that Satan made when on probation in heaven. Proud of his arch-angelic intellect, he transcended his bounds and fell like lightning. We stand to-day, at the beginning of the twentieth century of the Christian dispensation. The "fulness of the Gentile Age" is at the door. We boast of "the march of mind" that has developed the forces of nature and achieved wonderful results in discovery and invention. But it is all material, all of this world, that is still ruled by the Prince of Darkness. Man is again a failure. He is still on probation, still a free moral agent, and makes his own choice. And this last dispensation will close amid the horrors of the great tribulation which, from the fulfillment of prophecy and the signs of the times, is very near. But Jesus Christ, "the same yesterday, to-day and forever," is not a failure, but will soon come again in His glorified body and sit on the throne of His father David, ruling the world in righteousness and peace during the millennium. He will call all the righteous dead from their graves, and all the saved who are alive, to meet Him in the air or above the world, during the great tribulation. All that will not accept salvation will be eliminated in the tribulation; the crowns taken from the heads of all earthly rulers, and the "beast" and the "false prophet" be cast into hell, and Satan chained for a thousand years. The Gentile rule having ended, the Jews will accept Christ and come to the front in the administration of affairs in the world during the millennium. That is the "nation that shall be born in a day." After the millennium is finished, the wicked, unsaved dead will be called from their graves to the general judgment, receive their doom, and be banished into "outer darkness." During which time the earth will be purified by fire, recreated into a celestial sphere and given to redeemed mankind, transfigured and winged for flight—that is, made imponderable so that he can visit all the worlds and systems of worlds of the vast universe; the glorified earth, his home of happiness and celestial joy, and through the ceaseless ages of eternity he will praise the wonders of redeeming love around the throne of Jesus. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love Him." This divine love is poured out into the heart of every sinner, who with hearty repentance and faith in the atoning merits of Jesus applies to God for it. Jesus stands between sinful man and an offended righteous God, and man can never secure the divine forgiveness and love only through His intercession. No efforts of his own will, nor works of his, if he could have begun on creation's morn and continued through the ages, could buy or merit salvation. It is the free gift of God, through faith to the sincerely repentant seeker. And it is for all, "whosoever will." If it were possible for man to enter heaven without the "washing of regeneration and renewing of the Holy Spirit," he would not be in harmony with any thing there, so would not be happy, and would banish himself and wander in darkness. "Ye must be born again," or from above, by the washing of regeneration and renewing of the Holy Ghost. "God is a Spirit, and they that worship Him, must worship Him in spirit and in truth." "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Strive (agonize) to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

Lord of glory, look on me,
Utterly unworthy of favor;
Cast me not away from thee
Yielding up my heart, my Savior.
Marshall, Texas. JOHN B. TULLIS.

THE POWER OF GENTLENESS.

After Mr. Harvey produced his wonderful steel plate armor, inventors of projectiles endeavored for some time, in vain, to make a shot that would penetrate it. The hardest, toughest shots would be destroyed on impact with the face of the plate. By an extraordinary and paradoxical device a shell was finally rendered capable of passing through a ten-inch Harveyized plate. The inventor simply placed a cap of soft steel on the point of the shell. It is a human impulse to meet wrath with wrath, hardness with hardness; but both in morals and physics experience proves that a little gentleness accomplishes more than unyielding rigidity.

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Devotional and Spiritual

OUR ABIDING FRIEND.

Our best friend is one on whose sympathy and charity we can fully rely. A friend who cannot rejoice with us in our happiness and weep with us in our sorrows is about the same as no friend at all. But Jesus is touched with the feeling of our infirmities. He that toucheth you toucheth the apple of his eye. He not only knows every pain we feel, but feels every pain we suffer. Sympathy means suffering with another. The mother suffers with her child while he is undergoing a painful surgical operation. She suffers more than he. The sympathy of Jesus is deeper and more tender than that of any earthly mother. His charity is boundless. If my friend cannot forgive my faults, if the mantle of his charity is not large enough to cover my shortcomings, he cannot long be my friend. But a brother can easily forgive his brother for the gravest wrongdoing, and no brother has a heart as large and warm as the heart of Jesus. He forgiveth all thine iniquities.

This friend abides with us. It is natural for friends to desire earnestly to be often in each other's company. It is a great hardship to be separated for a long time. But it must needs be so in this world. Sometimes the ocean rolls between them. An earthly friend cannot always extend a helping hand. But our Lord is always with us.

His counsel is valuable. We pity the man who does not feel the need of good counsel. We all seek the counsel of friends in times of perplexity and trouble, and sometimes they mislead us when they are trying to help us. If we could only have a friend whose judgment is infallible, whose heart is always right, who understands us fully and knows all about every emergency, we should feel safe in following his advice. We have just such a friend. We have tried him. We have taken counsel of him in prayer and in his Holy Word in times of darkness.

Weak Kidneys

To any Kidney sufferer who has not tried my remedy I offer a full dollar's worth free. Not a mere sample—but a regular dollar bottle—standard size and staple.

There is nothing to pay, either now or later. I ask no deposit—no promise. You take no risk. The dollar bottle is free—because mine is no ordinary remedy, and I feel so sure of its results that I can afford to make this offer.

In the first place, my remedy does not treat the kidneys themselves. Such treatment is wrong. For the kidneys are not to blame for their weaknesses or irregularities. They have no power—no self-control. They are operated and actuated by a tiny strand of a nerve which alone is responsible for their condition. If the Kidney nerve is strong and healthy the kidneys are strong and healthy. If the Kidney nerve goes wrong you know it by the inevitable result—kidney trouble. This tender nerve is only one of a great system of nerves; this system controls not only the kidneys, but the heart and the liver and the stomach. For simplicity's sake I have called this great nerve system the "Inside Nerves." They are not the nerves of feeling—not the nerves that enable you to walk, to talk, to act, to think. They are the master nerves and every vital organ is their slave. The common name for these nerves is the "sympathetic nerves"—because each set is in such close sympathy with the others, that weakness anywhere results in weakness everywhere.

This is why I treat not the kidney that is weak, but the ailing nerve that MAKES it weak. This is the secret of my success. This is why I can afford to do this unusual thing—to give away FREE the first dollar bottle, that ANY STRANGER may know how my remedy succeeds.

The offer is open to every one, everywhere, who has not tried my remedy. Those who have tried it do not need the evidence. So you must write ME for the free dollar bottle order. I will then send you an order on your druggist for a full dollar bottle, standard size and staple. He will pass it down to you from his stock as freely as though your dollar lay before him and will send the bill to me. Write for the order to-day.

For a free order for Book 1 on Dyspepsia, a full dollar bottle you Book 2 on the Heart, must address Dr. Book 3 on the Kidneys, Shoop, Box 414, Rr. Book 4 for Women, Cine, Wis. State which Book 5 for Men, book you want. Book 6 on Rheumatism.

Mild cases are often cured by a single bottle. For sale at forty thousand drug stores.

Dr. Shoop's Restorative

The sea rolled before us and the mountains rose on either hand, while behind an enemy whom we dare not face pressed us hard. We cried unto the Lord, and he heard us; the clouds were lifted, the mists were rolled away, and the sea was divided to make a path for our feet.

He is a friend who bestows substantial benefits. There are many friends who love in word and tongue. They talk loudly of their devotion, but do nothing. The best friend is one who does something for us. He has borne our sorrows and carried our griefs. He shed his blood for us. "For a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us."—New York Christian Advocate.

PREACH CHRIST.

A young man had been preaching in the presence of a venerable divine, and after he had done he went to the old minister, and said:

"What did you think of my sermon?"

"A very poor sermon, indeed," said he.

"A poor sermon?" said the young man; "it took me a long time to study it."

"Ay, no doubt of it."

"Why, did you not think my explanation of the text a very good one?"

"Oh, yes," said the old preacher, "very good indeed."

"Well, then, why do you say it was a poor sermon? Didn't you think the metaphors were appropriate and the arguments conclusive?"

"Yes, they were very good, as far as that goes, but still it was a very poor sermon."

"Will you tell me why you think it a poor sermon?"

"Because," said he, "there was no Christ in it."

"Well," said the young man, "Christ was not in the text; we are not to be preaching Christ always; we must preach what is in the text."

So the old man said:

"Don't you know, young man, that from every town, and village, and every little hamlet in England, wherever it may be, there is a road to London?"

"Yes," said the young man.

"Ah," said the old divine, "and so from every text in Scripture there is a road to the metropolis of the Scripture, that is Christ. And, my dear brother, your business is, when you get a text, to say, 'Now, what is the road to Christ?' and then preach a sermon, running along the road towards the great metropolis—Christ. And," said he, "I have not yet found a text that has not a road to Christ in it. I will get one; I will go over hedge and ditch, but I would get at my Master; for the sermon cannot do any good unless there is a savor of Christ in it."—Exchange.

REAL SELF-CONTROL.

To most people self-control means the control of appearances and not the control of realities. This is a radical mistake, and must be corrected, if we are to get a clear idea of self-control, and if we are to make a fair start in acquiring it as a permanent habit.

If a man is ugly to me, and I want to knock him down, and refrain from doing so simply because it would not appear well, and is not the habit of the people about me, my desire to knock him down is still a part of myself, and I have not controlled myself until I am absolutely free from that interior desire. So long as I am in hatred to another I am in bondage to my hatred; and if, for the sake of appearances, I do not act or speak from it, I am none the less at its mercy, and it will find an outlet wherever it can do so

without debasing me in the eyes of other men more willing than I am to be debased. My selfish desire to injure the man I hate is counterbalanced by my selfish desire to stand well in the eyes of other men. There can be no true self-control so long as either form of selfishness dominates my actions. The control of appearances is merely outward repression, and a very common instance of this may be observed in the effort to control a laugh.—Leslie's Monthly Magazine.

WILLING TO WORK.

The Christian life is to be a life of activity. The Lord teaches us this by word and by example. He says, "My meat is to do the will of him that sent me, and to finish his work."

To live by faith in the Son of God means, not only to trust in his salvation, but to employ the time spent here in earnest work for God and for the extension of his kingdom. The servant of Christ is not idle. He is willing to work and to work where the Lord sends him.

We were present, one Sunday morning, in Church when the pastor made an earnest appeal to the congregation for more workers in the Sunday-school. After the services two stepped forward.

The words had fallen on willing hearts and they offered themselves. One was a farmer who had five miles to come afoot. He came regularly and did a noble work. He is now superintendent of that large Sunday-school.

Young men of this description are the salt of the earth, and a congregation composed of such men will never die.

Go forth, then, those of you who are sitting with folded hands, go with a willing mind and a self-denying spirit, and ask in earnest faith, "What can I do for Christ, and for the Church which he hath bought with his most precious blood?"—Ex.

LOVE.

Beautiful and sensitive as it is, there is nothing so hardy and indestructible as love when it is nourished by daily speech into full strength; time, that eats the heart out of so much joy and blights so much beauty at the roots, has no power over it; and death, which waits like a shadow beside every sunlit hour, is but a phantom of the night in its presence. Care and toil and bitter trial neither dismay nor exhaust it; it holds back from no hardship, evades no rack, flees from no anguish; it has laughed at locksmiths since the beginning of time. Heroic spirits quail, hearts sink with fear, and strength is overmatched; but this delicate, fragile spirit from heaven remains when all other possessions are wrecked and survives when all else has perished. And yet it dies when the daily word is not spoken and the hourly service rendered! For the supreme passion must hold the supreme place in a man's life; when uncrowned and dethroned it leaves the place where it was once honored empty and desolate, and under all God's heavens there is no room so desolate as that from which love has withdrawn its shining presence.—The Outlook.

LIFE'S CURRENTS.

The pillar, skillfully formed by the art of the turner, and placed in the princely mansion to sustain its fretted roof, owes its chief charms to the marks indelibly impressed upon it by the life which once flowed through it, and made it what it is. It was chosen for the conspicuous position which it occupies, and which it adorns, not only for its strength, but quite as much for its beauty. The currents of its life, long since forgotten, have left ripples and wavelets of lovely variety in the very texture of its enduring substance. And none are more beautiful than those nearest its

A Home Investment Guaranteeing 6%

Conservative investors realize that a 6% WELL SECURED INVESTMENT beats a greater per cent, where money is not absolutely safe, or where money is idle a part of the time. THE CONTINENTAL SAVINGS AND LOAN CO. has adopted the plan, in the enlargement of its business of issuing

6% Coupon Certificates

which run for a period of ten years, with privilege of paying after three years, and are GUARANTEED, BOTH PRINCIPAL AND INTEREST, by the very SAFEST Real Estate notes on improved property double in value of certificate, interest payable semi-annually by coupons attached. These certificates are sold at par and issued for any amount in denominations of \$500, \$1,000, \$2,000, \$3,000, \$4,000, \$5,000 and so on up to \$10,000. They constitute, in effect, "practical cooperation" in the Company's business, in that the money is additionally invested by the Company and the investor is guaranteed a share of profits equal to 6% interest. The investor of smaller sums has thus opened to his use the one most favorable investment field of the capitalist.

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Continental Savings & Loan Co.

301 Main St., Dallas, Texas.

heart. Wherever a branch left the parent stem and a knot was formed, the obstacles encountered and overcome—the resistance subdued—by the life of the growing tree, traced lines of special beauty upon the wood, and marked it with imprisoned waves of form and color which now delight the eye and charm the taste. Bygone days and weeks and months—nay, years—all have left their record there; and the changing conditions of spring, summer, autumn and winter were faithfully inscribed.

And now the pillar stands to grace the palace of a king, with all its blended memories of night and day, sunshine and shadow and storm, misery and mercy and peace. And if such a record shall be traced upon our souls, as years go by, God grant that it may be a record of humble faithfulness, steadfast loyalty, and patient love, of endurance and long-suffering with joyfulness, so that our best Redeemer may find for each of us some place in his palace of rest where we may realize the deep meaning of his precious promise, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."—The Lutheran.

THE BLESSED LIFE.

The blessed life is possible here and now. One tells of one he saw and knew: "A Christian woman, surrendered at all hours to the never-ceasing doing of the nearest and least romantic duty; open on every side to every appeal for aid, for toil, for love; the summer sunshine of the full and busy home; the friend of every need, every sinning life in the wide neighborhood; experienced indeed in the pure joys which come to hearts that forget themselves, but called again and again to agonies of sorrow. This life, in its radiant but unconscious beauty; at once and equally, and with a living harmony practically down to the smallest details, and filled with God; open to every whisper, to every touch that said, 'I want you,' and hidden, deep hidden, morning, noon and night, in the secret of the Presence. That life was a long miracle, and long the track of light it left behind it, to the praise of the glory of his grace who shone out of its blessed depths." You and I have surely seen such lives. The Blessed Life is not impracticable.—Wayland Hoyt, D. D.

THE DYNAMIC OF RELIGION.

Spiritual fervor is the great working force of religion. The gift of power is a baptism of fire. Moral and spiritual energy is generated at the altar fires of the heart. What is knowledge without fervor, mor-

ality without passion, organization without fire? Politicians, reformers, and great generals know the value of excitement. Heroic deeds are not done in cold blood. No great achievement is ever accomplished without enthusiasm. Revivals are the forerunners of reform. They light the way to new ideals, and lead me in the paths of heroic service. Under their influence men abandon their sins, turn to God, and bring forth fruits meet for repentance.

It leads to consecration. "David offered burnt offerings and peace offerings before the Lord." The consciousness of God is quickened, and the sense of divine love increased. Men are blessed. The greed of getting is turned into an enthusiasm for giving. The constraint of love is to ministry and sacrifice. The home feels the difference. Evil tempers disappear, murmurings cease and selfishness is no more. Even sneers and ridicule are met with gentle firmness. Opposition does not quench, but intensifies, and in the most uncongenial sphere the fire burns. The issues of life are in the heart. When the emotions are pure and the feelings strong, the life is clean and straight, overflowing with grace and loveliness. Keep thy heart, therefore, with all diligence; and be not drunk with wine, but be filled with the Spirit.—Methodist Recorder.

Repose we may possess even in the most arduous toil; ease we can never have while we are surrounded by conditions which are hostile to our highest life.—Hamilton W. Mabie.

An Asthma Cure at Last.

It gives us great pleasure to announce the discovery of a positive cure for Asthma, in the wonderful Kola Plant, a new botanic product found on the Congo river, West Africa. The cures wrought by it in the worst cases, are really marvelous. Sufferers of twenty to fifty years' standing have been at once restored to health by the Kola Plant Compound. Among others, many ministers of the Gospel testify to its wonderful powers.

Rev. S. H. Eisberg, Ph. D., Centre Hall, Pa., perhaps one of the worst cases, was permanently cured after many years suffering. Rev. D. S. Hopkins, Wilson, Ind., Ter., writes May 25th, his wife was cured two years ago after eight years suffering. Rev. F. F. Wyatt, the noted evangelist, Abilene, Texas, writes, was cured of Hay-Fever and Asthma after eight years suffering and had no return of the disease. Mr. L. H. Johnson, of Gainesville, Ga., Manager of the Gainesville Saco Co., writes, the Kola Compound is a death blow to Asthma. It cured my daughter after all hope had gone and words are inadequate to express our gratitude to the importers.

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

Secular News Items.

International interest was taken in the marriage of Marconi, the inventor, to the Hon. Beatrice O'Brien, fifth daughter of Lady Inchiquin.

The newspaper of St. Petersburg which is looked upon as the special organ of the army, admits that when the war broke out Russia's force in Manchuria was only nominal.

The London Diocesan Police Court Mission is doing a great work among offenders brought before the courts.

The President left Washington April 3 for his Southwestern trip. He stopped at Louisville April 4 and made brief stops at St. Louis, Muskogee, South McAlester, I. T., arriving at Sherman the evening of April 5.

Governor Folk, of Missouri, has signed the anti-pool-selling law. It goes into effect on June 16.

Germany says that that country is steadily recovering from the industrial depression which began in 1900, though the process is slow.

The German Mission to Abyssinia has concluded a commercial treaty with the Emperor Menelik.

Secretary Hioki of the Japanese legation, in an address before the National Congress of Mothers at Washington, recently, said the valor of the Japanese in the war with Russia is due to the mothers of the land.

Unless the higher court interferes, Mrs. Cassie L. Chadwick will spend the greater part of the next ten years in the Ohio State penitentiary.

The Legislature of Nebraska adjourned sine die April 2 after sending to the Governor the Junkin anti-trust bill, also the bill prohibiting the manufacture and sale of cigarettes.

The police of Paris, France, are exercising extensive surveillance over Russian refugees in Paris owing to reports that they are organizing to assist the revolutionary movement in Russia.

The Chicago Tribune in commenting on "free public baths," says: "Chicago was the first city in the world to establish free public baths."

The portion of the Japanese loan of \$150,000,000 allotted to London was well oversubscribed within an hour of the time of the opening of the banks Saturday morning.

A Russian nurse who has arrived at Gunshu Pass from Mukden reports that the Japanese treated the Russian wounded who fell into their hands in a most kindly manner.

parts of the country. What proportions, if any, of the loan will be allotted to French investors has not yet been disclosed.

A jug of water from the Lincoln Spring, on the farm in La Rue County, Kentucky, where Abraham Lincoln was born, and a walking cane fashioned after the "big stick," made from one of the young hickory trees which stands near the spring, was presented to President Roosevelt when he visits Louisville on April 4.

March 27 James G. Frazier formally resigned the office of Governor of Tennessee in order to accept the office of United States Senator.

The plague continues its ravages in India. Latest reports state that from January 1 to March 11 the number of deaths was 318,178.

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Indiana will place a statue of the late Gen. Lew Wallace in the Capitol at Washington.

Letters and consular reports received from Van and other parts of Armenia state that the situation there is steadily growing worse.

At the recent meeting of the Transportation Club of New York City, Senator Depew was the speaker.

Hans Christian Andersen's centenary is being celebrated throughout Denmark under royal patronage.

It is estimated that the total area for farming purposes in the United States is 841,000,000 acres—an area larger than England, Scotland, Ireland, Wales, France, Germany, Austria, Spain, Japan and the Transvaal.

Attorney General R. L. Rogers, of Arkansas, has instituted the first suits under the new anti-trust law of Arkansas.

During my seven years' missionary life in Mexico I have never made an appeal to parties in the home land for aid; but now I feel strongly impressed to do so.

Several meetings are now being held in the city, and gracious results are expected.

Mr. Yatman is a genial, sweet-spirited gentleman, thoroughly consecrated, and he won all hearts by his unselfish devotion and singleness of purpose.

There was a meeting of the Board of Trustees of the University held here this week. The Trustees present were: Capt. B. D. Orgain, Bastrop; Prof. J. E. Pritchett, San Marcos; Hon. H. L. Wilson, Cleburne; Mr. W. S. Gibbs, Henrietta, and Messrs. M. B. Lockett and D. H. Snyder, Dr. T. B. Stone, J. W. Hodges, Judge W. L. Davidson, of Georgetown.

GATESVILLE DISTRICT CONFERENCE.

The Gatesville District Conference met at McGregor on the 17th of March. Bishop Hoss was present and presided over the body, to the delight and satisfaction of all in attendance.

The reports of the various committees showed that the affairs of the district are improving under the administration of the presiding elder, Rev. S. W. Turner.

Guadalajara, Jalisco, Mexico, March 24, 1905.

SAN ANTONIO ITEMS.

THE YATMAN MEETING.

For the past three weeks, with services twice a day and on Sundays as many as four times a day, Rev. C. H. Yatman of New York has held revival services in our city.

First, the unification of the distinctly Protestant forces in this city, dominated so largely by Roman Catholicism.

With rising vote, the conference, visitors, chief priests, sojourners, and even strangers to the covenant of promise and aliens from the commonwealth of Israel, unanimously passed the following resolution of appreciation:

"Resolved, That we have been greatly delighted, strengthened and encouraged by the presence, addresses and sermons of our beloved Bishop E. E. Hoss, who has been with us during this session of our District Conference, and

"That we pray the continued rich blessings of our heavenly Father to abide with this most earnest and faithful chief pastor as he goes in and out before Texas Methodism, and the other fields of labor into which he may be sent."

J. M. ROBERTSON. C. M. STRIBLING. W. E. PENNINGTON. F. R. BARNES.

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J. C. CARPENTER, Secretary.

HEED THIS CALL.

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THE GREEDY ELI... Easiest Balor to Feed... KEATING IMP. & MACHINE CO., Dallas, Texas.

tion on the district, and have given liberally to the collections during all these years. I have already a teacher ready to take the school as soon as the building is ready.

F. S. ONDERDONK. Guadalajara, Jalisco, Mexico, March 24, 1905.

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main responsibility was placed upon Dr. John R. Allen, President of the Doctr. This is a heavy task, but the Doctor is always equal to any emergency.

Dr. C. C. Cody, Dean of the Summer School, informs us that the plans for the Summer Normal and summer session of the University are rapidly nearing completion.

All arrangements have at last been completed for the Intercollegiate debate. The Oklahoma debate will take place at Georgetown on April 14th.

The debate with Arkansas will be held at Fayetteville on May 6th. O. T. Cooper, of Arlington, and W. A. Tarver, of Corsicana, have the affirmative of the above named question.

UNANSWERED LETTERS.

March 29—J. W. Hennessee, sub. C. B. Mendor, sub. R. D. Moon, sub. A. T. Culbertson, sub. J. P. Archer, sub. S. B. Sawyer, sub. J. W. Kelley, sub. A. A. Wagoner, sub. R. F. Dunn, sub. W. H. Harris, change C. W. Dennis, sub. S. L. Culwell, sub. E. C. Escoe, sub. J. E. Roach, sub. W. W. Adams, sub. M. W. Clark, sub. M. H. Major, sub. T. N. Barton, sub. W. B. Moon, sub. 2 cards. J. D. Dorsey, sub. M. J. Allen, sub.

