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

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## Editorial.

### THE CHURCH PAPER PROBLEM.

Some of our brethren beyond the Mississippi are laboring with the Church paper problem, and they are discussing its solution. It is intimated in certain quarters that the General Conference ought to own and control the conference organs. Is this practicable? We hardly think so. We have waited too long, and as a result the most of our conference organs are private property and owned by private individuals. To get control of these papers the General Conference would have to purchase them. Is it able to do this? We think not. Even if it could buy them, is it able to take charge of them and make a success of them? We are disposed to answer this question also in the negative. At present the General Conference has charge of three leading periodicals—the Nashville Advocate, the Epworth Era, and the Quarterly Review. At the recent session of the Book Committee the Book Agents reported that all three of these enterprises failed to make expenses. In fact, several thousand dollars had to be taken out of the business proceeds of the House to meet the deficits of these three periodicals. The Era and the Review have never paid expenses according to the annual reports of the Agents. The Nashville Advocate has heretofore paid its expenses, but failed the past year. Yet the whole machinery of the Church is back of these periodicals. This is not peculiar to our General Conference publications, but it is mostly true also of the publications of the Northern Church. The New York Advocate more than pays its way, and so does the Epworth Herald, but the other papers owned and controlled by that Church fall behind. Therefore, we conclude that the General Conference ownership of publications is not a practical success, however much it may be desired. However, the General Conference might suggest a plan for the better adjustment and support of the conference organs. To begin with, we have too many papers, and as a result some of them are bound to be, and are, inferior in quality, and they are not able to commend themselves to the reading public. They have not the money with which to make them a success. Quite a number of them ought to be weeded out, and the remainder put on a better basis and in better shape. If possible, the General Conference ought to specify what papers shall be recognized as organs and assign to them a given number of conferences and confine each one to its own territory. Without the assistance or the suggestion of the General Conference the Texas Conferences have adopted this policy, and it is a success. And these conferences have gone further and done another thing—they have put the control of their organ in the hands of a Joint Board of Publication. This board elects the editor and superintends his work. It lets the publication of the paper and its financial management out to a first-class newspaper and business man. He assumes all of its financial responsibilities, and under

his management it has for years been a successful and solvent institution. Prior to this arrangement the conferences tried to manage the publication as a business enterprise, but they failed. At the close of every year collections had to be taken to meet the deficits of the organ. There are scores of our older preachers who recall the fact that at each conference gathering these collections had to be taken. They became a burden, and the present management was adopted. Now the Texas Advocate is so managed as to have a sufficient income with which to meet all its obligations and to keep its mechanical work up-to-date and in first-class condition. The editor of the paper is expected to make it meet the demands of the Church. We have a constituency sufficient to give to the Advocate strong support. Now if the General Conference can give to the Church at large a plan like the one being successfully worked by our Texas Conferences, then there is no reason why we should not have successful conference organs throughout the connection. All they need is sufficient territory and a wise business management.

### JOHN KNOX, THE REFORMER.

The month of May has come to the front in Presbyterian circles throughout Scotland and in America on account of the four hundredth anniversary of the birth of John Knox, the great religious reformer of Scotland. The event has been fittingly observed in several countries, and it is entitled to the conspicuous prominence given to it. The gift of such a man to the world is not without its significance. He was born at Haddington, the county town of East Lothian, in the year 1505. His parentage was not among the highest class of the people, though his father and mother were good substantial people, the sort of people who give to the world the bone and sinew of citizenship. And now and then there springs from them a man who makes his mark in the world. The name of his mother was Sinclair, and after he grew to manhood and entered the stormy period of his life, some of his letters were signed "John Sinclair." But whatever may have been the worldly condition of his father and mother, they were able to give to him a liberal education in the grammar school of his native town. When sixteen years of age he was sent to the University of Glasgow, and though he made wonderful progress in his various studies, yet for some reason he left the university before receiving his degree. He was looking to the ministry, and after he left school it is quite probable that he took orders as a priest in the Roman Catholic Church. The evidence all points to that fact. But he did not remain long in that communion. He accepted the faith of the Reformers. This subjected him to suspicion, and he became tutor in St. Andrew's, where he had safety from the clergy of Rome. In a conflict which the French waged against the Scotch Protestant, an expedition was sent against them and St. Andrew was captured and all the Protestants therein sheltered. Knox became a prisoner and worked

for eighteen months as a galley slave. In 1549 he obtained his relief and came to London and spent some time with Bishop Cranmer. For five years he preached the gospel in England. After that he visited Calvin, at Geneva. Then he returned to Scotland and did the work of his life. Here he wrote and preached and became the most distinguished man of the age. He stood for purity of religion and rectitude in civil rulers, and for years he was the bulwark of Scotland against the encroachments of Rome. When Mary, Queen of Scots, came to the throne, with her Catholic proclivities and her voluptuous life, she sought to win Knox by her beauty and flattery, but he scorned her approaches; and personally and from the pulpit he execrated her derelictions without mercy. Often his life was in danger, and at one time the assassin's bullet came nearly ending his career, but he never flinched in his duty as a citizen and as a minister of the gospel. He succeeded in burning the truth into the Scotch consciousness and in making it the power of God among the people. As the years have receded he remains the most conspicuous Scotchman in the history of that romantic country. When he died and was placed in his grave it was said of him: "Here lieth a man, who, in his life, never feared the face of a man; who hath been often threatened with dagger and danger, but yet he hath ended his days in peace and honor." While in Edinburgh we had the pleasure of standing in the hallways of Holyrood Castle, where he fearlessly denounced the Queen; of looking upon the house where he lived and died; and by his grave in the middle of the street between St. Giles Cathedral and the old Parliament buildings, marked only by a stone ten inches square and covered with bronze—and the associations of those historic places made the grand character of the man loom up like a light in the darkness. We do not accept all the doctrines he believed and taught, but he was God's gift to the world at a time when the world needed such a man. He was stern, unbending and hard headed, but he was every inch a man of principle and a wonderful contribution to the progress of the race. Our Presbyterians have done well to commemorate the four hundredth anniversary of his birth.

### HURT AND HINDRANCE TO LOCAL OPTION.

BY REV. JNO. H. McLEAN, D. D.

That local option is not administered according to the spirit and intent of the Constitution and statutes, and in harmony with the will and expectation of the people—goes without saying; and that we should look into the causes of such hindrances to the rights and liberties of the people, and, if possible, abate the evil, is but the imperative duty of good citizenship. There can be no doubt as to the true spirit and intent of the constitutional and statutory provisions bearing upon this vital question. Let the Constitution, as enacted September 6, 1875, and ratified by the people February 15, 1876, speak for itself: "The Legislature shall at its first session enact a law whereby the quali-

fied voters of any county, justice precinct, town or city (or such subdivision of a county as may be designated by the Commissioners' Court of such county) may, by a majority vote, determine, from time to time, whether the sale of intoxicating liquors shall be prohibited within the prescribed limits." Pursuant to this mandatory enactment of the Constitution, the Legislature, at its first session, did enact "a law whereby a majority of the qualified voters may determine, from time to time, whether the sale of intoxicating liquors shall be prohibited within certain prescribed limits." There can be no mistaking the plain letter and spirit of the law, and we have always understood that it is the duty of the judiciary "to arrive at the true spirit and intent of the law" and enforce the same. Have they done so? Let the violated law answer.

It is a humiliating but significant fact that much of the recent legislation designed to enforce local option was doubtless prompted by certain rulings and dilatory measures adopted by certain courts, to-wit: (1) Limitations put upon pliant Judges in remote parts, who have hitherto hindered and impeded, by injunction, the enforcement of local option when voted by the people and declared legal by the local courts, familiar with all the facts of the case; (2) in prohibiting the solicitation of orders for liquor in prohibition districts; (3) in restrictions upon the C. O. D. business; (4) in declaring that the time taken up by dilatory measures shall not be deducted from the time for which prohibition was carried.

There is no mistaking the spirit and intent of the laws and Constitution upon this important issue, nor of the will and sentiment of the people; and there is but one honorable course left to the courts, and that is to declare the laws unconstitutional, or else enforce them in letter and in spirit. Failing to do this, the voters should elect to office those who will be true and faithful exponents of the spirit and intent of the laws, and not mere technicality hunters. The people have the remedy in their own hands; and if they have not faithful exponents and executives of the law, the sin lies at their door, as this is a government of the people, for the people, and by the people, and they have only to apply the remedy, to have things their own way.

Some people put in their time waiting for an opportunity to do something for the Master, when, in fact, there are opportunities without number all about us. What we need to do is to lay hold of the matter in our immediate pathway. It may look unimportant, but when developed, it will occupy our minds and hearts.

We need the alternations of sunshine and shadow, daylight and darkness. If all of life were happiness we would forget God, and become selfish. But now and then a little misfortune, a few experiences of grief and sorrow bring us to our senses and turn us toward God for succor, and toward our friends for sympathy.



## THE ENFORCEMENT OF LAW.

There seems to be a general waking up upon the part of all good citizens upon the importance of a better enforcement of law. From Maine to Oregon there is a growing disposition upon the part of the good people to say the saloons and gambling dens must go. In most of the States there are good laws for the suppression and punishment of these evils; but unfortunately in too many instances these statutes have been almost wholly inoperative for the want of a healthy, courageous public sentiment. Until recently saloons and gambling dens have dominated the election of officers from Constable to Governor, and have elected their men. They are far from being fools. What care they for laws forbidding and prescribing punishment for their nefarious business when they can elect men to office whom they can buy or who in these hell holes engage in the very crimes they were elected to suppress? They know they are immune from punishment so long as men as guilty as themselves are in office. Hence with Satanic impudence they dodge or openly violate the law. But we are happy to know that the Terrell election law has largely divested the saloons of their power in elections and the ward politician of his vocation, as well as lessened the number of cheap negro votes which can be bought with corruption money. The result is better men have been elected to office, law-breakers are being arrested, and the majesty of law is beginning to assert itself.

But unfortunately, judging from some things of recent date, there are reasons to fear these noble men, in the generosity of their hearts, are suffering themselves to become obstructionists to the best ends intended to be accomplished by the law. In plain words, suppose there are numbers of young men arrested by the police in these gambling dens, gambling, betting and losing their own money and often the money of their confiding employer. The law says if these parties are found guilty they shall be fined not less than \$10. Now the law presupposes these men will have an impartial trial in a court created for that purpose, which would be public. The law does not contemplate that a policeman shall become Judge, jury and witness, and secretly receive \$10 of hush money. It is not the \$10 the law is after, but the design is to prevent crime and protect the community from such evils. There are several reasons why this practice should be abandoned:

1. The policeman should for self-protection refuse to receive this money secretly, lest he should be (as has been done) accused of not accounting for the same.

2. The employers of these young men have a right to know if the men to whom they have entrusted their books and money are visiting these sinks of iniquity and thereby jeopardizing their business and fortunes.

3. If young men knew their visits to such places would certainly be publicly exposed they would give them a wide berth, and thereby prevent crime, which is the primary object of law.

Again, we would give the County Attorney all due credit for his noble work for indicting the gamblers of Dallas and for securing a chain of evidence so clear that the gamblers were glad to plead guilty and thereby seek a compromise. But is the majesty of the law of this great State vindicated, which requires the forfeiture of \$5000 to the State and county for running a gambling establishment, when the County Attorney took \$500 instead of \$5000? The estimate of the penalty for this crime by the State is a long way too high or else the County Attorney's estimate is too low. What do these law breakers care for a few old tables when they can save \$1500 and cost of suit by letting them be burned? It is to be hoped that there will be no more compromise with crime or criminals, but the due forms of law will be strictly observed by worthy officers. W. H. HUGHES.

## GIVE UP AND GET OUT.

There is nothing more reasonable than religion. There is nothing grander than duty. The great question of to-day is not whether a man should be religious, but how can he? Paul gives us the keynote: "Present your bodies a living sacrifice, holy, acceptable unto God." Give up all worldliness, even that which in the least tends towards the world. Make no mistake in regard to these matters. Loose notions (unscriptural) right here have ruined many, and may ruin you. Always be on the safe side; wherever there is danger, beware. When there is doubt as to your taking part or action, give your religion the benefit of that doubt. You have given up the world and enlisted in the army of the Lord Jesus. "No man that warreth entangleth himself with the affairs of this life; that he may please Him that hath chosen him to be a soldier." (2 Tim. 2:4.) "Come out from among the world." (2 Cor. 6:17.) We give up worldliness, but we must get out of

the world, and renounce all, if "we will have His sweet approval, the approval of your own conscience and such joy as the world cannot give." Read Matt. 19:29. The card party, the dancing party, the theater party and the social party, where wine is drank, must be given up, and those that frequent such must be gotten away from, for the unchristian people have little or no respect for the religious professions of Church members who indulge in these amusements. The persons most difficult to win to Jesus Christ are children of Church members who approve of these amusements. Let us vote as we pray, so that our ballots may be told from the others.

"Along in November, when chill was the weather,  
Two ballots were cast in a box together.

They nestled up close, like brother to brother;  
You couldn't tell one of the votes from the other.

The Sunday-school man—no man could be truer—  
Kept busy all summer denouncing the brewer;

But his fervor cooled off with the change of the weather,  
And late in the autumn they voted together.

The Sunday-school man had always been noted  
For fighting saloons—except when he voted.

He piled up his prayers, with a holy perfection,  
And knocked them all down on the day of election.

The cunning old brewer was cheerful and mellow;  
Said he, 'I admire that Sunday-school fellow.'

He's true to his Church, to his party he's truer,  
He talks for the Lord, but he votes for the brewer.'

Let us "Be not conformed to this world." Do right under all circumstances and everywhere. Come to a good understanding with the world, but do not follow or love it. Let us be "filled with the Holy Ghost." Not a transient and temporary inspiration, but a permanent and abiding endowment. As the tree in spring time is full of sap, as the white heat metal is full of fire, so is it possible for you and me to be interpenetrated, possessed, mastered, held by the power of the Spirit of God who is dwelling in us; so possessed by him that every thought we think, every word we utter, every act we perform and the whole influence of our life is all on fire through the indwelling of the Spirit in our soul.

"As the stars are to the night,  
God's love is unto me;  
Like the moon's translucent light  
Upon the briny sea,  
His presence makes the bitter seem  
Unreal to me.

JOHN B. TULLIS.

Marshall, Texas.

## LOCAL OPTION AND POLITICS.

Crockett, Texas, May 9.—In a conversation with your correspondent to-day, Hon. J. W. Madden of this city, referring to state politics, said:

"Instead of a year's campaign for governor, as heretofore, it seems that we are to have a two year's campaign for Governor Lanham's successor. Once upon a time President Hayes vetoed a certain bill passed by congress and congress immediately passed it again over the veto, when the president was heard to say: 'I think they need with rather indecent haste in passing it so soon after my veto.'

"It is about this way that I feel concerning the announcements for governor of which we read so much nowadays. It seems to me that the gentlemen are rather premature. A two year's campaign will be a terrible burden to the people, it occurs to me. The effect of it will be give us a perpetual state canvass—absolutely no rest from State politics. However, it is claimed that a special reason exists for it because of the adoption of the primary election law, the plea being made that an early announcement is necessary in order to get all the candidates and their platforms before all the people before the primary election comes off. The convention system being practically done away with, and nominations being made direct by the people, it is said that a different method of campaigning will have to be adopted. All this may or may not be so, but whether it is or not, the announcements are being made 'with other pretenses to hear from,' and all that can be done is to just stand and take.

"The names of quite a number of gentlemen have been mentioned, and a man who could not select at least one of the number who would please him would be awfully hard to satisfy in that matter. They are all worthy of the exalted position to which they aspire and are men of the highest ability and integrity. It is gratifying, no doubt, to the people to know that gubernatorial timber is not scarce—in Texas.

"Now, I am not the henchman of

any candidate. I am pledged to no one. Later on I expect to 'pick my man,' and then do my best to secure his nomination and election. This I have always done and always expect to do. In a government like ours I think it the duty of every good citizen to take an active part in the politics of his State. He cannot well perform his duty to his government in any other way.

"But I want to say right here and now that, if newspaper reports are true, there is one feature of the campaign that is being considerably displeased, with which I am especially displeased, and I desire to go on record as being unequivocally opposed to it. I refer to the alleged attempt to drag the local option question into the canvass and make it an issue. This is all wrong, radically and dangerously so, and I will give you my reasons for taking this position:

"Our local option laws are founded upon our present State constitution, and such has been the growth of public sentiment favorable to local option that about two-thirds of the area of Texas now has local option. It has never been regarded as a partisan political question and was never intended to be treated as such. It is more of a moral issue than one of politics any way, and especially is it not a partisan question. Whenever it is submitted to the people to be voted on partisan politics cuts no figure, and should not. Members of all parties, and of all shades of political belief, vote for or against it, not as a partisan of this or of that party, but as his own conscience and best judgment may dictate wholly unaffected by matters of party expediency or party policy.

"This, in my judgment, is as it should be. Not only is it non-partisan but it is also purely local, in which all the people, regardless of politics, take a part, without having their party allegiance justly questioned from any source. Local option affecting the liquor traffic is like local option affecting the running at large of stock, or school questions, or road building, or the issuance of bonds by communities or counties. It is confined in its sphere and operation to the people directly affected by it, upon the supposition that if a majority of the people of that locality want it and adopt it they are entitled to it and will enforce it.

"And again, at the State Democratic Convention in 1888, just after the State prohibition election in 1887, an attempt was made to adopt what was then known as the 'heart of oak' plank in the State platform of that year, the practical effect of which would have been to exclude all those who had supported the measure from future participation in the councils of the Democratic party, or else surrender their convictions on the prohibition question. But the better judgment of the party prevailed and the convention refused to make it an issue for any purpose, and thus left the question where it rightfully belongs—to the conscience of each individual voter, regardless of his party political affiliations.

"Other attempts have been made to ingratiate it into the field of partisan politics, but each time it has met with ignominious defeat, as it deserved to do. No longer ago than last year a similar attempt was made and a small coterie of small politicians hoped to have the State Democracy to depart from its hitherto established position on this question and endorse what was known as the 'Willacy Bill,' but the good sense of the party again prevailed and the idea was hardly permitted to be mentioned in the proceedings of the convention before it was everlastingly sat down upon. That grand old patriot and statesman, John H. Reagan, was then chairman of the committee on platform and when the proposition was mooted, he declared himself in substance, thus: 'This question must be kept out of partisan politics. It will be a sad day for the cause of local option whenever it is prostituted to partisan political purposes.'

"With this statement of the dead patriot all true friends of not only local option but of the Democratic party as well, must and will agree. It has no place in partisan politics and none but its worst enemies will try to put it there. Its real friends must see to it that it shall not be prostituted to such ignominious end. I am unequivocally and unalterably opposed to any such scheme, and I hope that those who undertake to make such an issue, if any such design is contemplated, will compass their own defeat. And not only should it not be made an issue, but no man should be permitted to make political capital out of it. It is too sacred to be thus abused. No man should ever be allowed to drag this great moral question into a contest for political honors. In my judgment it could receive no severer blow than to be so tampered with. The moment it is made to become a partisan issue, a party question, bedraggled and besmirched in the filth and mire of party politics, that moment it will lose its hold upon the affections of the people and cease to accomplish the vast amount of good it is now accomplishing.

"Furthermore, local option is a set-

ted policy, and it should remain so. No one is now bold enough to advocate a repeal of the local option laws, but on the contrary the purpose of all is to strengthen them and make them more efficient. And all this has been accomplished without making the matter a party issue, and its cause certainly cannot be advanced by making it one. It is already an established policy and is doing well enough. Its friends are satisfied with it. It is doing a great work along the lines of moral and civic improvement, and I fear its precipitation into the cesspool of bitter partisan politics would sound its death knell. Let politicians just keep 'hands off' and local option will take care of itself.

"And this is not all. Other interests which need the attention of aspirants for political preferment much more than does local option, would, no doubt, like to see such an issue raised. It would help divert public attention from other and more important State issues. Doubtless selfish corporate interests would welcome it into the coming contest with the hope of creating strife and division, which would only result in confusing and obscuring those issues upon which such interests desire no discussion. This would be a most regrettable state of affairs, especially just at this time, when other interests need so much attention. Candidates for political honors can find questions of far greater concern to the people upon which to pitch a campaign than local option or prohibition. They should let these alone and have the courage to tell us how they stand on free passes, taxation, nepotism, the 'Hogg amendments' and other questions of political interest. There can be no doubt that the liquor interests would be glad to see local option dragged into the vortex of party politics as the best and easiest way to kill it off. They would be glad to see just such a 'Kilkenny cat fight' as this would bring about. I can not bring myself to believe the people of Texas are yet ready to be made the 'cat's paw' of the liquor interests."

## CHRISTIAN LIVING.

I read once of a young man who said, "Christianity is a religion whose aim is a selfish desire to save one's self." But such is not my idea of the Christian religion. Selfishness has no part in our Savior's teachings. In fact, unselfishness—a total loss of self in Christ's will and for His cause—is the basic principle of Christian living. Indeed, as Christians, we are like the corn of wheat spoken of in John's gospel, which except it die abideth alone. As it must die to produce fruit, so must we die to ourselves in order that we may be fit to carry on Christ's work. Our highest usefulness comes out of self-denial and self-crucifixion.

Oftimes we hear a person say, "I do as I like," and at once there comes to the minds of us who have tasted the wonderful sweetness of Christ's love a pity for such an one; for one who thus places himself at the mercy of his own weak will places the reins in the hands of a driver who is certain to drive him over a terrible precipice. If you, my dear fellow-Leaguer, are acting thus; if your will is not in accord with God's will, I beg of you stop and think. "The rapids are just ahead. Turn back!"

The motto for the young is not "I will," but "I ought." Shall we adopt the latter? If we will, then Christian living will become easier; we will look upon our work not as a duty, but as a blessed privilege, and finally our work will be done because we love it. Then we can say, "I wish to, I love to, because God wills it so." I quote from Alexander McLaren, "Bow passion to reason, reason to conscience and conscience to God—and then be as strong in the will and as stiff in the neck as ever you choose to be."

Young people are often self-willed and prone to take their lives into their own hands thinking that there is time enough yet. Such young people are sometimes exhorted to become Christians because they may die young. Indeed, I've heard preachers in the pulpit give incident after incident concerning the death of the young and then make their appeals to others. I may be wrong, but it appears to me that they should be thus exhorted because they may live to be old. Don't you know that what you are now that you will become? Each day we are building for our future earthly life and for eternity. And this matter of living to be old! How many people we may come in contact with! How many we are sure to influence! Is it not of prime importance then that we strive to the Christian life? How beautiful is the life of that woman; how noble the life of that man who, forgetful of self, goes about his Master's business lovingly obeying the command, "Whatsoever thy hand findeth to do, do it with thy might!"

I know such a man, and you know him. Each day he walks the streets of our town quietly attending to his business affairs, and to him the name of Christian is given. Strangers need not to ask on which side he stands,

for his life tells. He speaks of Christ and no one scoffs—all listen and none dare deride, for the very purity of his life is a living object lesson which they—the world—can not gainsay. How many of you have been influenced by this sweet, consecrated man!

And then there is the one whom from childhood I have loved and admired and longed to be like. Why? Because of literary attainments? No. Because of culture, beauty or grace? Not so, although to us who love her all these abound. 'Tis because of her strong Christian character, her mind fixed upon Christ, her will submissive to His will, her life—her Christian life—that she is loved and admired. Who can say but some one is thus watching us and aiming to be like us? It may be that that little girl in your Sunday-school class has you for a model. It may be that many of my pupils are longing to be like "Miss Nellie." Whether they will or not they will be influenced by me, and just so will you influence all who meet you. Can't you then see why Christian living should be the paramount issue in your life, and in mine?

You are not living for yourself alone—you are living for all people—for God.

I heard some one tell of the father who was on the ocean with his family when a terrible storm arose and all save the father were drowned, and to the anxious watchers in the homeland the father cabled the sad message, "Saved, but saved alone." Was not the father's heart torn with grief? Even sadder, I think, will be the heart of the Christian who at heaven's gate receives the starless crown. If sorrow be possible there, I think that such an one will hang his head in shame over the words, "Saved, but saved alone!"

Our grand business undoubtedly is to live right ourselves, for only by so doing can we influence others for God. The person who expects God to make some special revelation to him, or to impress him with some far-reaching mission, will never go very far on the Christian highway if he waits for some such impression before he makes the start.

Browning says: "I see the duty, but do it not, and therefore see no higher." If we fail to obey duty's call the call soon becomes so far distant as to be unheard.

Christ is with us in our every trial and as we push onward and upward we will soon pass beyond the smoky clouds of this life and from the mountain top we can look back over our lives and see how tenderly we have been cared for. We can see that our path was parallel to Christ's way; that we were never alone while striving to do his will on earth.

See that dark valley of sorrow through which you passed was all illumined with his glorious light, but in your sorrow you failed to see!

Look! 'Twas his hand that saved me from that fearful fall! Yes, it is his love that all through life has strengthened and comforted. In conclusion, let us remember that some one will be helped or hindered by our life—by my life. Like Christ we must be, or great will be our remorse after awhile. Let us be prayerful—wise as serpents and harmless as doves.

"No stream from its source flows seaward,

How lonely soever its course,  
But what some land is gladdened;  
No star ever rose, and set,  
Without influence somewhere.  
Who knows what earth needs  
From earth's lowest creature?  
No life can be pure in its purpose  
And strong in its strife  
And all life not be purer and stronger  
thereby."

NELLIE WILLIAMSON.  
Goliad, Texas.

## A FEW LINKS OF A CHAIN.

My wife has just received a chain postal card, numbered 630, requesting her to pray for all missionaries in all the world, and urged to send out five duplicates, with the exception of the number, her five to be numbered 631. The chain is to reach number 1000, and must not be broken.

Verily, the fools are not all dead. For the sake of the unsuspecting let us examine a few of these links. No. 1 sends out five cards; No. 2, twenty-five cards; No. 3, 125, and so on. No. 10 would require 9,765,625 cards, and No. 20, 95,367,431,640,625 cards. The twenty links would foot up 119,298,289,550,780 cards. But where are the people to send them to? for this is over 79,472 times as many people as there are upon the face of the globe. Now this is only link No. 20. The card above referred to is No. 630. Doubtless the chain has been broken many times, otherwise communication with Mars would be established, for this would make a column of cards that would probably reach from the earth to the north star. The chain letter is a robber's system. Let us use some other in doing the Lord's work.

J. D. HENDRICKSON.



# Devotional and Spiritual

## THE GRACE OF GOD.

Paul knew no phrase more expressive of his mission than to say that he was sent forth "to testify the gospel of the grace of God." He was to proclaim to all the world the presence in new manifestations of a divine power able to do for the children of God more than they could ask or think. Just as in this modern age we have not discovered a new power, but ten thousand new uses for the old power of electricity, so through the coming of Jesus Christ into the world that divine enlightenment and uplift which a few favored spirits had always enjoyed became in still wider possibilities the possession of mankind. For thousands of years men have known certain trifling phenomena connected with electrical energy, but today it is electricity that lights our streets, speeds our urban traffic, and sets in motion the multitudinous industries of our great cities. And this power, whose faint sparks and tiny tickings were until recently the amusement of the laboratory, has become the world power—universal, immeasurable, inexhaustible.

So the great apostle realized that the grace of God had appeared "bringing salvation unto all men." Religion was no longer to be a thing apart for the initiated, but something giving vision, courage, energy to the multitude. This power which the prophets and holy men of old knew in part was to revolutionize the spiritual life of the world, because through the mission of Jesus it had become apparent to all men, bringing redemption.

No one can understand this fundamental teaching of the word of the New Testament who does not realize that the specific purpose of grace is nothing less than redemption. Grace carries with it a thousand "by-products," but its reason for being is redemption. It betters the home; it blesses the state; it spreads the table with more palatable food and clothes the body in more comfortable and seemly costume; but its one purpose is redemption. When any professedly religious teacher puts anything else in the center of the believer's vision, you may be sure that in his teaching the gospel is out of focus. What has not the gospel done for the relief of the sick, for the preservation of health, for the bodily well-being of mankind? But anybody who exalts the physical effects of the gospel to the place of a chief end does not understand the New Testament at all. The gospel of the grace of God came bringing redemption. Its one aim is to save souls.

And it should be remembered that if it brings salvation "to all men," it must be because it is needed by all men. A universal remedy certainly implies a universal disease. Call it by what name one will, only let the fact of need be not dis-

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guised. As our statesmen sometimes tell us, "We are confronted not by a theory, but by a condition." The whole race needs enlightenment by some wisdom from above; needs strength to do the will of God imparted by "some power outside of itself that makes for righteousness." And that power, says St. Paul, is the grace of God.

Moreover, all men must be capable of salvation as well as in need of it. No science has made more wonderful progress during the last hundred years than the science of astronomy, but no other science must forever be pursued by so limited a number of students. Not one man in a thousand is capable of solving its minor problems, and not one in ten thousand can pursue its profounder investigations. The majority of men to the end of time must take the results of such professional study upon trust. Nothing could ever make astronomers of them. But every man is capable, through the grace of God, of being a saint—not only the rabbi but the fisherman; not only the scholar, but the child. Some of the most divine lives are hid away in the humblest of homes.

Yet we cannot utilize any power except as we observe the God-given conditions of its transmission. There are non-conductors of electricity in the world, and in the very midst of an electrical field a man standing upon a glass stool is unaffected by the current. So men living in the very center of the grace of God derive no benefits from its power except as they avail themselves of those means of grace which experience has proven to be transmissive of its power. A man who never reads the Bible, never engages in prayer, never confesses his Savior, never takes part in the sacraments, may be surrounded by the play of all divine forces, yet remain untouched by them. He must get into relation with the grace of God before it becomes to him a source of blessing.—The Interior.

