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

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Editorial.

ELECTING CONNECTIONAL OFFICERS.

The Midland Methodist recently had a timely editorial on the question of electing Bishops and other connectional officers at the approaching session of the General Conference. Among other paragraphs in the editorial we find the following very suggestive one: "Our Bishops ought to be exceedingly cautious about expressing opinions or espousing particular men. The world is all too ready to accuse and to avow that 'Bishop So-and-So is coaching So-and-So for this place or that.' A Bishop has as much right to his individual opinion and preference as any other man. The episcopacy certainly does not forfeit him his judgment and freedom. But a Bishop should have no candidate; much less should he seek to control matters, and to elect his man. His position is more analogous to that of a judge, which calls for dignity, impartiality and the weight of unbiased bearing." As a matter of fact we do not know just what part our Bishops take in matters of this character. If, as the Midland intimates, there is an impression that Bishops, by intimation or otherwise, direct attention to certain men whom they would like to see elected to these responsible places, then that impression, if it exists and is untrue, ought to be removed; but if it has any existence in fact, it ought to be forestalled. Whether any of our Bishops do the things against which the Midland writes, it is not our province to say. The Midland, however, is at headquarters and evidently it has heard something, or it would not have entered the above vigorous protest, for the Midland is not an alarmist. In any event, our Bishops ought not to have candidates for any of these offices, neither ought they in private conversation or in any other way suggest men as suitable for these places. To take a part in such matters is to come down from their lofty positions and indulge in a certain species of Church politics. It is not proper for any one, much less Bishops, to take the field and devote himself to the work of securing the election of connectional officers. This work ought to be done through prayer, meditation and with the most serious counsel, and not through manipulation or any other art of the politician. We hold our Bishops in love and reverence, and it would be a trifle humiliating to find them or any one of them meddling with this sort of business. We trust that there is no real ground for the fears of the Midland on this subject, but if there is we certainly endorse the utterances of our Nashville confrere. But leaving this special phase of the question and coming to the general subject, there is ground for the assumption that certain men do take a great deal of interest in General Conference elections. They select certain brethren far in advance and begin to groom them for the different positions to be filled. In season and out of season they boost and push their candidates. That it is perfectly legitimate and right to make in-

quiry and gather all the information possible about the fitness of leading men for these exalted positions we do not question. This is not the point at issue. It is the tendency on the part of brethren to adopt the tactics of politicians in matters of this sort that we deplore. Political methods have no place in a General Conference. We want the Church kept free from anything akin to combinations, manipulations or organized methods looking to the election of its men to our high offices. The Church is not of this world in its spirit and practices, and worldly ways and methods ought never to be brought into its counsels under any circumstances.

THE POST HAS A RECURRENCE OF DELIRIUM TREMENS.

We are actually becoming alarmed over the mental condition of the Daily Post. It has gone from bad to worse until we have come to the conclusion that its present symptoms actually betoken the absolute necessity for the intervention of a Keeley Institute, or some kindred sanitarium. It is not satisfied with its effort to discredit local option as the bona fide organ of the liquor interests of Texas, but a while back it went beyond this and threw open its columns to a sour-tempered African to abuse the Church and traduce the ministry. We thought it had reached its limit when it did that unpardonable act, but when it went even further and boldly turned its fuming batteries on our Sunday laws and demanded that the State turn this question over to the city of Houston, our suspicion began to develop. We began to ask ourselves the question: What is the matter with the Houston Post? At first, and in our innocence, we took up these moral offenses of the Post and tried to treat them with becoming seriousness. But we now see our mistake. The attitude of the Post to these matters is the result of an infirmity over which it positively has no control. It has ceased to be morally responsible. We have become convinced of this after reading its leading editorial in last Sunday's edition. The discovery is an embarrassment to us. Had we been aware of the Post's mental state in the beginning we would have treated its maudlin vagaries with silent indifference. We never bother people with abnormal natures knowingly. While it is our disposition to fight for what we conceive to be right and to repel the attacks of those who make war on us because of our convictions, yet we are humane and have no desire to practice cruelty on animals or to bandy words with the feeble minded. If heretofore we have felt the least resentment toward the Post, it is certainly all gone now. We have reached a point at which the Post's personal vindictiveness only excites our supreme pity and unmitigated commiseration. We are therefore ready to apologize to our readers for having taken the Post so seriously. Its brain is boiling as though it were heated over a seething cauldron. In its late volcanic eruption it raves and scolds like an

old demented woman. Its exploitations of temper sound like they had emanated from one of the danger cells of an insane asylum. What caused all this howling outbreak? It was the mild protest in our last issue to the Post's attack on our Sunday laws. When the Post read our editorial it must have been in one of its peculiar conditions of mind, for it proceeded to go all to pieces. It tore its hair, rent its garments, smoked at its nostrils and fussed like an old dilapidated biddy in an Irish fish market. We are no longer surprised, for its editorial inspiration has been so long generated by the fumes and flavors of red liquor that it can not bear to have its positions on any moral question assailed. Its nerves are literally shattered. In its ravings it dropped without difficulty into the familiar methods and vernacular of the grogshop. Under excitement its addled brain gives up secrets that it would otherwise keep from public view. We will quote a few of its lurid invectives: "Low pettifogger," "venom," "zealot," "mendacity," "blatherskite," "demagogue," "cold-blooded assassination of truth," "Ananias," "spumescent," "rancor," "calumnious," "disgraceful" and the like ad nauseam. Poor old Post! It has been an apt student of the midnight idioms of the liquor shop. When it becomes too excited and top heavy to meet truthful charges against its oft-repeated offenses against moral sentiment and civic decency it is no longer able to do otherwise than to fall back upon its acquired habit and deliver the contents of its benumbed brain in beautiful expressions like the above. Hereafter we will know better than to take the Post seriously, since we more fully understand its "oft infirmity."

WHISKEY'S AWFUL TRAGEDY

It would take volumes to contain the record of whiskey's tragedies. Only occasionally do we undertake to make record of one of them; and only when its atrocities are of such nature as to shock the community and startle humanity. Their occurrence is so frequent that ordinarily we let them pass without notice or comment. As a matter of fact, we have become so accustomed to the crimes produced by liquor that they have almost ceased to attract public attention. But there is one of recent occurrence that we are disposed to mention.

Just prior to the holidays a man under the influence of liquor shot and killed his wife in this city. They belonged to an excellent family in another county. There they were well-to-do. They owned fine property, had a large family of children, and they had lived together a great many years. Nothing disturbed their domestic peace save when liquor got into the man's body. He loved his wife and his children, and when sober he was devoted to them. But under the influence of drink he was almost irresponsible, and he would become wild and threatening. In this condition he went home. It was on the eve of what was hoped to be a happy Christmas. His wife was busy about her household affairs and the children were playing about the

rooms. His eyes were blood-shot, his blood boiling, and delirium tremens were getting hold of him. He found his wife at work in an upper room alone. He went in and began to make trouble. A scuffle ensued. She was doubtless trying to take a pistol from him to keep him from doing her harm. She was not equal to his unnatural strength; and in his crazed state of mind he shot her through the body several times, and she died instantly. Her blood was all over the floor, and she was still in death when the officers arrived. The children were wild with grief and alarm. Their piteous screams could be heard for several blocks. The awfulness of his crime seemed to bring him to his senses for the moment. He realized what he had done; and then he turned the pistol to his bosom and fired a shot in the direction of his heart. He was lying there gasping, and it was thought he could not live more than a few minutes. But he was taken to the hospital, and it turned out that the shot in his breast was not fatal. He is now in jail and on the way to recovery. His condition is worse than death. The body of his murdered wife was carried back to their country home, and, amid tears and grief, it was buried away till the resurrection of the dead. The children are inconsolable. Their grief over their mother's death and their shame and mortification over the crime of their father make up the sum total of a burden unbearable. What did it? Whiskey! This arch-enemy of the human race respects no relation, however sacred; it stops at no brutality, however revolting. It laughs at the grief of childhood, it finds delight in the murder of womanhood, and it wades through blood in search of still other victims of its malice! "If you let liquor alone, it will let you alone," so its votaries tell us. What about that poor mother and broken-hearted children? They let it alone, but it pursued her to an untimely grave, and robbed them of the one who gave them birth. The day will come when this bloody monster will find none so mean and low as to plead its cause before the bar of outraged public opinion!

The social element in religion can not be ignored. Christ fully recognized it and often he was in the house of his friends entering into the spirit of their hospitality and fellowship. Paul did the same. His epistles always close with the tenderest mention of the names of those with whom he had found congenial and loving association. There is no social relations sweeter than those that grow out of religious communion and brotherly love.

The real sources of happiness are within and not without. A man may own his millions and have everything that money can buy, and yet be miserable. Some of the most unhappy men are the wealthy men of the country. But when a man has within him a conscience void of offense toward God and man, he is a happy man because the root of happiness is in his own heart. Whatever goes wrong without, he is happy within. Try it, brother, and see if the recipe it not infallible.

DR. JAMES ATKINS REPLIES TO BROTHER TURRENTINE.

I desire space for a brief statement in reply to Brother Turrentine's criticisms in your issue of January 25th.

It is not my custom to make any public reply to criticisms of my work. I should not do so in this instance but for the fact that I am so clearly misrepresented in the criticisms referred to that I fear being misjudged by your readers, who, as a rule, have always shown such generosity and kindness toward the Sunday-school literature and its editor.

Brother Turrentine says: "Please let me register one more solemn protest against the unauthorized authority assumed by our Sunday-school editor in forcing his individual views with reference to forms and doctrines upon the Church."

My reply to this in general is, that I have not done any such thing, in so far as I know; and certainly not in the particulars which Brother Turrentine sees fit to designate. I am represented as having taken a series of steps, and to have succeeded in fixing in the Sunday-school literature my own version of the Apostles' Creed. First of all, I have no version of the Apostles' Creed. I followed in the Sunday-school literature, until recently, that form of the Creed which had been used by our Church for a number of years before I had anything to do with the Sunday-school work. Then when a joint commission of the two Methodisms, appointed to prepare a form of worship, claiming authority to make its work final, had agreed upon a form of the Apostles' Creed to be included in that service, I was left almost without option in the matter. Even before it was possible for the Creed form in the Sunday-school literature to be changed so as to correspond with that in the Church service, there came many complaints from our people that there was discrepancy between the Creed as published in the Sunday-school literature and that introduced on the authority of the Church in the worship of the congregations. At the earliest possible day I directed that the Creed in the Sunday-school literature should be conformed to the Creed as used by the congregations. But at the same time I wrote an editorial in the Sunday-school Magazine June, 1904, calling attention to certain objections which might be urged against the small variations that would occur because of the adoption of the older form of the Creed. In that editorial I wrote as follows:

"The form of the Apostles' Creed inserted follows the English order, and the name of the Church therein used is 'the holy catholic Church.' This suits us, for we have always understood the import of the terms, and have fortunately never been in any situation to be embarrassed by them; but there are many whom it does not suit. Our congregations in Roman Catholic countries do not and probably never will use it, because they must thus use a form of words which, as heard by the people in general, designates the Romish Church, the only one the people have ever known, and the institution which has in some regions shown itself to be almost as far as possible from deserving to be called 'holy.' Then at home there are not a few who object to it for what seem to them good reasons. Perhaps the chief reason for holding on to those terms is the mere fact of their historicity. But in this view we are reminded that they do not go farther back than St. Paul, whose favorite designation was 'the Church' and 'the Church of God,' the form which our own Church has used for many years."

While on this subject it may be proper for me to say that in order to have uniformity and convenience, I sought at the General Conference of 1898 to have the Creed inserted in the Discipline in proper form and place, the only occurrence of it in the Discipline being in the ceremony for adult baptism, and that in an interrogatory form. That General Conference did not see fit to take the action asked, but the General Conference meeting

in Dallas in 1902 did so provide. Before making the change in the literature of which I have spoken, I went to the book editor and inquired whether the changes provided for in the work of the Commission would be placed in the Creed form in the Discipline before the General Conference. His reply was that the house expected to bring out the revised edition by July 1st—that was of last year. In that event, it is plain that the Sunday school literature from that quarter and on would have been out of harmony with both the authorized form of public worship and the Discipline. This revision in the Discipline was not made, and when I went to the book editor for an explanation he said that the department of the house having charge of the Discipline had found subsequently that there were enough copies on hand to last to the end of the quadrennium.

I hope this will make it sufficiently clear that at no time in the matter of the Apostles' Creed has there been any "unauthorized authority assumed."

The other instance given by Brother Turrentine is the insertion of the American Revised text in the Sunday School Magazine alongside the authorized text. In reply to this I have to say, first, that the Sunday-school Board authorized the use of that text in the magazine, its action thereon being duly recorded in the minutes of the Board. If any member of that Board had presented an objection it would have been sufficient to deter me from the use of it. The reason for the insertion of that text as parallel with the St. James' is that, taken all in all, it is, as I think, justly regarded the best translation of the Holy Scriptures ever made. The Revised Version has been used as a parallel text for our teachers through a full course of the international lessons. It seemed proper to give to our teachers the American Revised after the time had arrived when by agreement of the two Commissions this text might be printed as a main text, giving in the marginal readings the rendering preferred by the British Commissioners. This text is used as a parallel text by the Sunday-school Journal of the M. E. Church, by the Pilgrim Teacher, (Congregationalist), by the Westminster Teacher, (Presbyterian), by the Bible Teacher, the journal for the teachers of the United Brethren, etc. Surely none of these can be accused of being ignorant of the various revisions, or of being immersionists. In the very nature of human scholarship and human opinion, it is not possible that there should be a universal consensus touching every point in a mammoth task like that of the translation of the Bible. The special objection of Brother Turrentine is that certain passages in that revision teach that baptism was by immersion, especially that contained in the lesson for Jan. 28.

There are two passages in which the version reads: "baptized in water and in the Holy Ghost." But there are also two passages, both of them in Acts, in which the American Revised has it, "baptized with water and in the Holy Ghost." Now I need not say to those who know me that I am as strong an anti-immersionist as any one need to be. But as I do not reject the Authorized Version because the translators made it say about Phillip and the eunuch that "both went down into the water," and "both came up out of the water," I am not disposed to reject the American Revised because of the rendering mentioned above. Indeed, I am as little influenced by the "in and in" translation as I was by the "into and out of" translation, and I am no more afraid of it in its effect upon Methodist thought. I am, however, not teaching even that, or anything else to the children, as coming from the American Revised; for, in the first place, it is given only in the Sunday-school Magazine, which is the teachers' magazine especially, and even in that the comments follow utterly the King James' version; and the Magazine, in its notes on that lesson and elsewhere in the same issue, is wholly anti-immersionist.

It should be recalled that the Re-

vised Version, which came to be, before the American Revised was issued, the almost universal text of the scholars in English, had, in these passages referred to, "with water and with the Holy Ghost," placing "in" as the alternative in the margin; while the American Revised in these passages referred to puts "in" in the text, and "with" in the margin. This means that both translations were approved as correct by both branches of the Commission. One reads, "with," or "in," and the other reads, "in or with" water, etc.

Personally, I do not approve the "in and in" translation, but I see in it no sufficient ground for ignoring the American Revised with its many excellencies. Moreover, I have no such predilections in favor of the American Revised as to publish it as a parallel text if I had reason to believe that the Church I serve had any serious objections to it. I am in this as in other things, animated by no other motive than a desire to serve in the best way I can. JAMES ATKINS.

SOUTHERN METHODISM IN CUBA.

The annual meeting of our Cuba Mission has just been held in the city of Santa Clara. Bishop Candler presided and our missionaries were also present. There were also present nine Cuban preachers and helpers and a number of visitors. The reports were encouraging and the religious services held from day to day were held from day to day were spiritual and inspiring.

Seven years ago this month our first missionaries were appointed to this field, Brothers H. W. Baker and George N. MacDonell being the first to enter the work. Bishop Candler had already visited Cuba, looking over the ground and planning for the entrance of Methodism into this new field. Spanish soldiers were still here. Yellow fever was raging in Havana and in other cities of Cuba. Poverty and wretchedness, results of the long continued war, were seen on every hand. The conditions were not of a sort to attract men, except that the need was urgent and special promises of grace were for those who should respond in the name of our Christ. Seven years have wrought wonderful changes in Cuba. The Government seems to be well established and efficient. They have recently passed through the ordeal of a political campaign and seem none the worse for it. Evidences of prosperity are observed on every hand. The cities are growing. Property is increasing in value. Foreign capital is seeking investment here. It is said that not less than one hundred million dollars of American capital has been invested in Cuban properties since the close of the war. There has been some yellow fever in Havana recently, but it found fewer victims and was more quickly stamped out than in our own city of New Orleans. Altogether, the out-look for the country and the government is thoroughly hopeful.

Our Church work here has been remarkably successful. No other mission of Southern Methodism has made such a marked progress or gives promise of greater growth in the immediate future. We now have twenty-seven organized Churches with 1928 members and 1347 candidates for membership. The net increase for the year just closed was 467. Our working force in Cuba amounts to twenty men, including some unlicensed helpers, but the net gain in membership is a little more than twenty-three for each worker employed. A like growth in all our Church would give us an increase of more than one hundred and twenty five thousand members. As a matter of fact Church membership could be increased much more rapidly in this field, but our missionaries are careful to receive only those who give evidence of a sound experience and have received previous instruction in the duties of Christian life. We have thirty-three Sunday schools, with 122 officers and teachers and an enrollment of 1638 scholars. Collections for all purposes amount to \$8583.83, a little more than \$4.40 per capita for our en-

tire membership in Cuba. Remembering the poverty of our people here, that is a remarkably good report. Our Church property in the island is valued at a little more than one hundred thousand dollars.

As we review the work of the past seven years and look out on the conditions that confront us today, there is every reason to believe that we may have a well established Church in Cuba within the next ten or fifteen years. The field is ours if we are ready to enter in and possess it. The people are willing to hear our message and the gospel we preach is "the power of God unto salvation" here as it is in all the world. But in order to meet our responsibilities to these people and improve the opportunities that God so graciously gives us, much remains to be done. Our property in Havana must be enlarged and improved. Its original cost was \$32,000. Today it is worth not less than \$50,000. It is at once residence, school-building and chapels for the Cuban and American congregations, but the chapels are now wholly inadequate to the needs of our congregations and the school has outgrown the quarters it has occupied. An architect has drawn plans for the improvement of the property and when these plans are carried out the building will meet our needs, for a number of years at least, and will be a credit to Methodism in this great city. Our chapel at Santiago de las Vegas nears completion and will be ready for occupancy within a few weeks. We are negotiating for a lot in Pinar del Rio and a church will be erected as soon as the necessary funds can be secured. In Camaguey, a city of some forty thousand people, our work is carried on in a rented building. We must secure property there as soon as possible. However, our most pressing need just at this time is for "special funds" to enable us to carry on the work already established. After the most careful planning, cutting expenses at every possible point, it was found that our appropriation for the current year is not sufficient to pay the men we have in our employ and meet the other necessary expenses of the mission. This brings us face to face with a serious situation. We must secure additional funds or cut off some of our work. It would be hurtful, not to say ruinous, to discharge any of the faithful men now working with us in that field and abandon places where our Church is already established. Will not Epworth Leagues, Sunday schools and liberal individuals, who desire to do some special work for missions, assist us in providing for our Cuban preachers and helpers this year? Any amount may be given and you will be duly receipted by the Treasurer of our Board of Missions.

It is only just that I should say in closing this hurried sketch of our work in Cuba, that its success in the past and the present hopeful outlook are very largely due to the wise supervision and tireless labors of Bishop Candler. The mission was established under his immediate direction. It has been continuously under his charge. He has planned and worked for it without cessation, overtaxing his strength and impairing his health, but he has the gratification of seeing the work of the Lord prosper under his care. In the years to come, when the history of Cuban Methodism is written, the name of Bishop W. A. Candler will be inseparably connected with it.

SETH WARD.

Havana, Cuba, Jan. 16, 1906.

NOTES FROM THE WEST.

H. G. H.

Senor Soto, Mexican preacher, is now in the parsonage next to the nice church the Mexicans have bought in Seguin. The congregation is good and increasing. The Mexicans themselves raised \$200 for this church, the Americans and Germans \$250, the district \$200, and the Mission Board the balance.

It is well that the Baptists have located their summer encampment at Palacios City. At Corpus Christi the

interest of the citizens in one encampment would have militated against the other. At our last conference Palacios was left to be supplied, but W. H. M. Society donated \$150 to the parsonage there.

Biggs, of Allee, writes he must have "big money" for some new starting points on his work. Certainly, certainly. That country, once a howling wilderness, will in the future be full of people. Hundreds of places want "big money."

Many applications coming in for church extension money. Brethren, look to this collection, and have all papers for General Board in my hands by 1st of March, soon after which Executive Committee will select place and time of meeting.

John R. Steele, superannuated preacher from North Texas, is now on Belmont Circuit, San Marcos District. He is not old to hurt and will do good service.

The picture of the new San Angelo church in Nashville Advocate was most inviting. The success of that church enterprise is amazing. I've no doubt our conference there next fall will be a hummer. We want to see the memorial window to Andrew Jackson Potter.

In the death of Mrs. Catherine Johnston, of Seguin, lately, our city and Church loses a gentle and faithful Christian character. More than twenty years ago, when Bishop Parker held his first conference in this city, and forty Mexican preachers were with us, Mrs. Johnston was conducting the Magnolia Hotel. She volunteered to entertain twenty Mexican preachers, and did it well. Her memory is precious, and these Mexican preachers have not forgotten her.

NOTE FROM NATH.

Yesterday while the women were having the Clarkston church internally renovated, they ran across a copy of the Texas Christian Advocate of April 30, 1886; Galveston, Texas; Shaw & Blaylock, publishers; Bro. G. W. Briggs, editor. 'Tis right interesting reading. The General Conference is about to meet. What to do and what not to do is much in evidence.

Dr. Lovejoy has a splendid letter from Georgia. But the funniest thing is Gulliver's dream about Methodism in 1910.

Whatever did become of that "Preachers' Orphan Home" Uncle Buck Harris, Bro. Sterling Fisher and some more were going to establish near San Marcos?

Bro. H. G. H. was presiding elder on San Marcos District.

Bro. Black writes from Luling Circuit. The presiding elder had come, presided well, preached grandly and nobly, and would make a good Bishop.

Texas Methodism was even then trying to settle conference boundaries.

Bro. Jackson was having a great revival in San Saba and a splendid meeting was going on in Austin.

The advertisements are even interesting; more space and pictures than these days.

Don't you reckon heaven is going to be a mighty interesting and enjoyable place, to whom reminiscences bring no shame, but glad delight.

Lots of love to all the Advocate force and readers.

There is muh difference between a clothes-line and a live wire. The Texas Advocate is no clothes-line.

My wife won't let me write "Notions" any more. She wants me to be dignified. I want to be laughing when I die.

NATH THOMPSON.