March 31—A. P. Hightower, sub. J. C. Huddleston, sub. W. W. Horner, sub. W. H. Vance, sub. D. L. Coale, sub. J. A. Wyatt, sub. E. G. Hocutt, sub. S. J. Drake, trial sub. T. F. Roberson, sub. April 1—Frank Huggins, sub. A. L. Seales, sub. A. A. Wagoner, sub. A. P. Smith, sub. J. W. Bowden, sub. Jno. W. Goodwin, sub. M. J. Allen, sub. Jno. Moore, sub. M. H. Read, sub. R. M. Morris, sub.

April 2—J. T. Morris, sub. W. F. Mayne, change made. C. C. Davis, sub. J. D. Crockett, sub. April 4—J. D. Major, sub. W. W. Graham, sub. Ben Hardy, sub. J. E. Roach, sub. F. O. Payne, sub. W. Woodton, sub. J. E. Ritchie, sub. R. W. Nation, sub. C. E. Simpson, sub. Geo. H. Phair, sub. E. Hightower, sub. L. W. Carlton, sub. C. W. Godwin, sub.

April 5—H. H. Vaughan, sub. R. S. Heizer, sub. C. B. Smith, sub. O. A. Shook, sub. E. R. Patterson, sub.

Beware of Ointments for Catarrh that Contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces.

It is now remains for the pastors to gather the fruits. Numbers were not caught. Mr. Yatman said that he could have gotten a thousand professions by such means as signing cards, etc., but he wisely refused.

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Parents are more potent than politics.—Ram's Horn.

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

Notes F NORTHWE

R. V. Galla Quarterly Cor 25 and 26 B siding elder, v satisfaction i ment. Report not the best, were granted got well. Go Georgetown. der, but been absence of t his pastor fo good to hear my work, m of faith and the battle.

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S. A. Barn our friends a that Elm S thought I h part. As I r mentions ou ups of Meth very he shou Every offica paper, and subscribers l of the pres at \$1,000 a elder \$150. members sit tions large r are religious. ing order. district are r our new elder Bros. Duncan in the highc Every indica for Methodi and presidin tive meeting beginning at a great vic

G

J. W. Sto night, Maro days' meet the first Spirit of th his seal to the hearts did the pr searching Turner, of Rev. G. E. us. These presiding rendered prayer a Whitley, of Church, al raised the our people the Lord there has

BABY WON

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Notes From the Field.

NORTHWEST TEX. CONFERENCE.

Aquilla.

R. V. Gallaway, April 3: Our second Quarterly Conference was held February 25 and 26. Bro. J. G. Putman, our presiding elder, was with us and gave great satisfaction in his ministry and management. Reports were meager, attendance not the best, but we are hopeful. We were granted a month off to rest and get well. Got in the big meeting at Georgetown. I never was a presiding elder, but licensed Bro. N. B. Read in the absence of the presiding elder. I was his pastor for three years. It did me good to hear his able appeals. I am on my work, much improved in health, full of faith and the Holy Ghost, ready for the battle.

Elm Street, Waco.

S. A. Barnes: For fear that some of our friends and well wishers will decide that Elm Street has gone defunct, I thought I had better rise and take her part. As I notice our good editor never mentions our Church in his nice write-ups of Methodism in Waco, I can't see why he should have it in for "Brooklyn." Every official in the Church takes his paper, and we have about twenty-five subscribers in the Church. The salary of the preacher in charge was placed at \$1,000 and that of the presiding elder \$150. Have received twenty-six members since conference. Congregations large and best of all, our people are religious. Societies are in line working order. The people throughout the district are delighted with Bro. Putman, our new elder. He preaches like a prince. Bros. Duncan, Wright and Armstrong are in the highest favor with their people. Every indication points to a great year for Methodism in Waco. The pastors and presiding elder will enter a co-operative meeting the first Sunday in April, beginning at Morrow Street. We expect a great victory.

Gatesville Station.

J. W. Story, March 31: On Sunday night, March 26, we closed a fifteen days' meeting in Gatesville. From the first service to the close the Spirit of the Lord was present, setting his seal to the truth and moving upon the hearts of his people. The pastor did the preaching, except one heart-searching sermon by Rev. Neal W. Turner, of Gatesville Mission, and Rev. G. E. Boyd held one service for us. These brethren, together with our presiding elder, Rev. S. W. Turner, rendered indispensable service in prayer and personal work. Rev. Whitley, of the Methodist Protestant Church, also helped us much. We raised the standard of the cross, and our people prayed and worked, and the Lord gave us victory. Truly, there has been a great awakening.

**BABY TUCKER'S
WONDERFUL CURE**

Covered from Head to Foot with Humours—Forty Boils on Head at One Time—Doctors and Drug Bills \$100—Baby Grew Worse.

CURED BY CUTICURA FOR FIVE DOLLARS

Mrs. George H. Tucker, Jr., 335 Greenfield Avenue, Milwaukee, Wis., is a grateful mother. "When six months old," she says, "my little girl weighed a pound and a half less than at birth. When one month old a scab formed on her face, spreading until it completely covered her from head to foot, followed by boils, having forty on her head at one time, and more on her body. Then her skin started to dry up, and it became so bad she could not shut her eyes to sleep. One month's treatment with Cuticura Soap and Ointment made a complete cure, and now my child is as large, strong, and healthy as any child of her age. The doctor's and drug bills were over one hundred dollars, and my baby grew worse all the time. Then we spent less than five dollars for Cuticura and cured her."

**CUTICURA A BLESSING
To Skin-Tortured Babies
and Tired Mothers.**

The suffering which Cuticura Soap and Ointment have alleviated among the young, and the comfort they have afforded worn-out and worried parents, have led to their adoption in countless homes as priceless curatives for birth humours, milk crust, scalled head, eczemas, rashes, and every form of itching, scaly, pimply skin, and scalp humours, with loss of hair, of infancy and childhood. Guaranteed absolutely pure.

Cuticura Soap, Ointment, and Pills, are sold throughout the world. Foster Drug & Chem. Corp., Boston, Sole Props. See "How to Cure Baby Humours."

Men and women of long years' experience were quickened into new life, backsliders reclaimed and sinners saved. Eternity alone will tell all the results. We received thirty-six members into the Methodist Church, and others may join. Some will join other Churches. The last Sunday of the meeting, in just a few minutes, we raised \$436 on the conference collections, which is an excess of over \$100 on our assessment, and there is more to follow. This is a good place to say that we have never served a kinder or more considerate people than these Gatesville Methodists. Our reception here after conference was all the most most exacting could have asked. Talk about pounding! Some people pound you and quit and let you alone until you get too well over it. My people here commenced it gently, and still they are pounding away. They do everything necessary for our physical comfort, and, best of all, they are ever ready for every good word and work in spiritual things. May the Lord bless them more and more! Methodism is on a solid basis here, and we expect great things for our Lord. Our predecessors here have wrought faithfully and well, and by the grace of God we are entering into their labors.

Georgetown.

Tinsley, April 1: The revival at the Methodist Church continues to grow in interest. We have seldom heard the plan of salvation presented in a clearer, more forcible manner than by Rev. Nat B. Read, who is assisting the pastor, Rev. W. L. Nelms, in the meeting. He often speaks of his own religious experience, and this, coupled with the fact that fifteen years ago he was a college boy at Southwestern, seems to gain for him an opening into the hearts of the young people that could not be obtained by others. Two more powerful gospel sermons have not been heard in a long time than those delivered by him on last Sunday. At this writing we cannot estimate the number of conversions. But many mothers, fathers, sisters, brothers, teachers and college mates have been made to rejoice over the salvation of loved ones. These revivals at Georgetown are of a marvelous type. One who has never looked upon one of these "seasons of refreshing" can form no just conception. When the invitation is given teachers go out and plead with their students, young ladies of the Annex, and the town, seek out their friends, and collegemate argues with collegemate, all trying to tell what the Savior has done for them, and to convince that he will save to the uttermost. We have been moved to tears by seeing a young man or young lady, who for days of the meeting resisted the overtures of mercy at the service following their conversion, go out into the audience and lead to the altar some unsaved soul. The young people of the Epworth League and Y. M. C. A. held a prayer service every evening of the week preceding the meeting, and since the meeting has been in progress the older ladies have had prayer services from house to house in the afternoons, the young men have held prayer service in the Y. M. C. A. hall after supper, and the young ladies of the Annex have held their service in the Annex Chapel, and the young ladies of the town a similar service in the church at the same hour. The special services will end Sunday evening, but the influence on the hearts of the people will last through all time.

Holder.

J. J. Canafax, March 31: Moreover, brethren, I do you to-wit of the grace of God bestowed upon this preacher. Actual observation convinced the good people of Holder that their pastor needed a new suit of clothes. Headed by that prince of laymen, J. H. Trigg, Sr., and his good wife, this conclusion culminated in a successful effort for its accomplishment, and now you just ought to see me. Folks all stop and look around when I go passing by. No, I haven't been to a burn. There was no use of going. As though this were not enough, the next time I visited the place they proceeded in broad open daylight to a pounding. Did you ever hear of such a thing? These advantages are usually taken of a preacher under cover of darkness, but these Holder folks committed the deed in the middle of the day, and Sunday at that. My! how delicious these Elbertas, plums, pears, cherries, etc., are. Do you ask where Holder is? Now, boys, just wait till my time is out here. I never did like to hear folks asking too many questions nohow. Wait. The first time I went to this place a good brother passed a double compliment on me. Right in his own house and in the presence of his family he said he believed I was as good a preacher as McGuire, the former pastor. I thought that was glory enough for one day, but when he saw that I was so pleased he went further and said that I was not as ugly as he had heard I was. I took this, of course, as an awkward way of saying that I was a much finer looking

man than he had expected to see. Say, I have a new suit of clothes and a pounding besides. The only bad feature about it is wife is pouting because she hasn't a new dress. I can't quite understand her conduct. Wonder if she thinks she is a preacher? Please somebody write her and tell her to keep quiet.

Jonesboro Circuit.

J. C. Carpenter: The Church's work is progressing some on this charge. No one has done anything great, unless it be in those silent struggles that God's people have had with the great adversary of their souls and have conquered through Jesus' name and in His strength. The new church at Jonesboro is still not completed, but we worship in it, and it represents much work, some self-sacrifice, and it speaks well for the heroic struggle that it cost; for not every congregation of sixty members will build a \$1200 church. One new Sunday-school with sixty scholars may be reported, the old ones have begun with new life since the warm weather has come, so that these five schools have now more than 300 scholars. Seven or eight of the Sunday-school workers attended the District Conference. Some of the superintendents expect to go to the great meeting at Dallas for the Texas superintendents, and many of the young people will attend the League and Sunday-school Conference at Meridian on May 10 and 12. As usual, the woman's work has had some attention and as a result, Jonesboro now has a Woman's Foreign Mission Society with eighteen charter members, which I take pleasure in introducing to the Lord's workers and sympathizers in other places. Before long, there will be another organization of the W. F. M. Society to report on the charge. It is a long time since the first Quarterly Conference, but at that meeting more than 25 per cent of the pastor's salary was paid. Good congregations meet the pastor at the regular services and attentively listen to the reading of the scripture and its exposition. Love abounds in these parts. God loves the people, for he takes some of them and they die; the people love their pastor, for they pay his salary; and the people love each other, for many of them are getting married.

Bangs.

G. W. Harris, March 30: Second Quarterly Conference over; was held at Chappell Hill. Our beloved just spread himself—3 fine sermons that were hard to beat. Bro. Bolton is the right man in the right place. One of the best Quarterly Conferences I ever attended. The good people at that point know how to prepare a fine dinner. Everything moving up some. Good part paid on salary; fine mission collection. The elder has captivated my people and they are delighted.

Aspermont.

W. B. Martin: We have been now on the Aspermont charge since February 1, having been called here by the powers that be to fill a vacancy caused by the removal of Bro. Davis to Dallas; have been kindly received and duly initiated into all the different kinds of weather peculiar to this Western country—from blizzards and snow to rain and hailstorms, and last, but not least, the storm has struck the parsonage in the shape of a regular Methodist pounding. First, a new buggy found its way to the parsonage through the kindness of Bro. Nat. Rollins at manufacturer's cost; then the children came, headed by Sisters Keen, Carroll, Stringer and others, and oh! the good things they brought. We have much goods laid up for many days. God's blessings on them all. We thank God and take courage. No man can serve this noble, loyal people without feeling under great obligations to them. Now for a general revival all over the work. To this end we are working and praying. The Advocate is in high favor in these parts.

Polytechnic Station.

J. H. Stewart, March 31: We closed last night a very fine meeting. Almost the entire student body was reached more or less by the meeting. There were something like fifty conversions and reclamations. Only three or four of the young ladies in boarding department were not reached and only a small per cent of the young men. The meeting was a great blessing to us in every way. Bro. C. E. Brown, of Cleburne, was with us for ten days. His faithful work was a great help to us and was much enjoyed. He gave us some inspiring messages and they will do good for years to come. Bro. Boaz, our good President, preached once during the meeting, and in prayer and effort stood with the pastor through the entire meeting. Some very efficient service was rendered by the teachers also. One of the very best and most powerful services was held by our loved presiding elder, Bro. Sensabaugh. He and his most excellent family have won all hearts here

on the Hill. A more efficient and helpful presiding elder would be hard to find. The school was never more prosperous and coming to the close of the best year in its history. No college can boast of a finer body of students than these same Polytechnic boys and girls. We have been given the warmest support from the first and have greatly enjoyed our work both as teacher and as pastor.

Big Springs.

C. A. Evans: My, what a time we had on March 19! Baptized two babies with water from the River Jordan secured last year by Sister Gilliland, of Colorado, while traveling in the East. Took my conference collections, and so nearly raised all of them by subscription and cash that I have been so happy ever since I hardly know how to behave myself. Our congregations are splendid. Sunday-school growing, prayer-meeting slowly getting better, fifty members in the Woman's Home Mission Society, an "elect" Woman's Foreign Mission Society, a goodly number of new subscribers to the Texas Advocate, Our Homes and Foreign Missionary Advocate, good things frequently coming to the parsonage, finances healthy, encouraging words and deeds from the good people we serve, the comforting grace of God. All these things ought to make the preacher and his folks happy, and they are. Have received twenty members and baptized three children since conference, with more to follow. Pastor and people feel sorely the need of a "time of refreshing from the presence of the Lord," and we are praying and laboring to that end. The good rains have made possible the best prospects this country has perhaps ever seen for good grass and crops. Thank God for life and a place in his kingdom.

Corsicana.

J. Sam Barnes, Mar. 31: Religious matters in Corsicana are neither dead nor dying. The pastors of the city have united upon a great revival effort to be led by Rev. Geo. Stuart. While the distinguished revivalist will not arrive till about April 23, preliminary work is already in progress. The laymen are taking active interest in the preparation. For fifty years or more the open saloon has been doing business in Corsicana. A few months since, by a large majority, the county voted them out. The District Judge was importuned to interfere and keep the law from going into effect. He heard their case patiently, but informed them that the law gave him no power to help them. Unless some other court intervenes they must close to-night at 12 o'clock. Methodism is sharing in the general moral and religious prosperity. Rev. A. L. Moore, of the south side, is giving himself to his work and is producing results. Congregations are growing and members are being added to the Church. First Church is flourishing. It is not an uncommon thing to have additions on profession of faith at the 11 o'clock service. Several hundred dollars have been recently expended in laying a splendid brick walk entirely around the magnificent church property. A contract has been signed for a pipe organ to be placed in our church. The organ builders promise us one of the finest instruments in the South. Bro. E. L. Armstrong continues cheerful. At times he suffers greatly, but his faith and trust abide. His interest in the work and workers of our Church knows no abatement. May the Father continue to supply abundant grace! Bro. Abe Mulkey comes by a few days each month between meetings. He is still in labors abundant. His own town believes in him. When the reports are all in this fall we trust the record made by the Corsicana workers will meet the Master's approval.

Springtown.

J. David Crockett, March 27: Fine congregations in Springtown yesterday and last night and received four by certificate, which makes twenty-two additions since conference. An Epworth League was organized yesterday afternoon; expect to organize a Junior League next Sunday. The W. H. M. Society is still increasing in number and interest. A new room has been added to the parsonage; a new well has been drilled, a pump put in and we now have plenty of good freestone water. I have visited nearly all my members. Had one conversion at regular service and am praying for a great revival.

TEXAS CONFERENCE.

Tyler.

W. F. Packard: We have just closed a great meeting here, lasting eighteen days, with two and three services a day, resulting in 197 applications for membership to Marvin Church, and some for other Churches. Rev. Jno. E. Brown, of Neesho, Missouri, did the preaching. He is a young man, twenty-seven years old, and the ablest and most satisfactory evangelist I know of in the field. He captured the heart of our city by preaching a pure gospel, devoid of slang, in the

power of the Holy Ghost. He appealed almost wholly to the reason and the conscience—seldom to the emotions—and yet the emotions were stirred to the profoundest depths. Sometimes fifty people were kneeling at the "mourner's bench" at one time. The key-note of his preaching was, "Whether in the Church or out of the Church, get right with God!" And about fifty hundred people came and got right with God, among them six leading lawyers of the city. He has been engaged to return to us for another meeting next March. His singer, C. P. Curry, is one of the best choir masters in all the land. He rallied the musical talent of the city with every kind of musical instrument, and with about one hundred singers made the best music our little city ever heard. He is a consecrated man and many of the singers—nearly all of them who were not religious, were brought to Christ during the meeting. About four hundred extra chairs were rented and at times our large church, which held about two thousand, was packed to the utmost, and hundreds were turned away. On the last day of the meeting business houses, Jew and Gentile, closed and we witnessed a Pentecost. The city was never so stirred for God before. During the two years and four months of my pastorate, before the meeting began 250 had been added to our membership, and a nice \$2,000 parsonage bought and furnished. Our membership now numbers 825 souls. To God be all the glory!

Dalby Springs.

J. M. Mills, April 1: Our first Quarterly Conference was held here March 11 and 12. Our presiding elder was with us in the Spirit and helped us very much spiritually and financially, by his help. We have paid all mission claims. Organizational and other conferences claims provided for. Our Woman's Home Mission Society has put a new roof on parsonage. Our prayer-meeting is well attended, with good interest. Seven came forward for prayers last Wednesday night. Bad weather and grippe give us a late start, but we are coming. The Advocate is in favor with our people.

Kosse.

D. W. Gardner, March 28: We are well into the fourth month of the year. We left the people of Travis reluctantly, as we had learned to love them very dearly. We have also found good people here who have been kind and good to us. Have we been pounded in a storm? No, but in nice showers; something has found its way to the preacher's home almost every day since we came here. Religiously we see some signs of interest and improvement. Our prayer-meeting is growing and our congregations very attentive. That prince of presiding elders has made his second round and how he did preach! Our people all love him and go to hear him preach. We feel that our people have an interest in their preacher's home. A new fence has been placed around the parsonage and now the good ladies of the Dorcas Society are having the parsonage painted. They have also just put a beautiful new carpet on the rostrum, carpeted the aisles and put new lamps in the church. May the Lord bless our good women. Our Church is now out of debt and ready

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Dear Sirs—I write to let you know that I have used your remedies for the past forty (40) years, the Pains, Belief, Pills, and found them to be all they are represented to be. Have brought up a large family on them, and now my children (who are all married) use them, too. I cannot praise all the Radway's remedies enough, so I thought I would send this a token of gratitude from yours truly, Mrs. Margaret Roberts, 212 South Third St., Brooklyn, N. Y.

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The Home Circle

TOAST TO THE BRIDE-ELECT.

Miss Lillie Rike, of Haskell, Texas.
'Tis love whose arrow now has found
In our friend's heart a place.
Nor would we'er that shaft remove
To heal the wounded part;
For she who'd life's chief blessing prove
Must yield her own true heart.
For although shadows yet may fall—
And at no distant day—
The sunshine lies beyond them all,
If love but lead the way.
May you, for maidenhood resigned,
Ne'er feel one vain regret;
But happiness still greater find
Than any welcomed yet.
Perfection, dear, is not to be
In any human kind;
But may you to each other's faults
Remain like Cupid-bind.
Our love would give your future round
With flowers of brightest hue,
And with success your efforts crown
In all you hope to do.
We'd spare you every pain and care;
We'd ask a smiling sea;
We'd ask of Heaven that your prayer
Might ever answered be.
But then the Father's hand guides you,
And He knows what is best;
So we but say, "Be loving, true,
And leave to Him the rest."
ELSIE MALONE McCOLLUM
Haskell, Texas.

GRACE ANN & CO.

Grace Ann was helping mother with the supper dishes, and as they worked Mrs. Baird, in a sudden burst of confidence, unburdened her mind of a fear that had been lurking in her thoughts for the past few weeks.
"Do you know, Grace Ann," she said, pausing with the big blue platter suspended over the pan only half wiped, as she gazed impressively at her daughter across the kitchen table, "that I'm dreadfully afraid grandma isn't contented here with us!"
Grace Ann's usually dreamy eyes opened wide at her mother's question, and she answered quickly, "Why, Mother Baird! Whatever makes you think so? I'm sure I can't see how she can be anything else but contented after all the pains you have taken to make her so."
"Yes, I know, child, but people can't always feel contented just because their friends try to make them so, though no doubt that helps, and I presume grandma misses the farm and all its many interests. You know, Grace Ann, it really is lonesome here, when the children are away at school, and I am almost certain that grandma is often very homesick."
"Dear me! I think it's really too bad, Mother Baird, that with all your other worries you must add this one to your pack, and, of course," she added, thoughtfully, "if it is as you think, it's bad for grandma, too; but I don't see how we can help it. I'm sure we've all tried to be as kindly as we possibly could."
"Yes, I know you have, and I don't suppose it does any good to fret about it, but I can't bear to see grandma unhappy, and it seemed as though it would do me good just to talk it over with someone, and it has, too; I feel better already," and Mrs. Baird smiled lovingly at Grace Ann's earnest face as she spoke.
Some way this little conversation lingered in the girl's mind, and she thought often and soberly of grandma, and wondered what could be done to make her content and happy in this home to which she had come to spend her few remaining years.
One day something happened to help

her solve the problem. As Grace Ann and Belle Wilson, her dearest girl friend, strolled slowly home from school they chanced to pass a certain window which caught Belle's eye, and she stopped with an exclamation of delight.
"Oh, just see, Grace Ann!" she cried "No, you are not looking in the right place, right here in the corner. See those lovely embroidery pieces stamped in colors; aren't they beautiful? I mean to tell mother about them this very night, so she can buy some for grandma before they have all been picked over. I'm sure they would just delight her."
"Why, Belle! does your grandmother do such work as that? I thought she was too old," exclaimed Grace Ann, in surprise.
"Too old, indeed!" laughed Belle. "I'd advise you, if you have any wish to retain your place in her good graces, never to hint such a thought to her. She'd wither you with a look. She does ever so much work, and declares it is by keeping busy that she cheats old Father Time and keeps so well and young looking. We are constantly upon the watch for dainty patterns that we think she would like, and as a result the house is overflowing with fancy-work; but then we would willingly put up with more serious inconvenience than an over-abundance of fancy-work, if only grandma is happy and contented."
"Yes, indeed," returned Grace Ann, earnestly. And then as she reached her own gate she walked slowly up the path with a new thought to ponder beneath her smooth brown braids.
"Mother," she asked, suddenly, that night as they were again waging war upon the stacks of dishes at the kitchen table, "are people usually contented when they are busy?"
Mrs. Baird jumped at the suddenness of the query and then replied: "Why, yes, I believe so, if their work is something that they like to do. Why do you ask, Grace Ann?"
But Grace Ann was too deeply absorbed in her own thoughts to answer, and so after a moment's pause Mrs. Baird went on with the work in hand. There was a little pucker in the girl's smooth forehead as she thought what work it could possibly be that Grandma Norton would like to do; not embroidering she knew very well, for she had asked her about that, and grandma had answered, with a sniff of disdain, that she considered that pleasant pastime merely a waste of time, and besides, her fingers were much too old and stiff to allow her doing it, even had she the desire. Clearly that was out of the question; and though Grace Ann gave the matter her most serious thought, it was days before she hit upon anything at all likely to answer her purpose. At last she chanced to catch sight of some fowls upon their way to market in a farmer's wagon, and was seized at once by a happy inspiration.
"The very thing, I do believe!" she exclaimed aloud. "I'll go straight and propose it to grandma. I do hope she will like the plan. There is our big back yard, just the thing for the purpose, and it will be the easiest thing in the world to do."
The conference with grandma was long and excited, and after it was ended Grace Ann announced to the assembled family that she and grandma were about to go into business together raising chickens in the roomy yard at the back of the house. Many were the questions and comments made upon the plan.
"What!" cried Harry, the brother who came next to Grace Ann on the rounds of the family ladder, "you raise chickens, Grace Ann? Humph! I

think I see you doing it. Perhaps you think there isn't any work about raising chickens, but I'd advise you not to fool yourself in any such way, for there's more than a plenty, you'll find. No, no, Grace Ann, you are not fitted by either birth or education for the arduous calling you are so lightly planning to adopt. You'd better give it up."
Grace Ann flushed at this laughing reminder of the fact that she was generally thought by her own family circle to be a little averse to any undertaking which involved hard work, but answered pleasantly:
"Oh, yes, Harry, I know all about it. Grandma has told me how much there will be to do, but I am not at all discouraged and I mean to try it. Mayn't I, mother dear?"
"Yes, certainly, if you really wish and are prepared to do the work yourself; that is, with grandma's help, of course," returned Mrs. Baird, promptly.
Grace Ann very soon found that Harry's warning was more than true, for there seemed no end to the work which her new enterprise cost her. Then, too, there was not a little expense to be met before the business was fairly upon its feet.

