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# TEXAS CHRISTIAN ADVOCATE

BLAYLOCK PUB. CO., PUBLISHERS.

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

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

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## Editorial.

### MR. ROCKEFELLER AND THE CONGREGATIONAL CHURCH.

At the present time there is a great commotion in the Congregational Church. It has grown out of the fact that Mr. Rockefeller, the Standard Oil millionaire, recently gave to the Mission Board of this Church \$100,000 to be devoted to the work of missions. It is a well known fact that the Standard Oil Company is one of the stupendous trusts of this country, and such has been its oppressive method of doing business that it has accumulated millions. As a result, Mr. Rockefeller is one of the wealthiest men in the world. But he has not gathered his wealth legitimately. No man and no combination of men can take one of the necessary commodities of life and so manipulate its prices, as has been done by this company, and grow into colossal wealth honestly. Such a man may observe the laws of the country, as the laws are now made and enforced, and thus gather his hundreds of millions, but in the sight of God he is not and can not be an honest man. He reaps these great results at the personal expense of the common people. And so it is with all men who organize and control these trusts. They manage to get charge of the markets, make the prices on the necessities of life to suit their own ideas of greed, and the people seem unable to help themselves. They are forced to pay the price fixed or deny themselves of such necessities. Mr. Rockefeller is a king in matters of this sort. The great oil industry in this country is absolutely in his hands. But in order to conciliate an outraged public sentiment he occasionally makes large contributions to the cause of religion and education. But whenever he does it the price of oil goes up a cent and in less than a week he has gathered ten times the amount of his contribution from the people who are forced to patronize him. We are, therefore, glad that the ministers, or at least scores of them, are entering their protest against the Mission Board accepting this blood money at the hand of the Standard Oil magnate. Neither God nor his Church stands in need of money gotten through the methods of the Standard Oil Company. It is a good omen. Such men ought to finally wake up to the fact that they can not compensate public sentiment with money gifts to good causes for the privilege of robbing the people. We are, furthermore, delighted that in many places the great beef trust is being brought to justice by an outraged public opinion. These are good indications, and we trust that they mean a relentless war upon the few men who are combining great corporations for the purpose of controlling the money markets of this country in their own personal interests and to the great financial hurt of the masses of the people. Their efforts within the past few years have been such that even the liberties of the country are actually being threatened. The United States Congress and the several State Governments must come to the relief of the

people against these greedy monsters, or the people will have to rise up in revolution and take care of themselves. This would be an inexpressible calamity, but it would not be as calamitous as serfdom and vassalage. For the oppression and despotism of money kings are to be worse dreaded than the oppressions of despots occupying a throne. Our laws need to be more drastic, and they need to express the will of the people, rather than to redound to the financial aggrandizement of a few men who have learned the art of controlling legislation in their own behalf. We hope that in the name of Christ and suffering humanity no Church will henceforth stain its hands with money given to it as the result of methods like those of the Standard Oil Company. We hope the Congregational Church will spurn Mr. Rockefeller's proffered money and look to honest sources for means with which to carry on its mission work.

### AN APPRECIATED EDITORIAL.

A few issues back we had an editorial on the subject, "Proper Themes for Pulpit Discussion." We can hardly give any very special reason for writing the editorial aside from the fact that we try to write such matter as will be helpful to our readers. Somehow or other we felt that the editorial in question was needed. Often a preacher prepares a sermon on a text simply because he can not throw off the impression that such a sermon is needed. Yet he knows no one specially in his congregation to whose condition such a sermon is suited. But after he prays over it and then preaches it, a number of his people tell him that to them it was a great blessing. In fact, the good Spirit, who knows all human needs, prompted the sermon. Hence it is very comforting to feel that over and above human reason and forethought there is One whom we serve who suggests to us and prompts us in our work. So it is with the editor. It was under just such circumstances that we wrote and published the editorial in question. And to our surprise we have never written an editorial since we have been connected with the Advocate that brought so many letters of approval and commendation. Not even our many editorials on the local option question which seem to be among the most popular we have written have elicited altogether so many letters of hearty appreciation. This astonishes us beyond measure. Brother preacher, turn back to that editorial and reread it. We wish we were at liberty to reproduce the letters of the people written in regard to it. But they were not written for publication. We are now more convinced than ever before that all our preachers need to adhere to the old landmarks of our gospel in preparing and preaching their sermons to the people—that is, if they want to meet the spiritual needs of their people. A doubtful gospel is ruinous to the faith of Methodism. The Bible is either the Word of God or it is nothing. And to put meanings into the Bible that the inspired writers never dreamed of is criminal upon the part of any preacher. To raise questions of uncertainty touching it and endeavor to feed the people

upon such stuff is to prostitute the Methodist pulpit to a use never contemplated by the Church to which we belong. We do not believe that this is often done by our preachers; yea, it is but rarely ever done. But to do it once is just that much too often. Skepticism in the pulpit is a misnomer in Methodism. We believe and preach a gospel of unquestioned truth. Any other sort of a gospel is no gospel at all for Methodists! It is the "chaff which the wind driveth away." No part of the Bible is a plaything for the man who stands in the sacred desk. Christ did not so regard it, neither did Paul. We do not think that we have any preacher in our modern Methodism of greater authority on these questions than Christ and Paul. The preacher who racks his poor brain for certain passages in the Bible to use them as a sort of a football on Sunday, or to make them the basis for criticism and ridicule, or to adopt them as a springboard from which to say and do something strange and out of the ordinary as an original thinker and actor—such a preacher will disturb the faith of his people, wound the devout and the godly, mislead the unthinking and the shallow, encourage the skeptic and the infidel, and lead the forlorn hope of a barren and a pernicious ministry. He will alienate the faithful and the consecrated, but he will never convert the sinner and save the wayward. Yea, he will sow the seeds of a dissension that years of consecrated work and preaching will hardly be able to root out and expunge. As Methodists we must either have the pure, unadulterated old gospel or "the husks that the swine do eat." And Methodists have never been known to flourish on the diet of swine!

### OUR STATE SUNDAY SCHOOL ORGANIZATION.

Out of the recent Sunday School Superintendents' Rally held in this city there has come a permanent organization known as the "Sunday School Conference of the Methodist Episcopal Church, South," to be held annually in Texas. The rally demonstrated the fact that our Sunday-school workers want the advantage of the best training that they can get, and hundreds of them flocked here to get the advantage of this State meeting. It gave to them an idea of improved methods wonderfully helpful and inspiring, and its leaders determined to make the organization perpetual. Elsewhere in this issue we give a further account of their purpose and also a copy of their Constitution adopted for its government. We most heartily endorse this organization. Its purposes and aims are worthy and far-reaching. We have in Texas over sixteen hundred superintendents, over fifteen thousand teachers and 140,000 scholars. According to the best and most reliable Sunday-school statistics, we have in our Sunday-schools forty-three per cent of all the children in the State in the various Sunday-schools. This imposes upon us a momentous responsibility. To properly develop and guide this young army into a correct knowledge of the Scriptures and to give them a right understanding of our doctrines, polity and history as

a Church, will require the best drilled and properly trained set of teachers and officers that can be possibly brought into our service. This organization is projected with this great object in view. It contemplates one general annual Sunday-school rally, with the best leaders in the Church; subordinate rallies in our several districts and charges for teachers; to see to it that every school shall have the best literature, and that every superintendent shall have all the help that the Church can throw to him. The fact is, it proposes to make an ideal Sunday-school out of every one of our schools in the State. We are sure that our preachers will all give their faithful co-operation to this movement. The officers will be glad to impart any information desired on the subject, and the Advocate will from time to time tell of the progress of the work. In our judgment this movement is none too soon. Other Sunday-school organizations are seeking to perfect work of this sort and to bring our workers into their movements. We interpose no objection to these undertakings. But it is well enough for us to have one of our own. In it we can perfect our own work; we can teach our own standards; we can tell our own history, and we can put our own literature into the hands of our children. These general movements afford no such opportunity. In addition to these advantages this work will unify our Sunday-school workers and work throughout the State and give every one of our Sunday-schools the benefit of our concentrated endeavor. We do not hesitate to assert that this State organization will be prolific of larger and more beneficial results than any single undertaking we have set on foot within the last decade in Texas. Now that we have started it let our whole system be put into motion as a means of making it a tremendous success.

When a man begins to argue with his conscience in favor of what his heart tells him is wrong, he is doing his moral nature a great injustice.

A beautiful face is one not daubed with cosmetics, but illumined with a spirit of humility and devotion to righteousness. Such a face reflects the grace of Christ and the beauty of holiness. Whenever you behold it, you see the impress of the Master.

God is a tender father, and his heart is full of mercy and compassion toward his sinful children, but he can not pardon them and adopt them into his family unless they repent, believe, and cease to do evil and learn to do well. At this point thousands of men deceive themselves.

Peter was full of robust human nature, and he was occasionally lead into sin and grievous errors. But his redeeming virtue is found in the fact that when the consciousness of sin dawned upon him, he made haste to go out and weep bitterly. Hence, with all his faults, Christ loved him and needed his services as a worker in his cause. Underneath all his imperfections, he had many of the excellencies out of which great men are made.

THE INSUFFICIENCY OF STATE EDUCATION.

Recent editorials and contributed articles appearing in our Advocate make it, I think, an opportune time to call the attention of our people afresh to some of the reasons that justify the existence of Christian colleges.

If there are no definite and specific and adequate reasons for them, then all this agony and effort for the endowment of Southwestern University and the enlargement of all our Church schools is not only useless, but positively wrong. If there are such reasons for their existence, then the people in Texas called Methodists ought at this time to carefully consider them.

Concerning the question at issue between Dr. Moore and Prof. Kennedy, I do not care to take any part—each contestant seems able to take care of himself. Neither do I desire at this time to raise a question as to the wisdom of the State having a university. The State University is here; it is here to stay, and from year to year its management will become more and more aggressive. Neither do I care to raise any question as to the effectiveness of our ordinary public common schools. In most instances these are doing a necessary and very commendable work. The question I raise is: "Does the State University meet the ideals and demands of the Christian citizenship of the State for higher education?" If it does not, and in the nature of the case can not, then Christian people must, in the interest of their children, provide, at their own expense, schools that can and will meet their ideals and demands.

In discussing this question we insist on the statement—

(1) That education by the State is necessarily narrow and incomplete. There are subjects, a knowledge of which is necessary to a complete education, which the State eliminates from its curriculum and which the State teacher is not allowed to discuss in the classroom. I am not thinking either of those sectarian questions concerning which ecclesiastical pugilists pummel each other, but I refer to those questions which are fundamental to our faith, those questions of revealed religion, without a knowledge of which the education is incomplete and the foundation for a true character insufficient.

The spiritual nature is just as integral a part of the student's make up as is the intellectual. The Church school does not implant this element in his nature, it simply recognizes it and provides for its culture. The State either does not recognize its existence or so minimizes or ignores it as to fail to provide for its culture. To properly provide for its culture religion must be considered, not as a mere appendage to education which may be considered or let alone without special effect either way, but it must be recognized as essential to complete development. There are certain definite and specific dogmas that must be taught. Such, for instance, as the authorship and authority of the Bible; the character and claims of Jesus Christ; the personal relationship of the individual to God, etc. If the student is properly and completely taught he must be impressed with the fact that there are positive duties that he owes to God, that he is expected to enlist in active and aggressive cooperation for the propagation of the principles of Christianity.

These things the State can not teach. Not for lack of endowment or buildings or apparatus; not that the teachers are ignorant or unappreciative of these things, but for the reason that to teach them would offend a considerable number of the tax payers of the State.

I reiterate, therefore, that education by the State is necessarily narrow and incomplete, and the incompleteness is in a department that Christian people consider absolutely essential to the welfare of their children. Some people prefer a "wide open" university, just as some prefer a "wide open" town. They do not want their children taught anything definite about the Bible or Christ or prayer or their personal obligations to God. For such people the State provides a university to their notion. But a large part of the people of the State want their children to have at least the opportunity of a complete education, including definite instructions concerning the greatest questions they are ever called on to settle. For this element of her citizenship the State makes no provision, hence the necessity of their putting up the money to build Christian institutions.

(2) Our second proposition is that education by the State is not only narrow and incomplete in the scope of the culture it offers, but its very indifference to religious culture has the effect of developing in the mind of the student a positive anti-religious sentiment. When, for illustration, the

State teacher gives definite and dogmatic instruction concerning the works of Shakespeare, their authorship and value as literature and yet refuses to do as much for the Bible, does he not, by that very fact, create in the student's mind the idea that, by comparison, the Bible is a very unimportant book? When he gives detailed information about Caesar and other historical characters and yet fails to give any opinion concerning the character of Jesus Christ, does he not thereby create the impression that what a man thinks of Jesus is very unimportant—that to know who Caesar was is necessary to an education, but to know who Jesus was, or is, is of no consideration?

Such a course, kept up during the four or six years that the student is in college—the impressive years in which he raises and largely settles the questions most vitally affecting his life and destiny—can have but one effect, and that is that he will come out of college with less respect for the Word of God than when he entered; with the idea that the vital questions of religious faith are unimportant and that the Church of his father is narrow and contracted—too narrow indeed for one of his broadness (?) of culture to be concerned about.

Now Christian men, who value the spiritual life of their children and who desire the perpetuity of their Church, do not want an education that has that effect, and so in self-defense they must build and foster Christian schools.

(3) It is worthy of consideration that the State University is not restrained by any local, moral or religious sentiment, as are the common public schools, and so it will advocate and tolerate practices which the larger part of the Christian people of the State consider wrong and which no local public school would dare to countenance. For instance, I believe there is not a community in Texas that would tolerate the closing of the public exercises of their high school with a midnight dance, and yet the State University will advertise as a prominent feature of their commencement exercises a midnight ball and an early morning German, and one of the coveted honors of the institution is to be the floor manager on these occasions.

Such practices are contrary to the ideas of propriety and correct moral training entertained by the great mass of the Christian people of the State, and this is another reason they have for building Christian schools.

(4) I would most emphatically and unequivocally deny that the State can give a broader or more liberal intellectual culture than the Church school. The Church school teaches everything in science or history or literature or any other branch that the State teaches. It gives the broadest scope to the mind, saying, "Prove all things, hold fast that which is good." In this spirit it conducts the inquiring student through every temple of learning that the State dares to enter, and then when it comes to the most important of all the departments of knowledge—at the threshold where the State stops and refuses guidance—the Christian school says to the student: "Let us enter here also and learn that highest of all knowledge—our relationship and duty to Almighty God." And when the student feels his inability to settle all the questions here raised, or to take up the duties here revealed, he is devoutly taught that there is an inexhaustible source of strength afforded to men through prayer, and he is urged to avail himself of it.

By these and many other considerations that might be mentioned is indicated the fact that the Christian college does for the student what the State school does not offer to do. And so to meet the demands of the highest nature of our children, and to avoid what we consider demoralizing social influences, we must have Christian schools.

Let others be content with the lower levels if they will; let them limit the opportunities of their children by sending them to schools incompetent to give a complete education; for myself, and I dare assert that I represent the sentiment of many of my fellow citizens, I prefer, out of limited means, to give money to build a Christian college, that my children may have the best advantages, rather than to accept free, at the hands of the State, an ideal of education so manifestly incomplete. It should always be remembered that in the matter of education the best is none too good.

JNO. M. BARCUS.

AMONG THE SNOW-DIGGERS.

For two or three weeks I have been traveling my Chicago Circuit, lecturing and preaching to the clever folks in "the Windy City." Their climate is cold and harsh, but their hearts are warm and hospitable. Nothing has occurred to mar the spirit of genuine fraternity, and I am inclined to believe there is a growing disposition on the part of the Northern people to be more

lenient and sympathetic in their judgments about Southern affairs. I find them anxious to learn all they can about the real conditions that exist in the South and create the serious problems of our civilization there. This is encouraging. We will never persuade the North to look at the race problem as we see it, or convince them that we see it aright; but if we can get them to realize in some measure the truth of the situation as we have to deal with it, much progress will be made towards a real modus vivendi. By the way, I am sorry to see President Elliot, of Harvard University, has invited Booker Washington to a banquet. It is another conspicuous indication that the North believes in social equality with the negro, and it will turn the head of every fool negro in the South who hears of it. Listen for lynchings after that banquet. Courtesies like that to Booker Washington mean necktie parties down South for Booker's benighted people. If he had the sense some people give him credit for he would see how hurtful these well-intended, but ill-advised affairs are to his race, and decline them. It all means that we are up against the fact of social equality for the negro as the goal toward which his leaders are guiding him. President Roosevelt said in his Lincoln anniversary speech, "This question must be left to each community to settle for itself." That means if a community like Berea, in Kentucky, want to mix with negroes they have the right to do so. But this won't do. If the South is right in its contention that intermixture with negroes imperils civilization itself, a fact universal history proves, Roosevelt is wrong. The most painful phase of the subject you have to meet up here is the mulatto. That is a diabolical blot on the South—its curse and disgrace. When you express the natural horror every Southerner feels about miscegenation, the Northern man asks, with a satirical smile, "If that horror is so deep, how do you account for mulattoes? That is mixing!" I can only reply: "God made the white man. I don't know who made the negro. But the devil made the mulatto." Just so.

The whole of Chicago has been deeply moved by the sad discovery that Dr. W. R. Harper, the distinguished President of Chicago University, is suffering with an incurable disease, cancer of the stomach. Dr. Harper is one of the remarkable men of our day. To the highest and most accurate scholarship, and a faculty for teaching that amounts to genius itself, he adds an executive ability equally wonderful. His administrative gifts have been conspicuously displayed in the management of the Chicago University. The institution has been largely what Dr. Harper has made it. He has the rare talent of keeping in mind the smallest details while working out the whole plan. But perhaps his greatest gift is his power to inspire the students under him, and infuse into them his own ardor for learning. As one of Dr. Harper's students has just said to me: "Under Dr. Harper in the classroom the driest Hebrew roots took fire and glowed like jewels which you felt that you must possess." He has been a prodigious worker. On the very day on which he went under the surgeon's knife he worked up to the last minute. Some of his students tell me he has been known to work till midnight, wrap a wet, cold towel around his head, and drive on till 2 o'clock, snatch a few hours sleep, rise at 4, and plunge at once into his task. This was suicidal, and is not to be imitated. It had nothing to do, perhaps, with the fatal disease by which he has been smitten; but no human endurance can long stand such tremendous effort. What a rebuke this incessant toiler's example is to the average man! If no adverse results ensue from the surgical operation, which was performed in order to ascertain the nature of his disease, Dr. Harper is expected to recover, and live some months, and he has already announced his purpose, just as soon as his wound heals, to resume his work, and work up to the end. He faces death with the calm courage of a Christian. The example of this heroic man defying death to interrupt his plans, is a sublime proof of the power of faith in Jesus Christ to exalt and glorify human life.

I am told that nearly all the younger Methodist preachers in Chicago are believers in "Higher Criticism." So am I, for Higher Criticism is a legitimate method of Bible study. But from what I can learn a good many of these younger men are infected with the destructive results of criticism, believe in the symbolical Adam, the late origin of the Pentateuch, and all the rest. Well, we will see whether their ministry will have the power which rested on the pioneer Methodist preachers. I doubt it. At heart modern Biblical criticism is rationalistic, and rationalism is as powerless to grapple with the moral problems of the world as an infant to guide an ocean liner in a storm. I have yet to find a man, for example, who denies that the book of Jonah is real history, who is noted for evangelistic efficiency.

Where is there a revivalist of any note who believes that Adam was only a "symbol of the moral experience of mankind," as Stevens teaches? I stick to my opinion that what Methodism most needs is a rebaptism of the heaven-born earnestness that characterized the circuit riders. We will never surpass, if we ever match, them in the splendid achievements of their ministry. The Bible they carried in their saddle-bags is the book that sways the conscience of the world, and not the mutilated copy left by modern criticism. By their fruits ye shall know them.

My next appointment will be down in Savannah, Ga. After that I come to Texas to help a number of brethren in meetings. I find this evangelistic work very congenial to my heart, but exceedingly trying to the flesh. Besides it demands the great sacrifice of domestic felicity. It requires the aid of divine grace to be absent from one of the sweetest homes in the land. This, I suppose, is my cross. I trust I shall have strength to carry it to the glory of God.

S. A. STEEL.

Lumberton, Miss.

REMARKABLE CONVERSION OF A CONGRESSMAN.

In these days of skepticism and this time of general prayer for a revival the following account of a wonderful answer to prayer may prove helpful to some of your readers. It is from a reliable source, and I have no reason for doubting its entire truthfulness:

Out in one of the trans-Mississippi States I ran across an illustration of prayer in real life which caught me at once, and has greatly helped me in understanding prayer.

Fact is more fascinating than fiction. If one could know what is going on around him, how surprised and startled he would be! If he could get all the facts in any one incident, and get them colorfully, and have the judgment to sift and analyze accurately, what fascinating instances of the power of prayer would be disclosed!

There is a double side to this story—the side of the man who was changed, and the side of the woman who prayed. He is a New Englander by birth and breeding, now living in this Western State; almost a giant physically, keen mentally, a lawyer and a natural leader. He had the conviction as a boy that if he became a Christian he was to preach. But he grew up a skeptic, read up and lectured on skeptical subjects. He was the representative of a district of his Western home State in Congress, in his fourth term, or so, I think at this time.

The experience I am telling came during that Congress when the Hayes-Tilden controversy was up, the intensest Congress Washington has known since the Civil War. It was not a time specially suited to meditation about God in the halls of Congress. And further, he said to me that somehow he knew all the other skeptics who were in the Lower House, and they drifted together a good bit, and strengthened one another by their talk.

One day as he was in his seat in the Lower House, in the midst of the business of the hour, there came to him a conviction that God—the God in whom he did not believe, whose existence he could keenly disprove—God was right there above his head thinking about him, and displeased at the way he was behaving towards him. And he said to himself: "This is ridiculous, absurd. I've been working too hard, confined too closely; my mind is getting morbid. I'll go out and get some fresh air and shake myself." And so he did. But the conviction only deepened and intensified. Day by day it grew. And that went on for weeks, into the fourth month, as I recall his words. Then he planned to return home to attend to some business matters, and to attend to some preliminaries for securing the nomination for the Governorship of his State. And, as I understand, he was in a fair way to securing the nomination, so far as one can judge of such matters—his party was the dominant party in the State, and a nomination for Governor by his party was usually followed by election.

He reached his home, and had hardly gotten there before he found that his wife and two others had entered into a holy compact of prayer for his conversion, and had been so praying for some months. Instantly he thought of his peculiar unwelcome Washington experience, and became intensely interested. But not wishing them to know of his interest, he asked carelessly when "this thing began." His wife told him the day. He did some quick mental figuring, and he said to me: "I knew almost instantly that the day she named fitted into the calendar with the coming of that conviction or impression about God's presence."

He was greatly startled. He wanted to be thoroughly honest in all his thinking, and he said he knew that if a single fact of that sort could be

established, of prayer producing such results, it carried the whole Christian scheme of belief with it. He did some stiff fighting within. Had he been wrong all those years? He sifted the matter back and forth as a lawyer would the evidence in a case. And he said to me: "As an honest man, I was compelled to admit the facts, and I believe I might have been led to Christ that very night."

A few nights later he knelt at the altar in the Methodist meeting house in his home town, and surrendered his strong will to God. Then the early conviction of his boyhood days came back. He was to preach the gospel, and, like Saul of old, he utterly changed his life, and has been preaching the gospel with power ever since.

Then I was intensely interested in getting the praying side of the story. His wife had been a Christian for years, since before their marriage; but in some meetings in the home Church she was led into a new, a full surrender to Jesus Christ as Master, and had experienced a new consciousness of the Holy Spirit's presence and power. Almost at once came a new intense desire for her husband's conversion. The compact of three was agreed upon, of daily prayer for him until the change came.

As she prayed that night after retiring to her sleeping apartment she was in great distress of mind in thinking and praying for him. She could get no rest from this intense distress. At length she rose and knelt by the bedside to pray. As she was praying and distressed, a voice, an exquisitely quiet inner voice, said: "Will you abide the consequences?" She was startled. Such a thing was wholly new to her. She did not know what it meant; and without paying any attention to it, she went on praying. Again came the same quietly spoken words to her ear: "Will you abide the consequences?" And again the half-frightened feeling. She slipped back to bed hoping to sleep. But sleep did not come. So back again to her knees and again the patient, quiet voice.

This time with an eagerness bearing the impress of her agony, she said: "Lord, I will abide any consequence that may come if only my husband may be brought to thee." And at once the distress slipped away, and a new sweet peace filled her being, and sleep quickly came. And while she prayed on for weeks and months patiently, persistently, day by day, the distress was gone, the sweet peace remained in the assurance that the result was surely coming. And so it was coming all those days down in the thick air of Washington's Lower House and so it did come.

What was the consequence to her? She was a Congressman's wife. She would likely have been, so far as such matters may be judged, the wife of the Governor of her State, the first lady socially of the State. She is a Methodist minister's wife, changing her home every few years—a very different position in many ways. No woman will be indifferent to the social difference involved. Yet rarely have I met a woman with more of that fine beauty which the peace of God brings, in her glad face and in her winsome smile.

Do you see the simple philosophy of that experience? Her surrender gave God the clear channel into that man's will. When the roadway was cleared, her prayer was a spirit-force traversing instantly the hundreds of intervening miles, and affecting the spirit atmosphere of his presence.

Now, does not this wonderful story tend strongly to confirm the truth and divinity of our holy religion, and the value of prayer? And if God reached that skeptical Congressman, far from home in the busy halls of Congress, in answer to the earnest, importunate prayer of his wife and her friends, may we not expect him to hear us for our loved ones and others? "The effectual, fervent prayer of a righteous man availeth much." The prayer that is inspired and sustained in the heart by the Spirit who "helpeth our infirmities," will bring God's blessing on our loved ones and on our land as Elijah's brought it on Israel.