## CO-OPERATING WITH TEMPTATION.

In his little book, "Steps Christward," Mr. Bridgeman, the managing editor of the "Congregationalist," tells of "a small boy who had been forbidden from going in swimming too often. He returned home one day with unmistakable signs that he had been in the water. When his mother remonstrated with him, he replied: 'Yes, I know, mother, I did wrong, but I was tempted.' 'But how did you happen to have your bathing-suit with you?' 'Well, I took it along, thinking I might be tempted.'"

How often, adds Mr. Bridgeman, we capitulate in advance to a temptation! We intend to yield, if only we get a chance. We do not go to meet it with our purpose immovably fixed to frustrate and defeat it. Long before the actual conflict, we have really decided that there will be no conflict at all. We will surrender. We don't acknowledge this. We go into battle with all the pretense of fighting, but none of the real thing, and as soon as we are really in, down we go.

The only way to conquer temptation is to set about it from the first instant, long before the temptation is on us, and to go straight through it without admitting for a moment any other thought than the thought of victory.

How often we deliberately walk into temptation! What is the use of praying, "Lead us not into temptation," if we rise from our knees and walk straight in? We carry our bathing-suits with us. We go prepared for the very thing we ought to go prepared against. The only right course is to stay away from all the temptation we dare, and to

give what temptation is unavoidable just as little chance to grip us as we can. If going in swimming is forbidden, let us take to the hills. If climbing trees is under the ban, let us make for the open meadows. —Wellsprings.

## LEARN TO FORGET.

One of the so-called saints of the medieval times, after many sorrowful years filled with penances, vigils, fastings, and confessions, whereby he had come to be a walking skeleton, and more than once had been on the verge of suicide, one day bethought him of the pardoning grace of Him who is the Father of mercies and the God of all comfort. He recalled a precious promise: "I will forgive their iniquity and their sin will I remember no more." He had been recalling and acknowledging his sins, in his private devotions and at the confessional, with circumstantial details for years, and again and again this painful process recalled his old temptations and filled him with sinful longings and desires. Now, once for all, he determined to claim God's promise and be done with the past. He cast the whole story of his wickedness, for good and all, at the foot of the Cross, and left it there, resolving that the old story should never be re-told, when once fully and finally acknowledged to God. When he had done this he was amazed to find a sense of pardon, of peace, of joy, in his soul. The load was gone, the burden was lifted, the sky was bright and clear!

Does not St. Paul tell us the same story of relief obtained and help secured, in his Epistle to the Philippians, when he says: "This one thing I do; forgetting the things which are behind. . . I press on toward the goal?" He recalled once in a while the fact that he had been a persecutor of the Church, a blasphemer, an enemy of Christ, and yet he did not recollect these things to brood over them, to let them hamper or depress him, but rather to glorify the forgiving love and mercy of God in Jesus Christ.

These phases of early Christianity are recalled in contrast at this time with a newspaper account of a revival in which an evangelist is related to have told, again and again, the story of his early dissipation, in a broad, coarse and suggestive way, before a miscellaneous audience. The reporters who took down the address were only too glad to get something tart, peppery and appetizing for the public taste, and they put all the emphasis on the "career" that the man had gone through before his conversion. As one reads the story he can almost see the significant wink and nod and smile circulate through the crowd in response to the "confession" of the evangelist.

This is monstrous when done in the name of religion, and of revivalism, and of the Master. There should be nothing left of the old sins—when once they are actually forsaken, deplored, confessed, sorrowed over sincerely—except the feeling of gratitude that they have been forgiven, and the deeply rooted resolve that the soul will never transgress in that way again.

We heard a venerable teacher once tell a body of students that a tame elephant, taken back as a decoy into the jungle for the purpose of leading his wild relatives into captivity, smelt the wild life as he reached his old haunts, was roused to fury by the old environments, broke from his captors, and with an angry snort rushed once more back into the forests and swamps in which he had been reared. Thus the morbid broodings of the soul over the scenes and circumstances of its old sins—indeed, the very act of confession—many lead it back into the morasses of temptation and vice.

It is a good thing to learn how to forget old grudges, ancient griev-



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ances, slights, and supposed insults; but it is a greater thing to learn just how to forget one's past sins, without becoming spiritually vain or proud, without losing sight of the mercy of the Father and without doing despite unto the blood of the everlasting covenant. It is wise for the Christian to learn how to forget!—Zion's Herald.

## NOTHING COMMONPLACE.

Many people spend all their life looking for the place in this world which they were intended to fill. They never settle down to anything with restful or contented feeling. What they are doing now is not by any means the work that is suited to their abilities. They have a sunny ideal of a very noble life which they would like to reach, in which their powers would find free scope, and where they could make a very bright record. But in their present position they cannot do much of anything, and there is little use to try. They go on, discontented with their lot, and sighing for another; and while they sigh the years glide away, and soon they will come to the end, to find they have missed every opportunity of doing anything worthy of an immortal being, in the passage of eternity. The truth is, one's vocation is never some far-off possibility. It is always the simple round of duties that the passing hour brings. No day is commonplace, if we only had eyes to see its splendor. There is no duty that comes to our hand but brings to us the possibility of kingly service.—Christian Work.

## THE BEST BLESSING.

Lord, give me the blessing of Jacob—his best blessing—his power to bless! Doubtless, it must come with a shrunk sinew; I can not keep the song of the lark when I get the seal of sonship; I must enter into the pain of my Lord. Yet that pain is better than the world's joy. I have heard men speak of pain as a blot on thy universe. They were wrong; it is the birthplace of the unblotted. Give me this birthright, O my God! Put the seal of sympathy in my heart! Let me feel my brother's thorn! Make it impossible for me to stay at the top of the ladder, even though that be heaven. Send the blessing down the golden stairs, down to the pillows of stone, down to the limbs that are languid down, to the souls that are sad.

## THE USE OF THE BIBLE.

An umbrella is a success for the purpose for which it is made. If one should attempt to use it to do the work of a shovel or of a broom, it would prove a failure. So with the Bible. It has not been given to teach geology, or chemistry, or mathematics, or astronomy. It has not been given to tell how the heavens go, but to show man how to go to heaven. For this it has proved and is proving a real success.

We have been considering some abuses of the Bible, and in so doing have come almost unwittingly to speak of its use. This we might summarize as twofold, as set forth in Paul's second letter to Timothy.

third chapter, verses 13-17. He there declares the Scripture to be able to make wise unto salvation through faith which is in Jesus Christ, and also to be profitable, that the man of God, the one already made wise unto salvation through faith in Jesus Christ, may be completely furnished unto every good work. (Compare John 20:30, 31.) This was the use which our Lord and the Apostle Paul made of the Bible. In our own day the good is in danger of becoming the enemy of the best in Bible study. Our Lord's method has been in certain quarters criticised, but at the end of the first century of worldwide missionary effort, with the needs of unnumbered millions known and realized as never before, we are constrained to believe that the simple setting forth of gospel truth is quite as much required as it was in olden time.—W. W. White, Ph.D.

Christ's power is equal to any human need, and his willingness to help is as great as his power.—R. B. Meredith.

God estimates us not by the position we are in, but by the way in which we fill it.—T. Edwards.

When you don't know what to do, don't do it. Wait a bit.

## BOOK OF BOOKS

Over 30,000,000 Published.

An Oakland lady who has a taste for good literature, tells what a happy time she had on "The Road to Wellville." She says:

"I drank coffee freely for eight years before I began to perceive any evil effects from it. Then I noticed that I was becoming very nervous, and that my stomach was gradually losing the power to properly assimilate my food. In time I got so weak that I dreaded to leave the house—for no reason but because of the miserable condition of my nerves and stomach. I attributed the trouble to anything in the world but coffee, of course. I dosed myself with medicines, which in the end would leave me in a worse condition than at first. I was most wretched and discouraged—not 30 years old and feeling that life was a failure!"

"I had given up all hope of ever enjoying myself like other people, till one day I read the little book 'The Road to Wellville.' It opened my eyes, and taught me a lesson I shall never forget and cannot value too highly. I immediately quit the use of the old kind of coffee and began to drink Postum Food Coffee. I noticed the beginning of an improvement in the whole tone of my system, after only two days use of the new drink, and in a very short time realized that I could go about like other people without the least return of the nervous dread that formerly gave me so much trouble. In fact my nervousness disappeared entirely and has never returned, although it is now a year that I have been drinking Postum Food Coffee. And my stomach is now like iron—nothing can upset it!"

"Last week, during the big conclave in San Francisco, I was on the go day and night without the slightest fatigue; and as I stood in the immense crowd watching the great parade that lasted for hours, I thought to myself, 'This strength is what Postum Food Coffee has given me!' Name given by Postum Co., Battle Creek, Mich. There's a reason.

The little book "The Road to Wellville" may be found in every pkg.



## Secular News Items.

Last week the Southern Industrial Parliament convened in Washington. Two of the delegates, W. A. Erwin, a North Carolina planter, and Dr. Curtis, of Atlanta, were presented to the President. The President expressed his deep interest in suggestions for the extension of the cotton industry and said he was giving consideration to some matters that would be beneficial to the South in an industrial way if carried into effect.

Baron Alphonse de Rothschilds, head of the French branch banking house bearing the name of Rothschilds and Governor of the Bank of France, died at Paris, May 26, at the age of 78 years. A member of the French-American Banking House said: "Baron Alphonse was the leading spirit of the Rothschilds in their relations with practically all of the Governments of Europe. Besides the colossal task of financing the indemnity which France paid to Germany, after the Franco-German War in 1870-71, he has actively carried on relations with the other Governments. In Italy these included both the Government and Vatican finances. The house also has large interests in Spain and largely controls Austria's railroad development and has held considerable parts of Russian loan issues. The house, however, has not exercised controlling influence in the new Russian loans. The large industrial interests of the house in Russia include the petroleum fields of Baku. The house also has considerable dealings with American securities through the Belmonts, J. Pierpont Morgan and John W. Gates, including the Louisville and Nashville and Atlantic Coast line transactions, and also extensive interests in mines in California."

The Moscow Gazette has opened up a bitter war against religious toleration. The paper declares that 450,000 Russians in Poland will come under the influence of Roman Catholicism if Catholics are permitted to proselyte.

Brodie Duke, the son of Washington Duke, the North Carolina millionaire, has committed business suicide by turning over to trustees all his property and his right to buy, sell or transact any business whatever, the trustees paying him a hundred dollars a month. The trustees each receive that amount and are very well satisfied, since they get twice as much per month out of the Duke estate as Duke himself.

Prince and Princess Arisugawa, who will represent the Emperor of Japan at the wedding of Crown Prince Frederick William and Duchess Cecilia of Mecklenburg-Schwerin, were the first of the guests to arrive at Berlin and were received in an imposing manner at the railway station. Emperor William invited Prince and Princess Arisugawa to come to Berlin a few days in advance of the other royal personages who are to attend the wedding, presumably because he wished to pay them special attention. The American Secretary of State, Mr. Hay, who met Prince Arisugawa in Washington some time ago, has said, in discussing public men of the world, that the Prince is one of the ablest men in Japan. Emperor William assigned Imperial Chamberlain von Mohl, who is versed in Japanese etiquette, to see that the Japanese forms are severely observed during the visit of the Prince and Princess to Germany.

Japan is becoming recognized as one of the great nations of the world.

A dispatch from City of Mexico says: "Regarding the reported purpose of the American Government to ask Mexico to assist in preventing the smuggling into the United States, it is stated that no such request has yet reached the Mexican Chancery, but that in such event it will probably not receive favorable consideration, owing to the fact that Mexico welcomes Chinese immigrants. Neither can Mexico be expected to detain them in case they desire to leave the country. Where they go is not her concern."

Secretary Metcalf, of the Department of Commerce and Labor, has made a request upon the State Department, with which it has complied, that the Mexican Government be asked to assist the American immigration inspectors on the Texas border in their efforts to prevent the wholesale smuggling of Chinese across from Mexico into the United States. The Secretary bases his request upon a report from the inspector in charge at El Paso. This report charges that in the town of Januz, Mexico, across the river from El Paso, there are three firms or companies engaged in this smuggling.

Dominic I. Murphy, of the District of Columbia, has been appointed Consul to Bordeaux, France, to succeed A. W. Tourgee, deceased. Mr. Murphy, who has held the secretaryship of the Isthmian Canal Commission, was on the eve of sailing for Panama.

Thirty-nine monuments and markers, erected in the Vicksburg National

Military Park by Ohio in memory of troops from that State which participated in the battles about this city, were dedicated May 22 by Gov. Herrick in the presence of several thousand persons, many of whom were veterans of the Civil War, both Union and Confederate.

Citizens of Philadelphia witnessed an unusual spectacle May 22 when more than 100 ministers of the Methodist Episcopal Church solemnly marched to the city hall to express to Mayor Weaver their protest against the pending gas lease and to congratulate him on the stand he had taken on the question. The decision to call on the Mayor was reached at the morning session of the weekly meeting of the Methodist Episcopal Ministers' Association, after resolutions commending the Mayor and the Councilmen who had voted against the lease had been adopted.

President Roosevelt has commuted, to expire immediately, the sentence of Dr. John F. Tubbs, who has been serving a five-year sentence at the Leavenworth (Kan.) Federal prison, since January, 1903, on a charge of counterfeiting. Recently during an epidemic of pneumonia at the hospital Dr. Tubbs proved himself very useful in the prison hospital where he was assigned to duty. Among the patients were several who had consumption and Dr. Tubbs contracted the disease, with the result that his life is now despaired of. The papers in the case were sent to the President, who acted promptly. The prisoner was a resident of Timbo, Ark.

One hundred and fourteen of the men who fought in the war with Mexico met in Dallas May 23. Many of these are men of considerable distinction, and practically all of them have lived on this earth for much longer than the time usually allotted to men. Probably 75 per cent of them are far past the three-score and ten mark. Although all show the effects of age, they still give evidence of the virility of the manhood of this country at the time they were in their prime. Some of them are giants in size; few of them require the support of a cane, and only one or two use crutches.

A new route to the Southwest independent of the St. Louis gateway has been given to Chicago shippers. This feat was accomplished by crossing the Mississippi River at Thebes, about 150 miles south of St. Louis. To make this new route possible it was necessary to construct a new bridge across the river at the point named. This structure has just been completed and was opened for traffic with elaborate ceremonies on Thursday of last week.

As far as development in the Bowen-Loomis entanglement has gone it would seem that Mr. Loomis had a company, enjoying certain privileges which it was anxious Mr. Loomis should protect, to cash for him a draft for \$10,000.

The eruption of Mount Vesuvius continues, the volcano showing four new openings through which lava flows, while the immediate surrounding country is covered with ashes.

John Gordon Reid, who was a native of New York, but served as a Colonel in the Confederate Army, died recently at his home in Harrison, N. J. He was living in Arkansas when the war began and at once entered the Southern army, while two brothers served in the opposing ranks. Reid became a member of the staff of Gen. Sterling M. Price, and was one of the officers in charge of building the defenses about Mobile. The Southern cross of honor was given him not long ago by the United Daughters of the Confederacy.

In his address before a packed house at Ardmore, I. T., May 24, Secretary Leslie M. Shaw, of the Treasury, spoke of the marvelous progress that the Territory had made, the possibilities of promotion and the wonderful resources. He referred to the question of statehood, saying that it was certain to come in the near future. "You have transformed a wilderness into a garden spot and you deserve admission to the Union," he declared. This statement was wildly cheered. His speech in the main was review of our domestic and foreign trade conditions. He asserted emphatically the necessity of increased markets for our products, advocating a merchant marine and showing the importance of the early completion of the Isthmian Canal. His address was replete with interesting statistics, showing the marvelous growth of this country.

The Governor of Baku, Prince Nakhidza, was assassinated May 24 by a bomb which was thrown at his carriage. A lieutenant who was accompanying the Governor and a bystander were also killed by the explosion.

Secretary Shaw, when stopping over in St. Louis on his way to Ardmore, was asked about the \$35,000,000 deficit in the U. S. treasury. He said: "We are not worried about that deficit. Just as has always been the case the deficit will be reduced in June when business picks up. It's hard to deter-

mine just what causes are responsible for the deficit. Our imports of dutiable goods have been less and of non-dutiable goods have been greater than we know."

There is to be an aftermath to the Kirby et al. bribery charges trial, which ended in acquittal some time ago. District Judge Victor L. Brooks has ordered an investigation and has appointed a committee for that purpose.

Germany has offended Russia by appointing special messengers to carry its dispatches from St. Petersburg to German frontiers. The Russian papers, in sarcasm and indignation, say that perhaps Germany thinks the Russian mails are not free from Russian prying, a conclusion that is unavoidable to outsiders. History records the fact on several pages that nations, when hard pressed in the fields of diplomacy, have not scrupled to invade the mails of their enemies and even their allies.

Capt. R. P. Hobson and Miss Hull, of Tuxedo Park, N. Y., were married May 25.

There was a further acrimonious discussion in the House of Commons May 25 of the riotous scenes in the House May 22, and a recurrence of the disorders at one time seemed imminent owing to Premier Balfour's demand that Sir Henry Campbell-Bannerman, the Liberal leader, guarantee that there shall be no repetition of "such outrages on decency and fair play" if he granted a day for the discussion for the proposed vote of censure. Sir Henry hotly repudiated responsibility for the disorder, declaring it was due to Mr. Balfour's departure from the invariable practice of replying immediately when his personal conduct as Minister was impugned. Sir Henry refused the pledge demanded. The Premier fixed May 30 for the debate on the vote of censure.

In his efforts to defeat the consummation of the plan to lease the city gas works to the United Gas Improvement Company for seventy-five years for \$25,000,000, Mayor Weaver, of Philadelphia, dismissed from office the two principal members of his cabinet, and thereby delivered a staggering blow to the dominant political organization of this city, which has caused probably the greatest sensation in the history of Philadelphia municipal affairs. The Mayor has announced that he is in the fight to the bitter end, which means that a great political battle is now on and will be carried to the polls next November. In his fight against the gas lease and the Republican organization the Mayor has called in as counsel Elihu Root, of New York, and former Judge James Gay Gordon, of Philadelphia. Judge Gordon is a Democrat. The Mayor's stated purpose in going outside the city for his principal counsel is that he wants a man who is not identified with any faction in the struggle now on.

William T. McKee has been arrested at Chicago, charged with being the manager of a "get-rich-quick" concern having branches in many other cities. The proposition submitted to subscribers by the company was that after paying \$1.25 for eighty-four weeks they would receive a diamond valued at \$200. According to the police, the business associates of McKee were driven from Buffalo after the postal authorities had stopped their mail. Then, it is alleged, the name of the concern was changed from the International Mercantile Company to the Keystone Commission Company. Then, it is said, the business was taken to Danville, Pa. The next field was East St. Louis, where the managers stayed a short while and departed. The concern, according to the police, then moved to Houston, Texas, where it again operated under the name of the Keystone Commission Company. Two of the officials were arrested there.

Joseph Gonzales, nephew of the late Cardinal Gonzales, of Mexico, died recently in New York. He was one of the revolutionists who overthrew Emperor Maximilian and brought about his execution. During the revolution Gonzales was captured and sentenced to death. The order was revoked, but his hair turned white in what he thought was the last night of his life. Gonzales quarreled with his family after the revolution and came to the United States. After his resources became exhausted he became a cigarmaker.

Ivan Kaleiff, who murdered the Grand Duke Sergius at Moscow Feb. 17, was hanged May 23.

The State Department will await official notification from the American Charge at Caracas of the decision of the Federal Court of Cassation against the New York and Bermudez Asphalt Company before deciding what, if any, further steps are to be taken by the Government to protect the interests of the company.

One of the longest deeds ever received in the office was received for record in the County Clerk's office at Waxahachie, May 23. The instrument is a deed of partition of the estate of the late millionaire, W. M. Rice, and H.

Masterson and others, joint owners of lands in Ellis, Dallas, Navarro and other counties. The total value of the property conveyed is stated at \$446,754.32. The value of the part conveyed to each party in the deed is as follows: Estate of William M. Rice, \$291,827.14; J. O. and E. B. Ross and H. Masterson, \$161,123.50; T. W. House, \$11,543.16. The instrument covers sixty-eight pages of typewritten matter and has two maps or plats.

August W. Machen, the former General Superintendent of the free delivery service of the Postoffice Department, was taken back to the Meadville (W. Va.) penitentiary May 23, after being sentenced to another term of two years following his plea of guilty under his joint indictment with W. G. Crawford of Washington and George E. Lorenz of Toledo, Ohio, for conspiracy to defraud the Government. Machen will not be prosecuted on any of the remaining eleven indictments. Including his present two years' term and his sentence and making allowances for commutation for good behavior, he has two years and eight months yet to serve in the penitentiary.

Dr. Charles Henry Huberich of the State University has resigned to accept an assistant professorship in law in the Leland Stanford University. On Tuesday Dr. Huberich left Austin for Europe to attend to the publication of some of his works and to do research work in the library of Heidelberg University, where he was a student some years ago; also at Berlin. As a result of the visit of Dr. David Starr Jordan, head of Leland Stanford, four or five professors in the University of Texas have received offers to become members of the faculty of the well-known California university. Dr. Jordan was here during the early part of the year.

Kamranh Bay is 160 miles north-east of Saigon, and is one of the best ports in Annam. The bay consists of two parts. The first of these is the outer harbor, which "is over three nautical miles in length and over two nautical miles in width." The other part, or inner harbor, "is about eight nautical miles in length and about two or three nautical miles in width." The Japan Advertiser describes the bay as "charted as three miles maximum breadth." Obviously, then, all of Kamranh Bay comes under the head of French territorial waters.

Rioting still continues at Warsaw but has taken a somewhat different turn. The Jewish Socialist organization called the Bund, has undertaken to demolish all the disorderly houses in the city. The Jews and Christians joined forces and worked together to make a clean sweep. They not only wrecked disorderly houses, but private apartments where women have been living under the protection of aristocratic personages. Occupants of the premises fled when the attacks were made and are in hiding. The authorities remained indifferent. Cossacks and gendarmes looked on as amused spectators and the police were not to be seen.

## WAR NEWS.

The many rumors of a great Japanese naval victory have been confirmed. Indeed, at the present writing, it seems that the Russian fleet was almost annihilated. Nineteen Russian war ships were either sunk or captured by Admiral Togo in the Korean Strait, and the fugitive vessels are being pursued northwest. The following official report from Tokio was received at the Japanese Legation at Washington May 29:

"Tokio, May 29.—Reports received from Admiral Togo at the Japanese headquarters. First report, received on the morning of May 27: Immediately upon the receipt of the report that the Russian squadron was in sight our combined squadron started for the attack. The weather is fine to-day, but with heavy seas. Second report, received night of May 27: Our combined squadron attacked Russian squadron to-day near Okinoshima (southeast of Tsushima) and defeated it, sinking at least four ships and inflicting heavy damage upon others. The damage to our squadron is insignificant. Our destroyers and torpedo flotillas delivered attack after sunset. Third report, received Monday, May 29: The main force of our combined squadron has continued the pursuit since the 27th and attacked on the 28th near Lancourt rocks (northeast of Okinoshima), a group of war vessels, consisting of Nicolai I, battleship; Oret, battleship; Senyavin, Apraxin and the Izmurud. The Izmurud fled, while the four remaining vessels surrendered. No damage was done to our ships. According to the statement of the prisoners, the vessels sunk in the engagement May 27 were the Borodino, battleship; Alexandria III, battleship; Zemtechug and three other ships. Rear Admiral Nebogoff and about 2000 other Russians were taken prisoners. The following damages suffered by the enemy in addition to those given above since the commencement of the battle, as re-

ported by commanders not under immediate command of Togo and by observation stations: Sunk: Admiral Nachimoff, Dmitri Donskoi, Svetlana, Admiral Usakoff, Kamtehatka, Irutshush and three destroyers. Captured: Vladimir Monemach, foundered after being captured. One special service ship, whose name is unknown, and one destroyer. The Russian losses definitely known so far that they may be classified as follows: Two battleships, one coast defense ship, five cruisers, two special ships and three destroyers were sunk; two battleships, two coast defense ships, one special service ship and one destroyer were captured. It is not yet clear whether the three vessels, as stated by prisoners to have been sunk, are included or not in the above list. There are more than 1000 prisoners, besides 2900 taken by the main force of the combined squadron. The naval engagement is still in progress, so that it will take some time before the final results can be known."

The long expected sea fight between the Russians and the Japanese came off last Saturday, Sunday and Monday; and the results to Russia are overwhelmingly disastrous. The squadron, under Rofestvensky, steamed into the Korean Strait and met the whole Japanese squadron under Togo, and the battle was at once projected by the latter. A broad-side into the Russian vessels produced confusion, and the Japanese practically had the struggle their own way. One Russian warship after another went down until the flower of their navy was either sunk or captured. At this writing, it looks as though the Russian fleet is very nearly annihilated. Twenty-two of their vessels are either destroyed or in the hands of the victors. Hundreds of the Russians were killed and captured. Among them several of their leading officers. It is reported with some show of authority that Rofestvensky was wounded and captured and his flagship went down—though his capture is denied at St. Petersburg. The Russian capital is in gloom and the Japanese capital is in a blaze of glory. It was the most momentous naval battle of modern times, and the skill of the Japanese navy is the wonder of the world. When the full results of the engagements are known all the facts will be given. The Japanese admiral says that his warships were practically unhurt, though he reports about four hundred killed on his side in the torpedo boat attacks. It will be several days before the whole particulars will be known, but enough is reported to show that Russia is swept from the sea.

## FROM SAME BOX

Where the Foods Come From.

"Look here, waiter, honest now, don't you dip every one of these flaked breakfast foods out of the same box?" "Well yes, boss, we daz, all 'cept Grape-Nuts, cause that don't look like the others and people know 'zackly what Grape-Nuts looks like. But there's 'bout a dozen different ones named on the bill of fare and they are all thin rolled flakes so it don't make any difference which one a man calls for we just take out the order from one box."

This talk led to an investigation. Dozens of factories sprung up about three years ago making various kinds of breakfast foods, seeking to take the business of the original prepared breakfast food—Grape-Nuts. These concerns after a precarious existence, nearly all failed, leaving thousands of boxes of their foods in mills and warehouses. These were in several instances bought up for a song by speculators and sold out to grocers and hotels for little or nothing. The process of working off this old stock has been slow. One will see the names on menus of flaked foods that went out of business a year and a half or two years ago. In a few cases where the abandoned factories have been bought up, there is an effort to resuscitate the defunct, and by copying the style of advertising of Grape-Nuts, seek to influence people to purchase. But the public has been educated to the fact that all these thin flaked foods are simply soaked wheat or oats rolled thin and dried out and packed. They are not prepared like Grape-Nuts, in which the thorough baking and other operations which turn the starch part of the wheat and barley into sugar, occupy many hours and result in a food so digestible that small infants thrive on it, while it also contains the selected elements of Phosphate of Potash and Albumen that unite in the body to produce the soft gray substance in brain and nerve centres. There's a reason for Grape-Nuts, and there have been many imitations, a few of the article itself, but many more of the kind and character of the advertising. Imitators are always counterfeits and their printed and written statements cannot be expected to be different than their goods.

This article is published by the Postum Co. at Battle Creek. Additional evidence of the truth can be supplied in quantities.



Notes From the Field.

NORTHWEST TEX. CONFERENCE.

MIDLOTHIAN. M. K. Little: The meeting is increasing in interest each service. There were forty conversions during the day yesterday. A full report later.

COLEMAN. D. S. Pearson, May 23: We are moving along fairly well on this way. We have been hindered a great deal by bad weather, but the prospects for crops were never better in the history of this country, and everybody is hopeful. Our second Quarterly Conference convened at Rough Creek May 20 and 21. Our new presiding elder, Bro. B. R. Bolton, was with us and preached twice, to the delight of everybody. The good people of Rough Creek showed their appreciation of the occasion by coming with well filled baskets both Saturday and Sunday. They certainly know how to satisfy the appetite of a hungry preacher. Bro. Bolton took the conference collections Sunday. The people responded very liberally, gave us the handsome sum of \$89.75. Bro. Bolton urged the importance of church building in that community, and I think we will be able to report a new church in the near future.

BUFFALO GAP. A. C. Bell, May 25: We found a noble, generous-hearted people here. We are moving along nicely. Our first and second Quarterly Conferences have been held. The first January 21 and 22, and the second May 13 and 14. Our beloved presiding elder, on account of the death of his mother and sickness in his home, could not be with us in our first Quarterly Conference, and because of heavy rains and swollen streams failed to reach us in time to preside at the second, but we were happy to note his arrival at the close. Bro. Morris preached three very fine sermons for us. Sunday at 11 a. m. he preached the dedication sermon of our new church at Andra to an immense congregation. At both of our Quarterly Conferences we had fine attendance and excellent sessions. We have a very fine Board of Stewards. They are always on hand. We had Children's Day at Jimmed Sunday, May 21, which was a grand occasion. The Sunday-school took up a collection at the close of the exercises for missions, resulting in the amount of \$3.80. We hope for a prosperous year. My projected meetings will be held as follows: Buffalo Gap, fourth Sunday in June; Andra first Sunday in July; Jimmed, third Sunday; Tuscola, fourth Sunday; Lemons, fifth Sunday; Elam Grove, second Sunday in August. H. M. Pirnie, of the North Texas Conference, will help me in my meeting at Tuscola.