"Dear me!" she said, as she gazed forlornly at a very limp pocketbook after paying a bill at the hardware store for wire netting and nails, "there goes the last of the money I had saved up for doing over my room, and now I shall have to live in shabbiness for another year, but then grandma really does enjoy the little chickens and I rather like them myself," and she tucked the pocketbook out of sight and hurried away to care for the newest colony of downy yellow babies.
All summer long Grace Ann and grandma spent nearly all of their spare time in the chicken-yard, and the chicks seemed to appreciate their care and grew apace, and at last there came a day when it was decided that it was high time to dispose of some of their surplus stock. One night when Grace Ann returned from school she found grandma in a state of pleasant excitement, and the old lady lost no time in telling her what had caused it.

"I sold the chickens to-day," she said; "and here's your share of the money. 'Twas a good deal more than I thought they'd bring, but the man said they were such fine ones he could afford to pay a good price, and I'm dreadfully glad of it, for I know you did it all on my account," and the old lady patted the girl's shoulder lovingly, and there was just a hint of tears in the bright old eyes.
Grace Ann looked in surprise at the crisp bills in her hand and said, "Why, Grandma Norton, did they really bring all this money? I never dreamed it would be so much. It has really paid us in dollars and cents, and I love to do it, too; don't you? I think we'll agree to continue the partnership for another year; don't you? But we ought to have a firm name now that we are growing so prosperous, grandma. Put on your thinking cap and see if you can't suggest one."
"I have one already," returned Mrs. Norton promptly. "It must be 'Grace Ann & Co.' my dear." And so it stands to this very day.—Good Cheer.

BISHOP DAVIS WASGATT CLARK—AN INCIDENT.

In 1828 a Methodist circuit rider came to the Island of Mount Desert, Maine. He held meetings in a school-house on Beech Hill. A boy and his mother attended, and the boy was converted, his mother being already a Christian. In the necessarily long intervals between the visits of the minister, the little company of believers which he had gathered maintained a class-meeting. One evening the old leader, glancing around the room, said, "There's a lamb of the flock missing. Let some one lead. I'll go and find him." A little later he returned, bringing with him the fair-haired boy whom the neighbors knew as Wasgatt. But for this friendly oversight that convert might have been lost to the Church, for he was tempted and depressed.
Up to the time of the circuit-rider's advent, Wasgatt Clark had no idea but that he would go before the mast on a coastwise vessel as all the boys of the island expected to. With conversion he instantly mounted to a higher plane of life. The truth is, he was never born to stay on the island or go before the mast. With his determination, vigor and ability, he would soon, like Vanderbilt, have owned his own boat, and then a fleet, and then have been a ruling spirit on the docks of Portland, Boston or New York. But conversion opened another field to him. Simultaneously with it came the passion for an education. With a few dollars in his pocket, he started across the State of Maine to the Methodist Academy at Kent's Hill. Before he left the neighborhood seamstress made him a coat as her contribution to his outfit. Years afterward, grown blind with much stitching, I saw her lay her hands on the visitor who came

back to the island, bearing the highest honors of his Church. At Kent's Hill there are traditions yet of how he put in window-lights, caned chairs and did chores to support himself, and the same self-support was continued at the Wesleyan, Middletown, Conn. Among other souvenirs, the family long preserved a chest made by his hands at this time. Naturally, one of Bishop Clark's well-known characteristics was an ardent sympathy for young people struggling for an education. It was born of the pains and toils of his own experience.
Educators, educational institutions and education in general, libraries and literature had in him a vigorous champion. He was among the first advocates of a distinctively theological education for Methodist ministers. He introduced the resolution into the New York Conference which resulted in the foundation of Drew Seminary, and he laid the corner stone of Heck Hill, Garrett Biblical Institute. The presidency of several colleges was pressed upon him. He became president of several boards of trustees of such institutions, and pioneer of the educational work of the Church in the South.

He was especially interested in the higher education of young women. In advance of the high school and the opening of men's colleges to women, the Methodist Episcopal Church met this need by the founding of numerous colleges for women. My father was a promoter of many of these. His seven years as principal of Amenia Seminary, and his text-books, Mental Discipline and Elements of Algebra, indicate that as an educator alone Bishop Clark would have had distinguished success.
Somehow I find myself coming back to that early incident in my father's life, and asking myself, "What if that evangelical circuit-rider had not come to the island? What if that faithful class-leader had not hunted up the depressed convert?" How largely those unknown men contributed to the making of one who was to be widely known. Did I say unknown men? We do well to remember Schiller's immortal colloquy:

"What shall I do to be forever known?"
Thy duty ever.
"This did full many who yet sleep unknown."
Oh, never, never!
Think'st thou perchance that they remain unknown
Whom thou know'st not?
By angel trumpets in heaven their praise is blown;
Divine their lot.
—Rev. Davis W. Clark, D.D.

POINTS OF INFORMATION.

The Puritans were so named in derision at their professions of being purer than other people.
Protestants were at first so called because their representatives protested at the Diet of Spres, in 1529, against the action of Emperor Charles V.
Ecuador has been called "the loveliest of all the republics of South America." It is at the same time the most needy from a Christian standpoint.
Greek and Roman doors always opened outward, and when a man was passing out of a house he knocked on the door so as not to open it in the face of a passer-by.

THE HARDEST THING OF ALL.

Teddie, we are told, had learned to spell a word in a way that was not the right way, and every time that he came to it in his writing lesson he wanted to spell it as he had learned it first.
"It's pretty hard to know all these things, isn't it, Teddie?" said his aunt.
"But it's a good deal harder to know 'em after you once get 'em crooked," said Teddie.
He was right. It is very hard to "unknow" the wrong things that we have learned. So let us try to do things in the right way at first.—Observer.

"DRAWING THE NET."

Among our fathers in the ministry there was a phrase current—"drawing the net"—which referred to an invitation to the unconverted, after the sermon, to accept Christ. Formerly such an exhortation was an invariable rule with the minister. He had it in mind during his sermon, and worked up to it as his climax. When he cast his net and drew it in he was grievously disappointed if there were no fish inclosed. Many an old saint to-day is unable to understand why his pastor should preach so earnestly and convincingly, employing argument and pathos alike to show the reasonableness and necessity of the religious life, and then close the service and dismiss the worshippers without giving any one a chance to act in answer to the appeal. We often had to meet their wondering and sorrowful inquiries ourselves, in former days, until we awoke

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to the incongruity and absurdity of the practice of presenting impassioned truths and then giving no opportunity for any to take advantage of their emotions and pledge themselves at the altar. We then determined that at every service we would cast the net.
It is true that not every sermon will be specifically what is called "evangelistic." Nevertheless, if it deal with some fundamental Christian truth which men ought to practice in their lives, or some aspect of faith and experience, the invitation will not come out of place. In fact, whatever the sermon—be it even on some reform or philanthropy or phase of practical morality—a warm plea before the last hymn for men to "come forward," to forsake sin and worldliness and adhere to Christ, is always in order on the Sabbath day or any other day.—Western Advocate.

The bell in the parsonage rang. Master Harold went to the door and found a couple, evidently from the country. "Is the pastor at home?" asked the young man. "Yes," said Harold. "Do you want to get married?" "That's just what we are for," replied the bridegroom. "Well, come right in then," said the boy, ushering them into the parlor. "I'll tell papa and mamma. She'll be awful glad to see you, for she gets the money. I heard her tell pa this morning she hoped some folks would come soon because she wants a new hat."—New York Press.

Be patient with every one, but, above all, with yourself. I mean, do not be disturbed because of your imperfections and always rise up bravely from a fall. There is no better means of progress in the spiritual life than to be continually beginning afresh and never to think that we have done enough.—Francis de Sales.

CHILDREN AFFECTED.

By mother's Food and Drink.
Many babies have been launched into life with constitutions weakened by disease taken in with their mother's milk. Mothers cannot be too careful as to the food they use while nursing their babies. The experience of a Kansas City mother is a case in point:
"I was a great coffee drinker from a child, and thought I could not eat a meal without it. But I found at last it was doing me harm. For years I had been troubled with dizziness, spots before my eyes and pain in my heart, to which was added, two years ago, a chronic sour stomach. The baby was born 7 months ago, and almost from the beginning, it, too, suffered from sour stomach. She was taking it from me."
"In my distress I consulted a friend of more experience than mine, and she told me to quit coffee, that coffee did not make good milk; I have since ascertained that it really dries up the milk."
"So, I quit coffee, and tried tea and at last cocoa. But they did not agree with me. Then I turned to Postum Coffee with the happiest results. It proved to be the very thing I needed. It not only agreed perfectly with baby and myself, but it increased the flow of my milk. My husband then quit coffee and used Postum, quickly got well of the dyspepsia with which he had been troubled. I no longer suffer from the dizziness, blind spells, pain in my heart or sour stomach. Postum has cured them."
"Now we all drink Postum from my husband to my seven months' old baby. It has proved to be the best hot drink we have ever used. We would not give up Postum for the best coffee we ever drank." Name given by Postum Co., Battle Creek, Mich.
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THE ROLL OF HONOR FOR BOYS AND GIRLS OF SIXTEEN YEARS OF AGE AND UNDER.

In the following sentences correct the errors and quote the rules or mention the principles which in your opinion have been violated.

Should you find the same rule violated more than one time you need not quote it except for the first sentence containing the violation.

Do not copy any sentence in which you see no error, but opposite the number of that sentence write the word, "correct."

Any boy or girl not over sixteen years of age may enter this contest, and those who make 80 per cent will be entitled to a place on the Advocate roll of honor, and their names will be published in the Advocate, three weeks from the date of the issue containing the list they correct.

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

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

Write plainly and on only one side of the paper. At the bottom of your paper write and sign the following: "I am not over sixteen years of age, and I corrected these errors and applied the rules without any assistance." Do not forget this pledge, else we can take no notice of your paper.

- 1. John and me sits together.
2. Mother gave the nuts to sister and I.
3. Him and I brought the water.
4. It is me.
5. It was John who I saw.
6. It was she.
7. I did not know but what he was your brother.
8. I did not know but that he was your brother.
9. I did not know but he was your brother.
10. These molasses are delicious.

THE PASTOR AS A BUSINESS MAN.

In the Advocate of February 16 is an article from the able pen of Dr. J. M. Moore, entitled "The Pastor as a Business Man." Every sentence from first to last is full of thought worthy of the attention of every servant of our great Church.

placed in the hands of the pastor for collection, and he is forced to go before his congregation or to the business houses and homes of his people to collect these funds, often times thereby causing his people to dread his coming.

Let the collections ordered by the Annual Conferences be added to the assessments made for the support of the ministry and placed in the hands of the stewards, who may appoint other qualified members, men or ladies, to assist them, and let the burdened preachers, as the apostles did, "give themselves continually to prayer and to the ministry of the word."

J. E. VINSON, Wolfe City, Texas.

THE ENCROACHMENTS OF THE ROMAN CATHOLIC CHURCH.

The apathy of Protestants in America respecting the aggressive policy of the Catholics appears to the writer to be inexcusable. The astounding action of President Roosevelt in diverting the public school fund from the public schools, and giving it to foster parochial schools, under the auspices of the Catholic Church, has excited but little interest.

Senator Bard affirmed that 98 per cent of the money expended under contract made by the Indian Commission had been given to Roman Catholic schools. It is also stated that this interest of the Catholics developed during the recent Presidential campaign.

Let it be remembered that a few years ago this discrimination was being made in favor of the Catholics, and that a vigorous remonstrance was made by the Protestants, who declined any Government help, and asked the general Government not to make any more appropriations to assist any sectarian school.

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The Road to



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BLAYLOCK PUB. CO., Dallas, Texas.

DISTRICT CONFERENCES.

Table listing district conferences: Ft. Worth, Polytchnic College, 9 a. m., April 5; Beeville, Beeville, 8:30 a. m., April 6; San Marcos, Gonzales, 8:30 a. m., April 14; Waxahachie, Euwils, 10:30 a. m., April 15; McKinney, McKinney, 9 a. m., April 25; Galveston, Krum, 8 p. m., April 26; Cuero, Youkum, 9 a. m., April 26; Greenville, Lomax, April 27; Bonham, Trenton, 3 p. m., April 27; Waco, Whitney, 10 a. m., April 27; Llano, Johnson City, 7:30 p. m., April 27; Brownwood, Blanket, April 27; Clarendon, Clarendon, April 27; San Antonio, Eagle Pass, April 27; Tyler, Mincola, 8 p. m., June 28; Terrell, Kemp, 8 p. m., May 3; Vernon, Matador, 8 a. m., May 5; Corsicana, Groesbeck, 3 p. m., May 11; Palestine, Jacksonville, May 11; Houston, Alvin, 10 a. m., May 17; Colorado, Colorado, 8:30 a. m., May 18; Bowie, Alford, 9 a. m., May 25; Marshall, Hallville, June 20; Beaumont, Port Arthur, 9 a. m., June 21; San Augustine, San Augustine, June 22; Calvert, Reagan, 9 a. m., June 22

A BOYS' AND GIRLS' CORNER.

Look on page seven and find a cozy corner for boys and girls. It is something new. Mrs. Elsie Malone McCollum has charge of it. She is highly competent to conduct it. It will surely prove helpful to our many boys and girls. Read her directions, then take up the exercises and let her hear from you. The aim of this corner is to help boys and girls speak good grammar, to advance them in geography, history and the like. We are sure this will be very interesting.

THE NAVARRO ANTIS HAVE TUMBLED.

After the antis in Navarro County entered into an agreement with the pros to close out shop if they would grant them ninety days of grace in which to settle up their business, and then went back on their promise, they were forced out last Saturday night. They went to the court and asked for an injunction. The judge told them he would listen to their argument and see if they had a case. This frustrated them, for they knew they had no case; but they were sparring for time. But they had to come to the scratch. So they argued and argued their cause, and at its close the judge decided that there was absolutely nothing in their plea and declined to grant them an injunction. That Judge has a level head on his shoulders, and he did not intend to be made a cat's-paw out of a frivolous subterfuge, whose only purpose was either to set aside the will of the people, or tie it up in such way as to obstruct it. Hereafter let no pro community enter into any agreement with the antis. They have no conscience when it comes to breaking an agreement. When you whip them, make them pack up, bag and baggage, and walk out. On with the battle!

A GLAD DAY IN KOSSE.

Kosse is a town of about one thousand most excellent people, and it is located on the Central Railway about midway between Dallas and Houston. Some three years ago they projected a nice church enterprise, but the boll weevil pest struck that section two years in succession, and paralyzed the business of the country. Last year, however, they had a fairly good crop, and somewhat recovered themselves, so that when Rev. D. W. Gardner went there at the close of the last session of the Texas Conference, he resolved to raise the remainder of the debt and have the church dedicated. He was not long in doing this, as one of his members gave him a check for the full amount. He and his people invited us to be present last Sunday and take part in the dedicatory service. We went down last Saturday. The pastor gave us a welcome to the cozy parsonage—a comfortable home, and presided over by a good woman who knows how to make it look most inviting. It was a real joy to be with them and their three nice children. The church is an excellent structure and cost about \$3,000. We have a good membership, and the Advocate is well patronized among them. The Sunday-school, the League, and the Home Mission Society are doing good work; the latter is wide awake in matters of material improvement. The church is a beautiful piece of architecture, in fine repair, with the pulpit floor and the aisles handsomely carpeted. A large congregation filled the building Sunday morning, notwithstanding the downpour of rain all Saturday night. The music was prepared for the occasion, and it was good. After the sermon, the house was formally set apart to the worship of Almighty God. It was presented by Brother Whaley, the chairman of the Board of Trustees. It was a glad, happy occasion, and the people were in great spirit. God was present in the service and we had a good time. In the afternoon we drove with Brother Gardner to Alto, a few miles in the country, to another appointment and preached to a good audience. There we met a great many most excellent country people, and the service was a spiritual one. This is the first appointment ever served by Rev. Seth Ward, D. D., but he was not a D. D. then—plain Seth Ward, an inexperienced young, though consecrated, man. Many of the people asked about him and I found a few of his namesakes. He left the savor of a good name. The whole country would turn out, were he to send them an appointment.

We drove back to town and found another large congregation in the new church, and the service was a pleasant one. Thus closed a very fine day for our Kosse Methodists. They are in good heart and they have before them a promising year. Brother Gardner has a strong hold on them, and they are very much devoted to him and his family. He preaches to them faithfully, visits them, puts the Advocate among them—in fact, he does all the work of a Methodist pastor. He has nearly all his conference collections in hand and his work is prosperous. All he now needs is a gracious revival, and he is expecting this blessing at an early day. After a few hours sleep he woke us up at two in the morning and, against our protest, would go with us to the early train, and by nine o'clock we were in the Advocate office at work. We intended to add, before closing, that he was reared in a good old Methodist home in Lamar County, and began his preacher career in the North Texas Conference. Many of our older preachers have found a home in his father's and mother's house. They will be glad to hear of his success in the Texas Conference. G. C. R.

THE HOME MISSION INSTITUTES.

The third of a series of Home Mission Institutes was held in First Church, Dallas, last week. The other two were held in Houston and Austin. This one comprised representative women from the Northwest and the North Texas Conferences. It was

presided over by that matchless worker, Miss Belle Bennett. She is gifted in all departments of Church work, but especially in the Home Mission Department. She has made this a study, has given to it her time and her money, until she stands at the head in this movement. They had a fine program, and the papers and addresses were among the best we have heard. There must have been two hundred leading women present, and we must confess that we have never looked into the faces of a finer, more intelligent and consecrated body of women. They would have graced any great occasion in life. All phases of the Home Mission work were treated by experts in their line, and great interest was manifested. Miss Bennett, in speaking to us about the gathering, said: "I love to come to Texas. They never do things on a small scale out here. Like their big State, they make a big success of their undertakings." And so they did with this one. It was a genuine uplift to the entire body and to the city. We have never seen greater interest manifested in a meeting of any kind. The local churches provided mid-day luncheons for all, and the social, as well as the religious feature of the work, was of a high order. Many of our pastors were present, and Bishop Key preached them a splendid sermon on the duty of tithing. One of the greatest and most profitable portions of the work was that of Miss Tinie Tucker, of Nashville. She had charge of Bible readings at two of the hours each day, and she read, explained and emphasized many scriptural lessons with great mental and spiritual power. She is a woman who lives close to God, who has made the Bible a subject of deep and prayerful study, and her appeals were attended with permanent results. We will not attempt to give a general and complete account of the work done by these good women, as we leave that to the editress of the Woman's Department. But we do want to make this brief presentation of their presence and work in the community.

HE SAYS WE SALT FRESH THINGS.

In the last issue of the Cumberland Banner, the editor, referring to our little tilt with Rev. J. Frank Smith, says:

We observed to a local minister of the M. E. Church that the young and vigorous pastor of our congregation at Dallas would come out of that "tilt" with the editor of the Dallas Advocate a "wiser and older man" than when he entered. Dr. G. C. Rankin is a veteran in salting things that become too fresh. And what he says might apply to more men than the Dallas pastor.

He then proceeds to copy our last little shot. Well, a little salt now and then on fresh young matter is healthful, not only to the matter itself, but it also improves the sanitation of the community where the salting takes place. If the young brother is not "a sadder and wiser man," his brethren at least take that view; and we hope for his sake they are correct. We confess that the little job was a small affair, but even small things have to be looked after once in a while. Now that we are through with it, our relation to him, so far as we are concerned, is just as though the episode had never occurred. Expert surgeons never carry their feelings into the dissecting room.

THE DEDICATION AT PITTSBURG.

We were anxious to be at the dedication of our fine new church at Pittsburg last Sunday, but a similar service called us to another place. Bishop Hoess did a great day's work, and it will long be remembered as red letter day for Methodism not only in Pittsburg, but in East Texas. In another place Revs. J. T. Smith, P. E., and L. Z. T. Morris give fine notices of the occasion. Brother Shettles and his people have wrought a great success in that community. They deserve all honor and praise.

Heavenly rewards depend on heavenward running.—Ram's Horn.

An Occasion Long to be Remembered by The Friends and Patrons of Southwestern University and Her Medical Department

The present week has witnessed a great occasion for Southwestern University and her Medical Department in the city of Dallas. Last Sunday, the commencement sermon for the Medical Branch was preached at First Methodist Church by Bishop Joseph S. Key, D. D. A great congregation gathered, the music was fine and the sermon was up to a very high standard of merit. In all respects it comported with the importance and dignity of the occasion. Bishop Key is intensely practical, religiously wise and a man of far-seeing perspective, and he gave to the audience one of the best deliveries of the pulpit touching the equipment of young manhood for the work of life. His words of wisdom will bear fruit not only in our immediate day, but in the years to come. Suffice it to say that the congregation was greatly benefited and delighted with the service.

But Monday was the great day of the feast. Dallas has never seen just such an event, and it marked an epoch in the progress of our central institution of learning. The day was signalized also by the public exercises connected with the corner-stone laying of the new building of the Medical Department, a beautiful picture of which is found in this issue of the Advocate. Some weeks ago Rev. Jno. R. Nelson, one of our Commissioners of Education, conceived the idea of magnifying this occasion so as to lay it under contribution to a larger presentation of the interests of our educational work in North Texas and throughout the State. So he set himself to the task of bringing a large per cent of the faculty and student body at Georgetown to this city to take part in the exercises of the day. It was not long until the International Railroad authorities placed at the disposal of the faculty and students several handsome coaches and sleeping car facilities for this special excursion. They left nothing undone to make it a delightful trip. It left Georgetown at three o'clock last Monday morning, with nearly four hundred members of the faculty and the student body, and coming by Milano, and thence over the Santa Fe, reached Dallas at one o'clock in the afternoon. It was a thrilling sight to see that great mass of bright, joyous young life pour out of the coaches and swarm around a large reception committee of the local Alumni of the University medical students, and of prominent Methodist people appointed to receive them. They were conducted to the parlors of the First Methodist Church, where an ample and an elegant lunch was in waiting for them. It was like a great family reunion and nothing was left undone by our good Methodists, ladies and gentlemen, to make the occasion a great success. After this a social time generally was given, and a happier crowd would be hard to find. The restraints of University discipline were relaxed and young America held forth. But it was not a wild and boisterous gathering, where rudeness and disorder prevail. It was the social joy and fellowship of intelligent, well-disposed and orderly young men and women, who know and observe the rules of good behavior. Following this, was an informal occasion for addresses of welcome and responses, and humor, wit and wisdom shone forth for an hour or so to the delight and recreation of all. Then another feature was added. The Dallas Consolidated Street Car Co., free of charge, presented a trolley ride to the young people and their friends. A band was furnished for the occasion, nearly all the cars on the lines were drawn up on Commerce Street for nearly a mile, and directly the great throngs were singing and shouting their college yell all round the city, while the band furnished music. It looked like the whole city turned out to see the happy young people and

their friends. When this was over they repaired to the site of the new building for the Medical Department. It is located on Hall Street, near the corner of Bryan. Several thousand people there joined them to witness the corner-stone laying. A large platform was in waiting for the speakers, the city officials, the Commercial Club and the scores of visiting ministers from all over the State. It was a magnificent gathering, and so large that not even the strongest voice could reach them all. Yet the order was fine and the service passed off most successfully. Dr. Nelson was master of ceremonies, and he handled the occasion with consummate skill. The following speakers were introduced and spoke to the audience, and a synopsis of the speeches is here given:

Address by Mayor Barry.