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Is your world a small one, made unendurable by a thousand petty cares? Are the heart and soul of you cast down by bitter disappointment? Would you leave it all, if only for an hour, and come back with a new point of view? Then open the covers of a book.—Myrtle Reed, "The Master's Violin."

The redness of the apple comes from the white of winter.—Ram's Horn.

# Devotional and Spiritual

## HOW TO COME TO JESUS.

I united with the Church in the month of March, and during my long pastoral service I received more than twice as many into my Church in that month as in any other month of the year. The reason is very obvious—the winter is the season for special services in most Churches, and “then cometh the harvest.” Among the vast number who see this paper there may be some who are agitating the most vital of questions: “What shall I do to be saved?” To this question there is but one answer—“Come to Jesus.” “Very true,” you may say, “but how shall I come?” Open your New Testament (Mark 10:16), and read what the blind Bartimeus did. He rose up, flung aside his ragged garment, and hastened to the Savior who called him—just as that Savior is now calling you. The poor beggar believed in Christ, and therefore went to him; but all that his faith could do was to put him into Christ’s hands for healing. The uttermost that your faith can do is to put you into connection with that Divine Jesus who died to atone for your sins, who pardons and bestows eternal life. The Holy Spirit is pressing you right up toward Jesus Christ. “The Spirit and the bride say, Come.”

“Must not I pray?” Yes; and the more direct your prayer the better. Bartimeus knew just what he wanted, and that was restoration of his sight; that was what he asked for. In the same way you must come and ask Jesus Christ to forgive your many sins, and cleanse your polluted heart. The old must come out before the new can come in. Open your heart’s door, as it were, and invite Christ to enter and do that cleansing work. He declares that to “as many as receive him, he gives the right to become the children of God.” No prayer which is not honestly sincere will be of any avail. It will be a perfect mockery for you to ask Jesus to make you what you are refusing to become. The drunkard who should pray for divine help to reform with a bottle of whiskey in his hand, would not be more inconsistent than for you to beg Christ to make you what you do not want to be, and what you are not striving to be.

In salvation two things are concerned—yon and your Savior. Therefore when you pray, do your utmost to answer your own prayer. Put your prayers into practice. Christ demands obedience to himself, and that is the very core of Christianity. Whatever he bids you—through your Bible and through your own conscience—to do, begin to do immediately. No profane man can be forgiven until he stops swearing; no tippler can be saved until he stops drinking. As “no man can serve two masters,” you must stop serving Satan before you can serve Jesus Christ. He demands honest repentance, and that means a great deal more than sorrow for sin; it means that you throw your favorite sins overboard, and make sincere and earnest endeavor to serve Christ as your new Master.

Again let me emphasize that word “obedience” to Christ’s commandments. When on earth, his usual style of calling men to discipleship was: “Follow me!” He says that to you now. He also says: “Learn of me;” and how does a child learn to talk but by imitating its parents, or learn to walk but by using its limbs? Begin to obey Christ in the first thing that comes to your hands. During a revival in a certain Church a man who was under deep and distressing conviction of sin saw a neighbor in the congregation whom he had wickedly injured; he called the neighbor out into the vestibule, and humbly asked for-

giveness; he came back with a light heart. He had obeyed the voice of Jesus in his own conscience, and had got a blessing. That was a right step, and it proved to be a decisive step. Practice in the same direction that you pray. Don’t try to copy anybody else’s experience, or stake your hope of true conversion on anybody’s telling you that you have become a Christian. Bartimeus did not need to ask his neighbors whether he could see; he knew that the old darkness had given place to a marvelous light. No physician can convince a rheumatic patient that he is cured until the old and tormenting ache has gone out of his limbs and he has become entirely free from pain.

My friend, you have got to be in dead earnest if you expect to become a genuine Christian. Probably you have often thought about religion; probably you have, in the past, made some good resolutions and offered some prayers. You made no headway because you were holding fast to your sins, and were unwilling to cut loose from them. I have seen a steamer at the wharf start an engine, and while the propeller was churning the water at the stern the vessel did not move. A stout hawser held it to the pier. As soon as that rope was cast off the steamer started. It is of little matter what may be the sin, or sins, which hold you back, so that they keep you from coming to Jesus and making a sincere surrender of yourself to him. Cost what it may, repent. You can not cling to your sins and cling to the Savior too. Up to this time you have failed to become a better man or woman because you never sincerely cut loose from your old sinful ways, and laid honest hold on the Son of God.

The Holy Spirit may be striving with you. That is indeed a great mercy. Co-operate with the Spirit. At the point where the Spirit presses upon your conscience to take a step or to perform a duty, right there you must yield. When Jesus Christ pressed on the young ruler to quit his estate, and come and follow him, the young man drew back because he would not cut loose from his selfishness. He made the great refusal, and went away “sorrowful”—or, as it may be read literally, “with a cloud on his brow.” Compare him with Matthew, the tax-collector, who promptly quitted his business, and won his place of immortal honor in the forefront of the New Testament: “He left all, rose up, and followed Jesus.” He found an almighty Friend, a new life of glorious usefulness, and an everlasting crown. So may you, if you will be done with trifling, be done with postponing, be done with half-way work, be done with grieving the loving Spirit, and give your whole heart to Jesus.—Pittsburg Christian Advocate.

## DO WHAT YOU CAN.

It is not necessary for a man to be a good singer, an eloquent speaker, or a fine musician of any kind to be of use in the Master’s work. All these things are of great help in reaching the hearts of the people, especially in mission work, but without any of them a man who has the love of Christ within him can, if he will, be a powerful instrument in the salvation of sinners. No matter how weak or ignorant we are, we can all do something. There are Christians with whom we come in contact every day who resemble some watches, in that they are good to look upon, but their works are poor. Mr. Havell, in one of his Sunday night talks, told a story which strongly illustrates this point. It was of a poor boy in the city of London, who was an invalid and confined to his bed most of the time. This boy had the love of

Christ in his heart and was anxious to do something that would turn others to the Savior, whom he had found. His little bed had been placed near a window in order that he might have the benefit of the sunlight and fresh air. Many an hour he spent while lying there in trying to formulate some plan by which he might be of some use in the Master’s work. At last one day God opened a way for him, as he will for any of us if we desire it, and his little mind gave birth to an idea which he immediately proceeded to carry out. He secured a number of slips of white paper, took his Bible, which he always kept by his side, and copied therefrom on the paper some of the precious promises that God has given to the world. Then he would take the slips of paper in his little emaciated hand, and with an effort raise himself up and drop them out of the window. They would flutter in the breeze for a while and then land in the street below, some of them to be tramped under foot by the heedless passers-by, others picked up, read, and then cast aside; but one of them was picked up by a man who was passing that way. He read it, placed it in his pocket, and passed on. The slip of paper was in his pocket, but the message it contained had entered his heart. He became a Christian, and in the course of time he was recognized as one of the most powerful workers for good in God’s service. Only a poor, weak boy! Only a slip of white paper! Yes, but in that boy’s heart was the love of Christ, and on that slip of paper one of God’s precious promises, and his hand guided its course from the window to the heart of the man who picked it up from the pavement below. So, brother, sister, do what you can, and God will honor the effort.—The Evangelist.

## BACKSLIDERS.

The leaves of a tree generally drop off when they are dead; not so all members of the Church. You may sometimes see the dead leaves clinging to a tree all through the desolate winter. Beech and oak trees have this peculiarity. These dead leaves are the same size as live ones, and the same shape, and when the wind blows they will make far more noise; yet there is no vital relation between those dead leaves and the tree. While the tree is alive, the leaves are dead; and they cling to it only mechanically, to mar its beauty and give it the appearance of death.

There are many persons clinging to Christ in the same fashion, while there is no vital, saving relation between them and Christ. There was once, but the vital relation has been severed. They still belong to the Church, like real Christians, and make the same professions, only to mar the beauty of the Church and give it the appearance of death, and awaken the criticism of the world. The new life and new leaves of the springtime push off these dead leaves, and the tree renews its beauty. So a live Church should have power betimes to push off these dead members, and renew its beauty.—Henry Graham, D. D.

## HELPED BY GOODNESS.

Certainly, in our own little sphere, it is not the most active people to whom we owe the most. Among the common people whom we know, it is not necessarily those who are busiest, nor those who, meteor-like, are ever on the rush after some visible charge and work. It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage. It seems to me that there is a reassurance here for many of us who seem to have no chance for active usefulness. We can do nothing for our fellow-men. But

still it is good to know that we can be something for them; to know (and this we may know surely) that no man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

## DEAD, YET ALIVE.

A little boy was sailing a boat with a playmate a good deal larger than himself. The boat had sailed some distance out into the pond, and the big boy said: “Go in, Jim, and get her. It isn’t over your ankles, and I’ve been in every time.”

“I daren’t,” said Jim. “I’ll carry her all the way home for you, but I can’t go in there; she told me I mustn’t dare to.”

“Who’s ‘she’?”

“My mother,” replied Jim, rather softly.

“Your mother! Why, I thought she was dead,” said the big boy.

“That was before she died. Ed-die and I used to come here and sail our boats, and she never let us come unless we had strings enough to haul in with. I ain’t afraid—you know I’m not; only she did not want me to, and I can’t do it.”—Exchange.

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Because he visited store, bank, workshop, factory, in search of men to lead to Christ.—Roberts Stephens, D. D., Jacksonville, Ill.

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Guard within yourself that treasure of kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness. Know how to replace in your heart, by the happiness of those you love, the happiness that may be wanting in yourself.—F. W. Faber.

We need not be afraid that we shall go too far in serving others. There is no danger that any of us will ever go too far in the walk of active love.—J. C. Hare.

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The pictures in this book alone will give any child or young person a clear knowledge of Palestine and its people, and in connection with the text they will make impressions that can never be forgotten.

Any parents will be fortunate in securing one of these Testaments for his or her children. Size 4½x5½ inches, beautifully bound, gold side stamp. Special No. 2701, net, 85 cents, postpaid. Order by number. We have a limited quantity.

### COMPLETE EXPOSURE OF EDDYISM, OR CHRISTIAN SCIENCE.

By Frederick W. Peabody, of the Boston bar. This pamphlet of fifty-three pages is forcibly written. It contains statements about Mrs. Eddy, her spirit, methods, and doctrines, and characterizations of her transactions and those of her paid representatives, which if not true should subject the author to a suit for libel. A statement in the first edition is repeated in this revised and much enlarged edition. Part of that statement is that "the law's severest penalty would inadequately punish the author if his statements were not true." The pamphlet contains many facts which no one will deny, and many statements which Mrs. Eddy would deny. The author is a lawyer, who conducted a suit against Mrs.

Eddy in behalf of a member of the so-called Christian Science Mother Church in Boston, who was, as she claimed, traduced and expelled by the instigation and direction of Mrs. Eddy. He undertook to prove many of the things herein alleged, but the limitation in court practice, as to direct examination of witnesses, etc., hampered him so that he could not bring them before the jury. Should he be sued for slander or libel for publishing this book, he could produce his evidence in defense. It would appear that he would be glad to be sued, and certainly if he were, and proved his statements true, it would be of advantage to the public. On the other hand, if the prosecutors could prove them false it would clear the air and silence him. Meantime, in any case, Mr. Peabody must be sure in his own mind that he is right, or he would not take these risks. No one who begins to read the pamphlet will be likely to lay it down unfinished. Postpaid, 25 cents.

"The Clansman" is the second book of Mr. Dixon's trio of historical novels. The first, "The Leopard's Spots," was the statement in historical outline of the condition of the negro from the enfranchisement to the disfranchisement. "The Clansman" is the sequel, and "develops the true story of the Ku Klux Klan which overturned the reconstruction regime." The great issues of the reconstruction period create a giant force which the dignity and strength of Lincoln grapple with for a brief period, and which the evil genius of "The Great Commoner," Austin Stoneman, Thaddeus Stevens in thin disguise, dominates throughout the story. Congress' policy of revenge towards the new South, the impeachment of Johnson, the radical faction's determination to bestow civic rights upon negroes, the resulting reign of terror in the South under the sway of negroes and carpetbaggers, and the rise of the Ku Klux Klan, provide stirring scenes through which runs a double love story. Price \$1.20; postage 15c.

Norman Duncan's "Dr. Luke of the Labrador" is spoken of on all hands as the best work of fiction issued in many a day. In a review in The Independent we find: "With his keen faculty for seizing the essentials and dismissing the superfluous, Mr. Duncan has brought us face to face not only with the rigors and romance of life on the Labrador coast, but with its humor as well—and a varying humor it is, now droll and again grim, but always an accurate depiction. A romance full of interest and charm." And the Review of Reviews commends it highly as follows: "A novel of unusually high merit. But Mr. Duncan has not only a new field to exploit, he has style. The swift yet long and undulating sentences move with a distinctive rhythm that is as fresh as it is new. They tell a strong, beautiful love story. Altogether, Dr. Luke of the Labrador is one of the season's two or three best books." Price \$1.20; postage 15c.

No matter about who publishes it, if it's a book, you can get it from Smith & Lamar, Dallas.

Notes From the Field.

NORTH TEXAS CONFERENCE.

Mabank.

L. L. Naugle, April 24: We closed a meeting last night, which had continued eighteen days. It rained much of the time, but the people came through the rain. Rev. R. B. Moreland was with us ten days and preached day and night to the delight and edification of us all. Moreland is a success. Rev. T. N. Weaks preached four soul-stirring sermons. More than thirty were converted and many reclaimed; eight joined the Methodist Church and about the same number each joined the Baptists and Presbyterians. Quite a number have not joined any Church yet; but I hope will join later. I have received on this charge since conference forty-one members, thirty-three of these at Mabank. The entire charge is on the upward grade. Our good people have not failed to look after the material interest of the Church. New furniture has been put into the parsonage; an underground cistern has been put in; an acetylene gas plant has been put in the church at Mabank, and yesterday \$500 was raised to pay a small debt on the church, paint and otherwise improve it. The Advocate is in great favor with my people.

South Bonham and Ravenna.

L. G. White: Our second Quarterly Conference was held last Saturday at Ravenna, Dr. J. H. McLean, P. E., presided and preached Sunday night a strong, able sermon to a large, attentive audience. All my people love and esteem this veteran of the Cross. Salaries about paid up to date, which is saying a good deal, when we consider that there was a raise of \$215 in the preacher's salary. We have had one conversion and two reclamations and net gain of 12 in membership during the quarter. Several young men have requested prayer at the regular services. Prospects for a revival are good at both points. We tried to hold a meeting last month but were rained out. Have enrolled 21 new scholars in the Sunday-schools. At South Bonham we organized a Junior League with 18 members, and have carpeted the church with Brussels and coco. The Senior League has received 12 new members. At my next appointment we expect to or-

ganize a league at Ravenna. We are moving along nicely at Ravenna, a new pulpit has been added, a chancel rail put in, and are now repapering and painting. We recently purchased beautiful circular oak pews. Through the efforts of the faithful few among the good women, much of this improvement was brought about. So after the expenditure of several hundred dollars the Church will be ready for dedication. Some improvement has also been going on at the parsonage to, make the pastor and his family more comfortable, the house has been underpinned, a granary and buggy shed built, also a lot and garden fence completed. The Ladies' Home Mission Society last week purchased a beautiful large 8-foot dining table, and they see that we have plenty to go on it. Come over and dine with us, brethren. We are well cared for, but Oh, how we long for souls for our hire. We are praying that the great revival wave already beginning in many parts of the country may sweep this way.

Gober.

Frank L. McGehee, April 24: Our charge furnishes a field for abundant labors, situated as it is in a densely populated and fertile country. Our Church is in favor with the masses; large number of the people ought to be reached and saved. With faith in God we cultivate this field, expecting an abundant harvest—all the interests of the Church to be built up and a gracious revival throughout the charge. We rejoice to report progress. Services well attended and spiritual, penitents seeking Christ, members being added to the Church, successful prayer-meeting organized at Hall and Gober; also two Sunday-schools, one at Gober, with an enrollment of seventy-six, the other at Center Point. Schools at Hall and Providence doing well. New organ placed in the church at Gober; parsonage repaired and newly furnished; ladies put carpet on the floor. Center Point church repaired and repainted inside and out, which greatly improves the property; collections being provided for. Crandall Chapel is added to the work; liberal provision made for pastor's salary. Bro. Robt. Ely, my predecessor, wrought well during his four years here. He is held in high esteem. He was with us recently, taking part in the funeral services of Sister Caroline Hulsey, of Providence. A cordial reception has been given this pastor and his family, and the brethren of the North Texas Conference have made us feel very much at home among them. To our friends in the West Texas Conference we extend greetings.

Cooper.

Newman Phillips: No more delightful meeting was ever held in Cooper than that held by Evangelist Abe Mulkey, beginning March 31st, and ending on April 9th. It was apparent from the first service that no church building in town would be sufficient to seat the congregation, hence the Connell Opera House was used, with a seating capacity of little more than five hundred, which toward the close of the meeting was insufficient to seat the people. Abe Mulkey is not an imitator of any other preacher; his style of preaching is his own and he stands in a class by himself. His preaching is of a high order; plain, sincere and to the point. His denunciation of sin is emphatic. He knows no compromise ground between right and wrong, but convinces the irreligious that he loves him, sympathizes with him and wants to help him to a better life. All the Churches in town contributed to the success of the meeting and in return were themselves built up. At the concluding service it was apparent that the membership of all the Churches in the town stood closer together in Christian love and fellowship than ever before. The meeting was a great success—additions to all the Churches, and our people generally built up in the religious life. Bro. Mulkey's wife is a great help to him in his work, and they left us carrying with them the perfect confidence, love and esteem of all our people. At the close of the service a thank-offering was made to Bro. Mulkey and his wife for their services with and for us. Last but not least a fund of about five thousand dollars was raised for the purpose of building a new Methodist Church at Cooper. The ground will soon be broken for the foundation and before many months we hope to worship in a neat, new church.

Gordonville.

G. W. Conly, April 25: Our second Quarterly Conference convened the 22d and 23d at Pleasantview; preaching Saturday at 11 o'clock, by our beloved presiding elder. Conference at 3:30 in the afternoon. A very good attendance. Preacher's salary short, as this is a hard time on money matters with our people. Bro. Good, from Dexter, was with us and preached a good sermon for us at night. Bro. E. W. Alderson preached Sunday at 11

o'clock, and step by step we were led out on a higher plane of Christ-like living. I am sure all who were there went away determined to live closer to God than ever before. We are proud to say we are making some progress. Congregations are larger at every point than when we came on the work. Have organized one Epworth League at Gordonville with twenty-eight members. Our Sunday-school here is doing a good work; have organized two other Sunday-schools with a good attendance. The outlook for a good year spiritually is very good. We trust and pray that great things may be accomplished this year for the Lord in the salvation of souls. I had the pleasure of being at Como a few days ago; was proud to find Bro. Adams loved by all and doing a good work. I attended the League in the afternoon; was delighted to see the interest that was taken on the part of the young people. Their leader, who is Miss Nellie Adams, is doing a great work and leading them on to victory.

Campbell.

C. W. Dennis, April 20: The second Quarterly Conference for the Campbell Circuit was held at Caney April 15th and 16th. The opening service was held Friday night with a sermon by the pastor. The Presiding Elder, Rev. J. M. Peterson, reached us Saturday morning. He came in the spirit of the Master and did us some of the best preaching we have ever heard. Our beautiful new Church at Caney was filled Saturday at 11 o'clock. In fact, all could not get in the house. People came from every point on the charge. The older folks said it looked like an old time Quarterly Meeting. After preaching dinner was spread, and what shall I say about that dinner? It surpasses my power of description. All the good things imaginable were before us. After all had eaten, you could hardly miss anything, and yet the folks did eat. The Presiding Elder did his part, and so did the pastor and his wife. After a delightful social hour, the business session of the Conference was held. The Elder said it was the largest attended Quarterly Conference he ever saw. Sunday was a glorious day. At 9:30 Rev. C. P. Simpson, my faithful and efficient local preacher, conducted an old-fashioned Methodist love-feast. This was indeed a feast to our souls. The service at 11 o'clock was the climax of this occasion. The new church was to be dedicated. People came for miles. Every inch of space in the church was taken. All were anxious to hear Brother Peterson preach the dedicatory sermon. For an hour the congregation gave perfect attention. The sermon was a masterpiece. The congregation was greatly helped and edified. It is impossible to estimate the good to be reaped from such an occasion. At the close of the sermon, a collection of about one hundred and fifty dollars was taken, and then the house was solemnly dedicated by Rev. J. M. Peterson to the service of Almighty God. A number of the Emerson College boys, of Campbell, Texas, added much to the occasion by the special song rendered. This church stands near the old home of Rev. W. T. Morrow of Lone Oak charge. He was with us on Sunday, to the delight of his kindred, and friends of his boyhood days. We feel grateful to God for this occasion. It was a great spiritual uplift, not only to Caney Church, but to the entire charge. We thank God and take courage. We are expecting great revivals on our charge this year. Pray for us.

TEXAS CONFERENCE.

Rogers Prairie.

J. B. Gregory, April 20: Our second Quarterly Conference was held on the 15th inst., and our presiding elder looked carefully and faithfully after every interest of the Church. Every Church was represented except "Hennessy," and that steward was sick, and hence unable to attend. I think an increase of interest was manifest on all lines. Owing to the superabundance of rains all the year thus far, and consequently the retarded condition of farming interests, the congregation was small on Saturday; but we had large congregations on Sunday morning and evening. Bro. Borroughs preached three most excellent sermons, which were both edifying and soul-stirring, and as he spoke in the demonstration and power of the Spirit the people hung upon his words with wrapt attention and caught his inspiration, and much feeling of emotion was seen pervading the congregation. We had a delightful occasion and a spiritual feast, and closed by renewing our covenant to faithfulness. Our presiding elder is full of Holy Ghost religion. His entire district is firing up under his spiritual supervision, and the end is not yet, for we expect to see mighty things come to pass ere the year closes, even the salvation of many souls, and the shaking of "dry bones in the valley of death," and the wail of the penitent as he cries for mercy. We preachers

were filled with the Spirit and were happy, and so were many of the children of God, and we had a general stir and shook hands and rejoiced together. I'm praying for a revival. We took a conference collection and got what we asked for. Ours is a heart and purse religion. They are inseparable.

Warren.

J. M. Holt, April 19: We are now on our fourth round on the Warren charge. We found the work greatly dilapidated, as some of it was not worked the past year. We found five preaching places, and have added three more, and could add a half dozen more if we could get to them. We found eight Texas Advocates on the work; and have added six. We have also paid our domestic mission and orphanage assessments. Everything is coming up nicely, but the preacher's salary.

Daingerfield.

S. N. Allen, April 25: Easter has come and gone, and it was a great day for Daingerfield. Our good ladies arranged an Easter program for the Sunday-school, so we had a good Easter service at 11 o'clock, then we had the Easter services, beginning at 8:30 p. m. The children did well as they performed their parts. It was so impressive this scribe could hardly refrain from crying out, "Bless God for such services and such children." I think we moved up a notch, and will live closer to our good Lord from this time. The Lord help us to show our appreciation for such privileges by a godly walk. Daingerfield Circuit has as good people as I ever saw. We are looking for a great year in the Lord. Our motto is a revival in each Church. We are trying to preach to that end. My people are attentive, and I do hope prayerful. Pray for us, brethren. Our W. H. M. Society are doing good work both at Daingerfield and Hughes Springs, and we are growing in grace on all lines, we think.

Corrigan Circuit.

A. Nolan, April 24: We are moving along smoothly on the Corrigan Circuit. I have a large work, more than two men could do, but by the help of God we expect to do our best. Our motto, "A revival at every appointment and collections in full." We already see signs of improvement along many lines. This is a new work only one year old, but last year they built one of the neatest little parsonages in the conference, and we are going to make a determined effort to build a new church at Corrigan this year. Our Woman's Home Mission Society is putting forth extraordinary efforts to raise money for the new church; and no preacher need fail if he is backed up by a live Home Mission Society. We were about frozen out at our first Quarterly Conference, but our presiding elder was with us and preached three sermons to small congregations; but we are praying for and expecting a great meeting at our second Quarterly Conference, which will be held at Moscow. Yes, we got the pounding and it has not stopped yet. The last was a nice paper presented by the Woman's Home Mission Society as an Easter offering. We are praying for and expecting great things of the Lord this year.

Linden Circuit.