BAIRD. C. W. Daniel, May 28: We have just closed a great meeting in Baird. Meeting was conducted by Rev. R. J. Birdwell, of Fort Worth, assisted by a faithful and enthusiastic band of Christian workers. This is the second meeting held for me by Bro. Birdwell. The first one,

at Belton, last year. I regard the work in each of these meetings of the very highest order. Without stint I recommend Bro. Birdwell for his work's sake. In spite of unfavorable weather, a circus and District Court, the meeting grew with increasing interest from the first service to the very close. Most of the converts were grown people, a majority of whom were young men from eighteen to thirty years of age. There are better times ahead for the Church at Baird. The meeting was a great help and blessing to the membership of the Church. Quite a number of backsliders were reclaimed. Sixty or more were converted. Forty-two have been received into the Methodist Church, and several have joined other Churches. Others are still to be received. Have received into the Church since conference about sixty-five. Have ordered circular pews for our church; have had it repaired and will put in new carpet. Have fine Sunday-school and two good Epworth Leagues. A good report on all lines will be made at the conference this fall.

TEXAS CONFERENCE.

THE NEW CHURCH AT MINNEOLA. W. Wootton: Rejoice with us. Our new church is completed and Dr. Packard, of Tyler, preached the opening sermon last Sunday, May 28, to a congregation that packed the house to its capacity. Fully five hundred people were in the building. It has been pronounced the prettiest church in all East Texas. Our hearts rejoiced within us, and we praised God with all our soul. District Conference will convene June 28.

A NEW CHURCH ENTERPRISE. Z. R. Guess, May 29: Alexander Chapel is situated eight miles from Bryan, Brazos County, Texas. This church has been standing for nearly fifty years. During this time many preachers have preached the gospel from her sacred stand and hundreds have been converted in her altar. Our fathers and mothers are buried here. All of which make it a sacred place in the memory of many. But now the old building is dilapidated and must be rebuilt. At the last Quarterly Conference a Building Committee was appointed, of which I am a member, to build a new church. We want to build one that will be a credit to the Church and community. And as I feel that many would like to have a hand in rebuilding the old church, I will offer them the following opportunity: Let every preacher that has ever preached at the old church and every man or woman who was converted there send me a dollar to pay on the building. Let others who read these lines are interested they can do likewise. Please send your contributions by postoffice money order to Z. R. Guess, Zack, Texas.

BECKVILLE. J. T. Allison, May 21: Our second Quarterly Conference was held at Rehoboth on Saturday May 20. The regret of all present our presiding elder was, from some cause or other, hindered and failed to reach us, and owing to the rain Saturday morning there was a small congregation present and a light attendance of official members, but every apartment was represented. At 11 o'clock our pastor, Bro. C. M. Cagle, gave us a good sermon on the subject of reaching for the substance and not the shadow of things in our Christian efforts; that the Christian Church has withstood all the efforts of atheism, infidelity and worldliness, to criticize and pull down, and stands out to-day more boldly and is making more rapid progress in the cause of our God and the salvation of man than ever before in the history of the world. After the service there was a sumptuous dinner spread and served by the good people of that community. At 2:30 o'clock conference opened. Pastor C. M. Cagle in the chair. Quarterly report fairly good for this quarter, considering the financial condition of our country from the slump in cotton prices last fall. Mission collections not up in full, but will be. Report this quarter on the general state of the Church shows a loss of seven members—two by death and five by transfer. Sunday-schools in very good shape. One Epworth League doing good work. Resolutions of respect were passed in memory of J. D. Marshall and J. Mathis Copeland, deceased, two noble workers who will be sadly missed by our people. We are looking forward to the next season, hopefully trusting and believing that we will have another grand, good year.

GILMER. G. V. Riddle, May 23: Our meeting closed last Wednesday night with the reception of eight members, thirty-three having joined during the progress of the meeting; one has been received since, with fine prospects of others to follow. Sunday, April 23, Bro. Smith, our presiding elder, reached us and preached a sermon that plowed deep, and will abide—truly a prophet's message. He held our Quarterly Conference Monday morning and at the close of the session Hon. F. S. Eberhart held the first of a series of services announced to be conducted only by laymen during the week. He used Rom. 12, and the truth won its victory as applied. The brethren who served each day, 9 to 10 a. m., were Judge M. B. Briggs, T. H. Chandler, A. C. Uplchurch, H. B. Taylor and E. E. Chandler. At every service we had a spiritual feast. Conviction and a sense of divine approval seemed to pervade every one who attended according to personal needs. We felt there were latent factors of success in the prospect of the year—however forgetful sometimes—if we would only be helpful as pastors and watch for opportunities to lay these factors under tribute for the glory of God. These preparatory meetings were an earnest of what the sequel proved to be. Saturday evening, May 6, Sister A. C. Zehner arrived and every meeting she held was a glorious victory. Her every message went home in the most impressive manner. Excepting three days, she held two services daily—the first Sunday holding three. The most of the people of every persuasion heard her gladly, and the people of no persuasion as well. The Church was "packed" most of the time, all available space, the aisles and the rostrum being supplied with chairs. Friday night, May 12, Hon. Com. C. Zehner and her co-workers, for the Church had caught inspiration and worked with unselfish and well directed zeal. The salutary influence reached some most remote from the right and all realized that a good

and great work was in progress. When we take into account the almost incessant rains and the enforced absence of most of our leading men of the Church, on whom we were beginning to depend too largely perhaps at Quilman District Court during the last week of our meeting, and then think of the results, well may we be grateful that God can carry on his work irrespective of unfavorable conditions from a human standpoint. Some of our strong business men were brought into the Church on whom God and the Church can rely for faithful service. Every member received was grown but three. Sister Zehner so impressed the people that Dr. Gregory, representing their wish, exacted a lecture of her before leaving us, and on Thursday night the opera house was packed with people to hear her on "Courage," and from the evidence it produced a fine effect, for quite all seemed to arrive at the conclusion she reached in her argument. I would not be presumptuous, but will ask all who know how to make a comparative study of Isa. 43:2-11; Joel 2:28, 29; Acts 2:1-18; 1 Cor. 5:14; 1 Tim. 2, study them in their historical setting and doctrinal import. Sister Zehner can be depended upon as to correctness in doctrine, a devout recognition of "woman's sphere" and the most efficient help. She will always be doubly welcome here.

Corrigan. A. Nolan, May 27: We have just closed a great meeting at Camden. Visible results 30 accessions to the Church, and the town awakened spiritually as it has never been before. Bro. L. B. Saxon of Cushing did most of the preaching. Bro. Saxon preached with great power; strong men and women broke down under conviction and cried out: What must we do to be saved? And we added unto the Church daily such as should be saved. The devil was mad and did his best to hinder, but the power of God was so great we won the victory. The Campbellites accused Bro. Saxon of hypnotizing their members and forcing them into the Methodist Church. We are praying for and expecting great things of the Lord this year.

NORTH TEXAS CONFERENCE.

MESQUITE. Walter Douglas: Several days ago the Montgomery congregation sent a wagon load of corn and groceries to the parsonage. I doubted whether a preacher could stand another such pounding, but Wednesday evening put him to the test. After prayer-meeting the congregation repaired to the kitchen and left it looking like a disorganized grocery store. These poundings may appear out of date, but they were not in point of quantity and quality. I never saw anything like it to date. May God bless the good people who thus take care of their pastor. Aside from family relatives, I don't believe there's a stronger tie that binds human hearts than that which exists between the Methodist pastor and his people.

ERA.

J. M. Willock, May 21: Our pastor, Rev. J. W. Tinscher, assisted by the inevitable, unrepentant, M. Leatherwood, has just held what this layman denominates the best meeting Era has had in years. When we say the best meeting, we mean fine preaching, accompanied by the deepest work of grace, both in and out of the Church. Considering the best in all North Texas, the beginning, and that we were rained out three times, the meeting was a remarkable demonstration of God's power, accompanying the earnest, faithful presentation of the truth of the gospel. Bro. Leatherwood's preaching was logical, intellectual, scriptural and spiritual (and therefore Methodist). The first night of the meeting he laid the foundation for a work in our midst as deep as the stain of sin on the human soul, and as lasting as eternity. Bro. Leatherwood employs one of the modern so-called evangelistic methods to get men into the Church, but he preaches a profound repentance toward God and faith in the Lord Jesus Christ, resulting in a profound conversion, of which the individual is always profiting and consenting. His work will abide. We had Sister Leatherwood with us most of the time, she being no small factor in the result of the meeting. Both in altar service and in private work she is hard to equal. As a visible result, we had twenty-eight accessions to our Church, about forty conversions and reclamations and the Church greatly strengthened and built up. Besides, some old grudges of long standing between Church members were wiped out and the Church left in a much better condition. We are praying to-day for what has been done in our midst, which is only the beginning of what God will do for us if the Church will uphold Bro. Tinscher and co-operate with him. Bro. Tinscher is doing a fine work in our midst, which he always does wherever he goes. Our people love Bro. Tinscher and his family.

AUBREY.

H. W. Ishell: Our second Quarterly Conference for this church convened at Cooper's Creek May 29-31. Notwithstanding the heavy rains, mud and slush, we had a good Quarterly Conference occasion, but am sorry to report that our senior pastor, Bro. J. D. Whitehead, was kept away by the sickness of his good and helpful wife; yet a card from him brings the good news that she is now much improved. We regretted very much that Brother Whitehead could not be with us, but he sent in his report from Aubrey and Oak Grove, which was good, and their presence together with ours was a reasonably good one. Brother Stafford reached us about 12 o'clock Saturday, but he preached a good, soul-stirring sermon, after which the good people of Cooper spread before us a bountiful and as well prepared dinner as heart could wish. About 2:30 the Conference was called to order by the presiding elder, and in his usual way, dispatched the business in a well directed manner. To our regret Bro. Stafford wound up the day with a sick headache, and though Brother Boon and good wife came and lingered with us, could not allay the pain, he suffered most all night. Nevertheless, on Sunday he preached a most excellent sermon, after which he administered the sacrament.

NOCONA.

L. F. Palmer, May 28: This station has for its pastor the Rev. J. P. Lowery, which is a good fit, as may be seen by the things brought to pass since his com-

ing among us. We have this to say about his preaching, that he stays with the Book, feeding the flock with the word of God, calling the backsliders to return, and also the sinners to repentance and to life. Therefore the congregation is edified as well as entertained by the word. The notice was given early in the conference year that we must have a revival, and work began looking to that end. The need of a revival was patent, the desire for it must be awakened and how to effect this the thing to be considered. In the pulpit and the homes of the people; in the prayer-meeting, and on the streets, it was considered and in this way, by earnest prayer, a desire was awakened. About the first of March notice was given out from the pulpit and a time set for a general engagement against the powers of darkness. Bro. Lowery was to have the help of Pro. Abe Mulkey, and the good Lord was called to take the lead and to effect a great victory to His own glory. Every preparation requisite for the success of the meeting was done, and by the time the meeting was to begin expectation was waked up and faith was exercised, that we would have a great meeting, but the results of the meeting can not be told in time. Eternity alone can and will reveal the good done. Nocona from April 25 to May 8, 1905. Men and women were moved to a better life, young men and maidens gave their hearts and life to God, boys and girls stepped out from the pulpit and into the world for the better land. There have been fifty-five gathered into the M. E. Church, South, to date; but the gathering yet goes on every Sabbath. There have been seventy-four members added to the Church since December 1, 1904. Truly there has been a great uplift to the Church in Nocona. As a Church we feel joyful yet humble because of God's goodness to us. "The Lord hath done great things for us, whereof we are glad." Our prayer with the pastor is that the good work may go on and that God may abide with us and we abide with Him, so there may be a constant feast. The different organizations in the Church have taken on new life and there is hope of staying out of the past deadness that was over the Church. The second Sunday evening of May the sacrament was administered to a large number of communicants, which was truly a profitable and a joyous occasion to both pastor and people. "To this in remembrance of me" was the keynote of the hour. A nice fire-will offering was given to Bro. Mulkey as an appreciation of his work in our midst, that will be remembered for days to come. Last, but not least, an up-to-date parsonage was entered into the way of life and took passage over the Church. The second Sunday evening of May the sacrament was administered to a large number of communicants, which was truly a profitable and a joyous occasion to both pastor and people. "To this in remembrance of me" was the keynote of the hour. A nice fire-will offering was given to Bro. Mulkey as an appreciation of his work in our midst, that will be remembered for days to come. Last, but not least, an up-to-date parsonage was entered into the way of life and took passage over the Church. The contract has been let, work has begun and in the near future the house will appear just north of the church.

Preston.

S. Crutchfield, May 27: A cyclone struck us this morning about 3 o'clock and did much damage to property; blew several houses off their foundations, among them our church, damaging it very much, tearing the recess and east end out; six large trees uprooted near our new parsonage within five feet of where Mrs. C. was sleeping, but we are fortunate not a person hurt in any way. It will be some time before we can get our church re-

paired. The derrick at the oil well was torn down and completely demolished, but we are truly thankful that no lives were lost.

INDIAN MISSION CONFERENCE.

TYRONE. A. G. White, May 29: We held our third Quarterly Conference this afternoon. I received sixteen members this quarter. Received from charge \$133.00 on salary. I received on our parsonage from Texas, San Marcos, Davis, Paul 50 cents; Charcot Hutchins, 50 cents; Pleasant Grove Church, 50 cents, which we appreciate very much. We (wife and I) paid out \$17.91 on the parsonage, but have it paid for. Seasons are good so far and crop prospects are very flattering. With good crops we are expecting to pay collections in full as well as build school houses, so we will have places to preach. I still preach in burgouts at four places.

POTEAU, I. T.

W. A. Shelton: The Mulkey meeting came to a close here last night. It seems that Satan had pre-determined to get everything possible in the way—a street carnival, lasting five days of the meeting; an excursion to a town opening, in which many of our citizens were interested; much rain and some opposition to the meeting, from those who were expected to be interested. But, in spite of all, the meeting was a success from start to finish. Such crowds gathered under the big shed as people have never seen in this country—they came through the rain and wind, regardless of wind or weather. We shall never know just how many conversions there were, they occurred at the altar, in the street, in places of business, and in fact most everywhere. It is safe to say we had more than one hundred saved, to say nothing of the quickened pulses of the different Churches in the community, etc. The town is riddled throughout, many business men, lawyers, doctors and in fact representatives from most every position of life, gave God their hearts and joined the Church. The whole surrounding country is stirred up never before. We received a class into the Church last night, the sight of which would have made the angels shout—men who had spent their lives in sin, drunkards redeemed, men who had spent years in the ministry and drifted away, sweet little children, mothers, fathers, young and old—and then when the ritual was read, most all of the new converts came and joined the line and the great congregation rose and pressed forward to bid them welcome to a better life. Money was raised to buy the material in the shed, consisting of eleven thousand feet of lumber, which is to be left in the shed until all the denominations held their summer meetings, then to be put into our new parsonage, which will be built on the same lot on which the shed is built. No man is greater to the minds of this people than Abe Mulkey. We bless God for such a powerful agent in the field. Most of the other pastors and churches in town joined in and helped to make the great meeting possible. This opens to Poteau a new era. It is the dawn of a new day for our Church. To God be all of the glory.

BABY'S AWFUL ITCHING ECZEMA

Sores All Over Face and Body— Could Not Tell What She Looked Like— Unable to Sleep— Grew Worse Under Doctors.

CURED BY CUTICURA IN ONE MONTH

A grateful mother, in the following letter, tells of another of those marvelous cures by Cuticura: "When my baby was four months old her skin broke out with a humor. I took her to a doctor, who said it was eczema. He gave me medicine to give her, but she kept getting worse all the time. Her little face and body were so covered with sores and large scales you could not tell what she looked like. No child ever had a worse case. Her face was being eaten away, and even her finger nails fell off. Then it itched so she could not sleep, and for many weary nights we could get no rest. At last we got Cuticura Soap and Ointment, first bathing her in warm water with the Soap, and then spreading on the Ointment with soft cloths. I saw a change in a week. The sores began to heal, and she could sleep at night, and in one month she had not one sore on her face or body. Any mother having children with eczema or humors will find a friend in Cuticura Soap and Ointment. (Signed) Mrs. Mary Sanders, 709 Spring St., Camden, N. J., Aug. 14, 1904."

The foregoing statement justifies the oft-repeated assertion that Cuticura Soap and Ointment afford instant relief, and permit sleep for baby and rest for tired mothers, and points to a speedy, permanent, and economical cure, when all else fails, in the most torturing, disfiguring, itching, burning, bleeding, scaly, crusted, and pimply skin, and scalp humors. Cuticura Soap, Ointment, and Pills are sold throughout the world. Potter Drug & Chem. Corp., Boston, Sole Props. Send for "How to Cure Baby Humors."

Advertisement for H. & T. C. R. R. featuring a logo and text: "If you are going to take a trip it would be A GOOD IDEA for you to see a representative of the H. & T. C. R. R. before you decide on the route. Summer Excursion Tickets on sale daily at low rates. QUICK TIME BETWEEN SOUTH and NORTH TEXAS. 2-Through Trains Daily-2 PULLMAN SLEEPERS between HOUSTON and GALVESTON and AUSTIN WACO FT. WORTH DENVER via H & T. C. to Ft. Worth, F. W. & D. C. (The Denver Road) & Colorado & Southern to Denver DALLAS and DENISON ST. LOUIS via G. H. & N. to Houston, H. & T. C. to Denison and M. K. & T. to St. Louis. For further information see ticket agent or address M. L. ROBBINS, G. P. A. Houston, Texas."

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



# The Home Circle

## BEIN' SICK.

When I am really sick ahed,  
It isn't ever any fun.  
I feel all achy in my head,  
An' hate to take my medisin.  
Th' sheets get stickyish an' hot,  
But I'm not allowed to kick  
'Em off, or read, or talk a lot  
When I am sick.

I hate for all the folks about  
To come and pat me on th' face  
An' say, "Poor child, you'll soon be  
out."  
An' tiptoe all around th' place,  
They go when I pretend to be  
Asleep—I do it for a trick;  
I don't like folks to pity me  
When I am sick.

My mother's diff'rent—I don't care  
If she sits by me once or twice  
An' says, "Poor boy," an' smooths my  
hair.  
She ain't just tryin' to be nice,  
They bring warm squashy things to me  
For meals, an' make me eat 'em  
quick,  
I'm mis'ribble as I can be  
When I am sick.

—Harper's Magazine.

## THE FLINDING OF TIMOLEEN.

"I am sure this is the most dreadful  
birthday any little girl ever had!" said  
Mildred, as she and Aunt Judith stood  
before the stove in a dingy little station  
far away in British Columbia.

The train had been three hours late.  
It was past 11, and pouring in torrents.  
"Can you get us a carriage?" asked  
Aunt Judith of the sloopy-looking station  
master.

"Not to-night, ma'am."  
"How far is it to the village?"  
"Nearly three miles, ma'am."  
"Three miles from the village, rain,  
wind and Egyptian darkness! Not a  
very pleasant prospect for a walk,"  
laughed Aunt Judith.

"Oh, aunty! what ever in the world  
shall we do?" cried Mildred.  
"Stay here all night, I suppose," said  
Aunt Judith, who had traveled all over  
Europe and Asia, and was never  
daunted by any ordinary difficulty.

"Yes, ma'am," said the station-master,  
that's just what you'll have to do. It  
isn't very comfortable here, but at any  
rate there will be a roof over your  
head, and that's a great thing on a  
night like this."

There were two rickety settees in  
the room. Aunt Judith made a nest  
of shawls upon one of them for Mild-  
red, and settled herself upon the  
other. Soon the south-bound train  
steamed noisily in, but left no passen-  
gers; and when it had gone, the  
station-master took his hat and coat  
and the lantern and went out, saying  
he would return at 6 in the morning.

"Oh, aunty!" cried Mildred, "he has  
left us in the dark!"  
"The light from the stove is enough.  
We shall sleep all the better," said  
Aunt Judith.

"But, aunty, he has locked the door!  
he has locked us in!" cried Mildred, in  
dismay.

"No matter," laughed Aunt Judith.  
"He will unlock us bright and early to-  
morrow morning."  
How the wind howled! How the  
rain dashed against the windows! One  
window had a broken pane, and they  
could hear the water dripping, drip-  
ping, down the wall to the floor.

"What a dreadful birthday!" sighed  
Mildred.

Just then she heard a noise at the  
broken window, and raised herself on  
her elbow to listen. What could it be?  
Was it a tramp? Was it a burglar?  
Was it a bear?

Again came the noise. First a  
scratching, then a scrambling, and then  
something small and white bounded  
into the room, and jumped up on Mild-  
red, whining and licking her hands.

Mildred sprang up with a scream of  
delight.

"Oh, you darling, darling thing! Oh,  
you sweet, dear wee bit of a doggy!  
Oh! Aunt Judith, did you ever, ever  
see such a cunning doggy?"

They carried him to the stove and  
examined him by the faint light of the  
dying coals.

"A Very valuable silver Yorkshire,"  
said Aunt Judith.

"See his tiny black nose and his lit-  
tle pink tongue," said Mildred, "and  
just feel how soft and silky he is. And  
oh! do look at his lovely silver collar  
and his blue ribbon."

"Perhaps we shall find his owner's  
name upon the collar," said Aunt Ju-  
dith. "Keep still, you mite, and let  
me see."

But the collar bore only the one  
word "Timoleen."

Mildred was dancing with joy. "Oh!  
Timoleen, darling, you must have come  
to be my birthday present," said she.

She fed him with bits of chicken  
and cake from their lunch-basket, and  
then cuddled down in the shawls again  
with him clasped tightly in her arms.  
"What a perfectly beautiful birthday!"  
said she.

When the station-master returned in  
the morning, he said that the York-  
shire must have belonged to someone  
on the south-bound train, and that  
probably inquiries would be made for  
him.

"But oh, my darling Timoleen! I  
could never, never let him go," cried  
Mildred.

"Are you going to be round here  
long?" asked the station-master.

"About a month," said Aunt Judith.

"Well, then, missy, you had better  
take the little dog along with you, and  
you can leave me your address in case  
any one inquires for him," said the sta-  
tion-master.

But no message ever came from the  
Yorkshire's owner, and when Mildred  
went back to Boston, little Timoleen  
went too.—Youth's Companion.

## HANS CHRISTIAN ANDERSEN.

How many children there are in the  
world who daily enreat their mam-  
mas, their papas, their aunties, their  
uncles, their grandmothers, their  
granfathers, their sisters, their broth-  
ers, their cousins, and others who  
come near them: "Please tell me a  
story. Do tell me just one story?"  
When I try to imagine how many there  
are, it almost takes my breath with  
the fancy, just as you catch your  
breath with delight when you see a  
million daisies blooming in a field.

One hundred years ago this year  
there was born a little boy who never  
told to children around him, "I have  
told all the stories I can think of:  
run along and play now," for his mind  
was so full of quaint fancies and merry  
ideas that he never failed to find a  
story there waiting to be told.

How happy must the children have  
been who knew the man who wrote the  
tales of "The Ugly Duckling," "The  
Swan and the Rose Tree," "The Bee-  
tle," "The Red Shoes," "The Match  
Girl," "The Darning Needle," "The  
Daisy," "The Galoshes of Fortune,"  
"The Farmyard Cock and the Weath-  
ercock," and many others equally de-  
lightful!

Hans Christian Andersen was a lit-  
tle Danish boy, and his parents lived  
in the town Odense. They were poor  
people. His father was a shoemaker,  
and died when Hans was but ten years  
old. Then Mrs. Andersen took in  
washing to earn the food for herself  
and her little son.

Odense is a rare old city, so old  
that its history goes back to the time  
when its inhabitants worshipped the  
heathen god, Odinn. Its old Church of  
St. Canute, built in honor of the Chris-  
tian hero, Canute, is standing still and  
its bell in the lofty tower still rings  
its message to listening ears, just as it  
did when the boy Hans heard it so  
long ago.

When Mrs. Anderson had washing  
to do, she carried her clothes to the  
river Odense and used the rocks along  
its banks for her only washboard, as  
did all her neighbors. Here one day  
an old woman told Hans that the Chi-  
nese Empire was right under the river,  
and for a long time he expected a Chi-  
nese prince to dig his way through  
the earth and appear some moonlight  
night while they sat by the river. The  
Chinese Empire on the other side of  
the world had a strong hold on Hans'  
imagination, and in many of his tales  
he introduces a princess or a prince  
from China.

The boy Hans showed his unusual  
gifts when he was still a child. He  
composed quaint songs, and sung them  
to odd music of his own composition  
also. This accomplishment only en-  
tertained other children, and he was  
obliged to work in a clothing factory  
to earn his living.

The people of Odense became inter-  
ested in the boy. The Crown Prince  
of Denmark lived in the city, and be-  
fore this royal personage Hans was  
brought to have him sent to the Latin  
school. Here Poor Hans' wretched  
spelling almost ran his teacher distract-  
ed, and his shortcomings as a  
student were so great that the plan  
for educating him had to be given up.  
Then Hans set forth to seek his for-  
tune with no greater capital than his  
gift for story-telling and his pleasant  
voice for singing.

Probably the hardships of the next  
few years were remembered when he  
told so feelingly of the cruel way in  
which the famous "Ugly Duckling"  
suffered from the scorn and neglect of  
his world.

At length Hans found a friend and  
assistant in a poet who recognized a  
fellow-genius, and gradually his writ-  
ings became known to the world and  
brought him much fame and a moder-  
ate amount of fortune. He lived near-  
ly all his life in Copenhagen, but made  
a few European trips. He never mar-  
ried, and died in 1875. Odense, the  
city of wealth and aristocracy, delights  
to honor the memory of the homely,  
awkward son of a shoemaker, and has  
erected a handsome statue of the great  
author who conferred fame upon her.

Hans Andersen has been called the  
children's Shakespeare since his writ-

ings touch every phase of childish  
fancy as those of Shakespeare cover  
every conception of maturer years. His  
stories take the commonplace objects  
that surrounded him, such as the daisy,  
the lark, the mouse, the duck, and  
childish toys, and make of them lively  
creatures. His fancy endows each ob-  
ject with its own individuality, and  
gives it a share of general human na-  
ture. Conceit and self-confidence  
make many of his funny little objects  
ridiculous, just as they do people in  
real life, and modesty, industry and  
humility are as charming in the crea-  
tions of his imagination as they are  
in the people that we know. It is this  
faithfulness to the truths of life that  
makes his fairy tales as real to child-  
ren now as they were to those who  
heard them first, more than fifty years  
ago.—Exchange.

## DO ANIMALS THINK.

All Germany just now is excited over  
the accomplishments of a wonderful  
horse which its owner sincerely be-  
lieves is as well equipped mentally  
as any schoolboy of the same age.

Scientists, public men, the high and  
low of Berlin have visited the little  
stable yard where the Baron von Osten  
and his young stallion, Hans, hold  
private audiences. All are agreed that  
the horse does things never before ac-  
complished by any member of brute  
creation. The point is, how?

The story of this wonderful horse is  
told in the May McClure's. His owner  
has spent four years on Hans' educa-  
tion (not training, mind you; nothing  
offends the Baron more than to have  
it said that Hans is "trained,") using  
the same processes that are applied  
to the young children in the Prussian  
schools. Hans could pass any primary  
grade examination in the "three R's"  
at least; for this eight-year-old Orloff  
stallion is seemingly far higher in the  
scale of intellect and education than  
most of the inhabitants of the far-away  
Russian province from which he  
comes.

Commissions have studied him in the  
painstaking Teutonic way; and, though  
unanimously agreed that fraud has no  
part in Hans' performances, they have  
not held identical views on the great  
question of the horse's mental pro-  
cesses. Whether he thinks or merely  
memorizes is still undecided. Edward  
C. Heyn, who writes about Hans, made  
his acquaintance formally in Berlin.

"On the day I first saw Hans," he  
says, "I was formally presented to him,  
the Baron leading him up to me and  
saying distinctly: 'Hans, this is Mr.  
Heyn.'"

"Very happy to meet you," said I;  
but a glance at the grave face of the  
Baron assured me that it was no joke  
to him. Consequently I did not doff  
my hat, as I had intended.

"Twenty-four hours later I saw the  
beast again, and on that occasion the  
Baron called the class in spelling. A  
large blackboard, on which was drawn  
an alphabetical and numeral chart,  
was placed before the horse. This  
chart was constructed by means of  
vertical and horizontal lines numbe-  
red at the top and side. At the inter-  
sections of the lines were placed the  
letters of the alphabet. Any letter  
could then be located by two numbers.  
It was more like a ship's chart than  
anything else, a letter representing the  
ship whose location the observer indi-  
cates by the intersections of the lines  
of longitude and latitude.

"Will you be so good," said the  
Baron to me (without mentioning my  
name, mind you), "as to approach the  
horse?" I did so.

"Now, Hans," said the Baron, "what  
is this gentleman's name?"

"Hans stamped once, and then, af-  
ter a pause, four times. At the inter-  
section of the first vertical and the  
fourth horizontal lines was written the  
letter 'H.' By the same methods the  
stallion went on, without hesitating,  
to indicate the letters 'e,' 'l,' and 'n.' This  
was, sure enough, my name, the sub-  
stitution of 'l' for 'y' being explained  
by the statement that Hans had been  
brought up to spell phonetically."—  
Exchange.

## THE COW PONY.

"The cow pony is of distinguished  
lineage," says a writer in Country Life  
in America. "His ancestral home was  
among the Moors of Barbary, and his  
pedigree leads back to the 'Godolphin  
Arabian.' Innocently associated with  
the Spanish invasion of Mexico, his  
race was already established on the  
plains of the Southwest when the May-  
flower landed. In the centuries that  
followed he conformed his nature to  
the requirements of the plans until he  
fitted them as the camel fits the de-  
sert and became so perfectly adapted  
to the work of the cattle range as to  
make it doubtful whether the needs  
of the cowboy evolved the cow pony or  
the capacities of the pony produced  
the cowboy.