After an invocation by Dr. Allen, of the Southwestern University, Mayor Bryan T. Barry delivered an address of welcome on the subject, "Dallas an Educational Center." He said that he had not been used to taking a "text," but he had talked so much about Dallas until he hoped that Dallas was entitled to the suggestion in the "text."

"I think we are entitled to it, and I think we can prove it, and," he continued, "we are the center of everything good in Texas, and, therefore, we must be the educational center. There is not one of these beautiful young ladies or handsome young men who is studying mathematics that won't agree with me in that deduction, and as long as that is their verdict I shall be satisfied."

"Dallas is the center of everything great in this new country. She is remarkable in many respects, and it is a fact that she leads the world in certain lines of goods."

"You students have been riding over the city and during your visit here to-day I hope that you have been impressed with the fact that you are not a slothful people. There has been a rapid growth and we are willing to give part of the credit to the Southwestern University. We are proud that you have placed your new college here and we are prouder that you have come here to help us lay the cornerstone."

"We are especially glad to have these handsome young men and beautiful young ladies here, and we are glad that you have brought your Methodist enthusiasm with you. I assure you that this city will lend you every assistance to help the institution grow. The business men will lend a helping hand and we have something like sixty alumni of your big university here, who are known as men of integrity and good standing in their professions."

Judge Perkins Speaks.

On the subject, "The Dallas Commercial Club as Related to Public Enterprises," Judge E. B. Perkins said in part:

"I haven't had the experience with the work of the Dallas Commercial Club that would give me the opportunity to talk of its past achievements as I would like to talk of them, but I know its past history and some of the things that it has accomplished. I know that its motto is 'Progress and Prosperity.'"

"I know that it stands not for capital or labor, but for capital and labor; not for city or country, but for city and country. It stands for no particular sect, but for the truth that underlies all of these sects. It knows that no prosperity was ever attained that was not based on morality."

"Its views along this line are cosmopolitan. It represents the broad and comprehensive morality of the Germans, the clear and clean morality of the English, the spontaneous morality of the Irish, the morality of historic Rome and sunny France and of artistic Greece."

"Thus it is that it is able to raise its high standard. Wherever the Dallas Commercial Club has had the work of fixing and determining, the people could always trust the action. It has favored navigation of the Trinity and Red Rivers. It has favored the diversification of crops and the erection of manufactories in all parts of the State. Coming back to its own confines, it has held out inducements to every capitalist, and to-day it comes to welcome you especially as a representative of an army whose war is upon wrong and whose banner floats above a host who toil for the uplifting of humanity."

"It realizes that training and culture are necessary to success, and that you have come to establish a great university. What it requires of you is that you remember the confidential relations that must exist between the medical man and his clients, and it begs of you that you send forth no impure man bearing the stamp of your school."

"They want your guarantee that the man you send out will be a knight in his profession in whom every one can place the utmost and most implicit confidence. Whenever he goes forth with the Dallas brand we want him to carry with him that high standard of integrity and moral right upon which is built the foundation of the Dallas Commercial Club."

"Christian Education."

Bishop Hoess, whose subject was "Christian Education," was introduced as "the Texas Bishop." He stated that he wished that he could be entitled to that name.

"Since I have been in Texas and glanced at the superficial outside I have found that one of the most characteristic facts of Texas life and character is that spirit of cheerful self-appreciation," he said. "The ordinary Texan has a great respect

for what he has done and an infinite respect for what he is going to do.

"Let a gentleman who has been to London and to Dallas talk to a Dallas gentleman and the Dallas gentleman will tell you that the man who has seen them both has a great respect for Dallas."

"Why shouldn't every Texan have respect for what he is going to do? There is nowhere such a boundless stretch of opportunities; no comparison can be found anywhere. I am sort of a Tennesseean myself, but you can take all of the good land in Tennessee and place it in one of these black land counties."

"No man can prophesy what is going to take place in fifty years. I am about fifty-six years of age, but I would like to live out that fifty years just to see if the Texans had done what they say they are going to do. For myself I am confident that one of the things they will do is to turn the ideal in this institution into an actual fact. They are building on a solid foundation, slowly perhaps, but in the end they will get results that will be a beacon light to the whole country."

"I was given a text, but no man in the world, no man even in Texas, can make a speech on Christian education in ten minutes. Christianity is a religion of education. It has put the highest estimate on the value of knowledge. It is the persistent and eternal foe of ignorance. It is a fact worth mentioning that almost all the big European universities owe their creation to Christianity, and the same is true of the big universities in this country—Yale, Harvard, Princeton and the University of Virginia. Thomas Jefferson declared that religion should have no part in the University of Virginia, but to-day it is one of the strongest Christian universities we have now. Not even the genius of Thomas Jefferson could keep religion and intelligence apart."

"The Church sets its distinct approval upon Christian education. Thoroughly secular education is narrow. There can not be any broad education which is narrower than human nature. Man is not a thinking machine, and you must educate the heart as well as the mind and the hand. You might educate man's intellect alone and make an intellectual devil out of him, but he would not be a satisfactory contribution to society. An education that leaves God out of it is necessarily a narrow and deficient education."

"The education on which the Church insists is an education that finds a place for God, for character; it teaches that manhood is paramount."

"This school is not for the purpose of the education of Christian ministers. It is founded for the cultivation of medical science, for the education of men in the handling of physical ailments, yet for all that it may be Christian in its spirit. There is no Episcopal Greek and Methodist Hebrew; there is no Baptist anatomy or Campbellite physiology. We may have a Baptist teacher of anatomy and a Campbellite teacher of physiology, but we say that our students will be all the better for having come under their influences."

Speech by Dr. Hyer.

Dr. R. S. Hyer, Regent of Southwestern University, spoke briefly of the pleasure of that institution in the launching of the new. "We believe that educational institutions are the best paying investment in the country, and that Dallas will never regret the investment she has made in Christian education," he said.

Dr. H. K. Leake, a member of the faculty of the Medical College, made a short speech to the medical department. "This occasion means that the Southwestern University is laying the corner stone of real scientific medical truth," he said. "It had been charged that medicine had no science, but we disproved that charge long ago and disposed of it. After being divorced for about 3,000 years the doctors and the clergy have gotten together again for the promotion of medical education."

"The Church does not hamper the advance of medical science, but she surrounds the medical institute with Christian influences. This institution, with the teaching of medical science as its object and imbedded in the mortar of Christian influence, will be strong. Each stone as it goes up will be strong and like the truth, the gates of hell shall not prevail against them."

Rev. George C. Rankin, representing the press, then spoke shortly on the "Press and Higher Education." "Civilization has reached a period in its progress when it recognizes that no community is complete without its well established newspaper," he said. "These daily and weekly newspapers work together in the interest of building the community. When an enterprise is undertaken the newspaper takes hold of it and creates a sentiment without which the enterprises could not exist."

"In the dissemination of knowledge such as is being done here to-day your papers will take hold of it and have it in the remotest parts of the State before the week has gone. In this movement which is now projected this great city in civilization will do its full and complete duty. I think I represent the press when I say that it will stand by all such movements as this."

Concern of the Churches.

The last speaker on the program was Dr. John M. Moore, pastor of the First Methodist Church, who extended the greetings of local Churches. He stated that the Churches of Dallas are greatly concerned in the movement and have invested in it.

"We are proud of it because we believe in it, we believe in the men behind it and we believe in the faculty," he said. "I want to tell a little story, then I will be through. I remember one time there was an old Methodist negro preacher who was exhorting his brethren to 'jine de army ob de Lord.' He made several appeals to them, and finally one rose up and said: 'Brudder, I done jined de army ob de Lawd.'"

"You done jined de army ob de Lawd, brudder?" "Yassir, I done jined de army ob de Lawd." "What Church you done jined, brudder?" "I jined de Campbellite Church."

"Brudder, you hain't jined de army ob de Lawd; you jined de navy ob de Lawd." "Our dean is a member of the Christian Church and belongs to the navy of the Lord. With the navy of the Lord and the army of the Lord, we ought to be able to win victories like that won at Port Arthur."

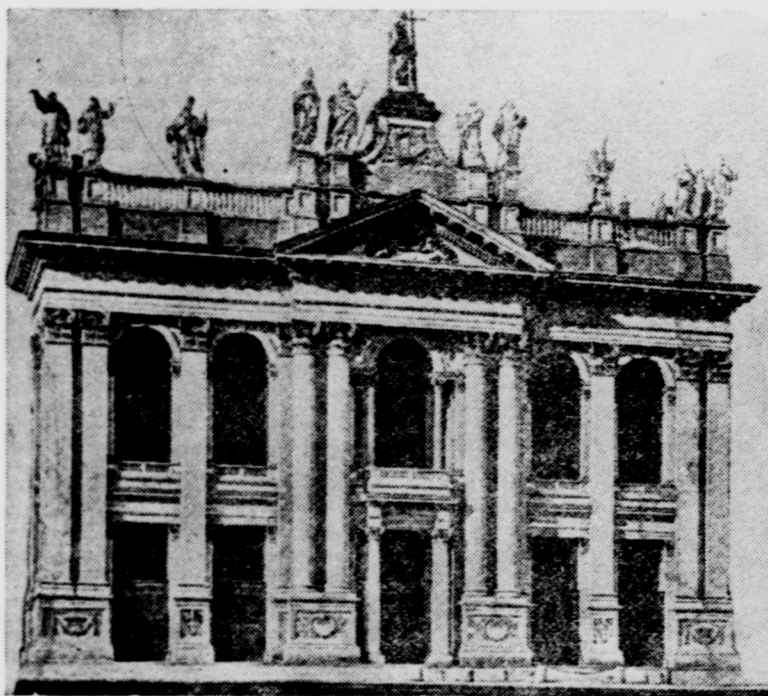
Following a short speech by Dean John O. McReynolds, M. D., in which he thanked the students and visitors for their attendance, Bishop E. E. Hoss read the

cornerstone ceremonies and led in prayer. The stone was rolled in place and several articles placed in the receptacle. The only inscription on the stone is "Southwestern University Medical College."

At the conclusion of the ceremonies St. Paul's Sanitarium was thrown open to the University students from Georgetown. The senior class of the Medical College conducted the students through the building and the faculty of the University was taken care of by the faculty of the Medical College.

Graduating Exercises.

At night the large Bush Temple of Music was filled to its utmost capacity



MEDICAL BRANCH SOUTHWESTERN UNIVERSITY.

to witness the graduating exercises of the Medical Department. Standing room was at a premium.

On the platform were Dr. R. S. Hyer, of Georgetown, regent of the University; Dr. J. O. McReynolds, dean of the Medical College; Bishop E. E. Hoss, of Dallas; Dr. Alonzo Monk, of Fort Worth; Rev. J. L. Morris, of Dallas, and the eighteen young men who were given their diplomas in pharmacy or in medicine.

The invocation was pronounced by Rev. J. L. Morris, and at its close the fifteen members of the University Glee Club appeared and were repeatedly encored. Dr. Monk delivered the baccalaureate address and his remarks were aimed to impress upon the graduates the depth of the usefulness in their chosen calling, the importance of earnestness and persistence in the attaining of usefulness and the Christian character which should underlie and permeate their efforts. Miss Bertha Seabury, of Georgetown, rendered a violin solo and Dr. R. L. Terry delivered the valedictory address.

Vocal selections were sung by W. Andrew Hemphill of Dallas, a graduate of the University. He was compelled to respond to recalls. Special prizes and honors were awarded by Dr. J. O. McReynolds, in the absence of Dr. J. B. Smoot, who was unable to be present.

Diplomas were given and degrees conferred by Dr. R. S. Hyer of Georgetown and the exercises closed with announcements by the dean and music by the Glee Club.

Dr. Alonzo Monk delivered the annual address. It was great. Lack of space forbids its publication here in full; but we give the following summary of it:

"Let not graduation prove to be your 'quintation.' Here is danger, young gentlemen. You have been for a long time hard at hard work, and doubtless you have often sighed for rest from your toils. And possibly you have looked forward to this much desired haven as affording the sweet rest you so much desired. But rest can be found only in a passionate love for application, and for constantly intensifying that application. You have chosen a hard life. The demands are relentless; the movements of the essential progress of your science will make your very head to swim. If you dare 'take it easy' the fellow next you will not, and he take your crown, and then your life will, indeed, be hard and intolerable. Eternal diligence is the price and the only price that can purchase success here."

"Let no man continue in the practice of medicine who, after a sufficient test, is not in vital love with the profession. I do not want any doctor to roll pills for

my family who does not love to roll pills. Love, after all, is the one inspiration for success along all lines of human life. The remuneration of the physician is not the incentive. This is not the profession that 'leads on to fortune.' Doctors, like preachers, are poorly paid. Not but that some of their bills are sufficiently large, but that there are so many of their bills, both large and small, that are never collected. The average doctor 'books' a great deal more than he ever pockets. The uncollected bills of the doctors would make many a one rich. The lawyer can afford to refuse a case because there is nothing in it. The teacher need not take the job unless it pays, but let the preacher or the doctor refuse because 'there is nothing in it,' and it is not the last he will hear from it. The one is to relieve the suffering, the other is to save the lost, and there is no excuse for not trying. To fail to go is to fail to be able to

reflected credit on the University and on the Church, whose great institution this is. If grand old Dr. Asbury Mood could have looked upon the occasion, his great heart would have thrilled at the spectacle. It was largely the fulfillment of the dream of his life. He died without seeing it, but the result is the outgrowth of his devotion and consecrated effort. He passed on, but his works do follow him!

Dallas did herself honor in looking after the comfort of her visitors and in giving them a good time. The Daily News, particularly, and the Evening Times Herald are entitled to the thanks of all the Methodists for the courtesies of their columns. The full proceedings were reported, and we acknowledge our indebtedness to them for many items in our reports of the occasion. They certainly gave large space to the cornerstone laying and the commencement exercises, and, in behalf of all concerned, we return to them the thanks of our people. Their treatment of us is held in high esteem. And we congratulate Rev. J. R. Nelson and the medical faculty upon the great part taken in the success of the occasion. They now have before them a promising future. The splendid building, whose corner-stone is now in place, will go forward until it is completed. They desire to open their session next fall within its walls. Brother Nelson will press his collections in and out of Dallas and see to it that work does not stop. We must give to him our support and co-operation. The following are the members of the Building Committee: Fred Fleming, L. Blaylock, Dr. J. O. McReynolds, H. J. Martin, D. W. Baird, H. E. Jackson, Dr. J. W. Bourland, A. V. Lane, Dr. J. B. Smoot, Dr. J. B. Shelmore and John R. Nelson.

A Sketch of Southwestern by Prof. C. C. Cody.

"Under the educational spirit of Methodist Rutersville College was chartered January 25, 1834," said Prof. C. C. Cody. "This institution, named for Dr. Martin Ruter, the first Methodist missionary to Texas, located in Rutersville, Fayette County, was the first successful venture in higher education in Texas. For more than a decade this institution did heroic work for the Republic and infant State."

"Following this first venture in the educational enterprises under the Methodist Church, Wesleyan College at San Augustine, was founded in 1844; McKenzie College at Clarksville, 1848, and Soule University at Chappell Hill in 1856. "The disasters of the Civil War were such that in 1870 there was very little the Church could show in the way of property, and nothing in the way of permanent operations for all this outlay of men and money."

"At this date Dr. F. A. Mood began to gather together the remnants of these educational enterprises for the purpose of uniting them in one central institution to be under the patronage and control of all the Methodist conferences of the State. A broad and liberal charter was secured, granting to this institution, to be called Southwestern University, all the rights that had been accorded to Rutersville, Wesleyan, McKenzie and Soule with added privileges."

"This institution, under an intelligent commission, was located at Georgetown August 23, 1872. The site was chosen after a close study of the State and a careful investigation of the ten competing points."

"The wisdom that located Southwestern University has been demonstrated. For thirty-two years the town has grown about the institution and has received its impress. The atmosphere is wholesome and Methodist, the community is hedged about with safeguards and permeated with right influences. The town is central and accessible, being reached by the International and Great Northern and the Missouri, Kansas and Texas Railroads."

"This institution has been doing a great work for a third of a century. Although the oldest alumnus has barely reached the portals of middle life the graduates and former students are found occupying positions of honor and trust in every section of the State."

"A member of Congress, the present Land Commissioner, a recent Judge of the Court of Appeals, a United States District Attorney, three District Judges, six County Attorneys and fifteen County Judges and ten members of the present Legislature of Texas were students at Southwestern University. Four college presidents, three in Texas and one in Missouri, a number of college professors and a host of superintendents, principals and teachers were educated here. A large array of the names of former students could be enumerated who have entered and are succeeding in the learned professions. Ten of the former students are bank presidents and as many more are editors and publishers."

"The closing exercises were late at night, and the Southwestern students and the faculty repaired to their cars and left for Georgetown. Hundreds of friends and well-wishers were at the depot to see them off. They rolled out with a good-natured yell, and thus closed one of the most eventful days in the history of the University. And we cannot speak in terms too high of the department of the student body while in the city. Not an improper word was heard from one of them, not an unbecoming act was observed. They conducted themselves like cultivated young men and young women. If their fathers and mothers could have seen them they would have been delighted with them. Had our great Church in Texas beheld them, she would rejoice in the character and conduct of her boys and girls. They

reflected credit on the University and on the Church, whose great institution this is. If grand old Dr. Asbury Mood could have looked upon the occasion, his great heart would have thrilled at the spectacle. It was largely the fulfillment of the dream of his life. He died without seeing it, but the result is the outgrowth of his devotion and consecrated effort. He passed on, but his works do follow him!

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"Together 45 ministerial students have been enrolled at Southwestern University since its opening. Of the 216 male graduates, seventy, or more than one-fifth, were prepared for the ministry. Of the itinerant Methodist preachers of the State, about 750 in number, 135 were educated in part or altogether at Georgetown. Besides these, Southwestern University has prepared men for the ministry who are now actively engaged in this high calling, in Indian Territory, Missouri, Tennessee, Mississippi, Montana, New Mexico, California, Mexico and China."

Spring Humors

Come to most people and cause many troubles,—pimples, boils and other eruptions, besides loss of appetite, that tired feeling, fits of biliousness, indigestion and headache.

The sooner one gets rid of them the better, and the way to get rid of them and to build up the system that has suffered from them is to take Hood's Sarsaparilla and Pills, which form in combination the Spring Medicine par excellence, of unequalled strength in purifying the blood, as shown by unequalled, radical and permanent cures of

- Scrofula
- Salt Rheum
- Scald Head
- Boils, Pimples
- All Kinds of Humor
- Psoriasis
- Blood Poisoning
- Rheumatism
- Catarrh
- Dyspepsia, Etc

Accept no substitutes for

Hood's Sarsaparilla and Pills

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

first session in June, 1891. The medical department was inaugurated in June, 1892, and immediately afterward located in Dallas. The summer normal held its first session in June and July, 1893. These forward movements have developed wonderful strength and vitality.

"The literary department is composed of the college, the school of fine arts, and the fitting school. Each of these has its own faculty and curriculum that places it in the front rank of the educational institutions of its class. The grounds owned by this department and centrally situated in the corporate limits of Georgetown comprise more than forty acres. On these grounds have been erected three large stone buildings, besides several smaller structures. These grounds, buildings and equipment are valued at \$200,000."

"The Summer School of Theology—This department of the University that has in the past brought such men to Georgetown as Dr. Borden P. Boyne, of Boston; Professor Stevens, of Yale University; Professor Burton, of Chicago University, will this summer number among its lecturers, besides Bishop Hoss and Dr. Hamill, so well known in Texas, Dr. Shuler Matthews, of Chicago University; Dr. J. H. Stevenson, of Vanderbilt; Bishop J. H. Vincent, the father of the great Chautauque idea."

"Within the last year two professorships have been added to the work in the literary department, viz: The chair of history and the chair of biology. Seventeen free scholarships have been endowed and offered to deserving young men and young women of Texas. About fifteen hundred well selected books have been purchased and added to the library. A new electric plant has been installed for lighting the Annex, the boarding department for young women, and arrangements have been completed for improvements and additions to this building that will cost \$20,000."

"The Ladies' Annex, under the immediate supervision of Dr. John R. Allen, formerly pastor of the First Church, Dallas, and his wife, is conducted in an elegant stone building, equipped with all the modern improvements and affords homes for ladies under Christian and home influences and instruction in preparatory branches and special studies under the same roof, while it is conveniently near to the main building, where work in the college classes is done. The influences and environment are unsurpassed."

"In addition to these items of growth a great movement was inaugurated by Bishop Hoss at the Methodist Conference last fall that resulted in subscriptions amounting to \$2,000 for a permanent endowment. This movement means that at an early day each of the four Methodist Conferences of the State will endow a chair, which in the aggregate will add at least \$100,000 to the productive assets of the University."

"The number of students enrolled for the present session, to date, in the several departments is as follows: Literary department 45, summer session 41, summer normal 143, summer school of theology 296, medical department 65; total 629."

"This institution was never more fully entrenched in the heart of Texas Methodism than it is to-day. It is the recognized head of the system of Methodist schools in Texas, not only by reason of formal conference action, but because of its age, its buildings, its equipment, its patronage, its faculty and the place it occupies in the esteem and affection of the 220,000 Methodists of this State."

EPISCOPAL RESIDENCE FUND.

Jan. 25. T. B. Hilburn	6.00
Jan. 27. M. H. Read, Woodland	10.00
Jan. 27. E. G. Roberts, Leonard	5.00
Jan. 30. W. H. Wright, Prosper	5.00
Jan. 31. A. D. Livingston, Santa Fe	8.75
Feb. 2. E. F. Boone, Crystal Falls	1.55
Feb. 11. Ed Morgan, Musgrave	6.00
Feb. 15. A. R. Nash, Farmersville	10.00
Feb. 22. O. T. Hotelkiss, Texarkana	12.00
Feb. 23. W. W. Morrow, N. Tex. Con	15.00
Feb. 23. W. R. Rosser, Marvin	11.00
Feb. 23. J. J. Canfax, Max	5.10
Feb. 23. J. H. McLean, N. Tex. Con	20.00

\$116.50

G. W. OWENS, Treas.

Sunday-School Department

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

XII. THE TRAINING DEPARTMENT.

Every Sunday-school needs a department or class in which those who are to become its teachers may be trained for their work. Urgent reasons for such a department can be given:

The Sunday-school teachers need just such training. Teaching is an art that must be learned, as very few of the many who teach are "born teachers."

The Church demands it. It is requiring more and more that the standard of Sunday-school teaching shall be raised. The age demands that both its preachers and teachers shall be more thoroughly equipped. The Church has been taking care for the former, but not for the latter class.

The Bible itself demands it. It is not the power of God unto salvation in the hands of those who willfully neglect the best methods of studying and teaching it. Paul admonished Timothy to "rightly divide the word of truth," and to become "apt to teach."

Very many of the young people of the Church are willing to be thus trained. Many of them would be glad to teach, but they realize their inability to do well what only a trained teacher can do.

The purpose of a Sunday-school training course is threefold:

To study systematically the Bible as a whole; to fix its great truths historically, etc., in their right relationship and order; and to have such a general knowledge of the Word of God as will enable the teacher to rightly comprehend and teach the isolated and special "International Lessons."