There are those so sharp-sighted that they can discover innumerable blemishes in the most saintly characters, while others are ever on the lookout for slights and grievances, imagining offences where none were in the least intended. What a mercy for us that Christ does not regard us critically, though he sees our every defect! It is not as though He saw it not; he overlooks in love.—J. P. Cowling.

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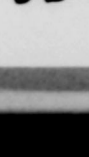
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Devotional and Spiritual

THE BUSINESS OF RELIGION.

So teach us to number our days that we may get us an heart of wisdom.—Psalm xc. 12.

I want to talk about the business of religion; not, mark you, the religion of business. You say religion is a number of things: a theory, a creed. What do you believe? What does it matter what a man believes, or the things that he believes? The whole question is, What does he do with it? Is going to Church or saying prayers religion? Does it not resolve itself into a thing to be done or not to be done?

The first thing is "A day at a time." I want you to think how God gives us our life. We say, "How many years old are you?" But God does not give us our life in years. He breaks off a day of life, and today and every day is a little life. And little by little we work out of the unconsciousness of infancy and out of the half-consciousness of childhood to the dawn of the morning of youth, to the noon of manhood, and some have got down to the afternoon, and about others the shadows of the evening gather, and by and by we must all lie down to sleep. Every day when we wake up we enter anew upon the possession of ourselves and our faculties. Every night we lie down and pass into the darkness.

I learned a lesson once from one of my little ones, and, thank God, I have learned many lessons from children. I saw her hurrying along, a chubby-cheeked little maiden, with half a dozen apples in her arms; and as she tripped across the floor she dropped the apples; and as she tried to pick them up she could not do so until she picked them one up at a time. So if you try to put your arm round three hundred and sixty-five days at the beginning of the year, you can not take hold of them. Our heavenly Father has put in your hand one day at a time and given you that. If we begin to make resolutions for the new year we forget them all long before the end; but God breaks off a little bit of eternity at a time and gives us one day at a time.

Now the next thing: Be sure you are on the right way. Our hindrance is not in weakness of character. I am sure I am talking to some who say to themselves, "I do not understand this religion. I get a bit of help on Sunday night, and on Monday morning I get back to the same place again, and I am foolish, forgetful, and weak." God can do with weak folk as well as strong ones. God can do with everybody, for we are all weak somewhere. What sort of a mother would she be who could do only with strong children and could not do with weak ones? But our blessed Lord Jesus Christ can do with weak children, with the blind beggar, and with the dying leper. He does not want any better stuff to make saints out of than He has in you and me.

Then, again, the hindrance is not in our circumstances. Some one may say to me, "You come and live here, and put up with what I have to put up with!" Do you mean to tell me that your circumstances are more than a match for God? Very well, then, are they more than a match for you and God together? It is a great deal easier to go to heaven than it is to go to hell. The man who is going to hell has God against him, but the man who is going to heaven has God with him.

The hindrances come from doubt as to whether we are on the right road. Be sure you are on the right

road! Years ago when I was in Cambridge, preaching, I had to drive ten miles to the service, and at a certain point I did not know whether I was going in the right way or not, until, meeting some one driving the other way, he said, "Go straight on"; and I went on in the fullest confidence that I was going right. It is just the same with people in religion. So I say to you, "Go right on!" God has settled the way we should go forever and even in a manner that can never be reopened. God will never love us more than He does at this moment; He can not; He loves us with all the love He has. We love Him because He first loved us.

And there is the idea that I have to make God love me by what I believe. Probably of all the stupid and utterly incredible things, the most amazing thing is that men have dared to measure God's love by our poor broken notions of His universe. It is as if a mother was to say: "I do not love you unless you know the difference between your father and mother. Do you understand all about physiology?" Why, the more ignorant a child is, the more it needs its mother's love and pity. The more foolish I am, the more ignorant I am, the more I need God's gracious spirit. Think of the audacity of any man who dares to think of the infinite love of God as dependent upon or intellectual notions of Him! There was a time when a belief that the sun went round the earth was orthodox; and anybody who did not believe it went to hell. Hell is a convenient place to which to send people with whom you don't agree. Then, after Galileo, they found that the earth went round the sun, and the orthodox thing was to believe that the earth went round the sun; but when man changed their opinions, did the sun refuse to shine upon the earth, or did the sun shine any brighter or better?

And then perhaps the most extraordinary thing of all is the idea that I have to make God love me because of what I feel. It is as if a mother should say to her sick child, "I can not love you to-day because you are feeling poorly." Is that the mother's love? Does she not say to the child, "You poor, little thing, come here?" and she makes more fuss with her child because it has a headache.

The Lord Jesus Christ will never do more for me than He has done already. When He said, "It is finished," He left nothing undone. No tears, no penitence, nothing like an earthquake, no ruptures are necessary. All I have to do is to come to Him. "To as many as received Him, to them gave He power to become the sons of God; even to them that believe on His name."

Put the world in the right place. Some one said to me, "There is nothing that helps so little as reading the Bible." Any little thing, a newspaper, is more helpful than the Bible. The Bible is so familiar. And then I am afraid it has been preached to you too much. So go up to your room and read the Bible; and read it not only so that you hear it, but so that you see it. When you read the Bible it should make you want to go out and do somebody a good turn.

End the day rightly. At the end of the day don't ask God to forgive you your sins. Why not? Because you don't mean anything by that. A man can only call a thing a sin, and God has to be the judge. Be honest with God. Call a thing by its right name. There was a Church-warden once who went from the Church and happened to get drunk. He went back to his minister, and the pastor said pray, and he went on to pray, "O Lord, thou knowest that thy servant was overtaken by grievous sin." "Nonsense," said the pastor. "Tell the Lord you

got drunk! Supposing, now, you kneel down and say to God, "I am afraid that I spoke harshly and angrily to some one yesterday;" and when you see that man the next day you say to him, "I am very sorry I spoke to you so yesterday, and I want you to forgive me;" or you go to a man that you have been doing business with and say to him, "I want to give you a hundred dollars more on that trade than I did yesterday," won't he believe in you forever afterward? End the day right.

What are we but little children whose hearts do fail us sometimes; and we stand in our loneliness and think of the dreadful things that lurk in the dark until there comes One who standeth among us and says, "My children!" and then, though we walk through the valley of the shadow of death, we shall fear no evil, for His right hand shall hold us up.—*Homiletic Review.*

IRREVERENT PRAYING.

My brother, take heed to that for which thou prayest! There lies the difference between the pious and the impious mind. It is not thy praying that makes thee good—not even thy sincerity in prayer. It is not thy sense of want that makes thee good—not even though expressed in abjectness. It is not thy feeling of dependence that makes thee good—not even thy feeling of dependence on Christ. It is the thing for which thou prayest, the thing for which thou hungerest, the thing for which thou dependest. Every man cries for his grapes of Eshcol; the difference is not in the cry, but in the grapes. It is possible for thee to ask from thy God three manner of things: Thou mayest ask thy neighbor's vineyard; that is bad. Thou mayest ask thine own riches; that is neither bad nor good; it is secular. Or thou mayest ask to be made unselfish; that is holy. It is not thy prayer that they Father prizes; it is the direction of thy prayer. Dost thou deem thy child a hero because he asks thee for a holiday? Nay, though he sought it sorrowing and with tears. But if he asks thee to let him share his joy with a brother or sister, then thou art exceeding glad; then thou sayest: "Thou art my son; this day have I begotten thee!" So with thy Father. He waits till thou criest for a crown—till thou prayest for his presence, longest for his light, sighest for his song, hungerest for his home, faintest for his footfall, callest for his company, tarriest for his tread, seekest for the sign of his coming. That will be thy Father's highest joy.—*Rev. George Matheson, in Pittsburg Advocate.*

"SOMETHING WHICH BRINGS THINGS OUT RIGHT IN SPIRE OF ME."

How many times we come to a crisis in life when some obstacle confronts us which we think will be a terrible calamity, and will perhaps ruin us, if we can not avoid it. We fear that our ambition will be thwarted, or that our lives, perhaps, will be wrecked. The dread of the shock which we think will overwhelm us as we come nearer and nearer to it, without any possibility of averting it, is something frightful.

Many a time in the writer's life has he come to such a point, when it seemed as though all was lost; and yet something beyond his control has straightened out the tangle, solved the puzzle which seemed insoluble; the storm which threatened shipwreck has passed over, the sun has come out again, and everything has become tranquil and serene once more. If we look ahead, the troubles seem thick and threatening; but when we get there we usually find a clear path, plenty of room, pleasant faces, and people to help us in case of need. When we look back over our lives, how few accidents have really happened to us! Many have threatened, but, somehow, things things have come out right in spite

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of us, so that we have wasted our vitality, we have grown old and wrinkled and bent, and have shortened our youth, anticipating troubles, and worrying about calamities which never were to happen. Why should we thus needlessly thrown away happiness and usefulness?

It seems strange that when we know perfectly well that we are dependent for every breath we draw upon a Divine Power which is constantly providing for us and protecting us, we do not learn to trust it with absolute confidence and resignation.

There is only one thing for us to do, and that is to do our level best right where we are, every day of our lives; to use our best judgment, and then to trust the rest to that Power which holds the forces of the universe in his hand, and which does all things well.—*Success.*

REST FROM YOUR LABORS.

The cycle of God's purpose for humanity finds expression in two coordinate commands. Each is expressed in a monosyllable. To those who are at "enmity against God," he says, "Come." "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow." "Incline thine ear, and come unto me, and your soul shall live." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "The Spirit and the bride say, come. And let him that heareth say, come. And whosoever will, let him take the water of life freely." This is the gospel of salvation for the sinner. It means enrichment for the destitute. It includes pardon and provision for every need.

As soon as the invited has been received, transformed into the divine likeness, and made a partaker of the divine nature; as soon as love is enthroned in his heart, Christ commissions him to "go." "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." "Go ye, therefore, and teach all nations." "Go ye into all the world and preach the gospel to every creature." "Let the dead bury their dead; but go thou and preach the kingdom of God." Christ gives to every soul he regenerates a commission wherein he may find expression for that love which is inseparable from the renewed nature. This is the gospel of service for the saint. It means opportunity for the reclaimed. It includes equipment, employment, reward. He invites to come, that he may qualify to go. The qualification is never withheld from any who respond to the invitation. "He will give grace and glory." The world's evangelization waits upon the appli-

cation of our Lord's gospel of God. "Behold, I send you forth."—*Rev. J. F. Goucher in "Young People and World Evangelization."*

"WHY DIDN'T YOU HURRY?"

A missionary told us how he first received the call to go into distant lands with the life-giving message. He was crossing the fields from his work one evening, when he saw his little boy running to meet him. Suddenly the little one vanished from sight. The father remembered some old well-holes in the field, and knew the boy had fallen into one. With all the speed his agonized heart could give to flying feet, he ran to the rescue. To his joy he found the well shallow and empty, and the little one unhurt. But as he drew the boy out, the little fellow said with quivering lips: "O, papa, why didn't you hurry?" It had seemed to him such a long time of waiting—those few seconds of loneliness and fear.

It set the father to thinking of the millions in the dark lands abroad, who have fallen into the pit of ignorance and sin, many of whom long for a helping hand to lift them out. He had often thought that some day he might go. The experience with his own little one in peril helped him to understand that there is need for haste in rescuing souls from sin. With our knowledge of the events occurring upon the earth, and with the final message of warning committed to our hands, we have a responsibility to do quickly all that God enables us to do, such as was never before pressed upon any people. The providence of God echoes the cry from all the ends of the earth: "Why don't you hurry?" and people to whom this marvelous message is just coming wonder that it had not reached their ears sooner.

Heaven is hastening the message on, away beyond our own efforts and co-operation. These providences by which the standard is set so often far beyond our frontier lines serve notice upon us that the Lord expects us to quicken our steps. When he says, "Delay no longer," the inactivity which once delayed the work will only sever the slothful servant from the work.

May every soul hear anew the cry of the waiting ones in all lands! We are to pray and work and give to hasten this message on just as we would if our very own were in the pit crying to us, "Why don't you hurry?" Anything short of this means the loss of our own souls.—*Review and Herald.*

Don't talk about "Dear Jesus" to a live boy!—*Bishop Vincent.*



EDUCATION

Conducted by the Secretaries of Education.

Rev. John M. Moore, Ph. D., Editor, 257 Live Oak St., Dallas.

EDITORIAL.

THE COLLEGE.

The college has always held the most important place in the American educational system. It has been considered that institution which affords the opportunity for liberal culture and thorough mental training. The prime object of the university is extended information, while the college has put its emphasis on mental development. The university instructs almost entirely by lectures, while the college holds more largely to the quiz or recitation method. The college course needs to be superintended by an educator who can prescribe the line of work which would be necessary for the proper training of the student for the real thought-work of life. The elective system must have the most intelligent restrictions to prevent mental dissipation on the part of many pupils.

The object of a college course must determine in great measure the curriculum to be pursued. If the end to be reached is the development of the mind for the thought-processes incident to the highest life, then the studies chosen should be selected with that object in view. If the purpose of the college is to give to the student a liberal culture, then a course should be pursued which will not stop short of that culture. One of the fundamental objects of a systematic and thorough education is to produce the cultivated man, or the capacity to become such. No institution has a right to send out a man as a college graduate who does not meet these requirements. There should be some acquaintance with some part of the vast store of knowledge which humanity, in its progress from barbarism, has acquired and laid up. History, philology, science, philosophy have stores of wisdom and truth too rich to be ignored by any man who claims to be cultivated. The college that graduates a pupil with almost no acquaintance with these fields of knowledge deserves the greatest censure. The cultivated man should be able to express himself by tongue and pen with some accuracy and elegance. For a college graduate not to have a worthy acquaintance with the rich literature of his own tongue is for him to cast reflection on his alma mater. Much is expected of the college-bred man in these days of great enlightenment. He is to be an authority, a leader, and his failures bring discredit upon the institution that sends him forth. The highest desire of a school should not be to graduate men, but to educate them.

Many institutions are anxious to be called a college without giving due consideration to what is involved. What a college course should contain is determined by what the college course should do. Institutions without facilities, either in accommodations or faculty, are willing to advertise themselves as colleges even when the management well knows that a real college involves much more than they can hope to give. Such institutions need, first, a conscience that will have regard for the deluded pupil. Latin, Greek, the Romance languages, English, Mathematics, the sciences, philosophy, history, economics, must enter into a college course. Educated society demands them. Shall an institution ignore these requirements and become a law unto itself? What is the minimum requirement of our Church? Our Board of Education, through the Educational Commission, answers that question. But the consensus of opinion among the leading educators of the United States is easily obtained. Let that be the standard. The college is too important an institution, and its work is regarded with too great responsibility, for any pupil to be the victim of pretensions.

These words are written without regard to any institution, but with the desire that our school men and our preachers and educated laymen may investigate our institutions and see if we, as a Church, are doing the work in our schools which all educators will readily recognize. For one this editor would never recommend any school simply because it is Methodist. It must be as good as any other from the educational standpoint, and then being Methodist, it is decidedly the best. We want no school called college that would not be recognized as a college by any half-dozen college Presidents in the United States. We ask no favors, but are willing to stand on the same footing with other institutions of the land. Education is the object of our school system, and we want our college graduates to find that they can stand by the side of the graduates of any colleges in the country. There is no objection to the number of colleges if they maintain the true standard. We believe in our schools, and we desire all of our people to believe in them.

THE EDUCATIONAL CONVENTION APRIL 10-12.

Dr. J. D. Hammond, Secretary of Education, writes Rev. John R. Nelson, Chairman of the Executive Committee for the Educational Convention: "Everything is now fixed and you may definitely announce the meeting of the General Board in Dallas for April 10-12. We have heard from all and the agreement is unanimous and hearty. I am looking forward to a great meeting in your convention. Hold me as ready for any sort of cooperation you want and write me freely whatever you think I can do to further the interests of the meeting." That letter sounds good to all who are at all interested in our educational work. The program will be ready for publication as soon as the assignments have been accepted. The three great night meetings have been definitely arranged as follows: Tuesday, April 10, 8 p. m., Bishop E. E. Hoss will deliver the opening address on "Methodism and Education," and he will be followed by the Rev. Dr. W. H. LaPrade, pastor of First Church, Jackson, Miss., on the "Relation of our Church Schools to the Religious Life of the Church." On Wednesday evening, President W. W. Smith, of the Randolph-Macon system, will speak on "The Education of Women in the South," and he will be followed by Bishop E. R. Hendrix on "College Endowment." On Thursday evening the Rev. Dr. J. C. Kilgo, President of Trinity College, will deliver an address on "The Opportunity of the Christian College," and Bishop Chas. B. Galloway will close the convention with an address on "The Duty of the Hour." Each day is packed with addresses of the highest importance by men of recognized right to speak.

The Executive Committee is composed of Rev. John R. Nelson, Rev. W. L. Nelms, Rev. New Harris, Principal W. K. Strother, Rev. C. A. Lehmborg and John M. Moore. These men are anxious to have a great gathering. If every pastor and presiding elder cooperates fully and promptly, the result will be glorious. Here is the composition of the convention: Ex-officio, all members of Boards of Education, traveling Methodist preachers and Presidents of Church schools in Texas; lay delegates, five from each pastoral charge, appointed by the preacher in charge, and ten from each district, appointed by the presiding elder. Blanks will be furnished pastors and presiding elders, to be filled at once with the names of appointees. These cards are to be returned by March 1 to Rev. John R. Nelson, Georgetown, so the names may be enrolled and lit-

erature may be properly sent out. The pastors and presiding elders hold the key to the situation. Promptness would be a great virtue at this time. We will have a great convention and the State is to be moved educationally as never before. Methodism sees her need and is anxious to meet it. The convention is the beginning.

THE NEW PRESIDENT OF NORTHWESTERN UNIVERSITY.

Abram W. Harris, LL.D., has been elected President of Northwestern University and will enter upon his new work in July. Dr. Harris is at present President of the Jacob Tome Institute, Port Deposit, Md. He is an able and experienced educator, and in every position he has held has displayed administrative abilities of a high order.

Dr. Harris was born in Philadelphia, where in the public schools he obtained his primary education and prepared for college at the Friend's Central School. In 1876 he entered Wesleyan University, from which institution he graduated in 1880. He taught mathematics for one year in Dickinson Seminary, and was for three years connected with the department of Mathematics in Wesleyan University. This was followed by a period of studies abroad in the universities of Munich and Berlin, from which he returned to service at Wesleyan as instructor in history.

In 1886 Dr. Harris entered the service of the government as assistant director of the office of experiment stations in the United States Department of Agriculture. In 1891 he was advanced to the directorship. His marked success in that work directed attention to his executive ability as an organizer, and in 1893 he was elected President of Maine State College at Croton. He remained eight years at the head of that institution, which in 1896 became the University of Maine. The enrollment, which at the beginning of his administration was the least of the colleges of the State, was at the end nearly equal to the total enrollment of the others. The University of Maine, which is the only State University in New England, in eight years pushed its way to eighth place among the colleges and universities of that division of States.

In the summer of 1901 Dr. Harris was invited to become the director of the Jacob Tome Institute at Port Deposit, Md. He accepted the position. The school had been furnished by its founder with a great endowment and an equipment of buildings unequaled in secondary education, but the plans for their use were as yet undefined. A body of trained teachers composed its faculty, but it was as yet unorganized. The situation demanded no ordinary leadership. In five years Dr. Harris has defined the object of the institute, has co-ordinated its departments and directed the founder's gift into channels where it will be most generally useful. In this time the school has been brought into the front rank of secondary schools and laid the foundations for a magnificent future.

During the past ten years Dr. Harris has received as many or more invitations to become the head of institutions of learning. He has been under consideration for the presidency of Northwestern University for some months, but an epidemic which broke out at the Tome Institute last spring prevented his giving the matter consideration until a few weeks ago. His decision to accept gives great satisfaction to the trustees of Northwestern University. Dr. Harris is a layman and for years has been an active member of the Methodist Episcopal Church. He was a delegate to the General Conference in 1896 and 1900. For six years he has been a member of the Board of Education and represented the Church on the joint commission on a common service and common catechism for use in the Methodist Episcopal Church and the Methodist Episcopal Church, South.

Dr. Harris' scholarship has been

recognized by various institutions of learning. He has received the degree of Doctor of Science from Bowdoin College, and the degree of Doctor of Laws from the University of New Brunswick, the University of Maine, and Wesleyan University. He is a member of many educational and other societies, and was one of the founders and the first President of the Phi Kappa Phi. Dr. Harris is a young man, not yet out of his forties, but his experience and acquaintance have been wide. He is distinguished for his power in organization, his thorough mastery of details, his breadth of vision in educational affairs, and for his tact in management. That his administration as President of Northwestern University will be a success is assured by his already notable career.

A CALL TO CORRELATION.

By J. L. James, B. A.

I call for a discussion of plans for a closer correlation of our schools in Texas. I think it can not be denied that we have wasted much money and lost considerable influence in some sections by the division of our forces in the efforts to build up independent conference schools in various places. We need a closer bond of union between the Methodists of all parts of Texas. Does not the new Medical Department at Dallas suggest a remedy? Why not have a Southwestern system, as well as a Randolph-Macon system? Are Texans less united in purposes than Virginians? If we are to conduct a real university, we should take steps to have our charter amended, or whatever else may be necessary, to allow us to establish any or all other branches of university work. The School of Pharmacy should be expanded to a full department. A department of dentistry could also be added, and if Dallas does not offer sufficient inducements for these, Houston, San Antonio, or some other place, should be given another chance. Fort Worth would make a splendid location for a Law Department, and with Polytechnic's already strong hold on that town, such an enterprise would surely succeed. I suggest, then, the following:

1. Place the literary requirements for graduation from Polytechnic and Southwestern exactly the same. The fitting school work at both places could be retained. Or, better, unite Polytechnic and Southwestern as parts of the same great literary school under one charter.

2. Establish a Law Department at Fort Worth, either on Polytechnic campus or in the city, but as a department of the Greater Southwestern.

3. Retain the co-educational features of the schools at Georgetown and Fort Worth, but incorporate North Texas Female College and San Antonio Female College as branches of Southwestern, under some such title as "Southwestern College for Young Women."

4. Let the work of such schools as Wall School, North Texas Training School, Blooming Grove Training School, Clarendon College, Coronado Institute, etc., be so graded that their students, upon completion of work in those schools, can pass to definite class standing by certificate to the Literary Department at Georgetown, Fort Worth, Sherman or San Antonio.

The schools of Oklahoma and Indian Territory could be included in some such plan.

I do not know whether the readers of the Advocate consider such a scheme worth discussing, but I am sure of one thing myself, and that is, that as Methodists in the Southwest we need to fall upon some plan that will unite the forces of local interest and pride and widely extend connectional interests and power. If no one wants to discuss this plan, will some one suggest a plan that will provoke general interest and arouse us to greater enthusiasm for Greater Southwestern?

McLeod, Okla.

NOTES AND PERSONALS.

Rev. J. W. Moore, pastor of Shearn Church in Houston, has been conducting a night-school during the winter in connection with his Church work. Sixty pupils have been in attendance. Three of the pupils have been sent to some of our Church schools. At Christmas time the night-school work received six hundred dollars for its support. We rejoice in the success of this most worthy enterprise.