Mrs. Mattie Peebles: The second Quarterly Conference convened at Cedar Grove on the second Saturday and Sunday in April. Although the weather was somewhat inclement Saturday morning and the roads almost impassable the attendance was good. Bro. Smith, our presiding elder, was with us and preached an excellent sermon. We were agreeably surprised, not when we saw him, but when we heard him. I think all who had the privilege of hearing such able discourses as rendered by Bro. Smith will be greatly benefited, as our Lord has promised that good seed rightly sown shall not be unfruitful. Bro. Smith has not failed to improve the talents God has given him. After having enjoyed our spiritual feast, it was announced that dinner would be served to all on the ground, and indeed the good ladies of Cedar Grove deserve credit, for they surely understand the art of preparing a feast of good things and a bountiful supply, as we had an abundance left for supper. We were called in to conference after dinner, and Bro. Smith again gave us good advice on missionary work in connection with our Sunday-schools. Bro. Morgan, our pastor, read his report on Sunday-schools within his charge, also the superintendents of said schools were called on for an impromptu report. All were very encouraging; and we as parents should endeavor to keep them thus, for it is the most important part of a Christian's duty to have the little ones to know they have a Savior to whom they may look for love and guidance. "The way the twig is bent the tree will incline." Adverse winds may blow against the mighty

oak until its boughs almost touch the ground, but after the storm has passed it generally resumes its original shape, so it is with our children if taught to lean on Jesus. Temptation may gather around them, and darken their pathway, but after awhile Mother's prayers will prevail and the sunlight of God's love will break on their soul. Let us attend Sunday-school, if only for an example to the child, and teach him to do as we do, and not as we say; teach him to have Christ for his ideal or hero from whom he may fashion his life. Encourage him to read the Bible, and other good books, as it is one of the greatest means of lifting one's mind and soul to a development higher than his surroundings. (Pardon me, but this subject is my Ma-scot.) Bro. Morgan read a report on the condition of the Churches within his charge, which shows what a faithful and persistent worker he is. All within the bound of his work appreciate him, and verily he is a good man in the right place, and we feel that the effect of his influence will be forceful and lasting. If he continues at the rate he is now going it would be wise for him to have "Bro. Fox and Bro. Rabbit's" life insured in order to be able to purchase an automobile, unless some one remembers (?) how to construct a "Wonderful One-Horse Shay," and will present him with a model. Sister Morgan goes with him to his appointments whenever she can possibly do so. She has gained the love and esteem of all, and is truly an helpmeet to Bro. Morgan.

NORTHWEST TEX. CONFERENCE.

Rice.

S. J. Rucker, April 19: Church work is progressing nicely on this charge. We have already held a meeting at Rice. Rev. J. Sam Barcus, of Corsicana, preached for us one week, and he did it well. Then the pastor continued for a week longer. Rain and mud interfered, but still we have a very helpful, spiritual meeting. The Church was revived, backsliders reclaimed, and fifteen or more conversions were reported. There will result about fifteen accessions to the Church. Our second Quarterly Conference was held last Monday, at Tupelo. Bro. J. M. Barcus preached us a good sermon on Sunday night, and a better one Monday morning. The congregations were excellent. Then came a fine dinner on the ground. Those Tupelo women know how to get up a dinner—and we who were there knew how to enjoy it. At 2 p. m. Quarterly Conference was called. Attendance of officials was fair. Attendance of Tupelo members excellent. The work of the Conference was harmonious and spiritual. Pastor reported progress in nearly all lines. Report on Sunday-school was especially encouraging. The stewards had made good collections, more than one third of the salary being paid to date. Altogether the Quarterly Conference was a fine occasion. The outlook for the charge is very encouraging. We thank God and take courage.

Temple.

M. S. Hotchkiss, April 24: We are in the midst of a great meeting at First Church. Yesterday was a great day in Zion. Had nearly forty conversions and thirty-one were received into the Church. W. H. Crawford and E. W. Parrish are helping me.

Springtown.

J. D. Crockett: We are still advancing at Springtown. We got to agree to close business on Sunday and the drug stores agreed to not keep open house and sell anything but medicine on Sunday, and last Sunday was the best Sunday-school we have had in a long time. There was not that usual loafing in town. We have ordered a new organ, both for Springtown and Peden Churches. Expect to organize Junior League Sunday. Bro. A. J. Cunningham made us a present of a fine coat and vest.

WEST TEXAS CONFERENCE.

Paint Rock.

S. J. Drake, April 17: This is my first year on this charge. The people received us kindly and gave us a generous pounding. We feel very grateful for their kindness. Bro. Allen left the work in good condition and is much loved by the people. I have received several members by letter and one man on profession of faith, and have secured seven new subscribers for the Advocate. We have one of the best H. M. Societies I know of. Bro. Allen Holt a neat, new parsonage last year, which was largely done through the Home Mission Society. They now have money on hand to paint the parsonage, fence the yard and build a house for my horse and buggy. And they paid the money out of their own pockets, with the help of a few good friends, instead of raising it by suppers.

FACE LIKE PIECE OF RAW BEEF

Scalp Covered With Sores, Hair and Eye-Brows Fell Out—Agony for Eight Long Years—Doctors Were Unable to Cure.

SPEEDILY CURED BY CUTICURA

"I had suffered terrible agony and pain for eight long years from a terrible eczema on the scalp and face. The best doctors were unable to help me, and I had spent a lot of money for many remedies without receiving any benefit. My scalp was covered with scabs, my face was like a piece of raw beef, my eyebrows and lashes were falling out, and sometimes I felt as if I was burning up from the terrible itching and pain. I then began treating myself at home, and now my head and face are clear and I am entirely well. I first bathed my face with Cuticura Soap, then applied Cuticura Ointment to the afflicted parts, and took Cuticura Resolvent for the blood. I was greatly relieved after the first application, and continued use of Cuticura soon made a complete cure.—Miss Mary F. Fay, Westboro, Mass."

AGONIZING ECZEMA And Itching, Burning Eruptions with Loss of Hair, Cured by Cuticura.

Bathe the affected parts with hot water and Cuticura Soap, to cleanse the surface of crusts and scales, and soften the thickened cuticle; dry, without hard rubbing, and apply Cuticura Ointment freely, to allay itching, irritation, and inflammation, and soothe and heal; and, lastly, take Cuticura Resolvent Pills to cool and cleanse the blood. A single set is often sufficient to cure.

Cuticura Soap, Ointment, and Pills are sold throughout the world. Potter Drug & Chem. Corp., Boston, Sole Proprietors. Send for "All About the Skin, Scalp, and Hair."

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## The Home Circle

CONTUMELY.

By J. C. Wilson.

Men fight with cannon and shell,  
And the plain and the sea are red  
Where the mutually murdered fell  
In the long line of the dead!  
But a word may pierce the heart  
Like a shining blade of steel,  
And a look may leave a smart  
Needing long years to heal.

The peril of lofty souls  
Is their power to feel the thrust  
Which over the gross crowd rolls  
Like so much sordid dust.  
Interest pulse of pain  
Is felt by mightiest heart;  
And it shields itself in vain  
From the traitor's venom'd dart!

And the highest make no sign,  
But stifle the smarting pain,  
Deep-hid in the sacred shrine  
Where the hot tears fall like rain,  
While the babbling fools of earth  
Prate on for the thoughtless crowd,  
Whose empty and senseless mirth  
Fits only the base, low-browed!

Cuero, Texas.

ADRIFT.

BY MRS. GEORGE LANGSTON.

"In a Texas city the streets were a lollibly of slush. The drizzling rain, driven by the pitiless north wind, made the pedestrians hug the walls of the buildings. I stood on the steps of a splendid government property, from the lofty dome of which the stars and stripes floated. From a saloon across the way came a bleary-eyed, ragged, shivering tramp. One pant leg was torn off at the knee. The bare limbs looked blue with cold through the rents of his clothes. He came to me and begged for a dime to buy more drink. When I refused he slouched away through the cold and rain to—only God knows where."—Part I.

"Oh! I beg your pardon, mister," said jolly Harry Hunt as he turned a corner and bumped up against a man.

"Granted, sir, granted. Won't you please give me a dime to buy a drink?" pleaded the ragged tramp who had no place to go this cold, wet night.

"Give you a dime to buy a drink? I could not treat you so unkindly, my poor man."

"It's not the drink I'm so much in need of, mister, as a warm room, but they turned me out over there because I hadn't the price of a drink, and I've no where else to go and I'm cold."

"I'll give you a hot cup of coffee, if you'd like that? Come."

Hunt, who was President of the Epworth League and who carried a very kind heart under his tightly buttoned overcoat as many a poor man could testify, led the way to a restaurant where he took his meals. Drawing aside the curtain of a private apartment he invited his guest to enter, and said to the waiter: "Dinner for two." While waiting for the order to be filled he asked kindly:

"My good man, how is it that you are homeless to-night?"

"Drink, sir, drink," replied the tramp.

"True, I infer as much by your request for a dime, but what brought you to this?"

"I am in a sorry plight to be dining with a gentleman, surely," he replied as he looked at his torn and ragged clothing. "Mister, you are the first man I've met in two years who has been kind and seemed willing to help a fellow who is down. Through the acquired taste of an ancestor I just naturally love whiskey. But when I met my wife I swore off and did not touch a drop for one year before I would ask her to be my wife."

"We went at once to our own home when we were married, and when she served mince pies in which she had used both whiskey and brandy she did not know that she was putting temptation in my way. On Christmas morning, when her father was with us, she served eggnog, as she had always done, and I was ashamed to refuse, for I meant that they should never know of my inherited taste for drink."

"The next day we took dinner with some friends of hers who had recently moved to the city, and their plum pudding was saturated with brandy. When the wines were passed I hadn't the strength to refuse, though ordinarily I know that I should have had, but we had only been married a couple of weeks and, seeing that my wife had always been used to wines, I did not like to confuse her in the presence of her friends. However, I still felt that I was mastered."

"As her father was to be with us next day I managed to have an excuse and did not go to luncheon, but when I went to dinner he had found two of his friends and the table was full of wines. You wonder why I did not confess my weakness. I did make up my mind then to tell my wife that night before I slept, but the appetite that had been aroused would not be

downed, and that night I was ruined.

"When I came to myself only a servant was in the house. My wife's father had left a note saying that he had taken his daughter home. Yes, she came back to me, overcome with grief that I had not told her in time, but I never got hold of myself again and gradually grew more and more addicted to the use of intoxicants. After the home was gone and my position and there was nothing to live upon, she yielded to her father's demands and went with him. When my spree was over and I at last came home I found the rooms occupied by strangers. The landlady gave me a note which said: 'I'll be true to you, Joe, as long as I live and will look for you until you come.'

"Oh! if I had had a friend to help me, but I could never stay sober long enough, until I got away from home and then I was too disreputable looking to inspire sufficient faith to give me a chance. But there have been plenty of times when I had to go without drink for a week at a time, and sometimes when the temptation was not in the way I have gone longer just to see if I could, and then I would get to thinking of my wife and baby Ruth."

"I am always hunting work, but the other fellow is just ahead of me. Once I got work for a whole day, but there was mince pie for dinner and as it was Christmas times they treated me extra well and gave me some, and I did not have my wages long. And you've got to tramp when you get in my condition, for you're always hunting a job. When I ask for something to eat I always ask for work to pay for it. Of course I get discouraged and don't care when I am tired and cold and hungry as I am to-night, but I have never been tempted to be dishonest."

"You must be a brave man to withstand such a continued series of discouragements," said Hunt.

"Don't, man, don't. Do you know what I had decided upon to-night? When I was turned out of the saloon over there I said I'll ask three men for a dime and if I fail I'll end it all. You were the third man."

"Now let me tell you something," Hunt replied. "We are about the same age, you and I. I also inherited this taste for strong drink. Now, I haven't any desire for it whatever."

"Yes, but I am not able to take the whiskey cure."

"It was not that. God gave me the power to refuse and then destroyed my appetite."

"What's that? God?" asked the other.

"Yes. I made a new resolve to quit and was helped at the right moment by a man I had never seen before, and shortly after I was converted and my appetite left me and I could smell whiskey all day and not want a drop."

"Would you do that for me, mister? Oh! would you? Would you? They had finished their dinner and pushed back their plates."

Harry Hunt held out his hand as he arose and said: "Come," and led the way up the street. Darkness had settled down upon the earth and the cold drizzling rain kept up its ceaseless spattering of the muddy streets. Hunt was never happier than when trying to help a fellow who was down. He uttered a silent prayer for the sorely tempted man who followed him up the stairway of a large brick building where he had a suite of rooms.

Hunt himself had to look twice at the man who presented himself at the sitting room door one hour later. A hot bath, neat fitting clothes and a clean shaven face where there had been before a dirty colored beard, had transformed the man until he looked a different being.

"They do fit you perfectly, don't they?"

"Oh, man, I thank you, I thank you!" the tramp, now no longer a tramp, exclaimed.

"My name is Hunt, Harry Hunt," he said as he extended his hand.

"And mine is Will Travors," he replied, overcoming his emotion.

"I am superintendent of a planing mill, Mr. Travors. In what were you engaged formerly?"

"I was head bookkeeper for the firm for which I worked in Pittsburg, Penn."

"Well, I am lucky, for one of my bookkeepers was called away to-day on account of his mother's illness, and I shall be very much obliged to you if you will take his place. There's a meeting across the hall there; would you like to go in with me?" he continued so the man had no chance to reply to Hunt's offer.

For more than an hour Will Travors sat and listened to brave men advise with each other how to get rid of saloons in their midst. The fact that so many men were all about him working to help save "sin-soiled souls" filled him with wonder that he had

never come in contact with them before. "It's because I was a tramp," and he smiled to himself that he used the past tense. "Was," he said to himself. "Yes, thank God, was."

He went with Hunt everywhere, and it all seemed strange to him, for he had never attended Sunday-school or the League in his life, but he was glad to be guided by his friend's strong, good hand that had pulled him out of the bottomless pit, and his sleeping and waking thought was Hunt's words on that first night: "God destroyed my appetite." He was fighting a fearful battle with his own appetite every day and wondered if he would hold out.

"Tell me about how God destroyed your appetite, Mr. Hunt?" he would ask again and again. Hunt well understood how this man, who had never prayed in his life, was groping in the darkness toward the light and proved the sympathetic friend he needed.

Travors attended a meeting of the Young Men's Christian Association and asked the men to pray for him. "Not only to be converted," he said, "but that God will destroy my appetite for liquor."

The next Sunday he responded to the preacher's call for any who needed help. But still he groped in utter darkness. "Hunt, it is not for me," he said in despair, but went with him to the League, and there it was the light flooded his soul and Travors was recreated. From that moment he never doubted that he was altogether a free man and wrote at once to his wife that he was saved, and he was, for time proved it.

Hunt and Travors, owners of the big planing mill, have large influence in the financial interests of the town. But far more potent and honored is the power of the firm of "Hunt and Travors, the Friends of the Man Who is Down."

BOYHOOD.

Boys, you are now in the morning of life, the bright, brief morning of an ever lengthening day. The precious gift of time is in your hands; but its golden moments are borne past you on its own swift and tireless wings, and its opportunities by with its passing moments to return no more. If you would draw largely from life's bank when you are older, you must deposit liberally while young. For he who puts nothing into this bank can draw nothing out. Boyhood is a shipyard from which bodies are being constantly launched out upon the surging sea of active life and in which souls ought to be well equipped for the endless voyage of life across the sea of time and out upon the boundless ocean of eternity. Boys, you are now rowing over the placid sea of a mother's love. Your frail barks are being guided through the breakers of your youthful years by a father's skillful hand. But you must sail out through the rushing rapids of the rolling river of self-support, into the great ocean of active life beyond the scenes and sorrows of boyhood years. Then you must stand at the helm and steer your own vessels as they stem the tide, or drift before the storms of life's trying realities. Upon your skill will depend largely the safety and success of the eventful voyage of time. Then study well the chart of life. Shun the wrecks which have gone down upon the rocks of infidelity and skepticism, and with mainmast in the breeze, and white sails floating in the wind, your ships will ride triumphantly into the heavenly harbor at last. Use boyhood days as a watch-tower from which to look out upon the world as an interested spectator, and learn its lessons of light and love. You are now forming characters upon which your future manhood must be built. Then rear within these fleeting years monuments which will defy the ravages of time. Do whatever you find worth doing, and leave that which is worthless to the dreamers and idlers along life's highway. Your lives are in your own hands. They will be, largely, what you make them. The warp of life has been placed around the loom-beam for you; but you must weave in the woof yourselves. You must tramp the treadles with your own feet and throw the shuttles with your own hands. The warp of life has been given, but you are furnishing your own woof. Jesus the great weaver, has left a pattern for you, but you are coloring its figures to suit your own taste. Boyhood's years are the preparation period for the great work of life. This is the time to lay a firm and faultless foundation upon which to erect a magnificent edifice in after years. The boys who pave their own way to success will make the men who will win in the contest of life. There is a germ in every boy's soul which, if properly cultivated, will bud and bloom and blossom into a being of eternal beauty. Boys, let the imagination play. Lend her wings and let her soar aloft like the proud eagle, and let her sing as she soars. It is perfectly natural that the glow of youthful hopes should, in the morning of life's promising day,

make bright the coming years with many deeds of noble daring and grand achievements. Boys, obey your parents; never add one sorrow to their affectionate hearts nor one furrow to their silvered brow. You owe them a debt of love and gratitude that you can never repay. Be kind to your sisters; the affectionate solicitude of a noble-hearted brother for a loving and appreciative sister is one of the prettiest scenes of boyhood life. It is an exhibition of one of the noblest traits of character to be found in the hearts of the youth of the rising generation. Every event in boyhood life is shaping the character and fixing the destiny of the coming man. The boys of today will be the men of to-morrow. The future men of rank and influence will come largely from the humbler class of boys who, by their own energies, will rise to places of honor and distinction among men. Boys, if you would rise in life, cable yourselves firmly to the pillars of truth, honesty and virtue, and then you may cast anchor successfully and rest calmly amid the storms of life, while others go down to rise no more. "Go up, go higher, noble, true boys. Do not let the summit, bravely, onward go; go up higher in your morals, and in all things, day by day, and step by step climb the stairway till the glory crowning day."

MAMIE SHUPTRINE CHRISTOPHER  
Kennard, Texas.

HOW BIRDS DRESS.

Birds think a good deal about their dress and are careful to keep themselves tidy and in good order.

Of course their fashions differ because birds themselves differ, but they do not change. A robin to-day dresses just as her grandmother did, and none of her neighbors would dream of calling her old-fashioned.

Neither do birds have many suits. Two or three are quite sufficient for most of them, and many are content with only one.

As a rule the gentlemen dress more gaily than their mates, though they spend less time upon their toilets.

Just watch your canary after he has had his daily bath. See how each had his daily bath. See how each separate feather is cleaned, pulled, and looked over and how all the loose ones are taken out and dropped.

All this is done by the bill, for a bird's neck is so flexible that it can be turned in all directions, but the bill can not reach the head, and so Mr. Canary uses his foot.

With it he combs his hair first on one side, then on the other, scratching very fast, as if to get all tangles out. Then he uses his hair oil, for, although complexion powders are not known in the bird world, hair oil certainly is. They have a little pouch or sack on the back near the tail, for the purpose. When Madam Bird wishes to use it she squeezes it out with her beak, just as you would press a rubber bulb; then she lays the oil on her back just above her wings, and rubs her head against it, turning her neck in all directions until every feather on her head is straight and shining.

Some birds wear their hair done up high on their heads, and others prefer a Chinaman's queue. Still others comb it down plain and smooth like a little Quaker's.

But whatever the style is, it is always pretty and becoming.—Selected.

ONE HUNDRED YEARS AGO.

Here are a few facts which show how much more convenient life is to-day than in "the good old days" about which we hear.

Not until February of 1812 did the people of Kentucky know that Madison was elected President in the previous November.

In 1834 one of the leading railroads of the United States printed on its time-table, "The locomotive will leave the depot every day at 10 o'clock, if the weather is fair."

The first typewriter was received by the public with suspicion. It seemed subversive of existing conditions. A reporter who took one into a courtroom first proved its real worth.

In England, some centuries ago, if an ordinary workman, without permission, moved from one parish to another, in search of work or better wages, he was branded with a hot iron.

When Benjamin Franklin first thought of starting a newspaper in Philadelphia, many of his friends advised against it, because there was a paper published in Boston. Some of them doubted that the country would be able to support two newspapers.

One hundred years ago, the fastest land travel in the world was on the Great North Road, in England, after it had been put into its best condition. There the York mail-coach tore along at the rate of ninety miles a day, and many persons confidently predicted divine vengeance on such unseemly haste.

When Benjamin Franklin first took the coach from Philadelphia to New



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To grow a large crop of good potatoes, the soil must contain plenty of Potash.  
Tomatoes, melons, cabbages, turnips, lettuce—in fact, all vegetables require large quantities of Potash from the soil. Supply

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Our pamphlets are not advertising circulars bearing special fertilizers, but contain valuable information to farmers. Sent free for the asking. Write now.

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

York he spent four days on the journey. He tells us that, as the old driver joggled along, he spent his time knitting stockings. Two stage-coaches and eight horses sufficed for all the commerce that was carried on between Boston and New York, and in winter the journey occupied a week.—Christian Endeavor World.

THE POWER OF THE TEACHER.

In the midst of the present agitation for a revival of the sense of personal responsibility in evangelism, let us not lose sight of the unique importance of the office of the teacher among us. There is no other office in our economy which is exactly like this one. The teacher has particular charge of a little group of half a dozen or more young people. He meets them once a week in the freest and easiest relation that is to be found in any of our services. He can talk to them in any way he sees fit, presenting in the most pleasing way such truths as his conversation with them shows they need to learn. He can appeal, argue, illustrate, pray with and for—in short, no other worker in the church enjoys so good an opportunity for getting into warm personal touch with a little company of young lives, and taking them on his heart to God's very presence. They are his peculiar charge, and when he is devoting his influence to them he is attending strictly to his most important duty. Not even the minister himself, whose work must be spread out over a number of people so great that he can never succeed in reaching them in close personal touch, can enjoy so hopeful an opportunity for work as the teacher. He is the favored worker among us all. His field is small, and he can stay in it, and press his advantage to a conclusion. In a loving way he can compel his scholars to accept God's service, or put upon them the responsibility of a definite rejection of him. If all our teachers were to awake to a full sense of the importance of their work, evangelism of the best type would receive an impulse which would work wonders.—Pittsburg Christian Advocate.

TAKING CARE OF THEM HERSELF.

"Yes'm, she's pretty well, mother is," said the old man, pausing with his foot on the wagon wheel to answer an inquiry concerning his wife; "pretty well, if only 'twasn't for worryin' about the children. 'Lizabeth's up to Conway this season, and mother's all the time afraid she'll be took sick away from home. Samuel's got a good place at Tanfield, and he's doin' well, too, but his boardin' place is across the river. Sometimes he goes by ferry-boat and sometimes he goes by skiff, and mother, she can't get over the feelin' that he's likely to be drowned. The two younger ones is home yet, but she says she's anxious about the time John'll be wantin' to strike out for himself, and she's always been afraid we'd never raise Car'line. No'm, there's nothin' special the matter with any of 'em now, and the truck garden has done fine this year. Mother haint had a touch of her rheumatism all summer, and she'd be pretty well off if 'twasn't for worryin'. Christian? Bless you, yes, this forty year! She aint afraid but what the Lord will take care of her and all the rest of the world, but seems like she aint got faith yet to believe He's to be trusted with the children."—Wellspring.

**Painkiller** PERRY DAVIS'

The world-known household remedy for cuts, burns, bruises—cramps, diarrhoea and all bowel complaints

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CURE WHILE ALL ELSE FAILS  
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.  
**CONSUMPTION**

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 no 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. Your letters must reach me not later than ten days after the date of the paper containing the questions. It is probable that after the grammar, we shall have some questions in Texas History. Address your letters to Mrs. Elsie Malone McCollum, Haskell, Texas.

FOURTH PAPER.

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

REGENERATION.

Text: "Except a man be born of water and of the Spirit he can not enter into the kingdom of God."—John 3:5.

Never did words fall from the lips of the Son of God which were fraught with greater interest for every son of Adam than these. Here is the pivot upon which turns the awful question of man's relation to God and destiny, for time and eternity. Here is the only avenue of approach to that higher life which alone qualifies man for a right relation with our Father, and for adoption into the family of God. All other subjects are tributary; life only is supreme. It was in order to point out the necessity of the higher spiritual life that our Lord employed these words. With these thoughts we may hope to profit by a study of this important text. Two questions in general are to be considered, viz: What is the kingdom of God, and how may we enter into it?

1. What is the kingdom of God? This term is peculiar to the New Testament, and is generally used to represent the sovereignty of God in the believing soul. Closely akin to this is that term, "the kingdom of heaven," which is used only by Matthew, generally to represent the realm of future happiness. Observing this distinction we find that God has more than one kingdom. God has three kingdoms—Nature, Grace and Glory. All men are in the kingdom of nature; those who are "born from above" are in the kingdom of grace; they who are "faithful unto death" will enter the kingdom of glory. At present we confine our study only to one of these—the kingdom of grace—called in our text, "the kingdom of God."

What is this kingdom? To this question Paul gives a twofold reply, with first a negative, then a positive answer. "The kingdom of God is not meat and drink; but righteousness and joy and peace in the Holy Ghost." In other words, it is not a visible and material kingdom, but an invisible and spiritual domain.

This apostolic definition of the kingdom of God is foreign to the popular Jewish expectation. The Jews were slow to learn that "the kingdom of God cometh not with observation;" that his "kingdom is not of this world." Even the masters in Israel knew not these things. It is not, therefore, unreasonable to suppose that Nicodemus who was himself a Jewish ruler, came to Christ on this occasion with preconceived ideas about the Messiah's kingdom. It is true that the record gives no direct assertion that Nicodemus had come to talk with Christ of a temporal kingdom which he was expected to establish, and yet if we remember that Christ "knew all men and knew what was in man," it is easy to understand how he might have anticipated the Pharisee's query, and answered his question before it was asked. The substance of that reply may be summed up as follows: "Nicodemus, you have come to-night to consult with me about my kingdom. If you would enter into my kingdom, 'ye must be born again.'" This was startling news to him, and accordingly he asked for fuller light: "How can

a man be born when he is old?" "You can't mean that he will enter the second time into his mother's womb and be born; then what do you mean?" To this Jesus answers in the language of the text, "Except a man be born of water and of the Spirit he can not enter into the kingdom of God." By way of further illustration our Lord impresses this truth: There is a natural and there is a spiritual birth. That which is born of the former is flesh; that which is born of the latter is spirit. Either life must be preceded by a corresponding birth, and any failure to distinguish between the natural and spiritual ends in inextricable confusion. This was the mistake of Nicodemus, and it is the snare into which thousands more have fallen.