The broncho is born for the saddle,  
but is given to resisting his fate, and  
endeavors to make reciprocal the un-  
pleasantness with which human beings  
are associated in his mind. Indians

first captured him by the simple pro-  
cess of walking him down through  
days and nights of wild dashes and  
short rests, of interrupted meals,  
thirst, and anxiety, to final exhaus-  
tion. The white man's system of  
catching wild horses is essentially the  
same. Two or more men, with sup-  
plies and swift horses, work together.  
When a herd is sighted, one man fol-  
lows it for all he is worth, while the  
others make camp. When the horse  
of the first man is exhausted he re-  
turns and another takes his place.  
The herd kept on the jump, with little  
chance to eat, soon becomes tired out  
and is then easily driven to the corral.  
This method is practicable because the  
herd while fleeing returns to the same  
general locality."—Exchange.

## HEADACHE POWDERS.

Habitual headaches often arise from  
habitual overeating, irregularity, or  
overwork. Rest and fasting will cure  
nine-tenths of all headaches, especial-  
ly if considerable hot water (or cold  
for that matter, though hot is better)  
be sipped. Sometimes a nervous head-  
ache will be cured by a cup of strong  
tea without milk or sugar, also by a  
cup of strong coffee—especially in the  
case of persons who do not habitually  
use tea or coffee in excess. Headaches  
that will not cease under simple treat-  
ment should not be treated by the suf-  
ferers, as they may be symptoms of  
some serious disease already exist-  
ing, or soon to exist if not properly treated.  
The drug stores abound in headache  
powders, many of them warranted "to  
stop a headache in five minutes." From  
time to time we see accounts of persons  
suddenly dying from such things. For  
the benefit of our younger readers we  
direct attention to this subject. It is  
better to endure a headache than to  
take a medicine of such power as sud-  
denly to stop it. Who ever uses such  
dangerous things as hypodermic injec-  
tions of morphia risks all that makes  
life precious. In a neighboring city a  
young lady sixteen years of age died  
suddenly. The county physician and the  
coroner took charge of the case, and as  
the result of investigation they believe  
that her death was due to acetanilid  
poisoning, following the taking of head-  
ache powders to relieve an aggravated  
attack of grip. People who take medi-  
cines for headaches have many headaches.  
People who "stand" their headaches  
have few.—Exchange.

## THEY WERE PARTNERS.

A sturdy little figure it was trudging  
bravely with a pail of water. So  
many times it had passed our gate  
that morning that curiosity prompted  
us to further acquaintance.

"You are a busy little girl to-day?"  
"Yes, 'm."

The round face under the broad hat  
was turned toward us. It was freckled  
and perspiring, but cheery withal.

"Yes, 'm; it takes a heap of water  
to do a washing."

"And do you bring it all from the  
brook down there?"

"O, we have it in the cistern, mostly;  
only it's been such a dry time lately."

"And is there nobody else to carry  
the water?"

"Nobody but mother, an' she is  
washin'."

"Well, you are a good girl to help  
her."

It was a well considered compli-  
ment, and the little watercarrier did  
not consider it one at all, for there  
was a look of surprise in her gray  
eyes, and an almost indignant tone  
in her voice as she answered: "Why,  
of course I help her. I always help her  
to do things all the time; she hasn't  
anybody else. Mother 'n I are part-  
ners."

Little girl, are you and mother part-  
ners? Do you help her all you can?—  
Kind Words.

## HABITS.

Ned was watching grandpa put on  
his shoes. "Why do you turn 'em  
over to shake 'em before you put 'em  
on?" he asked.

"Did I?" said grandpa.

"Why, yes you did; but I didn't see  
anything come out. I have to shake  
the sand out of my shoes 'most every  
morning."

Grandpa laughed. "I didn't notice  
that I shook my shoes, Ned, but I got  
it the habit of shaking my shoes every  
time before putting them on when I  
was in India."

"Why did you do it there?"

"To shake out scorpions or centi-  
pedes, or other nuisances that might  
be hidden in them."

"But you don't need to do it here,  
for we don't have such things."

"I know, but I formed the habit, and  
now I do it without thinking."

"Habit is a queer thing, isn't it?"  
said Ned, thoughtfully.

"It's a very strong thing," said  
grandpa; "remember that, my boy. A  
habit is a chain that grows stronger  
every day, and it seems as if a bad  
habit grows faster than a good one."

## Baby's Skin



If you want to have good habits when  
you are old, form them while you are  
young, and let them be growing strong  
all the while you live.—Mayflower.

## THE COMPANIONABLE GIRL.

A companionable girl is one who is  
good company. But what makes her  
so?

After goodness of heart and true up-  
rightness of character, which always  
comes first, she must be an agreeable  
girl. It is possible for disagreeable  
people to be really good and conscien-  
tious at heart, while having unpleasant  
ways, but it is a thousand pities not  
to be pleasant besides. "Why can't  
all good people be nice?" questioned  
a vexed young person after coming in  
contact with one who was really good,  
but not gracious.

To be agreeable means to be ready  
to agree, to be of the same mind. Yet,  
if all people thought exactly the same  
thing, it would be excessively stupid.  
To agree has the better meaning of  
to harmonize, and you know that two  
colors, quite different from each other,  
may go very well together. They har-  
monize.

The companionable girl is social. If  
she is glum and grumpy, she is a  
poor companion. She likes to tell her  
own experience, but she does not make  
it a point to keep at it continually, and  
never let her neighbor have a chance  
to tell hers. A good talker should be  
a good listener, and then she will com-  
mand listeners the better herself.

The companionable girl is sympa-  
thetic and has tact. If her friend is in  
trouble or perplexity, she does not rat-  
tle away in a lively fashion about  
everything under the sun for which  
the other does not care, but adapts  
herself to her companion's mood.—  
Children's Friend.

## A SURPRISE PARTY.

How the Authoress Turned the Tables  
on Her Friends.

A distinguished authoress with her  
husband moved to a California fruit  
ranch to get free from stomach and  
nervous troubles. She tells her food  
story as follows:

"The change to outdoor life, abun-  
dant of fresh fruit, etc., did help us  
some, but as the necessity of cutting  
out all indigestible foods and thus  
striking at the root of the trouble, had  
not sufficiently impressed itself on our  
minds, we continued to indulge our ap-  
petites, till at last I was prostrated for  
a long time with a serious illness, dur-  
ing which I was simply starved on  
'gruel and things.' One day while in  
this condition I demanded Grape-Nuts,  
merely because I wanted something I  
could chew. My wish was complied  
with, under protest at first, however,  
and then as no bad results followed  
the crisp, nutty grains were allowed  
me in the way of humoring a harmless  
whim.

"To the surprise of every one, the  
stomach which had persistently re-  
fused to retain the sloppy messes  
usually fed to sick folks, readily assim-  
ilated the Grape-Nuts, and I was soon  
able to take two spoonfuls three times  
a day, and when I got to that point my  
health and strength came back to me  
rapidly. On recovery, and taking up  
my work again, I adhered to Grape-  
Nuts food for breakfast and supper,  
eating a good, plain dinner at noon. In  
four weeks I gained 10 pounds in  
weight. I have constantly used Grape-  
Nuts food ever since and greatly to my  
advantage.

"My faith in Grape-Nuts was a mat-  
ter of much jesting to my family, and  
once when my birthday came around, I  
was told that a special dinner would  
be prepared to honor the anniversary.  
When I entered the dining-room I was  
surprised to find it decorated with  
Grape-Nuts boxes, some empty, some  
full, and some filled with flowers, etc.,  
etc., and the joke was hilariously en-  
joyed. My time came, however, when  
I returned the surprise by producing a  
delicious Grape-Nuts pudding, and  
dates stuffed with rolled Grape-Nuts  
and cream. Then 'those who came to  
scold remained to gorge themselves,' if  
I may be pardoned the expression, 'if  
I have not been difficult since that day to  
win converts to Grape-Nuts.' Name  
given by Postum Company, Battle  
Creek, Mich.

Ten days' trial is proof.



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

Any boy or girl under seventeen years of age may enter this contest, and those who make 80 per cent will be entitled to a place on the Advocate Roll of Honor...

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

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

What you may do in this contest: You may, before you begin to write, take a history and study the lesson.

What you must not do: You must not ask the assistance of teacher, parents or anyone else, in answering the questions, or in finding the answers in the history. You must search them out for yourselves.

You must not take any notes while studying, and must not refer to any book or paper, nor accept any assistance after you have commenced to write.

You must not forget to write on only one side of the paper, to give your address, and to copy and sign the following:

Pledge: "I am under seventeen years of age, and I have answered these questions without the assistance of any one; I did not take any notes, and I did not refer to any book or paper after I commenced to write."

Your letters must reach me not later than ten days after the date of the paper containing the question.

Address MRS. ELSIE MALONE McCOLLUM, Haskell, Texas.

UNITED STATES HISTORY. First Paper.

- 1. In the year — America was discovered by —. He was a native of —, but he was assisted by —. This discoverer made — voyages to America, and in the name of — took possession of the land he discovered. This land, however, was named for — instead of for —.
2. Name two other discoverers—father and son.
3. (a) Who searched for the fountain of youth?
(b) Who discovered Florida?
(c) How did this man meet his death?
4. (a) Who discovered the Pacific Ocean?
(b) Who discovered the Mississippi River?
(c) Who first circumnavigated the globe?
5. In your opinion which one of these discoverers deserves most credit, and why?
6. (a) Of what Queen was Sir Walter Raleigh a favorite?
(b) Why would she not permit him to join the expedition he had fitted out?
7. (a) Where and when was the first permanent English settlement?
(b) Which State was settled principally by the Dutch?
(c) Which one was settled by the Swedes?
8. Tell, in few words, the story of the capture of Capt. John Smith and tell how his life was saved by a girl.
9. Give, in few words, an account of Bacon's rebellion.
10. (a) By whom was Plymouth Colony founded?
(b) What was the name of the ship in which they came over?
(c) What was the name of the Captain of that ship?

My Dear Boys and Girls: The interest in our Corner is increasing, and our honor roll is increasing in like proportion. We welcome each new contestant and look forward each week for the coming of the letters from those who entered earlier. Let me tell you a little incident that made me especially proud of my boys and girls. A few days ago a lady friend of mine, and a teacher of several years' experience, said to me: "What in the world do you mean by giving such terrible examinations in Texas History? I never saw a more difficult one given to teachers (and you know Texas History is considered a difficult study anyway), so can't expect boys and girls to answer those questions." I replied, "But I do expect them to answer them, and I am not disappointed either, for every mail brings me letters which show that the boys and girls of Texas know how to study. Others have spoken to me of the number of difficult questions in these papers, but I am glad they did not see them until it was too late for me to change them, for I might have been influenced to reduce the number of questions, or to select easier ones. As it is, of course, I feel doubly proud of you, and if the editor of the Advocate could see your answers I am sure he would agree that I have just cause for pride.

I must ask you to put the full amount of postage on your letters, as some have come to me marked 2 cents due. This seems a small amount, but you understand I get a great many letters from you every day, and if several each day are thus marked it will in a month be a neat little sum out of my purse.

The date in the first question was a misprint. It should have been 1830 instead of 1836. Several recognized the error and answered accordingly. However, I gave all credit for that answer, as you were not to blame for the error.

I wonder what has become of Edgar Cottingham. He wrote two such nice papers on the grammar questions, and I have never heard from him since. To those of you who have written several times and failed I will say try just a little harder, study the lesson longer before beginning to write, and I think you will soon see your name on the roll of honor and perhaps a star will be by it.

You need not copy the questions. You need only to refer to them by number, and then write your answers, using as few words as possible in making your meaning clear. This will save your paper and postage and my time. Twice this week has midnight found me grading papers, so you may know I am interested in them. While we do not approve of slang, we could not help admiring the patriotism of the boy who said: "The Texans were vic-

torious in the battle of San Jacinto. Yes, mam, you bet they were." Then I think it was one of the girls who wrote: "Texans won the battle of San Jacinto; that's a sure thing." Many of your letters show State pride. Well, now that we have United States History, you can prove your national pride also. Be sure to start your letters in time to reach me the following Monday week after the date of the Advocate containing the questions you answer.

I shall not send the answers to the history questions, as this would take up too much space in the Advocate, and you can now ask your teachers to help you on the papers on which you failed. The benefit from the study will then be as great for those who fail as for those who reached the honor roll.

I appreciate the very pleasant things many of you say of the boys and girls Corner, and I hope you will continue to be interested in it, and that you will get your friends interested in it also. Hoping to hear from you each week, yours for the boys and girls, MRS. ELSIE MALONE McCOLLUM, Haskell, Texas.

Roll of Honor for the Second Paper in Texas History.

- Clintus Reeder, Buckholtz, Texas.
Robt. Hargrove Montgomery, Hext, Texas.
Jewel St. Clair, Sulphur Bluff, Texas.
Sue Stanford, Waco, Texas.
Herbert Blackburn, Blossom, Texas.
Lillian Morrison, Farmersville, Texas.
Mamie Harrison, Georgetown, Texas.
Annie V. Ward, Sulphur Springs, Tex.
Myrtle Cloud, Proffit, Texas.
Mamie Cloud, Proffit, Texas.
Susie Gardner, Sulphur Bluff, Texas.
Ollie Cole, Canton, Texas.
Arthur W. Thomas, Mineral Wells, Texas.
Eugene B. Germany, Grand Saline, Tex.
Ruby Rhodes, Duncanville, Texas.
Beatrice Stanger, Ben Wheeler, Texas.
Willie Autry, Hallettsville, Texas.
Camelia Rodgers, Leona, Texas.
Ruby Lee Mitchell, Greenville, Texas.
Chas. L. DuBoise, Yancy, Texas.
Archer J. Jordan, Millwood, Texas.
John Keener Montgomery, Hext, Tex.
Annie Hamill, Godley, Texas.
Beatrice Brown, Carter, Texas.
Thomas Brown, Carter, Texas.
John Lemond, Olga, Texas.
Prebble Walker, Sharp, Texas.
Julia Huffman, Kirbyville, Texas.
Lillian Makamson, Leona, Texas.
Ruby Hatfield, Oakville, Texas.
Hamilton Lee, Dallas, Texas.
Amber Brandenburg, Dallas, Texas.
Minnie Ferguson, Stephenville, Texas.
Laurette Turner, Dickinson, Texas.
Eula Cain, Grandview, Texas.
Malcolm Tapscott, Noble, Texas.
Exa Hargrave, Sulphur Bluff, Texas.
Lillie McAnally, Duffau, Texas.

- \*Virgie Baird, Mt. Selman, Texas.
Olive Reese, Joaquin, Texas.
Leatha McKay, Arp, Texas.
\*Lele Durrett, Wolfe City, Texas.
\*Della Young, Lovelace, Texas.
Leone Works, Howard, Texas.
Garrett McBryde, Sabinal, Texas.
Henry D. Hill, Henderson, Texas.
Hubert Sone, Prosper, Texas.
Leora M. Cox, Ponder, Texas.
\*Annie Belle McNott, Black Jack Springs, Texas.
\*Robt. Greaves, Cumby, Texas.
Lena Simpson, Edna, Texas.
Eugene Naugle, Prosper, Texas.
\*Mabel Baldwin, Haskell, Texas.
Essie Gibson, Terrell, Texas.
Mattie Dale, White House, Texas.
Blanch Fowler, Llano, Texas.
\*Mary Allison, San Saba, Texas.
Mattie Whitten, Goldthwaite, Texas.
Milton L. Moody, Covington, Texas.
\*100 per cent.

The following names should have been on the roll of honor for the first paper, but on account of washouts the mail was delayed. As the writers had mailed their letters in ample time, it was not their fault, so I now send their names:

- Eunice Oatis, Lieb, Texas.
\*Bessie Keen, Olney, Texas.
Mamie Harrison, Georgetown, Texas.
Elna Parks, Lieb, Texas.
\*100 per cent.

A CONDENSED SERMON. By Rev. J. W. Rowlett.

The Omnipresent God.

"Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; If I make my bed in sheol, behold, thou art there. If I take the wings of the morning, And dwell in the uttermost parts of the sea, Even there shall thy hand lead me, And thy right hand shall hold me." —Psalm 139:7-10.

This text is the statement of an eternal truth. It discloses the idea of an omnipresent God. In discussing this subject to-day I shall confine myself largely to the thought of the divine presence and activity in nature, at the same time recognizing the fact that God is in all human history, in every human soul, and in the religious life and experience of the individual.

Facts are permanent and abiding. They do not change. But our thoughts about facts do undergo changes, and many times for the better. Unless our conceptions are perfect and complete they must change if we continue to make proper intellectual, moral and religious progress. Beyond a certain point it is impossible to make further moral and religious advancement without a change in our moral and religious thought, without an improvement in our ideals.

There has been no change in God. The Infinite and Eternal One has always been, and has always been in character and purpose the same. What he was when I was a child, and felt as a child, and spake as a child, and thought as a child, he is to-day, and has not been changed in any way by the fact that I have become a man, and have put away childish things. What he was when the human race was in its childhood state, and felt as a child, and thought as a child, he is now, and has not been changed in any respect by the fact that a part of the race has reached full-grown manhood, and has put away many of its childish notions. Our thought, however, about God has experienced a remarkable transformation.

My old notion of God is gone. There was a time when I thought that God was in form and appearance just like a man, only somewhat larger and stronger. He had a physical body, of course, with eyes and hands and feet, and other physical functions and features. In fact, at the first, I am sure that no clear distinction was made in my mind between body and soul. Like the old Hebrew, I identified body and soul in the unity of the person. Speaking of a death and burial I would have said that the man, instead of his body, was buried, just as the writer of the Book of Genesis, speaking of the death and interment of Joseph, tells us that "they embalmed him," and that "he was put in a coffin in Egypt." When later I learned to distinguish somewhat between body and soul, and to think of God as a spiritual person, I am quite sure that the person in my mind had a definite shape, the form and appearance of a man. At that time I could have drawn a picture of my God, and it would have been the picture of a man. It would be a mental impossibility for me to start to make a picture of him now, because I no longer think that God is like any material visible thing. And while still believing in the personality of God, I no

longer think that person has shape and size.

Again, there has been no change in God's relation to the visible universe. But our thought about this universe, and about God's relation to it, has undergone a notable change. There was a time when in the thought of the people the universe was a very small affair. There was a time when I placed God on the outside of the universe, and thought of him as ruling the affairs of the world from that outside position. But the conviction has been forced upon my mind that there is no outside. I find that one result of modern scientific study and investigation has been an immense extension of the universe in space. We know that space is infinite, and it seems that there is no outside to this great universe in which we live, and of which we form a part. Likewise I used to place the divine activity back of time. During a short period of time, right at the beginning, God was active, creating the world and all things therein. Then he rested; the period subsequent to that time of activity being the great Sabbath day of the Lord. But another result of modern scientific study and investigation has been an immense extension of the universe in time. Not at a certain time, 6000 years ago, or 60,000 years ago, or 600,000 years ago, did the universe come into being instantaneously, or during a short period of time. It seems that time is eternal. Hence, if we could find the divine presence and agency only on the outside of the universe, and only back of time, it would not merely appear that God is a long way off, but this would seem to be a godless world.

It used to be my idea that God made the universe just as a mechanic would construct a house, operating from the outside; but I am glad that I have lived long enough to see and to understand that evolution is the great law of life, and that it clearly declares the divine method of operation, and shows that by a process of progressive development, through long periods of time, the universe has come to be what it is to-day. The solar system, which is only one of we know not how many such systems in infinite space, has come to be what it is to-day by a process of progressive development through a long period of time. This earth on which we live, which is only one planet of the solar system, has come to be what it is to-day in the same way. The general configuration of the globe, including oceans and continents, valleys and mountains, has come to be what it is to-day by the same process. The plants and animals on the face of the earth have come to be what they are to-day in the same general way. Likewise you, brother, have come to be what you are to-day in body and soul and character by a process of progressive development through a period of time. Your physical existence began as a microscopic germ cell, and by development in time reached a mature condition. Either at the beginning or somewhere along the line of progress your physical life began, and your soul or mind or spirit has come to be what it is to-day by a process of progressive development. At some time your religious life and experience began, and your character has come to be what it is to-day by the same process. Yet during all these periods and all these processes there has not been one single moment when God was absent. He has made everything just as truly as if he had done it instantaneously in the morning of life. Scientific knowledge only reveals to us the wonderful way in which he accomplishes his work.

I used to think that the universe was like a machine. It was like a great clock that God had made, and wound up, and started, and then stood aside, letting it run. Later I came to see that the impossibility of perpetual motion indicated the impossibility of the continual ongoing of the machinery of the universe without the direct intervention of divine power. Yet I still thought that God operated from the outside, and just as I would wind up my watch and keep it going, so he kept the world moving. According to this conception the world was governed by certain great laws and operated by certain great forces which acted to a large extent automatically and independently. The almighty had made these great laws and great forces and had set them in operation, and he could and did now and then intervene to set them aside, and such an intervention was a miracle.

But I have come to see that the universe is like an organism. It is not like a machine, not like some dead thing, but like a flower, like some living thing. It is an organism, and God is the divine life that throbs in its every movement. The forces of nature that we call natural forces are only different forms of the divine activity, manifestations of the divine life that throbs in every movement of

the world. The laws of nature that we call natural laws are only the habitual methods of that divine life. There is but one force in nature, and that is the divine mind and heart and will, and the laws of nature are only expressions of that conscious life, that divine personality. So God is always everywhere, and in everything, and always active. He is transcendent, yet immanent.

Just as long as I placed God on the outside of the universe, and thought of him as ruling the affairs of the world from that outside position, it seemed to me that the best proof, if not the only proof, of the divine presence and activity in nature was a miracle. If an iron wedge floated in water, that was positive evidence that God was there setting aside the force of gravity. The unknown and the mysterious was the sign of the divine agency. If an event could be explained, could be fully understood, it seemed to be altogether natural and in no sense supernatural. But if an event could not be scientifically explained, if no natural cause had yet been discovered, then it seemed to be altogether supernatural and in no sense natural. But I have come to see that the most familiar fact of life, while natural in its course and manifestation, is also supernatural in its origin.

I have learned from history that for a long time very few natural events were understood. When it rained no one knew where the water came from. When a log of wood burned on the hearth nobody knew just what was taking place. Consequently the sphere of the unknown and the mysterious, the sphere where it was thought that God operated, was very large. There was an abundance of proof that God was in nature. But as scientific knowledge advanced one by one the natural phenomena were explained. One by one the events were taken out of the sphere of the unknown and the mysterious. Consequently that sphere where it was thought that God was operating was constantly decreased in size. No wonder that some theological teachers have contended for every inch of the ground, and have bitterly opposed the progress of scientific thought, because the increase of scientific knowledge, from their point of view, meant the destruction of all evidence of the divine presence and activity in nature, and ultimately the banishment of God from the affairs of the world. But all the time there were men with broader views and deeper insight, who saw that when an event had been scientifically explained, the divine agency had not thereby been denied, but on the contrary, explicitly recognized and affirmed. This view has prevailed until to-day we see that there is an infinite and eternal person everywhere in nature from whom all things proceed. Now, the best proof of the divine presence and activity is the continuity and the uniformity of the laws and forces of nature. We note the unchangeableness of those laws and forces. We note the beauty and order and harmony that prevail everywhere. We especially note the progress in nature. Looking at this earth during a short period of time, that it has been changing for the better is not apparent. But go back a million years and note its condition, and then go back another million years and note its state, and then follow its progress down the ages, and you will be able to see that this earth has constantly been going on toward perfection. These facts reveal the reality and the nature of that infinite and eternal Power, showing us that it is everywhere and that it is an infinite and eternal Person.

I find God everywhere in everything, in sun and star, in earth and sky, in every dew drop, in every flower. This universe is my Father's house, and I am at home with my God anywhere.

"Oh, when I am safe in my Sylvan home, I tread on the pride of Greece and Rome; And when I am stretched beneath the pines, Where the evening star so holy shines— I laugh at the lore and pride of man. At the Sophist schools and learned clan. For what are they all in their high conceit? When man in the bush with God may meet?"

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DISTRICT CONFERENCES.

Table of district conferences: San Angelo, Miles, 9 a. m. May 31; Brenham, Somerville June 1; Marshall, Hallville June 2; Beaumont, Port Arthur, 9 a. m. June 2; San Augustine, San Aug., 9 a. m. June 22; Calvert, Reagan, 9 a. m. June 22; Sulphur Sp'gs, Pecan Gap, 8 p. m. June 22; Austin, Bastrop, 8:30 a. m. June 23; Weatherford, Graham June 23; Paris, Clarksville June 27; Pittsburg, Naples, 8:30 a. m. June 27; Tyler, Mineola, 8 p. m. June 28; Dublin, Hico, 9 a. m. June 29; Huntsville, Huntsville, 9 a. m. July 4

THE EPWORTH ERA.

The Book Committee at its recent session gave to the editor of the Epworth Era authority to increase the size of the publication and to add to its merit otherwise just as soon as the increased circulation will justify the increased expense. The last issue in May came out as a sample of what the Era can be made when the time for making the improvement arrives. It is a twenty-six page edition, with a beautiful and artistic front page, fine communications from experienced writers, well illustrated, and excellent editorial work. With this sample edition as a demonstration of what the Era can become in subject matter, artistic finish and fine mechanical work, the young people ought to go to work with a will and double the subscription list before the summer is ended. We have the young people, and they have the taste to appreciate the first-class work proposed by the untiring editor, Dr. Dabose. All they need to do is to make up their minds in their several Leagues to secure the increased circulation, and the work will be done. We have no excuse for not pushing the Era right into the very first ranks of journalistic enterprise for our young people. The editor is doing his full duty. He is actually investing all the power of his brain and energy and time in the work on the paper; and all he needs to make it a brilliant success is this increased circulation. Won't Texas Leaguers go to work at once and rustle for the Era?

Rev. J. L. Morris, of the Dallas District Conference, while up there the past week, we heard echoes of the two sermons he preached. They have an idea up there that he is no small affair in the pulpit, and we are inclined to the opinion that they are about correct. He preached the commencement sermon at Polytechnic last Sunday. It is said to have been up to high watermark.

A VISIT TO CLARENDON.

Clarendon is in the Panhandle, nearly 200 miles from Fort Worth, and situated on that most excellent road, the Fort Worth and Denver. I went out there last Saturday, leaving here Friday night, and reached Clarendon at 8 o'clock in the morning. I did not get to see anything of the country between Fort Worth and there, as the trip was made in the night. But I saw much of the country round Clarendon. It is a beautiful section, a sort of rolling prairie with undulating slopes and beautiful and far-reaching views. The land is productive, and they are beginning to cultivate it extensively. When the question of irrigation is solved I still contend that it will be the garden spot of Texas. It has the fertility of soil, and it has one of the finest climates in the world. They have had an abundance of rain all through the Panhandle, but not too much. The crops are looking well, fruit is promising, the grass is superb, and the cattle were never better at this season. And the price of cattle is encouraging. The whole country up that way has an air of prosperity. Clarendon has a population of 2500, and no better class of citizens can be found in any community. They have a fine courthouse, a splendid public school building and a number of good churches. They have local option, and it prohibits, hence they have a peaceable and law-abiding citizenship. The people mostly belong to the different Churches, and they are a Church-going people. The Methodist Church is strong, the strongest one in the place, and it is in good working condition. Rev. B. W. Dodson is the pastor. He and his family are comfortably housed in a good parsonage. He went to the section two or three years ago because of supposed pulmonary trouble. He is thought to have had a genuine case, and we presume he did. He spent some time at Amarillo, then last fall came to Clarendon. He now looks like an athlete. He is fleshy and robust. When he went up there he adopted the outdoor treatment. Began to sleep in the open air. Has kept it up. Even last winter, when the ground was six inches deep in snow, he slept on his back gallery, in a good bed, with plenty of cover, and his face left free, so that he could breathe the fresh air. He thrived and has improved under the treatment until the disease is practically gone. He looks like a man in good health, and in the course of a year or two more he will be as sound as any man in that western country. In fact, is just about that to-day. I abode under his good roof, and he and his excellent family know how to dispense genuine hospitality. Mrs. Dodson knows how to preside over a parsonage. And her good mother lives with them. The children bare the marks of good training; and we were pleasantly entertained in that good home.

Clarendon is known as the location of our Clarendon College. It is our only Panhandle institution of learning. It has a good location, in the edge of the town, on an eminence from which a splendid view is enjoyed. It has a good campus, an excellent central brick three-story building, a commodious dormitory for boys and a larger one for girls. Clarendon alone has put at least \$20,000 in the institution, and they still contemplate further improvements. Rev. G. S. Hardy is the President. He is the right man in the right place. He has good business capacity and knows how to take care of the details of the work. Everything to which he puts his hands prospers. He, too, was in poor health when he went to that country, but he is strong and well now. He lives in the girls' dormitory, and Mrs. Hardy knows how to manage and direct the interests and comfort of the girl pupils. The college has had an enrollment quite reaching to three hundred, many of them boarders. Bro. Hardy was presiding elder of that district a few years ago. He knows all that country. The people know and love him, and he draws patronage. He is a good preacher and a good mixer.

It was to attend the commencement of the college that took me to Clarendon. The occasion is an event for the Methodists in the Panhandle. They come from far and near to attend the exercises. They send their boys and girls to the college. It is a necessity to that wide section of country. And it is meeting the demands. It has a good course of study, and a fine body of teachers. Rev. S. E. Burkhead, an experienced teacher and a good scholar, presides over the teaching force. He is a master in that line, and he is an expert teacher. The course of study embraces all the branches necessary to prepare the pupils for Southwestern University. They had twelve young men and young ladies to finish the course, and a number of them will enter the University next fall. The religious atmosphere of the college is wholesome and elevating. All the pupils who went to the college unsaved are now practically all converted and in the Church. This is a glorious feature of the school. I was really surprised at the class of students in the school and their proficiency. No finer looking body of students can be found than those I saw at Clarendon College. They would do credit to any institution. I attended the annual debate between the representatives of the two literary societies. There were two young men on either side, and they discussed the question, "Resolved, that the railroads ought to be consolidated and owned by the National Government." The speeches evinced a high degree of intelligence and literary finish. Really they were masterpieces of forensic oratory. The debate would have done credit to the best and most advanced institutions in the State. I had occasion to examine some of the papers used in the examination, and the work showed accuracy of scholarship. The fact is Clarendon College does first-class work, and it is a great factor in the progress and development of Panhandle Methodism.