We are indebted to the Northwestern Christian Advocate for the sketch of Dr. Abram W. Harris, the new President of Northwestern University. We rejoice in the good fortune of this great institution in securing so capable a man for its head. We were not surprised at his election, as it was very clear last summer that the trustees were thoroughly agreed on Dr. Harris.

Houston is soon to have a great college, which will be the most largely endowed school in the South. William M. Rice, the millionaire who died about five years ago in New York, left in trust cash and property amounting to \$3,500,000 to \$4,000,000 to establish in Texas an institution for the advancement of literature, science and art. The bequest will soon be in condition to be realized upon, and the institution will then at once be put in operation. We congratulate Houston upon this good fortune. Not only is Houston to be congratulated, but Texas and the great Southwest. Such an institution has untold significance for the cause of education in our great Commonwealth. It will bring, not only new advantages for our young men, but it will put new life into the institutions that already exist. Surely a new educational day is dawning in our Southwest.

Rev. W. K. Strother, principal of the Alexander Collegiate Institute, is to be congratulated upon the fact that a contract is to be made at an early date for the erection of a new building for his institution in Jacksonville. The building proposed is to be one of the most beautiful and artistic, as well as comfortable and convenient, to be found in East Texas. The old building site is being offered for sale and will bring a handsome price when divided up into lots for residence purposes. The new building is to be located east of and near to the dormitory for young ladies, and will cost between \$20,000 and \$40,000. During the ten years of its existence Alexander Collegiate Institute has never been in better condition than at this time. The attendance is satisfactory, the tone of the school is the best, and the work done is all that it pretends to be, and that is first-class. The Church rejoices.

The project for the establishment of a great university in Brooklyn, of which former Controller Edwin M. Grout is the father and chief advocate, is now to be pushed forward with renewed vigor. The committee of 100 citizens of Brooklyn which was appointed over a year ago to push forward the movement held a special meeting last week and approved the report of the special committee of fifteen, including the newspapers, for provisional incorporation and permissive legislation. It was stated in the report of the subcommittee that the Adelphi College, the Polytechnic College, the Brooklyn Public Library, the College of Pharmacy, St. John's and St. Francis Colleges, and the Long Island Medical College have signified their approval of the university idea and of their willingness to co-operate.

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Notes From the Field.

Indian Creek.

Lee A. Clark: I have just completed my second round on this charge. I find the work well organized and in fine shape for work. We have about all the machinery of the Church in operation on the charge. The Advocate has a good, long list in the bounds of the circuit. Bro. Bolton held our first Quarterly Conference on January 31. We had a very pleasant time on that occasion. Notwithstanding the fact that the conference was held in the middle of the week, our official board was well represented, and reports showed that they had not been idle, the stewards reporting about one-fourth the assessments paid. After four years of service on what is now the Glen Cove and Talpa charges, where we left behind many whose memory we will cherish as long as we live, we turn our faces to this new field of labor, where we are hoping to see great victories for the cause of our Master.

Colorado Circuit.

M. Phelan: This circuit is fast growing into a work of the first rank, though this is its first year off the Mission Board. We were able to make a good report last year—some 45 conversions; collections all up and over and a handsome new church built and paid out. But this year is already ahead of the last one in church building, and we trust and are praying for even greater results in our revivals. At Cuthbert we have a new church nearly completed, to cost \$1200, an exact duplicate of the one built last year. On my last visit at R-Bar the brethren took up a similar plan; raised \$300 at the morning service as a starter, selected a central and commanding location, and they pledge to have the new building ready for our revival in the summer. We have some big-souled Methodists on this work.

some having delayed the erection of a new home, in order to help build a new church. R-Bar is our border point. Bros. Martin, Monteith and Musgrove, with their families, are the pioneers up there; and if they make this new church go as they have their Sunday-school and other undertakings, it is a certainty. Many new Methodist families are coming into this territory, and we have set ourselves to the work of reporting fifteen or twenty new members at our next Quarterly Conference.

Diamond Hill.

W. C. Smith: I am on the shelf and have been on the bed most of the winter, but I must say amidst affliction and disappointments that the dear old Advocate is a great companion. I have had the Advocate about 30 years; don't see how I can do without it, but I must tell about Diamond Hill. We are a suburb infested with saloons, packing houses, vice, sin, flesh and the devil, but we have the gospel preached to us pure and simple. We have one of the best pastors to be found in the Northwest Texas Conference. Frank M. Neal is his name, and he is no common preacher, but is wide awake to every interest of the Church, and is going up and down among us visiting the sick, the poor and needy, sowing seeds of kindness and looking for the diamonds in the rough. We are praying for gracious revival, and trusting that some good time in the near future we will have local option.

Neinda.

Sam C. Vaughan: After thirty-one years of pastoral work, I am still retired list. But my interest is still great for the upbuilding of God's kingdom. I preach three Sundays in every month, and God has greatly blessed my labors. These great-hearted western people have shown their appreciation of my service by many tokens of kindness, often filling my buggy with good things. Brother Cozart gave me a five-gallon jug of fine syrup and two bushels of potatoes, and Sister Stegall six bushels of potatoes. Sometimes they hand me a little purse of money. The Neinda folks put a nice purse of money on the Christmas tree for me. It is inspiring to preach to such appreciative people. We are delighted with this western country and people. I find good reading in the Advocate.

Temple, O. T.

R. E. L. Morgan, Feb. 5: Tuesday evening, January 30, we closed a two weeks' revival here, which resulted in about forty-five conversions and fifty-one additions to our Church. This was in truth a great revival. The town and surrounding country were wonderfully moved, old and young were convicted of sin and converted to God. During the meeting we organized a Senior Epworth League with a membership of twenty-nine. Brother T. P. Turner, of Comanche, I. T. was with us and did the preaching. He is a fine preacher and a thoroughly consecrated man and preaches good, sound, wholesome Methodist doctrine. Brother Linebaugh, our presiding elder, was with us the last Sunday of the meeting and preached two fine sermons. The membership of our Church and the Christians in general of this community are on a high plain spiritually.

Huckabay.

J. H. Watts: After having served Carlton charge four years, we were changed at our last conference at Hillsboro to Huckabay. It is always painful to separate from our old friends. Many were the tokens of love and friendship bestowed upon us by the good people of Carlton charge. We shall always count them on our long list of friends. God bless them all, and give them a prosperous year with Brother Dickson as their leader. We landed at Huckabay a little late, but a splendid dinner awaited us at Brother Campbell's, which we enjoyed very much. Soon we retired to the parsonage and unloaded our house-

hold goods; shaped our things around a little temporarily for the night; ate a snack of supper, and before we were hardly through, the storm began; and such a pounding we have never had anywhere as we were given by the storm, the storm began; and good people of Huckabay. Led by Professor Jennings, of our high school it is), people young and old were present. We had a splendid time socially for awhile, then closed with a religious service, and the crowd dispersed leaving many tokens of their love, and assured us of a very warm reception among them; all of which we appreciated very much. By the help of the good Lord, we expect to try our best to make this the best year. Our first Quarterly Conference has come and gone. The presiding elder was present and held one of the best Quarterly Conferences we have ever had. Attendance good; liberal assessments; collections well up; and we start off very hopeful of a splendid year. We expect, with the splendid Board of Stewards that we have, for everything to be full this fall at conference.

Pierce.

R. Welton Oakes: The writer, pastor of the Cumberland Presbyterian Church of Coleman, Texas, was with the pastor Rev. Edward W. Morton, of the Methodist Episcopal Church, South, in a delightful and profitable ten-day meeting, including the fourth Sunday in January. Mr. Morton is an ambitious and consecrated young man in a good field, with an abundance of material with which to build a strong congregation. The Methodist Church is the only organization in that young town, and with the steady and intelligent work of Mr. Morton in the Sunday-school and parish, we may expect good things for His kingdom, the Methodist Church and the growing and deservedly popular young pastor. God bless and prosper all for his glory in the salvation of the lost in that community!

Daingerfield Circuit.

S. N. Allen, Feb. 6: Our first Quarterly Conference for this work has come and gone; our presiding elder on hand, and in very good trim, and did some of his good preaching. He preached two fine sermons Saturday night and Sunday morning. After the sermon Sunday morning, which was on the Holy Sacrament, the table was spread and a good number of communicants came and took the holy communion. We had a good time. The Lord was with us, and we resolved to be a better people. May the good Lord help us to carry out our resolutions. The good men of God saw fit to raise the preachers salary \$50.00, for which our hearts abound with gratitude. May God give our good people abundant harvest this year in return. We are starting with our aims high; full collections, and a revival at each appointment. We will ask for it, and try to meet all of the conditions, and then we believe our good Lord will grant it. We know he will.

Talpa.

C. G. Shutt, Feb. 5: Am getting started on the new charge, launching some new parsonage and Church enterprises. Have had sixteen additions to the Church to date. The rapid development of this country is wonderful; good, substantial towns spring up in a few months. The music of the hammer and saw is heard on every side putting up buildings for the incoming population. Great steam plows and hundreds of teams are tearing up the virgin soil preparatory to a crop. There is a territory in the south side of Coleman County where two and a half years ago there was only one school house with a scholastic population of about twenty. To-day in the same region there are eight schools well housed, all of which have a population far ahead of the original; and some number almost a hundred, while the original school is about three times as large as it was two years ago.

Improvements may be said to have just begun; people still coming by the hundreds. Talpa is a town bordering on toward one thousand inhabitants. Valera, another town on the railroad ten miles east of here, has come into existence within the last year. Voss is another good town in the interior ten miles south of Valera. In all this vast region containing eight different postoffices, and hundreds of children in the public schools, and millions invested in mercantile, farming and stock raising interests, there is not a single Methodist Church. Let the members of the Church Extension Board take note of this state of affairs. Doors are now open to us that we must enter at once or they may be closed for years to come. Every pastor of any experience knows how that is. The first on the ground can build with a great deal more ease than the second or third. The outlook is hopeful.

Roll, Okla.

J. M. Holt, Feb. 9: We have now been here two months; have made two full rounds on Roll Circuit, and find we are in the midst of a good people, with Methodism in the lead. Our first Quarterly Conference was held 6th inst.: C. F. Roberts, presiding elder, was on hand and probed well into all the interests of the Church. Bro. Roberts is very popular out here. We are all sorry it is his fourth year. Much like the sawmill and oil field country, the officials want the preacher to do it all; only two stewards out of seven were present at the Quarterly Conference. They made a liberal assessment for the support of the gospel, and we believe they will pay it. They all seem to be glad we are here. This is a fine country, with great possibilities in the future.

Trinity Church, Dallas.

H. D. Knickerbocker: We have been so busy trying to do things we have had no time to write about them. We are still building on our church. The Sunday-school room now has all its exterior finished, but there remains about \$5000 worth of work to do upon its interior. We "figured" that it would cost about \$10,000 to finish this part of our building; instead it will cost over \$15,000. There is now in the lot and building and equipment about \$59,000. It will run to about \$65,000, or \$15,000 more than we set out to spend. We are planning to finish the whole work and leave a debt of between ten and twelve thousand dollars bearing 5 per cent interest. If we succeed in this, and we will, it will mean a net increase in the property during our quadrennium of about \$50,000. With a liberal and well-organized membership of over 600 our successor ought to easily clear all decks in his quadrennium. We have constantly kept in mind our successor and tried to manage things so that his way would be clear and easy in carrying on this great work. Our congregations are larger than at any time in our pastorate here. Our prayer-meeting is flourishing. All departments of the Church are running like well-oiled machinery. We are happy on the way and "everything is lovely and the goose hangs nigh."

Queen City.

Mrs. J. E. Ellington, Feb. 8: We have truly had a great revival; thirty-two conversions. This is not so great in numbers as some might count greatness, but men of the business circle were converted, and others whose influence reaches throughout the community. Some of this number were middle-aged and heads of families. This means great changes for these homes and their influence changed from channels of evil to the side of God and right. Others were boys and girls, ages eight to eighteen. The meeting lasted two weeks. The preaching was done by Rev. T. N. Lowrey, evangelist from Merkel, Texas; and our people say they never heard more solid, convincing and revival preaching. Bro. Lowrey is a man of power. His faith takes hold of God and the Spirit leads him; thus he was enabled to strike home to the hearts of this

GAMBLING WITH DEATH. What Many Of Us Are Doing Three Times A Day.

For everything we get something is taken away. Every act pulls two ways. Some men in power dole out their souls for it. They can't have soul and power at the same time.

And so, in this quick-living age, most of us can't have energy and health at the same time. One or the other must be lost, and it is usually health.

We know we are doing wrong and would like to reform, but we have a morbid fear of being laughed at if we aim to live and eat according to conscience and good sense.

Some of us break away for awhile and enslave ourselves to a diet. We read about the hardy Scotsman being fed on porridge and oatcake, making soldiers of muscle and dash, and how Caesar's army was fed on corn. But the diet doesn't last long. We quickly swing back into the great line, eating and drinking to fullness like the rest, eating anything and everything, at any time, and any way we find it. We say "what is a stomach for if it isn't to obey the palate."

But there is really no one rule applicable to everybody's stomach. What one man may eat another may not.

But the dyspeptic should remember that the death list has a dark shadow hovering over it with a long bony finger pointing to "died of heart disease." Physicians will tell us that there are few cases of heart disease that do not come from a stomach derangement.

At every meal we may be brewing for ourselves a terrible case of dyspepsia. It may come upon us after breakfast to-morrow morning, or after oyster supper to-morrow night.

Acute indigestion means that you have even chances for death or life. That's the gamble you are taking. That precious gastric juice decides, as a rule, whether you continue to live or not.

Therefore, if you feel your food lies like a "lump of lead" on your stomach, beware! Your gastric juice is weak. It can't dispose of the food in time to prevent fermentation. Take something that will do it effectively, and at once. Take Stuart's Dyspepsia Tablets, the most powerful tablets in the world for the relief of all kinds of stomach trouble, nausea, indigestion, the worst cases of dyspepsia, fermentation, bloaty feeling, sourness, heartburn and brash.

One grain of an ingredient of these tablets will digest 3,000 grains of food. Your stomach needs a rest at once. Stuart's Dyspepsia Tablets will relieve your stomach of more than two-thirds of the work it has to do, digesting perfectly whatever food there is in your stomach.

You can't do your work well, or be cheerful, or have energy or vim or ambition, when your stomach is bad. Make yourself feel good after a hearty meal, feel good all over, clear your mind and make you enjoy life, by taking Stuart's Dyspepsia Tablets.

Give your stomach a rest, so it can right itself, then you need fear nothing. You can get these tablets anywhere for 50 cents a package.

Continued on page 16.

people. He located sin in its various forms. The indifferent Church member, the moralist, the Pharisee, the gambler, the one who orders the jug as well as he who sneaks in and takes the order, were each and all dealt with according to the counsel of God; and many were made to see their lost condition and found Christ as their Savior. How sweet the shout of newborn souls and that of loved ones welcoming them in! The revival tide ran high. The same fire kindled in the hearts of the first disciples burned upon the altars of our hearts to go and bring others to him. A friend said of one such scene: "It is the prettiest sight I ever saw; even little girls, with tears streaming from their eyes, pleading with strong men to come to Christ." O that all might have been saved! While this series of services

WILD WITH ITCHING HUMOR

Eruption Broke Out in Spots All Over Body—Caused a Continual Itching for Two Years—Doctor's Medicine Did no Good—Cured at Expense of only \$1.25 and Now

THANKS CUTICURA FOR COMPLETE CURE

"Some time ago I wrote you for a book on the Cuticura Remedies and received it O. K. and went and bought the Soap, Ointment, and Pills. They did me more good than any medicine I ever used. They cured me of my skin disease, and I am very thankful to you. My trouble was eruption of the skin, which broke out in spots all over my body, and caused a continual itching which nearly drove me wild at times. I got medicine of a doctor, but it did not cure me, and when I saw in a paper your ad., I sent you for the Cuticura book and I studied my case in it. I then went to the drug store and bought one cake of Cuticura Soap, one box of Cuticura Ointment, and one vial of Cuticura Pills. From the first application I received relief. I used the first set and two extra cakes of Cuticura Soap, and was completely cured. I had suffered for two years, and I again thank Cuticura for my cure. If you wish, you may publish this. Your friend forever, Claude N. Johnson, Maple Grove Farm, R. F. D. 2, Walnut Kan., June 15, 1905."

ITCH! ITCH! ITCH!

SCRATCH! SCRATCH! SCRATCH! This is the condition of thousands of skin-tortured men, women, and children, who may be instantly relieved and speedily cured by warm baths with Cuticura Soap and gentle applications of Cuticura Ointment, the great Skin Cure, and mild doses of Cuticura Resolvent Pills, when physicians and all else fail.

Sold throughout the world. Cuticura Soap, 25c. Ointment, 50c. Resolvent, 50c. (in form of Cuticura's Casted Pills, 25c. per vial of 50), may be had of all druggists. A single set often cures. Fuller Drug & Chem. Co., Sole Props., Boston, Mass. "All About the Skin, Scalp, and Hair."

The Home Circle

A MORNING PRAYER.

Heavenly Father, I do not ask
That my path be strewn with flowers,
Nor be relieved of a single task,
To while away the hours,
Nay! Thou dost teach me far greater things!
Thy tasks here are but my needs!
And these well-performed, advancement brings
To fit me for still greater deeds!
I wish not a life without a pain,
On this Thy destined here below,
If afflictions shall help me to gain
That House where Thy redeemed ones
Dwell! Thy crosses aren't what they
seem!
Many times I've learned in surprise
What an affliction I'd esteem,
Praised off but knowledge in disguise.
Then, gracious Father, help me to be
Content to do Thy holy will,
And never faithful ever with Thee,
Thy afflictions to resist!
May I never give a selfish prayer,
Not at Thy living tasks resist,
But for Thy chosen, and chosen there,
I ask in Jesus' name, Amen.
—CLINT C. REYNOLDS,
Fulshear, Texas.

ROTATION OF CROPS.

"I'm cross, as usual, from the crown
of my head to the soles of my feet,"
said Mrs. Blake, half laughing, half
tearfully. "I know it is dreadful, but I
am sick and tired of the house—and
everybody in it sometimes. It is hard
to speak civilly even to Tom some
days. There, now, you may scold as
hard as ever you please—I deserve it,
I know—but for all that I cannot help
feeling so, do my best."

"You have been economizing by do-
ing your own work this year I be-
lieve?" said Aunt Margaret.

"Yes. We are trying to save
enough to buy a house. I like house-
work, only I do wish that it did not
take all the time. We eat and drink
and sleep—and then we eat and drink
and sleep again. I'm too tired when I
get through my work to go anywhere
or do anything, so I just jog along, day
after day, in the same old ruts."

"Tom had a splendid crop of pota-
toes in the home lot last year, didn't
he?"

Mrs. Blake looked at her aunt in
surprise as she made this apparently
irrelevant inquiry.

"Yes, everybody that passed spoke of
them, and he got a good price for them."

"Then he will keep right on raising
them there, will he not?"

"Oh, no, there has been a rotation of
crops, as they call it. One crop ex-
hausts the soil, and would run out; so
they change from one thing to another,
and back again."

"My dear," said Aunt Margaret,
"I'm thinking we are pretty much the
same. We need changing about, or
we 'run out,' as you say the potatoes
would if planted year after year in the
same spot. Make changes for yourself
as much as possible; get new views of
life and new trains of thought. Let
things go, if necessary, to do it—it will
pay in the end. Making a life is vastly
more important than just making a
living."

"And then be patient with yourself.
One of the hardest lessons we have to
learn in life is to be sweet and true
and cheery day after day. It is the
long stretches that tire us, some one
says. I often think of something in
one of Mrs. Prentiss' books: 'Make
allowances for the infirmities of the
flesh, which are purely physical. To
be fatigued, body and soul, is not sin;
to be in 'heaviness' is not sin. Christian
life is not a feeling, it is a principle.
When your hearts will not fly,
let them go, and if they 'will them
to Christ, as you would carry
and patient with them, and take to
Christ, as you would carry your
little lame child to a tender-
hearted, skillful surgeon. Does the
surgeon in such a case upbraid the
child for being lame?' So be patient
with your self, my dear, and when you
can 'neither fly nor go'—why, just keep
pegging away. That's all we can do
sometimes, and life is much what we
make it, after all."

"Something always gets crowded
out," Mrs. Whitney says; but the
choosing what it shall be is largely
ours. I remember chatting one morn-
ing with some ladies at the shore
where I was spending the summer. One

in particular interested me exceed-
ingly. She was very entertaining and so
well informed I felt that I for one, had
learned much from her conversation.
Presently she spoke admiringly of
some fancy work one of the group was
at work upon. I do quantities of
it, don't you?" the lady remarked, as
she held her work up for us to see.
"Why, no, I have never done very
much," my conversationalist replied.
"I do not seem to find time for it."
"But what do you do?" asked the other.
"I have my household cares and my
mending of courses, and in my spare
time—I read." "Oh, I get almost no
time to read," said she of the fancy
work. Something had to be crowded
out in both cases, you see, and each de-
liberately chose what it should be.
Somebody says: "Monotony has its
roots, not in our conditions, but in
ourselves." It is on the same principle
as the rotation of crops, perhaps; the
daily routine may not be as wearing if
our thoughts are of higher things.
"Instead of a gem, or even a flower, cast
the gift of a lovely thought into the
heart of a friend," Macdonald says.
Make it your purpose to acquire daily
at least one beautiful, uplifting thought
—and also to pass it along to others."
—Kate S. Gates, in Zion's Herald.

A GOOD WORD.

Harry went into the Greek room a
few minutes before the hour for recita-
tion. The professor sat at his desk
looking over a copy of the college jour-
nal for the current month, and looked
up to give his pupil a characteristic
smile of welcome.

"I have just been reading the report
of the 'meet,'" said he. "Very well
written up indeed! I believe that is
your department, my boy."

"Yes, sir," answered Harry, blushing
a little at the implied compliment. It
was really no light thing to have one's
work praised by Professor Stuart.

"And I am glad to be assured that
it was a clean, manly contest, with
victories fairly won."

"It certainly was, sir," said Harry,
adding, with a look of slight surprise,
"I don't remember, though, having put
that into my report."

"File on so poor a memory! See it
here in black and white."

Harry's eyes followed the profes-
sor's finger.

"The greatest enthusiasm pre-
vailed."

"But I don't see—"

"One of my best scholars," inter-
rupted the professor, with mock sever-
ity, "and you do not see how it is all
covered by one word! What, pray,
does 'enthusiasm' mean?"

"'Enthusiasm?' Why, fervor, devo-
tion—"

"No, no! Never mind the English
synonyms. Go back to the Greek, my
boy—back to the Greek! You must
first dig up a word in order to be able
to construct it, as the scientists do
with their fossil birds and fishes. Not
that this particular word is a fossil,
however—far from it! It is one of the
livest words in all the dictionary!"

"Eh, in, and theos, God," replied
Harry, promptly.