2. How may we enter into the kingdom of God? Reason teaches us that if the kingdom of God is spiritual, as we have seen, so also must be the means of admission. Let us ask whether Revelation confirms this truth. Confining ourselves to the text, we are assured that being "born of water and of the Spirit" is the only condition of being admitted into the kingdom of God. The question, then, arises: Is this condition purely spiritual? Here we are on the borderland of a great controversy. That we may be sure of our footing we must carefully interpret this passage in the light of truth, as an error at this point may prove fatal to our immortal interests. What, then, is implied in being "born of water and of the Spirit?" To this question various answers have been given.

Some seem to see here a contrast between the physical and spiritual suggested by the words, "born again." They teach that here is an implied truth that one birth has already been experienced. According to this the physical birth is represented by "the water," while the spiritual birth is represented by "the Spirit." There is in this view a degree of philosophy. Physiologically considered, nearly 88 per cent of the human body is composed of water. This is the predominant element in all physical life. However, if we accept the marginal rendering, we find that it is not "born again," but "born from above." This is evidently its true meaning, the object being not to point out the order and position of this birth, but rather the nature and dignity of it. It is not physical, but spiritual; it is not from below, but "from above." Besides a merely physical can not help one to a spiritual life; there must also be a spiritual birth. "That which is born of the flesh is flesh;" it never can become more. Hence, our Lord could not have referred to the physical.

Others, in larger numbers believe that the words, "born of water," serve to show the importance of baptism. If this be the true view of the text, then without baptism by water salvation is a thing impossible, for our Lord clearly says: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." This view makes "the water and the Spirit" of equal importance, as they are inseparably connected in the text. Therefore, no matter what changes may be wrought by "the Spirit" within, unless "the water" be applied in baptism, "he

can not enter into the kingdom of God." Surely, we are not ready to believe in such a doctrine as this. If the kingdom is spiritual, and the means of admission are spiritual, then material water can not secure for us a spiritual admission into this spiritual kingdom.

Again, there are those who believe that "the water" is only another name for "the Spirit." To support this view they appeal to the language of Scripture as used by the prophets: "I will pour out my Spirit upon all flesh." "I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my spirit upon thy seed, and my blessing upon thine offspring." They also appeal to the language of our Lord when addressing the woman of Samaria concerning "living water, springing up into everlasting life." Or again, when he said: "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of him shall flow rivers of living water. This he spake concerning the Spirit which they that believe on him should receive." Now, we may observe that water is not here used to represent the Spirit himself, but rather the manner of his application, and the efficacy of his cleansing. Besides, it would have been redundant for our Lord to have used any figure which represented the Spirit, while he immediately subjoins the name of the Spirit himself. It would have been an inseparable mixture of figurative and literal language. Jesus did not speak of the Spirit in figures and metaphors, but in terms of personal designation. He does not speak of him as "the water," but "the Spirit;" not a thing, but a person.

Now, we are face to face with the real question: What is the full significance of being "born of water and of the Spirit?" In the consideration of this matter three thoughts claim our attention, viz: the nature, necessity and object of the new birth.

First. The nature of the new birth can only appear when we understand what our Lord meant by this two-fold expression, "the water and the Spirit." As man has a two-fold nature—natural and spiritual—so the work of regeneration must have a two-fold application; it must touch both natures. The two elements which enter into regeneration are purification (represented by "the water") and renovation (represented by "the Spirit"). We are not to understand that two agents perform the work of our regeneration, but that one Agent performs the two-fold work of cleansing and energizing. This, as I hope to show, is what our Lord meant by "the water and the Spirit." God put into the mouth of his prophet this two-fold promise which can imply nothing less than cleansing and empowering: "Then will I sprinkle clean water upon you and ye shall be clean; and I will put my Spirit within you and cause you to walk in my statutes." This two-fold work was clearly in the mind of the apostle when he said: "According to his mercy hath he saved us by the washing of regeneration ('the water') and the renewing of the Holy Ghost ('the Spirit')." Certainly this idea of the two-fold nature of regeneration should be firmly fixed in our minds when we see it so clearly taught here and remember that the word is nowhere else used in the Scripture except where Christ once used it to designate the day of final redemption when "in the regeneration the Son of Man shall sit upon the throne of his glory." Indeed, in a variety of forms and figures this grand truth is everywhere taught in the Scriptures. Nothing to the contrary can receive sanction from the word of God. There can be no regeneration without cleansing from sin, and a renewing of the Holy Ghost. This is not left to any subsequent work of grace; no man can enter into the kingdom of God without it. The old man must be put off with his deeds ere the new man can be raised up in him. Old things must pass away that all things may become new. Any supposed work of grace which does not touch man's two-fold nature is a delusion and a snare. Agreeable to this are the lines of Tennyson:

"Oh, for a man to arise in me, That the man I am may cease to be."

Further, the work of regeneration is not only thorough in transforming the life; it is the only means by which this change can be effected. Without it no man can "enter into the kingdom of God." All attempted substitutes for this important change have been futile, and worse than useless. Morality proposes this change by a process of evolution. This method is unscientific and ineffectual; it is only an attempt at reform. Reformation begins at the circumference and works toward an ever-narrowing center; regeneration begins at the center and works toward an ever-widening circumference. Reformation can only white-wash; regeneration only can wash white. Reformation has to do primarily with morals; regeneration has to do with life. Spontaneous generation is now everywhere discredited. Life can only come from life. It is just as impossible for a

man to become better and better till he at last passes into the spiritual kingdom as for a stone to become more and more alive till it enters into the animal kingdom. Spiritual life is an endowment from the spiritual world. Science can not classify it as natural, mental, moral; it is beyond the realm of science. Revelation names it Christ. "He is our life." Therefore, "He that hath the Son hath life, and he that hath not the Son of God hath not life." Life is not a homeless force; it is definite and resident. It never exists in the abstract, but always in the concrete. Spiritual life, then, is not a visit from a force; it is a resident tenant in the soul.

Second. The necessity of the new birth appears from the nature of sin. Sin is incompatible with holiness, and separates from God—the only source of life. Removed from its source of life the soul abides in a state of death. "The kingdom of God" supplies the only atmosphere in which a soul can thrive, and regeneration is the only means of admission into that kingdom, hence its necessity. This truth may appear clear to us when we consider that it has its analogy in nature. Let us examine the two great kingdoms of nature—the inorganic and the organic. The higher kingdom exists for the development of the lower, and the lower kingdom is a preparation for and prophecy of one which is higher. No kingdom can be elevated except by the one above it. The passage from the mineral to the plant world is sealed up from within. If left to itself the mineral would forever remain in the realm of the inorganic. How, then, does its transference to the organic kingdom become a possibility? The answer is: "It must be 'born from above.'" If the plant grew by reason of life from beneath its growth would be downward, but it grows upward because its nourishment is "from above." Everything in the universe, whether animate or inanimate, has its source of attraction. The stream flows down in search of the sea, the flame ascends in quest of the sun, the plant comes forth to meet the light and heat, the water and air by which it is nourished. These all seek their common source. So it is with man. If he loves the world he will become chained to it by the law of attraction, but if he be "risen with Christ" he will "seek those things which are above." Observe, then, that the power by which the mineral passes into the vegetable kingdom is not within itself; that power is "from above." All the inorganic kingdom could never produce a single plant if left to itself. A seed must be dropped into the soil. Light and heat, water and air must touch it "from above" and call it forth. Then the delicate roots of that tender plant feel their way through the dark and lifeless domains of that under-world until with their mystery of life they lay hold upon the unconscious mineral and lead it forth indescribably transformed and unspeakably dignified into that higher and more exalted kingdom. How mysterious is the law which thus guards the portals of the living world! Only life, and life "from above," can span that bridgeless gulf and secure the passage of the mineral into the vegetable kingdom, the vegetable into the animal, the animal into the human, and the human into the divine. It is in this way that God would exalt our fallen race, till from the confusion of our earthly conflicts the perfect man shall be evolved, bearing upon his body the marks of our Lord Jesus Christ and upon his soul that image which is divine. Only a hand let down from heaven can lift a soul across that impassable gulf which separates between the natural and spiritual worlds. No evolution of thought; no code of morals; no development of character, unless there lay hold upon the soul the powers of an endless life.

Again, our admission into this higher kingdom is not arbitrarily refused, neither is it on unexplained grounds. Our Lord does not say "he shall not," but "he can not enter into the kingdom of God" unless he is "born from above." We have already said that if left to himself man could never obtain this higher life, but we must not overlook another fact of equal importance. While that power which enables us to become the sons of God is of him, yet he can give it only to "as many as believe on his name." O what infinite power comes to those souls that believe! Such power makes our human strength divine. By its aid we can do all things and endure all things. No power in earth or hell can shake the man who trusts in the power which made him a son of God. Steel may be broken and stone may be crushed, but no power can break or crush the feeblest soul that hangs for mercy on the Omnipotent.

Third. The object of the new birth is already evident. It is to the end "that we might become the sons of God." In a general sense all men are the sons of God, but they are in a peculiar sense his sons "who believe on his name." The only barrier to the sonship of any in this higher sense is unbelief. They who are outside "the

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It tells, besides, how to care for lamps; even that is imperfectly known.

I send it free; am glad to. MACBETH, Pittsburgh.

kingdom of God" "entered not in because of unbelief." Then, to this exalted privilege of sonship "many are called, but few are chosen." This principle is true in the natural world as in the spiritual. Many are the seeds that never germinate, the blossoms that never come to fruition, the infants who never come to maturity, the adults who never find their sphere in life. So, too, "because strait is the gate, and narrow is the way which leadeth unto life, few there be that find it." Indeed, as we ascend in the scale of being the chosen ones become fewer. As quality increases quantity decreases. Some minerals become vegetable; some vegetables become animal; some animals become human; some human becomes divine. And here appears the dignity of "our high calling." It is to the end that we might be like our Lord; that as he hath made his divine life human, he might forever make our human lives divine. If, then, we would make "our calling and election sure," we can not lay too much stress upon the object and work of regeneration. By it we must be changed from the natural to the spiritual state; be purged from sin and renewed in nature; we must have our love and life reversed, and be restored to the image and likeness of God. We must have an internal change which effects both the nature and the practice. It is not enough that the vessel be repaired and repainted; it must be remelted and recast. As the plant is made up of materials which were inorganic till the organizing principle of life from another world laid hold upon and elaborated them into new forms of life and beauty, so God would take these poor materials of our frail humanity and fashion them to his own good pleasure till we shine forth with beauty immortal.

Finally, the power by which this marvelous change is to be wrought is not stored up in distant space and far-off time, but it is present in the here and now. "The word is nigh thee, even in thy mouth, and in thy heart." "Thou art not far from the kingdom of God," but though it is near no man can enter in who is not "born from above." The world of thought is not far from the ignorant world of society is not far from the isolated, but to enter in one must break the chains of illiteracy and the other must batter down the walls of solitariness; then, and only then, can they enter into that larger sphere to which they were strangers before. The unhatched bird lives in a world all to himself, but knows nothing of that infinitely vaster world that is all about him. Though surrounded by it on every side yet the little creature is cut off from it all. It

Continued on Page 15.

HAVE YOU ASTHMA IN ANY FORM?

Medical Science at last reports a positive cure for Asthma in every form in the wonderful Kola Plant, a new botanical discovery found on the Congo River, West Africa. Its cures are really marvelous, therefore this remedy is of the most vital interest to Asthmatic sufferers.

Mr. Thos Phillips, No. 267 Middle St., Pawtucket, R. I., writes May 9th, I thank God and the Kola Importing Co. for my cure of Asthma after I had given up hopes of getting cured. Mrs. Maggie Gardner, of Acworth, Iowa, writes May 6th, suffered for several years with Asthma and could get no relief, but the Kola Compound permanently cured me. Mr. C. J. Case, Johnsonville, N. Y., writes May 5th, the Kola Compound proved a God-send to me, as it cured me of Asthma in the worst form, and I had suffered with it from childhood. Mr. E. Aldrich, 391 Mill St., Poughkeepsie, N. Y., a prominent citizen, writes, my son suffered with Asthma for seven years. Doctors could do nothing for him, and to save his life advised me to take him to Denver, Colo. A friend advised me to try Himalaya and it completely cured him. Hundreds of similar letters have been received by the Importers, copies of which they will be glad to send you.

To prove beyond a 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 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.



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G. C. RANKIN, D. D., Editor.

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DISTRICT CONFERENCES.

Table listing district conferences: McKinney, McKinney, 9 a. m., April 25; Gainesville, Krum, 8 p. m., April 25; Cuero, Yoakum, 9 a. m., April 26; Greenville, Loneak, April 27; Bonham, Trenton, 3 p. m., April 27; Waco, Whitney, 10 a. m., April 27; Llano, Blanco, 8 p. m., April 27; Brownwood, Blanket, April 27; Clarendon, Clarendon, April 27; Sherman, Bells, 8 p. m., May 9; San Antonio, West End, May 16; Tyler, Mineola, 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 17; Houston, Alvin, 10 a. m., May 18; Colorado, Colorado, 8:30 a. m., May 18; Bowie, Alvord, 9 a. m., May 25; San Angelo, Miles, 9 a. m., May 31; Marshall, Haltville, June 29; Beaumont, Port Arthur, 9 a. m., June 21; San Augustine, San Aug., 9 a. m., June 22; Calvert, Reagan, 9 a. m., June 22; Austin, Bastrop, 8:20 a. m., June 22; Abilene, Roby, May 27; Brenham, Somerville, June 1; Weatherford, Graham, June 23; Huntsville, Huntsville, 9 a. m., July 4

THE FUND FOR BROTHER ONDERDONK'S SCHOOL.

The fund for the school in Mexico, which Rev. Frank Onderdonk is trying to build in one of the neighborhoods in his district, continues to grow. But we want it to reach at least \$100 before we close the appeal. This is a very needy and a very worthy enterprise, and we still leave it open for other contributions. We have received the following amounts since our last report:

Table of contributions to the fund: A friend, Dallas, \$5.00; Mrs. E. J. Gurley, Gurley, 1.00; Mrs. C. C. Craunch, Venus, 1.00; Mrs. C. C. Cawthorn, Emory, .50; W. F. Maxey and wife, Denton, 2.00; Geo. T. Simmons, Edna, 1.00; Mrs. L. M. Flournoy, Edna, 1.00; Mrs. H. Simpson, Edna, 1.00; H. J. Holdredge, Edna, 1.00; M. Z. Sphar, Edna, .50; Mrs. G. S. Gayle, Edna, .50; Mrs. L. M. Lesesne, Edna, .50; J. J. Browder, Springtown, .50; Friend, Shady, 1.00; Jno. Williams, Williamsburg, 2.00; Zora B. Pirtle for Anderson Chapel friends, 5.50; C. F. Hatfield, for three El Campo Leaguers, 1.00; T. J. Graham, Wellington, 1.00; Mrs. J. P. Sabastian, Valley View, 1.00; Miss Bell Sabastian, Valley View, 1.00; J. P. Sabastian, Valley View, 1.00; Mrs. L. Patterson, Campbell, .50

Previously reported \$44.30

Total \$73.80 G. C. RANKIN.

SUNDAY EVENING AT MIDLOTHIAN.

We were with Rev. M. K. Little and his people at Midlothian last Sunday evening at an Easter service. The church was beautifully decorated with tasteful flowers, and the music was specially prepared for the occasion. It was most excellent. Notwithstanding the threatening clouds and the downpour of rain later, we had a full house, and a most interesting service. The people gave good heed to the service, and, we trust, it was profitable. We have a splendid brick church building, worth at least \$12,000. It is modern, furnished with polished pews, and handsomely carpeted. It has an ample Sunday-school room, good parlors, and a convenient study. The whole is lighted with electricity. The windows are also beautiful. On the adjoining lot is a handsome \$2000 parsonage, and all the property is paid for. The parsonage has just been completed. It is one of the neatest seven-room homes in the conference. It is splendidly papered, and the floors are covered with Brussels carpets. The young ladies did the most of this latter work. And there is a preacher's wife in charge of it who keeps it like a new pin. No preacher's family needs a better and a more convenient home than this one. Bro. Little has put the grounds in fine, good condition. Besides a well-improved yard, he has a garden and coming fruit trees. Also a good barn. Wherever he goes he leaves things in better shape than he found them. He has a good membership of about 300 and upwards. Among them are the best people in Midlothian. The town is a good one. It is in the midst of a rich country, and the people are prosperous. G. C. R.

A GREAT DAY IN TEXARKANA.

Last Sunday was a great day in Texarkana. We wanted to be with them, but a previous engagement prevented. Bishop Hoss was on hand. It was the opening day of our new Church. Rev. O. T. Hotchkiss wrought nobly while there to achieve this enterprise; but the conference gave him another charge before he saw the desire of his heart. However, he left it in such shape as that when Rev. J. B. Turrentine succeeded to that charge, he could carry it forward. This he has done nobly. The result is one of the handsomest structures in the Texas Conference. Last Sunday after the Bishop preached a great sermon, he announced that there was a debt of \$8,000 still on the building. He did not expect to get half of the amount, neither did any one else. But he made an appeal and the people responded with a subscription of \$6,000! This leaves only \$2,000 on this very valuable property, and the Church Extension Society is carrying this at a low per cent. This is a great triumph and we congratulate all the good people up there and their energetic pastor. No State in the connection is building so many excellent houses of worship as Texas.

WAXAHACHIE DISTRICT CONFERENCE.

The Waxahachie District Conference met last week at Ennis, with Dr. James Campbell in the chair. Most of the preachers—all of them, in fact—were present, and a goodly number of laymen. The reports showed the spiritual and the material interests of the Church to be in good condition. The second day the writer had the privilege of being present. We heard Rev. John R. Morris, of the Abilene District, preach a strong and an original sermon on the "Claims of Mission Work." He was representing the Conference Board of Missions. Bishop Hoss was present and presided at this session. Rev. J. R. Nelson made a plea for the Medical Department of the Southwestern University, and good attention was given to him. He received a contribution. Rev. H. A. Boaz also was present and represented Polytechnic College. He goes everywhere. The writer was given a good hearing for the Advocate. The Waxahachie District is one of our Advocate banner districts. We were

pleasantly entertained at the good home of Captain and Mrs. Moore. Bishop Hoss and a number of the brethren also shared the hospitality of this ample board. They are good Methodist people, and keep open house. Dr. Bishop, the pastor, has his hand on the charge at Ennis, and matters are moving on finely. Ennis is one of our good appointments.

DEATH OF CAPT. G. J. PENN.

It is with sadness that we announce the death of Capt. G. J. Penn, of Waxahachie, which occurred some days ago. He had been in poor health for two or three years, and his end came in peace. Brother Penn had lived in Texas a great many years, and his association with the Church and with the preachers dated from time almost immemorial. He loved the Church and was a faithful member of it. His home was the home for God's ministers, and he delighted to have them under his roof. He was a truly good man, served his generation well and has gone to his reward. To the editor of this paper he was especially endeared. We loved him like a father. We bid him good-bye only for a season. He has gone to his sure reward.

WALLER COUNTY STILL DRY.

Two years ago Waller County, of which Hemstead is the shire town, voted on local option and went dry by a reasonably good majority. The election was taken into the courts, but in course of time the temperance people won out. A few weeks ago the anti brought on another election. It was thought that they would win this time, as they held the law to be a failure. The old plea was made that more liquor was sold in the county than when they had saloons. They say this of every dry county in the State. Everybody knows, however, that it is a colossal falsehood. Well, the second election came off last Saturday, and local option won out by 200 majority. No county voting on this question within the past six years and going dry is now in the wet column. We are holding every county we have won in the dry column. Four years ago we lost Midland County. We had no Terrell election law. But a month or so ago we gained it back. Local option has come to stay. On with the battle!

A SAD ACCIDENT.

One day last week Pearl Tadlock, one of the largest girls in our Methodist Orphanage at Waco, went with a company of others to the farm a few miles from the city, on a little outing, and while there she was accidentally drowned in the Bosque River. She, with other children, was wading in the stream for amusement, and stepped off over her head. She was a bright, lovely girl, and her death has cast a gloom over the Orphanage circle.

CHILDREN'S DAY.

The third Sunday in May will be Children's Day; and we call attention to it this early that all the pastors and Sunday-schools may begin to get ready for it. This is one of the arrangements of the Church throughout its bounds, and every pastor ought to have it observed. Make it a point to prepare for it and give the children the right of way on that day. Then take a good contribution, and make it a great success.

SUNDAY-SCHOOL YEAR BOOK.

The Sunday-school Board of the Northwest Texas Conference has issued a Sunday-school Year Book, a copy of which is now in our hands. It is edited by Rev. C. F. Field. It contains many articles of great value on Sunday-school work, all of them by people who have made this department of work a great success. But its principal value is found in the accurately arranged statistics of the Northwest Texas Conference on this subject. The pamphlet ought to be in the hands of our Sunday-school people, as it will afford them a bird's-eye view of what the conference is doing for this cause, and also it will suggest the best methods of work of this character.

NEITHER A PROHIBITION NOR AN ANTI-PROHIBITION TRAGEDY.

One of the most deplorable tragedies ever enacted in Texas took place last Monday night in Hemstead, Waller County, and in it four citizens were shot to death—Capt. H. M. Brown, Congressman John Pinckney, Captain Mills and Thomas Pinckney. Two others were seriously wounded. When the first news of the dreadful episode was given to the public, it seemed that the tragedy was the result of a prohibition row; but afterwards it turned out to be a collision between the prohibitionists on one side and the anti on the other. But, really, when we finally get at the bottom of the sad affair, prohibition and anti-prohibition had but little to do with it. True, the citizens of the town and the county were holding a local option mass-meeting to ask Governor Lanham to station a couple of Texas Rangers in the town and county to help enforce the laws. This was merely the occasion of the trouble. A discussion ensued, in which Captain Brown, who was under the influence of liquor, made some offensive remarks and was called down by several present. He became enraged, took hold of R. E. Tompkins, who had the floor, and, it is said, struck him a blow with a six-shooter. This precipitated a difficulty, in which some twenty shots were fired with the above result. Congressman Pinckney, it is said, interposed in the interest of peace, and was killed. He was not even armed. What was the real cause of this sad event? It was the result of an old feud of about two years' standing. Two years ago Congressman Pinckney's brother was killed by some negroes. He fired into a country Church without provocation where the negroes were peacefully worshipping. They returned the fire, and he was killed. Some of the Brown faction were employed to defend the negroes. They happened to be anti-prohibitionists, and the Pinckneys happened to be prohibitionists. In the election, which occurred a few weeks ago, these two factions arrayed themselves on opposite sides. The anti lost out, but during the progress of the campaign much hot blood was engendered more because of the old feud between the parties than on account of local option. At the close of the election, the parties were very much estranged. When the citizens met last Monday night, Capt. Brown went to it as the opponent of the Pinckneys. He was drinking, or he never would have gone and caused the trouble which followed. His son was with him, and they and others were armed. When the difficulty was precipitated, their pistols were used with deadly effect. Whiskey precipitated the trouble. These citizens met peacefully to transact their business, and they were so unmindful of trouble, as a body, that several of them had their wives and daughters with them. One poor man intruded himself while frenzied with liquor, and fancied that this was the time to even up with his enemies. Had he been duly sober no such a calamity would have befallen Hemstead and the State of Texas. But we want it distinctly understood that the cause of it cannot be laid at the door of either local option or anti-prohibition. An old county and neighborhood feud is wholly responsible for it. Had the meeting at Hemstead been called for any other purpose this result would have probably occurred. And had it not occurred last Monday night, it would have occurred in some form at some future time. All good citizens deplore it as a calamity to the State at large. What this will still further lead to we know not; but it seems that Hemstead ought to be satisfied without further trouble. Her courthouse is stained with the blood of four of her leading citizens, and the whole country is shocked. Surely, this will bring all the people down that way to their senses, and impose upon all the interested parties still living a restraint that will give the law its course.

It is better of be saved in troubled water, then drown: in calm ocean.

TEXAS PERSONALS.

Rev. J. M. McCarter, of Farmer, made the Advocate a pleasant visit this week.

Professor H. C. Pritchett, of Huntsville, was in the city this week and made the Advocate a brotherly call. He is one of our staunchest laymen.

Rev. W. F. Davis, of Navasota, and Mrs. Mary Parker, of Lindale, were united in marriage the 18th inst. Rev. C. F. Smith officiating. The Advocate extends congratulations.

Rev. G. W. Day, of Ego, I. T., a useful local preacher, made the Advocate a pleasant visit the past week. He is with his brother, the pastor of Clark Chapel, in a good meeting at the present time.

Rev. Lincoln McConnell, of Atlanta, Ga., spent a few pleasant moments in this office last week. He has been aiding Rev. Percy Knickerbocker in a good meeting at Grace Church, this city. It closed last Sunday night.

Judge M. M. Brooks, of the Court of Criminal Appeals, has announced himself a candidate for the office of Governor. Though the primary election is more than one year off, yet there are now four men in the field for the place.

Rev. J. A. Walkup, of the Northwest Texas Conference, is aiding in a good meeting at Clark's Chapel, this city. His home is at Polytechnic College. Of late he has conducted a number of most excellent meetings for the brethren. He is giving himself up exclusively to such work. He still has some time not engaged, and any of the brethren who desire his services he will be glad to make a few engagements. He is a most capable revival preacher.

CHURCH NEWS.

Bishop and Mrs. Fitzgerald have returned from Florida to their home in Nashville.

Mr. Ralph Voorhees, of Clinton, N. J., has just given \$100,000 for the general uses and purposes of the American Tract Society.