Sunday morning a great congregation filled the Methodist Church. There was no space to spare. They were intelligent looking people. They were made up of the town people, from people in the vicinity and from a distance. It was an inspiration to preach to them. We had a good service. It was religious and responsive. We trust lasting good was done. In the afternoon I addressed the Epworth League, a large body of fine young people. At night Rev. J. M. Baneus, of the Corsicana District, preached to the under graduates. A packed house greeted him. Back in the nineties he traveled all that Panhandle district, and he is kindly remembered. His sermon was practical, pointed, religious, wise and at times it had a touch of genuine wit and humor. It was just such a discourse as the young people needed, and it was put to them in such a way as to be remembered. Rev. J. M. Sherman, the presiding elder, lives in a good district parsonage in Clarendon. He is a power for good in the community, and he covers more territory than any presiding elder in Southern Methodism outside of foreign territory. He has about thirty-four large counties under his care. I had the pleasure of spending an afternoon and taking a meal with his excellent family. Several preachers were there from a distance. Among them were Rev. S. B. Sawyers, Rev. Benjamin Hardy, Rev. S. E. Honk, and perhaps others. Rev. W. B. McKeown lives near by. He was present, but his health is still feeble. That climate is perhaps a trifle too high for him. Still he has fairly good strength and enjoyed meeting his brethren. I met many subscribers to the Advocate, and they greeted me kindly. I am no stranger where the Advocate is read. I was sorry not to be able to remain through the closing exercises of the school. But I had to hasten back to meet engagements at the North Texas Female College and Polytechnic. My visit was a rare treat. It broadens a man out to get up there on those wide prairies and mix with those big-hearted live stock people. There is nothing small about them. They simply accord royal treatment to their visitors. I would love to

THE NORTH TEXAS FEMALE COLLEGE COMMENCEMENT.

The Commencement of the North Texas Female College began last Sunday with a splendid sermon preached by Rev. Sam R. Hay, of Houston. Following this were the regular exercises, and they were of a high order. Rev. E. W. Alderson, D. D., preached at night to the under-graduates, and his sermon is said to have been one of his best. Monday was given over to the graduating exercises, and at night a great oratorio was rendered. Tuesday was the closing day. A great audience filled the chapel. The music was inspiring. Mrs. Key presided with the dignity of a princess. About thirty young ladies, as beautiful as man ever beheld, formed a lengthy circle on the rostrum, and they were the graduates in the several departments. Brother Binkley opened the services with prayer. There were only two papers read. One was a finished and beautiful essay, and the other was the valedictory. Then the writer was introduced, and took the place of Professor Piner, of Austin, and delivered the literary address. Professor Piner was detained at the last moment by illness. Following the address was the award of the diplomas. Bishop Key pronounced the benediction, and then closed one of the most successful years of this famous college. All the exercises formed a brilliant occasion. The work of the pupils was of the finest type, and they showed grace, culture and beauty. Scores of their parents were present to witness the exercises. Many of the preachers attended the Commencement. The campus and the buildings never looked finer and more attractive. Mrs. Key has enlarged her borders by purchasing the old Nash property just across the street. She is going to tear away the wooden structure and replace it with a handsome brick. This will be her Conservatory of Music. She intends to make this department one of the very foremost in the country. Thus far it has been a great success, but she is preparing to add to its facilities and completeness. She will also strengthen her faculty. She never stands still. Her progressive spirit puts her work constantly in the line of progress. Nearly all her under-graduates will return, and new pupils are already engaging rooms for the next term. She proposes to fill her school with at least 300 boarding pupils next year. She is a wonderful woman, and the North Texas Conference in particular and Texas Methodism in general owe her a debt of gratitude hard to pay. She has given to us one of the finest institutions in the connection. She and the Bishop are popular hosts. They looked after the comfort of all who attended the exercises. The preachers were all made to feel at home, and the visitors were given a royal welcome. We have never attended a more pleasing and successful occasion than the Commencement this year. Mrs. Key is worthy of all success and she deserves the co-operation of our preachers and people. We rejoice in the fact that she has given to Texas a school, a religious school, the equal of any in the land; and that now there is no need for sending our girls out of the State to get the best advantages. And just here we want to add that, in the recent religious services held in the city, her girls were largely its beneficiaries. Those in the Church were strengthened, and scores out of the Church were happily converted.

TEXAS PERSONALS.

Rev. Percy Knickerbocker is at Marlin helping Rev. W. W. Watts in a protracted meeting. Rev. Hubert Knickerbocker is in the midst of a good meeting at Trinity. The Tucker sisters, of Nashville, are abiding, and the work gives promise of a great religious awakening. Rev. W. H. Matthews, of Waxahatchie, was in the city last week, and for the first time in his life paid the Advocate a pleasant visit. We readily

forgive him for having been so long about it, on condition that he show himself about here every time he comes to the city.

Dr. James Campbell, of the Waxahatchie District, was over with Dr. Sid Bass looking after the Branch House recently, and they both made a pleasant visit to this office.

Rev. Jno. Wesley Smith, of South Ervay, is moving things in his diocese. He is in a handsome new parsonage, has full houses to preach to, and he has taken into the Church so far nearly one hundred members.

Rev. J. W. Chalk, of Pilot Point, was down last week attending the Mexican Veterans' meeting, and he paid his respects to the Advocate. He is one of the valued members of the old guard in the North Texas Conference.

Rev. and Mrs. Sam Baneus, of Corsicana, will celebrate their "Linen Anniversary" June 6, from five to ten o'clock p. m. May they have a happy occasion, is the wish of the Advocate force.

The silver wedding anniversary of Rev. and Mrs. G. F. Boyd came off on schedule time at Gatesville, and it was a happy event. They were generally and handsomely remembered by a host of friends.

We have a neatly gotten up invitation to the wedding of Miss Margaret Cummins to Rev. George C. French, and the happy event took place in Bowie the first day of June. They will make their home at Carlisbad, New Mexico, where Brother French is now pastor of our Church. He will be remembered in the North Texas Conference and elsewhere in Texas as one of our promising young preachers.

Rev. W. T. Harris, until recently a member of the North Texas Conference, will fill out the unexpired term of Rev. E. L. Spurlock at Willow Street Church, Sherman. Brother Spurlock has been appointed business manager for the North Texas Female College. Brother Harris has been recommended for readmission into the Conference next fall. We are glad he is returning to the pastorate, for he is one of our best men.

Rev. W. L. Nelms, D. D., passed through the city the other week, and called on the Advocate family. He is busily engaged in perfecting plans for the Summer Institute, and he is expecting a large attendance. His correspondence indicates as much. We have no harder worker than Dr. Nelms, and his ability is everywhere acknowledged as a successful preacher. He handles every position to which the Church calls him with skill and success.

JESSE HORD.

At the time of the death of this old soldier of the cross and early missionary to Texas, the pastor of the Church at Goliad was a young man lately from Tennessee, and knew comparatively little about Texas Methodism and its veterans, hence he wrote for the Advocate scant notice of the departure of one of the founders of our Church in this State.

Jesse Hord had been four years an itinerant preacher in the Memphis Conference up to 1828, having been stationed in the cities of Murfreesboro and Memphis. At that time the mission field in Texas was attached to the Mississippi Conference. At the conference held in Grenada, Dec. 3, 1838, L. Fowler was appointed presiding elder and superintendent of the Texas Mission District. In the same year (1838) Jesse Hord was transferred from the Memphis Conference and L. G. Strickland from the Mississippi Conference to Texas.

Messrs. Hord and Strickland entered Texas together, crossing the Sabine at Gaines' Ferry, Nov. 29, 1838. Mr. Hord died Jan. 17, 1886, near Goliad. He went to bed on Saturday night, as well as usual, and on Sunday morning was found dead in bed. He was 76 years of age.

In the long period between 1823, the time of entering the Itinerancy, and 1886, the time of his death, there was a degree of harder service given to the Church by few men, only such as have left kindred and friends behind and gone forth into new fields.

His co-workers were men of note and sacrifice worthy of the days of the apostles. They included such men as Abel Stevens, L. Fowler, R. Alexander, Dr. O. Fisher, Thos. O. Summers, John W. Devliss, John W. Kinney, Chauncey Richardson, Homer S. Thrall, and scores of a later date.

When he entered the Republic of Texas in 1838 it was indeed a foreign

land, to be wide, and Mast was met I was hour work On preac log e range Jess includ tweer River Hord At H Hotel made bers; Richu gorda tion I treati servic and Metho turne the fl Hoos, Socie In on th in the meeti was with husba pirate Mr. Knox about In old was 1841. Confere utes preac Churc biss. As mem Texas 1840. Thi count and n plied ure ar pastor year peran Confere was a ting, a the H feeble unetic marria as. O early weath souls anxiet is sca down ers of The M tensio Maj holid anniv H. Ca Bish Laure pan. on the Confer addres daily I AmI debate eral A Churc Lake, Cump withd tion F John May I upon tian A and th Federi ter br work I nents more studen DEW J. T. days a some he has the pla



land, and with scant missionary money to back him or his co-workers. A wide, inviting field was before him, and no sacrifice was too great for his Master. The first town he entered was San Augustine. At Shelbyville he met Fowler and Williams. At night he was called on to preach. From that hour to the day of his death his chief work was to lead men to Christ.

On the 10th of December, 1838, the preachers of the mission met in a log cabin in San Augustine and re-arranged the work. At this meeting Jesse Hord was appointed to "Houston, including the whole coast country between the Trinity and San Antonio Rivers." At the close of the meeting Hord and Strickland started westward. At Houston he put up at the City Hotel. Congress was in session. He made the acquaintance of many members; then passed on to San Felipe and Richmond; passed on down to Matagorda; presented a letter of introduction from Fowler to Col. Horton, was treated kindly, attended Episcopal services, preached for them at night and received four persons into the Methodist Church. Jan. 18th he returned to Houston and there met for the first time Abel Stevens, and Mr. Hoes, first agent of the American Bible Society who had visited Texas.

In one of his long and muddy trips on the coast he came to a settlement in the canebrakes on Old Caney. Held meeting at a Mr. Tone's tent. Mrs. Tone was converted. She was then living with her second husband, her first husband having been Lafitte, the noted pirate.

Mr. Hord was married to Mrs. Mary Knox in 1833, and she died near Goliad about 1885, his second wife.

In 1810 Jesse Hord was stationed in old Washington on the Brazos, and was continued in the same field for 1841. Victoria (now in West Texas Conference) first appeared on the minutes in 1841, although Mr. Hord had preached there and organized a Church, in connection with J. W. Devilbiss.

As will be seen, Jesse Hord was a member of the first conference held in Texas at Ruterville, Christmas day, 1840, presided over by Bishop Waugh.

This sketch will be too long if we recount many of the stirring incidents and name one-half of the works supplied by Mr. Hord. It was the pleasure and honor of this writer to be the pastor of Mr. Hord and family for two years while the old veteran was a superannuated member of West Texas Conference and living near Goliad. He was always at church, weather permitting, a fine listener, full of zeal, faith and the Holy Ghost. At that time, though feeble in body, he would preach with unction and power. He has grown and married children living at Alpine, Texas. Of his long and lonely rides in the early days, exposure to all sorts of weather, years of toil for the Church, soul's he has won to Christ, days of anxiety, preaching, and prayer, there is scant record—but his name must go down in history among the great founders of Methodism in Texas.

**CHURCH NEWS.**

The number of churches aided by the M. E. Church Board of Church Extension is now 13,914.

May 4th has been established as a holiday at Wofford College. It is the anniversary of the birth of Dr. James H. Carlisle.

Bishop Hendrix is reported to have said that the recent Missionary Conference held in Asheville, N. C., was the greatest meeting of that character ever held in our Church.

Bishop M. C. Harris, of the M. E. Church, is having a great year in Japan. There were thirty conversions on the last evening of the South Japan Conference session, and the Bishop's addresses were reported in full by the daily newspapers.

Amid a storm of applause, without debate or a dissenting voice, the General Assembly of the Presbyterian Church, which convened at Winona Lake, Ind., voted to reunite with the Cumberland Presbyterian body, which withdrew from the original denomination Feb. 4, 1810.

John R. Mott returned to New York May 19, having been in attendance upon the World's Young Men's Christian Association Convention in Paris and the World's Student Christian Federation at Zeist, Holland. The latter brought together leaders of student work in thirty nations from five continents and Australasia, representing more than 100,000 enrolled Christian students.

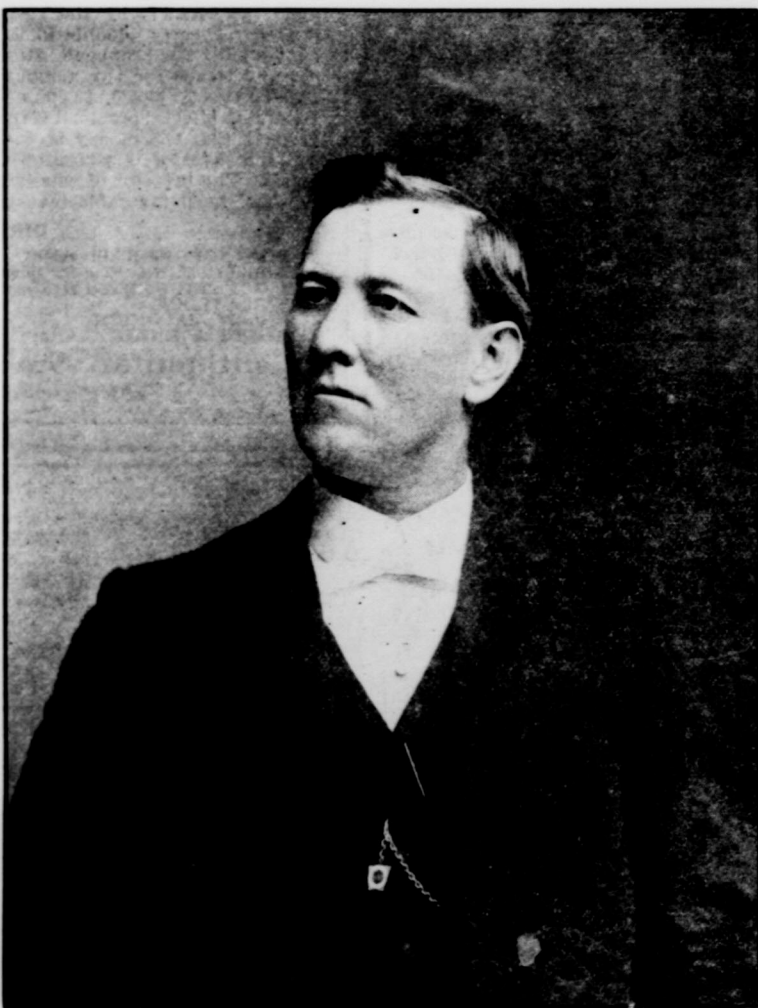
**DEWBERRY PLANTS FOR SALE.**

J. T. Chesnut, of Keen, Texas, a few days ago, exhibited in the Advocate office some very fine Early Dewberries which he has developed. He has a quantity of the plants for sale.

**DENVER, JULY 5TH.**

The International Epworth League Convention to meet in Denver July 5th to 9th, inclusive, is right upon us. Colorado and its capital city invite the world and stand with open hands and hearts to give all a genuine Methodist welcome. For more than a year business and professional men of large affairs have been working and sacrificing to make possible a convention that will bring joy to every visitor. The entertainment committee has provided homes for more than forty thousand visitors and a reception committee of over eight hundred will be

Union Church, where I tried to preach my first sermon, and eight miles from Holly Springs, where I got religion and a wife and a license, and then the Rockport Circuit, Little Rock Conference in 1871. Recently I visited the old graveyard, now the cemetery for this place, where I saw the graves of many of the friends of my parents and also many of the boys and girls of my youth are sleeping. Some of our relatives and servants also rest here to await the resurrection morn. To me this was a sad pleasure and with such sacred surroundings I wept like a child. Well, it's all right. You know



**REV. E. L. SPURLOCK.**

The above is a good picture of Rev. E. L. Spurlock, recently appointed to the position of Business Manager of North Texas Female College. He was born on a farm, learned the habits of economy and industry, was educated at Polytechnic College, graduating in 1896; and he has done nine years of hard and successful service in the North Texas Conference. He is a man of fine ability, possessed of a strong body, a clear brain and discriminating judgment. He never has left a pastoral charge without placing all its interests on sound business and spiritual basis. We are not surprised, therefore, that the keen eye of Mrs. Key fell upon him when she realized that the College had reached a point when it is necessary for one strong man to give his entire time and talent to its business management. Brother Spurlock is the right man in the right place and he will more than meet the expectations of the College in his new position.

constantly on the alert to see that every wish of every guest is gratified at once. A festival of song will be one of the strongest features and much money and time has been spent in providing soul stirring music; choruses of hundreds of voices will lead in singing the old Methodist hymns at every service.

The program will be the greatest ever gotten together, and there will be great addresses on every important theme that will interest and inspire all who hear them. Then there are the scenic attractions of Colorado. Anyone who ever visits Colorado will forever thereafter be a walking and talking advertisement of the wonderful scenic beauties of Colorado. It's the biggest, cheapest, grandest trip offered this summer and within the reach of all.

This convention appeals especially to Texas as we want the 1907 convention in Dallas. By an understanding between the three Methodisms it will meet in the territory of each in turn. The next meeting belongs to some Southern city by right of rotation. We want a big delegation from Texas to help secure it. Every Methodist who can wear a badge and shout and vote will be needed in Denver. We hope the preachers and leading leaguers will all go. Let's have a special train, with banners and music and a good time. We have an opportunity for Texas Methodism to score in this meeting if the people will go. Will they? We believe they will.

A. K. Ragsdale, Dallas, is chairman of the Transportation Committee. Write him for particulars as to routes, time, cost, entertainment, etc. Let's have the largest attendance the South has ever sent to a convention of this kind. This is our opportunity. Let's act. W. C. EVERETT.

**FROM BEARDEN, ARK.**

I have been preaching to vast multitudes of people here since the 21st inst. Among that number many childhood friends. I am in one mile of old

Jesus wept. Last night the nice church was filled to its utmost capacity, and I had the privilege of administering the sacrament to so many boys and girls with whom I played and whom I saw converted.

Bearden is a little town on the C. B. Railroad, sixteen miles north of Camden, Ark. This whole country is a vast lumber region, mostly pine flats and hills and creek bottoms. Methodism here is in the front. Beautiful church, with Bro. Cannon as pastor and John H. Riggins, now quite old, as presiding elder Camden District. Meeting is growing and will continue till we close. I have an urgent call for a meeting or a day or a night at Fordyce, sixteen miles north on this same railroad. Bro. Few is our pastor there. I can't tell now about that; I must strike fast and get back to my "Texas patch." We are flooded here with rain. F. M. WINBURNE.

**ALEXANDER COLLEGIATE INSTITUTE.**

Commencement exercises will begin Friday night, June 2, and close Tuesday morning, June 6th. Dr. E. W. Solomon will preach the Commencement sermon and Dr. C. A. Tower will preach the sermon to the undergraduates. The friends of the Institution are cordially invited to attend these exercises. We are closing a splendid year, the enrollment is larger perhaps than during any year in the history of the school. W. K. STROTHERS, Pres. Jacksonville, Texas.

**MARRIAGES.**

Crawford-Johnson—At the residence of the bride's mother, Minden, Texas, May 21, 1905, Mr. T. P. Crawford and Miss Alice Johnson, Rev. Ross Williams officiating.  
Ross-Sinclair—At the residence of the bride's mother, Detroit, Texas, May 28, 1905, Mr. A. J. Ross and Mrs. Ellen Sinclair, Rev. Atticus Webb officiating.

**PISTOLS.**

Seeing your heroic fight against "six-shooters and red liquor," I recognize a high moral conflict in which every citizen of the United States is deeply interested. Pistols and whisky together are to blame for nine-tenths of the murders in our land. Of the two, whisky is the worse, as it largely controls the use of pistols, and yet whisky has many more excuses for its existence than the pistol. I have not been able to find any sufficient reason why pistols should not be abolished altogether, and the shortest lawful firearm be three feet long. (It might be made in the shape of a walking cane if desired. Pistols are made short for concealment and will be carried concealed as long as they exist. A three-foot gun could be easily carried and would avoid the infringement of the constitutional right to bear arms.

Not only "a large number of our Texas citizens are to-day walking arsenals," but thousands in every State in the Union are similarly equipped for the destruction of their fellow men.

In Mississippi the law against carrying pistols amounts to little more than to say, you shall not carry a pistol unless you think you will need one. Yet they are absolutely prohibited on the grounds and premises of all colleges and other institutions of learning.

Pistols give those who disobey the law and carry them immense advantage over those who do not carry them. So far from putting men on an equality, no inequality is greater than that between a man who "gets the drop" on another and the man who is dropped, though he fall with a loaded gun in his hand. As for self-defense, a man's own pistol offense causes his death than it saves his life; while in many cases it justifies his slayer in the eyes of the law.

The pistol is an instrument used almost exclusively for killing men, and is a disgrace to civilization—an unmitigated and inexcusable curse to the world. It has cost us the lives of three Presidents, besides the lives of thousands of others wickedly slain, while the costs of improvements, courts and prosecutions have been simply incalculable. Let it be abolished; let the American idol be annihilated. W. L. C. HUNNICUTT.

"Mamma," said a wee pet, "they sang 'I want to be an angel' this morning, and I sang with them. 'Why, Nellie,' exclaimed mamma, 'could you keep time with the rest?' 'I guess I could,' she proudly answered. 'Why, I kept ahead of them most all the way through.'—Youth's Temperance Banner.

**Pittsburg District.**

Let the preachers whose wives intend to accompany them to the District Conference notify me at once. Otherwise I cannot promise homes. W. H. VANCE.

Naples, Texas.

**Rates To Beaumont District Conference.**

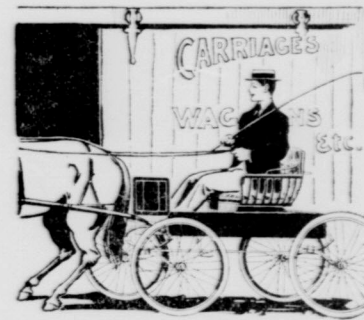
The Southern Pacific road will sell tickets for the Beaumont District Conference at Port Arthur. Tickets will be on sale at all stations between Dayton and Orange, and Colmesneil and Beaumont, June 20 and 21, at one and one-third fare for round trip. Buy tickets to Beaumont and then rebuy to Port Arthur. I will try to get rates on the Santa Fe from Cleveland to Beaumont, and Jasper to Beaumont. Ask for rates when you buy ticket. O. T. HOTCHKISS.

**ATTENTION!**

Christian Endeavorers going to Baltimore Convention, July 5-9. The Transportation Committee has selected as the official route for the Texas delegation the Frisco System to St. Louis, thence Pennsylvania Railroad to Baltimore. The official party will leave Fort Worth 10:50 a. m. July 3, arriving Baltimore 2:55 p. m. July 5. It is earnestly requested that all those going notify the undersigned at once in order that sleeping car accommodations and other arrangements may be made. JOHN R. REEVES, Manager Transportation, Box 15, Fort Worth, Texas.

**GOING NORTH SOON?**

If so, you ought to look into the low round trip rates via the Frisco. The following are all top-notchers: Louisville, Ky. (Veterans' Reunion), one cent per mile rate. Tickets on sale June 5, 10, 11 and 12, good to return July 10.  
Toronto, Canada (on the Lakes), one fare plus \$2. Tickets on sale June 18, 19, 21 and 22, good to return August 31.  
Indianapolis, Ind., one fare plus \$2. Tickets on sale June 19 to 22, good to return June 29.  
Asbury Park, N. J. (sea shore), one fare plus \$3.35. Tickets on sale June 28, 29 and July 1, good to return Aug. 31.  
Baltimore, Md., one fare plus \$2. Tickets on sale July 1, 2 and 3, good to return August 31.  
Buffalo, N. Y., one fare plus \$2. Tickets on sale July 7, 8 and 9, good returning August 4.  
You travel on the finest trains running out of Texas. Harvey dining service, through sleepers and chair cars, electric fans. C. W. STRAIN, Gen'l Pass. Agt., Ft. Worth, Texas.



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Write for new booklet, Special Offer this month. Our new Cough Relief Paper, each 100 papers, 50c. Turbidity Balm, 50c. Open the \$3,000,000 sale, purifies the entire system. Beaslie's Springs, Prevents disease. Beaslie's Dr. Elin. Cured thousands. Nature's drugless remedy for colds, grip, rheumatism, neuralgia, pain, blood and skin diseases, kidney trouble, children's diseases and female ailments. Guaranteed. Best on 30 days' trial. \$1.00 to \$3.00 a month, 6 months, 1 year, 2 years, 3 years, 5 years, 10 years, general agents. 1078 Grand World Bldg. Co., 82 World Bldg., Cincinnati, Ohio.

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Sunday-School Department

June 11.—Subject: "Pentecost. The Comforter Promised."—Jno. 16:5-15.

Golden Text: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."—Jno. 14:26.

Dr. Paul Whitehead, in the Sunday School Magazine, gives the following doctrinal exposition of the lesson:

Our Lord's words (John 14:18), "I will not leave you comfortless" (the Greek is orphaned, orphans), are very impressive. Truly the twelve and their associates would be left, it seemed, as bereaved children, without father or mother, when Jesus died and their hopes were buried in his tomb. He had provided, however, for that orphaned condition. "I will come to you," in another manifestation of the Godhead; "another Comforter" will be provided by the Father, an Advocate, an Intercessor, and Consoler, who will "abide with you forever."

In this lesson he declares that his own "going away" was "expedient," because otherwise the Comforter would not come. A necessary supplement to the incarnation of the Son is the dispensation of the Holy Spirit. God with man was the Divine Son; God in man is the Divine Spirit. The office and work of the Holy Spirit is the subject of this lesson; "another Comforter," our Lord calls him, and also "the Spirit of truth" who guides into "all truth."

The identity of the Holy Spirit, the Spirit of God, as alluded to, addressed, or invoked in the Old Testament, with the divine Paraclete of the New, is evident to any impartial student of the Book of God. The idea of another manifestation of God than the Father or the Son—a person of the Divine Being "proceeding," as our Articles of Religion have it, "from the Father and the Son"—is nearly as evident in the Old Testament Scriptures as in the New. David and the other psalmists knew a "Holy Spirit" which might be taken from the soul of man, leaving him in deplorable ruin. Moses, as a cosmogonist, recognized the Spirit of God brooding on the primeval waters. The prophets depended upon the inspiration of God's Spirit and wrote or spoke at his moving.

In this lesson the Lord specifically indicates the work of the Holy Spirit on the disciples of Jesus and the world. Of the world he is the reprover or rebuker, convincing and rebuking "of sin, of righteousness, and of judgment to come"—three tremendous texts for sermons which divide soul and spirit and discern the thought and intents of men's hearts. Such a preacher and heart searcher there is not, and never was beside. He it is who makes the Felixes of the world tremble. He excels John the Baptist in faithful rebuke, and Elijah the Tishbite in pointed indictment.

Great things he does for Christ's people. 1. He guides "into all truth," saving every humble, teachable soul from deadly error concerning all that relates to God, sin, and salvation. For this purpose, especially, he recalled the memory of all Christ's sayings to his apostles.

2. He specially glorifies Christ, receiving what is peculiarly Christ's and "showing it unto" his people. Upon the souls of those whom God calls to be revealers of "the things of God" to men, he moves and they have written as thus mysteriously urged and guided by him. The fact of inspiration is unquestionably and distinctly stated in the New Testament, as it is here, substantially by our Lord. Theories of inspiration are men's explanations of a great mystery, yet a God-given fact. They have more or less value; no man's salvation depends on receiving them. They should be weighed with care. Inspiration may be given such a meaning as to confound it with mere human genius or make practically undistinguishable a fallible human writing from a voice of God to men. An inspired psalm or prophecy of the Old Testament, or Epistle or Gospel of the New, is a very different thing from the wisest and most profound history or poem that man has ever produced. Shakespeare and Milton, Tennyson and Browning were geniuses; but Paul and Luke and David and Isaiah were inspired—"spoke as they were moved by the Holy Ghost." The Bible is a book divine, originating in the action of the Spirit of God on human souls, and in it is "the mind of the Spirit" leading men to God. If this be not so, how has God ever spoken to man at all? and who shall teach us, with sureness, to hear his voice?

3. The Spirit is a permanent gift to Jesus' Church. "He will abide with you forever." On this account, he declared it to be expedient that he himself should go away, in order to send to the saints this permanent indwelling Comforter. "He dwelleth with you, and shall be in you." (Jno. 14:17.) In the souls of believers the Spirit is a witness and a sanctifier; bearing witness with our spirit, that we are the children of God" (Rom. 8:16); and mortifying in us "the deeds of the body," that we may live (Rom. 8:13). Well, therefore, may the apostle declare (Rom. 8:9): "Now if any man have not the Spirit of Christ, he is none of his." To be destitute of the Holy Spirit is to lack authentication as one of God's children and to be destitute of the power of godliness, unable to live otherwise than according to the flesh. Such living can end only in death, spiritual and eternal.