To study and to know the history, polity and doctrines of our Methodism, especially Southern Methodism, to the end that we may become more loyal and intelligent as members, and as teachers may inspire our scholars with a like knowledge of and love for our beloved Church.

To learn how to teach. True teaching is both a science and an art. It is a science in that it rests upon certain simple, well-defined principles which must enter into every step of successful teaching. It is an art to be learned as any other art by observation, study and practice.

Every Sunday-school young people's society in the Church will furnish the membership for a training class. Have a ready written pledge of membership, to be signed as follows: "The undersigned agree to form ourselves into a Sunday-school Circle or Training Class for the purpose of preparing, by systematic study of the appointed Circle course of our Church, for the work of teaching; to study diligently, as opportunity affords, the books of the course, to attend regularly the sessions of the class, unless providentially hindered, and to continue as members until duly graduated, after which to hold ourselves in readiness at the call of the Church to teach a Sunday-school class." The number in the class, whether large or small, will have little to do with its success if those who join it are truly in earnest.

The pastor, all things considered, should be the best person to lead the class, both by reason of official obligation and educational fitness as a Bible student. If he cannot do so, let the best leader that the Church affords be appointed by him and the superintendent.

The best time is the regular Sunday-school hour. Let the "Circle Class" take part in the opening and closing exercises of the school, but during the time of the lesson study, let it be excused from the "International Lessons" and confine itself to the appointed course, under such a plan of study as the leader may direct.

The place of the class is of minor importance. If a separate class room can be had, it will be best; if not, locate the class in the most convenient place and let it be known to the school as the "Circle Class."

One year as a safe minimum should be set aside for the prosecution of the Circle course. This will allow time for thorough mastery of the fundamentals.

The plan of study should include frequent reviews and a written examination upon each of the books of the course, according to the results of which the Church diploma should be issued.

Whenever a class completes the course of study there should be public graduating exercises in the Church on the Sabbath day, with such accessories of music, decoration, addresses and conferment of diplomas as may enhance the interest and dignity of the occasion.

April 16.—Subject: The Supper at Bethany.—John 12:1-11.

Golden Text: "She hath done what she could."—Mark 14:8.

Jesus in the Bethany home affords us a picture of domestic life with a

loved and honored guest being entertained. The supper was given in his honor. During its progress Mary anoints the Master with precious and costly ointment. Judas objects to it on the ground that it was a wasteful act. But nothing is too costly and good for Christ. The odors from the sacrifice of the good woman fills the whole room. When the people heard that he was there they wanted to see him and they wanted to see Lazarus, whom he

tion to the matter that there may be a ready response from all sections of the State. It is too small a matter, individually, to involve delay. There is scarcely a chapter anywhere which cannot send at once the amount of its dues at the rate of fifty cents for each twenty members. In but few instances would the amount be greater than \$2 or \$2.50, the average being \$1.

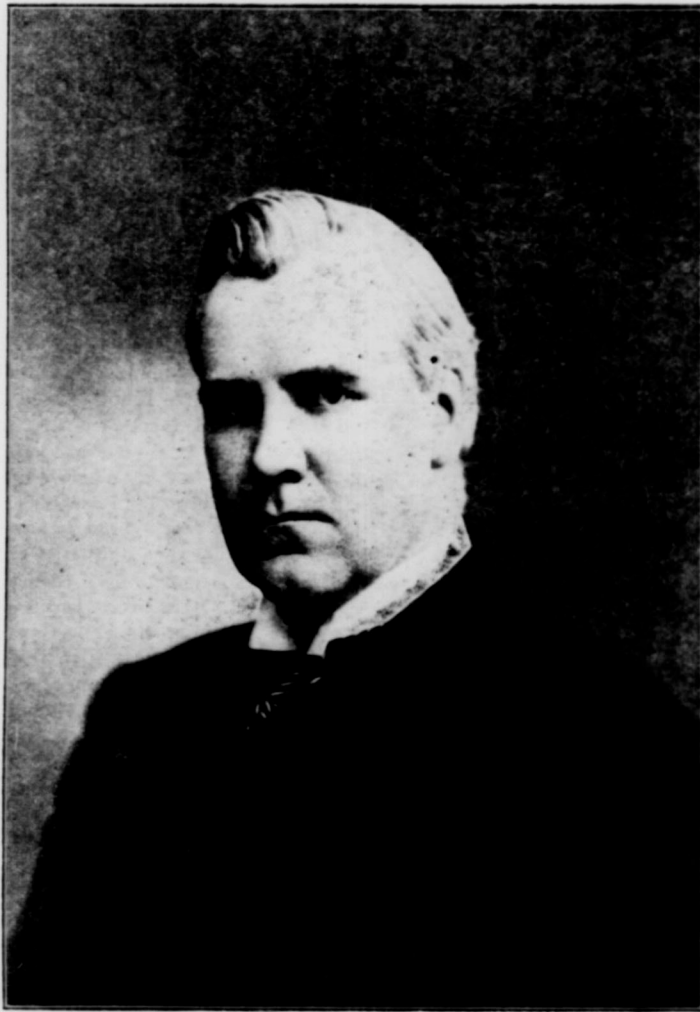
Christ. I think it an ideal place, and if not providentially hindered will be there, and expect to stir up an enthusiastic crowd to come along with me."

ACCEPTS SERVICE AND COMMENDS THE ASSEMBLY ENTERPRISE.

Rev. John M. Bareus, presiding elder of the Corsicana District and resident member of the General Epworth League Board of the M. E. Church, South, in writing to say he would accept service on the Corpus Christi program, adds the following appreciative remarks, viz: "I have thought often that I would write you and express my appreciation of the splendid work done by you and your associates in locating the assembly at so delightful a place and on such favorable terms. I sincerely hope that the Leaguers of the State and their friends will meet your efforts with such hearty approval as to give us a large and enthusiastic gathering at our first coming together. If I can arrange to do so I will take my family, at least a large section of it, and enjoy the outing with them. Anything I can do to help you at any time, do not hesitate to draft on me for it. I am always a busy man, but never too busy to do what I can for the Epworth League."

A NOTABLE LEAGUE.

We are always glad to have reports from our Leaguers which are doing things. Such a report comes to us this week from the Frisco Epworth League in the North Texas Conference. From this report we glean the following interesting facts: It was organized one year ago with 15 members and now has 65. Besides meeting all



REV. W. F. McMURRY, D. D.

Pastor of Centenary Methodist Episcopal Church, South, St. Louis, Mo., who has accepted a place on the State Epworth League program.

had raised from the dead. But the enemies of the Master wanted to find an excuse to justify them in putting Christ and Lazarus both to death. These are the leading points in the lesson:

1. It is good to entertain Christ in our homes. He comes regularly to see us, and when he abides with us he brings a blessing.
2. He is entitled to the very best we can bestow upon him. Nothing is wasted that we place in his hands. It blesses him and it blesses us and the world.
3. There are those present who are always ready to object to what earnest people want to do for Christ. They do nothing themselves, but want to find fault when others do something in his name.
4. Many of the people wanted to see him and Lazarus because they were deeply interested.
5. Prejudiced ones wanted to see him in order to find a pretext for doing him harm. Goodness is seen in the former, but meanness in the latter.

If it were some larger amount we could understand an occasional postponement, but in this instance the requirements may be quickly and easily met. We know our Leaguers can meet these obligations and we are sure they want to do it; let us urge that it be done this month. We desire to have every dollar in hand before the month of April closes. Our preachers who happen to read this are requested to call the attention of their Leaguers to it, and our Leaguers who read it are asked to attend to the matter at once. It is not necessary for us to say the money is needed, nor is it necessary for us to go into detail and explain how it is expended. Every member of the League who has had experience in the 'connectional work understands these things. The Treasurer's address may be found at the head of this department and all remittances should be made direct to him.

Epworth League Department

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

State Epworth League Cabinet.

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

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

THE MATTER SHOULD BE DISPOSED OF QUICKLY.

Brother Bering reminds us that remittances on local chapter dues are coming in rather slowly. We feel that this is due more to oversight than to inability on the part of our Leaguers, and so we take occasion to call atten-

STATE DUES COLLECTED.

Previously reported.....	\$20 50
Brenham	2 50
Galveston	1 00
Mt. Calm	1 00
Coleman	1 00
Runge	75
Bells	50
Brownwood	1 00
Total	\$28 25

We trust there will be a general response to our call for dues. The rate of assessment is only fifty cents for each twenty members, and while this is small for the individual chapter, the aggregate, if paid, will amply meet our incidental expenses. But all must pay if there be no burden on any. So, let us have your amount without further delay. We want to make April a record breaker for collections. Remittances should be made direct to me.

THEODORE BERING, Treas.

WILL BRING A CROWD.

R. D. Hardcastle, of Cleburne, who was musical director at the Houston session of the State League, writes us under recent date as follows: "I have been keeping up with the work of the committee on the establishment of our League home, and am much pleased to see that you have selected Corpus

BLOTCHY FACES

The most obstinate and disgusting skin affections yield speedily and permanently to the healing, cooling, soothing, yet powerful influence of

HEISKELL'S OINTMENT

Used in connection with HEISKELL'S Soap, it never fails to cure Pimples, Urticaria, Eczema, Erysipelas, Ringworm and every sort of skin affection. At drug stores. Soap, 25c. Ointment, 50c. Send for book of testimonials. JOHNSTON, HOLLOWAY & CO., Philadelphia.

IMPORTANT GATEWAYS



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



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

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

stand, and the workmanship and finish are all that might properly be expected in connection with a superior article of this nature.

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

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

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

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

Automatic Lift, No. 44.....	\$84.75
Ordinary Drophead	23.50
Upright.....	\$22.00

The above prices will place the machine at the nearest freight depot of the purchaser. We pay the freight. Address,

BLAYLOCK PUBLISHING COMPANY, DALLAS, TEXAS.

general, State, conference and district dues promptly, it has purchased a handsome library, bookcase and one hundred new song books costing \$100. A new organ has just been installed in the church at a cost of \$175. All departments of the work are well organized. The devotional services are reported as being well attended. These Leaguers have some original ideas, as the following clipping from their local newspaper will show: "At the close of the devotional exercises last Sunday night the League presented a pantomime in four acts, using tableau flash lights, representing (1) the boy leaving home, (2) his return and marriage, (3) the neglected wife and child, left to die of hunger and cold

STATE EPWORTH LEAGUE ENCAMPMENT.

The Assembly Committee appointed to secure the encampment ground has at last announced location at Corpus Christi. We desire to add the congratulations of Missionary News to the many others which that committee have received. We are anticipating an enthusiastic, glorious good meeting Aug. 8-18. Let everyone interested in the young people of the Church lend their encouragement and influence as well as earnest prayers for the success of the coming encampment, and that the plans mapped out by our most energetic and capable Assembly Committee may be fully realized, giving to

REFLECTIONS ON J. H. REAGAN.

Having been the pastor of the great man whose name is in the caption of this reflection, I desire to make public some views expressed to me privately. He was a great commoner, and believed in a real Democratic government—a government by the people and for the people. He was jealous for the rights of common men. He was no misanthrope or pessimist or disgruntled politician. He loved the people who had honored him so often and so long, but he was afraid that their rights would be invaded and that our Democratic institutions would cease to be Democratic. The ground of his fears was "commercialism in politics." He saw that the greed for gold was eating out the consciences of public men; that great corporations were electing their men to office, and with their gold they were buying and appropriating rights that legitimately belong to the whole people. He saw that men elected to office were turning their official positions to account and making money out of them in other ways besides drawing their salary, all of which he believed to be illegitimate and dangerous. He saw that the grafter was abroad and he was alarmed. He said to me: "These things will have to be stopped in some way or a revolution—sooner or later—is inevitable. He did not believe in "get rich quick politicians," and it is much to his credit that he died poor. One thing he admired so much in President Davis was his absolute refusal to profit by his official position. The citizens of Richmond tried to give Mr. Davis a great home, but he refused to live in it unless they would accept rent from the Confederate Government. Mrs. Sutherland tried to give Mr. Davis \$1000 in gold when he was on his retreat from Richmond, but he politely declined it. Often he was asked to use the Confederate Army to protect his individual property, but he as often refused. This absolute refusal to turn his official position to private account was greatly admired by Mr. Reagan and he pursued this course himself to the end.



Corpus Christi—Looking Down Chaparral Street, Morning of K. P. Carnival.

because of the husband's intemperance, and (4) an angel keeping watch over the wife and child while the devil takes charge of the drunkard."

NOTES.

Brother F. Johnson, cashier of the First National Bank, Tupelo, Miss., sends us this note: "I lay claim myself to being a Christian, a Methodist and a Leaguer. If it is at all possible I want to look in upon the Texas Leaguers at Corpus Christi this year."

State Junior Superintendent, Mrs. C. W. Henry, continues ill at her home in Cleburne, and has just recently undergone an operation from which she hopes to permanently regain her health. Her physician has forbidden her to do any work for some time yet, and Miss Fannie Beard, whose address is Box 545, Cleburne, Texas, is looking after her correspondence.

We see from the Western Advocate that Brother Wm. G. Ditzler, formerly a resident of Greenville, Texas, is now at Ardmore, I. T., and is District President there of the League.

Presiding Elder F. S. Onderdonk, of Guadalajara, Mexico, writes us to say: "My heart burns to be with you all at Corpus Christi, but, alas, for the poverty-stricken! In the foreign field we so feel the need of such gatherings."

Rev. Jas. O. Davis writes us from Pottsboro as follows: "It is positively refreshing to look in upon my Junior League. More than eighty members—think of it—for a little town like this! And my Seniors move grandly on." G. W. T.

SAN ANTONIO DISTRICT CONFERENCE.

A cordial invitation is hereby extended to all the young people of the district who wish to attend the District Epworth League Conference to be held at Eagle Pass April 28th; also all the ladies of the Home and Foreign Missionary Societies who can attend will be heartily welcomed at our District Conference.

J. D. LEWIS, Pastor. Eagle Pass, Texas.

GATESVILLE DISTRICT.

Notice to Leagues, Sunday-schools and Women's Societies: Delegates who are coming to the District Sunday-school and League Conference to be held at Meridian May 10-11 will please send their names to Mrs. Maggie Turner, Chairman Committee on Entertainment, or to myself not later than May 5. If you are not coming on the train, let us know. Delegates coming on the train will have free transportation from and back to depot. We want you to come; will be disappointed if you don't; but we want your names. J. D. HENDRICKSON, P. C.

the Leaguers of Texas a permanent encampment with every facility for convenience and comfort while there each year. God bless our Epworth Leaguers and make them a strong and mighty force, able to meet the foe who comes to top the strength and manhood of our youth of Methodism. Remember the date, Aug. 8-18, and let's send a host of Leaguers to that encampment.—The Missionary News.

THE BIBLE IN OUR PUBLIC SCHOOLS.

"To exclude the Bible from our public schools is a farce and a delusion." Man is distinctly a three-fold being—physical, mental and moral. A failure to cultivate any one of these and the individual is not equipped for the responsibilities of life. Neglect the first and the body becomes dwarfed and stinks into a premature grave. Neglect the second to any great extent, and he becomes low and groveling, void of those high and ennobling qualities that should characterize our lives. Neglect the last and the individual is prepared for almost every species of crime, and is debauched by all sorts of vicious habits.

As man's moral nature is the most important in the composition of his being, a benign Creator has given us many evidences of the sad consequences of its neglect. Yet in this land of freedom, of republican institutions, placing weighty obligations upon all of its citizens, our solons stand up and tell us the Bible, the only correct chart of morals, must not be admitted into our public schools. The evil one and the infidel must have full sway to sow their pernicious seed.

If for nothing more, in a government like ours, where every man's franchise is a potent factor for good or evil, we see something of the importance of a just conception of moral obligation.

Again, the criminal dockets of our courts are heavy, our penitentiaries are full, our eleemosynary institutions crowded, even many of these being there on account of vicious habits, and then, ah! then, we do not need the Bible in our public schools!

Shame on such tactics! Sectarianism is the cry, when it can not be found within its lids. To teach a child a clean life in this world—a preparation for a higher and better life in the world to come—has no sectarian spirit about it.

Everything around us is crying out in trumpet tones for a higher and better life, a high moral standard that will come with such crushing force everywhere as will force the criminal to hide out, and that will give us a brighter outlook for the future.

Penal laws, as heavy as they may be, can never reform a people. Penalty is retroactive and only the fear of punishment can have any influence. Man must be taught to love virtue and hate crime, and in the fruitful soil of the mind of the young is the golden repository for this great work. France experienced the fruits of infidelity and the streets of her great city flowed in blood. J. R. TAYLOR, M. D.

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"Rev. C. L. Ballard—Dear Brother: I've examined your publications, 'Mode Subjects, Succession,' 'Why I Am Not a Campbellite,' etc. Excellent, direct, to the point, bristling with Bible truth, and must do great good. I am not surprised that such excellent judges as Binckley, McLean, Bishop Key, and others so strongly endorse and commend them. Thousands should be scattered among the people. It will pay our pastors to see it done. Yours truly—J. Ditzler, Prospect, Ky."

Methodist Dynamite, or Immersion Sledge-Hammer on Baptist Succession, Exploded.
Our Polity Vindicated, or Why I Am a Wrecks By THE Way, or Apostasy Proven.
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Story of a Great Indian Fighter

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

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

Captain Drannan soon became an Indian fighter of fame, and while but a mere youth he captured, killed and scalped five Indian warriors. For this feat he was promoted by Captain Elliott to the high honor of Chief of scouts, which title the captain defended with many laurels for 21 years.

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

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

He writes of the wonderful effects of Dr. Thurmond's Catarrh Cure as follows:
Lewiston, Idaho, April 29, 1893.

Dr. W. J. Thurmond, Dallas, Texas:
Dear Sir—I have been a sufferer from Catarrh since 1873. I contracted the disease during the Modoc war in that foggy climate of the Lovan beds. I have tried almost all known remedies without any permanent relief. Your Catarrh Cure was recommended to me, and I decided to try it, although I had no faith in it.

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

I think your Catarrh Cure is the greatest blessing and friend to the people suffering with this disease, and I would recommend it to all sufferers from Catarrh in any form. Sincerely yours,
CAPTAIN W. F. DRANNAN.
P. S.—You are at liberty to publish this letter in any way you wish. Yours etc.,
W. F. D.

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

Nice Enough For Anybody.

Ladies traveling to California appreciate the delightful home comforts of our superior Tourist Pullmans.

Car from Texas leaves Galveston Tuesday of each week until May 9th.

Harvey serves the meals.

Ask the Santa Fe agent, or W. S. Keenan, G. P. A., Galveston, about very low one-way rates to California, March 1 to May 15.

The Tourist Girl

HEALTH

"I don't think we could keep house without Theodor's Black-Draught. We have used it in the family for over two years with the best of results. I have not had a doctor in the house for that length of time. It is a doctor in itself and always ready to make a person well and happy."—JAMES HALL, Jacksonville, Ill.

Because this great medicine relieves stomach pains, frees the constipated bowels and invigorates the torpid liver and weakened kidneys

No DOCTOR

is necessary in the home where Theodor's Black-Draught is kept. Families living in the country, miles from any physician, have been kept in health for years with this medicine as their only doctor. Theodor's Black-Draught cures biliousness, dyspepsia, colds, chills and fever, bad blood, headaches, diarrhoea, constipation, colic and almost every other ailment because the stomach, bowels, liver and kidneys so nearly control the health.

THEODOR'S BLACK-DRAUGHT.

I am highly pleased with the Advocate machine.
MRS. PAUL DUNBAR
Garden City, Texas.

Painkiller CURES CRAMPS & COLIC
PERRY DAVIS

The Woman's Department

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence K. Howell, 170 Mason Street, Dallas, Texas.

THE PATIENCE LESSON.

"The class in Patience" (To the school of life the pupils came, Of every age, and of every grade, And "Time" was the teacher's name.)

"Stand and recite! Let each one give The rule by which to solve The patience problem of this world As the days and the years revolve."

First was a youth with a sullen brow And eyes of gathering hate; "The rule I've learned," he growled, is this: "No use to fight with Fate!" "Wrong!"—and the teacher looked rebuke;

"The pupil who should dare To work with such a rule would reach Not patience, but despair." Next stood a girl with a merry eye And a tossing, curly head. "The lesson is plain enough to me, With an easy rule," she said. "I've found no use for fret or care, I see no need for tears: This is my motto: "Twill be all The same in a hundred years!"

The teacher gravely smiled, "You've learned much To learn," he said. "The next!" A pale lad with uplifted eyes, Sad, questioning, perplexing. "What can't be cured must be endured!" He faltered—humbly then, As Time, the teacher, shook his head—"I'll study it again."

Last in the line a quiet maid, With gentle, earnest face. "I could not find a rule," she mourned; "I looked in every place. But this I've learned—her voice was low, The modest little lass—" "Rest in the Lord, and wait for him; He'll bring it all to pass."

The teacher's smile was beautiful And his eyes upon her fell. "There is no other rule," he said; "You have learned the lesson well. It is not to bear unshrinking All things, with a purpose grim, But to put one's self in the hands of God. Then rest, and wait for him." —Christian Endeavor World.

IMPORTANT NOTICE.

To the Delegates and Visitors to the Annual Meeting of the Woman's Board of Home Missions in Montgomery, Ala.:

I have just received notice that all the passenger associations, except the Southeastern Passenger Association, decline to grant reduced railroad rates because of the small number of persons coming over the lines in their territory. Therefore, all persons coming from points north of the Ohio and Potomac Rivers and west of the Mississippi are advised to purchase tickets to the nearest point within the Southeastern Passenger Association and then buy tickets to Montgomery, securing delegates' certificates.

MRS. FRANK SILER, Recording Secretary, Asheville, N. C., March 20, 1905.

A LETTER FROM MRS. TRUEHEART.

I send you the following letter just received from Mrs. Trueheart, General Secretary of the Woman's Board of Foreign Missions, which will be of interest to the women of Texas Methodism. MRS. SAM'L SPIERS, Cor. Sec. W. F. M. S. W. Tex. Conf.

Nashville, Tenn., March 23, 1905. Dear Sister: At the meeting of the board yesterday the testimonials of four candidates for foreign work were considered, but four will not meet the calls from the field. Every country in which we have work needs reinforcement. The support of one of these ladies will be furnished by a gentleman in White River Conference Society, Memphis Conference Society assumes the support of the two candidates that come from the bounds of that conference, and the fourth may possibly be assumed by St. Louis Conference Society, as she is of that society. Miss Tarrant reached St. Louis several days ago, but Miss Waters deferred her home coming until summer. Miss Elerding, Miss Davis and Miss Glenn applied for permission to come home for rest, which was granted. The Easter programs, at 10 cents per dozen, will be at once forwarded if application comes to me. Miss Roberts is at Battle Creek with the promise of complete restoration to health. The board will meet in annual session in Muskogee, May 24, as you

know. A pledge of \$500 from one who loves to help extend her Lord's kingdom and the gift of \$1000 from an elect lady in the Missouri Conference Society cheers our hearts. This amount at my suggestion will equip the chapel of the Isabel Hendrix Institute in Bello Horizonte, Brazil, and be called the "Nannie Hoagland Chapel" after the donor. Our board was never more in need of funds than now. The loan of money for the Laura Haygood Memorial must be returned as well as that for the Mendiro at Juiz de Fora, Brazil. While many have done nobly during the bad winter weather, some have failed to meet their pledges. Such failure seriously affects appropriations, and the call from all parts of the foreign work, except one, is larger than last year. Are all the other organizations of our Church to advance and ours show signs of failure?

Mrs. Cobb is now in Cuba, but will return in time to attend some Conference Societies as well as visit Anadarko, the center of our work among the Indians, before the board meets. Mrs. Campbell gave much time to visiting the North Mississippi Conference Society, and both Miss Hughes and herself are now working in Texas.

MRS. S. C. TRUEHEART.

HOME MISSION INSTITUTE A GLORIOUS SUCCESS.