Bishop Galloway has been invited to speak at the annual Appomattox Day banquet, soon to be given by the Hamilton Club of Chicago.

We note with pleasure the recovery of Bishop A. W. Wilson from his recent attack of sickness. On Sunday, April 16, he is reported as having preached a great sermon at St. Paul Church, Baltimore.

Bishop Smith is still suffering from the effects of a very malignant attack of grip, but his physicians think that with the return of the warmer weather he will improve. Let the Church remember him at the throne of grace.

Bishop Hargrove ventures out of the house occasionally, now that the weather is milder, and has been down to the Publishing House once this spring. He is not very strong, however, and must deal very cautiously with himself.—Nashville Advocate.

Latterly it has been mooted more or less as to the largest salary paid by any Church in our Southern Methodism. The St. Louis Advocate settles the question by stating that St. John's Church, St. Louis, pays to its pastor, Rev. J. W. Lee, \$5000 a year, besides a splendid residence.

The foundation of the new Publishing House is finished, and work has commenced on the walls. The first five feet will be of stone and the remainder of pressed brick, with steel framework. The building will be first-class in material and construction. It will take at least twelve months to complete it.

There are 81,085 members of our Church in the three conferences in Arkansas. They paid last year for foreign missions \$21,925.90. They paid for domestic missions \$12,286.57. This is a total contribution of \$34,212.47 for the cause of missions by our Church in Arkansas.

For some twenty years past the Private Secretary of the Empress of Japan has been a Christian woman who is an active member of the Congregational Church. Another member of the Congregational Church, active in religious work, is the wife of Marquis Oyama, Commander-in-Chief of the great army that has been pushing the Russian army back to the North.

SYSTEMATIC SUNDAY-SCHOOLS.

As a result of the recent rally of the Methodist Sunday-school Superintendents of Texas in Trinity Methodist Church here and the session at the same time of the General Sunday-school Board of the Methodist Church, South, there has been launched "The Texas Sunday-school Conference of the Methodist Episcopal Church, South," and it is believed that similar organizations, with less name, will be inaugurated in other States where the Church exists, and that the movement will spread into other denominations. So far as Texas is concerned, it is declared that the work has passed already the experimental stage and good results are being reported from all parts of the State and the contiguous territory.

Dr. James Atkins, of Nashville, Tenn., and other leaders of the Sunday-school work of the Church, have declared in letters written since their return to their homes, that they have never before seen anything like the meeting that was held here, and that in every respect the success attained has surpassed their expectations. About Dallas, especially, and about the State, they have expressed themselves in terms of high praise.

The officers are D. H. Abernathy, Pittsburg, President; Rev. C. S. Field, Merkel, Vice-President; Frank Reedy, Dallas, Secretary-Treasurer. Mr. Abernathy is a prominent business man and Church worker in his home town and is connected with a number of enterprises at Pittsburg. Mr. Field is Secretary of the Northwest Texas Conference, and a hard worker. Mr. Reedy in his work with the Epworth League has gained a wide acquaintance in the State and will push the organization of local Chapters.

It is estimated that there are in the Southern Methodist Church 1,115,257 pupils in Sunday-schools, and that of these Texas has more than 140,000. There are said to be more than 1600 schools in this State. The first work of the new organization will be the listing, grading and systematizing of these. It is expected that at the annual meetings there will be reports from each of them.

At the Dallas meeting the following constitution was adopted:

Art. I.—This organization shall be known as the Texas State Sunday-school Conference of the Methodist Episcopal Church, South.

Art. II.—Its object shall be the stimulation and development of Methodist Sunday-school work and the training of Methodist workers in Texas.

Art. III.—Any Methodist Sunday-school superintendent, officer, teacher or pastor is by that fact a member of the organization.

Art. IV.—The officers of the Texas State Sunday-school Conference shall consist of a President, a Vice-President and a Secretary-Treasurer, together with the Board of Directors, consisting of these officers and one lay and one clerical representative from each of the four Methodist Annual Conferences of Texas, the same to be elected by their Sunday-school boards, respectively. The officers shall be elected annually by the conference.

Art. V.—The Board of Directors shall have charge of all details of management of the conference and shall appoint the time and place of its meetings and provide programs for the same; provided, that in the interim between the stated meetings of the Board of Directors, the officers shall constitute an Executive Committee.

Art. VI.—An annual session of the conference shall be held at the time and place chosen by the Board of Directors.

Art. VII.—This constitution of the conference shall be in force from the time of its adoption by the Superintendents' Rally in Dallas, April 4-6, 1905, and it may be changed at any stated conference session by the vote of two-thirds of the members present and voting.

Such is the impetus that has been given to Sunday-school work that it is planned to take steps to endow at Vanderbilt University, Nashville, Tenn., a chair of religious pedagogy and Sunday-schools, a pioneer movement in such lines. Its object is to train teachers and to educate preachers for the systematic and thorough work of the Sunday-schools.

RELIGION AND POLITICS.

Recently Bishop Galloway was invited to Memphis to deliver an address upon questions of reform now before the people of that city. He said in part:

Sectarianism should never enter politics, but religion everywhere and always. The churches should have no political creed, but individual Christians should not be without one. Clearly defined and conscientiously embraced. Every citizen a politician and every politician a religious God-fearing man, would give us an ideal republic of millennial and supernal strength.

To approximate it should be our prayer and effort.

Washington, in his farewell address—that last will and testament of the Father of his Country to the people he loved better than life—uttered these wise words:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to support these great pillars of human happiness, these foremost props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Preacher's Duty to State.

I wish now to state, with all the clearness and emphasis possible, my conception of a preacher's duty as a patriot—his obligations and responsibilities to the State:

1. His call and consecration to the ministerial office does not absolve him from the sacred duties of citizenship. The high functions of an American freeman he ought to exercise with patriotic fidelity and under the sanctions of a Christian conscience.

2. But as he sustains the same pastoral and spiritual relation to men of different and divergent political views he should never be active in party politics. The mitre and the crown should never encircle the same brow; the crozier and the sceptre should never be wielded by the same hand.

3. With everything that affects personal character and social morality, and, therefore, national destiny, the preacher should have deep and divine concern. He can not be indifferent to public morals without an impeachment of his divine commission to preach a gospel of redemption.

4. The moral phases of all public questions are legitimate themes of pulpit discourse and cause for ministerial solicitude. Christianity is a present-day religion. Its vital principles are the rules for daily life and the highest inspirations to noblest endeavor. What ever violates these principles and, therefore, imperils the individual and the State, we must antagonize with all the uncompromising firmness of a Hebrew prophet and all the intrepid earnestness of a divinely ordained apostle. And yet some politicians of the smaller sort affect great alarm when a minister insists upon applying the eternal and unalterable principles of the gospel to the conduct of public affairs. So long as we limit our discussions to the fall of Adam or the afflictions of Job, or the story of Jacob, they approve and applaud. But dare to apply the ethics of the Man of Galilee to the rum traffic, the gambling mania, the social evil, political corruption or the secularizing of our Christian Sabbath, and then are heard the solemn warnings against preachers in politics and "Mixing politics and religion." The same cry was heard against Elijah and Elisha, the great prophets of the olden time, and yet they were really the firmest pillars of the empire. For such fidelity to his country Isalah was persecuted to the death, Jeremiah endured long imprisonment. Paul was beaten with many stripes, and the heroic in all ages have encountered the fierce hostility of an ungodly world. But these only accentuate the call of God to preach his full gospel, which is at once a divine antagonism to all sin and the offer of redemption to every sincere penitent. And from that high mission we are not to be swerved or alienated by unkind and cruel criticism.

Savonarola's One Error.

In order to make my positions yet clearer I call attention to the striking historic illustration we have in the suggestive story of Savonarola. An eloquent preacher, a fearless patriot, a mighty reformer, he was the most conspicuous figure in the history of his times. His voice rang out like the notes of a bugle, arousing the people out of moral and political sleep, and called a nation back to God. His mightiest weapon was the preached gospel. He thundered forth the judgments of God, and wrought a revolution in the thought and life of the people. Then he made the fatal mistake of assuming the functions of a political dictator. The great preacher became a civil ruler. He made and unmade judges, governors and magistrates. In a word, the monk became a prince. Had he contented himself with arousing and developing moral sentiment and urging that it be crystallized into constitutional and statutory law,

to be administered by those specially charged with the functions of civil government, the reforms he instituted would have been more permanent and far reaching.

As an illustration of an extreme view on the other side, I mention the case of Father Mathew, the apostolic champion of temperance in Ireland. The movement he inaugurated swept over his native Erin like some great wave of the sea, and effected a reformation amounting to a revolution. Thousands were reclaimed from besotted habits. Desolate homes and hearts were made to blossom as the rose. Crime decreased everywhere until jail keepers were almost without an occupation. But Father Mathew made one fatal mistake. When he held a nation in his hand—when the moral sentiment of the people had been aroused to a sublime passion—he let the supreme moment pass, and Ireland again lapsed into its old ways. That sentiment should have been crystallized into prohibitory law, and the results of the mighty movement securely preserved. Seeing the enthusiasm chilled and the cause, inaugurated and sustained by his personal magnetism, begin to decline, Father Mathew acknowledged his mistake and bitterly recognized the necessity for prohibitory legislation. From both extremes let us take timely warning.

Dr. Palmer and Gov. Nichols.

When the titanic struggle was on in Louisiana over the extension of the notorious lottery charter—that infamous gambling institution that did so much to debauch the morals and manhood of the nation—among the champions in the contest then were two conspicuous figures—the Rev. Dr. B. M. Palmer, the eloquent and venerable Presbyterian pastor in New Orleans, and Governor Francis T. Nichols, the battle-scarred hero of many a reddened field. The great preacher, by the power of his imperial eloquence on the platform and in the pulpit, aroused the moral indignation of the masses against the giant and cruel monopoly of gambling, and made it possible for the State to rid herself of the shameless evil. America has presented no more magnificent spectacle than that aged preacher, bending beneath the weight of more than seventy years, and yet with fire of immortal youth in his brave soul fighting like a hero to save a great Commonwealth from moral degradation and ruin.

But when the legislature met, by ways and means known to the ingenuity of hell itself, a bill for the renewal of the lottery charter dragged its slow and slimy passage through both houses and was presented to the governor for his signature. But, thank God, that State had a chief executive whose courage had been tested in the storm of war. On one battlefield in Virginia, while leading his brave brigade in the front, one arm was shot off and buried. In another field one leg was shot off, and yet on another one eye was shot out. When that lottery bill was laid on his desk, he arose from his seat and said: "I have but one hand, but before I would disgrace it by signing that bill I would have it torn from my body, carried to Virginia and buried by the side of its mate."

Such sublime heroism commands admiration and is worthy of emulation. Both were heroes and Christian patriots—the great preacher and the brave governor. And who will dare affirm that the saintly and now sainted man of God was not in the line of his apostolic duties?

For a minister to be doubtful on such an issue and craven at such a time, is to dishonor his divine commission. Our mission is to save man, and not fawn at the power or cringe before the threat of small men in high places. We are our brother's keeper, and must account to God for our sacred stewardship.

DUNCAN DISTRICT CONFERENCE.

The District Conference of the Duncan District, Indian Mission Conference, convened at Temple, O. T., Thursday morning, April 13, with the largest attendance of laymen and preachers in the history of the district. There were twenty preachers and twenty-four laymen present, and it was said by all to have been the most pleasant District Conference they ever attended. Everything moved as though according to a previously arranged program, and while the business of the conference was dispatched without delay, no interest of the Church was overlooked. The pastors reports were full, especial attention being given to the work of M. A. Clark among the full-bloods or wild tribes as we call them. All of the visiting brethren were given right of way in the sessions and their addresses were profitable to us.

Rev. N. L. Linebaugh, our presiding elder, was at the helm throughout the session, and he makes an ideal presiding officer. Under his leadership Duncan District has made unparalleled progress in the past eighteen months. The Temple people certainly know

how to entertain a conference. This writer and Rev. R. S. Satterfield and D. R. Rankin, Conference Teller, enjoyed the hospitality of Bro. W. E. Marshall and his good wife, and we were cared for most delightfully. Bro. Marshall is one of our staunchest young Methodists, and is a true friend to the pastor and loyal to every interest of the Church. May his tribe increase.

Bro. Weatherly, in spite of the fact that he is a bachelor (a defect that will probably be remedied in time) makes an ideal host and with a fine corps of assistants looked well after the comfort and pleasure of his guests.

Temple is a thriving little city, with many substantial evidences of prosperity, not the least of which is an elegant brick Methodist church, which is just completed, and a new frame church building for our Baptist brethren, which is nearing completion.

The reports show that our district is well in advance of last year spiritually and financially.

Daniel H. Marchant, Jr.; Samuel W. Austin, James W. Tinkle and Robert E. Glascock were granted license to preach.

R. E. Glascock, D. H. Marchant, Jr.; J. E. Martin, G. W. Hooper and J. W. Tinkle were recommended to the Annual Conference for admission on trial.

Geo. W. Hooper and John E. Martin were recommended to the Annual Conference for deacon's orders.

Delegates to the Annual Conference: J. W. JACKSON, C. W. ALEXANDER, J. D. COX, D. R. RANKIN.

Alternates: J. N. Oliver, D. H. Marchant.

John L. Bray, S. G. Thompson, W. T. Freeman, R. S. Satterfield, M. A. Clark and R. A. Baird were elected as a Licensing Committee.

Duncan was chosen as the place to hold the next District Conference.

Mrs. R. F. Scoffern, President of the Woman's Home Mission Society of this district; Rev. W. F. Dunkle, Conference Missionary Secretary; Rev. P. R. Eaglebarger, editor of the Western Christian Advocate; Rev. T. G. Whitten, Financial Agent of Hargrove College, and J. S. Lillard, President of the Indian Mission Epworth League Conference, were present and addressed the conference.

Due prominence was given to religious worship, and all the services were very well attended by the people of Temple. The house was crowded at the night services and on Sunday.

ROBT. A. BAIRD, Secretary.

BROTHER LITTLEPAGE'S HOME.

I send a list of responses to my call to aid Brother Littlepage in building him a home:

- Rev. G. H. Phair ..... \$5 00
Rev. C. R. Lamar ..... 5 00
Rev. I. F. Botts ..... 2 50
Rev. S. H. Morgan ..... 2 50
The widow of a preacher ..... 2 50
T. W. House ..... 25 00
W. P. Hamlin ..... 5 00
Ed Hall ..... 5 00
E. P. Jenkins ..... 5 00
Mrs. E. Jenkins ..... 1 00
R. O. Allen ..... 1 00
Dr. J. Emory ..... 1 00
John Cole ..... 5 00
H. W. South ..... 2 50
E. McMullen ..... 1 00
E. C. Harder ..... 5 00
E. G. Walker ..... 1 00
M. Carnes ..... 1 00
W. H. Lawrence ..... 1 00
W. A. Deaton ..... 1 00
W. H. Walker ..... 1 00
E. Crenshaw ..... 2 50
J. W. Dyer ..... 1 00
Mrs. H. W. South ..... 1 00
S. W. Alexander ..... 1 00
Miss Lillie Hall ..... 1 00
J. H. Allen ..... 1 00
A little girl ..... 50
J. N. Cole ..... 1 00
Mrs. J. N. Cole ..... 1 00
R. S. Webb ..... 2 50
Mrs. Zimmerman ..... 1 00
Total ..... \$93 50

It is due Bro. W. H. Vaughan to state he is contributing the rent monthly for the house Bro. Littlepage now lives in. If twenty-five preachers would do half that, much the house would be built at once.

And I am sure that if I could see many of his friends personally, that it would be very little trouble to raise the necessary amount. And now, brethren, let me exhort; I know, as Uncle Simon Peter Richardson used to say, "He was born on the edge of hard times," and then he never had a pastoral charge in his life "but what they had every dollar they could carry until some other good cause came along." This, I think, is the condition of every Church in Texas, but here is a man of God who has given 50 years of hard work as the discipline has directed, not turning aside to anything to prepare, as we say, "for old age." There are at least fifteen preachers in Texas living in parsonages he built.

Spring Medicine

There is no other season when good medicine is so much needed as in the Spring.

The blood is impure, weak and impoverished—a condition indicated by pimples and other eruptions on the face and body, by deficient vitality, loss of appetite, lack of strength, and want of animation.

Hood's Sarsaparilla and Pills make the blood pure, vigorous and rich, create appetite, give vitality, strength and animation, and cure all eruptions. Have the whole family begin to take them today.

"Hood's Sarsaparilla has been used in our family for some time, and always with good results. Last Spring I was all run down and got a bottle of it, and as usual received great benefit." Miss BAVLAN Borus, Stowe, Vt.

Accept no substitutes for Hood's Sarsaparilla and Pills. No substitutes act like them. Insist on having Hood's.

I believe this, that if the preachers, even only those who are on charges where he has served, would next Sunday or any convenient Sunday, present this matter to their congregation, and urge it, as if through the passing of their character depended upon the amount they raised, in one day enough would be contributed to build a house.

There is a difference between letting people do a thing, and urging them to do it. Now of course, some people are ready to say, yes, and the next Sunday some other special call will be made, and so it goes. But, brethren, I have not heard of a church having to appoint a committee to keep it from paying out all the money that they had for the Lord's cause. If such a church could be found, I think there ought to be a picture of not only the pastor and the Church, but all the members of that Church, of the parsonage and even the houses the people live in, so that we could all see them.

I hope some parties will send \$100, some \$50, \$25, \$10, and let us raise the amount and put this servant of God in a good home.

I hope to receive some liberal donations at once, so we can begin the work. I. Z. T. MORRIS.

BOOKS RECEIVED.

We have received the following books from A. C. Armstrong & Son, N. Y.:

"The Magnetism of Christ," by Jno. Smith, D. D. It is really a study of our Lord's missionary methods; and it is readable and instructive. Dr. Smith is a noted Scotch divine, a thinker, and a very capable man. The book will be very helpful to ministers.

"The Spirit of God in Biblical Literature," by Irwin F. Wood, Ph. D. Dr. Wood is Professor of Biblical Literature in Smith College, Northampton, Mass., and a man well versed in the matters discussed in this volume. He takes up and traces the growth and development from the beginning of literature down to the present time; and along with it, the book is really a study of the history of religion as inspired by the Divine Spirit. It is a valuable contribution to religious literature.

"The Forgiveness of Sin," by George Adam Smith. We have gone through this book sufficiently to say that it is intensely practical, strikingly evangelical, and in every way useful. Dr. Smith is one of our most lucid thinkers, especially when writing upon devotional and doctrinal themes. There is nothing of the higher criticism in this book so far as we have gone through it. It is really a series of most spiritual sermons, and to read them is to get large benefit.

DEATH OF REV. WM. GROVER.

Rev. Wm. Grover, an aged local preacher in the bounds of the West Texas Conference, died at Manchaca, Texas, April 10. He was respected and loved by all who knew him for his nobility of character. The end was peaceful. J. M. ALEXANDER.

### Sunday-School Department

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

#### THE SENIOR DEPARTMENT.

One of the hopeful signs of modern Sunday-school life is the growth of senior or adult departments. What was a rare exception twenty years ago is now becoming an ordinary feature of progressive Sunday-schools. In our own Church are many such departments, and pastors and superintendents are uniting in an effort to bring them to pass. There are several reasons why every Sunday-school should have its "Senior Department," chief among which are:

It is an essential part of a well-rounded Sunday-school. The school was never designed to be a place for Bible study by children and youth only. In its early embryonic stage such was the case. The school was dubbed a "nursery" of the Church, and a juvenile atmosphere pervaded it, repugnant to young people and adults. Under the new order the definition of the Sunday-school is "the Church engaged in studying and teaching the Holy Scriptures." This means the whole Church, not children and youth only, with a few adult teachers selected from the Church.

The Senior Department is needed for example's sake. The missing link in the school is the young man and the big boy. It is the absence of fathers and mothers, and of the older people of the Church, from the Sunday-school that accounts for and excuses this conspicuous absence of young men and big boys. Wherever the adults of the school are found in numbers in the school, the young man's attendance will be assured.

The Senior Department is needed because the adult members of the Church themselves greatly need the regular and systematic study of the Bible. This is not done as it should be in the home. Business cares more and more tend to hinder it during week days. For the Church member's own good it is imperatively needed that he should come to Sunday-school, where alone a systematic and profitable study of the Bible is regularly pursued.

Who should belong to the Senior Department of the Sunday-school? The officers of the Church, who should attend it for official reasons and for example's sake. Our Discipline makes the Quarterly Conference a Board of Management over the school. Certainly its members should attend.

All adult members who possibly can come. In several recent tests it was found that less than one-fourth of our Methodist adults are in any way connected with the Sunday-school.

The young men and women, whether in the Church or out of it. By persistent effort in this direction, and by making the Senior Department a place of dignity and interest, many of this class can be induced to attend.

The big boys and girls of the school over sixteen years old. Promoting these into the Senior Department at the critical age when they are so likely to leave will do much toward securing their continued attendance.

The location of a Senior Department will depend upon the conveniences of the church building.

If the building is of the modern Sunday-school order, let this department be seated in several class rooms as nearly in a body as possible. Place over the room a banner inscribed: "Senior Department."

If the building has an auditorium above the Sunday-school room below, as often occurs, use the room below for intermediate and primary classes and the auditorium for the Senior Department. If necessary, let this department have its own assistant superintendent and its own opening and closing exercises, distinct from the school below. Monthly or quarterly the entire school may be massed in one room.

If the church building consists of a single room, as is often the case, put the Senior Department, with its several classes massed, in the rear of the room, with banner inscribed above it. The point is to keep all classes of this department together in one room, or one part of the room, as a clearly defined and separate department.

As to equipping and conducting it, make it a rule that Bibles only shall be opened in the class work, each to bring his Bible. Give to each member a Magazine for home study. Let the assistant superintendent in charge use a blackboard, on which to place in advance of the lesson its main points.



Let the Senior Department have its own secretary and treasurer.

In classifying it, put the big boys and girls in separate classes. It is not best to mix them at this age. Put the young men and women either in mixed or separate classes, according to local conditions. Let the younger married people be together in one or more classes. Have a "spectacle class," or classes, for the older people.

If the classes are in separate rooms each teacher will be a law unto himself. If convenient, however, someone should take the blackboard and "sum up" the main points of the lesson for all in the department, taking a few minutes at the close of the lesson hour. In general, the lecture method is best, the teacher presenting the lesson simply and orderly, and without individual questioning, which usually embarrasses and drives away the timid ones, who most need to come. Have all Bible references looked up by the class. Assign in advance topics of the lesson to willing ones. Allow and encourage all reasonable and pertinent questions if within time limit. Discourage positively all mere discussion.

May 7.—"The Vine and the Branches."—John 15:1-12.

Golden Text: "Herein is my Father glorified, that ye bear much fruit."—John 15:8.

From the World Evangel:

The emphatic word in this lesson is "fruit;" and the lesson itself is an unfolding of the conditions which must exist if fruit is to be borne. A preliminary word as to the meaning of the word. In Galatians (vs. 22-23) fruit is defined to be "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" in other places fruit is good works; in still others, converts. I think the word in our lesson is generic, and includes the graces which make the Christian character, good works and the winning of souls. In other words, our Lord here lays down the conditions which result in fruitful Christian lives. It is well to note, before leaving the word, that three degrees of fruit-bearing are mentioned—"fruit," "more fruit," "much fruit"—and not until we bear much fruit is our Father glorified.

The reason is that up to a certain point the graces of the Christian character may be, and are, imitated by persons who are naturally gentle and amiable, kindly and cultured. The ideals of Christ are universally known and approved; and, in so-called Christian lands, the behavior of respectable people is based upon them. But the winsomeness of the gentle and amiable worldling never goes so far as the winning of souls, and the Christian's "love, joy and peace" cannot be counterfeited.

What, then, are the conditions of fruit-bearing? They are two, and two only. That is part of "the simplicity which is in Christ."

And first, there must be such a vital union to Christ as is implied in the figure chosen by him to express that union—a vine and its branches. I have called it a "vital"—that is, living union. Let us try really to grasp that fact—the fact that the believer is as really a part of Christ as the branch of a vine is a part of the vine. Do not think of our Lord's words as a mere figure of speech. He uses, indeed, a figure drawn from nature, but he uses it because it exactly expresses his meaning; the believer is an actual part of Christ.

This is the truth taught even more vitally in the revelation concerning the body of Christ. "For, by one Spirit, have we all been baptized into one body, and have all been made to drink into one Spirit" (I Cor. 12:12). "He that is joined to the Lord is one spirit." "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me."

For every believer, then, the primary condition exists. We are the branches of Him who is the Vine. We have not to make it so; it is so.

The second condition, therefore, is the one upon which our Lord puts the emphasis. He does not say: "Become members of my body—branches in me—but, "I am the vine, ye are the branches." It is upon the maintaining of us by a continuous experience according to that fact that Christ insists. That is the force of the word abide. To "abide" means to live. The kinds of branches must be discriminated: The fruit-bearing branch, the branch that does not bear fruit and the "man" who takes the place by profession of a branch, but who by not abiding proves that he is not a branch. The first is "purged" (cleansed, pruned), that he may bear more fruit; the second, a true branch but fruitless, is "taken away." The Greek here is very sweet. It is, literally, "taken up out of," and is the husbandman's gentle way with a true vine so circumstanced as not to bear fruit. The third is "cast out as a branch," disowned.

What is it, then, to abide in Christ? It is best expressed in Paul's great

testimony already quoted: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

Practically, it is the continual attitude in all the scenes and experiences of life of "yet not I, but Christ." It is to oppose to every temptation, "not I, but Christ;" to summon to every opportunity "not I, but Christ;" to win men by the manifestation of "not I, but Christ;" to depend in every emergency on "not I, but Christ."