Several of our Methodist preachers have written to know if they might rent lots and use their own tents, in some cases large ones, and the information is given that they may. No one connected with this enterprise is seeking financial profit, and the only thing desired is to pay the actual ex-

self should go away, in order to send to the saints this permanent indwelling Comforter. "He dwelleth with you, and shall be in you." (Jno. 14:17.) In the souls of believers the Spirit is a witness and a sanctifier; bearing witness with our spirit, that we are the children of God" (Rom. 8:16); and mortifying in us "the deeds of the body," that we may live (Rom. 8:13). Well, therefore, may the apostle declare (Rom. 8:9): "Now if any man have not the Spirit of Christ, he is none of his." To be destitute of the Holy Spirit is to lack authentication as one of God's children and to be destitute of the power of godliness, unable to live otherwise than according to the flesh. Such living can end only in death, spiritual and eternal.

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, Tex.)

State Epworth League Cabinet.

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

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

ABOUT RATES TO CORPUS CHRISTI AND EXPENSE OF ENTERTAINMENT.

We are having a great many inquiries about the rates to Corpus Christi and the expense of entertainment while there. Some of our correspondents want to know if there will be arrangements for eating, so one will not have to do his own cooking. Another asks if tents may be rented on the grounds. Still another wishes to know about securing accommodations after the Epworth League meeting has closed. We are not able at this writing to give the detail information regarding all these matters, but there is some general information which we can give. In the first place the committee on arrangements is negotiating for 100 tents of sufficient size to accommodate four persons each, together with cots and all other necessary equipment. These tents will be rented out at an approximate price of \$4 each for the ten days, or \$1 per person. Cots will be furnished at 50 cents each, pillows 25 cents each, and blankets 25 cents each for the season, making one's sleeping accommodation cost approximately \$2 for the ten days. A restaurant is to be erected on the grounds, and applications are already on file for the management of this concession. Meals will be served at 25 cents and upward. Lunches will also be provided at nominal prices. If pallets are preferred to cots, the hay necessary will be furnished free with the tents. For those who will prefer to do their own cooking the supply market is conveniently near, and it may be that a grocery store will be operated right on the grounds. This is yet to be determined. Every convenience possible will be provided. The railway company will put an agent at Epworth Station, on our grounds, where all baggage will be delivered, so there will not be one cent's expense for transfers, etc. The telephone company has promised to extend its line to the Encampment grounds. Unlike other institutions of a similar character, there will be no charge at any time for entry to the grounds or to any of the services. There are no pay concerts attached to the session.

As to the rate which will be made, it has not been yet authorized, although we are in a position to state that it will be exceedingly low. Information on this point is expected at any time, and we hope by our next issue to give it to our readers. Those who will want tent accommodations reserved for them may send \$2 per tent to Mr. A. K. Ragsdale, Dallas, which amount will be held as a guarantee of good faith and will be applied on the season rental. As far as practicable make up parties of four or more each, and where there are more than four, larger tents will be secured, the rate corresponding to the size of the tent, that is, \$1 per person for the ten days.

Several of our Methodist preachers have written to know if they might rent lots and use their own tents, in some cases large ones, and the information is given that they may. No one connected with this enterprise is seeking financial profit, and the only thing desired is to pay the actual ex-

penses. It will greatly facilitate our work if reservations for tents are made at once. We must give advance notice to the tent company in order to secure them, so we urge all our people to report promptly on this matter G. W. T.

NOTES.

Our copy goes to the printer a day earlier this week than usual, and as a result a goodly part of the weekly budget is omitted on account of not being in hand. Our correspondents will note this change and get their copy to us a day earlier. This arrangement is necessary to facilitate the work of the foreman of the Advocate.

The Mississippi Conference Epworth League is in session this week at Meridian, Miss.

The Holston Conference Epworth League will meet June 20-22, at Big Stone Gap, Va.

The Nashville Advocate, in its issue of May 25, in quoting "the amounts collected for missions in our Church for the year ending March 31, 1905," fails to credit the Epworth League with any part of the total, \$905,834.19. In view of the fact that this information is furnished on proper blanks to the Church authorities, we do not understand its omission. May we have an explanation?

We clip the following interesting item from the Epworth Herald, the official organ of the Epworth League of the M. E. Church, viz:

"An observer of the Bishops of the two Methodisms at Louisville is inclined to think that the mass of the ministers and laymen of the Church, South, are in advance of the leaders in the matter of union, but that any urging of organic union from the Methodist Episcopal side is unwise and inexpedient. Federation as proposed, and as now in partial operation, is all that ought to be attempted at present." G. W. T.

Rev. Louis Barton, Terrell: "We must have a good crowd. I am going to try to run a special car through from here."

Rev. W. C. Bracewell, Eagle Lake: "I am much pleased with the location of the League Encampment grounds and will give it further endorsement by my presence August 8-18."

Mrs. E. V. Carroll, Austin: "I have watched with interest your Corpus Christi movement. Am thinking of camping there."

Miss Eleanor Churchill, Burnet: "I am going to read a paper on the Corpus Christi encampment before our District League Conference."

Miss Mary E. Decherd, Austin: "Please let me know about rates for the Encampment, and if it is possible to have use of tents or cottages after the meeting. Several of us thought we would like to stay a month."

Mrs. D. R. Faut, San Antonio: "I am sure there will be a very large crowd from here. Several families are thinking of taking cottages."

Rev. A. F. Hendrix, Sanger: "I see some who want to go to Corpus Christi. Give me full information about rates and entertainment."

Rev. J. N. Hunter, Quinlan: "Please reserve for me lot 12 in block 1. I want to erect cottage so I can move into it by the middle or last of July."

Mrs. George Langston, District President, Cisco: "We want some one to discuss the League Encampment at our District League meeting in June."

Rev. C. A. Lehmburg, Fredericksburg: "I am very much encouraged about the Assembly enterprise. Without being unduly optimistic, I truly believe it will prove a big success."

Mr. F. L. McNeny, Dallas: "There is no doubt in my mind but that you have launched an enterprise that will redound to the everlasting glory of Texas Leaguedom."

Rev. A. T. Stodgel, Roston: "I have been waiting for the plot of the Epworth League grounds at Corpus Christi, and now I see it in the Advocate. I want a lot."

DUBLIN DISTRICT.

The Dublin District Epworth League Conference will meet at Carlton, June 27-28. Free transportation from Hico and return.

The conference is composed of the traveling and local ministers, League President, and the delegates. Each League is entitled to one delegate for every fifteen members or two-thirds

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301 Main St., Dallas, Texas.

will be expected to take part in the discussion. The Sunday-school Conference meets at the same time.

MRS. GEORGE LANGSTON, Cisco, Texas, President.

"MOTHER, HOME, HEAVEN."

(A Scrap from the School Room.) It has been well and truthfully said that these three words are, of all others, the sweetest in our language.

The sweetest names to mortals given since our first parents from the Garden were driven, Jesus, the friend of sinners, excepted.

Oh, how the heart throbs and wells up at the very thought of mother! What a chain of pleasing thoughts that reaches back to the very earliest time of our existence and recollection, when a mother's love and hallowed influence were cast around us!

Who can say he has not felt a mother's love nor known her gentle care? Whose voice could soothe like hers? Where was the balm, so potent, to heal our heart wounds?

Here was the task to polish our rude natures and instill into our minds those lofty and noble principles that fit and qualify us for a higher and more holy existence.

"Oh, how fondly do I think of thee, Of thy maternal love and constancy." "All delighted in thee I view, The guardian angel of our infancy, Then would I of a mother's love sing, For, oh! 'tis a pure, undying thing; The dew that gems the blossoming thorn Shines brightest in the sunny morn; But a faithful mother can bestow A light to gild the night of woe; Her love like moon-beams on a stormy sea, Sheds o'er our life its own serenity; Raises new prospects of a world on high, Where death is swallowed up in victory."

And thus it is, from childhood on to riper years, we find her ever the same, loving, confiding and trusty friend.

Then, with such a pure and holy presence, who would—yea, who could—fall to love home, with all its endearing attachments?

Where, in childish innocence, we sported and chased the hummingbird from flower to flower, and gathered the violets and primroses sweet, piling them in pyramids upon the grassy lawn.

Or strolling o'er the fields, through the waving grain, in a summer's bright and ripening sun; or roving through the meadows and a-down the rippling brook, and o'er its mossy banks, where the daisies peep.

Yes, there it is, that the mind ever reverts with pleasure. But even time creeps on with stealthy step, and we behold that mother turning gray, and that ever-present and loving smile settles into a pure, angelic sweetness, and that youthful freshness is passing away.

When, lo! in an unexpected hour, God's angel speaks, and she is no more. She is gone, and oh, how we miss her!

What a thrill of anguish we feel, while it seems that our very life blood will irresistibly overflow its banks.

We no longer hear those joyous notes or listen to her sweet, angelic songs, as she sings of that "Sweet Bye-and-bye."

She loved us here. Does a mother's love and affection ever die?

And will our name from her heart-tablet ever be erased?

"Will memory hush her magic whispering and we remember her no more?"

"Oh, no; never can it be, for even now she is with us. Although her feet now tread Elysium fields, whose verdant carpet echoes no tread," and her bright spirit is basking in heaven's pure light, where there is never, no never, a night, but all is peace, happiness and love.

Still she hovers o'er us and around us, her love unchanged. Death has not the power to quench nor eternity to annihilate it. "A mother is a mother still, the holiest thing alive."

Then let us love those living more tenderly and cheer them by endearing words and song while they, on their homeward march, are bound. "Pave the way with kind acts and loving words."

"Then holy will be the joy that will come o'er us long after their aged forms are laid away from a consciousness that no angry look or fretful words of ours disturbed the serenity of their closing life."

"Then sweet to us will be the tides of memory that have within them no bitter waters."

But then there is another thing to love and to live for. Shall I name it?

Then call it heaven, since 'tis the eternal resting place of the pure and the blessed.

A world far beyond the visual scope, where men and things wear an immortal and never changing hue, and where time knows no limit or end.

And where all is brightness, joy and happiness and God our Savior forever dwells. Where shines one bright and never closing day o'er those fair and flowery plains.

But 'tis not mine to go into the minutia of this beautiful country, which lies just over yonder across the river.

For finite mind sinks into insignificance and is lost when'er it would attempt to delineate the beauties of that "Spirit Land."

Then sufficient 'tis to say: That soft and baby is the air, Where song and music lend their strains, In that "spirit-land" of the fair, To praise Jehovah's mighty name, And there on the shores of that eternal river, Our life-waves shall forever ebb and flow.

T. H. YARBROUGH, Ennis, Texas.

Some Were Afraid, But His Life Was Saved.

December 29, 1903. Dr. D. M. Bye Co., Dallas, Texas.

GENTLEMEN—I have had a Cancer on my hand for over two years and have tried several doctors and remedies. Some doctors were afraid to treat my hand and would have let me die, but Dr. D. M. Bye Company cured it with one month's treatment of the Combination Oil Cure. Yours truly,

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About Six Years Ago

I ordered a sewing machine from you for my wife and it is yet a good one; oil and needles had to be renewed, being the only expense. My daughter liked it so much I ordered one for her. Hers works well and gives delight. Accept my heartfelt thanks for two good machines and a good paper. J. W. ARMSTRONG, Coffeyville, Texas.

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Vertical text on the right edge of the page, including "Before", "With", "Cancer", "Eczema", "Cancer", "breast", "nal or", "withou", "with a", "Cut i", "treated", "treatm", "506 M:", "A SPR", "REQUIRE", "NO ICE-", "ONE SOU", "SWEET", "MILK", "AUS", "Ce", "Cemen", "4-1", "2-1", "FOR S", "SUPER", "VEST", "HAD", "ONLY", "Car", "Direct L", "Gen.", "Mine", "THE H", "Reached", "THE", "Excurs", "with all", "ALL TI", "nection", "Santa F", "For fu", "Sec", "CHUI", "Furn", "PEI", "BLY", "Cl", "Write to G", "25 CTS", "Be", "E".



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### MUSINGS ON LIFE.

This seems to be a time for men to commune with their own thoughts. Recently a number of our veterans have entertained us with reminiscences, and as we read after them we seem to be led into the purple twilight of what has been a glorious day—the day of a good man's life, and we lay down the paper with the feeling that another presence is in the room—the presence of one in whose furrowed face shines the light of a perfect peace—such a peace as filled the soul of the great apostle when he said, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but to all them also that love his appearing." Last of all comes my old friend, my Father's friend, Rev. Andrew Davis, with his "Musings on Death." I never was with him, no matter what the conditions under which we were thrown together, that he was any other than a quiet, contented servant of God and the Church. I never think of him as any other than a man trying his best to do his whole duty in this world and gain a crown of eternal life in the world to come. He makes no parade of his piety, nor does he boast of hard fought battles and well earned victories. He does not seem to think that his reception into the Church triumphant will be attended with unusual pomp and ceremony, nor does he intimate that it would well become the Church he has served so long and so well, to kneel at his feet for a parting blessing. But tells the story that fits the case of any redeemed sinner when looking the great fact of death full in the face. He makes no mention of Whipple and McKenzie, and Annis, and Jones, and Stanford, and all his old fellow-laborers who have crossed the flood before him, nor of those still on this side the river. He mentions his wife and children only to remind us that they cannot shield him or even bear him company. There is but one, the sinner's only and all sufficient friend, in this he testifies to the truth of the apostle's statement that our hope in Christ is an anchor to the soul both sure and steadfast, entering to that within the veil. That part of his testimony that did me most good was that his religion had never made a fool or a fanatic of him. He had never been anxious to die, but was willing to live that he might do and endure for Christ's sake, all the days of his appointed time.

Such men as Andrew Davis are the natural and legitimate product of Episcopal Methodism. Having learned well how to be an obedient son in the gospel, to go where he was sent and do what he was told, using each day the grace given for the duties and trials of an active life, he feels sure that dying grace will be given when he receives the summons to depart.

When measured by the New Testament standard, Episcopal Methodism is nearer the primitive apostolic Church as regards both outward form and inward grace, than any other institution on earth to-day—Catholic or Protestant, Episcopal or Congregational.

If Jesus Christ had wanted a Church faultless in form without spiritual life and power, he would have found that Church in pharisaical Judaism. If he had wanted a Congregational Church, he would have spent his time holding revivals and then would have left his converts to make their own Church government and call their own pastors. But instead of that he chose twelve apostles and gave them equal and joint authority over the whole Church. "Ye shall sit on thrones, judging the twelve tribes of Israel." If he had wanted to perpetuate the apostleship by a succession of men, he would not have called Paul to be an apostle, but would have recognized Peter's work in the ordination of Mathias. If he had intended for "apostle to touch apostle," and thereby make void the orders of all Methodist preachers on account of there not being a Bishop present at the ordination of Dr. Coke, he would surely have had Peter and James to ordain Paul in Jerusalem instead of letting him go to Antioch to be ordained in that revival meeting by prophets and teachers.

In the organization of the Methodist Episcopal Church, Jesus Christ proved to mankind that the mission of the Church was not to be defeated by political conditions, and when the American people divided on the question of slavery, Christ divided his Church, and sent our division North to preach to the abolitionists and to prepare freedom for the negro. The other division he sent South to preach to the slaveholders and to prepare the negro for his freedom. Each division was a complete organization within itself. It had to be so, for if Methodist preachers at the North were not willing to sit in conference presided over by a Bishop whose wife had inherited some slaves which she wanted to set free and could not, it goes without saying that sin-

ners who owned slaves would not sit under the ministry of an abolitionist or of any man who received his appointment from an abolitionist; so the Church was divided. But there was no new Church. It was but two divisions of the one Church—so decided by the Supreme Court of the United States.

In the plan of separation there was a fixed geographical boundary line agreed upon, beyond which neither General Conference was to assume or exercise any jurisdiction. The violation of that agreement by the Northern division of the Church released the Southern division from her obligation to regard it, and hence from Illinois to the Texas coast we find Churches and conferences where they ought not to be, oftentimes involving a great waste of the Lord's money and the Lord's men, all to gratify Northern prejudice against the South or Southern prejudice against the North.

There is an insurmountable barrier to organic union in the fact that one Church cannot unite with itself. The Methodist Episcopal Church is one. In all the essential features of a Church there is no difference. In doctrine and rules of conduct, in Liturgy and Discipline, the two General Conferences are identical, and it is a law of mathematics, or, rather, a law of the universe, demonstrated in mathematics, that things that are equal to each other are equal to the same thing. There is but one Methodist Episcopal Church. In 1844 provision was made for the creation of a second General Conference, in order that the gospel according to Methodism might thus continue to be preached in the land of its birth and that the poor negro, whose very slavery was a moral and intellectual uplift to him, might have the gospel and, as far as possible, might have the benefit of a Christian Master until the time should come for him to be set free.

Fraternity is the word, preach fraternity until all Methodists North and South will recognize the rightful authority of that General Conference within whose jurisdiction they may reside. Let both General Conferences stand and create others as the needs of the Master's work may require. Clothe the Joint Committee on Comity and Federation with the powers of a supreme council, to sit as a court of final jurisdiction in the trial of a Bishop or in any dispute as to property or jurisdiction that may arise between different General Conferences or Colleges of Bishops. The world is our parish; let us take it—not as Northern people or Southern people, but as Episcopal Methodists.

Shades of our departed saints, attend us. Oh, ye aged heroes, who patiently await the final summons, give us the benediction of your prayers. May the refining fire of the Holy Ghost equip and qualify us, and may we constantly feel the warm breath of the Master upon our cheeks as he whispers, "Lo, I am with you."

Happy the man who, like our venerable brother, Andrew Davis, feels that he has nothing to do but "Lean his head on Jesus' breast and breathe his life out sweetly there." Life! Life, with all its activities and struggles; its trials and its crosses; its duties and its difficulties; its work and its warfare. May God give grace to the living, as well as peace to the dying.  
 J. C. S. BAIRD.

Lone Grove, I. T.

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J. T. Shuptrine, Savannah, Ga.  
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### WHAT MAKES HAPPY?

Now in what are you rightly happy? Not in thinking of what you have done yourself; not in your own pride; not your own birth; not in your own being, or your own will, but in looking at God: watching what He does; what He is; and obeying his law, and yielding yourself to His will.—John Ruskin.

### If the Baby is Cutting Teeth

Be sure to use that old and well-tried remedy, Mrs. Winslow's SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

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

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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.

### THE WAYS ARE GREEN.

The ways are green with the gladdening sheen.

Of the young year's fairest daughter, Oh, the shadows that fleet o'er the springing wheat!

Oh, the magic of running water! The spirit of spring is in everything.

The banners of spring are streaming, We march to a tune the fives of June.

And life's a dream worth dreaming.

—Selected.

### NOTICE.

A railroad rate of one and one-third fare has been secured on all roads entering Paris, Texas, for the annual meeting of the W. F. M. Society, North Texas Conference, June 7-11, and all delegates and visitors to the meeting are requested to take due notice of same in purchasing tickets.

### NOTICE.

The twenty-fifth annual meeting of the Woman's Foreign Missionary Society of the Northwest Texas Conference will convene in Cleburne, June 3-6. Opening session Saturday, 9 a. m., Main Street Methodist Church. A cordial invitation is extended to all our pastors and their wives who can be with us at this time. All names should be sent immediately to Mrs. Jim Langston.

MRS. J. M. LONG,  
Auxiliary President.  
MRS. JIM LANGSTON,  
Auxiliary Cor. Sec.

The condition of Mrs. J. H. Bowman, President of the W. F. M. Society, North Texas Conference, continues to improve, and she hopes to be strong enough within next week or ten days to go to Battle Creek, Mich., for a course of special treatment. We know that the sympathy of her many friends and co-workers is continually with her, and that many prayers go up to God for her speedy restoration to health and strength.

### PROGRAM.

Annual meeting W. F. M. Society, North Texas Conference, Paris, Texas, June 7-11.

Wednesday, June 7, 4 o'clock p. m. executive meeting.

Wednesday evening, 8 o'clock: Devotional service, by Rev. Foster Pierce, pastor Centenary Church, Paris.

Address of welcome, Mrs. Holly.

Response, Mrs. J. G. Field, Terrell.

Annual report of Treasurer Conference Society. Report of Corresponding Secretary, Conference Society, of the annual meeting of the Woman's Board of Foreign Missions.

Music.

President's annual address, Mrs. Milton Ragsdale.

Thursday morning, 9 o'clock: Devotional exercises, conducted by the First Vice-President, Mrs. Ragsdale.

Enrollment of delegates.

Appointment of Committees.

Annual report of Corresponding Secretary of the Conference Society.

Report of District Secretaries.

At 11:30, half-hour devotional service, Miss Ruby Kendrick.

Thursday afternoon, 2:30 o'clock: Workers' conference, led by Mrs. Ragsdale.

"A Look Back."

"The Year's Work at Home," Mrs. Henry Dorsey.

"The Year's Work Ahead," Mrs. A. R. Nash.

Vocal solo, Miss May Spivey.

"A Look Ahead."

"How Can We Make Our Meetings More Effective?" Mrs. Jno. R. Nelson.

"How Can We Enlarge Our Gifts?" Miss Davis.

"How Can We Foster the Spirit of Prayer?" Miss Martha Timmon.

"How Can We Promote the Study of Missions?" Mrs. Scott Fulton.

Music.

Thursday evening, 8 o'clock: Devotional exercises, Mrs. F. E. Howell.

Music.

Address by Associate Secretary of Woman's Board of Foreign Missions, Mrs. A. C. Cobb.

Friday morning, 9 o'clock: Devotional exercises, Mrs. M. A. Allen.

Routine business.

11:30 o'clock, half-hour devotional service, Miss May Dye.

Friday afternoon, 2:30 o'clock: Devotional exercises, Mrs. Abbie Allen.

"Relation of Temperance to the Foreign Missionary Work," Mrs. J. S. Turner.

"Relation of the Pastor to Foreign Mission Work," Rev. Charles Sprag-

ins, Secretary Board of Missions of North Texas Conference.

"The Relation of Home Workers to Those in the Foreign Field," by Mrs. J. P. Campbell, missionary from Korea. Song: "Blest Be the Tie That Binds."

Friday evening, 8 o'clock: Devotional exercises, Mrs. J. P. Campbell.

Exercises conducted by the young lady candidates for Foreign Mission work.

Saturday morning, 9 o'clock: Devotional exercises, Mrs. R. W. Thompson.

Report of Committees.

Leaflet: "Samantha and the Woman's Missionary Advocate," read by Mrs. J. S. Turner.

11:30, half-hour devotional exercises, conducted by Miss Mattie Hugh Fladger.

Saturday afternoon, 2:30 o'clock: Devotional exercises, Mrs. N. A. Searcy.

Routine business.

Selection of place for next annual meeting. Election of officers. Appointment of District Secretaries.

Saturday evening, 8 o'clock: Devotional exercises, by a member of the Golden Links.

A paper on Juvenile Work, by Mrs. W. D. Dashiell, Superintendent of Juvenile Work of Conference Society.

Exercises conducted by Juvenile delegates.

Sunday morning, 11 o'clock: Annual sermon, Dr. J. M. Moore.

Sunday afternoon, 3:30 o'clock: Annual love feast and rally, led by Misses Claiborne and Erwin.

Sunday evening, 8 o'clock: Devotional exercises, Mrs. F. E. Howell.

Music.

Address by Mrs. J. P. Campbell, of Korea.

Benediction.

### PROGRAM FOR JUNE MEETINGS.

#### Adult and Young People.

Hymn 529: "Father, to Thee My Soul I Lift."

Prayer for the work of the Home Mission Society.

Hymn 501: "Go, Labor On; Spend and Be Spent."

Bible Study in May Our Homes, or 2 Chronicles xiv, 1 to xv, 19.

Prayer for the regeneration of our country.

Leaflet: "Proceedings of the Annual Meeting of the Woman's Board of Home Missions."

Roll call. Minutes of last meeting.

Report of Treasurer. Collection of dues.

Report of Corresponding Secretary. Bulletin items.

Report of Agent of Our Homes. Call for renewals and new subscribers.

Read annual report of Agent of Our Homes in May paper.

Report of Second Vice President.

Report of Third Vice President.

Read report on Baby Roll and McEachern Mite Box Brigade in May paper.

Report of First Vice President. Reports of local committees.

Adjournment.

#### Juvenile.

Hymn, followed by a circle of voluntary sentence prayers.

Bible lesson, Lady Manager will tell the story of Asa (2 Chron. xiv and xv.)

Prayer by Lady Manager.

Hymn.

Leaflet: "Proceedings of the Annual Meeting of the Woman's Board of Home Missions."

Roll call. Minutes of last meeting.

Treasurer's report. Collection of dues.

Report of Corresponding Secretary.

Report of Vice Presidents.

Recitations or readings from Our Homes.

Adjournment.

### W. F. M. SOCIETY.

#### Program for Monthly Meeting of Auxiliaries for June.

Hymn 229.

Scripture lesson: Matthew 5:20.

In contemplating the "Blessings" of our Savior as He was trying to teach the people who gathered about him, we notice that the first character that is called blessed is the one who is ready to receive. We know now, in these days of scientific research and discovery, that messages may be sent out to mid-ocean, and be received and clearly understood without the aid of telegraphic wires, if those who are to receive the messages, will place themselves in the right attitude. It is significant that the first blessedness is pronounced upon those who are "poor in spirit," for this is the state of mind out of which all other virtues grow.

The reward for the exercise of the first beatitude is the natural and in-

evitable result. "Theirs is the kingdom of heaven;" and if they have this in their hearts, what more do they need? If they mourn in distress, they shall be comforted; if they hunger and thirst after righteousness, they shall be filled; if they are pure in heart, they shall see God. With all these gifts and graces, their outward conduct toward others will be meek, merciful and that of the peacemaker; and even when persecuted for righteousness' sake, they will be able to stand the tests, however bitter, and become part of "the conquering forces in Christ's kingdom for time and for eternity." Rejoice and be exceedingly glad." We note also the fact mentioned by Luke that the night preceding the Sermon on the Mount, Christ spent the entire night in prayer. What a lesson for us!

Prayer.

Minutes of last session.

Roll call.

Report of Corresponding Secretary.

Report of Treasurer.

Report of Agents of Woman's Missionary Advocate.

Report of Librarian, books, etc.

Missionary drill.

Leaflet: "Thanksgiving Ann."

United Study. It would be well for new Societies and others that did not begin with the series to study "Via Christi" first, as that gives the origin and progress of Christianity in its beginnings; then others of the series may be used as the society may decide.

Unfinished business.

A special prayer for the success of the work of the Woman's Board of Foreign Missions, which was projected at the late annual meeting, held in Muskogee, I. T.

Closing Hymn: "Lord, Dismiss Us With Thy Blessing."

### NOTES FROM ANNUAL MEETING W. H. M. SOCIETY.

The eleventh annual session of the Woman's Home Mission Society, Northwest Texas Conference, convened in the Methodist Church at Midlothian on the morning of May 12 and was in session till the evening of the 15th.

Mrs. A. B. Honeycutt, of Cleburne, our President, with her usual ease and dignity, presided over the body. Ten officers answered to roll call and sixty-three delegates' names were enrolled.

And this, the opening service, ninety-four visitors and delegates were present during the session.

Among the helpers and visitors at the annual meeting we saw the saintly face of Mrs. Johnson, of the King's Messenger; Miss Haskin, of the Dallas Settlement Home, who was ever ready to assist with her helpful Bible studies which were very instructive to all. Then Miss Taylor, of the Rebecca Sparks Deaconess Home, Waco, might be seen moving about among our members as one who had learned to be at home among us. But we were all very much saddened by the knowledge of her departure from us to go to her work in Galveston. May God's richest blessings ever rest on this noble life. She very beautifully and profitably led the devotional services in a Bible study.

The afternoon session was called to order with the President in the chair. Mrs. J. W. Eddens conducted the devotional service by reading a lesson from the Holy Scriptures. Routine work was at once begun, and Mrs. Hey made her report as Corresponding Secretary of Conference Society. It was very encouraging, showing an increase in all departments. Our conference leads in number of auxiliaries, number of members, number of subscribers to Our Homes being 765, number added to Baby Roll during year 183, number auxiliaries organized during year 24, number auxiliaries observing week of prayer 61; amount of dues sent to General Treasurer, \$2873.64. We also lead in amount spent on parsonages and church furnishing. Our conference comes second in number of members added during year; number Florine McEachern Brigade 297, number tithers 341.

In Mrs. Hey's report from the recent annual meeting of the General Board in Montgomery, Ala., every one took especial interest, in that Texas was highly commended for coming to the front in our line of work. This report was unanimously adopted.

Mrs. Rollins made a fine report of our year's work from a financial standpoint, and made it as only Mrs. Rollins can, after which a rising vote of thanks was given Mrs. Rollins and Mrs. Hey for their faithful and efficient work rendered during the year. It is needless to say that these two faithful and painstaking women were voted back to their posts of trust.

Mrs. Eddens made her report as First Vice-President on parsonages and loan funds, in which she insisted on making the homes for preachers comfortable. Five new parsonages were reported as being built during the year. Report on tithing was read by the Secretary, Mrs. Mimms, Mrs. Sensabaugh being detained at home by sickness. The conference sent her a

message of love over the phone, which was very feelingly responded to in a beautiful passage of scripture.

Mrs. Bloodworth had a good report from the McEachern Brigade and Baby Roll and seventeen new names were enrolled.

Friday night Mrs. Lumpkins, of Meridian, lead the devotional service, after which Mrs. Hagard, of Midlothian, made the address of welcome in a short and beautiful talk, responded to by Mrs. L. A. Grizzard, of Abilene.

Mrs. Honeycutt delivered her annual address, which was beautiful in both thought and delivery, after which we were ushered into the parlors of the church for a social hour, where the young ladies, ever ready to do their part, served dainty refreshments.

Mrs. Follin deserves special mention for her good report on press work. She received special mention and commendation from the board for having the best scrap book on blackboard illustrations.