Our Home Mission Institute in Austin was a great and memorable occasion. The writer feels that she voices the general sentiment when she says that never before did she so fully realize the gravity of the problems confronting us, and the need of earnest, aggressive, united effort to meet them on the part of all Christian workers in our land. In view of the conditions demanding our attention, and the awful perils that we face, all Christians should stand together, and press forward, in compact phalanx, to reach the end we seek—the redemption of our country for Christ. Separately, working at cross-purposes, we cannot hope for success against the fearful odds oppressing us. The various denominations should meet together, through their representatives, overlook the field, and dispose all their forces to the best advantage.

Our workers in foreign fields have already given us an example of the wisdom of such united action.

When this Institute was proposed we resented every inch of space given to our local workers; we wanted instruction only from our President and others of the General Board. But we were delighted with the papers and talks given by our Texas women. It was remarkable how uniformly good were all the addresses; there was not a dull moment throughout the three days. Of course pre-eminent interest centered in every word uttered by our rare President, Miss Belle Bennett. The writer heard her at the beginning of her great career. From the first her strong, magnetic personality was a recognized force in her Church. But how she has grown! Larger, stronger, tenderer, the white light from above shining in her face—as Dr. Werlein said of her—her very presence is an inspiration to deeper faith, more fervent love, more earnest endeavor. Miss Tucker's Bible readings created a profound impression. The very presence of the Holy Spirit was felt to be with us; many realized that a revival had already begun in the Church, and so strong is this conviction that the pastor is continuing the meetings every afternoon for Christian believers, expecting soon to begin regularly a protracted meeting for seeking and saving the unconverted in our community. L. E. W.

Austin, Texas.

The Home Mission Institute—the third and last in the number held this month in our State—which was held Thursday, Friday and Saturday of last week in First Methodist Church, Dallas, was indeed an occasion of vital importance, and was attended by a throng of our members and workers from Northwest Texas, and North Texas Conferences. We hope soon to have a full and detailed account of the proceedings from one of the sisters in attendance for publication in this department, and would be glad to have more than one to write us their impressions of the great occasion. So let any one who may feel so moved send us her thoughts and impressions inspired by the rare privilege enjoyed in attending.—Editor Woman's Department.

The eleventh annual report of the Mission to Lepers, in India, gives interesting accounts of the eight asylums assisted by the society. Of these asylums, four are in connection

with the Church Missionary Society, two with the American Presbyterian Mission, one with the London Missionary Society and one with Gossner's Evangelical Mission. Thus, through the means of existing agencies, Christian influence and teaching is sought to be brought on some of the most tried and suffering of our fellow-beings.

REPORT FROM WOMAN'S HOME MISSION SOCIETY, JEFFERSON.

"And let us consider one another to provoke unto love and to good works." —Hebrew 10:24.

In taking up the Home Mission work of the new year, there is much to remind us of the work of the year that is past. The silent prayer, "Savior, Pilot Me," floats to the throne of grace that we may merit an outpouring of the Holy Spirit in all that we do. Our number has fluctuated, being at times large, then small, and now large again; but the work has never lagged. Our greatest loss has been in the untimely death of our beloved sister, Mrs. G. M. D. Grigsby. "She stretched out her hand to the poor; yea, she reached forth her hands to the needy," but for her "the gates are past and heaven is won."

During the year we have sent boxes to both Waco and Dallas. We meet once a month, transact business and carry on the Bible study in "Our Homes." The following is the report of our year's work:

Table with financial details: Dues sent to the Conference, Treasurer, Amount raised during week of prayer, Special donations, Amount expended locally, Amount expended on parsonage, Rescue Home.

MRS. W. P. SCHLUTER, Treas.

A TELLING SERMON.

A minister called upon a member who had been neglecting the week-night service, and went straight up to the fireplace in the sitting room, and with the tongs removed a live coal from off the fire, and placed it on the hearth, then watched it while it turned the red glow of heat to a black mass. The member in question carefully observed the proceeding, and then said: "You need not say a single word, sir; I'll be there on Wednesday night."—The Christian.

The Auxiliary H. M. Society of the Ervay Street Methodist Church, Dallas, is beginning to feel the effects of some strenuous pastoral work, and the house to house visitation done by some of our Home Mission workers, new members are being enrolled and the Bible study conducted by our pastor, Rev. John W. Smith, twice a month, is an inspiration to greater advancement along these lines. Christian women of our Society, heartily co-laboring with us in our field of work, a social session, which is held once a month, met with Mrs. W. H. Offutt last Monday, 20th ult. A short business session ensued, after which a social half hour was spent in the opening of baby mite boxes and enjoying a dainty salad luncheon served by the hostess.

MRS. WM. M. REILLY, Press Reporter.

Wonderful Skin Remedy.

"I feel like I owe this much to my fellow man: For 7 years I have had eczema. I have tried many doctors and numerous remedies, which only temporarily relieved. I gave Tetterine a trial and after 8 weeks am entirely free from the terrible eczema. It will do the work." L. S. Giddens, Tampa, Fla. At drug stores, or send 50 cts. for box to J. T. Shuptrine, Savannah, Ga. Bathe with Tetterine, Soap, 25c.

Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful, because bright.—Thomas Carlyle.

A CURE FOR THE TOBACCO HABIT.

Mrs. M. Hall, 487 11th Street, Des Moines, Ia., has discovered a harmless remedy for the tobacco habit. Her husband was cured in ten days, after using tobacco for over thirty years. All desire for its use is gone. Can be filled by any druggist. Mrs. Hall will gladly send prescription free to any one enclosing stamped envelope.

Some people live in the shadow because they don't approve of the spots on the sun.—Ram's Horn.

HOW A WOMAN PAID HER DEBTS.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$600.00 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of anyone who may wish to make money easy. I buy my Dish-washers from the Mound City Dish-Washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home. L. A. C.

NOTES FROM THE FIELD.

(Continued from page 5.)

for dedication. Dr Rankin will be with us on the first Sunday in April and preach our dedicatory sermon, so we are all stepping high, and looking for much good to come of this occasion.

A Sermon.

W. P. Davis; Rev. E. A. Bailey, presiding elder of Dublin District, preached for us a sermon. We stress sermon, for indeed it was in the full sense of that word. Bro. Bailey was at his best, clear and simple in language. His thoughts sparkled and his illustrations hinged upon his hearers. His words winged their way into our hearts and we feasted, yea, we drank, too. It was a gospel sermon, hence we do not hesitate to say, God bless Bro. Bailey in his old days. It's not too much to say that he's a grand old gentleman. The people of Fairy love him. That sermon preached at Fairy, April 2, 1905, has and will continue to have the indelible type. If you should wake us up at midnight we could tell you about it. If you should ask further, we would say, go to others and learn that they loved it and drank freely. Grand ripe minds that give us grand, ripe sermons. Love them—why, certainly! Love you, Bro. Bailey? Why, of course!

Cartwright Chapel, Beaumont.

J. W. Treadwell, March 27: We have been quite busy since conference. Have built a parsonage which is worth \$900 and will be worth \$1200 when finished. Hope to complete it this year. We have a good Sunday-school and have received several by letter. Our people are coming to our assistance along all lines. We are praying for a great revival.

Davilla.

C. E. Simpson, April 3: Our second Quarterly Conference was held March 25 and 26. Bro. Smith was on hand and preached us two good sermons. The stewards made a good financial report. We had a good Quarterly Conference. We have built a good four-room parsonage since Annual Conference, which when finished will be one of the best in the district. We didn't build it before it was badly needed. The good people of Davilla have given us a good pounding. We have been substantially remembered at Friendship, Tracy and Lebanon. Congregations are good. The Sunday-schools have taken on new life since spring has opened. We have sent to our Conference Treasurer forty per cent of our assessment for missions. We are hopeful of a prosperous year.

WEST TEXAS CONFERENCE.

Willow City.

M. J. Allen, March 29: Well we are sure flying. We have one of the finest prayer-meetings and Sunday-schools. The power of God is on us. We have just painted our parsonage. It shines with beauty. Eight subscribers to the Advocate up to date; about \$200 on my collections in cash and subscriptions. Praise the good Lord.

Dripping Springs.

Aug. S. Swanson, March 28: There are four appointments on this charge. We have two church buildings and about 150 members in the four organizations. Indications are good for a prosperous year. Three prayer-meetings have been kept up all winter—a young ladies' meeting on Friday afternoon, the young men's on Saturday night, and our regular Wednesday night prayer-meeting. Our Sunday-school is ably superintended and is prosperous. The League at Dripping Springs never goes into "winter quarters;" foes are too numerous; our campaign must be twelve months long. We have the best League, for the size of our town, in Texas. All these things encourage us to expect a great revival in the summer. And now, hoping that it will not offend the dignity of our eminent brethren, I venture to say, if they who hold the stronger charges, experienced and successful revivalists, would come out and help us in our meetings, circuits would soon be divided into stations, and missions would become self-supporting.

NORTH TEXAS CONFERENCE.

Howe.

D. F. Fuller: Our first Quarterly Conference was delayed by the cold wave, but is now past. The people continued delighted with their presiding elder. Our financial report was ahead of any first Quarterly Conference in the history of the work. Two rooms have been added to the parsonage and when the painting and papering is finished ours will be a neat little home. We desire a revival, as is a revival, and beg our devout friends who see these lines pray for us.

Birthwright.

L. F. Tannery, April 4: Since coming here we have not performed any great deeds, but we have found some big-hearted people. Only found one Sunday-school on the work. We have now on the work six schools, all of them moving along nicely. The Board of Stewards assessed for the support of the ministry for the year \$500. Our first Quarterly Conference is a thing of the past. Our beloved presiding elder was on hand and wrought well with the power of the Holy Ghost. We received ten into the Church, dismissed nine; one died during the quarter. Made 175 visits. We are praying and looking to God for a great year.

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We'll send, for nothing, a Catalogue that tells it all. Tells what the fashions are and what they cost.

Fashions for Women, Men and children, and correct things for home use on a price basis that will make you want to send your orders here.

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To the District to the want please Birth

North Texas Female College

and Conservatory of Music and Art.

Sherman, Texas.

The Epworth League of the North Texas College had an interesting open meeting in the College Auditorium Sunday afternoon at 3 o'clock. The following program was given:

Organ voluntary, Miss Rankin. Song, "The Comforter Hath Come." Prayer, Miss Mattie Johnston. Solo, Selected, Miss Elizabeth Butler. Lesson, Luke 12:1-10. Song, "He Hideth My Soul."

References. Three-minute talks: "A Welcome for Jesus is the Truest Penitence," Miss Berta Ball. "The Son of Man Seeking and Saving," Miss Eva Williams. "The Restored Son of Abraham," Miss Mabel Smith.

Trio, "Nearer Home," Misses Butler, Libbeter and Berta Ball. Song, "What a Friend We Have in Jesus." Benediction.

This has been a most auspicious year for the League. Miss Hattie B. Street, President, came to the college as an experienced leader and well known in the League work of the North Texas Conference. Her earnestness and enthusiasm alone could carry through successfully anything she might undertake, but she has been ably assisted by the Vice-Presidents, Misses Mattie Johnston, Jewell Martin, Lucia Zook, Bessie Davis and the efficient Secretary, Miss Ivy Cheatham.

From the well read references and the unusually good short talks contributed by the members in the meeting to-day one can easily see that this organization is full of zeal and very much in earnest in their work. The influence exerted by these fine young women, individually and as an organized body, is too far reaching to be estimated.

Christian character is something we grow into and the daily living of high and noble things is the only way to develop spirituality and the Christian virtues. It is in the hearts of the young that these good seeds find the most congenial soil, take deepest root and bring forth the best fruit. So it is a great work the Epworth Leagues are doing all over this Christian land, and there is no finer field for this noble band of workers than the schools and colleges filled with the youth of the country.

May this be a banner year for the Epworth League of the North Texas College, and may there be many more such to follow.

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

"THE PASTOR AND MISSIONS."

To the Preachers of the Texas Conference:

Mr. Mott's recent book entitled, "The Pastor and Missions," has been mailed to each presiding elder and pastor in the Texas Conference, so far as we could get names and addresses from the Conference Journal. These books were secured at a special price on condition that they be given to preachers actively engaged in the work. Money to meet this expense was assumed by a few members of the Texas Conference. The books ought to be in your hands before this note appears. Mr. Mott is one of the greatest authorities on missions of our generation. He has seen the work in all its breadth and has studied the subject in all its depths. Read what he has said. Give the truth set forth in his pages a fair show and it will be for the furtherance of God's kingdom.

SETH WARD.

THE CHURCH REMEMBERED IN A WILL.

Mr. J. W. Ansley, for a long time a member of the Itasca Church, and whose life was one of the noblest and purest known to this people, died very suddenly in Guyton, Okla., on the 18th of March. His death was a great shock to this community. Bro. Ansley had lost his wife less than two years ago, and after her death had moved to Guyton, Okla., where he died. He had no children, and to the great disappointment of his friends and relatives was buried where he died.

In his will he had made the following bequests to the Church: One hundred and eighty dollars to the W. H. M. Society of the Itasca Church, \$200 to the Orphans' Home in Waco, and \$200 to the Superannuated Ministers' Fund of the Northwest Texas Conference. As soon as the estate is wound up these amounts will be turned over to the interests mentioned.

Would it not be a noble thing for other men when making their wills to remember especially the superannuated fund of the Church? The Orphanage is certainly a worthy and needy institution of the Church; but are not our superannuates the most worthy and the most needy of all? May these modest bequests of this noble man live to bless his memory, and be an inspiration to others to follow his worthy example. C. L. BROWNING.

NOTICE.

To the preachers of the Sulphur Springs District: Those of you who are coming to the Preachers' Institute by rail and want conveyance from Sulphur Springs, please notify me by mail at once. L. F. TANNERY, P. C. Birthright, Texas.

A LOFTY POEM.

No coward soul is mine,
No trembler in the world's storm-troubled sphere:
I see heaven's glories shine,
And faith shines equal, aiming me from fear.

O God, within my breast
Almighty, ever-present Deity!
Life, that on me has rest,
As I—undying Life—have power in thee!

Vain are the thousand creeds
That move men's hearts unutterably vain;
Worthless as withered reeds
Or idlest froth amid the boundless main.

To waken doubt in one
Holding so fast by thine infinity;
So surely anchored on
The steadfast rock of immortality.

With wide, embracing love,
Thy spirit animates eternal years,
Pervades and broods above,
Changes, sustains, dissolves, creates and rears.

Thou' earth and man were gone,
And suns and universe ceased to be,
And Thou wert left alone,
Every existence would exist in Thee.

There is no room for Death
Nor atom that his might can render void;
Thou, Thou art Being and Breath
And what Thou art may never be destroyed.

(These are the last lines Emily Brente ever wrote.) W. L. AUSTIN, M. D.

THOUGHTS FOR THE NEW YEAR.

By Elsie Malone McCollum.

Who that loves—be it a love for God or humanity, for native land or for a single individual—has not longed to prove his love by doing some deed of heroism? But great deeds are reserved for the few, while little ones wait unnoticed on every hand.

There may be found in private life as noble heroes as ever fell on battle field, and though their names rarely grace the historic page, they are never omitted by the pen of the recording angel.

Every one wields an influence, and for me to say I have none, would be merely an attempt to shirk what I feel to be a duty or responsibility.

We are, each of us, made for some purpose, and each one has a work to do. This work is in proportion to the strength given us, and is a success or failure according to the effort we have made.

Life is so short and my responsibility so great, that I can not afford to be idle, nor to engage in anything which cannot uplift humanity nor advance the cause of Christ.

God never intended man to be narrow and selfish; and I must do something to help others, else I become an incumbrance, and retard the progress of those around me.

If I live for self alone, it were better for me that I had never been given an immortal soul—better, in fact, that I had been born a worm, that my flesh might then furnish at least a part of a morning meal for some of the many fowls of the air.

I will not longer look for the great deeds which I have sometimes idly dreamed were awaiting my unworthy hand, but I will perform to the best of my ability the little, everyday duties as they arise; will bear with what patience I can command the little cares and vexations that will surely come, and will cheerfully do the little I can to lighten the burdens of others.

I cannot endow a college nor build a public library, but I can lend a book and speak a word of encouragement to some ambitious boy or girl. I cannot build a hospital nor erect a home for widows and orphans, but I can nurse my sick neighbor and help to relieve the suffering poor of my own town.

I may not be able to write a book, but I can write a cheerful letter to the invalid or other shut-in, and one of sympathy to the unfortunate and bereaved.

Then, though I may never do anything great, God will not spurn my feeble efforts, if I but do my best. Haskell, Texas.

THE DIVORCE QUESTION.

The present agitation of the divorce question has thrust upon the more thoughtful people the conviction that something ought to be done to stay the tide of this mighty evil that is sweeping almost unhindered over the land. Like all other questions of vital importance that involve the welfare of an American citizenship, it is now making its way into the center of public thought, and soon the legislative bodies of our State and nation must take action on this all-important question. Whether or not it be the preference of legislators, it must nevertheless be recognized as a most important issue, in that the sanctity of our homes, the most sacred of all institutions vouchsafed to us by our government, is invaded by the looseness with which the marriage vows are regarded. In a certain county recently ninety-five suits for divorce were filed in one month. Is that county worse than other counties? Look at the records of District Court proceedings in all the counties of the State and see how much improvement we find over the records cited above. Then think how many homes have been broken and crushed into wreck and ruin each year

by our lax laws on the divorce question. The revelation is simply startling. Companionship severed, families broken, children disgraced and consequently urged on toward the abyss of ruin. Is it not time we were calling a halt? How far shall we drift toward polygamy, toward free-lovism, and hence toward heathenism? No wonder the great throbbing heart of patriotic America is heaving and sighing under the menace of this mighty foe. Already it has wrought unspeakable evil, and more and more it is burrowing its way into the heart of society, and, because the divorce is legitimate, according to the technical law, it is looked upon with complacency, and therefore its power for evil is increased many fold. There are many who believe that if a thing is legitimate according to the civil statutes it is right. As if men could not make a mistake in legislation! Is it not high time that we should be molding sentiment in favor of legislation against the divorce? So long as it remains easy for parties to be severed by the courts who have been united by the sacred marriage vows, the relation will be esteemed lightly, and, for convenience and other purposes, the relation will be entered with a view to separation and divorce at the option of either or both of the contracting parties, as they would sell a team of live stock, a piece of real estate or sever a business relation. And so long as our civil code thus disregards the sacredness of the marriage relation, and hence the sanctity of the home—the one institution to which we look for a legitimate posterity—is jeopardized and our boasted civilization is threatened. The United States Senate has been agitated by the famous "Smoot case," and the committee of investigation has been working with unabated energy, zeal and force and determination have been put into this case. All of this is from a profound regard that throbs in the very heart of our government for the sacred precincts of the home, the only surety against the wreckage of any civilization in the world. If this be true regarding polygamy in our great legislative body, why should we not have strong and vigorous sentiment against the loose divorce laws, and so press this sentiment upon our legislators that they will be compelled to yield to the demands of their constituency and enact laws that will throw a wall of protection about the family circle and prevent the encroachment of this social evil into its sacred shrine? For surely the trend of the divorce evil is toward polygamy, and it approximates the vileness of Mormonism. But there is a little light in the darkness, a little sunshine in the shadow. The favorable symptom to which I allude is, that public thought is being concentrated on this evil as never before. Various bodies are agitating the question with unabated interest, the Church is growing more vigorous in her prosecution of this agitation, many denominations have legislated on the subject and some have forbidden their clergy to perform the rite of marriage to divorced persons except the divorce was obtained on the ground of the separation being for scriptural reasons, and the President has asked Congress to provide for the collection and publication of the statistics of divorce in the United States. Such collection and publication of statistics we have not had since 1886. The best element in our country will be startled when this publication is made. The President calls attention, in his message making this request, to the enormous evils that are permeating the country by the abuse of the divorce. Again, in receiving a delegation not long since who interviewed him on the same subject, the President expressed himself very strongly and said, among many other things: "Questions like the tariff and the currency are of literally no consequence whatsoever compared with the vital question of having the unit of our social life—the home—preserved." These things indicate that the vital question has gone to the centers of legislation and are being considered, and at least are agitating the mind of the powers that be. They are rays of light penetrating the darkness—index fingers pointing to larger agitation, omens of fuller development, and they portend a better day. We will make a forward movement when we have remedied this monstrous evil by amending or nullifying the old laws and legislating properly on this most important question. And why delay? Why not agitate now and perpetually until we are relieved of this evil that is sinking his poisonous fangs into the arteries of our social and domestic life? Then, and then only, may we hope for a sacred family circle, for a pure womanhood and a noble manhood.

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TREASURER'S REPORT.

Report of the Treasurer of the Texas Conference for March, 1905:

Houston District—Shearn, J. W. Moore, domestic missions, \$100; Bay City, H. R. Kimbler, foreign missions, \$1; domestic missions, \$9; Columbia and Brazoria, H. M. Whaling, Jr., domestic missions, \$41.

Beaumont District—Beaumont, First Church, N. A. Godley, domestic missions, \$9; Cartwright, J. W. Treadwell, domestic missions, \$15; Port Arthur, F. M. Boyles, domestic missions, \$10.75; Corrigan Circuit, A. Nolan, domestic missions, \$29; Sabine Pass, W. M. Sherrill, domestic missions, \$15.90; Foreign missions, \$14; China and Sour Lake, A. P. Bradford, domestic missions, \$10.10; Warren Mission, J. M. Hall, domestic missions, \$12; Wallisville Circuit, R. C. Rausch, domestic missions, \$10; Silsbee, S. D. Harger, foreign missions, \$22; domestic missions, \$2.

Brenham District—Belleville, C. C. Childers, foreign missions, \$10; domestic missions, \$10; Davilla Mission, C. E. Simpson, domestic missions, \$20; Caldwell Station, C. U. McLarty, domestic missions, \$3; Milano, J. D. Burke, foreign missions, \$12; domestic missions, \$12; Rockdale, Geo. W. Davis, domestic missions, \$50; education, \$30.

San Augustine District—Geneva, W. S. Easterling, foreign missions, \$6.40; Center, L. H. McGhee, foreign missions, \$70; Carthage, W. L. Pate, domestic missions, \$16.50; Orphanage, \$12; Timpon, C. A. Hoover, education, \$30.

Calvert District—Calvert Station, G. E. Cameron, foreign missions, \$80; domestic missions, \$2; Lott, G. H. Phair, foreign missions, \$25; domestic missions, \$25; Fairfield, W. D. Gaskin, foreign missions, \$10; domestic missions, \$10.

Huntsville District—Bryan, I. F. Betts, domestic missions, \$51; Montgomery, J. C. Cameron, foreign missions, \$1.65; domestic missions, \$18.65; Cold Springs, W. M. Foster, conference claimants, \$5; foreign missions, \$10; domestic missions, \$15; Palestine District—Palestine, First Church, H. C. Willis, foreign missions, \$23; domestic missions, \$117; Brushy Creek, I. P. Pace, domestic missions, \$10; Orphanage, \$13; Grapeland, J. E. Morgan, foreign missions, \$2.50; domestic missions, \$10; Jacksonville, P. A. Downs, foreign missions, \$80; domestic missions, \$9.

Tyler District—Marvin Church, W. F. Packard, domestic missions, \$136; Meredith, D. F. Pulley, foreign missions, \$6.20; domestic missions, \$10; Willis Point Circuit, S. W. Lowe, domestic missions, \$27.60; Colfax Circuit, B. C. Ansley, foreign missions, \$20.50; domestic missions, \$20.50; Mt. Sylva, J. H. Hamblen, foreign missions, \$3.

Marshall District—Marshall, First Church, J. L. Massey, domestic missions, \$9; Jefferson, J. W. Holt, Bishops' fund, \$8; foreign missions, \$50; domestic missions, \$45; Hallville, W. W. Horner, foreign missions, \$30; domestic missions, \$45; Kilgore, M. E. Daniel, foreign missions, \$29; domestic missions, \$55; Orphanage, \$14; Henderson, I. M. Pruce, foreign missions, \$100; domestic missions, \$90; Church Hill, J. C. Stewart, domestic missions, \$3; Orphanage, \$14; Henderson Circuit, E. C. Escove, foreign missions, \$7; domestic missions, \$2.