### 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. Lehmborg, Fredericksburg.
- Secretary-Treasurer—Theo. Bering, Jr., Houston.
- Junior Superintendent—Mrs. C. W. Henry, Cleburne.

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

##### ANOTHER ENDORSEMENT.

Since the selection of Corpus Christi as the permanent home of the State Epworth League, the action of the Locating Committee has been commended by many prominent churchmen, not alone in Texas, but in various sections of the territory embraced by the Southern Methodist Church. There has not been a dissenting voice. The unanimous verdict has been, that the action in establishing an assembly was timely and that the selection of Corpus Christi was wisely made. These voices of approval have been greatly appreciated by the cabinet members and the assembly committeemen, and have been an inspiration to all to exert every effort for the success of the movement. Just now the District Conferences of the State, some forty in all, are beginning their annual sessions, and it is very gratifying to those of us who have heart and soul in the Epworth League work to note that these bodies, composed as they are of the active ministry of the Church, and representing, as no other organizations do, the spirit and sentiment of the Church proper, are going on record as heartily endorsing the work of the Texas Leaguers. The Dallas District Conference, just closed, according to the report of Secretary E. R. Barcus, took the following action: "A communication from Gus W. Thomasson, our State Epworth League President, was read regarding the League Encampment to be held at Corpus Christi August 8-18. This timely movement was heartily approved, and gratification was expressed at the success attained by the League throughout this district, throughout this conference and throughout the State."

##### AN UNFORTUNATE DELAY.

We stated last week that the plans were being drawn for the great auditorium to be erected on the Assembly Grounds at Corpus Christi, and the hope was expressed that they would be completed in time to be put on exhibition and bids received, contract let and work begun by the first of May. Unfortunately, a delay in the execution of the deed to the property has retarded the work, so that it has been impossible to have the boundary lines of the tract of land set aside for the grounds surveyed. Secretary Bering went down to Corpus Christi last week, and was assured by the committee there that all these matters would be speedily adjusted, and we have confidence that they will be, but we are not going to be able to commence work on the buildings as soon as we had hoped. It is doubtful if actual work will begin before the middle of May, but no time will be lost when once the way is clear. As we have before stated, every dollar of the money promised by the Corpus Christi people has been deposited in the bank to the credit of the State Epworth League. Furthermore, the San Antonio & Aransas Pass Railway Co.,

## The Johnston — NO. 10 — Mower

THIS GRAND MOWER COMBINES High Speed with Greatest Strength AND WEARING QUALITIES

ENABLING US TO GUARANTEE IT TO CUT THE MOST DIFFICULT GRASSES IN THE WORLD, WHICH ARE FOUND IN TEXAS.

A POWERFUL CUTTER LIGHT DRAFT LIGHT RUNNING EASILY OPERATED

HAS ROLLER BEARINGS, SELF-ALIGNED CRANK BOX, WHICH PREVENTS HEATING AND MAKES IT THE LIGHTEST DRAFT AND MOST DURABLE MOWER ON THE MARKET.

MANY OTHER VALUABLE FEATURES FOUND IN OUR FREE CATALOG CONTAINING FULL LIST OF HAYTING MACHINERY FOR SPECIAL INTRODUCTORY PRICE \$44.00 PARLIN & GRENORFF CO. 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..... \$84.25
- 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.**



## 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.

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which has agreed to do certain improving along their right of way adjacent to the spur which runs to our grounds, and other improving upon the grounds proper, has signified its readiness to begin work whenever operations have commenced on our part. So that, even though there is some delay in getting started, all parties are shaping arrangements unto the end that plans may be pushed to an early completion. Our Leaguers are admonished to possess themselves with patience, with an abiding faith that all will end well.

NOTES.

Texas Leaguedom has been honored in the selection of Hon. R. W. Hall, of Vernon, to fill one of the chairmanships of the International League Convention at Denver in July.

Prof. C. W. Crossley, superintendent of the Corpus Christi Public Schools, will make a lecture tour of the State in June, in which he will illustrate his subjects by means of stereoscopic views. He has generously offered to include the Epworth League Encampment for a good share of mention, and will have views of the Assembly Grounds, the buildings, equipment, etc., and where he lectures under the auspices of a local chapter of the League, will divide the net proceeds. He is now arranging a route, and chapters desiring to secure an engagement should correspond with him at once. We have carefully investigated Professor Crossley's standing, and have no hesitancy in recommending him to our Epworth Leaguers.

Some days ago we addressed an inquiry to the members to the State League Cabinet concerning their preparations to attend the Corpus Christi meeting, it being our desire to secure, if possible, the attendance of the entire board. We are glad to say that without exception all have signified their intention of being present, and not only this, but everyone is enthusiastic over the enterprise, and is ambitious to make it a success. Even the good women of the Woman's Home Missionary Societies tell us they expect to camp with our hosts, and encouraging reports reach us from every quarter to the effect that our Methodist people will be present in numbers. As Dr. Rankin would say: "On to Corpus!"

Some of the prominent Texas workers are making an effort to secure a normal session of the Kansas City Scarritt Bible and Training School for the benefit of the women of the missionary societies who will be in attendance at Corpus Christi. This session, if secured, will run with the encampment session, but will be held in the afternoons and independent of the Epworth League program. We are very hopeful that this feature will be secured.

We acknowledge receipt of the following neatly executed card: "Mr. and Mrs. A. B. Rawlins request the honor of your presence at the marriage of their daughter, Alma, to Mr. William Henry Lamar, Wednesday evening, April 26, 1905, at 7 o'clock, at their home, Lancaster, Texas. At home, 434 North Carroll Avenue, Dallas, Texas." Both of these young people are well and favorably known to us. They are among the most active and intelligent Epworth League workers in the State of Texas. Both have been especially active in developing the work to its present state of excellence in the Dallas District, where they live, and in the North Texas Conference. The union is an ideal one, and, with all our heart, we congratulate Brother Lamar, and wish for he and his charming bride heaven's richest benedictions.

Brother J. O. Leath, 207 East Franklin Street, Hillsboro, Texas, writes us under date of April 16 as follows: "In response to your call in the Advocate of April 13, I'll subscribe, subject to your directions, \$1 to the relief of Miss Wynne's Mission School in Mexico."

We note with pleasure the liberal responses being made by our local chapters to the call for dues. This is the month set apart for special effort along this line, and it is proving to be what we had hoped it might be, namely, the banner month on collections. There is yet time enough for other chapters to get in their remittances for the April lists, and may we not ask again that the matter be attended to? Surely it is a pleasure to help carry on the work by contributing one's dues, small in amount though they may be. But these small amounts make a large one, and a large one makes easier sailing for those at the helm. Let us have your dues.

G. W. T.

FOR MISS WYNNE'S MISSION SCHOOL.

In response to our call for funds to aid Miss Norwood Wynne in the es-

tablishment and equipment of a Mission School near Guadalajara, Mexico, we have had several letters of inquiry and a number of subscriptions. The amount needed, as stated, is \$100. The Second Vice-President, Miss Laura Allison, whose address may be found at the head of this department, will attend to the collection and forwarding of this fund. Those who have signified their willingness to contribute to the relief of this Texas missionary are requested to send the amount of their subscription in each case to Miss Allison, who will make due acknowledgment of all receipts through this paper. In sending your amount, be sure to state that it is for Miss Wynne's Mission School. We have never had a more worthy object within our reach, and it is hoped the contributions to this fund may be prompt and liberal.

G. W. T.

STATE LEAGUE DUES.

Previously reported	\$39 50
Round Mountain	50
North Cleburne	1 00
Cherokee	75
Corpus Christi	1 00
Tenth Street, Austin	2 00
Calletto, German Mission	50
Total	\$45 25

THEODORE BERING, Treas.

COLORADO'S OFFICIAL WELCOME.

The following is the full text of the resolution recently adopted by the Legislature of the State of Colorado relating to the approaching session of the great International Convention of Epworth Leagues, to-wit:

House Concurrent Resolution 3.

Whereas, There will assemble in the city of Denver, from the 5th to the 9th of July, 1905, the Seventh International Convention of the Epworth League of the Methodist Church; and

Whereas, We deem it a great honor to the State of Colorado to have such guests within her borders; therefore be it

Resolved by the House, the Senate concurring, That the Fifteenth General Assembly extends its greeting to the members of the Epworth League of the Methodist Church, and bids them welcome to our State next July.

WILLIAM H. DICKSON, Speaker of the House.

JESSE F. McDONALD, President of the Senate.

E. R. HARPER, Chief Clerk of the House.

M. Z. FARWELL, Secretary of the Senate.

REMINISCENCES OF KIDD-KEY.

From my infancy, comparatively speaking, I had heard of the great North Texas College. And from then on up to two years ago my greatest desire was that I might have the opportunity and pleasure of entering school there and completing my education. And before I scarcely knew it my dream became true, and my fondest hope realized.

Two years ago I awoke one day to find myself speeding along on an outgoing train, and it then dawned on me that I was bound for Kidd-Key. Somehow or other my dream ceased to be quite so pleasant, and I rather wished it had continued to be a dream, instead of becoming a reality. Ere long we reached our destination, and before many moments I found myself stepping out of the carriage before one of the grandest colleges in the fair Southland.

What a scene met my eyes! The campus in all its beauty was smiling at me; the many flowers and trees beckoned me to enter; a trickling fountain of water was playing hide-and-seek over the rocks, and then running away in the form of a little stream, as if to amuse me; the stately buildings seemed to have been modeled especially for the benefit of just such as I; the birds sang in the trees above me. Everything bespoke peace and harmony.

After feasting on this beautiful scene for some seconds, my spirits being rallied, I entered. There on the threshold to welcome me was one of the grandest, most noble and beautiful women I ever expect to meet again. She was robed in a magnificent black silk. Her face was as fair as a lily, and her hair was combed back and held in place by a little comb studded thick with pearls. She gave me a cordial greeting. Thus my life in dear old Kidd-Key began.

The girls continued to arrive till we numbered 350. We were all comfortably and cozily roomed. We were then classified, and work began in earnest. Ah! how happy we were! As every rose has its thorns, every happy hour its sad one, so we had our little ups and downs; but they were always made right by our President, who was as a mother to her girls. We were like one big family. Of course there were geometry theorems to be proven, Latin lessons to be translated, physics, problems to be solved, and chemistry lessons to be learned, and while our tasks may have seemed hard at the

time, it was in fact a real pleasure. The still water was broken occasionally by a concert, some great musician, "lecturer," a great "orchestra," or something of the kind. Thus the days, weeks and months passed rapidly by, till before I was aware the year was drawing to a close. During this time many mysteries in science had been revealed to me. Literature in all its beauties had been unfolded, and the knotty problems of mathematics had become somewhat easier, and I began to see my way clearer. I had learned to love every tree, every flower and every foot of ground on the dear old campus. Each teacher was dear to me, aye, far dearer than I dare say. 'Twas hard to say good-bye, but knowing that I should return the ensuing year, I managed to bear it.

Vacation passed and again I entered, this time to strive with the many serious difficulties of the senior course; but it was with a feeling of pleasure, for, as I said, I loved my school, President and teachers. The days sped by, the holidays approached, then the dreadful fire came, but Mrs. Key, always equal to every emergency, did not let this down her. Our work went on slowly, but surely. Our French lessons were mastered, Astronomy each day became more interesting, and psychology brought us in closer touch with the immortal part of man.

We had the great Chicago Orchestra as one of our diversions. It was fine.

Almost before we knew it commencement was at hand. Each recital reflected great credit on both faculty and pupils. One of the best features of commencement, however, was the oratorio composed of 150 trained voices under the able management and directorship of Mr. Harry R. Detweiler. No need to dwell on the graduating exercises; it suffices to say that they were grand, yet simple; marching in to Tannhauser's grand march, played on the pipe organ, listening to the essays, then to an abie discourse by a prominent divine, and last, but not least, receiving our diplomas, constituted the program. Then came the sad good-byes to our many friends. Last of all, a parting farewell to my beloved President.

She is like a lily, whose heart is pure gold; 'Tis decreed that she shall never grow old; But live on, and on, forever and aye-- To scatter flowers and blessings in people's pathway.

Each time that I gazed on that beautiful face, Or looked on that form, whose every motion was grace, A feeling indescribable over me rolled, And the mission of love her mysteries would unfold.

Her soul looked from her eyes--large, loving, tender-- And she's ours--all ours. Girls, remember! May God's richest blessings e'er crown her life, And she will find rest at the close of the strife.

B. B. H.

Cooper, Texas.

INTERESTED IN THE OBITUARIES.

I desire to thank you for a suggestion made some time since to the readers of the Advocate to "read the obituaries." I have been a subscriber for many years and have habitually noticed the names of the dead and frequently have read of the death of friends, but since your request I have been reading the obituary columns regularly, and as I have read of the trials of the sick and afflicted and of the triumphant death of these suffering ones, it has proven a "spiritual uplift" to me, and I commend your suggestion to all Advocate readers.

More than this, I have discovered something that you had not thought of, probably, in connection with these obituaries. To one born and reared in Texas, with an extensive personal acquaintance, they are valuable from a news standpoint. Recently, in reading the obituary of an old gentleman at Goldthwaite, whom I did not know, I noticed among the children's names, a lady friend, whom I knew intimately and with whom I could sympathize fully, although not knowing her father and I could mention other notices of persons almost forgotten; and then the notice of Grandma DeVilbiss' death, whom I have known from my infancy, I wouldn't have missed seeing for any reasonable amount. The man, woman or child in Southwest Texas, from 1850 to 1870, would have been hard to find who did not know the DeVilbisses. The people were not so numerous then as now, and Brother DeVilbiss was always "going about doing good."

Again I thank you, and shall continue to read obituaries.

BEN E. McCULLOCH.

Chesterfieldian Manners.

Mr. W. C. Cantrell, of Louisville, Ky., pays his compliments to Tetterine as follows: "I take off my hat to a 50 cts. box of Tetterine. It has cured me of a skin disease which doctors in 7 states failed to cure." It is infallible in its results, fragrant and effective. 50 cts. a box at druggists, or by mail from the manufacturer, J. T. Shuptrine, Savannah, Ga.

Bathe with Tetterine Soap, 25c. cake.

**SAVE 1/3**

**No Dealer Can Duplicate Our Factory Price**



**Our high grade carriages are made in our own factory, and sold exclusively by mail order at a saving of from \$15 to \$30 to the buyer. We warrant every vehicle to be just as represented or refund money and pay freight both ways. Send for free catalogues. It tells the advantage of buying from factory.**

**THE COLUMBUS CARRIAGE AND HARNESS CO., Columbus, Ohio.**

**HILLS BUSINESS COLLEGE**

75¢ a month is good, but you can earn more. Others no brighter than you are drawing \$250 a month. But they got wide-awake and took our course. Just what you should do. We give you the world's best and most modern business education. Our college is one of the most helpful schools in America. Write for free catalog--it will point you to the road that leads to success.

R. H. HILL, Pres't., Waco, Texas.

**QUEEN CITY BUSINESS COLLEGE**

\$50 a month is none too much for you. Others no bigger or smarter are earning \$150 a month, but they prepared themselves. The thing you should do. Only \$22 for a three months' scholarship worth \$40. You'd better jump quick at this offer. Write for proposition--it's an eye-opener.

G. W. HILL, Prin. Dallas, Texas.

**WORDS OF PRAISE**

Buffalo, N. Y.

Dr. Thurmond:

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

Yours truly,  
ELIZABETH SELLARS.

**Cures to Stay Cured**

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

Dr. W. J. Thurmond: Pilot Point, Texas, Feb. 15, 1900.

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

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AFTER JANUARY 8TH, BETWEEN TEXAS AND MEXICO 3 1/2 HOURS--1/2 DAYS SAN ANTONIO TO MEXICO CITY.

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Correspondingly as Quick from All Texas Points via I. & G. N. New Fast Service Between Dallas, Fort Worth, Austin and San Antonio After January 8th.

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L. TRICE, 2d Vice-Pres. & Gen'l Mngr. Palestine, Texas. D. J. PRICE, Gen'l Pass. & Ticket Agent.

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## The Woman's Department

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

### EACH DAY.

Something each day—a smile,  
It is not much to give,  
And the little gifts of life,  
Make sweet the days we live,  
The world has weary hearts  
That we can bless and cheer,  
And a smile for every day  
Makes sunshine all the year."  
—Selected.

### NOTICE.

The annual meeting of the W. F. M. Society of North Texas Conference will be held in Paris, Texas, June 7-11. All Auxiliaries are hereby requested to elect delegates to the annual meeting at the regular monthly meeting in May, and send names of delegates at once to Mrs. Kate Thomas, Paris, Texas, in order that homes may be provided. A full program of the annual meeting will soon appear. We are hoping to make this indeed a great meeting.

MRS. J. H. BOWMAN, Pres.  
MRS. L. H. BARTON, Cor. Sec.

### NOTICE.

The district meeting of the Woman's Foreign Missionary Society of McKinney District will be held Wednesday afternoon (26th), at McKinney, Texas.

MRS. A. R. NASH,  
Dist. Sec. W. F. M. Society, McKinney  
Farmersville, Texas.

### GEORGETOWN, TEXAS.

The Home Mission Society, at its regular meeting on Monday, April 10, installed the officers for the ensuing year as follows: Mrs. J. H. Booty, President; Mrs. J. B. Jones, First Vice-President; Mrs. J. S. Chapman, Second Vice-President; Mrs. H. E. Rye, Third Vice-President; Mrs. T. B. Stone, Recording Secretary; Mrs. C. C. Cody, Corresponding Secretary; Mrs. G. W. Foster, Treasurer; Mrs. H. C. Craig, Local Treasurer. Mrs. H. W. Harrel conducted the installation.

The year's report given in by the Corresponding Secretary, including from March to March, was as follows: Meetings, 29; average attendance, 11; visits, 405; garments given, 460; leaflets, 319; prayer-meetings, 13; money spent locally, \$107.65; amount sent Conference Treasurer, \$104.55; one box to Orphanage, valued at \$18.55; one box to minister out west, valued at \$47, and also twenty dollars in money.

The ladies have entered upon their work for the new year with renewed zeal and earnestness and hope to accomplish more good than ever before.

MRS. LEE J. ROUNTREE,  
Press Reporter.

### REPORT OF THE W. H. M. SOCIETY IN SPRINGTOWN, TEXAS.

The Woman's Home Mission Society met in their regular meeting March 27, 1905. We had quite a good attendance and two new members. Our ladies seemed to be greatly interested in our great home mission work.

The following is a report of work from March, 1904, to March, 1905, of our auxiliary: Number of members, 26; subscribers to "Our Home," 8; number pledged to tithing, 3; value of boxes and supplies, \$34.60; to support deaconess, \$1; papers and leaflets distributed, 72; visits made to the sick and strangers, 80; garments distributed, 57; number of needy assisted, 2; amount sent to Conference Treasurer, \$11.95; publication of minutes, \$1; amount spent on Church and parsonage, \$56.10; amount raised during the year, \$161.90.

We feel that this is very little, but it is the little things which make the great ones, and as our society grows we will be able to do more. So we insist that all who are interested in this part of the Master's work to lend a helping hand. The work that has been done in our auxiliary has been done by a faithful few who are ever ready to do the Master's bidding. There are some who would like to help, but they are like Martha, "cumbered with much serving," and have no time to give to this good work. Our parsonage is now very comfortable, with the addition of a new room, and is very well furnished. A nice dining table and two nice rocking chairs have been put in, with other conveniences, for the comfort of our pastor and his family.

By the assistance of our pastor, J. D. Crockett, who took collections at every point on the work, the new room was added, a new pump has been put in the new well, and the back gallery has been extended.

The following officers were elected at our regular meeting in March: Mrs. Mollie Taylor, President; Mrs. A. J. Cunningham, First Vice-President; Mrs. D. Selvage, Second Vice-President; Mrs. Ruth Jones, Secretary;

Mrs. Lula Graham, Cor. Sec.; Mrs. Fallen, Treasurer; Mrs. J. D. Crockett, Reporter. MRS. J. D. CROCKETT.

### FROM FARMERS BRANCH.

The Auxiliary of the W. H. M. Society at Webb's Chapel has been in existence only two years this spring. We have twelve faithful members. Realizing that our work tells most of what we are accomplishing, will let the following report speak for itself.

Amount of money that has been expended for local work, \$182.50; amount expended on parsonage, \$64.90; dues paid in \$29.50; garments to the poor, 29; visits to strangers and sick, 237. Most of our members are subscribers to "Our Homes."

Our officers for the ensuing year are as follows: President, Mrs. J. B. Gravelly; First Vice-President, Mrs. E. W. Ashbury; Second Vice-President, Mrs. T. J. Marsh; Third Vice-President, Mrs. J. S. Dennis; Recording Secretary, Mrs. G. N. Dennis; Corresponding Secretary, Mrs. M. N. Cox; Treasurer, Mrs. W. B. Dennis; Press Reporter, Mrs. J. H. Taylor.

Our chapter meets twice a month and we are studying the Bible lessons as given in "Our Homes," taking one half each meeting.

We hope to do more as we grow stronger, and our chief aim is to do what God would have us do. Our meetings are very spiritual. We know that God is with us, and feeling assured that he will not fail us, we press on, and we pray that each member of our society may realize her duty, and at the last, when we have finished our life work here, may it be said of each of us, "She hath done what she could."

MRS. J. H. TAYLOR.

### WOMAN'S HOME MISSION SOCIETY NOTES, TEXAS CONFERENCE.

The first W. H. M. S. Institute was held in Houston, March 14th to 16th. The best Annual Conference of the Greater Texas W. H. M. S. followed. It was attended by all the officers and ninety delegates.

Pastor, were you there? Was your auxiliary represented? If not, why not? The Bible readings of Miss Tina Tucker, Nashville, Tenn. were veritable feasts of refreshing from Him who has said, "My word shall not return unto me void."

The genial presence of Miss Belle Bennett, President of the General Board, set the key note of the Institute and conference at "Victory in the name of our God." "The Present Social Condition of the United States: Its Needs and How to Meet Them," with definite subdivisions, applied to our foreign populations, the negroes, the mountaineers, the rural districts and the miners; "The City and Its Problems," under the heads: foreigners, child labor and municipalities; together with the means needed to Christianize these forces, individual consecration, trained workers, "tithing" opened pocketbooks, were the broad fields of our work as presented by her. One hundred and sixteen auxiliaries, with a membership of 2,694, against 87 auxiliaries one year ago, is the record of Texas Conference Society. Parsonages helped, six, to the amount of \$500. Parsonage improvements valued at \$2,400. More money received and expended than ever before in conference and local enterprises.

#### Department Supplies.

Mrs. J. D. Campbell, Beaumont, the superintendent, reported 40 boxes sent to pastors, Waco Orphanage and Homes, valued at \$1,423.88.

Press Work and Reading Course. Dr. Emily Shedd, superintendent, reported 7,000 printed sheets sent out. Local superintendents, 25; local papers using items, 20; letters written, 400; report cards, 115.

All auxiliaries, save one, use Bible studies in "Our Homes."

One hundred and eleven members, in fifteen auxiliaries, are taking reading course.

Educational and Endowment Funds. Mrs. M. E. Dorrough, Tyler, superintendent, reported three members to have been made patrons of this fund at the last conference; three other patrons were reported by the delegates; no answers to her various communications had been received.

#### City Missions.

Mrs. Sexton, Galveston, superintendent, reported two city mission boards organized at Houston and Tyler. Such organizations were contemplated at Palestine, Beaumont and Galveston.

Florence McEachern Brigade, Mrs. J. W. Downs, Henderson, superintendent, reports much interest.

The retiring officers were almost unanimously re-elected. Mrs. Oxley, Second Vice-President, resigned from 1st health about the midyear. Mrs. H. T. Cunningham, Orange, was elected second Vice-President. The superin-

tendents of the departments remain the same. The new District Secretaries are: Mrs. J. C. Cox, Jacksonville, for Palestine District; Mrs. J. H. Hayes, Lindale, for Tyler District; Mrs. J. F. Carter, Timpson, for San Augustine District; Mrs. C. F. Swazy, Pittsburg, for Pittsburg District; Mrs. B. C. Nettles, for Calvert District. Those re-elected are: Mrs. J. C. Downs, Henderson, for Marshall District; Mrs. A. L. Metcalf, 210 Westmoreland, Houston, for H. W. Potter, 915 Calder avenue, Beaumont; Mrs. J. C. Emory, Navasota, for Huntsville District; Mrs. C. L. Smith, Cameron, for Brenham District.

The roster of officers is: President, Mrs. Alex Woldert, Tyler; First Vice-President, Mrs. A. B. Norman, Galveston; Second Vice-President, Mrs. H. T. Cunningham, Orange; Third Vice-President, Mrs. J. Walter Mills, Rosebud; Corresponding Secretary, Mrs. George Call, Orange; Recording Secretary, Mrs. B. C. Nettle, Marlin; Treasurer, Miss L. C. Hill, Livingston. Mrs. J. D. Campbell was made statistical secretary. Her report will appear later.

The Treasurer, Miss Elizabeth Hill, was made a life member by the contributions of the delegates and visitors.

Among the helpers and visitors at the conference were Mrs. Johnson, editor of the King's Messenger; Miss Estelle Haskin, head resident of the Dallas Settlement Home; Mrs. L. P. Smith, of Dodd City, First Vice-President of the General Board; Miss Taylor, deaconess at Waco; Miss Nelson, deaconess at Houston. Among the presiding elders were Revs. Hay, Burroughs, Smith, and Pastors Kimbler, Bradford, Tooke, Haygood, Moore, Ellis, Smith, and others.