"Right, boy! Then there can be no
such thing as enthusiasm without the
divine element—'God in' it—and it
follows as the day the sun, that one
can never be enthusiastic over any-
thing low or mean or base. There is
plenty of excitement in the world that
is not enthusiasm. A crowd may be
excited to the point of frenzy over a
prize fight, but it is never enthusiastic
at such an exhibition. So, when I
read your article here I was sure that,
if you had used your words sharply,
there was nothing to be ashamed of in
your athletics—no 'slugging' or cheat-
ing or trickery, but all clear and above
board."

"I see, sir," cried Harry. "It is
plain enough now, though I am afraid
I did not fully comprehend just what
I was writing at the time."

"You felt the meaning of the word,
Harry, even though you had not ana-
lyzed it. It is a good word. I trust

you may have many more opportuni-
ties to use it in your play as well as
your work.

"Why, boy, without enthusiasm the
world would stagnate and revert to
savagery. It is the divine force—'God
in' the soul—which has impelled in all
the great movements in history. It
has made reformers and martyrs, kept
the Christian faith alive in persecu-
tions, and inspired courage for all the
holy wars waged since the world be-
gan.

"Guard your enthusiasms! They
are the birthright of youth. Wee to
him who sells them for the pottage of
expediency! The desolation of an un-
inhabited island is society compared
with the loneliness of a soul which has
lost the power to feel fervently and
aspire divinely."

The bell was on the stroke, and the
professor, looking from under his
shaggy eyebrows, caught the answer-
ing fire of the boy's kindling eyes.—
Young People's Weekly.

ISABEL'S ENVELOPE.

"Good-by!" said Isabel, at the end
of her visit. "Please don't write to
me."

"Don't write?" echoed Lois blankly.

"I mean it. Ever since I came I've
been realizing what it means for you
to sit down to letter writing after using
a pen in your work all day. It makes
me think of what Adela Weiber told
her mother one evening. She's a pro-
fessional concert pianist, you know,
and she said, 'Mamma, I want to be
agreeable, but when you ask me to play
for people at night after I've practiced
all day, it's just like inviting a man
who saws wood for a living to saw a
little extra in the evening for the
amusement of his friends.' Adela isn't
very soulful about her music, you
know, but there was a point in what
she said, none the less, and I'm never
going to urge you to write again."

"So that's it," laughed Lois. "Well,
if I don't do any better than I have
the last year, you needn't worry. I'm
the worst correspondent in the world.
I shall think of a hundred things to
tell and to ask you before the week is
gone, but the trouble with me is, I
always have so much to say that I
keep putting off the letter until there's
time to write a long one, and when I
do get at it I've forgotten most of the
remarks I wanted to make."

"Lois, here's a plan!" proposed Isa-
bel, suddenly. "It has just come to me.
Will you take a good sized envelope
and address it to me, and keep it ly-
ing on your desk? Then whenever you
think of something that belongs espe-
cially to me, scribble it on any scrap
of paper that happens to be handy,
and slip it into Isabel's envelope."

"It needn't have beginning or end-
ing. You don't say 'My dear Isabel' and
'Your loving Lois' every time you speak
when I'm here. You may see something
funny on the car, or think something
serious while you're at luncheon down
town, and you can tell it to me on the
back of an envelope. You might date
the messages, but no other formalities
will be allowed. Then, when the envel-
ope is full seal it and send it off. I'll
do the same, and we'll just see if we
can't keep in touch this year without
feeling that we have spent more time
and strength than we could afford in
letter-writing."

This was two years ago, and the re-
sult is that the girl who was "the
worst correspondent in the world" at
that time has formed the habit of keep-
ing half a dozen envelopes, each ad-
dressed to one of her friends, accord-
ing to Isabel's suggestion; and not the
least interesting point about it is that
every one of these friends declares
that the mail never brings a letter
which compares in delight with these
packages of fresh every-day bits from
the life of busy Lois.—Youth's Compan-
ion.

RESOLUTION CUSHIONS.

There was an expectant smile on
Grandma Bartlett's face. She pulled
the shade over the lamp and drew
the curtains, shutting her room in
cozily. The clock on the mantel was
ticking the Old Year away as fast
as it could hurry him off. It was dusk



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. Collings, Box 41 Watertown, N. Y.

and New Year's eve, and that was the
time for the Pincushion Ceremony at
the Bartlett's. Fred met Alice on the
stairs, and Belle and Arthur came
along the hall. Belle carried Baby Let-
ty in her arms, and they each bore
a bristling little red tomato pincush-
ion in their hands.

Grandma had placed five hassocks
in a row.

"Come, dearies," she called out, to
Arthur's subdued knock. They filed
in, laughing.

"Stools of repentance," cried tall
Belle, dropping to her hassock. "Oh,
grandma, my cushion is full of pins.
I broke my resolution every other day.
I resolved to keep my temper, you
know, and I got so tired of poking in
a pin for a slip, every other night
at bedtime."

"Look at my lazy pins," mourned
Fred.

"And my behind-time stickers,"
chimed in Alice.

"I didn't think I did put off these
things so often," sighed Arthur, and
then Baby Letty stuck up her cushion.
It was empty.

"Now, dears," said grandma, pro-
ceeding with the solemn ceremony."

Solemnly they each tumbled their
pins into a box on the table. Another
stood near it.

"Why, there's not half so many as
last year, grandma!" cried Fred.

"Why, why? And we all felt so bad!"

"Clean cushions again," said grand-
ma, happily, picking up Letty to hug
her.

"Now for grandma's New Year's
presents."

There were beautiful books and
games.

Arthur looked at his empty cushion.
"I'm glad those pins are gone," he
said. "A clean start for a happy New
Year. I say, grandma, how we love
you!"

And four impetuous pairs of arms
almost smothered dear, gentle grand-
ma.—Lillian L. Price.

MISSING THE LIGHT.

It is a serious thing to miss the
light. A few weeks ago a British
steamer did it, with fearful results.
The "Hilda" left South Hampton on
Friday night for St. Malo. She had
134 persons on board. The captain
had made the trip many times and
was familiar with the currents, chan-
nels, rocks, lights, and everything
that needed to be known by him for
the successful discharge of his duty.
But the fog was thick, and the snow
was flying. Instead of lying to until
morning, or until the weather condi-
tions improved, the captain tried to
navigate the dangerous channel in
St. Malo. But he missed the light.
His ship went on the rocks. The
number of those who perished was
about one hundred.

There are many who are attempt-
ing the dangerous channels of life,
but seem to be missing the Light.
The fogs obscure it. The storms
of passion drive men from it. The
darkness of the world causes them
to turn their backs upon it. The evil
influences that envelop men draw
them away from it and obscure its
of the sin points the way to right-
eousness; and amid hostile and dan-
gerous currents it makes assur-
ances of safety; and in the thick dark-
ness of the passion and hurricane of
evil it gives promise of refuge, and
peace, and life, and light.

Do not miss the Light, O young
man, young woman! Do not miss the
Light! But when in distress or evil;
when sin is dragging you to de-

struction; when the awful tempests
rage and furies are let loose upon
you; when the heavens are hidden
and the fog settles upon you so that
you shrink from it in terror; when
in utter loneliness you are battling
with the tempter in the darkness—
look above you; look about you; and
you will see Him who once said for
your comfort: "I am the Light of the
world; he that followeth me shall
not walk in darkness, but shall have
the light of life.—Exchange.

COMMON ERRORS CORRECTED.

Lay and lie. Carefully distinguish
between lay, to place, and lie, to be in
a recumbent position, to lie down; lay
has laid in the imperfect and the per-
fect participle, and lie has lay in the
imperfect and lain for its perfect partic-
iple; lay means to do something, and
lie means to rest.

He lays the book on the table—action.

The book lies on the table—rest.

He laid the book on the table—action.

The book lay on the table—rest.

He has laid the book on the table—action.

The book has lain on the table—rest.

The ship lies at anchor—rest.

Sin lies at the door—rest.

The duke lay in state—rest.

We lie in bed, on the sofa, on the
ground.

Keep constantly in mind that lay
means to do something, and that lie
merely implies rest.

The wicked have laid a snare for
me.

"And dashest him against the earth
—there let him lay," should be lie.

Sit, sat, are much abused words. It
is said that the brilliant Irish lawyer,
Curran, once carelessly observed in
court, "an action lays," and the judge
corrected him by remarking, "lies,
Mr. Curran; hens lay;" but subse-
quently, the judge ordering a counsel-
or to "set down," Curran retallated,
"Sit down, your honor—hens set."
The retort was characterized by more
wit than truth. Hens do not set; they
sit. It is not unusual to hear per-
sons say, "The coat sets well;" "The
wind sets fair." Sits is the proper
word. The pretense of sit is often
incorrectly used for that of set; for
example, "He sat off for Boston."

A BOY'S BREAKFAST.

There's a Natural Food That Makes
It's Own Way.

There's a boy up in Hoosick Falls,
N. Y., who is growing into sturdy
manhood on Grape-Nuts breakfasts.
It might have been different with him,
as his mother explains:

"My 11-year-old boy is large, well
developed and active, and has been
made so by his fondness for Grape-
Nuts food. At five years he was a
very nervous child and was subject
to frequent attacks of indigestion
which used to rob him of his strength
and were very troublesome to deal
with. He never seemed to care for
anything for his breakfast until I tried
Grape-Nuts, and I have never had to
change from that. He makes his en-
tire breakfast of Grape-Nuts food. It
is always relished by him and he says
that it satisfies him better than the
ordinary kind of a meal.

"Better than all he is no longer
troubled with indigestion or nervous-
ness, and has got to be a splendidly
developed fellow since he began to
use Grape-Nuts food." Name given by
Postum Co., Battle Creek, Mich.

There's a reason. Read the little
book, "The Road to Wellville," in
pkgs.

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SPARKS FROM A TEACHER'S ANVIL.

By Rev. J. W. Hill.

The devil baits for every man according to his peculiar tendencies. To catch the licentious, he baits with a fair face and sinuous curves; the ambitious are caught with a promise of power and preferment; the miser dashes at the flashing gold; but the profane swearer bites at the naked hook!

The Church which makes its service a spectacular affair, and undertakes to copy the attractions of the play house and the circus, may do well in the show business, but is a travesty on true religious worship.

The Atlanta Constitution is responsible for the following: An old negro of the Uncle Remus type was asked what he thought of evolution. "Eva who?" asked the old man, in surprise. "Evolution," was repeated. "Who is he—whar do he live?" An effort was made to explain; but the old darkey shook his head and, turning away, remarked: "I don't know anything about dat; but I do know dat heben is high and hell is hot."

If some of our brethren who waste time and starve the Lord's sheep by discussing unsettled scientific questions in the pulpit, would pay more attention to the altitude of heaven and the temperature of hell, there would be more faith and less fuss.

I once knew a boy who got a job of cotton-picking at one dollar a hundred pounds. In less than four days he was the proud possessor of ten good hard plunks. But on the fifth day he was caught stealing cotton which others had picked and stored away. I always think of this boy when I hear of the work of a proselyter. He claims to have been sent out to fish for men in the common waters of the ocean of humanity, but prefers to swell the number of his catch by flogging from the "string" of some one else. I had rather be caught stealing rotten fodder from a blind sheep than to be guilty of such a dirty trick!

Whenever a man who belongs to a Church that emphasizes the great doctrines of the witness of the Spirit and the consciousness of personal salvation, begins to backslide and lose his hold on God, he is in a fair way to jump the fence and attach himself to a congregation which lays stress neither upon politics nor religion. When a newly converted man changes his Church relations, we believe he does so from a desire to better his spiritual surroundings; but when an old renegade takes the leap, we instinctively suspect that he is trying to cover up his tracks. Better get renewed, brother, and try to help your brethren who have borne so long with your unworthiness.

Rest is not inactivity, either in this or the world to come. Doing nothing is the most slavish toil ever imposed on a human being. Strictly speaking, there is no such thing as sheer idleness; if one is not engaged in something good and useful, he will get busy in another direction. The old adage that, "An idle mind is the workshop of the devil," is suggestive of the fact that even among tramps and vagabonds there is always something doing. And this truth holds good in the religious world. If a person is not engaged in doing something to

help the cause along, he can always be counted on as making trouble for those who are at work. The master said: "He that is not for me is against me, and he that gathereth not with me scattereth abroad."

Next to the sanctifying energy of the Holy Spirit, the supremest power in this sinful world is the serene and silent beauty of a holy life. Men may oppose and deny the truth of theological statements, and bring a railing accusation against the inconsistencies of pretended Christians, but the loving and uncomplaining spirit of Jesus puts to shame and silence the bickerings and blasphemies of wicked men.

In the olden time the midnight watch At the sound of the midnight bell, Cried out aloud through the silent town, And the cry was, "All is well!"

Lord, grant that when our midnight comes, With the sound of the passing knell, That a voice may cry to each weary heart, And the cry be, "All is well!"

A poor man in a cottage which is paid for by honest labor, and who possesses the love and reverence of his wife and children, need not envy for a moment the wealthy autocrat who is conscious of being a thief, and whose pretentious palace is a gilded hell.

The kicker is the same man who does the least to make things better. It is an old story that an Indian hung his dog because, he alleged, the beast would do nothing but "sit on his tail and howl." Whenever we hear a man or woman abusing and finding fault with those who are trying to live the Christian life we somehow think of that dog. Funny, is it not?

In this Protestant land of free speech and liberty of conscience, every denomination of Christians has a right to worship God as it deems best; but in Cuba and the Philippine Islands no Protestant was allowed to hold a service until the flag of Uncle Sam was planted on the ramparts. An idiot can see the moral of these facts.

BISHOP KEENER.

It is common to eulogize a Bishop, living or dead. Often fulsome eulogisms are passed on them without regard to real merit or character. It was our good fortune to hear Bishop Keener preach the funeral of Bishop McTyeire in Nashville. The preacher had been a warm admirer and valuable friend of the deceased. But he gave the characteristics and points of McTyeire's character in words appropriate, and so just, and strictly true, that it spoke at once the discerning eye of our late Senior Bishop as no other one effort could do. It was understood at New Orleans, April-May, 1866, that Dr. Keener would have been elected Bishop then but for his not allowing it to be done, throwing all of his influence in favor of Dr. McTyeire. I can not assert that this was actually so, but that was the talk. There first I met both of these distinguished editors, I being delegate-extraordinary to the body from the conference I, with Bro. J. W. Westcott and others, had organized in Illinois, to have a Bishop appointed to receive us as a conference of the M. E. Church, South. Many men of eminent capacity can be great in only one field of effort. Webster and Clay were miserable financiers. It has been estimated that over one million of dollars were given to Webster while Senator. When Clay would gamble away his farm, the East returned it to him freed from debt—if the truth was told about him. Dr. Keener would have made an eminent lawyer, a valuable United States Senator, a princely merchant, the invaluable President of college or university; a successful farmer. He was not an ordinary man. There was no guile in his character. He could not have acted a treacherous part—it was not in him. He was not an ora-

tor. He was not graceful as a speaker. At times he was obscure—heavy. At times he was luminous, powerful, impressive and deeply moving. He was pre-eminently spiritual. Hence, to those who knew him he was a most lovable man. His prejudices were honest, deep, earnest—just as were his friendships. Of all his characteristics—wit, satire, quickness, sociability—all, to me his deep spirituality was his greatest and most valuable trait.

We never thought him any more than Bishop McTyeire a deep theologian, or over-correct in expounding texts that involved doctrinal points. But he had a clear discernment of the religion taught in the Bible. A man may not have read the Roman Civil Law, the Pandects of Justinian, nor heard of Magna Charta, or Stephen Langton, yet understand well the question of life, liberty and pursuit of happiness, and the need of their protection, and what must be done to secure the same to posterity. May the mantle of this great and good man fall on some Elijah worthy of its great responsibility.

In the past years the two Methodisms could boast of far greater orators than they can at present—men of superior pulpit power, grandeur of conception, pathos and breadth of thought—and men such as Asbury, McKendree and Soule, who underwent far greater hardships than now have to be endured; but all must admit we have now and had in the lives of the two Bishops who so lately passed to their reward—Hargrove, the courteous and knightly gentleman, the sweet-spirited Christian; and Keener, man of eminent piety, zeal, intelligence and devotion to God and his Church—equal to any age.

Prospect, Ky.

ABE MULKEY AT COLORADO SPRINGS, COLO.

Our pious and popular young pastor at the above named place secured the services of the original, inimitable and Spirit-led Abe Mulkey for a special season of Divine grace.

It must be remembered at the outset that in a cosmopolitan city like the "Springs" the counter attractions are numerous and varied. For every night in this unique city some of the brightest minds of the continent (and from the seas beyond) either lecture, preach, harangue or make fools of themselves, to the delight or disgust of the people. For the weather and the evenings are always so pleasant that the throngs are always out.

Bro. Mulkey began the leadership of this meeting on the evening of January 12 and closed January 22. Two services a day were held most of the time and three on Sundays.

The attendance was splendid for a place like Colorado Springs. At many of the day services over 100 were out, while at the evening services the attendance ranged from three hundred to four hundred. I stress the bare numbers, for Texans do not realize what they men to Coloradoans. The pastor says that his Church was much helped, and other Church members built up. He also adds that he considers it the best revival he has known in a local Church for three years. There were about 25 conversions and reclamations. On Sunday, the 28th, 18 joined the Church, and the several more to come in will swell the number to 30, as a direct result of this meeting. Since last conference in July, and up to this date, forty have been received into this Church. The pastor adds: "Mulkey is a fine preacher. Most of the people enjoyed him. He had a good hearing from the town."

This is the banner year for the present quadrennium for this delightful Church. Finances are practically all up to date. The last indebtedness on the handsome new building will be paid off about March first, about \$225

of this last amount having been recently raised.

Beginning February 4th, evangelist and singer, F. A. Henry, our pastor at Pueblo, begin a revival effort here. The forces of evil are so entrenched that a struggle will ensue. Gambling wide open, no Sunday closing law enforced, and about 25 saloons almost in sight of my church. Yet the power and might are on God's side, and what has just happened at Durango and Trinidad can be duplicated here in the way of respect for law.

On the same date, our pastor at Gardner, 35 miles from here, begins also a revival effort, assisted by our pastor, Brother Hood from Beulah. So you can foresee that the revival spirit is in the air, and that clouds are big with blessings, ready to break in mercy on our heads. Let the hosts of God pray!

H. A. WOOD.

Walsenburg, Colo.

A NOTRE DAME LADY'S APPEAL

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

Nothing doth so much establish the mind amidst the rolling and turbulence of present things, as a look above, and a look beyond them, above them to the good and steady Hand by which they are ruled, and beyond them to the sweet and beautiful end to which, by that Hand, they shall be brought.—R. Leighton.

Your Best Work

Cannot be done unless you have good health. You cannot have good health without pure blood. You may have pure blood by taking Hood's Sarsaparilla now. You cannot realize the good it will do you until you try it. Begin taking it today and see how quickly it will give you an appetite, strength and vigor and cure your rheumatism, catarrh or scrofula.

All liver ills cured by Hood's Pills. 25c.

If you knew that you could cure that nervous or sick headache in a few minutes, would you continue to suffer? We think not. We want to convince you that Dr. Miles' Anti-Pain Pills will do this; so if you will go to your druggist and procure a package, he will return your money if it fails, without any questioning. It is his business to do so, as we refund to him the full retail price, the price you paid him. This is not all—these Pills, if taken on the first approach of pain will stop any further progress of the attack, so that you need not suffer at all. They are harmless, contain no opium, morphine or other dangerous drugs, and leave no disagreeable after-effects, as do most pain remedies. They simply relieve the pain by soothing the irritated nerves, which cause the pain.

25 doses 25 cents. Never sold in bulk. Miles Medical Co., Elkhart, Ind.

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QUICK ACTION

are advisable, as speculators have investigated and are fast purchasing with a knowledge of quickly developing opportunities to sell to others at greatly increased prices.

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DEATH OF REV. ANDREW DAVIS.

This announcement will come with surprise to many of our readers. Notwithstanding his age and physical infirmity he was active in body and as clear as a bell in mind and spirit. We had not thought of his demise. But the blow given to him by the recent death of his wife, who had walked with him for these long and happy years, gave a shock to his system, and disease did the rest. So last Tuesday morning before the sun came up his pure spirit passed to join her from whom his separation had only been a few days. He died at the home of his daughter in Corsicana, Mrs. Brooks, with whom he had been staying since his sore bereavement. Texas Methodism has never had a nobler and better man than Andrew Davis. He was possessed of a genial nature and everybody loved him. He was endowed with more than an ordinary mind. He was studious, thoughtful and a careful investigator of the doctrines and polity of the Church. From patient and logical research he had learned very thoroughly why he was a Methodist. He read extensively and to profit. In many respects he had the most felicitous way of expressing his thought of any man among us. He also had a touch of genius, for he said things in a way not common to other men. There was something keen and sharp-edged to his mind, and occasionally there was a flash of humor in his style very refreshing. But Brother Davis had nothing harsh or biting in his speech. He was as gentle as a woman, as wise as a serpent, and as bold for righteousness as a lion. He wrought well in his day and generation and his reward is sure and glorious. We leave to some one of his brethren the work of preparing a suitable sketch of his life; it will make interesting reading. But we cannot resist the inclination to pen the above tribute to him in advance of a full statement of facts connected with his useful career.

Dr. and Mrs. John R. Nelson have transferred their residence for the time being from Dallas to Georgetown, where their two daughters are at school. Dr. Nelson will give his attention for some time to the work of securing money with which to erect the boys' dormitory. He will accomplish this result, for he never fails.

A SUNDAY IN HOUSTON.