Pittsburg District—Gilmer, G. V. Ridley, domestic missions, \$50; Gilmer Circuit, T. B. Vinson, foreign missions, \$25.15; domestic missions, \$10; Winfield, F. O. Faye, domestic missions, \$11; Quitman, C. B. Smith, foreign missions, \$10; domestic missions, \$10; Orphanage, \$10; Daingerfield, S. N. Allen, domestic missions, \$30; Mt. Pleasant, J. M. Adams, domestic missions, \$50; Naples, W. H. Vance, foreign missions, \$26; domestic missions, \$17; Orphanage, \$12; Linden, S. H. Morgan, foreign missions, \$5; domestic missions, \$4; Atlanta, C. B. Croes, foreign missions, \$85; domestic missions, \$80; Church extension, \$4; Queen City, A. A. Kidd, conference, \$1.20; foreign missions, \$3; domestic missions, \$59; Redwater, W. F. Hardy, domestic missions, \$30; New Boston, Stuart Nelson, foreign missions, \$18; domestic missions, \$43; Orphanage, \$10; Dalby Springs, J. M. Mills, foreign missions, \$5; domestic missions, \$29; New Boston Mission, J. S. Ogle, domestic missions, \$2; Cason, W. F. Campbell, domestic missions, \$12.50.

Total, \$3,240.

L. L. JESTER, Treasurer.

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OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover 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.

SULLENBERGER.—Charles A. Sullenberger was born in Calcasieu County, Georgia, and in early life removed to Birmingham, Ala. In 1852 he came to Texas and engaged in mercantile business in San Antonio. From there he removed to Hillsboro in 1855, continuing in the mercantile business until 1858, when he entered the Sturgis National Bank of which he was elected cashier in 1859 and held this relation until the day of his death, which occurred January 19, 1895. In 1858, in Birmingham, he was converted under the ministry of Rev. W. C. Heath and united with the Methodist Episcopal Church, South, of which he has since been a devoted member until the day of his transfer to the Church triumphant. For perhaps fifteen years he had held official relation to the Church. He was happily married March 26, 1859, to Miss Josephine Haskie, who, with his sweet little daughter, Martha, survives him. The character of Brother Sullenberger entitles him to a place of more than ordinary notice in the annals of his Church. She has had no more faithful pastor than he. To him her call was the voice of God, calling him to duty, and never did he decline to answer the summons. Modest, retiring, gentle as gentle womanhood, yet brave and true and tried, he left the aroma of a noble and unselfish and of a Christian character unperished. And his life before the world as well as in the Church was constantly consistent and exemplary. In his business relations he has left the impress of his lofty Christian character upon all his associates, and being dead, he yet speaks to them of the grandeur of a true and noble Christian life in the realm of business. An instance of his influence as it was shed forth from his lips is a quote from the pen of one of his business friends—a thoughtful, observant man: "As a friend of Mr. Sullenberger, who deeply appreciated his rare worth and character, I want to thank you for the impressive words at his funeral service. In their light and depth the sorrow and gloom of death take on the habiliments of a deeper meaning, and the great mystery the guise and character of a clearer revelation. Thus did the life and death of this noble Christian man impress many who shall doubtless rise up in that great day to call him blessed. The Church at Hillsboro will sadly miss him; the community at large will lament the loss of one of its most worthy citizens; his business friends will feel keenly his loss. But it is in his home, where as the tenderest and most devoted of husbands and fathers, he was the center of affectionate regard, that his incomparable worth will be most keenly felt. But here must we draw the veil. To that widow, bereaved indeed, and to the sweet little daughter, has he left the heritage invaluable—the memory of a love incomparable, and the record of a life untaunted. Sadly and yet in glorious hope of the resurrection we laid his mortal remains away in the beautiful city of the dead in Hillsboro after services conducted at the altar of the Church by his pastor, Rev. E. A. Smith, assisted by the writer, followed by the impressive Masonic service at the grave, but the pure soul of Charlie Sullenberger had planned its wings and soared triumphantly to the presence of Him who had promised to all such spirits. "Where I am there shall ye be also." May all who read these lines feel comfort in His promise, and may we renew our covenant to meet him there. JEROME DUNCAN.

HAYNIE.—Mrs. F. S. Haynie was born in Hanover, Germany, November 5, 1831, and moved with her parents, Brother and Sister Evers to Norfolk, Va., where they resided until she was six years of age, then they moved to Galveston, where she lost her parents at the age of eight years. On November 4, 1847, she was married to S. F. Haynie at Rutersville, Texas. Sister Haynie united with the Methodist Episcopal Church, South, at a very tender age and lived a consecrated Christian life until the Lord saw fit to call her home. She fell on sleep March 25, 1905, at the home of her daughter, Mrs. S. J. Willard, at Winchester, Texas, and was buried at the Winchester Cemetery March 26, 1905. She leaves a number of children and scores of friends to mourn their loss, but she has gone home to rest from all her labors and to enjoy the good things the Lord has in store for his own. Bro. Haynie went home to die no more about five years ago, and to-day they are lying side by side in the city of the dead in the little town of Winchester, Texas. Bereaved ones, look up, I bid you weep not, but go to the Lord in prayer. Her pastor, REUBEN A. WALTRIP.

SEESTRUNK.—Our entire community is greatly bereaved and saddened by the death of Mrs. Mary Malinda Seestrunk, wife of Dr. T. R. Seestrunk. She lived a faithful wife, mother and friend. Best of all a friend to those who have been years, ascribing her faith in God through the Baptist Church. She was born July 19, 1823, and was greatly beloved, having many to mourn her departure. Just at 11 o'clock her spirit took its flight to the realms of endless day. She was ill about nine days with that dreadful disease, paralysis. Although gentle, patient hands and skilled physicians did all they could do, she was called to her reward March 21, 1905. To her remaining companion and loved ones we extend our sympathy and prayers that God will be their consolation and very present helper. Let us all try to be able to answer to that roll call. Weep not as those who have no hope, but rather rejoice to know Jesus took her and gave her a peaceful hour in which to die. She bore true marks of her sure reward. Lord bless him who soon must follow! J. T. HOOKS, P. C.

CRENSHAW.—The mortal career of our Brother Harrison Crenshaw ended February 24, 1905. He was born near Quincy, Ill., February 12, 1829. He moved to California in 1850. After visiting some of America he came to Texas in 1851. He lived in Grimes and Madison Counties till 1859, when he moved to Brazos County, where he resided to the time of his death. During part of his life he engaged in teaching and in merchandising. The latter part of his time he was employed in farming and stock raising. Bro. Crenshaw was married to Harriet Neely September 29, 1852. To this union were born four children—Mary, who lived two years; Isaac, who lived one year; Henry and Edwin, who survive him. He was married the second time to Mary E. Graham July 21, 1853, who is left to mourn his departure. He also leaves two brothers and four sisters, Frank and Isaac Crenshaw, Mrs. C. M. Hewett, Mrs. Lucetta Wilson, of Illinois; Mrs. Mary Duncan, of Kansas, and Mrs. Lizzie Ward, of Washington State. Bro. Crenshaw joined the M. E. Church, South, in 1858, or 1859, at old Zion Church, Grimes County. Our brother served the Church in the capacity of steward, Sunday-school superintendent, and trustee during his life. His house was the home of the preacher. Many of these servants of the Most High shared his hospitality. This writer was often entertained under his roof. The prominent traits of his distinguished brother were honesty, industry, hospitality and firmness. Brother Crenshaw's death was sudden. Busy about his home affairs he walked into his room and fell dead. What a shock to his loved ones. She was my little helper and friend in the primary department last year. Although almost a baby, she caught quickly the beautiful Sunday-school lessons, especially the gospel stories. After this lesson she showed her father and mother how to make the cross by crossing her baby fingers, telling them Jesus died on the cross to save everybody. Little Melba's voice sounded clear and sweet in the choir. "Praise Him, All the Little Children" was her favorite and she sang it all day long till finally the little baby brother, only a year old, would clap his hands and try to sing it with her. Who knows, but the blessing, what fruit may come from the seed sown during the short life? Teachers of the little ones, be not discouraged, the Master sees your work and is preparing your reward. We will meet her and join her in singing, "Praise, Love, Serve and Crown Him All the Little Children." (Miss) CONSTANCE M. ONLEY, Cameron, Texas.

CARTER.—Nancy Ellen Carter (nee Harrison), wife of A. L. Carter, was born in Gibson County, Tenn., October 22, 1826, and died in Grovesville, Texas, October 19, 1894. She was married to A. L. Carter Dec. 19, 1841. In the same meeting both professed religion and joined the M. E. Church, South, within the Dyersburg District, Memphis Conference, in 1848. They had three sons and two daughters. A son nineteen years of age preceded her to the land of rest. She never fully recovered from the shock caused by the death of her son. Her residence in Texas began Nov. 25, 1882. Her faith was strong and triumphant. In the family as mother and wife, she completely filled her place. In every situation she was true and obedient. Her purity and firmness of character impressed all who knew her. She lived a noble life and died a peaceful death. She was ready and lived in constant expectation till the day of death. She fell on sleep without pain, without a struggle, in the fullness of hope of meeting her companion and children beyond this vale of tears. C. L. McWHIRTER.

GILES.—Jeremiah Giles, or "Uncle Jerry," as he was popularly known, was born in North Carolina February 2, 1822. He was married to Miss Mary Heathington August 1, 1847, and moved to South Carolina, settling near the present city of Spartanburg. To this union were born children, six of whom are still living. In 1867 he removed with his family and came to Texas, making his home near Cannon, where he has since remained. In 1868 Brother Giles was brought under conviction for sin and was most happily converted to God. He joined the M. E. Church, South, of which his devoted wife was already a member. Since then he has been faithful and consistent, striving at all times to do what he conceives to be right. His house has ever been the home of the itinerant preacher, where a hearty welcome awaited him at all times. Surrounded by children and grandchildren he passed away March 2, 1905. Brother Giles was truly a good man, humble, honest and faithful, respected by all and highly esteemed by those who knew him best. JOHN D. MAJOR.

MORGAN.—Mrs. Emily M. Morgan (nee Lambing) was born November 19, 1831, in Bibb County, Alabama. When she was but a girl her parents moved to Texas, so that most of her life was spent here. She professed religion at the Starrville camp ground in 1849 and there united with the Church in a meeting held by Bro. J. H. Vanders. She died March 19, 1905, and was laid to rest in the Davis Cemetery near her home. For some time her health has not been good, but her death came after only a few days of sickness. She leaves a husband and six sons to mourn her absence. But they have the most precious of legacies—a Christian life and faith and character. Everybody of the long funeral procession said, A good woman and true has left us for a better world. She awaits the coming of her loved ones. HER PASTOR.

DeFREEST.—Mrs. Elizabeth Johnston DeFreest was born September 17, 1819, in Shelby County, Ill., and moved with her parents to Texas in 1848. She was married to Martin DeFreest October 2, 1853. She joined the Christian Church early in life and was a faithful member until her departure, March 17, 1896. My somewhat intimate acquaintance with her leads me to say that in her whole life she never influenced one person to do a wrong thing, and I never heard her speak evil of any one. She was always happy because she was pure. Her sunny disposition and sympathetic nature brought cheer and comfort wherever she went. The loving hands, always ready to minister to the sick, have been folded peacefully upon her breast. Those lips that always had a smile and cheerful word for all who came her way, are silent now. After having conversation with her I always felt better prepared for the duties and conflicts of life. Dear children, your mother died peacefully and sweetly resting, waiting and watching to welcome you to the heavenly shore. May we all be ready, as she was, when suddenly called to our home above. F. H. DANIEL.

BROWN.—Ballard A. Brown, son of Mr. and Mrs. William Brown, was born in Anderson County, Texas, October 29, 1856, and was married to Miss Mollie Penry, daughter of Mr. Bill Penry, December 11, 1882, and died March 26, 1905, leaving his dear wife and two sweet children bereaved. He was a consistent member of the M. E. Church, South, a kind and loving husband and a loving father, a good, true Christian man, who was loved by his neighbors. May the blessings of God abide with his dear wife and sweet little children and all of his loved ones, and may we all meet him in the sweet by and by. THOS. REEBY, Larue, Texas.

ROBINSON.—J. E. Robinson was born in Tennessee, near Temperance Hall, July 5, 1867. When a young man he came to Collins County, Texas, and on July 31, 1894, he was united in marriage to Miss Ozara A. Naugle, of Rock Hill, Texas. Their journey here together was one of much happiness. Five children were born to them—two boys and three girls—the oldest of whom died in infancy. Bro. Robinson was genuinely converted when quite young and joined the Methodist Episcopal Church, and for a while was a licensed exhorter, but on coming to Texas he cast his lot with the Methodist Episcopal Church, South, in which he lived a faithful, consecrated Christian until he breathed his last. Thirteen of the seventeen years he was a member of our Church he served on the Board of Stewards. No man was more ready to right a wrong word or deed than he. After having given directions concerning his business and bidding farewell to wife, children and friends, amid one of the sweetest dying testimonies we ever knew he passed to his reward, March 13, 1898. Dear loved ones, may God's blessings so guide you that when your summons shall come you may pass on and with him rest, under the shade of the tree of life. W. H. WRIGHT, P. C.

WHITELOCK.—Melba Whitelock died March 16, 1895, at Longview, Texas. The dear little blue-eyed, fair-haired darling of the home has gone to help her dear ones. She was my little helper and friend in the primary department last year. Although almost a baby, she caught quickly the beautiful Sunday-school lessons, especially the gospel stories. After this lesson she showed her father and mother how to make the cross by crossing her baby fingers, telling them Jesus died on the cross to save everybody. Little Melba's voice sounded clear and sweet in the choir. "Praise Him, All the Little Children" was her favorite and she sang it all day long till finally the little baby brother, only a year old, would clap his hands and try to sing it with her. Who knows, but the blessing, what fruit may come from the seed sown during the short life? Teachers of the little ones, be not discouraged, the Master sees your work and is preparing your reward. We will meet her and join her in singing, "Praise, Love, Serve and Crown Him All the Little Children." (Miss) CONSTANCE M. ONLEY, Cameron, Texas.

RUSSELL.—Mrs. Edie Russell, wife of Rev. Abbot F. Russell, was born July 2, 1827, at Christiansburg, Montgomery County, Va., and died at her home, near Brashear, Hopkins County, Texas, February 14, 1895. She was the daughter of Joseph and Sarah LeGrande. She was first married to Carlisle White at Christiansburg, with whom she happily lived until his death eighteen months afterwards. One son was born to this union, Mortimer Carlisle White. In 1870, after the death of her first husband, she moved to Aubrey, Texas. From here she moved to Texarkana, Ark., in 1880, and engaged in teaching in the public schools of Miller County, Ark. Here on October 4, 1881, she was married to Rev. F. Russell, with whom she happily lived until her death. Nine children were born to this union, seven of whom survive her—four boys and three girls. One son died in infancy; a daughter died two years ago, October, 1882. She moved to Atlanta, Ga., and in December, 1887, moved to Aubrey, Denton County, Texas. November, 1890, she moved to Brashear, Hopkins County, Texas, where she lived until her death. She joined the M. E. Church, South, at Christiansburg, Texas, in 1859, in which she was a consistent member until her death. Dear husband and children, thy wife and mother is with God and the angels. J. E. MINNIS.

McCLURE.—Mrs. Lizzie McClure (nee Heissner) was born April 21, 1841, in Harris County, Texas; died March 11, 1895, in Travis County, Texas, near Oak Hill. H. McCLURE.

ROBINSON.—Sister Winnie M. Matthews, wife of Brother Spence Matthews, of Newton, passed to her reward March 9, 1895. She lived from the date of marriage ascribed to faith in God through the M. E. Church, South, and was much comfort to her husband and children. Her afflictions were many and trials severe, but God saw it was greater than she could bear. Weep not, loved ones. We give God what we do not need, but to in turn 'tis the best, for God takes the least to confound the might. While in your hearts, dear children, there is a place this world can not fill, yet your only aim should be to make sure to be prepared to see God. Sister Matthews was born July 28, 1819; married September 7, 1851; died March 9, 1895; would have been 26 years old her next birthday; was member of the Baptist Church until after her marriage and came over to the Methodist to be with her husband. Her afflictions were great and Jesus said 'tis enough. Jesus will gather all his own. The Lord give and the Lord take it away. Blessed be the name of the Lord. J. T. HOOKS, P. C.

GRAHAM.—Sister Emma Graham was born in Middle Georgia February 27, 1818. She was converted and joined the M. E. Church, South, in her fourteenth year; married to Bro. A. H. Graham July 21, 1842, in Georgia; came to Grandview, Texas, December, 1872, then to Erath County, Texas, in 1875. She died in her home at Lovell, Texas, February 18, 1895. She leaves two children—Mrs. May Martin and Mrs. Arsh Newregent. They were with her in her sickness. All was done that loving hands could do, but she is gone. There was no kinder woman to the sick and suffering than Sister Graham. Many times the writer of this sketch has turned into her home to find a hearty welcome, with words of comfort and encouragement. Many have been the weary and worn preachers that have found rest and welcome in her home, but her work is done. She has gone to her reward. Oh, may her sorrowing husband and children so live that they may all meet in heaven. J. T. OWEN.

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Vertical text on the right edge of the page, partially cut off, containing various words and phrases.

AUSTIN.—Mabel McFarland Austin was the only child of Henry E. and Emily Austin. She had just reached the full maturity of a very beautiful and happy young womanhood when, on Sunday morning, March 4, 1905, after a little more than a week of patient and brave combat with the ravages of pneumonia, she succumbed to the inevitable and the light of her pure, sweet young life faded out on earth with undimmed luster in the land that is fairer than day. When from the lips of a loving and heart-broken mother she heard of the approaching end, she only expressed her surprise that the end was so near, the sorrow she felt at leaving those whom she loved so much, and the wish that she might have been spared longer to them. No excitement nor fear of death disturbed her in that last hour. After giving careful direction as to the disposition she wished made of some of her jewelry and other things and leaving messages for friends and relatives out of town, she called those who were present, one by one, and delivered to each a message which will never be forgotten. Instead of the weird shadows of the death chamber, the room was filled with the light and glory of the resurrection morning, and angels seemed to meet and mingle with men on earth. The very atmosphere was tremulous with the presence and power of the unseen and the eternal. After the messages had been left and she had tenderly kissed father and mother and other loved ones good bye, and secured a promise from many to meet her in heaven, she sweetly fell asleep. She was educated at Baylor Female College of Belton, and the very best that this Christian institution could give her received. She was splendidly developed in mind and adorned by all the beautiful graces of refined and educated young womanhood. Possessed of a very high type of intellect, a gifted musician and fond of the higher order of social and intellectual enjoyment, she was never in any sense worldly. From her earliest childhood she loved the Sunday-school and Church and the association of Christian people above all things else. She moved in the very best social circles with the ease and queenly grace of the young woman of noble birth and splendid education that she was, and yet withal she was modest, simple and unpretentious as a child. She was a descendant of the fathers of the Revolution and in her veins flowed the blood of some of the noblest of the land. Both the Austins and the McFarlands are descendants of makers of history, civic and ecclesiastical. In every movement and act of her life she showed her noble breeding. While of rather a small and delicate mold, she was almost perfect in form and feature, and her soft, musical voice and her rhythmic movements, natural and free from affectation, added to her many other personal charms. She was an only child and brought up in a home of easy circumstances, accustomed to having every want supplied and every need anticipated. Yet she was the embodiment of unselfishness. Her thought of others and consideration for the pleasure and comfort of all about her was touchingly displayed in her moments of almost excruciating pain and even in her hour of death this beautiful characteristic made her a favorite everywhere and with every one who knew her. The servants in the home love her and many were the tender and touching messages received by the heart-broken father and mother from those who had been employed in the home. On hearing of her death scores of colored people came to the home to take a last look and mingle their tears of sincere grief with the other mourners, while her body awaited burial. She was never known to speak an unkind word of any one and she treated all alike with uniform tenderness and kindness. Her deference for the feelings of her father and her mother was of highest order. To neither of them did she ever speak an unkind word nor in the slightest degree disobey their wishes. For her the gates did not stand ajar, but wide open. Not "some little corner" in the kingdom of heaven awaited her, but the wide, wide realms of glory, whose flowers never fade and on whose beauty the sun never sets.

WILKES.—Mrs. Louisa Jane Wilkes (nee Wright) was born in Maury County, Tennessee, May 4, 1831, and died in Dawson, Texas, March 11, 1905. She was married to M. A. Wilkes July 21, 1856, to which union were born seven children, two girls and five boys, all of whom are living. She came to Texas in 1872 and settled in Hill County near the place of her death. Her body was laid to rest in the Dawson Cemetery the next day after her death. She died a devoted Christian. She was converted when quite young, and lived a devout, consecrated, Christian life for more than sixty years. When she came to Texas she was a member of the Presbyterian Church, after which she joined the Cumberland Church with her husband. A faithful wife, true mother, good neighbor has laid her armor by and rests in that land where sorrows never come. For eighteen months she had suffered intensely, but she took it with a submissive spirit and bore it heroically. At intervals a cloud would drift across her path, but her unswerving faith in God would penetrate and dispel this gloom. She loved her husband and children with a love unexpressed, and the care of life were never too burdensome but that she was ever ready to tell her children that wonderful "story of love." She never murmured at the responsibilities of life, but she took them as they came and with that lovable spirit that was so characteristic of her life prosecuted her life work with an untiring and persistent effort until the death angel came to summon her home. Her life was an inspiration to all who knew her. We will miss her much. We will see her smiling face no more, save as we see it hanging in memory's picture gallery, which ever and anon will dimly appear before us. Her children will not feel the death of her consecrated zeal, nor catch inspiration and courage from her own lovable and consecrated spirit. In the home, when the evening shadows fall, her bosom companion will miss her sorely. We commend those who mourn her loss to her God. May the mantle of the mother fall upon her sons and daughters, and may we all follow her as she followed Christ.

MITCHELL.—Earl King Mitchell was born at Wimar, Texas, October 19, 1898, and died at Muldoon, Texas, February 11, 1905. He was buried at Cuero, Texas. Earl was one of the kindest boys that we have ever seen; when he saw an opportunity to do an act of kindness he was always willing. Being too pure for earth, the death angel came and relieved the little sufferer and his little spirit took its flight to the God who gave it, and then among weeping friends and relatives they laid his body to rest to await the call when Christ shall come to claim his own. Look up, father and mother; little Earl has gone home to die no more. The first time I ever visited the home of this child I was forcibly impressed with his force of character and every time since he has fallen asleep that I have visited the home my heart is made sad, for there is a vacancy there no one else can fill. He leaves behind his father Charles Mitchell, his mother and two little brothers, one about 9 years old, the other about 12 months.

JONES.—Wiley C. Jones was born near Mooreville, Texas, in 1871. He attended school at Baylor University for two years and then went to the State University at Austin, where he graduated in the Law Department in 1891. He located at Marlin, Texas, where he practiced his profession till his last illness and death, which sad event took place October 27, 1904. He was married to Miss Georgia Jones in 1894; this lady was the only born a son, a bright, beautiful boy, who carries the name of his good father. Wiley was a young man of good character and splendid address. He left behind him unmistakable evidence that he was ready to die, and he will never forget that night when their boy called them to him and told them he was going and was ready to meet his God. He leaves a young wife and boy behind and a sorrowing father, mother, brothers and sisters. We will never see his familiar face here again, but we will see him in the sweet by and bye. Oh! let us live in hope of that sweet day.