Our goal for April 10th—1,000 subscribers for Our Homes (700 subscribers one year ago, 500 subscribers March 1). To the rescue, valiant workers! Texas Conference must not lose her place as leader in number of subscribers to "Our Homes." Let every agent do her best, and victory will crown our united efforts.

E. SHEDD, M. D.,  
Press Superintendent for Texas Conference, W. H. M. S.

Report of the Woman's Home Mission Society, Texas Conference, for the quarter ending March 1, 1905:

Dues, \$549.35; baby roll, \$2.68; week of prayer, \$15.95; deaconess scholarship, \$26.50; adult mite boxes, \$1.80; baby mite boxes, \$13.69; educational endowment fund, 75c; Florine McEachern Brigade, \$5.95; Florine McEachern mite boxes, \$17.47; general work, \$262; Christmas offering, \$18.68; support of a girl at Dallas Home, \$25. Amount of check to General Treasurer, \$937.72. Balance to our credit in general treasury, \$1013.13.

Conference Expense Fund.—Balance from last quarter, \$111.27; amount received for present quarter, \$49.30; total, \$160.57. To conference expenses, \$26.45; balance March 1, 1905, \$124.12.

Local Work.—Amount supplies reported to supply department, \$422.65; value of supplies given locally, \$419.72; amount expended on parsonages, \$1,583.37; amount expended on local Church work, \$921.55; amount expended on relief of needy, \$229.38; amount expended for city mission work, \$80.60. Total for quarter \$3,657.27.

By voucher City Mission Board, \$214.

MISS ELIZABETH L. HILL, Treas., Livingston, Texas.

Report of Conference Treasurer, Northwest Texas Home Mission Society, for quarter ending March 29, 1905:

Dues, \$823.30; specials, \$119.77; baby roll, \$16.10; McEachern mite boxes, \$22.83; Deaconess' Home, \$104.91; Waco Orphanage, \$23.34; General Treasury for Deaconess' Home, \$67; baby mite boxes, \$7.76; deaconess' scholarship, \$4.55; week of prayer, \$5.50; educational endowment fund, \$10; preachers' wives loan fund, \$5; adult mite boxes, 72c; expense fund, \$102.83; General Treasury for expense, \$10. Total receipts for quarter, \$1,322.71.

Disbursements.—General Treasurer, March 29, 1905, \$1,010.98; General Treasurer for Dea. Home, \$169.10; Mrs. W. H. Johnson, for Dallas Home, \$5; Rev. W. H. Vaughan, Waco, \$23.34; Mrs. Herz, expenses to Ex. meeting, \$2.95; Mrs. Edens' expenses to Ex. meeting, \$2.95; Mrs. Mimms' expenses

to Ex. meeting, \$9.70; Mrs. Jennings' office expenses, \$3.04; Mrs. J. P. Carpenter for Dea. Home, \$67; Mrs. Hey, expenses to Alabama, \$56.85; Mrs. L. H. Potts, Bishop's residence, \$2.40; Mrs. Hey, office expenses, 2 quarters, \$37.50; Mrs. Rollins, office expenses, 2 quarters, \$37.50. Total disbursements, \$1,428.31.

Amount in bank Dec. 20, 1904, \$253.96; receipts during quarter, \$1,322.71. Total cash for quarter, \$1,576.67. Total disbursements, \$1,428.31. Balance in bank March 20, 1905, \$148.36.

Amount in General Treasury Dec. 20, 1904, \$396.35; 60 per cent dues March 20, 1905, \$411.65. Total amount in General Treasury, \$808.

Disbursed from General Treasury.—Colorado District parsonage, \$200; Haskell mission, \$150; literature bill, \$62.50; returned for expense, \$10. Total from General Treasury, \$423.50.

Balance in Gen'l Treasury, \$384.50; balance in bank \$148.36. Total on hand March 20, 1905, \$532.86.

Local Work.—Number of parsonages reported, 101; amount spent on parsonages, \$2,021.32; amount spent on local Church work, \$1,212.52; relief of needy, \$321.33; local supplies, \$695.75; city missions, \$181.25; amount sent to Mission Home, Dallas, \$30; amount sent to Waco Orphanage, \$74.35; Bishop's residence, \$5; supplies sent off, \$354.10. Total amount of local work, \$4,805.72. Total amount of Conf. work, \$1,322.71. Grand total for quarter, \$6,128.43.

MRS. NAT G. ROLLINS, Treas., Aspermont, Texas.

### Beware of Ointments for Catarrh that Contain Mercury.

Mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by Druggists. Price, 75c per bottle. Take Hall's Family Pills for constipation.

For the greatest boasters are the smallest doers.

Salt rheum, or eczema, with its itching and burning, is cured by Hood's Sarsaparilla. So are all other blood diseases.

# SANOZOL

**Delicately Perfumed Soap Thoroughly Medicated**

### Why SO MANY PREFER SANOZOL SOAP to all others

SANOZOL is a strictly pure medicated soap containing the healing qualities of the famous SANOZOL treatment for skin and eruptive diseases, prepared in the laboratory of the noted specialist in skin disease, A. J. Fulton, M. D., Brooklyn, N. Y.

It is prepared for the most delicate skins, nourishes, cleanses, and heals, and is unequalled for baby's rash or skin affections. Keeps the pores open. Its use for toilet, bath, and shampoo will prove its superiority over all other soaps. It restores that healthy condition of the skin so coveted by women, giving a glowing freshness and a clear complexion. It is a true aid to beauty. Try it. Accept no substitute for SANOZOL SOAP.

Buy of your druggist or we will send same on receipt of price, 25c a cake. Box 2 cakes, 50c. Sanozol Laboratory, 100-102 Elton St., Brooklyn, N. Y., Dept. 1 A.

### MARRIAGES.

Sampson Reese-Nettle Addington—Norton Gainer-Anna Hinson—At Flat Woods Methodist Church, Sunday, April 16, 1905, at 11 a. m., all of Eastland County, Rev. Thos. Hanks officiating.

Weems-Marsha'L.—March 26, 1905, in the parsonage parlor at Rice, Texas, by Rev. S. J. Rucker, Mr. G. Walter Weems and Miss May Marshall, both of Chatfield, Texas.

Miles-Allen.—April 9, 1905, in the parsonage parlor at Rice, Texas, by Rev. S. J. Rucker, Mr. Sherman Miles and Miss Viola Allen, both of Rice, Texas.

Bruner-Brazelton.—In the parlor of the bride's parents in Alvin, Texas, at 4 o'clock p. m., Mr. C. G. Bruner, of Beaumont, Texas, and Miss Crockie Brazelton, Rev. R. O. Brazelton officiating.

White-Davis.—At Lawrence, in Kaufman County, Texas, April 23, 1905, Mr. George White and Miss Virtie Davis, Rev. G. M. Massey officiating.

Divine light is not as the moon to sleep by; but as the sun to work by. Let a little sunshine in.

TAKE

## H. & T. C. R. R.

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One Fare and \$2 Kansas City and Return  
Baptist Convention. May 8, 9, 10, 11 and 12.

ONLY LINE WITH THROUGH SLEEPERS TEXAS TO CHICAGO.

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# Tutt's Pills

After eating, persons of a bilious habit will derive great benefit by taking one of these pills. If you have been

**DRINKING TOO MUCH, they will promptly relieve the nausea, SICK HEADACHE**

and nervousness which follows, restore the appetite and remove gloomy feelings. Elegantly sugar coated.

**Take No Substitute.**

# North Texas Female College and Conservatory of Music and Art.

Sherman, Texas.

The last of the Lyceum attractions was much enjoyed by the college and the town on Saturday evening, when Miss Benfey told the story of "The Mill on the Floss." Several short stories were also given most delightfully. Miss Benfey's earnestness and simplicity, the directness and ease with which she speaks to her audience, have a charm of their own irrespective of the merits of the story. Comedy, high comedy, the cleanest and most artistic, the comedy of the "aunts and uncles" of the Tulliver family and of "Bob Gerkin" and his commercial methods offer the best opportunities for Miss Benfey's peculiar talent. The stories of Kate Boughan Wiggin take on a new meaning when given by this artist, which could never be gotten from the mere reading. But the art of the story teller and impersonator is a limited one and while it illuminates the comic and even the pathetic, the tragic elements of a story always lose by it. So "Maggie Tulliver" was the most unsatisfactory of all the characters and the fine humor of George Eliot was the impression that remained.

There is no more delightful and impressive way to bring before young people as well as old the masterpieces of literature than through the medium of the reader and the story-teller, and if properly encouraged would do a great deal toward solving the problem of wholesome amusement and diversion for our young men and women.

Miss Haskell, who has in charge the "Travelling Art Gallery" of the Texas Federation of Women's Clubs, is the guest of the college.

The Baccalaureate sermon will be delivered by Rev. Sam Hay, Sunday morning, May 28. The sermon to the undergraduates will be given in the evening by Rev. Foster Pierce.

The address to the graduates will be given by President H. L. Priner, of Austin.

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

### ERRATA.

In the Advocate of the 13th inst., please make this correction: The article in the issue of 13th, entitled "The University of Extermination," should be over the signature of T. E. Kennedy, and not J. E. Kennedy, as it appears. Very truly,

THOS. E. KENNEDY, Jefferson, Texas.

### DISTRICT LEAGUE NOTICE.

The Terrell District League Conference meets at Mabank May 22 at 8 p. m. Please send me your names at once. Come to stay through the Mome Mission Conference, which follows on the 24th. L. L. NAUGLE.

The Terrell Home Mission Conference meets at Mabank May 24 at 8 p. m. Please send me your names at once. Come to stay through the Home in the League Conference. L. L. NAUGLE, P. C.

Praise-sounding souls are seldom souls that are sound.

## THE GREAT REVIVAL SONG BOOK IS ENTITLED

**New Songs of the Gospel**  
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## Secular News Items.

United States Senator Orville Hitchcock Platt's refusal to accept arbitration under Secretary Taft's management, has assumed a more tranquil aspect than for many months. France's attitude in the case against the French Cable Company and the calm manner in which the United States accepted President Taft's refusal to accept arbitration have disarmed fear. It is unlikely that the decision of the entire tribunal to which the Cable Company's case has been appealed will be announced for several months. No decision is expected in the New York and Bermuda Asphalt Company case for at least a month, and as Venezuela has appealed Holland by releasing three of the five Dutch sailors imprisoned, there seems no chance for a turn of affairs in the immediate future which will aggravate present conditions.

In the midst of a great throng attending Good Friday services at the famous Milan Cathedral, the Machioness Pallavicini, Viscountess of Trent, Austria, committed suicide by shooting herself. She was renowned throughout Italy for her great beauty and was less than 30 years old. Domestic unhappiness following separation from her husband was supposed to have been the cause of her suicide. The Good Friday services in the Duomo are renowned throughout the world and are second only to those of Rome. The Church was filled and great crowds were gathered in front of the building, and even standing upon the pedestal of the statue of Victor Emmanuel in the plaza before the cathedral.

The Council of the Russian Empire has promulgated the first law providing for an increase in taxation for war purposes. It includes an increase in the tax on matches, petroleum, etc., and a graduated tax on the salaries of officials. The total product is estimated at \$1,000,000. The law goes into force May 1.

The following dispatch from Manila is dated April 22: The walled city of Jolo was attacked by Moros on April 9. They fired into the officers' club and dispersed those present at the officers' mess and progress. On April 10 the Secretary of Governor Scott was ambushed and killed within range of the sentries. A Datto refugee from Borneo has organized the Moros, who are defying the Americans. Gen. Leonard Wood has arrived at Jolo from Zamboanga and has given the Moros ten days within which to surrender the refugee Datto. If this is not done, he will concentrate a sufficient force to secure a compliance with his demands.

The State Department has received advices that there is a great danger of a rupture between Chile and Peru growing out of the Tacna-Arica territorial dispute and this has demonstrated the necessity for immediate selection of an American minister to succeed Mr. Wilson at Santiago, Chile. Mr. Wilson was recently transferred to Mexico.

John H. Kirby and A. Vandervoort, who have been on trial in Austin charged by indictment with conspiracy to bribe a local officer, have been acquitted.

A local paper of Halifax, Nova Scotia, under date of January 24, 1905, states that, inquiring at Covent Garden Press Association, it was learned that American apples in England are in greater demand than the Canadian product; that this is owing to their superior general quality. The prices for American apples rule higher than for others, but this is partly due to the fact that American barrels contain twenty-eight pounds more than Canadian barrels.

The American Asphalt Company has given notice that it does not propose to submit without protest to the continuance of the present state of affairs in Venezuela in so far as it affects the company's property, held under the New York and Bermudez Company's title. The asphalt taken from the concession of a receiver appointed by the Venezuelan court, which is mining asphalt and selling it, and the company asks that this be stopped until the case is legally determined. The question is now before Secretary Taft, who as yet has reached no decision.

The State Department has advised Ambassador Porter that an American squadron will be sent to take the body of Paul Jones to the United States, probably in June. It is expected that the French Government will participate in an imposing funeral when the body leaves Paris. Detailed plans have, however, yet been made, but it probably will occur before the French national holiday, July 14. Large forces of French soldiers and sailors will form the escort.

Important contracts have been closed for the American equipment of the first steel mill to be built in China, and the Japanese steel wire drawing mill and blast furnace plants. A Cleveland, Ohio, company secured the contract. The work entails an expenditure of upward of \$3,000,000.

According to advices received by the steamer Empress of China, returned officers describe the Russians as objects of pity in retreating from Mukden. They had discarded their arms and everything likely to impede them, and for miles the roads were strewn with broken equipments, boots, etc. Numbers of sick and wounded were left to die by the roadside. Gen. Oyama's entrance into Mukden was an affair of splendor, arranged to impress the Chinese. Gov. Tseng came out with his retinue to meet the Japanese. The procession of Marshal Oyama was similar to that arranged by Gen. Kozama for the entry into Taihoku, Formosa. Cavalry led, then bands of music, guards of honor, then Marshal Oyama and staff, mounted, Generals of the different armies and their staffs, foreign attaches, Chinese attaches and a large force of infantry were in line. Fifty thousand soldiers lined the route.

John Alexander Davis, of Chicago, has closed negotiations and obtained options on a tract of two million acres of land in the State of Tamaulipas, Mexico, where he proposes to found a new Zion City.

permitted in the city during his incumbency. This action is received with great enthusiasm by the members of the Citizens League, who were instrumental in securing the abolishment of games of chance which for many years were run so openly in El Paso.

Mukden, which has been the center of so much attention during the past weeks, as the scene of fierce fighting, has long had fame on other grounds. It had a population of 250,000, and was an important trading center. Its chief distinction, though, has been that it was the capital of Manchuria and the former residence of the dynasty that has ruled China for nearly three centuries. Northwest of the city are the graves of the great Chinese rulers, and the veneration felt for them by the Chinese caused fears for the consequences if the tombs should be injured. The Japanese commander carefully avoided any fighting in the vicinity of the tombs.

Complaint is being voiced against the socialist legislation of the New Zealand Parliament by those conducting business in that country. The new shops and office act makes rigorous provisions that all shops in which two or more persons, including the proprietor, are employed shall close at 6 p. m., an extension until 9 p. m. being permitted on one day of the week, Saturdays, etc., excepted. In offices no employee, excepting clerks who have books to balance, can be kept in or about the place of business for longer than half an hour after closing time. It is ordered that every employe be paid regular wages and the minimum wage is prescribed—\$1.21 a week for the first year.

The French Chamber of Deputies, by a vote of 322 to 45, has adopted Article 1 of the bill providing for the separation of Church and State, as follows: "The Republic guarantees the liberty of conscience and guarantees the free exercise of religion, the only restrictions being those in the interest of public order." The majority in favor of Article 1 was considered as showing the strength of the supporters of the measure.

United States officers of the Postal Department April 21 raided lottery offices in Houston, San Antonio and other Texas cities. They were the places where the Big Mexican and the Little Mexican lotteries were handled. It was a raid made simultaneously to make it a success and to treat all parties alike. The raid exposed the operations of the Big Mexican of the most sweeping for some time. The real essence of the charge means conspiracy to bring these lottery tickets into this country from Mexico.

On account of the growing feeling of resentment on the part of Japan toward the United States, the Japanese Government has ordered Admiral Rojstevsky to leave the coast of the Pacific. The Russian Government has forwarded urgent orders to Admiral Rojstevsky to rigorously respect the neutrality of French waters. This is a precautionary measure. In addition, special instructions have been sent to the Governor General of Indo-China, M. Beau, and Foreign Minister Delcasse, and instructions to the French Minister at Tokio to give the Japanese Minister for Foreign Affairs assurances that it is France's purpose to preserve strict neutrality, these being similar to the assurances given to Dr. Motono, the Japanese Minister at Paris.

Spinal meningitis or cerebro-spinal meningitis caused 222 more deaths in New York Thursday.

M. Delcasse, for the past eight years French Minister of Foreign Affairs, last week announced his intention of resigning the office. This was caused by the internal controversies over the Moroccan question and by similar controversies over the French neutrality in the Far East. As the foreign affairs of France are somewhat complicated, M. Delcasse was finally induced to remain in the office.

It is said that many plans looking to the creation of a Russian Parliament have been submitted, the favorite one being that the Parliament be composed from two sources—the upper house of 120 members, half of them to be nominated by the Emperor and half to be elected by the provinces, and the lower house of 250 members, to be elected by the various classes in all parts of Russia, including the non-Russian Provinces. But the commission has not decided even in principle the nature or composition of the parliamentary body. It is this delay which detracts from the confidence in the sincerity of the Government and which caused the various attorneys' congress to call for an active propaganda by all liberal professions in behalf of constitutionalism. The press has won a very considerable victory in removing the censorship from foreign press telegrams.

Waxahachie District—Third Round.  
Hillsboro and Line Street, May 20, 21.  
Rasca, May 22.  
Maypearl, at Bethel, May 27, 28.  
Waxahachie, June 10, 11.  
Midlothian, June 24, 25.  
Ovilla, July 1, 2.  
Other appointments later.  
Jas. Campbell, P. E.

Perfect health is not freedom from sickness. Very many who have weak hearts imagine that because they do not suffer any great inconvenience that their health is comparatively good, when the fact is this most insidious disease is fast robbing them of their very life-blood. Neglect of the earlier stages of this disease is almost invariably the rule. This is wrong; as the proper treatment when the first symptoms appear would be the means of prolonging life. In order that there may be no excuse for this neglect, and to satisfy those thus afflicted that Dr. Miles' New Cure for the Heart will be beneficial in each individual case, every druggist in the United States is authorized to refund the price of the first bottle if it fails to benefit. This is not only true of the earlier symptoms, but there are very few cases of heart disease where the Heart Cure will not greatly benefit it if it does not effect a complete cure. Every one suffering from shortness of breath, palpitation, irregular pulse, fainting or hungry spells, heart pains, distress when lying on left side, smothering spells, swelling of feet or hands should try it.

Miles Medical Co., Elkhart, Ind.

## TO BRO. FRED AND HIS THORN.

Always a thorn with the rose, a bitter with the sweet; a splinter underneath a nail, a bunion on your feet? A circuit mid the prickly pear—a barren waste of sand, from which to preach of pearly gates and happy Beulah land? Yes! for the Master never came a thorn to remove; gave providence no syllogism his mighty love to prove. Sorrow's cup will press our lips e'en when Christ is near, and the alchemy of Jesus' grace is not to dry a tear. No promise of smooth road, clean sky and pleasant trip is ours; but the pilgrim's load and the soldier's fight with seen and unseen powers. The shriek of the storm king's voice and lash of the billows' wrath, have not by God been taken away nor swept from across our path. But God is in the midst of the storm and undergirds our ship; if we trust his grace we'll weather the storm and safely make the trip. Death is not destroyed and still claims the holiest one, but in Christ the poison of his sting is forever gone. The grave still opens wide the body to receive, but cannot claim a victory o'er those who Christ believe. Not to take away, but to overcome, this the Savior's plan; to conquer all the foes of life, and thus to make a man. To run and not grow weary, to walk and not to faint, to mount with wings as eagles, and thus become a saint. ELLIOTT.

## SOUTHWESTERN UNIVERSITY.

Commencement Day has been changed from June 7th, as announced in catalogue, to Monday, June 5th. Therefore, the Board of Curators will meet Friday, June 2d, at 9 a. m. JAS. CAMPBELL, Pres. Board.

## SOUTHWESTERN UNIVERSITY NOTES.

Wednesday evening Miss Ida Benfey gave one of her high-class and pleasing entertainments at the Auditorium. All were delighted and many pronounced it the finest entertainment of the Lyceum Company this season.

Friday morning the student body seemed to be keyed to the highest pitch. One naturally supposed it was due to the many successes in athletics, but investigation showed that Dr. Shands' lecture on Matrimony was yielding fruit. Mr. Willie Biggs and Miss Nettie Phelps having decided there was not enough poetry and sentiment in college life, hurried away on the early morning train for Llano, the home of Mr. Biggs, and were married at 1 p. m. that day. "Much rice and many old shoes" to the happy young pair.

The spirits of the students ran higher and higher, for that important event, "The Oklahoma University Debate," was on for Friday night. Their confidence was so strong in that sturdy pair—Black and Newberry—they could not contain themselves. For nearly an hour before the judges and participants appeared the Alamos and San Jacintos in unison filled the Auditorium with deafening college yells. Finally, the judges, President Houston, of the State Normal, and Prof. Hargrave, of Baylor University, took the "big arm chairs" in front of the rostrum. Dr. Hyer ascended the rostrum, followed by Prof. Hadsell, of Oklahoma University, who was the presiding officer for the evening and the two teams—Messrs. Black and Newberry, and Messrs. Chapman and Wheeler. The Glee Club sang and were encored and appeared again; they were in line form and never sang better. After a few words of welcome by Regent Hyer, responded to by Prof. Hadsell, the question was announced, "Resolved, that strikes are productive of more harm than good to the working classes," and the first speaker was called, Mr. C. F. Chapman, who claimed that supply and demand regulate wages, therefore striking does no good. He emphasized the financial side and presented statistics to show the loss by strikes. Mr. S. M. Black followed with a clear-cut argument to show that the time and money lost in the time of strikes were insignificant compared with the whole, and also showed that strikes are the only means of defense when dealing with unjust employers. Mr. Floyd Wheeler, the third speaker, made a very pretty speech on the moral side of the affirmative, attempting to show that even war is unchristian-like. Last, but not least, followed our Mr. L. B. Newberry, with an eloquent speech on the moral side of the negative. He traced the advance in wages since strikes began, and compared wages in countries where strikes are common with wages in countries where they are rare. He showed that they have directly or indirectly gained better wages, shorter hours, better sanitary conditions in the factories and shops, and these have led to better homes and better citizens.

The judges unanimously gave the decision to S. W. U. and the readers may guess the rest that lasted till the wee sma' hours.

On Saturday night Dr. J. P. Hollis addressed the Clio Literary Society. His subject was "The Passing of the Southern County Gentleman." The Doctor is a pleasant speaker and all who heard him were delighted.

Prof. C. C. Cody was unable to meet his classes the first of the week, on account of sickness. At this writing we are glad to say he is out again.

Prof. J. C. Hardy returned from Nashville last Friday. He reports fine success in raising the \$500 for the gymnasium.

Dr. H. A. Shands was in Austin Wednesday and acted as one of the Judges for the Texas-Missouri debate.

Dr. R. S. Hyer was called to Austin Tuesday as a witness in the celebrated Kirby case. We are sorry to report that the Doctor and several members of his family are on the sick list this week.

## Making Money

I was born on a Maine farm. I have made some great successes in business. My greatest through Co-operation.

I took \$1,500 capital, supplied by Farmers, Women, Clerks, Clergymen, etc., in Belfast, Maine, and in an honest, but very profitable business, earned and paid them through BELLS' PATENT BANK, \$25,000 in Cash dividends in the first six months, and in 18 months paid them in round numbers \$330,000.00 CASH.

## Every \$1 Earned \$220.00.

This is HISTORY. Reads like a fair tale but it is TRUE. I made poor people rich. The help of the poor is the richest. Just read that over again. I had \$1,500. I earned and paid them through BELLS' PATENT BANK, \$25,000 in Cash dividends in the first six months, and in 18 months paid them in round numbers \$330,000.00 CASH.

I have learned the great value of the right kind of co-operation, learned how to secure the richest man honest, profitable business from which millions are made every year.

I have learned the importance of the same kind, only my field is the world. My plan of extended co-operation. Stockholders everywhere who can give me information and lead their INFLUENCE. The dividends must be large.

I already have 4,000 stockholders in the U. S., Canada, England, Mexico, Germany, etc., including Gibraltar, etc. I want a few more. The shares are going fast. You can invest \$1 or \$100 monthly, or more, and we will make it grow. This is no get-rich-quick scheme, no "Frenzied Finance." You will be met on the level and treated on the square.

I place 30 years of untarnished business record behind that statement. I only ask you in your own mind to INVESTIGATE. See business men, the Proof you want. References, Bankers, Business Men, Church and Public Officials, etc. Send your name on a postal card. I will send a 24-page book.

"A Guide to Full Pockets," FREE. I will pay the postage. Don't be "A Brother to the Ox." Stop plodding. Lift your head long enough to see the right-hand foot of a graveyard rabbit. For by a careful study of games, players, and scores we have come to the conclusion it is all "luck." The Catholic boys from Austin started the drubbing on Saturday last, defeating us 7 to 1. State University on Monday continued to pound us white down, scoring 10 to 1. Friday afternoon the aggressive Campbellites from Waco practically annihilated us; the score being 10 to 0. We meet them again on Saturday, and hope the tide will turn. We have a good team of fine fellows and the faculty, student body and Georgetown are right behind them. We hope next time to chronicle just as many victories.