One of the best features of the annual meeting was a paper on rescue work by Mrs. D. L. Stephens, of Anson. We think this would prove to be good reading for the Woman's Department the Advocate, Mrs. Editor. (We would be glad to give this "good reading" to our readers.—Ed. Woman's Department.) Mrs. Johnson followed this paper with a short spley talk, but she said she would not take a collection. But somehow she could not get away from the good women who showered her with dollars for the Rescue Home. Miss Taylor and Mrs. Sparks, from the Deaconess Home, Waco, put their work before the body and told of the good work being done through this arm of the Church. Mrs. J. R. Nelson, as fraternal delegate from the Foreign Missionary Society, sent greetings through Mrs. T. C. Triplet, of Waco, and regretted very much her inability to be with us.

Mrs. Rudolph made an excellent report of the work being done with the reading course, and ways and means by which our women may become more interested in the same were discussed for some minutes. Several animated and helpful talks on the subject were made and much benefit was derived therefrom.

Saturday evening Mrs. Rollins led the devotional service, after which reports were again read.

Sunday afternoon we held a memorial service. Mrs. Bloodworth led the consecration service. This service alone was worth the trip to Midlothian and we were all made to feel better for having been there. A deep spiritual fervor pervaded the entire audience.

Rev. O. F. Sensabaugh, of Ft. Worth, preached the annual sermon, and it was to all a feast of good things.

Miss Haskins led the devotional service Monday morning.

Then the reports of the committees were read and adopted.

A resolution was adopted fixing a specific time annually for our meeting, and the first week in May was decided upon, and the meeting is to embrace a Sunday.

The retiring officers were unanimously re-elected. After the election Brother Little called the newly elected officers to the altar and with them kneeling in that sacred place called down God's blessings upon them in a prayer of consecration.

We must not fail to mention little Misses Allie Prue Hagard and Mildred Darby, who rendered such valuable service as pages. They were very attentive to the needs of the body, and we hope to see them grow up to be useful women in the Church.

We had now arrived at the time to select a place for our next annual meeting, and Taylor, Itasca, Mart, Abilene, Midlothian, Fifth Street, Waco, and Austin Avenue, Waco, all were nominated and Taylor was chosen as the place.

As all business was now over, we spent the last half hour in a praise service to God for his goodness and mercy to us all. We then repaired to the beautiful new parsonage and spent a social hour, where the local auxiliary served refreshments and showed the members of the Conference Society how they care for their preacher and family, and I hesitate not to say that it is one of the best all-around homes in the conference. The young ladies of Midlothian pride themselves in the preacher's home and have covered all the floors with moquet and Brussels carpets. All honor to Christian girlhood wherever found!

Bro. M. K. Little and the good people of Midlothian entertained the Conference Society royally, and with many regrets we separated, to meet in Taylor the first week in May, 1906.

MRS. T. S. ARMSTRONG,  
Waco, Texas. Reporter.

HORSFORD'S ACID PHOSPHATE

Cures Headache

caused by summer heat, overwork, nervous disorders or impaired digestion. Relieves quickly.

If a pig wanted to build himself a house, how would he set about it? Tie a knot in his tail and call it a pig's tie (pig-sty).

BETTER THAN SPANKING.

Spanking does not cure children of bad wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 187, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

**THE CANTON ALL STEEL HAY PRESS** Lightest Low Step Over Draft.

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

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

**PARLIN & ORENDORFF CO., DALLAS, TEX. S.**

**I CURED MY RUPTURE**

**I Will Show You How To Cure Yours FREE.**

I was helpless and bed-ridden for years from a double rupture. No trace could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Colings, Box 273, Watertown, N. Y.

**Confederates Attention**

THE OFFICIAL LINE TO THE REUNION OF UNITED CONFEDERATE VETERANS AT LOUISVILLE, KY., JUNE 14-16. WILL OPERATE A SPECIAL TRAIN

Bearing the Official Party, including General Officers, their staffs, sponsors and maids of honor, all in full uniform, leaving Texas Monday a. m., June 12; arrive Louisville Tuesday p. m., June 13. The ENTIRE TRAIN, consisting of Coaches, Chair Cars, Standard and Tourist Sleepers and LUNCH CAR, serving lunches at all hours, WILL GO THROUGH WITHOUT CHANGE, in charge of a Passenger Representative detailed solely to look out for your comfort and welfare. DON'T BE LONESOME—GO WITH THE CROWD.

For Rates, Schedules, Pullman Accommodations and other information: ASK ANY COTTON BELT MAN.

D. M. MORGAN, Traveling Pass. Agent, Fort Worth, Texas. J. F. LEHANE, Genl. Pass. Agent, Tyler, Texas. GUS HOOVER, Traveling Pass. Agt., Waco, Texas.



# North Texas Female College

## and Conservatory of Music and Art.

Sherman, Texas.

The baccalaureate sermon was preached in the College auditorium Sunday morning by Dr. Sam Hay, of Houston. Dr. Hay took for his text, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Dr. Hay's sermon was an eloquent appeal to the class of 1905 to accept this invitation of the Savior given to those laden with the burdens imposed by the strenuous social, commercial and intellectual life of the world of to-day. Dr. Hay is a most impressive speaker, earnest, intellectual and magnetic.

The College is full of visitors from far and near and Mrs. Key has a hearty welcome for all. Many members of the alumnae are here to attend their annual meeting which has grown to be one of the leading features of commencement.

The valedictorian of the class of 1905 is Miss Willie Williams, of Greenville; the salutatorian, Miss Norma Houssels, of Vernon. The general excellence medal was awarded to Miss Viola Smart, of the sophomore class; the mathematics medal to Miss Beulah Birdsong, of the junior class; the Shakespeare medal to Miss Lucille Pendleton, of the senior class. A medal for general excellency in the intermediate grades was awarded Miss Lucille Gafford. Medals in the art department were won by Misses Pearl Thompson, Linnie Burrow and Alma Smiley.

We are much pleased to hear that Miss Beulah Hensley, of Cooper, a member of the class of 1904, recently passed the necessary examination and secured a six years' State certificate. This too without having attended a normal.

The work of tearing down the frame building on the recently purchased "Nash" property has already begun and in its place will be a stately three-story, Colonial brick ready for occupancy September 1st. This new building, with the two already on the ground, will give to the North Texas College the handsomest and best equipped Conservatory in the South.

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

#### WORDS OF COMMENDATION.

Since my last letter to the dear old Advocate (which is the greatest paper in all the land), I have been busily engaged in my Lord's work. I have held revivals in Paris, Wolfe City, Decatur and Yoakum, in Texas. I am now just closing one at Bennington, I. T., where we have surely had a good time. I go from here to Checota, I. T.

Well, I find the Advocate everywhere I go, and everybody is mightily in favor with it, sure. It is certainly doing more for the Church and for all our Southland than any other (and I like to have said all other) papers in this country. God bless the editor and all who assist in this great work. Thousands of folks receive and read that paper every week, as they would a letter from their old home. What a mighty work you are doing! God speed you on. W. H. BROWN, Whitesboro, Texas.

Mr. G. H. Griffin, a member of our Church, a fine singer and an experienced choir leader, wishes to conduct revival music during the summer. He is worthy and deserving, and will prove efficient help in work of this sort. Any preacher needing a singer write him at Itasca, Texas, or to his pastor, Rev. C. L. Browning.

Don Francisco Silveira, the eminent statesman and former Spanish Premier, is dying.

#### READ THIS.

Temple, Tex., Jan. 12, 1905.—Dr. E. W. Hall, St. Louis, Mo. Dear Sir—I am 75 years old and have suffered more or less all my life from kidney and bladder trouble. Your Texas Wonder, Hall's Great Discovery, cured me, and I can cheerfully recommend it to others suffering in same manner. Yours truly, T. M. PRATT.

### TEXAS WONDER.

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

### TO GO A-FISHING.

It's time to put the lessons by. The fields are full of daisies, When summer blue is in the sky, Who cares for sums and phrases?

Deep in his heart, his highest joy, The boy I know is wishing To leave the schoolroom's strict employ And just to go a-fishing.

He'll find a grand old willow tree, Above brown waters dipping, Where catfish glide and pickerels be, And dainty birds are sipping.

There, waiting long with earnest pluck, At last his line will quiver, And you and I will wish him luck Beside that bonny river.

### THE WOMAN AT THE WELL.

Two or three paragraphs, if you please. After able pleadings on both sides of this question these views have been superinduced as a reasonable verdict:

Is it a reasonable conclusion that the "woman," after living with five bona fide "husbands," not paramours, could turn out to be a harlot? She must have been a woman of extraordinary virtues of attractions to have secured five husbands. Few women have been thus fortunate with the best of graces. Some men have been married five or six times to some sort of women, but scarcely ever so with women without "virtue." Again, the Savior recognized her as a sincere inquirer after truth. Is that consistent with harlot life? Moreover, he said to her if "she knew who he was she would have asked of him for living water." He perceived her heart and good intentions and honesty of purpose and immediately gave her credit for it. Does that comport with harlot life?—such readiness to have asked or prayed for the highest boon in his power to bestow, which she did. Again, she must have been a woman of extensive influence, as her actions and words betokened, as the sequel showed, and not the influence of a harlot just reclaimed. I admit the fact that to read the letter of the account as narrated without looking deeper into it most people, as I believe, would conclude she was a bad woman; but we must read between the lines sometimes for a deeper meaning. "The letter killeth, but the Spirit maketh alive." F. C. McMILLAN.

### A NOTE FROM AN OLD WARRIOR.

Well, as I have not written anything to the Advocate for publication for quite a while, I thought I would write a few lines.

When I superannuated last conference year I decided to go back to my old occupation that I was raised to follow, and one that I love (that of farming), and do what I could in preaching and working in the Church. I decided at once to make my home at Round Rock. I want to say first that I spent twenty years on circuits and missions very pleasantly, and, I trust, profitably. Since I have been here I have kept up two and three appointments, and preached some for my pastor and held prayer-meeting. My work has principally been in the highways and hedges. I find plenty of this kind of work to do. I often think of my brethren out in the field, and would long to be there if I was able; but the good book tells us that godliness with content is great gain, and whatsoever state that we are in therewith to be content. As I said, I went back to my old occupation, that of farming. I have in a degree met with success. I made a very good little crop last year. I enlarged my acreage this year, and made a fine start, and was getting on nicely until the 12th of April, when I happened to an accident of getting my left arm broken. It has been twenty-two days to-day since it was broken. It is getting along nicely. My crop is nearly ruined for the want of work; but I have not the means to have it worked. We will hope in God and do what we can. Pray for us, brethren.

JOHN W. THOMPSON.

Round Rock, Texas.

### SOUTHWESTERN UNIVERSITY NOTES.

Five thousand copies of the Bulletin have been mailed, and there are several hundred applications on hand. Therefore several hundred folders are being printed and will be sent out at once. Drs. Nelms and Cody and Profs. Hardy and Tinsley are doing everything in their power to have a large attendance and to see that every one is well cared for.

Editor Graves and Manager Stanford are meeting with gratifying success in the work of launching the Commencement Daily. This will be a paper that every friend of S. W. U. should have.

The social function of the week was the "Grad. Reception" on Monday evening given by Regent and Mrs. Hyer, assisted by Miss Ray Hyer, at their beautiful new home on University Avenue. The dining room was artistically decorated in class colors and the class flower—magnolia—was given a conspicuous place. Refreshments were served and when the hour came for saying good night all declared it "a delightful evening."

Dr. Jno. R. Allen delivered the literary address at the Liberty Hill Normal and Business College commencement Tuesday night. The Doctor has also accepted the invitation to preach a sermon to the Odd Fellows at the M. E. Church of Leander on the fourth Sunday in June. The lodges at Liberty Hill, Florence, Round Rock and Georgetown will be invited, also the Daughters of Rebekah.

### AN OPPORTUNITY OF A LIFETIME.

Is offered to the Leaguers and their friends this year, in that they not only have the great International Conference at Denver, but a rare opportunity to visit Yellowstone National Park, the Lewis and Clark Exposition at Portland, Northern California, San Francisco and other points of interest in Central and Southern California, Ogden, Salt Lake City, and the wonderful mountains of Colorado. A select party is being organized under the management of experienced leaders to thoroughly enjoy all these places of wonder and interest at cost that is a marvel of cheapness. Adding to the pleasure of a congenial company and a private coach, the trip is an ideal one. If you wish to join the party, write at once for information to A. K. Ragsdale, Cotton Belt Ticket Office or Frank Reedy, 608 Juanita building, Dallas, Texas.

### LITTLEPAGE HOME.

I wish to acknowledge the following contributions to the Littlepage Home since the last report:

Mrs. Sam R. Frost, Corsicana	\$.50 00
S. H. Werlein, Austin	5 00
Mrs. James W. Bass, Waco	5 00
Miss Lizzie Borden, West	5 00
W. T. Herrick, Whitney	10 00

\$ 30 00  
Formerly reported ..... 166 10  
Total ..... \$196 10

I wish to state for the satisfaction of friends who are so generously assisting me, that the house is rapidly nearing completion, and we hope to occupy it by the first of July next. My gratitude to God and the friends who are so generously assisting me is inexpressible.

S. C. LITTLEPAGE.

Waco, Texas.

### A PREACHER WANTED.

I want a preacher for a railroad town in Oklahoma, from now until November 8th. Salary \$150 to \$200; also parsonage. No application considered unless accompanied by testimonials as to experience and efficiency. C. F. ROBERTS, P. E. Weatherford, O. T.

### CONFEDERATE VETERANS OF NORTH TEXAS.

The way to Louisville, Ky., and the Confederate Veteran Reunion June 14, 15 and 16, is via the old reliable Texas and Pacific at rate of less than one fare for the round trip. Through coaches, chair cars, tourist and standard Pullman sleepers. For schedule of special train from Fort Worth June 12 and round trip rates, see any ticket agent, or write E. P. TURNER, General Pass. Agt., Dallas, Texas.

### Notice.

To the Preachers and Delegates of the Calvert District Conference, to convene at Reagan June 22:

Dear Brethren—Inasmuch as we will have to place a good many of you some little distance from the Church, I want to ask that as many of you as can conveniently come by private conveyance to do so and please notify me as soon as you read this. I also wish each pastor to notify me how many persons will attend from your charge. Send me their names. Reagan will do her best to make it pleasant for you. A. A. WAGNON, P. C.

### The Official Route.

Endorsed as the official route to Louisville, Ky., by the Confederate Veteran's camps at Tyler, Greenville, Paris, Temple, Belton, Corsicana, Sulphur Springs, and numerous other points, and officially announced as such by the Sons of Confederate Veterans at their meeting held at Waco, Texas, May 8, 1905 (acting for the entire order of State camps), the Cotton Belt desires to bring to the notice of those who have not chosen a route the desirable service which will be inaugurated via their line for this grand occasion.

In addition to its already efficient service, a solid vestibule train, under the personal and direct supervision of Mr. John F. Lehane, General Passenger Agent, will be operated from Fort Worth, Texas, on the morning of June 12, 1905, running through to Louisville without change. This train will be made up of baggage cars, coaches, chair cars, tourist and Pullman sleepers, and a lunch car, in which meals will be served at all hours, at a very reasonable cost. Particular precautions have been taken to see that every one's wishes will be met, and the customary courtesy of the train employes, for which the Cotton Belt is known, will certainly in this instance, as well as in future, be maintained. Train leaving Fort Worth on the morning of the 12th will run on a twenty-eight hour schedule, arriving in Louisville the following day in the early afternoon, thus affording to all ample time in which to secure accommodations be-

fore dark. In making this announcement the Cotton Belt hopes that before making your selection of route you will consult our representatives, who are prepared to furnish you with full information regarding rates, train service and particulars.

Terrell District—Third Round.  
Forney, at Lone Elm, June 17, 18.  
Terrell, June 25.  
Crandall, at Sego, July 1, 2.  
Mesquite, at Long Creek, July 8, 9.  
Reinhardt, at Rose Hill, July 12.  
Garland, July 15, 16.  
Royse, July 19.  
Fate, at Mt. Zion, July 22, 23.  
Kaufman, July 30.  
Elmo, at Elmo, Aug 2.  
Rockwall, at Pleasant Valley, Aug 5, 6.  
Kemp, at Becker, Aug 12, 13.  
Mabank, at Bethel, Aug 19, 20.  
College Mound, Aug 25, 27.  
Chisholm, at Rose Hill, Sept 2, 3.  
O. S. Thomas, P. E.

Georgetown District—Third Round.  
Bartlett sta, June 16.  
Holland cir, June 17, 18.  
Temple, Seventh Street, June 24, 25.  
Temple, First Church, June 25, 26.  
Belton sta, July 1, 2.  
Granger, July 8, 9.  
Moody, July 15, 16.  
North Georgetown cir, July 22, 23.  
Taylor Bohemian mis, July 29.  
Taylor sta, July 29, 30.  
Sabido cir, Aug 2.  
Hutto, Aug 5, 6.  
Flores, Aug 8.  
Troy, Aug 11.  
Rogers, Aug 12, 13.  
Bruceville and Eddy, Aug 19, 20.  
Belton cir, Aug 21.  
Georgetown sta, Aug 26, 27.  
J. S. Chapman, P. E.

Fort Worth District—Third Round.  
Mansfield, at Britton, June 24, 25.  
Trinity and Riverside, June 28.  
Kennedale, at Thomas Ch, July 1, 2.  
Cleburne, North Side, July 5.  
Cleburne, Main St., July 6.  
Bono, at Lone Willow, July 7.  
Arlington, July 8, 9.  
Grapevine, at Eules, July 10, 11.  
Smithfield, at Keller, July 12, 13.  
Glenwood, July 15, 16.  
Polytechnic, July 16, 17.  
Grandview cir, at Greenbrier, July 22, 23.  
Blum, July 24.  
Missouri Avenue, July 29, 30.  
Mulkey Memorial, July 30, 31.  
North Fort Worth, Aug 5, 6.  
Peach Street, Aug 6, 7.  
Azle, at Silver Creek, Aug 12, 13.  
Joshua, at Benton's Ch, Aug 19, 20.  
Cresson, Aug 26, 27.  
Covington, at Covington, Sept 3, 4.  
First Church, Sept 10, 11.  
O. F. Sensabaugh, P. E.

## San Antonio Female College

The best school in the best climate. \$80,000 building and equipment. \$100.00 pays for board, tuition and laundry a half school year. Write J. E. HARRISON, President, San Antonio, Texas.

### HARRISON SCHOOL, Correlated with Vanderbilt and Southwestern.

For your boy we have just the school you want. Separate from the college \$100.00 pays for board and tuition a half year. Write J. E. HARRISON, San Antonio, Texas.

## Story of a Great Indian Fighter



Captain W. F. Drannan is of French descent. He was born in mid-ocean and left an orphan at the tender age of 4 years. When but 15 years old he left his foster parents and walked from Nashville, Tenn., to St. Louis, Mo., a distance of over 500 miles, where he met the noted and famous trapper and Indian fighter, Kit Carson. He immediately adopted Kit as his protector, and off to the plains they went to hunt game and trap for a livelihood. Captain Drannan soon became an Indian fighter of fame, and while but a mere youth he captured, killed and scalped five Indian warriors. For this daring feat he was promoted by Captain Elliott to the high honor of Chief of scouts, which title the captain defended with many laurels for 31 years. He conducted and defended the first train of emigrants across the plains of the wild and woolly west to the gold fields of California and rescued the two Gordon girls from the redskins and killed their captors. He also captured Captain Jack, the noted Modoc chief, which was one of his most daring and thrilling feats.

Captain Drannan was commissioned by the managers of the St. Louis World's Fair to gather up the various tribes of Indians, as he is perhaps more familiar with the customs of the wild Indians than any man now living. He writes of the wonderful effects of Dr. Thurmond's Catarrh Cure as follows: Lewistown, Idaho, April 29, 1903.

Dr. W. J. Thurmond, Dallas, Texas: Dear Sir—I have been a sufferer from Catarrh since 1873. I contracted the disease during the Modoc war in that foggy climate of the Lovan beds. I have tried almost all known remedies without any permanent relief. Your Catarrh Cure was recommended to me, and I decided to try it, although I had no faith in it. Up to the time I commenced using your remedy I had to use a handkerchief constantly during the night, many night sleep being impossible. I have not used one bottle of your Catarrh Cure yet, and I am not troubled at night at all, and but little in the daytime. I think your Catarrh Cure is the greatest blessing and friend to the people suffering with this disease, and I would recommend it to all sufferers from Catarrh in any form. Sincerely yours, CAPTAIN W. F. DRANNAN. P. S.—You are at liberty to publish this letter in any way you wish. Yours etc., W. F. D. Address New York Chemical Co., Dallas, Texas. Sold by all Druggists.

## 2 FAST TRAINS DAILY FAST TRAINS 2

AFTER JANUARY 8TH, BETWEEN TEXAS AND MEXICO 34 1/2 HOURS—1 1/2 DAYS SAN ANTONIO TO MEXICO CITY.

VIA 302 MILES I. & G. N. 15 Hours 20 Minutes SHORTEST Laredo & National R. R. of Mexico, Quickest

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



OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 160 words. The privilege is reserved of condensing 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 Ordinary 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.

PARK.—All that was mortal of Mrs. S. S. Park was laid to rest on the afternoon of May 1, 1905, in the Cahill Cemetery, Galveston. The body was brought from Laredo for interment and conveyed to the residence of her son, Mr. F. A. Park, and from there to the Central Methodist Church, where the impressive funeral ceremony was conducted by the Rev. Sam Hay, of Houston. Beautiful floral offerings were received from missionary societies over the State and from friends in the city. Mrs. Park leaves a daughter and two sons—Mrs. A. H. Kerr, of Rogers, Bell County, Texas; Mr. M. S. Park, of Amarillo, and Mr. F. A. Park, of Galveston. She was a pioneer Texan, coming to this State from New York with her parents, David and Ann M. Ayers, in the year 1834. She was married to Major Moses Park, of Tennessee, in 1840, and resided in Washington County until 1849, when she removed to Galveston, where she buried her husband in 1856. She continued to reside at Galveston until 1890, when she removed to Rogers, Texas, to make her home with her daughter. Mrs. Park was visiting her granddaughter, Miss Edith Park, of Laredo Seminary, at the time of her death, and it seems indeed fitting that she should have passed away from this beautiful spot, so dear to her. The Laredo Seminary and Palmore College, at Chihuahua, Mexico, owe their existence largely to her untiring efforts in their behalf, and these splendid institutions of learning will be enduring monuments to the memory of this noble woman. Bishop McIntyre, returning from his last visit to Mexico, spent a day at the Laredo Seminary. Afterwards, in conversation with one of Mrs. Park's sons, he said in his forceful manner: "When your mother dies her sons need not concern themselves about erecting a monument over her grave, as the Laredo Seminary is the grandest monument any woman in Texas will ever have." For the past twenty-five years Mrs. Park has been Corresponding Secretary of the Woman's Board of Missions of the Texas Conference, having given up the work only last year on account of feeble health. Many have been blessed by the sweet influence of this gentle life which God extended through such long years of maturity and mellowness. It is a fact worthy of note that she breathed her last within the walls of one of the principal buildings of the Laredo Seminary, to the upbuilding of which she had devoted the best efforts of her life; and that this building was almost totally demolished within fifteen minutes of the time she passed away by the cyclone which visited Laredo on the night of the 28th of April, 1905. Will not the noble women of Texas respond to the earnest appeal of the Advocate and erect a grand building on the spot from whence her spirit winged its flight to the memory of this good woman?

A. H. KERR.

HILL.—Margaret Ridley Hill (nee Oment) was born in Tennessee March 11, 1831. She came with her parents to Texas in 1850. In 1852 she was married to Joshua Hodges. Two children were born to them. The husband died in 1856. On September 15, 1859, she was married to H. T. Hill, now a superannuated member of the West Texas Conference. Sister Hill was a Christian from early life, and united with the Methodist Church in 1859. She lived a positive Christian life. Her convictions of sin were deep; her ideas of righteousness high. It was characteristic of her life to make no compromise with sin, and this zeal called for corresponding strength of faith in God. This kind of devotion is rarely ever troubled with doubts. After Brother Hill entered the itinerant ministry her life was as much devoted to his work as was possible. I have thought that I have never seen another woman who believed in her husband as implicitly and worked for his interest as unflinchingly as did Sister Hill. Her life was spent principally on the frontier works. She certainly was inured to hardships. But what were these when she could see the fruits of their labors? Did she tire of them? No. It was her privilege, under God, to lead a great many to the Savior. Many will rise up in the judgment to call her blessed. She lived a life of suffering in the flesh for many years. A scirrhous

trouble ended her earthly existence on February 20, 1905. I was in their home November 26, 1904. After reading John 14 and prayer she remarked to me that our next meeting would be at our Father's house. She lived a pure life and terminated this part of it in great triumph. The remainder will occupy the never-ending ages in our Father's house on high. This loss is personal to me. She was my counselor and helped for a period of fifteen years, during which time I enjoyed an intimate friendship with the family.

C. W. GODWIN.

MILBURN.—Hon. A. J. Milburn was a son of the Rev. W. and Mrs. Mary A. L. Milburn. He was born near Starrville, in Smith County, Texas, March 28, 1837, and died at his home in Milburn, I. T., Dec. 19, 1904. He grew to manhood's estate in East Texas, and after his noble father and mother both went home to heaven, he moved to North Texas. He was married to Miss Lee Nettie Jackson, of Lewisville, Texas, Oct. 13, 1881. He then removed to the Indian Territory and settled in the Chickasaw Nation, where he lived for twenty-three years. He and his estimable wife were blessed with eight children, three sons and five daughters. He had lived in the Territory through all its unsettled and unchristianized conditions for nearly a quarter of a century, and no man could have been more keenly interested in the growth and development of his country than was Jud Milburn. He was a member of the Indian Territory delegation to the Kansas City Convention in 1900, and was one of the best known and most popular men in that great country. He was a leading spirit in the single Statehood movement. That was his cherished hope. He was a Woodman, and a member of the Independent Order of Odd Fellows, and was buried by the local lodge of the latter, assisted by Rev. W. S. Derrick, of Ardmore, and Rev. Clark, of Emet, I. T. He joined the Church in early life, and was a friend to the Church and to Church schools. As his children began to be old enough to send them away from home to school he showed his appreciation of Church schools and of Christian education by patronizing our school at Sherman, Texas, the North Texas Female College. He was a man of means and was just to the point where he could live comfortably and usefully, when on the night of Dec. 16, 1904, he was ruthlessly and unexpectedly shot down by an enemy, without a just provocation, and died on the date as stated above. During the last three days of his earthly life he was surrounded by his loved ones and many friends, who did all that human skill could do to relieve his sufferings and battle death off. But he seemed to realize that he would not recover. He talked freely to those about him, assuring them that he had no dread of his approaching dissolution. It was indeed a touching scene when the hour of death began to draw near. He called his devoted wife and lovely children around his bedside, and bade them good-bye, offering counsel and advice to each one, and leaving a father's blessing upon them all. About ten minutes before he died some one said to him, "Jud, do you want to make a dying statement about the incidents leading up to the shooting, so that your murderer shall be prosecuted?" He turned his head toward the one speaking to him and said, "No, let the poor fellow get out of it as easily as possible." He was a merciful man in his lifetime, and died speaking words of forgiveness to his enemy who had robbed him of his life, and made his wife a widow and his children fatherless. He has gone to a better world, but we are sad because we have lost him. Yet while we weep, there is rejoicing over the river, for loved ones who preceded him there have welcomed the weary pilgrim home. His father has greeted him there. The patient Christian mother has found again the dutiful son for whom she waited these years, and the son has found the mother whose sweet face was enshined in his heart and memory through all these days that he has walked through the earth without her. Thank God that he lived and labored among us, and that he leaves behind an influence for good which is as delightful and refreshing as the perfume of fragrant flowers. Sweet be his sleep in his sepulchre on the plains of the great Southwest. And may the God of consolation give comfort to the bereaved family and other sorrowing relatives.

J. M. PERRY.

HULSEY.—Mrs. Caroline Hulsey (nee Tudeberry) was born in Warren County, Tennessee, November 18, 1832, and died in Fannin County, Texas, at the home of her son, Charles Hulsey, April 22, 1905. On November 27, 1849, in Dodd County, Georgia, she was happily married to Hardy Hulsey. To them were born ten children, three of whom—William Milton, Charles and James Houston Hulsey—with their aged father survive her. Sister Hulsey, with her husband, came to Texas

in 1853, and soon thereafter settled in Fannin County. For more than fifty years they lived a few miles from Ladonia. The old home is now a lonely place, because her face is no longer seen there, nor her loving voice heard, but the influence of her noble Christian life abides. Converted in 1854, she gave above a half a century of her life to the service of God. She loved the Church, and was devoted to its institutions. Her home was ever open to receive as welcome guests the ministers of the gospel, and her words of counsel and encouragement to the young preachers, especially, have been of inestimable value. Aunt Caroline was a friend to all, and in turn was honored with friendship and affection of those who knew her and appreciated her many beautiful traits of character. A devoted wife, a loving and self-sacrificing mother, a true Christian has gone to her reward. May her memory ever be honored in the community where she lived, labored and died, an honor to her family, her Church and her Lord. Loved ones and friends, strive to meet her in a better land. Her pastor, F. L. McGEHEE.