Early last week we had a pressing invitation to go to Houston and spend the Sabbath. It came in such a way that we could not resist it. It was something like the following: "We want you to come for two reasons: 1. The Daily Post has been making a furious attack on you, and we want you to know and the Post to know that we have no sympathy with this assault, and that we are with you in your fearless work. When the paper strikes you as our editor, it strikes us, and we want you for this reason. 2. We have a fierce battle on for civic righteousness, and you can give us a helping hand at this time. You are well known here, and you can get the ear of Houston." Of course we had to go, and go we did. As old Shearn Church is our largest house, the services were held there. Dr. Jas. W. Moore is the popular pastor. The people love him; they could not do otherwise, for they find in him all that they need as a preacher and a pastor. He gives to them fine sermons, and he has the courage to speak out boldly on any question pertaining to the moral weal of the community. His congregation is still a fine one, notwithstanding the fact that he has given to the South End movement more than two hundred good members. These have formed the nucleus for a fine organization out there, under the wise leadership of Rev. George Sexton. This means much for Houston Methodism. The old congregation had grown so large and unwieldy that it was becoming congested. There was not enough for them all to do; and a congregation, with many of its members engaged in but little work, will soon cease to develop. So the going off of these, and others still who will ultimately follow, will be a blessing both to Shearn and South End. So far as we could see, Dr. Moore's congregation is still large and growing. His Sunday-school had nearly 300 Sunday morning. Professor Horn is the superintendent, and he is a fine one. On the other hand, Bro. Sexton has a good congregation and a good Sunday-school, and his people are working like beavers. At present they are worshipping in the old Auditorium, but they have already arranged for a church enterprise. They have fine lots for their building, given to them by that noble woman, Mrs. Ross. In addition to these she has also made a handsome subscription to the building fund. One other good woman, Mrs. M. T. Jones, made a large subscription also. They have secured about \$10,000, and the volume of it is still increasing. They propose to build one of the most complete church structures in Texas; and the best of all is, the two movements are working in harmony. Of course, there is always a little temporary disturbance in severing old Church ties and in forming new ones. But this is natural and to be expected. Drs. Moore and Sexton understand the situation, and the result of this movement will be the giving to Texas Methodism two of the finest Church organizations in the State. Working with these two faithful pastors is Rev. Sam Hay, the presiding elder. He was formerly pastor of all these people, and he knows how to aid wisely in the delicate work now in progress. Rev. Ellis Smith, whom we met while there, is closing his fourth year successfully at Tabernacle Church. None of the other brethren did we have time to see, but we heard good reports from all of them. Dr. Moore is planning for a great meeting at an early day. Rev. George Stuart will be with him, and they are expecting a very deep revival. Houston is growing rapidly and our Church interests are keeping pace with the progress. We have in Houston a great many of the best people in the State, but they have a large class of ordinary folks.

There is a moral wave on down there. Gambling houses have been closed and the gamblers have been run off. The evil district, for years under the shadow of Shearn, has recently been expurgated, and the inmates have migrated. The one thing now stubbornly facing law enforcement is the saloon. These institutions

openly defy the law, and the officers are either afraid of them or they are in sympathy with them. Recently Dr. Riley, a fearless Baptist preacher, was made foreman of the Grand Jury, and he had scores of these saloons indicted; but so far none of them has been convicted. So that there is a great deal of interest on that subject, and the preachers as a rule are lined up and the work is growing hot and hotter. The Daily Chronicle is on the side of the moral movement in demanding that the law be enforced. The Post is demanding a modification, if not a repeal, of the present Sunday laws. It takes the position that the present Sunday laws can not be enforced. So the battle is on to a finish.

Sunday morning a fine congregation greeted us at Shearn Church. Its spacious auditorium was well occupied. We had a good and a profitable service. We gave them an earnest, practical sermon. We were reserving our strength for the night service. That was the occasion when it was understood that there would be some decidedly warm work done. The Post accentuated this by coming out in a long editorial in its Sunday issue, making a brutal personal attack upon the editor of the Advocate. The Post did not take up the argument of the Advocate against its position on the Sunday law question, but launched a wholesale onslaught on us personally. It held us up for everything mean in the Post's catalogue of invectives. (See our apology to the Post and our readers on the front page of this issue.) So when night came the people could not get seated in the building. All the surplus space was filled with chairs, and still they stood in the doorways and as far back as the steps. We spoke an hour and a quarter on the "The Barriers to Good Citizenship." We did not mince matters; but we are entirely too modest to dwell upon the effect of our own effort, at Houston or anywhere else. The Post had its reporter on hand, and he gave a very good running account of what was said. There was too much of it to find expression in the paper in its entirety; but it was a fair presentation of the substance of the address.

We had the pleasure of gripping the hands of hundreds of old friends and of hearing their words of appreciation and encouragement. This pleasure was most enjoyed at the morning service, as we had to hurry away to get a train soon after the night service. All in all, we enjoyed our Houston visit. We always do, for we have more friends there than in almost any other single city in the State. The Advocate is also read there extensively, and it was never more enjoyed by them than at the present time. We were sorry that we could not tarry longer with them, but other work forced us back to the office as soon as possible.

A SUNDAY IN GRANBURY.

Granbury is the shire town of Hood County, is situated on the Rio Grande branch of the Frisco Railroad, forty miles west of Fort Worth, and it is a place of about 2500 people. The country is in good condition and the town is prosperous. The cotton crop was a good one, and as there is much of that staple and it is commanding good prices, the people are not depressed in money matters. We were pleasantly entertained in the good home of Brother and Sister D. L. Nutt. They are excellent members of our Church, and they are hospitable people. Professor S. T. Smith, son of Rev. Caleb Smith, has charge of Granbury College—a most excellent school and doing fine work. It has an imposing building, situated on a hill overlooking the town; and it has a good boarding department. Under its present management it has been rehabilitated and put in first-class condition. When Professor Smith took charge of the college it had been suspended for some months; but the people spent several thousand dollars in putting it in good repair, and Brother Smith soon filled it with students. It now has a patronage of one hundred and twenty-five pupils, many of whom are in the boarding department. He has an excellent faculty, and the town is large-

ly interested in its success. They feel that the right man now has it and that its future is assured. Brother Smith is a graduate of Southwestern, and a thoroughly equipped man to handle its interests.

We have a good membership in Granbury—the largest of any organization in the town. Our church building is only fairly good, but the pastor and the people are contemplating a handsome new structure at an early day, and when this is accomplished it will be one of the best appointments. Brother Terry has his hand on the situation, and his people are devoted to him. He is a good preacher. He has an excellent library and he makes use of it. His people say that his preaching is up to a high mark. He is also a man of affairs, and his work is prosperous. We lectured to a good congregation Saturday night and preached to a fine audience on Sunday. The cold snap struck us just at the close of the service, and the people had to hurry home. But we had a good hour, and the service was profitable. Brother Terry and his family have a good parsonage. We dined with them after preaching. A preacher's home is always a pleasant place to visit, and we enjoyed the fellowship of this one very much.

On Monday at noon we reached Belton, where we had an engagement to address a mass-meeting at the Court House on the question of "Good Citizenship." The ants are going to bring on an election in Bell County at an early day, and the pros are getting ready for it. The bad weather kept away the attendance from the country very largely, but still we had about two hundred people—all men. They gave earnest heed to the address.

Rev. E. Hightower, our pastor there, is very deeply interested in the coming campaign. We were entertained at his good home. It was our plan to speak also at several other points in the county, but the cold and inclement weather made it impracticable. So we have promised to return and preach for Rev. M. S. Hotchkiss at Temple next Sunday, and then give three or four days to other points. The campaign will be a warm one, and the people are already deeply stirred over it. They have had local option nearly two years, and while some of the ants of the baser sort have done everything within their power to make the law a failure, still the local option law has been measurably a success. If the pros win again, it will settle the question for some time to come.

NOTES IN PASSING.

Dr. James Atkins' communication, which ought to have appeared in our last issue, got side-tracked at the last moment. But it is in this issue and it is worthy of a close reading.

We have received copies of the printed minutes of the Northwest and the North Texas Conferences; but those of the West and the Texas Conferences have not yet reached us. We will be glad to get these missing copies. We need them in our business.

The Houston Post has managed to sic the "coyote" portion of the secular press of Texas on us, and the way the little animals are barking is very amusing. However, they do not come close enough to bite us. They are keeping at a respectable distance and sit on their haunches and bark and bark. Poor little creatures! We are sorry for them, especially since the weather for the past few days has not been conducive to their comfort.

Dr. W. F. McMurry, of Centenary Church, St. Louis, called to see us last week. As we stated in our last issue, he was here at the invitation of the Methodist pastors and laymen of Dallas to address them on the best methods for keeping up a successful downtown Church in our great cities. He did his work well, and he gave an impetus to our work in Dallas. Dr. McMurry is a great big successful preacher. He has studied this question thoroughly and has made a success of it in his own charge. He is

also a very brotherly man and knows his business as a man of affairs. He is very popular in his conference, as is evidenced by the fact that he leads his delegation to the General Conference, having come very nearly getting its entire vote.

In a private letter from Rev. Frank Onderdonk he says: "How I do appreciate your efforts to help me!" Yes, and we are not going to stop until we see the picture of that finished and paid-for chapel in the Advocate. It is among a needy people who are doing their best to build it, but they are poor and unable to finish it without our help. Let's keep on giving until those people get their house and have a place to worship and a place to send their children to a Christian school.

We have recently added to our exchange list the Houston Daily Chronicle. It is an evening paper with a regular ten-page edition, and it is filled with the latest news from home and abroad. It also has a very strong editorial department and its local page is most interesting. The Chronicle has demonstrated the fact that an able evening paper has a field in Texas. It now has a circulation that rivals the Daily Post, and it is much fairer than the Post in its utterances. It does not claim to be a local option paper, even; but it advocates the enforcement of local option laws where local option has been adopted by the people. We have seen in its editorial deliverances some of the wisest advice to the liquor dealers on this subject. The Chronicle is worthy of the success it has achieved.

The prohibition, or local option question, keeps bobbing up before the candidates for State office. The daily papers persist in saying that it must not be an issue, and the candidates say that it ought not to be an issue; but the very fact that they keep writing and talking about it shows that it is an issue. The Prohibition party people recently made overtures to the Local Option Association in which they proposed to come into the Democratic primaries on certain conditions. But the association is not a political party; it is non-partizan in its work. But the daily papers happened to get hold of the "message" of the party people and published it. This has stimulated the agitation. Judge M. M. Brooks was prejudicially discussed in the "message," and he came out and fully declared himself on the subject. He is a firm believer in and a warm advocate of local option; but he eschews State prohibition. We agree with his position. We do not want to injure local option by grasping after State prohibition. All we want is a fair deal on the part of the courts; and we want Congress to amend the Interstate Commerce Law so as to prevent outside whiskey firms from shipping c. o. d. liquor packages into local option territory. This Congress is likely to do. And when this is done, and our Court of Criminal Appeals makes our law conform to this, then local option is all we want. Therefore, just as we are likely to get the full benefit of local option, where is the sense in turning away from it and running after State prohibition? We are opposed to it.

In our boyhood days we could always tell a tree which bore fruit by the number of sticks lodged in its branches. Though it might not be the season for fruit, yet these signs were infallible that proved to us that it was a fruit-bearing tree. Boys never leave sticks lodged in any other sort of a tree. Taking this as a proof, the Advocate is fruitful the year round, but never more so than now. A half dozen whiskey organs of small calibre are throwing sticks at us, foremost among them is "The Texas Liquor Dealer," the personal advocate and defender of the liquor and beer business. The paper itself is not fit to go into the homes of the people, as it is prepared especially for the bar rooms. But it is

quick to ing, and its patro Hence I spouted seven d Nearly some ref editor. A the fire are very are going with the

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MR. T. V

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Bro. R. was passin and called He takes

quick to recognize the work we are doing, and it feels that from this source its patrons are getting the worst hurt. Hence in its February number it spouted its prurient breath at us in seven different places in its pages. Nearly every page of the thing had some reference to the Advocate and its editor. As long as the Advocate draws the fire of this sort of a concern, we are very well satisfied that our shots are going directly to their mark. On with the battle!

We will not need any more original poetry before 1910, except from our first-class and universally recognized poets. We have two or three whom we never turn down; but we would advise all others to practice on themselves daily two or three years before they tackle the public.

We are getting constant invitations to go out and help the brethren in the various fields of the State. We appreciate these urgent and kind invitations and we wish we could accept them all; but there is only one of us, and we have seven hundred brethren whom we would like to visit. We cannot get to them all. So if you do not always hear from us, do not get huffy, for we are fearfully and wonderfully busy.

MR. T. W. DEALEY LEAVES GALVESTON.

Thomas W. Dealey, for many years connected with the Galveston News, has been forced to sever his connection with that enterprise on account of his health, and he has gone to Mineral Wells to locate. Mr. Dealey has helped to make the Galveston and Dallas News two of the most enterprising newspapers in Texas. He is every inch a business man, and for a great many years he has given his best thought and business training to these great plants. It was greatly regretted by the management that he could not remain actively connected with these enterprises. In his leaving Galveston that city loses one of its best citizens, and Mineral Wells will be the gainer. Mr. Dealey is also a life-long Methodist, and during all his residence in Galveston he was a member of the old St. James Church, and after it was destroyed by the storm he went into the new movement at Central Church. We are sorry to give him up as a wide-awake newspaper man, but we are glad that he is to be a nearer neighbor to us than heretofore. The newspaper fraternity all love Tom Dealey. We are sorry to learn that he is quite a sick man, but we hope the change will cause a speedy improvement of his health.

TEXAS PERSONAIS.

Rev. R. B. Moreland, of Crandall, made us a brotherly call the other day. He is busy with his new charge, and he is getting ready for good results.

Rev. L. S. Barton, of Terrell, ran over this week, and while here made himself very pleasant in this office. Brother Barton is one of our most successful pastors.

We had a friendly call from Representative Anthony, of Kaufman, the other day. He made a good man for his constituents in the last Legislature.

Professor H. A. Ivy, of Sherman, made the Advocate a delightful visit last Friday. He is prominently connected with commercial college work in Denton, Sherman and Denison, and a strong local option worker.

Harry Haisell, who is the preachers' uncompromising friend, and the friend of all good people, was in the city last week and we had the pleasure of dining with him, and our communion was very pleasant.

Bro. R. J. Hutcheson, of St. Louis, was passing through the city recently and called pleasantly on this office. He takes the Advocate and says he

cannot get along without it. He is a wise man.

Rev. O. S. Thomas, of the Terrell District, brightened up the Advocate force with a brotherly visit recently. His work is moving up, as his work always moves up. He is one of our most business-like presiding elders.

Rev. T. G. Whitten, who was appointed to take charge of the Mineola Circuit, at the late session of the Texas Conference, has been changed to the Grand Saline charge. He has already become installed and has made a good beginning.

We traveled to Granbury the other day in company with Rev. M. H. Major, who is serving the Granbury Circuit this year. That charge has no parsonage as yet, and Brother Major's family reside at Polytechnic College, where his children are at school.

We had the pleasure of the company of Hon. Claude Pollard recently, as we came from Temple to this city. He is one of the Attorney General's assistants and he is rendering efficient service in that department. He is an excellent Christian gentleman and a credit to his position.

We had a pleasant visit the other day from Judge M. M. Brooks, of the Court of Criminal appeals. He is an active member of that court, and his decisions have marked him as a man of ability and courage. He is one of our cleanest public men, and a Christian gentleman. To know him is to place a high estimate upon his character, both as an official and a private citizen.

A committee consisting of Brethren W. W. Moss, J. P. Fielder, J. T. Burgher, L. Rummel, H. W. Lusher, of Central Church, Ft. Worth, came over this week to look at our new church structures, with a view to getting suggestions as to a new edifice for their charge. That work is growing rapidly. They already have a good congregation and a fine Sunday-school. Brother Moss and this company of laymen called to see the Advocate while in the city.

THE ORIGIN AND PERPETUITY OF THE CHURCH.

The above is the title of a booklet issued by Rev. S. W. Turner, of the Northwest Texas Conference. The basis for his argument is the clear exposition of the passage in Matt. 16:18. Brother Turner is a man of scholarly habits and a logical mind. He thinks clearly before he speaks or writes. When he handles a subject, he does it after the most careful investigation, and his conclusions are strong and invincible. He takes up this mooted question as contained in the above text—"I say unto thee, thou art Peter, and on this rock I build my Church, and the gates of hell shall not prevail against it;" and he gives one of the most satisfactory and lucid explanations of it that we have read in a long time. We are glad that he has put it in pamphlet form, so that our people can get it and read it. It will be of great assistance to them, for we need instruction on the very points he discusses. Address him at Gatesville and procure a copy.

WACO DISTRICT.

Committees of examination.
For License to Preach—J. A. Ruffner, R. F. Dunn, G. R. Bryce.
For Admission—W. H. Moss, G. J. Irvin, A. D. Porter.
For Deacon's Orders—J. H. Braswell, C. B. Smith, J. M. McDaniel.
For Elder's Orders—A. E. Carraway, R. V. Gallaway, S. C. Baird.
J. G. PUTMAN, P. E.

NOTICE.

Having taken charge of a work in Dallas, I will be unable to help brethren in their meetings, as I had expected to do. Brethren will take notice and govern themselves accordingly.
JOHN S. DAVIS.

A CARD OR TWO.

1. I am glad that the very instructive and interesting communication in the Advocate of February 8, concerning the excellencies and the blemishes of the "American Standard Revised Bible," contains the following paragraph, namely: 'As for myself I prefer the translation baptized with water.' There is no mistaking what that means; and as the Greek Testament does use the words baptizo hudati, which can mean nothing but 'baptize with water,' and as baptizo en hudati may mean 'baptize with water,' it seems evident that the presence of the preposition makes no difference in the sense.

This is a very clear indorsement of the views given in my article in the Advocate of December 14, in regard to the variations "with water" and "in water." Hudati and en hudati mean the same thing—namely, with water. With does not mean in. There is as wide a difference between "with water" and "in water" as there is between affusion and immersion.

2. Some preachers and laymen are urging me to publish in pamphlet form my article of December 14, with such additions as I may see fit to make. The price per copy will be five cents, or fifty cents per dozen, postpaid. My purpose is to place a copy in the hands of every member of the General Conference. I would like to sell a sufficient number of copies to pay at least for the postage used in their distribution. So, brethren, if you want the pamphlet send in your orders.

JOHN ADAMS.

Tyler, Texas.

STUDENT VOLUNTEER CONVENTION.

The Student Volunteer Convention will be held for the first time in its history in the South, Feb. 28 to Mar. 4, in Nashville, Tenn. This is to be a delegated body, and largely for students. It will be impossible on account of a limited space to provide seats for those who have not delegate's cards. These cards can only be secured upon application to Student Volunteer Headquarters, Bancroft Bldg., 3 West 29th St., New York City. As it seems to be the general impression that the convention will be open to the public, it is thought well to make this statement, for fear many who desire to attend may go to the unnecessary expense of a trip to Nashville and then be disappointed on account of failure to get a seat.

SAN ANTONIO FEMALE COLLEGE.

The school has grown to such proportions that I need a strong young man as partner. I have 18 years, lease of \$80,000 building. Every room occupied. Capital needed \$15,000.
J. E. HARRISON.
San Antonio, Texas.

ATTEND CONFERENCE at MEXICO CITY.

The I. & G. N. R. R. announces special rate of \$26.60 from San Antonio to Mexico City and return—tickets on sale daily during months of February and March, good for 15 days in Mexico and permit stop-over at pleasure.

This affords an excellent opportunity for those desiring to attend the conference to be held in the City of Mexico Feb. 15, at the same time having a delightful trip and see the sights of our sister Republic at little cost. The new limited train of the I. & G. N. and National lines of Mexico, the "Mexico St. Louis" special, leaves San Antonio 1:30 P. M. each Wednesday and Saturday, putting passengers into Mexico City at 8:30 P. M. the next day; and by special arrangement these low rate excursion tickets will be honored on the fast train.

Write Keating Implement & Machine Co., Dallas, Texas, and get free one of their 1906 Pocket Annuals for Eggs, Butter and Cotton Record. Every farmer should have one of these, and they are free.

POSTOFFICE ADDRESSES.

Rev. J. M. Culver, Kingston, Texas.
Rev. J. L. Ross, Route 2, Mt. Sylvan, Texas.
Rev. D. S. Burke, Route 4, Tyler, Texas.

CLARENDON DISTRICT.

Dear Brethren—I will announce the time of the District Conference just as soon as I can locate and hear from Bishop Hoss. Rev. W. A. Waddill was the first one to send in his assessment on the district parsonage for the new conference year. I hope that the brethren will give this matter immediate attention. Take your general collections at the earliest possible date and send the money for both foreign and domestic missions to Rev. James H. Wise-man, Moody, Texas. Let us make our motto glorious revivals and full collections.
JAS. M. SHERMAN.
Clarendon, Texas.

FROM BRO. W. H. BROWN.

I am now at Texarkana on my way to Windom, where I am to begin tonight. I am just from Centerville, Leon County, where we closed yesterday a great revival. Scores were converted and scores of others blessed and made to rejoice in a Savior's love. Rev. A. P. Bradford is the happy pastor of that charge, and he and his young wife are held in the highest esteem by all the people. He is making inroads into all the sins of that country. Lord bless the old Advocate! W. H. BROWN.
Whitesboro, Texas, Feb. 9, 1906.

No guise is too good for sin to appropriate.—Ram's Horn.

Give heart, hand, life to Christ, never forgetting the object of life, and remember that true love, peaceful, joyous, blessed on earth, leads directly to that river of pleasure which is at God's right hand forevermore.—W. Adams.

I do not wish to do without the Advocate. Certainly will not while I am able to pay the subscription a year in advance.
MRS. L. A. COLLINS.
Crockett, Texas.

AUSTIN DISTRICT CONFERENCE.

The following are the committees:
License to Preach—New Harris, C. S. Mills and J. E. Buck.
Admission—S. H. Werlein, L. C. Mathis and W. D. Amack.
Deacon's and Elder's Orders—C. H. Booth, R. S. Pierce and W. D. Wendel.
The first day, Saturday, March 17, will be given to the "Cause of Missions."

Let us do our best to have the assessments for missions in the hands of the Treasurer by that time.

Bishop Key has promised, if possible, to hold the conference for us.

The representatives of our schools and the editor of our conference organ are cordially invited to be present and represent their interests.
J. M. ALEXANDER, P. E.

RESOLUTIONS, CARLTON CHARGE.

Whereas, Our beloved presiding elder, E. A. Bailey, is now in his fourth year on the district, and possibly the last of his useful itinerant ministry; therefore be it

Resolved, That we memorialize the Dublin District Conference, to convene at Glen Rose during the year 1906, to elect or appoint a committee of not less than three clerical and three lay members to select either Dublin, Hico or Stephenville, procure a suitable lot and build thereon a house of not less than five rooms, to paint, paper and furnish same at a cost of not less than one thousand, or more than fifteen hundred dollars.
2. That said house is to be used by Rev. E. A. Bailey and wife during their natural lives, and at the death of both to be used by any superannuate whom the Board of Directors and Dublin District Conference may designate.

ROBERT SMITH,
J. T. CURBO,
S. H. COOPER.

RESOLUTIONS OF RESPECT.
In behalf of the Methodist Sabbath-school of Chico, Texas

During the last hours of the year 1905, death invaded our itinerant ranks. One of the number has fallen as a sentinel from the walls of Zion, and the year 1906 began with his glad shout of victory mingling with the hosts of the re-

Liver and Kidneys

It is highly important that these organs should properly perform their functions.

When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story.

The great alternative and tonic

Hood's Sarsaparilla

Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it.

Write Rev. G. F. Boyd, Gatesville, Texas, about the cheapest lands in Texas according to location, population and quality.

deemed, who had gone before upon the banks of final deliverance. We feel inadequate to the task of doing and justice to the memory of one so abundant and successful in labors and so much beloved by his several charges and host of friends.

Whereas, While we deeply deplore his death and heartily sympathize with his bereaved wife and dear little son, Earl, we praise God for having given his Church such a man and minister as Bro. J. Milton Crutchfield to labor with us and for us.