We feel rather sober on the baseball question at present, as our boys have struck a streak of bad luck. We advise the manager and each player to at once secure the right-hand foot of a graveyard rabbit. For by a careful study of games, players, and scores we have come to the conclusion it is all "luck." The Catholic boys from Austin started the drubbing on Saturday last, defeating us 7 to 1. State University on Monday continued to pound us white down, scoring 10 to 1. Friday afternoon the aggressive Campbellites from Waco practically annihilated us; the score being 10 to 0. We meet them again on Saturday, and hope the tide will turn. We have a good team of fine fellows and the faculty, student body and Georgetown are right behind them. We hope next time to chronicle just as many victories.

A Warning.

To feel tired after exertion is one thing; to feel tired before is another. Don't say the latter is laziness—it isn't; but it's a sign that the system lacks vitality, is running down, and needs the tonic effect of Hood's Sarsaparilla.

It's a warning, too—and sufferers should begin taking Hood's at once.

Buy a bottle to-day.

"Take heed that you do not your aims before men, to be seen of them; otherwise you have no reward of your Father which is in heaven."

## A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, at all sending address. To mothers of suffering daughters I will explain a successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 157, Notre Dame, Ind.

A true Christian shines the light on the bottom of his character.

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THE GREATEST OF ALL HYMN REVIVAL BOOKS

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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.

PILLEY.—George Pilley was born in Lincolnshire, near Manchester, England, November 6, 1828. He married Miss Jane Lockwood in 1848. To this union there were born twelve children—nine boys and three girls. Four are dead. One of his sons, Edward Pilley, for some years has been a missionary in China and a member of the China Mission Conference. He lived to see all of his children religious and on their way to heaven. He came to Canada in 1861, to Michigan in 1862, and in 1871 he moved with his family to Texas, and settled in McLennan County, near Oak Grove Methodist Church. His faithful wife having died a few years ago, he lived with his son, Thomas Pilley, where he died, after a brief illness, April 1, 1905. He was raised in the Church of England, but in 1881 he joined the M. E. Church, South, at Oak Grove, and lived in unbroken communion in our Church till the day of his death. I never knew a better man than Father Pilley. He was deeply religious, and no Christian, a true man to God and to his pastor. His death is a great loss to our Church and he is missed much in the community. May God bless his bereaved children and grandchildren. He was buried beside his wife in the Robinson Cemetery. Some day we will see him again. His pastor, Lorenz, Texas. J. W. FORT.

JOHNSON.—March 21, 1905, the stern angel of death took away the bright spirit of Mrs. Fannie Johnson. She leaves a devoted husband, one brother, one daughter, three grandchildren and a host of friends to mourn her death. Deceased was born in Georgia, September 25, 1826. While she was yet a child, her parents moved to Tennessee. In this State she was reared. All the early years of her life were devoted to the care of an aged father. She was married to J. P. Johnson in 1846, and moved to Texas in 1852, remaining in our community till her death, respected, loved and honored by all who knew her. She joined the M. E. Church, South, during the earlier years of her girlhood, thus spending the most serviceable years of her well ordered life in the vineyard of Christ. Her long and painful illness was borne with heroism and patience. She was conscious throughout her entire illness and gave explicit directions as to how she wished to be buried. Services were conducted by Rev. O. A. Shook. In the quiet of the Drayer Cemetery on the evening of March 25, was laid to rest, this woman with a heart of gold. A friend. D. D. PEEVY.

RENFRO.—Elizabeth J. Renfro was born in Boone County, Mo., August 29, 1826, and died March 15, 1905, was the daughter of John Clark and Mary Graves. Her father moved to Hempstead County, Ark., when she was seven years old, and lived there until she was twenty. She was converted and joined the M. E. Church in 1847 and was married to E. W. Renfro in 1849. She lived a consistent member until the day of her death. Grandma Renfro loved her Church and her preachers. She and her now lonely companion had lived together sixty-two years. She had lived a member of the Church for sixty-five years. Her health had been bad for twenty years, and yet she never wearied of telling of God's goodness to her. Her only child, a daughter, died and left an infant. This the grandparents raised as their own child, who, with her family, are the only relatives left to comfort her aged and sorrowing companion. It was a benediction to be in the company of this pure, Christian woman, who gradually ripened as her years increased, and was gathered into the garner of her God. Faithful, Grandpa, a little while and you will be reunited on the blissful shores of eternity. J. M. BAKER. Robert Lee, Texas.

MYERS.—Sister Louie Myers, wife of William Myers, of Walnut Springs, Texas, was born February 27, 1841, and died April 15, 1895. Sister Myers had been a great sufferer from bodily afflictions and bore her afflictions with a meekness and patience which was beautiful. She had accepted Christ when fifteen years old, and united with the Church at Wortham, Texas. In her life the Christian religion had a practical illustration. She taught her little children to pray, around the family altar, endeavoring to bring them up in the way they should go; but the last few years of her life were mainly spent on the bed of affliction, and her faith was as bright, while suffering the will of God, as in her active Christian work. She leaves behind her one son, two boys and two girls, and her grief-stricken husband, together with one brother and three sisters, who mourn her absence. One little girl (Clara) who died about nine years ago was gone to be with Christ, but frequently Sister Myers called for Clara, the last few days of her sickness. Heaven seemed so near to her that she was calling the names of sainted loved ones. R. F. DUNN.

CARTER.—Rev. J. W. Carter, a local preacher in our Church, was buried Sunday, February 25, 1895. Brother Carter was born February 23, 1816. He served in the Civil War as a Confederate soldier. Was converted and joined the Church in 1848, from which time he lived a devoted Christian life. He was a useful man in his community, and every one had a good opinion of him. He took great interest in the children and young people; was a faithful Sunday-school worker. No one will be missed in the community more than he. He came to a very tragic death. He was working with an untraded coil, when the coil became unmanageable and threw him from the cart to which it was harnessed; his leg was caught somehow in the vehicle, and he was dragged some one hundred and fifty yards, his leg being torn completely from the body just below the knee. He died the next day. He leaves a wife and six sons. The blessings of God rest upon and sustain the bereaved ones. Elmer, Okla. J. W. R. BACHMAN.

HALEY.—Mrs. Rebecca Haley (nee Terry) died March 25, 1905. She was born in Alabama December 2, 1821. December 23, 1849, she was married to W. N. Haley at Cuthand, Red River County, Texas. She united with the M. E. Church, South, when eighteen years of age, came to Texas in 1854. To this union three children were born, all of whom are living. She was a devoted wife and mother. She loved her Master so well that when the end came she felt that she could trust every interest of her heart into His hand, who had been her friend all these years. So she fell asleep in Him saying, "Do not trouble about me, for I am going home," shouting His praise. May the God of all peace comfort the hearts of those who miss her as only husband and children miss wife and mother. We will see her again where the ravages of disease are no more, but where there is immortal youth and beauty. ONE WHO LOVED HER.

TIPPET.—It is with a sad heart we pen the death of our dearly beloved friend, Mrs. Malinda Tippet, which occurred January 23, 1905. Sister Tippet was born in 1821, has been a true follower of her Lord and Master nearly all her life. She was a loving mother and a devoted wife. Ah! how gloomy and desolate a home is without a mother! But it was God's will, and we know assuredly will He do all things for the best. She spent the last few years in affliction's valley, but had better health this fall and winter. She was stricken with pneumonia and told her husband she could not live through and as the end approached she told them she was going to rest. "To-day shall thou be with me in paradise," is the whisper of Christ to every dying saint. She sleeps in Jesus; but her soul is before the throne of God praising Him day and night. God help the sorrowing husband and children to live so as to meet their dear mother in that heavenly home. Blessed are those who sleep in Jesus. She was an idol in the home, and was loved by all who knew her. Children, Texas. MYRA BELLE.

PEOPLES.—Bro. E. B. Peoples was born January 1, 1832, and died December 29, 1894. He was converted in early life and joined the Methodist Church. Bro. Peoples was a good man in the true sense of the word. He loved God, was faithful and loyal to his Church, and devoted to his family. He leaves a wife and several children to mourn his absence from the home. May the Lord help the heart-broken wife, and the sorrowing children, to be faithful and true to the Church of Christ, knowing that they, too, will soon be called from labor to reward. L. B. TOOLEY.

MAYES.—Mrs. Mattina J. Mayes, the subject of this obituary, was born January 12, 1829, and departed this life April 3, 1895. She was married to J. C. Mayes December 12, 1847. They moved to Texas in 1849, and lived a few years in McLennan County, after which they settled in Hill County, near what is now the town of Vaughan. Her husband had already preceded her many years to his final rest. She was a devoted Christian in life and a beautiful example of faith and devotion to God, and their influence will long remain a benediction to their surviving friends and loved ones. Sister Mayes was visiting her daughter near Dublin, when she fell sick with pneumonia, and every indication pointed to a calm and peaceful death, which occurred during the night, when no one was conscious of her peaceful passing out of this life. She died, as she had often desired, without a prolonged sickness. We laid her body to rest beside that of her sainted husband near the old homestead in Hill County. Around her grave stood her former and present pastors, together with many friends, all feeling a sense of personal bereavement in her death, and ready to pay loving tribute to her precious memory. "A mother in Israel" has gone, but her life is, in no sense, a failure. R. F. DUNN.

NICHOLS.—Bro. D. L. Nichols was born near Ashland, Tenn., November 9, 1834. He moved to Texas and settled in Dallas County in 1856. On October 15, 1872, he was united in marriage with Miss Lizzie Johnson, of Dallas County, Texas. There were born to them six children—four girls and two boys. Bro. Nichols had been in poor health for about two years, but it was thought that he was much improved. However, he suddenly grew worse and on April 11, 1895, he passed to his eternal reward from his home in Waxahatchie, Texas, he ascended to his home above. Bro. Nichols was soundly converted September, 1853, and those who knew him best testify that he lived a consistent Christian life. He joined the M. E. Church, South, at the time of his conversion and was a faithful member of same until his death. Sister Nichols has lost a good husband, his children a kind father and the community a good citizen. May the God of all comfort, comfort her, bereaved and help us all to be ready when the summons comes for us. W. H. MATTHEWS.

McQUARY.—Dr. H. J. McQuary was born May 3, 1827; died April 8, 1895; was married to Miss M. A. Bingham March 21, 1855. To this union were born nine children—eight daughters and one son. All, with the mother, survive the Doctor. For years he was an itinerant preacher in the Northwest Texas Conference. During that time he has been in the practice of medicine. He being a Mason, at 5 o'clock on the evening of April 8th the Masons came out from Mullin and in the presence of a great concourse of weeping friends he was buried with Masonic honors. The doctor had many friends and will be greatly missed, not only by the family, but by the community. We pray the blessings of God upon his aged companion and sorrowing children. Mullin, Texas. M. M. VAUGHAN.

JINKS.—Sister Jinks was born near Alma in 1821, and was converted when a girl at Reynolds Church, in which she lived a true Christian life until the angel of mercy delivered her from a life of suffering March 21, 1895. She was married to Bro. Jinks in October, 1862. Her maiden name was Curlin. Week after week and month after month a loving husband and friends sat by her bedside watching her life ebb away, until March 21, 1895, the old ship of Zion weighed anchor, hoisted her sails, we said good-bye, Rosey, and she passed beyond our horizon of death. As we said good-bye to a mother, father, brother and sisters said good morning, Rosey. Husband, sweet little orphan children, sisters, brothers and Church of God, our sorrow is heaven's joy, our loss is heaven's gain. Sister Jinks was laid to rest in the Rice Cemetery. May her godly life be an example to us all. W. VINSANT.

PYBURN.—Sister Amanda Pyburn was born April 17, 1821; died February 23, 1895, at Coodidge, Texas. She was happily converted and joined the M. E. Church, South, at the age of twenty, at the Siloam camp ground, Louisiana. She was married to J. J. Pyburn October 23, 1843, in Jackson Parish, La. They moved to Texas and settled in Freestone County, and for years she was an active worker in the Church at Pyburn. Her life had been well spent. Her trust in the Savior had been unflinching, and the sense of His presence and grace in her last days was vivid and very full of comfort. In her home four years ago she claimed the blessing of entire sanctification. She said that her life had been made sweeter by this act of perfect consecration to God. This writer was her pastor last year. I was in the home a great many times, and always found her happy in the Lord. Her dying testimony to the saving power of the blessed Lord will long linger in the hearts of the husband and children and friends. She leaves a husband, four sons and one daughter. May the Lord bless the bereaved ones. Meet her there. J. P. SKINNER.

SEALE.—Johnnie Seale was born to Mr. and Mrs. J. B. Seale October, 1891, and died March 23, 1896. It made us sad to know of the death of little John, but when we realize how long and patiently he suffered, having been stricken with colic when some three or four months old, we would truly say "It was a great blessing from God to see best to take him while he was yet young and pure." How sad and lonely is that widowed mother to know she must part forever on earth with her only boy! How the mother's sister will miss him and how often will she long for her little brother, John. Never again shall he know the sorrows of this life, but with God and his angels he will ever reign. Let us all meet "Little John" over yonder, where death is unknown. A FRIEND.

DOWNING.—Al Hugo, L. T., November, 1891, little Lizzie tone was born to Mr. and Mrs. J. N. Downing, and died March 19, 1895. Tone was only a frail, sweet flower budding on earth to bloom in heaven. No more on earth can you have her with you, but remember there is a home which is fairer than day, where little tone is now anxiously waiting for the loved ones to come to her. May God strengthen that afflicted mother and help her to bear her burdens and when her judgment day dawns, may there be one unbroken family to sing God's praises forever more. MAY BACHMAN. McCulloch, Texas.

PYBURN.—Jackie Pyburn, daughter of A. J. and Amanda Pyburn, was born at Pyburn, Texas, December 2, 1893; died at Coodidge, Texas, December 29, 1894. Her parents had her dedicated to God by baptism in infancy. Jackie was not a member of the Church. She was a sweet, pure girl, and was loved by all who knew her. Gifted with a brilliant mind, she was striving hard for an education. Her parents, who are devoted Christians, were full of bright hopes for the future, and her future husband, when they heard of the death of their child. Cheer up, parents, brothers and sisters; you can meet your darling again; live close to the Lord and he will bring it to pass. May the Lord bless and sanctify the affliction to your good spirituality. J. P. SKINNER.

SEALE.—On February 23, 1896, death sadly visited the home of Mr. and Mrs. W. H. Seale and took from them their little girl, Opal, only four years old. She was sick only a short time with the dreadful disease congestion. Opal was a sweet child and we shall miss her so much, but how sweet it is to know she was so pure and spotless from sin when God saw best to take her home. Her little life has gone out of this world to shine more radiantly in the home above. One by one we are crossing the river and may God so guide our footsteps that when we bid farewell to this world of sin we will all meet in heaven. MAY BACHMAN. McCulloch, Texas.

Blaylock Pub Co., Dallas, Tex. Dear Sirs: Received the No. 41 Sewing Machine all right, and in good order. Wife is well pleased. J. T. WRENN. Savoy, Texas.

A very well informed writer in the Kilmarnock Standard states that Thomas Carlyle, not long before his death, was in conversation with the late Dr. John Brown, and expressed himself to the following effect: "I am now an old man, and done with the world. Looking around me, before and behind, and weighing all as wisely as I can, it seem to me there is nothing solid to rest on but the faith which I learned in my old home and from my mother's lips."—Selected.

READ THIS: Cameron, Tex., Oct. 7, 1902.—This is to certify that I have been cured of kidney and bladder trouble 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.

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GEORGIA MUSINGS.  
Geo. G. Smith.

Mons. Guizot once said logic was the bane of history. I am sure it has been the great enemy to faith. When men take a premise which they are sure is correct, they are apt to take the conclusion they think follows logically, even though it is antagonized by obvious facts. There is no premise more unquestionable than that God's ministers should receive a support from the people they serve, but to say that, under no circumstances, ought Christian ministers to engage in secular pursuits, when they are unable or unwilling to give, it is going too far. I have been reading of Paul's career as a missionary, and of the time when he began the siege of Corinth, and of how he went into the house of Aquila and Priscilla and abode with them, and wrought with them at the trade of tent making, and labored for the Corinthians on the Sabbath day, and in the week nights, taking nothing from them. He did the same thing at Ephesus, and wherever he went. This has been called Paul's great mistake, but it was no mistake; it was eminently wise. There is nothing which handicaps a missionary more than to be dependent for support on the bounty of the people to whom he goes, with the glad tidings for the first time, and yet he must be supported, and God in his providence often opens a way, when, by self-denial and devotion, he can maintain himself honorably and do needed work for the Lord. Lay preachers, men without a pastorate, or a salary, are oftentimes our most needed and most useful men. There ought to be in these days a class entirely exempt from secular cares. The organized Church has the work of caring for them, as one of its obligatory offices, but there must be many who work for no pay. Large salaries are, as a rule, as great an evil to a preacher, and are as dangerous as are large fortunes, but a decent support is the due of any man who gives himself to the work of the ministry, when

there are a people able to render it. There are many who are not called to this kind of exclusively religious work, and who, in God's providence, are enabled to work gratuitously.

If Martin Luther had not been a professor at Wittenberg; if John Wesley had not had a fellowship at Oxford; if Charles Wesley had not had an income from his writings; if Rowland Hill had not had an estate of his own; if Thomas Coke had not been a man of means, the work they did as founders could not have been done, and those who came after these who worked for no salary were able to rely on the work for a support because of their work.

The early Methodist preachers were forced to locate after their marriages, or to have homes of their own, when their good wives cared for the families and made the tents, while their husbands preached for scant pay. Thus in Georgia Lovick Pierce, Jno. W. Glenn, Wm. J. Parks, John Howard, James Bellah, Allen Turner, Judge Longstreet, Lewis Myers, all had homes of their own, otherwise they would have been forced, as Isaac Smith and Habe Hull and Thomas Humphries did, to locate. If Adam Clarke had not had an income for editing "Rhymer's Folder" and from his books, he never could have done the work he did for the Christian Church. If Chas. H. Spurgeon had not had the income he received from his writings, he could never have done his work.

It is not covetousness which leads a man to make tents. It is simply following the guidance of God. It is oftentimes a great self-denial which leads a man to turn from the delightful work of teaching and preaching, from the pulpit, to stitching away at the camel's hair cloth, with which to make the tent. We condemn when God commands. When Bunyan was in prison he tagged laces and wrote books for a living for his family; when he came out he made his bread by his literary work. But let no man take these examples as an incentive to make gain nor an excuse for covetous greed. It may grow into that, but so may the dependence of a pastor on his people degenerate into a miserable subservency, in order to gain favor, and get pelf, but it need not; it ought not. Not every man who loves the Lord

is compelled to sell all that he has, and give to the poor, but every man is a steward and is cheerfully to fill the place in which God has put him.

It is a great mistake for one to turn aside from his appointed work for any worldly advantage whatsoever, but it is as great a mistake for one to refuse to do unpleasing work, when God in his providence appoints him to it. It is an error to suppose that every man must do what some men are certainly called to do—to be pastor, and pastor alone. Say I am a superannuated preacher. My income from the Church is not sufficient to provide my family with needful comforts. I try to supplement this income by finding some tent to make, but I am under as much obligation to do all in my power by pen or purse or speech to advance the cause as though I were a Bishop. I am not relieved from duty and should not murmur because God has changed my field of work  
GEO. G. SMITH.

DISTRICT CONFERENCE NOTICES.

Bowie District.

To the Preachers of the Bowie District:

Please send me the names of your delegates at once; also let me know if your wife is coming. We will provide a home for her.

T. P. TURNER, P. C.

San Antonio District.

On account of the District Conference the I. and G. N. Railroad will sell tickets at one and one-third fare for the round trip from all stations between Laredo and San Antonio on May 16th and 17th, limited to return May 23d. The Southern Pacific Railroad will sell tickets from Del Rio and Eagle Pass and all stations between these points and San Antonio on the same basis. Purchase a round trip ticket good to return any day up to and including May 23d.

W. J. JOHNSON, P. E.  
San Antonio, Texas.

Palestine District.

Let all who expect to visit our conference, May 9-13, notify me at once. Let every pastor send me the name of the delegates and local preachers who are pretty sure to attend. I do not care to know the names of those who will not come. I want the names of all women who expect to attend. We have seven trains in the day time and one at night. Let everybody who comes at all come in the day time.  
F. A. DOWNS.

Pastors of the Tyler District.

Will you please send me the names of the local preachers and delegates that will attend the District Conference from your charges? I don't care for the names of those not coming. Let me know if you intend to bring your wife. Only preachers and their wives and members of the conference will be provided for. Visitors must provide for themselves.

W. WOOTTON.

Mineola, Texas.

San Angelo District.

The San Angelo District Conference meets May 31, 1905, at Miles Station. The opening sermon will be preached by the Rev. W. B. Moon Tuesday, May 30th. The pastors will please send the names of delegates to Bro. Davis at once; also the names of the delegates of the Leagues and the W. F. and H. M. Societies, as these have their meetings at the same time and place. One delegate from each League and a suitable young person selected by the pastor from Churches that have no Leagues will be admitted.

Bishop Hoss will be with us. The Committees:

License to Preach.—S. J. Drake, S. L. Burke, Chas. T. Davis.

Admission on Trial.—T. F. Sessions, W. R. Campbell, M. T. Allen.

Deacon's Orders.—J. T. Fariss, W. T. Renfro, A. H. Bezzo.

Elder's Orders.—Simcon Shaw, P. B. Summers, J. T. Swanson.

J. D. SCOTT, P. E.

UNANSWERED LETTERS.

April 20—Ross Williams, subs. J. W. Hennessee, subs. Jas. A. King, sub. Zoro B. Pirtle, sub. T. W. Ellis, subs. G. W. Riley, sub. S. H. Morgan, sub. J. M. Holt, sub. P. R. White, sub. A. T. Walker, subs. J. A. Wyatt, subs. M. J. Allen, sub. R. B. Bonner, sub.

April 21—C. A. Spragins, sub. E. C. Escoc, subs. O. P. Kiker, sub. F. A. Downs, sub. A. P. Lipscomb, sub.

April 22—C. G. Shutt, sub. D. K. Porter, sub. O. P. Kiker, sub. S. L. Culwell, subs. S. C. Dunn, matter has attention. E. B. Thompson, sub. J. W. Tineher, sub. W. W. Horner, sub. J. B. Gober, change made. L. A. Reavis, sub. C. T. Cummins, sub.

April 24—S. C. Riddle, sub. C. E. Clark, subs. W. A. Gilleland, sub. A. P. Hightower, sub. N. M. McLaughlin,

matter will have attention. J. T. Fariss, sub. W. L. Nelms, sub. R. H. Heizer, sub. John W. Stevens, sub. J. D. Worrell, subs.

April 25—D. W. Gardner, sub. Sam'l Weaver, subs. Ed Morgan, subs. J. S. Tunell, sub. H. H. Vaughan, sub. G. W. Kincheloe, subs. R. E. Dickert, sub. C. S. Cameron, sub. G. M. Hall, sub. F. M. Winburne, sub. W. H. Vance, sub. E. G. Hocutt, subs. A. D. Livingston, sub.

April 26—L. G. Rogers, sub has attention. H. B. Day, sub. G. W. Conly, sub. J. D. Scott, thank you. S. L. Ball, sub. G. V. Ridley, sub. O. A. Shook, sub. D. W. Gardner, subs. C. P. Combs, sub.

CULTIVATE KINDLY FEELINGS.

Cultivate the best feeling possible toward your fellowmen. In your contact with the world you can not deal altogether with agreeable people. On the contrary, you are often thrown with those who are uncongenial, whose very presence sets every nerve in your body on edge. Perhaps you must work side by side with unpleasant associates or mingle in business and professional life with persons whose society you do not enjoy. Instead of gratifying your prejudice and showing your dislike, make a special effort to meet such people in a pleasant, kindly way. Try to overlook the peculiarities that annoy you, and in time your feeling of antipathy will give way to one of kindness.

Do not harbor ill-will toward your enemies. If they mistreat you, it is best for you to have only charitable feelings; for hatred destroys happiness and yields no satisfaction in return. Be too broad-minded to notice every little slight and unkind remark. Above all, beware of growing bitter over imaginary slights. Sensitiveness is a luxury not to be thought of.

Strive to speak well of others and you will find it easier to cultivate a good feeling toward them. Look for the commendable qualities in people instead of dwelling upon their unlovely traits. Do a good turn if you can, even to those who are unfriendly; for we naturally feel well disposed toward those we have favored just as we dislike those we have treated coldly.  
EDITH SLATEN.

A NEEDED CHANGE.

I move that our next General Conference give us larger forms to make our statistical reports to our Annual Conferences. Methodism is aggressive and our different interests are growing. Let's have a blank form to make our reports to our Statistical Secretaries that will mention every interest that is to be reported and leave a number of lines to mention any interest that might be inaugurated during the interim between the sessions of our General Conferences. I failed to get the item of Episcopal residence in my report to the last session of the North Texas Conference, and yet I paid the proper amount that I raised for said interest to our conference teller, as my receipt shows. Who will second my motion to have larger statistical blanks?  
J. D. WHITEHEAD.

BIBLE READING ON METHODISM.

By C. G. Shutt.

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TO OUR CORRESPONDENTS.

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

1. Do not mix the business of other papers with that of the Advocate.
2. All matter for publication should be addressed to the Texas Christian Advocate, and should be written on different sheets of paper from that intended for the business office.
3. Address all business letters to Blaylock Publishing Co.
4. Orders for books, etc., should be sent to Smith & Lamar, and no Texas Christian Advocate business should be sent to them. Every day brings a mixture of our mails.

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

**Plain Facts**  
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