BIGGS.—Sister Sarah Biggs (nee Miller) was born in Austin County, Texas, where she resided until God called her. She has been a consistent member of the M. E. Church, South, for about twenty years; her house has been a pleasant home for all the Methodist preachers who have been appointed to the Bellville charge for a number of years. All who have visited her will remember how pleasant their calls were made. She leaves a husband and three children to mourn their loss, besides a host of warm friends. May God comfort the bereaved husband and children; you will find in heaven the pleasure you have lost. Peace to her memory, noble woman. We laid her to rest in the Buckhorn Cemetery, near the church where she has so often worshipped; from thence she will arise to worship again. Grieve not, dear friends, for after the night of sorrow the morning breaks with joy.

THORNTON.—W. H. Thornton was born in Macon County, Ala., November 5, 1829. In his early life he was converted and joined the Baptist Church. He was three times married, first to Miss Elizabeth A. Cooper, Thomas, 12, 1856; then to Mrs. Mary A. Thomas, December 6, 1882; then to Miss Mary E. Nash, March 10, 1885. There were born to him six children, all by his first wife. Three are living. His first wife died August 24, 1882. His second wife died December 23, 1893. His last wife still lives. He joined the M. E. Church, South, in 1855. He died March 22, 1905. Bro. Thornton was a true, faithful man to his church, to his country, to his family. His doors were always open to his pastor and friends. The truth is, Decemora Church has lost one of its faithful members. May the Lord bless and keep his sorrowing wife and children unto the end. May they all meet in heaven.

WINGFIELD.—Mrs. E. W. G. Wingfield (nee Laid) was born August 8, 1804, in Harrison County, Ky., and died at her daughter's home, Mrs. Carrie Blain, at Crescent Cove, Wilbarger County, Texas, March 7, 1905. She was in her one hundredth and first year and continued in fairly good health and strength till a short time before her death. Her hearing faculties were the only faculty which she suffered severely from old age. Her mind was clear till the last moment. She was twice married, first to J. E. Spears, 1823. To them were born four children. The eldest now lives in Lewisburg, Kansas, and is over eighty years old. Mr. Spears died in 1837. Her second marriage was to E. W. G. Wingfield, who died, and again she was left a widow. Two of the daughters of this union, Sisters Purvis and Robinson, live in Vernon. She was long a member of the M. E. Church, South, and died in peace.

SMITH.—Paul, the little son of Prof. L. K. and Mrs. Anna Smith, departed this life in Grapevine, Texas, March 15, 1905. The youngest of a family of nine children, yet the first to enter into mansions prepared for God's people. As to whether little Paul has entered this permanent home we entertain not the slightest doubt, for Christ said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." We urge the bereft not to think of Paul as dead, but as only gone on before, and in the home of the pure he awaits your coming.

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

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HUMPHRIES.—Miss Geneva, daughter of Mr. and Mrs. W. L. Humphries, of McLennan County, Texas, near the town of Mart, was born in Murray County, Ga., March 9, 1871, at the home of her parents February 12, 1905. She was converted and united with the Morrow Street Church, Waco, under the ministry of Bro. Jerome Duncan some ten years ago. She was indeed faithful unto death. Some seven years ago she was seriously injured in an accident on the Cotton Belt Railroad, from which she never recovered. The hurt was in her chest and developed into consumption. For more than two years she was a constant sufferer, being confined to the bed all this time with patience and spirit of resignation were beautiful to behold. Her thoughts were rarely of herself, but of others. She loved her Church with an undying love and craved the privilege to contribute of her means to its support. This pastor will not soon forget how with real evidences of joy, she gave from her sick bed last year a liberal contribution for missions, much more than many of the strong and well. She was indeed a saint and ready to be translated to the better world. With her loved ones I look forward to the time when we shall meet again. Her pastor.

GRIFFITH.—John Taylor Griffith was born in Roanoke County, Virginia, February 18, 1850. His father removed to Hopkins County, Texas, in 1857, where, on February 11, 1858, Brother Griffith was happily married to Victoria Ann Griffith. God blessed their home with seven sweet children, four of whom are now living—Mrs. Willie Rouse, Clyde, Joe and little R. A. Brother Griffith was converted under the ministry of Rev. Wm. Hay, more than twenty years ago, and lived faithfully in the M. E. Church, South, until his death, December 12, 1894. The Church found in him a true and trusted servant. From the first year of his membership in the Church he served as steward, Sunday-school superintendent and trustee, one or all until the year before his death. He was a provident husband and a good father. He gave his children good advantages for school and sought to help them in the world. His health for some years had not been robust and illness in his old age and pneumonia brought his release. His body was laid to rest in Saltville with Masonic honors. His demise is a great loss to his stricken wife and children, but if we are faithful we shall see him again.

MANN.—Jannie Frances Mann, the infant and first born child of J. H. and Isabel Mann, was born in Minus, Texas, January 14, 1905, and died in Toyah, Texas, February 17, 1905. She died of pneumonia. For several days the fatal disease held the cherished little form within its grasp, but finally the dark-winged angel of death severed the vital cord of life and her spirit took its flight to mansions on high. Little Jannie was the miniature sun of the household, though the beams of her presence shone but a short while to gladden the hearts of her parents with its mellow rays. She still shines amid the undimmed splendors of sunny hills. Her parents are truly bereft of their first born; but God, who is their Father, will give them comfort, and may they by faith look from the empty cradle and cheerless grave of their dear child to the sunlit climes of eternal bliss whither their dear one has gone to dwell forever in the presence of their Lord. May God bless and console them.

JONES.—Casanader Jones (nee Morris) was born November 20, 1822, in Washington Parish, Louisiana; was married to R. H. Jones in 1840. To this union there were born three boys, one of whom is dead and the other two are still living near Mooreville, Texas. She came to Texas with her husband in 1855 and settled in Cooke County; here they lived till 1858, when they moved to Bee County, where they lived till 1861, when they moved to McLennan County and settled on Hog Creek. In 1864 they moved to Falls County and settled near Mooreville and here they have lived till her death, which occurred at the home of her son, Hardy, March 28, 1905. Sister Jones was converted in a meeting in 1861 and united with the M. E. Church, South, in which she lived till the day of her death. She enjoyed the constant fellowship of her Lord. She was the salt of the earth and leaves behind her three generations of Methodists, who, without a single exception, are reflecting honor on her good name. May the good Father bless her sorrowing husband and children left behind and guide them to the haven of rest.

STEWART.—Eliza E. Stewart was born in Polk County, Texas, November 12, 1840. She was married to W. A. Stewart December 31, 1859. She was living in Bell County when the death angel came for her. Sister Stewart professed religion in her fifteenth year and joined the Baptist Church. She was a true Christian lady. The writer, who loved her and talked with her a week before her illness, heard her say, "I have a forgiving spirit." On May 7, 1904, she died with the sweet song, "Nearer, My God, to Thee," on her lips. The day before God took her spirit she asked the writer to sing some good old song. Her death was sad to all that knew her. She was the mother of eleven children; three preceded her to the glory land; eight children left to mourn their loss and sisters and brothers and relatives and a host of friends. We would say to the bereaved children and relatives, weep not for her as those who have hope and only live for God and meet her in heaven.

TATE.—Yancy Tate was born in North Carolina July 1, 1831, and moved to Texas in 1842, where he lived until March 5, 1905, when the death angel came and bore his spirit heavenward. Brother Tate was converted at the first camp meeting held on Cherokee Camp Ground, San Saba County, Texas, in 1859, and joined the M. E. Church, South, and lived a faithful member until his death. In his death the Church has lost a good and faithful member. As a husband he was affectionate, as a father he was tender and kind. He leaves a family and a host of friends to mourn their loss. Bro. Tate's friends and loved ones know where to find him. Often in his talks he would say: "I feel and know I shall soon pass out of this world. But, thank God, I am ready. All is bright." May the God, who loved and cherished comfort and sustain his wife and children and finally bring them to that home of peaceful rest where he so sweetly dwells.

TAPSCOTT.—A mother in Israel has fallen. Mrs. Mary Ann Tapscott (nee Seales) was born in Lowndes County, Mississippi, May 6, 1847; came to Texas with her parents in 1855; joined the M. E. Church, South, in early life. She was married to R. C. Tapscott January 3, 1872; was located at Buckhorn, Texas, when she died. She leaves a husband and many friends to mourn their loss, but we mourn not as those who have no hope. All who wish to live with her in eternity must live right in this world. She was happy and rejoiced until heaven claimed her. May God comfort the bereaved husband and may he ever be prepared for the great "reunion."

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NOTE.—There are many imitation baking powders which are sold from five cents to twenty-five cents a pound. They should be carefully avoided as they are made from alum and are unhealthful.

A CALL THAT MUST BE HEEDED.

While in Mexico I visited the home of Rev. Frank Onderdonk at Guadalajara. He is the presiding elder of that immense district. He told me of a neighborhood far out from the city and the educational needs of the people. In this issue of the Advocate I print his letter to me about it. He asks me to raise \$50 for him with which to establish facilities for a school. This small amount, he says, will build them a house that will answer for a church and a school building. They want a place to worship and to send their children to school. With what they can and will do, the \$50 will enable them to equip the work. Can we turn down such a plea as this? No, a hundred times no! We must send the money. Won't you send me a contribution toward it at once? I am sure you will. Then let me hear from you, and I will report the result in the Advocate and the amount to Bro. Onderdonk. He is one of our Southwestern University men, and he is a credit to the institution. Let's help him with this enterprise. G. C. RANKIN.

TEXAS PERSONALS.

Bro. R. K. Traylor and his daughter, of Olivia, attended the Institute this week, and they came in to see the Advocate force.

Dr. J. M. Fleming and wife, of Mt. Vernon, made the Advocate a good visit the other day. They are good workers in our Church up there.

Rev. A. A. Wagon, of Bremond, came up this week to attend the Sunday-school rally, and did not forget to pay his respects to the Advocate.

Rev. Charley Bounds, of the Purley work, came in and spoke to us last Monday. He is a son of Rev. B. H. Bounds and a chip off the old block.

Rev. J. R. Steele, a supernumerary member of the Northwest Texas Conference, was in the city on business recently and made the Advocate a good visit.

We are in receipt of a most interesting and brotherly letter from Bro. G. W. Hughes, of Tyler. He came from East Tennessee. He has been a member of the Church since 1849, and he

remembers all the old preachers of the Holston Conference, most of whom have passed beyond the river.

Rev. C. W. Dennis, of the Campbell charge, dropped down to the city recently and looked fresh and hearty. He has a good work and is rendering good service.

Rev. J. R. Wages, of Kaufman, was in to see us this week. He is contemplating a great meeting early in June. He will have Dr. S. A. Steel to do the preaching for him.

Rev. J. N. Hunter, of Quinlan, made the Advocate a pleasant call last week. He gave a good account of a great meeting in his charge recently conducted by Rev. Abe Mulkey.

Rev. James Campbell, D. D., of the Waxahachie District, came over to the corner-stone laying last Monday and reported at this office. He is looking well and says his work is prospering.

Rev. B. H. Bounds, the old warhorse of the North Texas Conference, made the Advocate a jolly good visit this week. He is one of the young-old men set aside to rest who do not need rest, and so he keeps at work.

In a private letter, Rev. J. A. Stafford, of the Gainesville District, says: "Our district moves off finely. Our assessments more than make up for what we lost by ceding some of our territory to another district. We are moving revivalward."

We notice in an exchange that Hon. Ira P. Beasley, of West Point, Mississippi, died recently at the advanced age of eighty-five years. He was a life-long Methodist, has a son, C. A. Beasley, living in Richmond, Texas, and hundreds of his friends live in this State. They will read this personal with keen interest.

Rev. J. P. Lowry, Rev. C. S. Cameron, Rev. S. S. McKenney, Rev. D. L. Coale, Rev. W. W. Watts, Rev. C. V. Oswald, Rev. W. H. Terry, Brother G. W. Elliott, M. A. Turner, Rev. W. K. Strother, Rev. W. H. Stephenson, Rev. I. E. Hightower and a great many others, both clerical and lay, came to the Sunday-school Institute, and nearly, or quite all of them, called on the Advocate, but we failed to get their names. Nevertheless we are glad to have had them with us, and the next time, if they will give a dozen or so at a time we will give them a good personal each. But they swamped us this time.

RED LETTER DAY FOR PITTSBURG METHODISM.

Sunday, April 2, was the greatest day Methodism ever saw in Pittsburg. It was the opening day for our beautiful new \$30,000 church in spite of the incessant rain and streets flooded with water, a good congregation greeted Bishop Hoss at 11 a. m., although the Bishop was worn with travel, and suffering from a severe cold, the sermon was up to high water mark, and was all the most expectant looked for. The exegesis was clear, the application so forceful and full of gospel power that many were moved almost beyond self-control.

At its close the Bishop stated that \$16,500 was needed before the house could be dedicated; the collection began at once. It started at \$500. Four men responded quickly; then down to \$250, and responses came quick; then \$100, then \$50, next \$25, and back up to \$50, \$25 again, then \$10, and again to \$25, and up and down from \$1 to \$500 it went, men, women, boys and girls and little children giving. They gave and wept and wept and gave.

Rev. E. L. Shettles, the tall sycamore and church builder of the Texas Conference, moved among his people, towering above the tallest, now laughing and now in tears; all in all it was a glorious scene.

At the close, when all who were ready to give had done so, we had the rise of \$7,000 and were more than \$9,000 short, but we were happy and went away feeling sure we would land out at night. God had one man who had not yet spoken.

From the beginning of the enterprise he had not been asked what he would do; the rain ceased before night and the great church was filled with an anxious throng. The Bishop preached another great sermon and again our hearts were stirred, and again the collection began.

"We must have near \$9,500 if we dedicate this house to-night," said the Bishop, and a call for \$100 subscriptions was made, and Bro. D. H. Abernathy, one of the most princely laymen in Texas, and who had already given \$2,500, was the first man to respond, and from this down to \$5 until nearly \$1,000 had been secured; then Bishop Hoss turned to our silent brother of the morning and said: "Here is a man we have not heard from yet," and Lon Morris rose, pale and trembling, and said in husky tones: "Brethren, I came from my knees to the church; I have been in a tight with the devil all day, but I am going to knock him out now in about two minutes. I have said that I did not intend to come over here and get on a shout and pay this debt, and I am not going to, either, but you cut it down to \$5, and I have the rest for you!" In two minutes it was cut to \$5,000 and Lon's friends who believed he would do just what he did, crowded to him and as he rose to shake their hands he said: "I said I was not going to shout, but I can't stand it. I am bound to shout!" It is useless to say to those who have heard him shout what followed, and it is equally useless to attempt to tell those who have not heard him. The debt was paid and the house dedicated by Bishop Hoss.

If I were asked to name the happiest pastor in Texas to-day, I think I would say E. L. Shettles, or the happiest banker, R. A. Morris, and the happiest congregation of Methodists, my answer would be Pittsburg.

I should like to mention names more than those already, but they are too numerous; suffice it to say that almost every man, woman and child in this Church has given up to the limit of their ability toward the building of this house of prayer, and yet there is not a sour, disgruntled one among them.

In closing, I wish to say three things more about Pittsburg. The first is, the Methodist have, in my opinion, the finest church house in South Texas. The second is, I have never known a nobler people than those of Pittsburg. There is an array of names I should like to give here, but they are written in heaven. Third and last: Our Baptist brethren were out to give and rejoice with us, and next Sunday, April 3, they are to open their own very handsome church and Bro. Shettles and his people will be with them. "Behold how good and how pleasant it is for brethren to dwell together in unity." J. T. SMITH.

PITTSBURG DEDICATION.

Although it began to rain Saturday night at 11 o'clock and continued to rain until Sunday, at 11:30 a. m., a crowd came to the appointment of the dedication of the new church in Pittsburg by Bishop Hoss. From the very opening song until the benediction was pronounced the presence and power of the Holy Spirit was felt. The motto over the pulpit, "God is in his holy temple, let all keep silence," was appropriate for that occasion.

Although the Bishop came out of a week of hard work and had traveled much the day previous to this, and was of course wearied, yet the Lord used him wonderfully in presenting his truth and managing the entire service. His preaching was up to his usual standard, and the people took heed, and a more spiritual service I have not attended in many years. And this spiritual sermon and the presence of the Holy Spirit prepared the people for what usually follows on such occasions, "the collection." But not only was this preparation helpful, but especially was the thoughtfulness of the preparation on the part of the pastor, Brother Shettles, and his efficient Building Committee. "All things were ready" and people were invited to the feast. Nothing was left undone and the collection was, of course, no burden. It too was spiritual and helpful and the most unanimous giving I have ever seen. The little tot from three years old to the aged mother ninety-one years old responded as soon as the opportunity was given. And, although we remained in this part of the service from 12:20 to 2:20, not a single person left the house. But at this service the entire indebtedness was not lifted. The benediction was pronounced and they went off to think and pray. When the night came another feast was given them by the Bishop, and another great uplift to the people

in the worship. At the close of the service the brethren said it must be done, and went at once to increase their morning collections. Things were going smoothly until Brother Lon Morris asked permission "to say a few words." The Bishop said "any man can talk who will give." In a few moments the collection was stopped by Brother Morris putting down \$500, and the noble Building Committee took the balance, which made \$16,000 raised by the Bishop. Every one who knows Lon Morris knows what followed. We had a shout in the camp—a regular old Methodist hallelujah—and the house was dedicated to God.

When you know the conditions under which these brethren have labored and accomplished this great work, it is marvelous. But with Brother Shettles, who is a church builder in fact (I know of no better one in Texas or in the South), and such men as Brother D. H. Abernathy and the noble men who worked with him on the Building Committee, and with the advice of the excellent presiding elder, T. J. Smith, you may not be surprised that now they have a church costing \$25,000 that would be a credit to Dallas, Fort Worth, Houston, or any Southern city. A church with a seating capacity of 1,500, fifty-two beautiful windows made of the best art glass that could be purchased, and one of the most conveniently arranged Sunday-school rooms, with twelve class rooms 12x14, lighted and heated, and this situated on one of the most conveniently located lots in the city (not only a lot, but an entire block), valued at \$45,000 and having a broad street on each side.

All this shows what men of God can do when they have a leader. And when it comes to building churches, I must say that E. L. Shettles can make better conditions and use them under the greatest difficulties of any preacher I have known.

To the Lord be all the praise, for this great work and especially the great day which we had yesterday.

I. Z. T. MORRIS.

MAGAZINE NOTICES.

The April number of Atlantic Monthly has many interesting articles. The leading communication is on "The Cost of War," by Chas. D. Bullock. It contains statistics, facts and financial estimates running back into the centuries, showing what war has cost the world, and they are appalling. But when it comes to the deaths and wounds and diseases caused by war, one's blood almost chills. This one article is an index to the merit of the entire number. April Scribner's Magazine opens with a beautiful April picture in colors. Following this is a fine table of contents. It is illustrated artistically throughout. It contains solid matter, good fiction, poetry and art treasure. No home is complete without Scribner's.

Home and State Magazine for April is before us. It has a fine picture of Judge A. W. Terrell on its front page—the author of the Terrell election law. It has several excellent stories, well illustrated. The serial on Napoleon continues. The department of reform has much that will interest those who feel concerned on questions of moral and civic reform. It is published in Dallas at 50 cents a year.

GOOD ROADS.

The Louisiana State Good Roads Association will hold its next meeting in Baton Rouge, La., April 27, 1905. This meeting will be followed by the Southern Interstate Convention of the National Good Roads Association, which will be held in the same city April 28 and 29. William Jennings Bryan will probably address the convention. Several governors of Southern States and other distinguished men will be present. Hon. James Wilson, Secretary of the United States Department of Agriculture, and Hon. Martin Dodge, director of Public Roads Inquiries, will also be present and address the convention.

TREASURER'S REPORT.

Report of Treasurer of Mission Board of West Texas Conference, for month ending March 31, 1905:

DOMESTIC.	
March—	Amount
1. Amount collected to date.....	\$ 293 65
4. J. M. Lynn, Goliad.....	25 00
4. Susan Shaw, San Angelo.....	110 00
6. M. J. Allen, Willow City.....	20 00
7. J. J. Franks, Pearsall.....	40 00
11. F. A. White, Center Point.....	50 00
13. M. T. Allen, Sherwood.....	10 00
13. J. R. Mood, Del Rio.....	1 00
15. I. K. Waller, Carrizo Springs.....	4 50
21. Thos. Gregory, Gonzales.....	26 50
22. R. S. Adair, Hallettsville.....	5 00
27. T. N. Barton, San Saba Mis.....	7 50
Total.....	\$1,013 45
FOREIGN.	
March—	Amount
1. Amount collected to date.....	\$ 81 50
6. M. J. Allen, Willow City.....	10 00
7. G. M. Hall, Hondo.....	20 00
11. F. A. White, Center Point.....	20 00
21. Thos. Gregory, Gonzales.....	30 00
21. G. M. Hall, Hondo.....	16 00
22. R. S. Adair, Hallettsville.....	2 50
27. M. T. Allen, Sherwood.....	7 50
Total.....	\$ 127 65

J. E. PRITCHETT, Treasurer.



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DISTRICT CONFERENCE NOTICES.

Gainesville District.

Gainesville District Conference convenes at Krum Wednesday evening, April 26, at 8 o'clock. Opening sermon by Rev. J. P. Lowrey, of Nocona. Committees as follows:

Orders—J. J. Clark, W. T. Harris, H. B. Johnson.

Admission and Readmission—A. F. Hendrix, W. B. Bayless, J. D. Whitehead.

License—J. W. Tineher, H. W. Isabel, E. L. Silliman.

The Annual Conference Boards and the Women's Societies shall have the privileges of the floor through their representatives.

J. A. STAFFORD, P. E.

Cuero District.

District Conference meets in Yoakum April 26 at 9 a. m. Sermon on Tuesday night by Rev. E. P. Ledbetter. Friday afternoon will be given to the Women's Societies and Saturday to Epworth Leagues. Let the first elect one delegate and the latter two for each local organization. Send the names to Rev. L. B. Ellis, Committee:

License—L. B. Ellis, O. F. Hatfield, R. S. A'Fair.

Admission and Readmission—L. T. Morris, B. H. Passmore, I. B. Gordon. Deacon's and Elder's Orders—W. A. Govett, C. F. Annis, J. E. Martin.

A full attendance is urged. Let us make it a great occasion.

J. C. WILSON.

Tyler District.

The Tyler District Conference will be held in Mincola June 28 to July 2. Opening sermon June 28, 8 p. m., by Rev. A. Little.

E. W. SOLOMON, P. E.

ADDRESS WANTED.

I want to know the address of Rev. L. C. Ellis. Any brother knowing his address will please let me know it at once.

ROSS WILLIAMS.

Minden, Texas.

MARRIAGES.

Tunnell-Germany.—At the home of C. W. Tunnell and wife, near Colfax, Van Zandt County, Texas, March 26, 1905, at 2:30 p. m., Mr. Leonard Tunnell and Miss Lillie Germany, Rev. J. F. Everett officiating.

Callahan-Fitzpatrick.—At the residence of the bride's parents in Mt. Pleasant, Texas, March 28, 1905, Mr. James Edwin Callahan and Miss Una Fitzpatrick, Rev. J. M. Adams officiating.

Sullivan-Harvill.—At the parsonage at Adams, Texas, March 14, 1905, Mr. G. C. Sullivan and Miss Virginia Harvill, Rev. C. B. Garrett officiating.

Munsell-Powell.—April 2, 1905, Mr. Otto O. Munsell, of Nacogdoches, Texas, and Miss Mary Powell, of Keltys, Texas, Rev. W. W. Graham officiating.

Cherry-Dodds.—At the residence of the bride's parents, near Pearl, Texas, March 5, 1905, Rev. S. T. Cherry, P. C. of Pearl Mission, Gatesville District, and Miss Mary Dodds, Rev. S. W. Turner officiating.

READ THIS:

Cameron, Tex., Oct. 7, 1902.—This is to certify that I have been cured of kidney and bladder troubles by the use of the Texas Wonder, Hall's Great Discovery, and I can cheerfully recommend it to persons suffering in the same manner.

GILES C. AVRIETT, Sheriff.

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. It regulates bladder troubles in children. If not sold by your druggist, it will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists. Office, 2931 Olive Street.