Whereas, That in the death of our Brother Crutchfield, the M. E. Church, South, has lost an able expounder of the Word of God, the North Texas Conference a safe and wise counselor and our Church at Chico a devoted and faithful pastor; therefore, be it

Resolved, 1st, That we heartily sympathize with his bereaved family, and will remember them in our prayers to the allwise Father, whose "love passeth knowledge," and who "is able to do exceeding abundantly above all that we ask or think."

Resolved, 2nd, That a copy of these resolutions be spread upon the minutes of our Sabbath school, copies sent respectively to the Texas Christian Advocate, the Western Methodist, the Chico Review, and a copy sent to the bereaved wife

Respectfully submitted,
MRS. E. R. McBRIDE,
THEODOSIA PARR,
ETHEL CURTNER,
A. R. THOMAS,
EMMA THOMAS.
Committee.

**BUTTERMILK
A Surer Way Out.**

The "buttermilk fad," which its followers insisted was the cure for all the ills that human flesh is heir to, has pretty well had its day.

Buttermilk is a pleasant and healthy drink, but there are a whole lot of desirable things that it cannot do. A Nebr. woman found something much more worth while. She says:

"Three years ago my stomach was in such a frightful condition that I could scarcely bear to take any food at all. Indeed there was once that I went for 14 days without a morsel of nourishment, preferring starvation to the acute agony that I suffered when I ate anything. And all this entailed upon me almost constant headaches and nervousness. My condition was truly pitiable.

"The doctor warned me that the coffee I drank was chiefly responsible for this condition, and ordered me to drink buttermilk instead. But I despised buttermilk and could not bring myself to use it.

"Then I was advised to try Postum Food Coffee. It has completely renovated and made over my whole system. The salutary effect on my poor stomach was simply marvelous, and that straightened out the headaches, nervousness and other troubles soon vanished. For more than a year I have not felt any distress or pain, such as I once thought would kill me.

"I can truthfully say that Postum has brought me the blessing of the perfect health I enjoy, for I gave up medicines when I began its use." Name given by Postum Co., Battle Creek Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

Epworth League Department

(All communications intended for this department and exchanges with articles to be commented upon, should be sent to Gus. W. Thomasson, Van Alstyne, Texas. Make all remittances for State League dues and Assembly pledges to A. K. Ragsdale, Secretary, Dallas, Texas.)

State Epworth League Cabinet.

President—Gus. W. Thomasson, Van Alstyne.
First Vice-President—Rev. A. D. Porter, Mt. Calm.
Second Vice-President—Miss Belle Taylor, Houston.
Third Vice-President—W. A. Palmer, San Marcos.
Fourth Vice-President—C. A. Lehberg, Castell.
Secretary—A. K. Ragsdale, Dallas.
Treasurer—Theo. Berling, Jr., Houston.
Junior Superintendent—Mrs. A. C. Ellis, Austin.

SECOND ANNUAL ENCAMPMENT, CORPUS CHRISTI, AUG. 3-13, 1906.

NOTES.

Hands up, everybody who is going to Corpus Christi, August 3-12, 1906!

Bishop Joseph S. Key has engaged to deliver the opening sermon. He writes: "I will make another promise for August 3, next, and hope for better fortune than last year."

Miss Mabel Howell, of the Scarritt Bible and Training School, Kansas City, Mo., will conduct a class in Church history.

Mrs. Mary L. Hargrove, also of the Scarritt Bible and Training School, will conduct a class in Bible study.

The Woman's Home Mission Society of the several Texas conference will operate a ten days' normal school for its members.

The Vice-Presidents and the Junior Superintendent will each have an office, or booth, and will display an exhibit of helps for departmental work. This will be one of the strongest features of the Encampment.

The plan of including two Sundays in the program is meeting with much favor among our preachers, since an opportunity is thus afforded each one to attend the Encampment. Those who remain with their work and occupy their pulpits the first Sunday may be relieved the next Sunday by those who attend the Encampment the first Sunday.

The best estimate we ever had of last year's attendance was 5300. Unless we are misled in the evidences of increased interest, the attendance this year will be something like ten thousand. The number seems large, but it does not represent our strength by less than one-half.

Brother Lehberg (our Fourth Vice-President) has been officially excused from duty for a whole month. He has a new boy at his house and is reported as being the proudest man in the State. We do not know as yet what place the youngster will be assigned on the Encampment program, but his father says he will be in evidence.

Miss Belle Taylor writes from Houston:

Tutt's Pills

FOR TORPID LIVER.
A torpid liver deranges the whole system, and produces
SICK HEADACHE,
Dyspepsia, Costiveness, Rheumatism, Sallow Skin and Piles.
There is no better remedy for these common diseases than DR. TUTT'S LIVER PILLS, as a trial will prove.
Take No Substitute.

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

ton: "We have organized a League Union here and hope to accomplish much good through it. We have some very fine officers at its head, so it will surely succeed and be a power for good." Good for Houston!

Rev. Jno. W. Goodwin, preacher in charge of Center Circuit, writes to us from Center, Texas, as follows: "We are sadly in need of instructions as to the duty of the officers of the League, especially the duties of the President." We think if the Handbook, issued by the Central Office at Nashville, is procured, the desired information may be had. Write to Dr. H. M. DuBose, 346 Public Square, Nashville, Tenn.

A good report comes to us from Rev. J. T. Bloodworth, pastor at Childress, and Secretary of the Vernon District. Among other things, he says: "Some of our faithful pastors on circuits and missions are proving that a League can be run in the country." Look up his report and read it.

The Western Christian Advocate (recently consolidated with the Arkansas Methodist) has this to say, editorially: "Rev. T. Lee Rippey, of Ada, I. T., one of the strongest and most capable young men among us, has been the Epworth League Editor of the old management. He will continue his services for this department of our paper, keeping watch for Epworth League interests, especially within the bounds of the Indian Mission Conference, while Rev. W. M. Wilson, of White River Conference, continues to prepare the weekly lesson."

A copy of the minutes of the sixty-sixth annual session of the Texas Conference has reached us. An especially fine portrait of Bishop Key adorns the frontispiece, and cuts of the Secretary of the Conference, Rev. Jas. W. Downs, and of the editor of the minutes, Rev. Gus. Garrison, add to the embellishment of the book. We rather like the editor's plan of introducing each paragraph with the key words set in bold face type, since it enables one to readily locate any subject matter desired; 110 Leagues and 3577 members are reported, showing an increase in chapters of 9 and of members, 177. The report of the Epworth League Board is the most thorough and exhaustive we have ever read, and it is our intention to give to it a more extended notice in these columns at an early date. G. W. T.

THE VALUE OF THE LEAGUE.

As President of an Epworth League a few years ago, my heart was made sad by the remark of a parent to the effect that the League seemed to be of but little value. This pained me, because I felt that, under God, as an officer of the same, I was trying to do good; also, there were associated with me several very faithful young men and women, whom I knew to be sincere and true servants of God. Therefore, I could not believe the League was a failure. However, the unthought remark served a good purpose; it forced me to renewed consecration to the "Captain of our salvation," and I prayed God for Divine leadership, and trusted him for results. Soon thereafter there appeared in one of the town papers an article of three or four columns in length, setting forth the value of the Epworth League to the young people of the town, and in that article the writer stated that the League had become such a factor for good that its influence was easily perceptible. This, of course, did me good and made me feel that it was sufficient to prove the falsity of the other statement. But, in addition to this, we gave during the year two special missionary services, and, besides furnishing to the public some very interesting and profitable information, we secured by a hat collection the sum of fifteen dollars for the cause of missions. These services were intensely spiritual, and many times could we see the attentive hearers use their handkerchiefs to wipe the falling tears.

And to this moment it rejoices my heart when I recall one solo which was sung by a young man, with such feeling that the tears flowed freely down his cheeks and his voice quivered with deep emotion. There was such silence in the congregation that, but for the voice of the singer, you might have heard a pin fall. Even hard sinners were affected by the earnest presentation of the cause of Christ in the heathen lands. Surely this was bread cast upon the waters, which shall be gathered not many days hence. Then, too, I remember that on many occasions at our regular Sunday afternoon meetings, when an address was being delivered by pastor, President, or some one else, impressions for good were being made upon the minds and hearts of the large crowds of young people; and I verily believe that God has honored, and will honor, these earnest appeals.

Now, a word of personal testimony. The League was an important factor in my boyhood days in guiding me through the formative period of life. It was in her devotional meetings that I learned to overcome timidity, and to take a part in public worship; it was in her testimony services that I learned to relate the dealings of God with my soul; in her weekly prayer meetings I offered my first public prayer; in her literary department I received my first knowledge of Methodist doctrine and polity; and through the influence which has been brought to bear upon me by the study of her missionary programs and course of study I have a great zeal for the cause of missions. Then, last of all, I was President of an Epworth League when God laid his hand upon me and said: "Son, preach my gospel." To sum it all up, I feel that the League has been invaluable to me.

NEAL W. TURNER.

Evant, Texas.

VERNON DISTRICT.

We have about fifteen Leagues in the district, and nearly, or quite, 500 Leaguers. These 500 Leaguers are at work. I mean many of them are earnest in the great army. This country is not so thickly settled as the country in the middle of the State, and yet hundreds of royal Leaguers are coming west, and the finger of prophecy is pointing successward at this time. Some of our faithful pastors on circuits and missions are proving that a League can be run in the country. There is many a young man and woman real hungry for this very field of usefulness. Some of the best Leagues I ever saw were run out in the country. The country is no bad place for the young man. Pure air out there. This is a day when there is a rush into our cities. Mr. Strong's "Twentieth Century City" give us some alarming figures on the growth of our modern cities and of the depopulating of the country. Time will tell its story as to final effects on the young life. I am afraid, in some places, the League is not as well supported by the members as it should be. Our Denver gathering last year was an occasion of great inspiration and power, but more, yes, many more, Texans should have been in evidence. Some of us felt just a little disappointed in not seeing more of our "own household" present. We trust in 1908 that

READ THIS.

Lockhart, Tex., Dec. 12, 1902.—Dr. E. W. Hall, St. Louis, Mo. Dear Sir—In 1889 I suffered from kidney and bladder troubles, and less than one bottle of your Texas Wonder, Hall's Great Discovery cured me and I can cheerfully recommend it. Yours truly
S. S. NEWTON.

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One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, it will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and seldom fails to perfect a cure. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists. Office, 3961 Olive Street.

many of our young Leaguers, and old ones too, will roll into Washington City, Texas should prepare in time, and not only work up things, but be on hand at that time.

J. T. BLOODWORTH, Dist. Secy.

FOR THE SOCIAL DEPARTMENT.

The Marvin Epworth League of St. Louis, has issued invitations for a social event, printed on brown paper, and reading in part as follows:

Tacky Soshul.

Times are hard as every one noes So weel give u a chans to sho ewer duds

An invitashun to u we extend

A Tacky Soshul to attend

At the home of

Mrs. Gass

February 1st.

The date falls on Thursday. Pleas remember now don't u come togged out in ure best 4 ule haf 2 pay fines if u r well drest, but don't stay away whatever u do, as the soshul will be incomplete without

You.

Then follow the rules and regulations regarding the fines to be paid for wearing good clothes and jewelry.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address P. J. CHENEY & Co., Toledo, O. Sold by all druggists. Take Hall's Family Pills for constipation.

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IT IS STRICTLY A HIGH-GRADE FLOW OF MODERATE PRICES
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Heiskell's Ointment Cures Skin Diseases

For half a century Heiskell's Ointment has been used in all cases of skin disease with most gratifying results. Many have become entirely cured who had suffered untold pain and annoyance for years. One man in New Baltimore, Pa., writes that it cured him when he was raw all over. A lady in Philadelphia cured a case of letter of six years' standing in fourteen days, while a man in Allentown, Pa., cured his case of eczema that had troubled him for eleven years with less than two boxes of the ointment. These and hundreds of others have found that Heiskell's Ointment is worth more than its weight in gold. Being a purely vegetable preparation, Heiskell's Ointment soothes and heals where others fail. It allays the itching and burning common to all skin disease, and all yield quickly to its magic influence.

There are many varieties of skin diseases with confusing titles, but they are all susceptible to one and the same cure—Heiskell's Ointment. No one need suffer long if afflicted with any skin disease not of a constitutional character if they will apply this remedy. This includes such skin diseases as erysipelas, prurigo, eczema, milk crust, itching piles, scald-head, tetter, ringworm, blackheads, psoriasis, pimples, freckles. In some cases it is necessary to give some constitutional treatment, as in erysipelas, eczema, etc.; the liver should be toned to healthy action and the blood and all the secretions purified. In all cases of skin disease cures are hastened by the use of Heiskell's Medicinal Soap before applying the ointment, and in cleaning up the blood and liver with Heiskell's Blood and Liver Pills.

Heiskell's Medicinal and Toilet Soap contains in a modified form the medicinal properties of Heiskell's Ointment, and is particularly effective in slight disorders of the skin, as rash, eruptions and abrasions. It cleans perfectly, and in the bath is a great luxury.

Heiskell's Blood and Liver Pills contain the active medicinal principles of various roots and herbs approved in medical practice.

Remember that there is no case so obstinate that Heiskell's Ointment will not cure it. The ointment is sold at 50c a box. Soap at 25c a cake. Pills at 25c a bottle.

You can get them of any druggist, or we will send by mail on receipt of price. Address Johnston, Holloway & Company, 531 Commerce St., Philadelphia, Pa.

THE CIRCUIT RIDER.

I shall endeavor to-day to pay tribute to the circuit rider. You understand the term—the common old Methodist circuit rider, with his old worn-out saddle-bags and rawboned horse, fighting old Satan wherever he finds him; his face all roughened by the elements and his heart full of divine inspiration of his holy mission. I don't know when the circuit rider as a class first came into being. And way back beyond the farthest reaches of our national history—way back in the early dawn of the colonial era, when our coming nation was only a thin line of settlements along the Atlantic seaboard, some hardy pioneer preacher threw his saddle-bags on his horse and started out on mission to man—the first circuit rider the world ever saw—the first man to ride the new world for God. They were heroic times those days were, and our circuit riders never rode on flowery beds of ease. If the brother found a flooded river between him and his Bitter Creek appointment, there was nothing to do for him but swim it; there were no steel bridges in those days. If the Indians were living the strenuous life over in Peace Valley, or raising scalps up on Bad Man's Bluff, he must never let that interfere with his work; there might be half a dozen pioneers gathered in some log church back in the wilderness expecting to hear the gospel preached, and he must deliver the goods. If he should happen to get the upper part of his countenance twisted off, that was only his personal misfortune. It might be winter, with the air all full of driving sleet, or the ground all covered with snow or slush, but he must labor on and on.

"Go ye forth into all the world and preach the gospel to every creature." It was not a meaningless phrase to him. It was a divine command, and never did crusaders in their march to the Holy City—never did priests in secluded monasteries, or missionaries in darkest Africa live under brighter inspiration than did these faithful servants of the Lord.

The line of settlements grew stronger with the years. Bold spirits moved into the wilderness and planted primitive homes far out from the walks of man. And yet, as farther moved the pioneers, so farther rode the circuit riders. They preached the only gospel and brought the only outside news these rugged people heard. They were men of influence, were these circuit riders. They moulded public opinion in a day when public opinion made history; their fingers rested on the nation's pulse when first it beat with breath of life, and in the years that came it felt their guiding touch as it were the touch of God, and in the years that followed the nation, strong in its vigorous youth, and driven by the great American spirit of unrest, broke with a mighty surge over the Cumberland Mountains and poured down the great central valleys. It rested a generation in the heart of the continent and then, lured by California gold and then, lured by the terrors of the great divide, moved again toward the Golden Gate. And still among that tide of men who toiled toward the setting sun, there rode the circuit rider to fields unknown. Sin met him there—met him as wrong meets right, as darkness meets light. It summoned all its evil powers to drive him from the field. Ignorance hung its pall of "Do not know" before this messenger of light; prejudice mocked him from afar and laughed to see his efforts fail; and, all along the rugged way, as onward toiled this man of God, his feet were pierced with thorns that hate had planted. Intemperance, reaping its harvest of death in the rugged West, heard now the footsteps of a foe. Starting from its revelries amid this field of vice, it turned to crush the soldier of the cross. It fought with all the cunning of an evil cause and all the treachery of sin; with all the bitterness of hate and all the power that centuries of crime could give. It came out victor in many a hard fought battle; the tro-

phies of victory it wore were the ruined lives of men, the incense it offered to the God of greed were the tears a widow shed. It dragged its trail of blight through Church and home. It entered Legislative halls and laid its fatal touch on men who stood high in the nation; it bound them with the bonds of appetite, covered them with the mantle of shame and drove them from marble halls to the Potter's Field. It took the soul of the poet and the skill of the artist, the laborer's strength and the millionaire's gold, the banker's honor and the lawyer's brains; it gathered them all into its chariot of death and drove its chained millions with merciless hand to ruin. And in the weary, dragging years while still the fight went on there came the spirit of despair unto the servant of the Lord. It came at night when the battle had been sore and victory was not, and told him that his toil was in vain, that evil was supreme, that right could never triumph over wrong. He felt the deadening chill of doubt, when he had toiled at the harvest and reaped nothing. It asked him: "What if there is no truth? What if your gospel is all a fable? What if your much-vaunted mission is only a delusion, leading you on and on and on in a fruitless search for truth, until at last, awakening, you find but ashes where fancy had pictured a crown?" But he never faltered, this knight of the saddle-bags and the weather-scared visage and the heart of the gold. His weary arms upheld the Church and through its struggling years of frontier life he failed not in his Titan's task. His fearless spirit stood for right when right was on the scaffold; his voice rang out against the wrong when wrong was on the throne. When error sat in judgment seat and truth was in the dust, he raised up truth in Jesus' name and error fled before his trust. The sorrows of all his people were his, his sorrows were all his own. His genial presence brightened hours for many a lovely home, his weary feet might never cross a threshold of his own. Where circuits were large and salaries small, where hawks were many and chickens few, where lands were new and men were rough, this hardy servant of the Lord upheld his Master's cause. Where'er the trapper hunted furs, where'er the cowboy swung his rope, where'er the miner's pick was heard, his pony's hoofprints marked their lonely round. As poor, yet making many rich; without a home, yet finding homes for many in the mansions of the sky; cheerful of spirit, yet living in the shadow of the cross; the Moses of his people, he leads them on to a better land. From the mountain of hope, he looks across the Jordan of years and sees afar the temple of his triumph. The world is better for his life; his final triumph shall be a world brought home to God.

Then here is to the circuit rider! When he rises to make his last report to the Great Presiding Elder of the universe; may he receive a transfer to the conference beyond the stars, where sorrow is not and gladness endureth forever.

CHRISTIAN SPELLMAN.

SKIN PARASITES

Live on. Multiply in the skin of the sufferer from tetter, itch, ring worm, and similar skin diseases. It is horrible for one to be fed upon in this manner. Fortunately the sufferer is no longer helpless. One box of Tetterine will destroy the germs and restore the skin to a perfectly healthy condition. Physicians prescribe and druggists endorse it. 50 cts. at druggists, or by mail from J. T. Shuprine, Savannah, Ga.

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Perfectly healthy people have pure, rich blood. Hood's Sarsaparilla purifies and enriches the blood and makes people healthy.

To clean trays, shake a little flour on them, then take a clean, soft duster and rub lightly; you will find it removes all spots.

If the Baby is Cutting Teeth,

Be sure to use that old and well-tried remedy Mrs. Wixlow's Soothing Syrup, for children's 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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THE FACTORY SAYS: "WE HAVE BEEN EARNEST AT WORK FOR SOME TIME IN AN EFFORT TO PRODUCE A TYPE OF SEWING MACHINE STAND THAT WOULD BE NOT ONLY DISTINCTIVELY CHARACTERISTIC OF OUR LINE, BUT ALSO COMPLETELY OUTCLASS ALL OTHERS AND MARK AN ERA IN THE TRADE—A STAND WHICH WOULD BE SO MUCH BETTER IN SO MANY WAYS AND SO MUCH HANDSOMER THAT IT WOULD AT ONCE STAND IN A CLASS BY ITSELF WITHOUT A RIVAL."



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

The design of the woodwork is new, classic, elegant, artistically executed and exactly in harmony with the best modern ideas in high-class furniture. Nothing at all approaching it in artistic excellence has ever before been associated with a sewing machine; and it at once lends an air of dignified richness indicative of superior quality. Only the choicest grades of selected woods are utilized in the manufacture of this stand, and the workmanship and finish are all that might properly be expected in connection with a superior article of this nature. This stand is made in one pattern only with four end drawers and a center or till drawer, as shown in the cut, and it is known as our No. 44. It is regularly furnished in quarter-sawn oak, which is our standard woodwork, but can be furnished in walnut or sycamore; or mahogany at an extra charge when required. The iron work is the very finest that unequalled facilities enable the factory to produce. The castings are perfectly smoothed and coated heavily with full gloss black enamel. The stand is of especially strong and rigid design, and more important than all, the belt wheel and pitman are fitted with anti-friction ball bearing which run about eighty per cent easier than any other form. To sum up briefly, this stand is designed and manufactured solely with the intention that it shall be wholly beyond the reach of competition or comparison.

A Full Set of Attachments are supplied without extra charge. They are of the Latest Design.

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

Automatic Lift, No. 44.....	\$24 00
Ordinary Drophead	23 50
Upright	22 00

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

BLAYLOCK PUBLISHING COMPANY, DALLAS, TEXAS.

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Periodical headaches tell of female weakness. Wine of Cardui cures permanently nineteen out of every twenty cases of irregular menses, bearing down pains or any female weakness. If you are discouraged and doctors have failed, that is the best reason in the world you should try Wine of Cardui now. Remember that headaches mean female weakness. Secure a \$1.00 bottle of Wine of Cardui today.

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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, 178 Mason St., Dallas, Texas.

ENLARGEMENT.

Pray larger prayers,
Alone for thine and thee
God does not keep
His treasure-troves of good:
For others ask,
And let the whole world be
Thy Father's House,
Home of thy brotherhood.

Give larger gifts,
However poor thou art
Thou hast some wealth
To keep or give away.
Thou canst at least
Some good or joy impart,
And cheer thy fellow-pilgrims
On their way.

Hope larger hopes,
Thy heart love to expand,
The Father's heart is large,
And takes all in;
And He can save His own
In every land,
Love thou, and hope that all
The Christ may win.

Live larger life,
Stay not in narrow places;
Take a broad outlook
Over men and days,
Oh! little soul, be great,
Show sweeter graces;
Live love, labor
In God's largest ways.
—Marianne Farningham.