STOCKTON.—H. P. Stockton has fallen asleep. We shall not again see his like here—a most unique character. Hugh Patton Stockton was born in Meigs County, Tennessee, April 11, 1827. "Got religion," as he was wont to express it, in 1847; immediately joined the Church and was made steward the same year and served successively till the breaking out of the war. He was licensed to exhort in 1848, in which capacity he served till the war, but never afterward renewed this relation. During Price's last raid in Missouri he was shot through the neck, which came near proving fatal. He then moved his family to Texas for safety and settled in McLennan County, near Bosqueville. About the year 1867, under the ministry of W. T. Melugin, he renewed his covenant and reunited with the Church, having been "turned out in Arkansas," as he expressed it, "by the Jayhawkers." Again he was made steward. How faithfully he discharged this office every pastor from W. T. Melugin to this writer can testify. Last fall, on account of failing health, the brethren, not willing to deprive themselves of his counsel, retained him on the board, but voted him a superannuated relation. From this relation he departed to be with Christ April 5, 1905. Bro. Stockton was twice married—first to Lizzie Crew, in 1850. She died leaving one child—a boy—who still survives. The second marriage was to Margaret Morrow, in 1855, who survives, but lingers patiently in great affliction. Twelve children were born to this union. Eight—one boy and seven girls—are living. All the children are Christians. Brother Stockton was a great sufferer the last three months of his life. Amid his most intense paroxysms of suffering his heart would gush forth in volumes of praise. His joy was unabated. Doubt was an unknown element in his experience. He knew whom he had trusted, and was persuaded. He was always identified with the best interests of his community. He was fearless in his stand for the right. His Church and pastor were the objects of his love and care. Few men have left behind them the savor of a better name. This was the harmonious testimony of the unusually large concourse of people that attended the funeral and followed the body to where it now awaits the call of the trumpet. His death was indeed triumphant. Strong men wept for joy as they listened to the transport of praises from his dying lips. He greatly desired to see a Methodist Church house in his community before he died. He saw it, and was glad. The house bears his name—Stockton Chapel. He was buried, after an appropriate Church service, by the Masonic Fraternity near Oglesby, Coryell County, Texas.

SHAWVER.—Mrs. M. C. Shawver was born Oct. 13, 1869. She was married to Bro. Finis M. Shawver Nov. 19, 1896, and died March 10, 1905. She was converted and joined the Missionary Baptist Church in her 15th year, from whose pulpit the pastor of the Methodist Church preached her funeral to a large congregation. She was a great sufferer, having spent many months of her earthly pilgrimage in affliction's vale. The writer found her cheerful, patient and submissive in adversity. Many of her friends and neighbors bear witness to her sweet disposition and fine Christian character. No one ever heard her murmur or complain at her lot. Her only regret seemed to be that of leaving her husband and little children. But through all her suffering, at the hands of that dreadful enemy of the human body, consumption, there was Christian fortitude and a willingness to say, "Thy will be done." In the "city of the dead" her body was tenderly laid to await the call of the host at the dawn of the day, when He, the Christ, shall point out the way to that celestial home of the blest. LUTHER O. RODGERS, Giltown, Texas.

NEWSOME.—Bro. James K. Newsome was born in Marshall County, Mississippi, July 25, 1843. On September 28, 1868, he was married to Miss Susan Hobb. To this union were born nine children. Seven are living and two preceded the father in their passage from this vale of tears. Brother Newsome came to Texas in 1860. He was converted and joined the Methodist Episcopal Church, South, in 1867. March 11, 1905, after a long life of usefulness, he succumbed to that dread disease, pneumonia, which for fourteen days had grappled with him who for five years had been a cripple. Surrounded by his devoted wife, sorrowing children and grieved friends, he went to be with God. He had fought a good fight in the battle of life. He had borne his afflictions nobly and well. He loved God and had made ample preparation for his journey across the "dark river." Hence it is no wonder that in speaking of his departure he was meekly resigned to God's will and not afraid to go. May the family trust God and do good and meet the sainted spirit of their loved father and husband on the banks of sweet deliverance. W. H. VANCE, Pastor.

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COI M. an 3. 18; His f teen three M. H. the spent hood Dear obedie ers an er co attio singh He w tague and in unted terian never for fo told hi at hon relatio lived a life. spheric loved c of life the gr sumpti loved t hand t out a O death He dro pot at 1295. nately and pa cheerfu for his who ar only ti so live prepare one to sickness one br never c BATH a shade moving from hi held m dromica 23, 1829 April 1 She wa March 01st 0 One w forth "2 teney to the me sympathy prepared death n fade to crown t passed with G baln to no more home. s stops let your fee and refr is just. let us, w "Thy w NUGE born Ju home r 1905, age days; jo and the South, I quiet an was a de a good n to-do far ful Chris seven ch bers of Church, I seen in l an I read claims up the exan and take It down God bless children. PENN. John S. a 21, 1902, the Loren brief, yet tach her love to th the fami home Sh are torn be to our to shed I hearts an the tomb. "Suffer li me," also and the li added: "we believe him." To say, while back this live and again.



**COUCH.**—Willie S. Couch, son of F. M. and A. E. Couch, was born March 3, 1872, in Oregon County, Missouri. His father died when Willie was thirteen months old, and when he was three years old his mother married M. M. Hall, and when Willie was seven the family moved to Texas. Here he spent the remaining years of his childhood and claimed Texas as his home. Dear Willie was always a good and obedient boy; he loved his half-brothers and sisters as dearly as ever brother could. He was always ready to attend church and Sunday-school, and singing gospel songs was his delight. He was converted at Oak Hill, in Montague County, at the age of nineteen, and in the autumn of the same year united with the Cumberland Presbyterian Church at Chico, Texas. He never married, and had not been home for four years prior to his death, but told his mother the last time he was at home that he was satisfied with his religion, and so far as we know he has lived an earnest, consistent Christian life. Patient, gentle, kind and self-sacrificing to the last, he never let his loved ones know that he, in the prime of life, was being dragged down to the grave by that dread disease, consumption, and so died far from his loved ones, without a mother's gentle hand to soothe his aching brow; without a sister to breathe one little prayer. O my brother! My brother! His death was very sudden and very sad. He dropped dead at the new union depot at San Antonio Sunday, May 14, 1905. Only those who knew him intimately can realize what a brave, noble and patient soul he possessed, always cheerful and ready with kind words for his loved ones at all times. We who are left to mourn his loss have only this consoling thought—we can so live in this world that we may be prepared to meet our darling in the one to come, where there are no more sickness, pain nor parting, where it is one bright summer always, and storms never come. A SISTER.

**BATES.**—The death angel has cast a shadow upon a happy home life, removing the mother and wife, taking from husband, daughters and son one held most dear. Our sister, Mrs. Andromeda Burgess Bates, was born July 23, 1829, and passed into a higher life April 15, 1905, at Eldorado, Texas. She was married to F. C. Bates, Sr., March 23, 1859; united with the Methodist Church in Mississippi in 1869. One who knew has said: "Henceforth living a consistent, Christian life." No word of mine can add poignancy to this kindly tribute. We know the meaning thereof—gentle, loving, sympathetic, helpful. Surely she was prepared for immortal glory, where death never enters and flowers but fade to bloom again. So immortelles crown the brow of the loved one passed into enduring life. At rest with God. Comforting thought! A balm to heal wounded hearts. She can no more give kindly ministry in the home. Those left can follow the footsteps leading to life and God. So let your tears, bereaved ones, be gentle and refreshing as spring showers. God is just. What he doeth is well. So let us, with Christian submission, say: "Thy will be done." R. PAINE, Pastor.

**NUGENT.**—Bro. J. M. Nugent was born June 11, 1841, and died at his home near Eddy, Texas, March 19, 1905, aged 63 years 8 months and 29 days; joined the C. P. Church in 1879 and the Methodist Episcopal Church, South, in 1878, in which he lived a quiet and peaceful Christian life. He was a devoted husband, a kind father, a good neighbor, a successful and well-to-do farmer and a constant and faithful Christian. He leaves a widow and seven children, four of whom are members of the Methodist Episcopal Church, South. He was always to be seen in his seat at the house of God and ready to respond liberally to God's claims upon him. May the sons follow the example of their sainted father and take up God's work where he laid it down and perpetuate his memory. God bless and comfort the widow and children. W. H. CRAWFORD.

**PENN.**—Lorena E., the daughter of John S. and S. J. Penn, was born July 21, 1905, and died January 3, 1905. Little Lorena's stay in this world was brief, yet it was long enough to attach herself by the strong cords of love to the hearts of every member of the family. She was the idol of the home. She is gone now. These hearts are torn and lacerated, but, thanks be to our God, there is a star of hope to shed its bright rays into the sad hearts and to light up the darkness of the tomb. The same Savior that said, "Suffer little children to come unto me," also said, "I am the resurrection and the life," and the Apostle Paul has added: "If we be dead with Christ we believe that we shall also live with him." To the loved ones we would say, while it is impossible to bring back this little one, yet they may so live and die that they may meet her again. PASTOR.

**CORLEY.**—Mrs. Georgia Corley (nee Fryan) was born March 30, 1880; died, April 6, 1905. There were many sad hearts in the town of Honey Grove when it was said, Georgia is gone! All who knew this gentle, sweet-spirited, Christian woman experienced a sense of bereavement when apprised of her demise, for every one loved her. The writer of these lines was her pastor the last four years, and takes pleasure in stating that he cannot recall a word ever spoken by her that was not in harmony with the law of love. Her natural gifts and graces of mind and heart—and these were rare—were rendered the more striking and beautiful by reason of the fact that at fourteen years of age she gave herself to her Lord and Savior, and ever remained a loyal and loving disciple of His. As long as her health admitted she was a regular attendant at Sunday-school and a cheerful worker in the Epworth League. Hers was a frail body—far too frail as the casket of a soul so large and a mind so active. On June 25, 1902, she was married to Mr. Lane Corley. Three happy years sped by. God gave them a bright baby boy, and only fifteen days afterward the pure spirit of the young wife and mother was received into the larger life of heaven. Beside the mortal remains of the ascended mother, her pastor, Rev. F. A. Rosser, dedicated this babe to God in Christian baptism, the name given being, George Lane. That was an act of propriety, beautiful in the extreme. The bereaved husband has now a sacred trust. His delicate task will be faithfully shared by the fond and loving grandmother, and by God's grace they will rear the little one for God and for sweet mother in heaven. In tenderest sympathy. S. C. RIDDLE.

**HUNTER.**—Rev. John J. Hunter was born in Georgia January 25, 1829; moved to Mississippi while a mere youth, which continued to be his home until 1890; professed religion and joined the M. E. Church, South, at an early period in life; was married to Margaret Van Mosley February 5, 1854. His wife and two children preceded him to the better world; eight of his household remain to mourn his loss. He was ordained deacon by Bishop Paine November 13th, 1864, and elder by Bishop Kavanaugh November 7, 1869. His ministerial life was spent in the local ranks—here he was a success. Faithful in every sphere of life through which he was called to pass, for 76 years he walked, like Enoch of old, with God, and was not, for on the morning of the 24th of April, 1905, with but one brief struggle, he fell sweetly to sleep. His loved ones will know where to find him. J. W. BLACKBURN.

**KUYRKENDALL.**—Mrs. M. J. Kuyrkendall was born October 18, 1829, in Franklin County, Tenn. Her maiden name was King. When she was a little girl she came with her parents to Cane Hill, Arkansas. In that community she was reared and educated. When she was sixteen years old she joined the Cumberland Presbyterian Church, having professed religion when she was twelve years old. She was a regular Sunday-school scholar and teacher till she married Dr. W. A. Kuyrkendall in 1849. Ten years after their marriage they came to Texas. They lived first in Johnson County, then in Hood County, then in Grayson County, settling at Pilot Grove in 1867. While at Pilot Grove, in 1871, she joined the Methodist Church. In 1888 they moved to Leonard. At her home in Leonard, March 27, 1905, surrounded by her children, viz., Mrs. Hoard, of Denton; Mrs. Greer, of McKinney, and J. O. Kuyrkendall of Leonard, she breathed her last and went home to God. She wrote several years ago in her diary, "I love my Church and all her ordinances very much." This was shown by the fact that her name stands at the head of the list with the largest subscription toward a new church. She said before she died, "I have served God all my life and I have great faith in Jesus Christ." E. G. ROBERTS, P. C.

**NIRIDER.**—Mrs. S. E. Nirider (nee Oliver) died in Oklahoma March 30, 1905. She was born in Arkansas in 1869; was married to H. L. Nirider, of Indiana, January 6, 1901. She left a faithful husband, two children, parents, two sisters and three brothers, relatives and many friends, who mourn her departure. We feel that our loss is heaven's gain, for she was a pure, sweet-spirited Christian woman. She had been in bad health for a long while, but was only confined to her bed about two months before she died; her disease was catarrh of stomach, from which she suffered severely. C. W. D. OLIVER.

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

**REMINISCENCE.**

By Mrs. H. M. Baldwin.  
I notice in the Home Mission paper, Our Homes, of May, the picture of the Court Street Methodist Church at Montgomery, Ala., where the Board of Home Missions met April 14-20. The sight of that picture made my old heart bound.

As a child I went to Sunday-school there, and in the old church before the new one was built. The old church was given for a negro church, rebuilt on a hill in the then suburbs very much as it had been before. The gallery was used by white people. That was the first negro church in Montgomery. Previous to that time the negroes used the galleries in the churches of the different denominations. In the negro church they had a white preacher, but often assisted by negro preachers, especially in times of revival. They held their services Sunday afternoons.

Mr. Thomas Brothers, who was superintendent of the Sunday-school in the old church and had been for years and was dearly loved by every child, moved to Mobile, Ala., just before the church was torn down. One day we saw a dray go by with one of the columns of the old church on it. My grandmother called the driver and asked him what he was going to do with that column. He replied: "Taking it to the river to send to Marsie Tom Brothers; it's the one he used to sit by and lean his head against, and he has asked for it to put in his new house in Mobile."

I see by Our Homes that it had been told that Bishop McTyre was pastor of that Church when elected Bishop. Another of our preachers was the Rev. John C. Keener, afterwards Bishop Keener; another I remember was William Henry Milburn, the blind preacher, who for so many years was Chaplain of the United States Senate. His wife used to read to him a great deal. We lived opposite the parsonage. The children at the parsonage were my playmates. There were usually children there, but if I remember rightly, Mr. Milburn only had one—a baby. I heard Mr. Milburn preach again in January, 1879, at Centenary Church, St. Louis, Mo.

There was a revival in the old Church which lasted three months. Many sinners were converted. For many years it was spoken of as a precious time. It was called the Hamilton revival. Hamilton was the name of the preacher in charge. We had no evangelists in those days. The preachers of the different churches helped each other. There were no organs or select choirs. Everybody sang, or tried to sing. The best singers among the negroes were invited to help, and there were always many of them in the gallery. When the invitation to come and be prayed for was given, many went up. The altar and first seats were often crowded with penitents. There was an excitement at revivals in those days we do not see now. Yet there are as good Christians now as then, and Christian people are doing more work for Christ now than ever before. Beaumont, Texas.

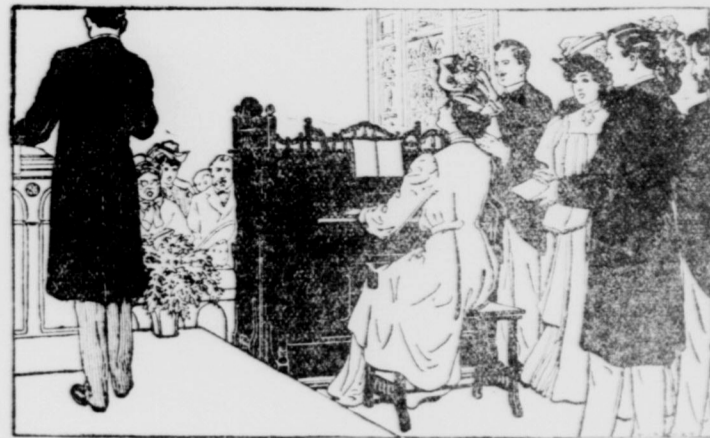
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About April 15 the Nashville, Chattanooga & St. Louis Railway will commence distributing a beautiful illustrated folder, giving a list of these resorts, and a brief description of each; also a list of hotels and boarding houses, with rates, etc.  
Write for a copy before making your plans for the summer. Mailed free upon application to W. L. DANLEY, General Passenger Agent, N. C. & St. L. Ry., Nashville, Tenn.

**Confederate Veterans.**

The Cotton Belt Route has arranged to run a special decorated train from Texas points through to Louisville, Ky., without charge for the Confederate Reunion, starting Monday morning, June 12th. This train will be equipped with Standard Pullman Sleepers, Tourist Sleepers—giving about all the comforts of the standard car at half the cost—Reclining Chair Cars, and in addition, will carry a special lunch car in which will be served at all hours coffee, sandwiches and other light lunch at moderate prices. This car will save long delays and usual rush at meal stations. Mr. Jno. P. Lehane, General Passenger Agent of the Cotton Belt, will accompany this train through and will see that nothing is left undone that will add to the comfort and pleasure of the trip. This train will run special both going and returning.

In appreciation of this service, this train has been indorsed and will be used by the following prominent camps: R. E. Lee Camp, Fort Worth; Camps at Greenville, Commerce, Sulphur Springs, Tyler, Belton, Temple, Corsicana and others, and also by the State organization Sons of Veterans, headed by Commander in Chief Tisdale and staff. Veterans from all sections of Texas are invited to take advantage of this service and mingle with their comrades on the way. Mr. Jno. P. Lehane, G. P. A., Tyler, Texas, will be glad to advise you as to rates and also where you can best connect with this train.



**Why the Church Chose the Epworth Organ**

A prominent pastor of the Methodist Episcopal Church, South, in a recent letter writes us as follows:

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**EL PASO DISTRICT, NEW MEXICO CONFERENCE.**

Our District Conference has just closed. It was held at Artesia, N. M., where we were most royally entertained. The reports show more than 300 accessions, with four charges not heard from, and that all the collections are full. This is very encouraging. This district is no more a floating concern, but is anchored by having had built at 1167 Boulevard, this city, an elegant parsonage. During the year four new parsonages have been secured and the brethren, on whose charges they are, have "moved in."

Brother Gibson, our pastor at El Paso, is leading his people into wider visions, and, by his strong preaching and splendid generalship, he is fortifying our interests, and will call for a preacher in East El Paso another year. Brother Huggett, at Marfa, Texas, has moved into a nice parsonage this year. He is doing an excellent work. His report was all that could be asked for. He is a very strong preacher.

Brother Foulks, at Alpine, Texas, is serving his fourth year on that charge. A fine record for this man. He has been "staying with them" four years wherever he goes. He has had affliction in his family, and his own health has not been the best, but his work is in fine condition. He can be called a prince of workers for the Master.

Brother Wilson, of Odessa, Texas—What can be said of this man? Well, nothing can be said against him. He is an indefatigable worker. While he is a confirmed bachelor, yet he has had built a nice little parsonage on his work, and has a nice new church ready for dedication. It was this splendid servant of God who had all his collections raised by the first quarterly meeting.

Brother Clarke, of Pecos, Texas, is one of the transfers of last year, and a most excellent man he is. His report shows he is the pastor of his charge and will have a "full report" at conference. He is now in a protracted meeting, from which good results are expected.

Brother French, of Carlsbad, N. M., was a little late in getting to his work, and while the charge did suffer because of that fact, yet Brother French has done his work well, and his people are more than pleased with him. His reports are fine.

Brothers Ray and Brooks, of Hagerman and Artesia, N. M., are in the midst of great prosperity. Brother Ray reports near sixty accessions at Artesia, and Brother Brooks, as junior preacher, has built a parsonage at Hagerman and effected a new organization on his end of the charge.

With such aggressive workers as these, plans are already maturing for two separate charges at these points. Brother J. C. Gage, of the Hope Circuit, has not been idle. While he has not a very strong charge, the charge has a very strong man as the pastor. Brother Gage has been busy organizing and laying the foundation for a good work later on. He is securing lots upon which to build churches, and his report showed all his collections paid and ready to send to the Conference Treasurer.

Brother Twitty, of Roswell, N. M., is a princely young man. When he made his reports he claimed to have the best in the conference of everything, and he ought to know, but some were disposed to contest that point. Brother Twitty is a remarkable manager and knows how to keep his charge in the finest possible condition. He has a heavy pastorate and large congregations, and he meets the demands as a preacher and pastor most nobly.

Brother Messer, of Portales, N. M., is in fine favor with his people. A man of strong convictions and of actions most sincere. His work is in splendid condition. He wears well and preaches well.

Brother James, of Tucumcari, N. M., has already done a great work; has built a large church house and in the midst of foes has so managed affairs

that his success is phenomenal. He is a fine man, doing an extraordinary work, and his report at conference will surprise the natives.

Brother Paul Bentley, of White Oaks, N. M., is a large preacher, weighing between 200 and 300 pounds. Brother Bentley has built up his charge very much. This work has had days of great service for the Church, but has "run down" and the present pastor has done remarkably well this year. He is an excellent preacher and his reports will show everything in full.

Brother Singleton, of Alamogorda, N. M., is another untiring worker and he brings things to pass. He is a young bachelor with "hopes" for the future. He is well equipped for the pastorate. A captivating preacher. Is in a great revival right now, expecting great things for our Church.

Brother Bragg, of Deming, N. M., is a very fine man; has had rich experience as a pastor and presiding elder in the Church; a very safe man. His work is under a healthy growth. Bro. Bragg has recently been quite sick, but notwithstanding his more or less sickness he has made full proof of his extraordinary ability as a preacher and pastor. His work will not come up lacking.

Brother Allison, of Las Cruces, N. M., is another fine young bachelor with "prospects" too. He is most faithful indeed; will have a full report on everything; has had the experience common to us all—not the most delightful sailing—but he is going right on with his work.

Brother Wood, of Lordsburg, N. M., has done a most excellent work this year. He is developing into a splendid preacher. His work is in the finest condition. His report will be full. I want to say that the women of the Home Mission Society are doing exceedingly well. Their reports and display of work at the District Conference were very stimulating and interesting. With such men as we have in this district as pastors, a fine report from each one is not surprising. These dear preachers have been unusually kind to me as I have visited their work. They have shown me courtesies beyond common. They have been so mindful of my comfort and pleasure that I feel greatly obligated to each one, and for each and all I constantly pray.

**COLORADO DISTRICT CONFERENCE.**

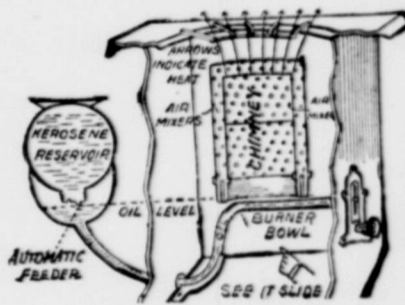
The first Colorado District Conference opened in the Methodist Church at Colorado Thursday morning, May 18, with Presiding Elder J. T. Griswold in the chair. Roll call showed nearly all pastors present, and a large number of local preachers and laymen. Some members had journeyed 175 miles, by stage or private conveyance, and were tired and dusty, but ready for business.

Reports of pastors occupied the first session. These reports would make interesting reading if we had the space for them. A pastor whose membership embraces five counties, all off the railroad, would get a hearing anywhere as to how he serves his work. This is an extreme case, but out of the sixteen charges of the district there are only four stations, and most of the circuits and missions are of the two and three county order. The reports showed that our work is advancing steadily everywhere, and in some places very rapidly. And we are fortifying as we go, as the six new church buildings now in course of erection will show. Nine new Sunday-schools have been organized since Annual Conference, giving a total of twenty-two in the district. There are six Epworth Leagues, and nearly every charge has one or more Woman's Missionary Societies.

Reports and discussions on the subject of missionary territory occupied much of the time of the conference. We quote from the report of the Committee on Missionary Territory: "From a Methodist standpoint, at least, we are confronted with grave problems in Colorado District regarding the occupancy of new territory. . . . The people are clamoring for Methodist preaching. Our preachers are meeting the demands made upon them to the full limit of their time and ability, and still the Macedonian cry comes from every quarter. . . . There are six or seven counties lying along the border of the State where Methodism prevails, and yet which are not supplied with preachers."

The committee recommended that the District Conference raise the necessary amount to put preachers on the fields until Annual Conference, and that we memorialize the Mission Board as to the great need of larger appropriations next year to meet the responsibilities of Methodism in this district. The District Conference took steps to relieve as far as possible the present needs. The presiding elder and all the preachers have this work on their hearts, for it is with us just now the greatest problem.

The conference set apart Friday be-



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fore the third Sunday in June, being the 16th day of the month, to be observed over the entire district as a day of fasting and prayer for our revivals. Let all our people mark this day in their calendar; and will not our friends everywhere remember us then, and often throughout the year?

The preaching and devotional services had the revival spirit. Brothers Howell, Hudson, Griffith, Hussey and Houk were the district preachers.

John M. Barcus, presiding elder of Corsicana; R. C. Armstrong and H. A. Boaz, of the Polytechnic, Fort Worth, and John R. Nelson, of Dallas, were here and presented Christian education, and all preached during the conference.

Saturday afternoon's session was turned over to the women of the missionary societies. There were several delegates present from various parts of the district, and these and the pastors reported some very fine work which these societies are doing. The conference passed a resolution recommending that our pastors organize Woman's Home Mission Societies wherever as many as three women can be enrolled.

J. H. Chambers, of Colorado, and Mark Hardin, of Clairemont, were licensed to preach; and J. H. Chambers and M. Phelan were recommended for admission on trial into the traveling section.

Following are the delegates to the Annual Conference:  
W. J. ESPY,  
G. K. ELKINS,  
REV. W. E. HART,  
C. W. SIMPSON.

Alternates:  
W. A. Matthews,  
J. J. Barton.

Brother Griswold's level head and warm heart, together with his wide open home, attached his preachers to him more closely than ever. Brother Vaughan and Colorado entertained the conference well, and gave a good attendance at nearly all services.

The next conference goes to Lubbock, and our visitors next year will see something of the heart of the district.  
M. PHELAN, Sec.

**SAN ANTONIO DISTRICT CONFERENCE.**

The San Antonio District Conference, which was held in our beautiful West End Church, San Antonio, May 16-20, was a very profitable one. The good people, through their efficient pastor, Rev. A. J. Weeks, easily entertained the preachers, Leaguers and delegates, and did everything necessary for the pleasure and comfort of their guests.

The opening sermon by Rev. J. R. Mood, of Del Rio, to the Leaguers Tuesday night fell on responsive hearts. The sermon showed careful preparation and was full of fresh, helpful truth. Wednesday was Epworth League day. Thursday was given to the work of the Woman's Home Mission and Parsonage Society. The Secretaries of those two meetings, held in connection with the conference, will doubtless send reports of their work, which included two full days. The Home Mission Society is well organized and is doing splendid work throughout the district. No Church can fulfill its mission without this society.

The District Conference with the presiding elder, Rev. W. J. Johnson, in the chair, met Friday morning. The undersigned was elected Secretary, and after the usual preliminary work of organization was completed, the regular work of the conference was taken up. The presiding elder, Bro. Johnson, is an indefatigable worker, and keeps things moving around him. In all the reports made by the preachers he was careful to call out all the

important facts concerning each charge, and there was a thorough review of the year's work. The reports show that the district has had a year of real progress and advancement. The preachers and people are moving forward in a conquest and spiritual development under the wise and faithful leadership of our presiding elder. All the pastors were present except two. On Wednesday night the conference had the pleasure of hearing a strong message of gospel truth by Rev. Thos. Gregory, of Gonales. He gave us a fine sermon, one that was worth remembering. The preaching by Revs. E. D. Mouzon, J. J. Franks, T. G. Woold and the missionary addresses Thursday night by Revs. Gray, Mood and Lewis were strong, spiritual and helpful.

The session was honored by the attendance of the following visiting brethren, viz: Revs. J. W. Stovall, A. E. Rector, H. L. Gray, Sterling Fisher, J. E. Pritchett, Thos. Gregory and I. Z. T. Morris.

Bro. Fisher, whose happy face indicates the song of sunshine in his heart, represented Coronado Institute.

Dr. J. E. Harrison also spoke to the conference in behalf of educational matters relative to the San Antonio Female College. The present outlook was never brighter for these two institutions than now. Texas Methodists will do credit to themselves by sending their sons and daughters to these institutions of learning. The halls of these schools will be crowded this fall by the young men and young women of our great State if the attendance is to be gauged by the excellent qualities of these two Presidents.

Rev. E. Y. S. Hubbard, of Pearsall, was licensed to preach and recommended to the Annual Conference for admission on trial. Bro. W. L. Barr, of Devine, who was also licensed to preach, will enter one of our schools

this fall to prepare himself for the work of the ministry.

The following delegates were elected:

T. G. WOOLDS,  
J. B. FLANNERY,  
A. G. EDWARDS,  
D. W. BARNHILL.

Alternates:  
C. H. Beaver,  
W. N. Hagy.

The next conference will be held at Devine. A. B. DAVIDSON, Secretary.

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**UNANSWERED LETTERS.**

- May 25.—G. J. Irvine, sub. L. A. Clark, sub. W. T. Ayers, sub. J. R. Wages, sub.
- May 26.—L. E. Ellis, sub. Jerome Duncan, sub.
- May 27.—W. F. Davis, sub. T. H. Morris, sub. has attention. M. Phelan, sub. G. W. Kincheloe, sub. J. W. Johnson, sub. E. C. Escoco, sub. A. Methvin, sub. J. B. Luker, sub. M. H. Read, sub. C. E. Lindsey, sub.
- May 28.—W. P. Garvin, sub. O. A. Shook, sub. J. S. Simmons, sub.
- May 29.—J. C. Moore, sub.
- May 31.—D. W. Gardner, sub. Horace Shaw, sub. W. C. Hubbard, sub. J. E. Walker, sub. S. Crutchfield, sub. E. A. Smith, sub. J. B. Adair, sub. L. B. Tooley, sub.

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- Heaven's Dynamics, or The Baptism of the Holy Ghost.
- Sledge-Hammer on Baptist Succession, or the Unbroken Chain Broken.
- Wrecks by the Way, or Apostasy Proven.
- The Campbellites Defeated, or God's Altar Established.
- The Antipedobaptist Torpedoed, or Infant Baptism Elucidated.



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