The following letter from Mrs. Trueheart, General Secretary of the Woman's Board of Foreign Missions, M. E. Church, South, has been sent us for publication through the thoughtfulness of Mrs. W. F. Barnum, Cor. Sec. W. F. M. Society, Northwest Texas Conference, and we trust it will have a careful reading by our members, for the needs of the work are great and pressing at this time. We urge renewed diligence and earnest prayer on the part of our auxiliaries in behalf of the work of the Woman's Foreign Missionary Society:

The end of our fiscal year is closing, and much remains to be done to meet the demand of the work we have projected. The loan made last October to send Brazil's apportionate, and complete the payment on the school in Juiz-de-Fora, eleven thousand dollars, is unpaid and the note will have to be renewed. The repairs at Laredo have not been met by several thousand dollars. There is so much to be done, but as God has put the honor and responsibility upon us to do it, may we not do it by the close of the year? Have you increased your membership? The report of the December quarter, from which so much was expected, was late coming to the office and two of the conference secretaries sent no report at all. Please give the number of new members you have added this year, and send it in the March report, by March 29. It is very necessary to send by that time, as I have to gather statistics for the General Conference, as well as the annual meeting of our own Board by that time. If you continue to love our woman's work of foreign missions, come up bravely to its help at this time, that the year may close with a glorious record. Please let your auxiliaries know what I have written. It will be cruel to withhold our needs from them. Many are doing nobly, but all may do more, if reminded of the need.

The Executive Committee of the Board met on Tuesday to consider some questions in regard to the insurance of our property at Anadarko, Ind. Ter. It was decided to insure the dormitory as well as the main building. Miss Ford's health, which made a year's rest at home necessary, was granted leave of absence from Matanzas, Cuba, for that time. Miss Roberts has returned to her work improved in health. Miss Leveritt will be home to make her first visit since her appointment to Shanghai, China, in 1896, ten years ago. Miss Tarrant

will not start back to China until March. Every mission station is as prosperous as the lack of money and missionaries will permit.

Dr. Lambuth wants the missionary exhibit at General Conference in May to be worthy of the cause. Our Board must do its part, and from the contingent fund was appropriated what may be needed to secure exhibits in literature and curios. If you have anything to loan send to me, clearly marked, and I will turn over to those in charge. Our slides which have been called for from time to time, have not been sent because the brother in Texas who borrowed last has never returned them.

The unrest in China has not stopped our work. One of our dear missionaries recently wrote: "It gives a strange feeling when I go out, and do not know whether I will meet a smile or a dagger." Pray for these heroic souls we have sent into foreign lands, and supply their needs. Read Mal. 3:16-18. Yours in the work,
MRS. S. C. TRUEHEART.

ATTENTION! ABILENE DISTRICT H. M. SOCIETY!

Only about \$10 of the Deaconess Home assessment for the Abilene district remains to be paid. I feel that this amount must be paid by March 1. Think of this: as you think, pray; as you pray, write a check and send to me at once. A small amount from each auxiliary will be sufficient; you you send; do not wait for another to respond.

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

(By Press Reporter of the Decatur Auxiliary, North Texas Conference.)

The constitution of both Home and Foreign Missions Societies call for election of officers in February. The importance of this annual election can not be too much stressed. Our boards and conferences may have officers that are wise and capable as general officers; they may be consecrated and plan well, but their success depends upon the life of the auxiliaries, and the life and work of the auxiliaries depend to a great extent upon its officers. Much attention should be given to their selection, if this be true. The responsibility of electing the right women to fill each office rests upon every member of the auxiliaries. It should be made a subject of individual and frank consultation before as well as at the time of election. We should carefully and prayerfully consider what woman will best fill this or that office to the advancement of the work. It seems it is getting to be a little difficult to get our women to accept these places of trust and honor; but they should be accepted humbly as a place to work for God, and then look to Him for help to fill them to the advancement of His cause. With the literature at your command that both societies have in an abundance, there can be no excuse for lack of information. With a willing mind and faithfulness added to that, much can be accomplished in your auxiliaries this year by you accepting the office you are elected to—unless there be providential hindrances. Mission work means more than merely soliciting or giving money; it means personal work. A failure to do this real personal work is the cause of decay of some auxiliaries in both organizations.

"And as the path of duty is made plain,
May grace be given that I walk therein.

Not like the hireling for his selfish gain,

But doing God's will as if it were my own."

To the Auxiliaries, Woman's Home Mission Society, Northwest Texas Conference:

The Treasurer of our Conference

Society asks me to make an appeal to you at this the close of our fiscal year, as she is ill and unable to do so. Now, I would not presume that I might do this as well as she, as she is so thoroughly in touch with each department and knows wherein you are deficient. I wish I might impress each auxiliary treasurer with the weight of her responsibilities and urge that she collect 25 cents per member, and for each new member during the year, and remit to the treasurer of the conference society. Have you forwarded \$1.00 from your auxiliary for our deaconess scholarship? Our student will finish her course this year, and we must meet our obligations, and we are pledged for \$1.00 per auxiliary to this fund. And last, but not least, will not our District Secretaries, as well as auxiliary officers, urge the payment of the apportionment for the Deaconess Home in Waco? This is the last month of our fiscal year and may we not begin the new year with a clean balance sheet? We should make an earnest effort so that we may take up new work next year. Our treasurer writes me that "she feels as though she owed this herself" and were we as auxiliaries so impressed, we would round out this year's work with the full amount in our conference treasury. This, dear auxiliaries, is a personal letter to each of you, and may I lovingly urge a response from each of you in these particulars, if you have not already done so? Lovingly,
MRS. A. B. HONEYCUTT,
Cleburne, Texas.

HOPEFUL SIGNS.
To Auxiliaries, W. H. M. Society of West Texas Conference:
Your Superintendent of Press Work is much encouraged by bright news from a number of our auxiliaries, showing increasing interest and activity. The last received, from Mrs. Cook, Press Superintendent, Yoakum, gives good hope of future progress. Seguin is always fine; and also Mill Creek, under Mrs. Lillard's inspiring leadership. Mrs. Lillard writes that she has just resigned her place to Mrs. Coulay, but assures me that the new Press Superintendent will worthily fill the office.

Press Forward!

But many of the auxiliaries have not reported to me at all. All such I urgently entreat to fill out the self-addressed postals I have sent them and mail to me immediately, as it is time for me to make out my annual report, and our General Press Superintendent is earnestly requesting a full report form our conference.

LEILA E. WERLEIN,
Press Sup't, West Texas Conf.

"SMART TALK."

In a good, old-fashioned household, where there were eight wide-awake boys and girls, full of life, and every-one bright as a brand-new dollar, one of the right rules laid down by their wise mother was, "If you can not say anything good about a person, say nothing at all." One's manner of speaking about people is largely a habit. Sometimes unkind things are said in a funny way that half cloaks their maliciousness. The general laugh raised by the witty remark encourages the one who made it to try the same manner of speaking about somebody else at some other time and place, and soon the unenviable habit is formed of looking for the weak places in people's armor and launching shafts of "smart" speech, regardless of the wounds they may inflict. It is just as easy, and makes for so much more happiness all round, to look for the good in everybody, and "if you can not speak well of a person, say nothing at all."—Myerson's American Family Magazine.

The Woman's Home Mission Societies of Dallas met in joint session in an all-day meeting with the Oak Cliff Society in St. Mark's Methodist Church January 23, 1906.

Mrs. Henry Dorsey, President of the Oak Cliff Auxiliary, called the meeting to order. Mrs. Parker led the music.

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No. 12 Canton Cotton and Corn Planter

Please notice the lever on top of front heavy standard. It regulates the front standard without removing nuts and bolts.

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It's mighty handy

Notice the rudder behind the middlebreaker

With this it will break out any Cotton row in existence without shooting off sideways. "ASK THE FARMER." It does not cost but a trifle extra. Subsoiler can be furnished which is desirable in some sections. The OLD RELIABLE CANTON COTTON FEED is used which must be good as it is copied this year by a number of our largest competitors. The Canton has more desirable features than any other Planter on earth

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Parlin & Orendorff Implement Co.

DALLAS, TEXAS

The devotional exercises were opened with prayer by Mrs. Dorsey. She then read the thirty-seventh Psalm, prayer being the subject. Different passages of Scripture were read by the ladies, and exercises were closed by sentence prayers.

Mrs. Jones, First Vice-President of Grace Church Auxiliary, having arrived, took charge of the meeting. "Nearer, My God, to Thee" was sung and business taken up.

Local work was discussed, Mrs. Nelson being the leader. Mrs. Ragsdale, District Secretary for Dallas District, gave the report for Trinity Church Auxiliary. Her talk was interesting and helpful.

Mrs. Parker reported for Oak Cliff Auxiliary, showing that \$75.20 had been expended during the year for the different enterprises of the auxiliary. This Church has purchased the lot adjoining the church property. The auxiliary pledged \$100 for the lot.

Mrs. Jones gave the report from Grace Auxiliary. They stress visiting the sick and strangers and helping the poor.

Mrs. Floweree gave some very helpful suggestions about caring for the poor.

Mrs. Rose gave the report from Ervay Street. A nice box of clothing had been sent an Indian minister and family in the Territory. Other good work was reported. The poor were remembered with provisions, the sick with flowers. Their Sunshine Department had raised \$7.50.

Oak Lawn, Clark's Chapel and Lancaster were called, but no response.

A representative from Denton being present, was called on for a report. Five dollars had been paid on the church and \$100 had been promised on the lot for the dormitory for the School of Industrial Arts in Denton. Charity and Help Departments doing good work.

Maple Avenue, Dallas, was called and a short report was given of their work. They sent up a fine report last quarter. Several other small auxiliaries were called for, but met with no reply.

Mrs. Rose, of Ervay Street Church, now took charge of the music. No. 2 was sung and prayer was offered by Rev. M. L. Hamilton, after which the meeting adjourned for lunch, which had been prepared by the Oak Cliff Auxiliary at the parsonage. At 1:30 the meeting was called to order by Mrs. Jones. Misses Owens and Davis sang beautifully "Ashamed of Jesus." Mrs. Potts, of Grace Church Auxiliary, was called to the platform for a talk. She had for her subject "Tithing." Many beautiful passages of Scripture on tithing were read and commented

on. This was a fine lesson and had in it many helpful suggestions. The great central thought was, the tenth belongs to the Lord. The subject then went under general discussion.

A report was heard from the Young Ladies' Society of First Church. They had given \$15 to the Settlement Home, the Mission Band \$10. Miss Oglevie, from the Settlement Home, made an earnest and very interesting talk about the home. Good work is being done by the six clubs, also by the Kindergarten. She spoke of the good work being done by Miss Emily Dorsey, of Oak Cliff. Much work was being done along all lines, with much more to do. They need more room, oh, so much! There is no privacy for the workers. They are consumed with "doing," and have no time "to be." Here Miss Owens very sweetly sang, "Not One Forgotten."

Business being resumed, Miss Davis told of her work as deaconess. She spoke very feelingly of the boarding-house problem. Mrs. Rudolph, of the Mission Home, Dallas, was called to the platform. She told of the work being done by the girls in the home. They are being taught all kinds of household work, as well as saved from lives of shame and brought to a knowledge of the great Redeemer. Mrs. Ragsdale here offered a fervent prayer.

Mrs. Potts was again called to the platform. She was asked to tell about the dormitory lot. This consists of eight acres of land near the School of Industrial Arts in the town of Denton. The deed is to be made to the North Texas Home Mission Society. The pledges are to be paid by notes redeemable any time between now and the first of September. Oak Cliff Auxiliary had pledged on this debt. Mrs. Ragsdale distributed questions among the different auxiliaries to be studied for the quarter. The Home Mission Society, its relation to the Church, was the general subject, divided as follows: Spiritual, Oak Cliff; social, First Church; systematic giving, Ervay Street; literary, Grace young ladies; relation to Church, Grace Church; school of Bible study, Trinity; birth and history, Denton; our duty to God's poor, First Church young ladies.

The meeting then adjourned to meet again the last week in April with Grace Auxiliary.

MRS. H. A. CUNNINGHAM, Sec.

Five Papers One Year for Only \$1.

The Dallas Weekly Democrat, The Nashville Weekly American, Southern Agriculturist, the Industrious Hen and the Southern Fruit Grower, all one year each for only \$1.00 for a limited time. Send registered letter or money order and address direct, The Dallas Democrat, Dallas, Texas.

Private prayer determines public character.

The birthda; with a patrons
The f acterize style, a bers of en cust; lationa cordial alumnau ful occ uine fa daughte

The r the first special marked several class, young t great t teacher his pers pils and and ap Indeed t above t youthfu noted w Miss Kc talent a years a great tl future.

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North Texas

Female College

and Kidd-Key Conservatory of Music and Art.

Sherman, Texas.

The anniversary of Washington's birthday will be celebrated as usual with a large reception to the pupils, patrons and friends of the College.

The function this year will be characterized by a return to the colonial style, a number of the younger members of the house party to be dressed in costume after the fashion of Revolutionary days. Mrs. Key extends a cordial invitation to all members of the alumnae to be with us on this delightful occasion that it may prove a genuine family reunion for the many daughters of our household.

The recital last Friday evening was the first since the holidays. It was of special interest in the fact that it marked the successful bringing out of several members of Mr. Krueger's class. The excellent work done by the young ladies on the program was a great tribute to Mr. Krueger as a teacher of rare ability in impressing his personality and style upon his pupils and in developing careful technique and appreciation of the best music. Indeed the recital as a whole was much above the programs given by such youthful amateurs. Especially to be noted were two violin numbers. Little Miss Kathryn Norfleet showed marked talent and unusual proficiency for her years and limited study. We expect great things from this little girl in the future. The other number, by Miss Irene Shaw, a student of several years, was applauded to the echo. Miss Shaw played a graceful ballet air with a charming French flavor, a pure, clear tone and much refinement of interpretation.

The basket ball team are taking advantage of the fine weather to get themselves in training for the match game to be played on the college grounds on the 23rd inst. The unbroken record of successful match games that these young ladies boast of is conclusive proof that athletics for girls does not necessarily mean "sweaters" and "bloomers," vaulting poles and circus trapeze performances to give freedom of muscle, endurance and agility. It is no confession of weakness or inferiority to admit that the athletic needs of girls are quite different from athletic needs of boys and herein lies great danger in the gymnastic work done by many of our co-educational institutions which fail to recognize this fact or feel, as such institutions are prone to do, that the needs of the boy must be cared for first.

M. W. B.

Mrs. L. A. KIDD-KEY, President

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THIS RATE APPLIES FROM DALLAS

W. S. KEENAN, G. P. A. G. C. & S. F. GALVESTON

Midshipman Richard Laurens De Saussure of Charleston, S. C., and George H. Melvin of Genesee, Ill., were formally dismissed from the Naval Academy recently for hazing.

Secular News Items.

A number of leading colored people of Paris, Texas, have organized a company for the purpose of founding and building up a town in the northeast part of the county, sixteen miles from Paris, to be settled by colored people exclusively. A 290 acre tract has been purchased and has been platted and laid off into a town a mile long and a half-mile wide. Four principal streets sixty feet wide, run out from a public square to the cardinal points and the cross streets are to be forty feet wide, the blocks being 208 feet. The land is rich, sandy loam, and is all in timber, consisting of post oak and red oak. A sawmill will be established to saw up the post oak into railroad ties and the red oak into shingles. Most of the building material will be sawed on the ground. In the plat lots have been set apart for churches and school buildings. There are nearly 500 colored families tributary to the townsite, and it is claimed that the colored population will be able to support a good sized town.

The Italian Government has just contributed a subsidy of \$20,000 a year for an Italian Labor Exchange in New York. This is part of an organized attempt by Italian citizens of the United States, combined with the Italian authorities at home, to beat the padrone system and keep the Italians from piling up in New York. The exchange will be incorporated under the laws of New York State by Italian citizens and probably will be in working order by next summer when the great crush of immigrants comes. Last year the Italian immigrant commission sent Chevalier Rossi, a labor expert, to study conditions in the United States. He traveled all over the country, paying special attention to the South and Far West. He reported immigrants were the prey of padrones, who let them out in bulk at small wages to railroad companies and contractors. He joined with a committee of Italians in recommending the bureau. According to present plans, the exchange will be incorporated by a number of Italian merchants, bankers and professional men. It will make connections with employers of labor in the West and the South, and will see that wages are fair and conditions are good. It will try to induce all immigrants landing at the Battery to work with the exchange rather than with the padrones. More especially the exchange will work to start immigrants into farming for themselves. For this work and for the work of obtaining employment no fees will be charged.

In the offices of the Christian Herald, of New York, are eighty large volumes—the great memorial of the women of the United States to the National Senate, asking that Senator Smoot, of Utah, be expelled. These volumes will soon be shipped to Washington. Every State is well represented in the signatures, which were largely obtained through the instrumentality of the women of the Woman's Christian Temperance Union. New York sends 43,226 names; Pennsylvania comes next; Ohio had 22,000 signatures, and Indiana sends thousands more and hundreds of letters. Those who in Colorado, California, or Utah itself, who have had personal knowledge of Mormonism are most earnest against the senator's retention.

planned for April 1 are being continued in New York and the mining districts. A conference of several of the presidents of the anthracite roads was held in this city, and while it was denied that the meeting was called for the express purpose of considering the strike, information came from one source and another showing the operators have begun preparations for the contest far beyond anything dreamed of by the outside world, and that they are now in a position to welcome a strike. From official sources it is learned that the anthracite companies

now have 18,000,000 tons stored in their own yards, and that they expect to have at least 28,000,000 tons out of the mines and ready for a six months' campaign if the miners decide to quit work.

Prof. George E. Beyer, of Tulane University, while inoculating a rabbit with anthrax, the germ of the disease of charbon before his class, had the misfortune to inject the syringe into his finger. Dr. Archinard was immediately called and prescribed a tonic to counteract the virus. It requires twelve days to determine definitely. Science will await the result with interest.

The elections to the National Assembly of Russia will be held April 7. The National Assembly will be convened April 28.

An almost unprecedented gathering of the crowned heads of Europe will be present at the burial of King Christian. The deep feeling of sorrow at his death has found expression in every language, and all the nations will send representatives to pay their last respects. Among the more than 800 distinguished persons who will be present at the burial, are Queen Alexandra of England, King George of Greece, Emperor William of Germany, King Haakon of Norway, Archduke Franz Frederick of Austria and the Duchess of Brunswick. The king will be buried in the chapel of Frederick V. of the Cathedral of Roskilde, formerly the capital of Denmark, where the body of Queen Louisa lies.

Governor-general Luke E. Wright, of the Philippines, has been appointed the first ambassador of the United States to Japan. Hon. Henry C. Ide, the senior member of the Philippines Commission and Vice-governor, will succeed Mr. Wright and will serve until June 1, when he retires. The plan is then to appoint Hon. James F. Smith, of California, a member of the commission, Governor-general. The retirement of Messrs. Ide and Wright will leave two vacancies in the Philippine Commission.

Thomas W. Lawson, of Boston, invited Gov. Albert B. Cummins to serve with four other distinguished reformers of America on a committee to which he will turn over his New York Life and Mutual Life, of New York, proxies, and which he asks attend the annual meeting of these two companies for the purpose of electing good, honest, sound business men as directors. Gov. Cummins replied that he would consider the proposition, and after conference with Gov. Johnson of Minnesota, one of the other members, would make a definite answer. Mr. Lawson told Mr. Cummins that the other members of the committee will be Gov. Johnson of Minnesota, Senator La Follette of Wisconsin, Gov. Broward of Florida and ex-Attorney General Monett of Ohio. He said he had received a large number of proxies from policy holders in the New York Life and Mutual Life of New York, which, with the others he expects to get and which he is confident will come in if the committee plan goes through, will give him control of both companies. The proxies are so worded that Mr. Lawson cannot vote them himself. He must turn them over to a committee of unquestionably responsible men to be named by him, which committee will attend the annual meeting and vote the proxies. Mr. Lawson also told Mr. Cummins that he desired the committee to take steps to have the New York statutes amended to make a majority of the directors of the two mutual companies elected annually. At present less than a majority are elected each year.

The project for the establishment of a great university in Brooklyn, of which former Controller Edwin M. Groat is the father and chief advocate, is now to be pushed forward with renewed vigor. The committee of 100 citizens of Brooklyn, which was appointed over a year ago to push forward the movement, held a special meeting yesterday and approved today the report of the special committee of fifteen, including the newspapers, for provisional incorporation and permissive legislation. It is stated in the report of the sub-committee that the Adelphi College, the Polytechnic College, the Brooklyn Public Library, the College of Pharmacy, St. John's and St. Francis' Colleges, and the long Island Medical College have signified their approval of the university idea and of their willingness to co-operate.

Trade of the United States with Spain and Portugal amounted in the fiscal year of 1905 to over \$34,000,000, according to a report issued by the Department of Commerce and Labor. Of this, \$15,000,000 was imports and \$19,000,000 exports. Of the imports, \$6,500,000 was from Portugal and \$8,500,000 from Spain. Of the exports, \$2,000,000 went to Portugal and \$17,000,000 to Spain. Imports from Portugal have greatly increased during the last few years, while exports have declined quite as rapidly. Exports to Portugal are chiefly raw cotton, tobacco, mineral oil, lumber and manufactures of iron and steel. The trade with Spain shows a marked growth in recent years. Imports into this country have increased from \$3,500,000 in 1897, the last year prior to the Spanish War, to \$8,500,000 in 1905, and exports have increased from \$11,000,000 to \$17,000,000 in the period. The largest exports to Spain are raw cotton, which amounted in 1905 to \$12,765,778.

A bronze statue of Benjamin Franklin, which John Harjes, a member of the Parisian branch of the banking house of J. Pierpont Morgan, is to give to the municipality of Paris, was completed at Green Point. It was a replica of the statue in front of the Philadelphia postoffice, and cost \$10,000. Its weight is 7,000 pounds, and it represents Franklin in a sitting position. The statue is eight feet high and rests on a bronze base. It was shipped to the French capital February 7, and will be placed in the Rue Franklin, where the United States embassy was located when Franklin was United States' Ambassador to France. The statue will be unveiled in April.

A scheme has been perfected under which Lord Rothchild, at his own expense, will send 209 families to Canada; 50 of these families left England February 13. The scheme forms a basis for the solution of the problem regarding the unemployed of Great Britain.

When a member of our Church leaves your charge to come West, please give notice at once to the pastor of our Church at the place where they are to come, so he can look them up at once before they get into some other Church. Many of them might, in this way, be saved to our Church who are lost from us when they come West.

Only recently I got notice from Rev. E. G. Roberts, our pastor at Kemp, Texas, that he had just had a call for Church letters for two ladies from his charge from a pastor of another Church here in Oakland. I looked them up and they joined my Church last Sunday. In giving their names to the other pastor they thought he was a pastor in our Church. Of course, I had some trouble in locating them in a city of more than one hundred thousand inhabitants; but after a hard day's work I finally found a mail carrier who knew their street number, but was not allowed to give it to me. I took the number of his cap and addressed them a letter in his care and got a prompt reply.

PASTORS, ATTENTION.

Since coming here, about three months ago, our Sunday-school has doubled, our congregations are building up and we have received thirty-seven members; others to join soon. The outlook is quite encouraging for our Church here. J. W. HORN, Pastor M. E. Church, South, Oakland, Cal.

Prior to the departure of Rev. Richard Wilkinson, former pastor of Rayne Memorial Church, from New Orleans to Monroe, Louisiana, his future home, a farewell reception was tendered himself and wife. A purse of \$420 and a gold-mounted watch fob was presented to Dr. Wilkinson and a silver bread tray and a dozen each of silver knives and forks to Mrs. Wilkinson.



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You can now obtain a large dollar size free package of Man Medicine—free on request. Man Medicine cures man weakness. Man Medicine gives you once more the gusto, the joyful satisfaction, the peace and thrill of physical pleasure, the keen sense of man-sensation, the luxury of life, body-power and body-comfort—free. Man Medicine does it. Man Medicine cures man-weakness, nervous debility, early decay, discouraged manhood, mental failure, vital weakness, brain fog, backache, prostaticitis, kidney trouble and nervousness. You can cure yourself at home by Man Medicine, and the full size dollar package will be delivered to you free, plain wrapper sealed, with full directions how to use it. The full size dollar package free, no payments of any kind, no receipts, no promises, no papers to sign. It is free. All we want to know is that you are not sending for it out of idle curiosity, but that you want to be well, and become your strong natural self once more. Man Medicine will do what you want it to do; make you a real man, man-like, man-powerful. Your name and address will bring it; all you have to do is to send and get it. We send it free to every discouraged one of the man sex. Interstate Kennedy Co., 1112 Luck Bldg., Detroit, Mich.

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Sent to any address post-paid; guaranteed to reach you in good growing condition.

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Killarney, grandest pink. 25c
General McArthur, deep red. 25c
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SPECIAL BARGAINS
6 Carnations, the "Divine Flower," all colors, 25c. 25c
8 Prize-Winning Chrysanthemums, 25c
8 Beautiful Colours, 25c
4 Grand Orchid Carnations, 25c
8 Sweet-Scented Tuberoses, 25c
6 Fuchsias, all different, 25c
10 Lovely Geraniums, 25c
10 Superb Fanny Plants, 25c
15 Pans. Flower-pots, all different, 25c. 25c
Any Five Collections, for One Dollar, Post-Paid
Guarantee satisfaction. Once a customer, always a customer. MISS ELLA V. BAINES, Box 212 Springfield, Ohio

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 175 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of ONE CENT PER WORD. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column.

POETRY CAN IN NO CASE BE INSERTED.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

REV. R. M. LEATON.

Rev. R. M. Leaton was born on North Grand River in Independence County, Missouri, April 23, 1838. He was married to Mrs. Mabry, in Sterling City, December 26, 1905. Between these dates there was a great life. He was sixty-six years, eight months and three days old. God gave him time to form a wonderfully strong character. I remember well the letter he wrote me nearly eight years ago, with the request to write his wife's obituary. He was broken in heart, but heroic in faith. Bro Leaton was converted in 1857, and licensed to exhort the same year. He was licensed to preach in 1858, and the same year received on that into the Missouri Conference. At this conference he was appointed by Bishop Early as junior preacher on the Nycusburg Circuit, and in 1859 was appointed in charge of the Audrain Circuit. In 1860 he was ordained deacon by Bishop Kavanaugh, and transferred to the East Texas Conference, and was appointed to the Adams Circuit. In 1861 he was appointed to the Douglass Circuit. In 1862 he was appointed to the Dangerfield Circuit; in 1863 to Orange and Beaumont Station.

In 1864, he was appointed to the West Texas Conference, and appointed to the Mission Valley Circuit; in 1867 to the Sandies Circuit, and remained two years; in 1869, sent to the Cibola Circuit; in 1870, to the Sutherland Springs Circuit; in 1871, the Concrete Circuit. In 1872, he was given the superannuated relation, and remained so nine years. In 1880, he supplied the Helena Circuit, and in 1881, was appointed to the Blanco Circuit, and remained two years. In 1883, Kyle Circuit; 1884, Willow City Circuit; 1885, Mason Mission; 1886, Johnson City Mission; 1887, 1888, Round Mountain Circuit; 1889, 1890, 1891, the Pontotoc Circuit; 1892, Junction City Circuit, and in 1893 to the Paint Rock Circuit, then his name was placed for the third time on the superannuated relation, and he remained in this relation until God transferred him to heaven. He was married, in 1867, to Miss Virginia Ann Bobbitt, of Victoria County, Texas, and of this union four children were born, two girls and two boys. The home life of our ascended brother was a model. The children reflect credit on the home training. Brother Leaton was one of the most religious men I have ever known, and a strong, systematic preacher. He knew the doctrines of Methodism, and preached them vigorously and acceptably. His sermons had a beginning, a middle and an end. Every sermon I ever heard him preach showed close, prayerful preparation, and the complete absence of all foolishness. While he was always a frail man, physically, yet, he preached forcefully, and his efforts were characterized with great earnestness. He spent much time in private prayer, and his public prayers were sensible, scriptural and spiritual. As a pastor, he attended to his work in detail, and paid much attention to the children of his charge. I was his presiding elder for four years, and was in his home often, and intimately associated with his family, and must say that he was one of the purest and most consecrated men we have ever had in the West Texas Conference. Looking over his appointments, tears came to my eyes, when I saw one expression in a paper, sent me by Sister Mabry—"My appointments have been better than I deserved." The influence of Brother Leaton's pure life will be felt in the years to come, and hundreds will meet him in heaven who were brought to Christ through his ministry. There must have been light in the room, Dec. 26, 1905, when the grand old man passed out, and swept up through the gates and entered into the City. I am so glad he died in the home of his daughter, where her gentle ministry soothed his tired body in the last awful conflict. May God bless the children, and some sweet day the portals of the heavenly world will open, and we too shall enter in. Happy day!

M. A. BLACK.

Floresville, Texas.

SCOTT.—Rev. S. S. Scott, a superannuated member of the Northwest Texas Conference, died at his residence in San Antonio Texas, Jan. 12, 1906. He was born in the State of Mississippi Oct. 19, 1826. He professed religion in 1840, and was licensed to preach by Rev. R. L. Andrew in the fall of 1849. He joined the Memphis Conference in 1851, and was ordained a deacon by Bishop Capers in 1853, and elder by Bishop Kavanaugh in 1855. His appointments were as follows: Cageville Circuit 1852, Hermando Circuit 1853, Chidahoma Circuit 1854, Holly Springs Circuit 1855, Belmont Circuit 1856, Oxford Circuit 1857. In the fall of 1857 he transferred to the Louisiana Conference and was sent to Bellville charge 1858-9, and Minden 1860. He was then sent to the Monroe District 1861-2-3-4. He was superannuated in 1865-6. He was appointed to Minden District 1868, and then back to the Monroe District 1869-70-71-72, then to the Homer District 1873-4, and to the Shreveport District 1875. That fall he transferred to Texas. His first appointment was to Waxahachie Circuit 1876, Ennis 1877, Bremond 1878, Calvert 1879, Gatesville 1880-1-2; he was then appointed to the Stephenville District 1883-4. The district was then divided and he was placed on the Gatesville District 1885-6; was sent to Crawford Circuit 1887, to Jonesboro 1888-9. That fall, 1889, he took a superannuated relation to the conference. It will be seen from this list of appointments that Brother Scott was held in great esteem by the authorities of the Church, as he served important charges and was for a number of years a presiding elder. He loved the Church and served her faithfully until failing health compelled him to seek the superannuated relation. Without a blot upon his name and a long series of years spent in the service of his Master, he has gone to his reward. Brother Scott has lived for some years in San Antonio, and during that time he has not only exhibited the qualities of a valiant soldier of our Lord Jesus Christ, but the patience, gentleness and serenity of a saint. During all these years he has been a great sufferer. As long as he was able he was in his place in the Prospect Hill Methodist Church, where his presence was an inspiration and benediction to both preacher and people. For the last three or four years he was confined to his home and his sufferings were very great; but in the midst of it all not a word of complaint escaped his lips. Cheerful, hopeful and happy in the love of God, calmly and joyfully awaited his release. He longed to go and be with his Lord and the loved ones gone on before, especially his faithful wife who went home some two years since. His last years were so bright and full of hope that his presence was a great blessing to the pastors who visited him, and to all the people who knew him. To his children he leaves the heritage of a spotless name, and to the Church and the world the example of a pure and useful minister of our Lord Jesus Christ. The devotion of his children to him in the time of his suffering was all that a loving father could ask. Especially his daughter, who lived with him, was untiring and unremitting to the last. To his brethren of the Northwest Texas Conference, and to all who knew him in the days of his active ministry, it will be a pleasure to know that his last years were worthy of his long and useful life. The strong man, like his Lord and Master, was perfected through suffering. The earth is poorer but heaven is richer in receiving to the treasures gathered there the spirit of our glorified friend and brother.

B. HARRIS.

HOMMEL.—Mary Ann Rich Hommel was born in Marshall Co., Ala., in 1871. She united with the Methodist Church when very young and ever lived among the faithful. She was married to J. H. Hommel Dec. 24, 1893. She passed peacefully to the "other shore" at their home in Johnson Co., Texas, Jan. 9, 1906. She leaves husband and five children to struggle in this world. Sister Hommel left a bright testimony behind her as to her future welfare. The funeral was conducted at Cahill's Chapel, and we laid her to rest. Of course she will be greatly missed by her husband and children, but they can meet her in the sweet beyond.

C. E. LINDSEY.

NEWSOM.—Mrs. Lula Newsom (nee Gray) was born in Hill Co., Texas, Dec. 20, 1880; was converted and united with the M. E. Church, South, in 1895; was married, by the writer, to R. C. Newsom, Dec. 27, 1903; died at the home of her parents in Knox Co., Texas, Aug. 30, 1905. These are the brief dates inside which there are clustered ten thousand precious memories. Sister Newsom was the daughter of Bro. and Sister R. W. Gray, early settlers of Texas and who now reside in Knox Co. In her last illness, which was very severe at times, for eighteen months she displayed a calm,

sweet, patient, Christian spirit. Sometimes, in her intense suffering, she would say, if she thought it would not be wrong, she would pray to die, but she was always willing to say, God's will be done. When her release came, she was not permitted to speak, the paralysis had mastered her little frame, but an angelic smile lit up her face and we knew she was at rest. There was one little one given to her to light up her last days. A few weeks before she went away she, with her husband, had him dedicated to God in baptism. About a month after she went away, little "R. C." too went on and we are assured that they are in the place that God has "prepared." To the sorrowing husband and father, who so faithfully and affectionately watched over them, and to the dear old father and mother and brothers and sisters, we would say, look up, you sorrow not as those who have no hope; we shall see them again where no sickness or sorrow or death comes. We think of the little mounds in the Vera cemetery as not having the spirits, but just the bodies, and one day they shall burst forth to meet the Lord, not this corruptible, dying body, but the glorified, everliving body, to meet the Lord in the air.

M. W. CLARK.

HOWARD.—Chas. Homer Howard was born Sept. 11, 1868; was married to Miss Spice Wilson Sept. 1, 1901, and died Jan. 18, 1906. He was a beautiful husband and loving father, and is survived by wife and four children. With many kind remembrances and much loss, these are left only to suffer their loss and turn to Him who can comfort. He was one of our leading Masons and they, with a large concourse of friends, buried his remains in Newton Cemetery on the morning of the nineteenth. He bore testimony of faithful citizenship, and while we can't be certain about his eternal gain, yet we hope God's favor gave him eternal peace. Loved ones, you may not understand why he is gone, but our heavenly Father doeth all things well. So our greatest concern is with ourselves and our pitiful and needy relation in this life. May his precious loved ones be secure and assisted by our Lord to the fulfilled purposes of a father.

J. T. HOOKS.

HUDSON.—Mrs. Jennie Hudson (nee Jennie Barclay) was born in Hopkins County, Texas, Dec. 6, 1870. She was married Dec. 15, 1886. She was converted in 1887 while kneeling in her own home and talking to the Lord about her soul. Rev. C. L. Ballard received her into the Methodist Church, South, at Nelta, in Hopkins County Oct., 1902. It is with profound sorrow that we are called to chronicle the death of this sainted and noble woman. Having been her pastor in former days, I know whereof I speak when I declare that I have never known her equal when it came to personal work in a revival. Right well could it have been said of her, "Oh, woman, great is thy faith!" She was as fond of her Bible as a child of its toys—it was her daily companion. Duty above selfishness was her motto. Along the stream of her life work lie no stupendous cataracts, whose reverberations tell the world she lived; but the current of her influence moves quietly and steadily on toward the achievement of her aim—the ocean of her Church's glory and greatness. May the Lord in loving mercy tenderly care for the surviving husband and motherless children, and one by one bring them all safely home.

T. W. KIRK.

McGRAW.—Albert McGraw was born in Pike County, Miss., in 1833, died Jan. 23, 1906, at his son's home three miles north of Delma, Texas. He came to Newton County with his parents in early childhood and soon after both his parents died, leaving him to be hustled about an orphan. He was married Oct. 15, 1865, near Delma, Texas, to Miss Rebecca Smith and soon after became a member of the Methodist Episcopal Church, South, and remained one till his death. During the last twelve years he was much devoted to his Savior and lived a consistent Christian life. All his children, four sons and two daughters, were with him; and as they would pray, sing and read the Bible, he would rejoice with them and say that he was ready to go. He was thirty hours in death's valley before his spirit was released from its tabernacle. He was a devoted husband and father, counting no sacrifice too great for him to make for his family. Our loss is his gain.

REV. W. D. McGRAW.

SPAULDING.—Mrs. Lora Spaulding was born Jan. 12, 1884, in Nolan County, Texas. Was married to Logan Spaulding Sept. 20, 1903. She was the daughter of Brother and Sister G. W. Crawford. Was converted and joined the Methodist Church, South, in youth. Died in Colorado, Texas Jan. 8, 1906. She leaves a husband and child fifteen months old; also father, mother, four brothers and one sister to grieve their loss. MRS. W. B. CROCKETT.

WOOD.—Joshua C. Wood. He is not here. Voices from afar called him and he went. At home with his God is he, resting in the land of Beulah. The strife for his stay on earth was short, but strongly fought. Eight days of pneumonia and the spirit fled from "this dim spot called earth" to glory. He loved the home life, loved children; was full of sunshine, hope, joy, which he was capable of imparting to others. He was a true man, and inspired confidence. Joshua Cassidy Wood was born August 16, 1839, at Athens, Texas, and spent his life in Henderson County, except a few months. On November 10, 1885, he married Miss Ella Pickens. Four boys and a girl graced their home, one boy going before the father. On January 15, 1906, Bro. Wood peacefully closed his eyes on earthly scenes, surrounded by family and friends, in his home at Athens. About fifteen years ago he was converted and joined the Methodist Church. He has been superintendent, and was at the time of his death a steward of the Church, serving also faithfully and efficiently on the Building Committee for the new church in its erection. In all the circles where he was known he will be sadly missed. C. B. GARRETT.

ALBENS, Texas.

HARRIS.—W. A. Harris was born April 5, 1834, and died Jan. 20, 1906, aged 71 years, 9 months and 15 days. He was married to Miss Katie Deaney, April 12, 1865. He joined the Methodist Episcopal Church, South, at Peach Tree, Texas in 1865, and was one of the most beloved and faithful members of our beloved cause. He was so consistent that those who were not Christians knew him to be a good man. Was a regular, habitual interceder and we suffer great loss, to only be better assured of the love of our Lord. He was buried by the Church and Masons, with many friends, in Weeks' Chapel, Cemetery. He was much spiritual strength to the writer and we hope to only leave the same kind of record that God is with us to the end. Weep not, loved ones, you know where to find him. Lord, help us to meet him "some sweet day."

J. T. HOOKS.

WILEY.—Miss Sallie Wiley was born March 30, 1856, and died Jan. 3, 1906. Sister Wiley was converted and joined the Methodist Church about 20 years ago. She was ever faithful to the Church. She leaves four brothers and four sisters and a large number of relatives and friends to mourn her departure. In giving up their sister, her younger brothers and sisters give up one who had the responsibility of a mother to them. For thirty years she made her home at Bro. Wesley Irvin's, ever thoughtful of the best interest of all who visited the home. She will be greatly missed, but ever remembered by what she did, and the life she lived. Her hope was in Christ. His grace sustained her. His hand guided her safely to the end of life's journey. May God's grace sustain and keep the bereaved ones, for some day these parting scenes will end, some day our ears shall hear the songs of triumph, some day we shall find each broken link that left our hearts so sad, some day we shall see Him face to face, who kept us by his grace.

MARCUS WILLIAMSON.

VICARS.—Mrs. Phoebe E. Vickars (nee Fugate) was born in Scott County, Va., April 25, 1828, and departed this life July 27, 1905, at the home of her son, I. F. Vickars, near Caddo Hills, Hunt County, Texas. Her body was laid to rest in the McWright Cemetery by the side of a daughter and two grandchildren, to await the resurrection morn. She was converted and joined the M. E. Church about twenty-five years ago. She was left a widow in 1869 with seven children—five sons and two daughters—in Virginia. She came to Texas in 1893 and united with the M. E. Church, South, in which she remained a faithful member until she was called to the Church triumphant. She approached death without a fear, and peacefully fell asleep in Jesus. Sleep on, dear mother, your children expect to meet you again in the city of God, where no sad farewells will ever be said and parting will be no more. The Lord giveth and the Lord taketh away; blessed be the name of the Lord.

(MRS.) S. C. BYRD.

Guy, Texas. Her daughter.

STILES.—James Stiles, son of Richard and Mary Stiles, was born in Bienville Parish, La., Dec. 23, 1828. Bro. Stiles moved with his parents to Texas in 1835 and settled in Harrison County and removed to Kaufman County and settled at Poetry in 1857. In 1859 he was married to Miss Nancy Ussery. From this union came five sons and six daughters. His wife and four sons survive him. From Poetry, Tex., he joined the Southern Army and was under Stone and Captain Isam Chisholm. He saw four years of service in the cause of the Confederacy. Bro.

Stiles was converted in Harrison County at Crossroads school house under the ministry of one Bro. Hill, who was then, 1850, the regular pastor, and joined the Methodist Episcopal Church South, in which he lived until Jan. 25, 1906, at 7 p. m., at which time God transferred him to the Church triumphant. He said almost with his latest breath, "I'm going, but not alone, for Jesus is with me." His funeral took place at the Campground C. P. Church. The sermon was delivered by the writer from Ps. 37:37. Bro. Stiles was laid to rest in the Poetry Cemetery in the presence of a large concourse of people. We will meet him in the realms of glory. His pastor, J. K. SMITH.

BLUE.—Sarah Blue (nee Allison), my wife's mother, was born in Iowa, Dec. 1828, and died at her home in Crowley, Texas, Jan. 20, 1906, aged 78 years. She leaves 3 sons and 7 daughters and about 90 grand and great-grandchildren to mourn. Her husband preceded her to the glory land ten years. She came to Texas at an early day with her husband, A. Blue, and they did much to help build up and Christianize the frontier of Texas. She was a life long Christian and died in great peace. She had been confined to her bed fifteen years and never was known to murmur or complain. The writer talked with her a great deal during these years of affliction about death and the hope of eternal glory, and she always expressed a desire to go. Her faith in God was strong. She would often say, "My life work is done and I have done what I could; I now want to go and be with Jesus and be forever blessed." My God's grace sustain the sorrowing ones and bring us all to a reunion in the skies. W. C. SMITH.

SMITH.—Rev. W. A. Smith peacefully passed to his reward on Jan. 11, 1906, aged seventy-four years. His end came just as he had always wished. While he was a great sufferer for forty years and almost an invalid for the last ten years of his life, yet he was able to get about and wait upon himself to the last hour of his life. Thus one more well-rounded, good and pure Christian life has ended. But while earth has been made poorer and sadder, heaven has been made richer and brighter. He came from Tennessee to Texas in the twenty-third year of his life; was married one year later to Martha P. Pickens, of Cherokee County, Texas. She a helpmeet for him twenty-eight years, but had preceded him to the better land twenty-one years. He went in and out before the people of VanZandt County as a minister of the gospel for nearly forty years. When in his prime he stood in line with the deepest preachers of the Texas Conference. He was a man of strong intellect, a well-balanced mind and had a clear conception of the precious truths of the Bible and what was right between man and man. He was converted and joined the M. E. Church when but a child; was ever true to his Maker, and always at his post of duty. While he had not much of this world's goods, yet he has left in his godly life and example and his sweet and cheerful spirit an inheritance worth far more than these things. He leaves two daughters, one son and an aged sister, with a host of other relatives and friends, to mourn their loss. Cheer up, dear bereaved ones; if we are faithful and true, we will meet him one sweet day where partings are no more.

HIS DAUGHTER.

WYNN.—Fulton Brooks Wynn, son of Jesse B. and Kate Wynn, was born November 25, 1904, and departed this life January 12, 1906. His affliction for the last five months of his life was deep and sore. Fulton was a sweet, pleasant little fellow and was loved by all who knew him, but God saw best to take him to a better world than this. May this dispensation of the providence of God lead the parents to higher attainments in divine life, and may they meet their loved one in the sweet by and by, is the prayer of his grandma.

MRS. S. W. JONES.

HALE.—Bro. J. F. Hale was born October 19, 1870, and departed this life October 5, 1905. He was converted when a young man and united with the Methodist Church. As a man he was sociable and of a genial nature. His friends were numbered by his acquaintances. He was a hard-working man and was succeeding rapidly in temporal affairs. As a Christian he loved God and mankind. He was loyal to his Church and true to his pastor. He was very liberal with his means, being ever ready to help in any Church enterprise. As a father and husband he was affectionate and devoted. He was rational until the end came, praying earnestly for his family and friends, and asked those who stood by his bedside to meet him in heaven. He has gone to join the Church triumphant. May heaven's blessings rest upon the bereaved family.

B. A. EVANS.

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VANS.

DUNN.—Nancy Harris Dunn was born in Montgomery County, North Carolina, May 4, 1831. She was the sister of the late Rev. M. M. Dunn, of the North Texas Conference, and of the writer. She professed religion at about the age of twenty at a Baptist protracted meeting in Calhoun County, Miss. Two years thereafter, together with her two brothers, she joined the M. E. Church, South, in which she lived a devoted, consecrated life to the end of her earthly pilgrimage. She was never married. Aged and afflicted parents absorbed her mind and heart from the time she reached the age of maturity. During the Civil War she was left alone with her afflicted mother from the early spring of 1862 to the close of the war, her oldest brother being in the itinerant ministry and the younger brother in the army. By industry and economy she managed a small farm by hiring help and made a comfortable living for herself and mother, and more than once sent new suits of clothes of her own make to her brother in the army. After the war we lived together as a family with our mother until her death in 1870. When the writer joined the conference that fall and married in the fall of 1871, she remained with us and shared our joys and sorrows as a member of the family until four years ago, when we moved to Oklahoma. She remained with our brother, M. M. Dunn, in Texas, keeping house for him until her health failed in the spring of 1904, resulting, in June of that year, in a complete breaking down of her physical and mental powers, necessitating her removal to the asylum at Terrell, Texas, where she remained without improvement, physically or mentally, until January 6, 1906, when she passed away to her eternal reward for a faithful, unblemished and godly life. It is sad to think of; but thy will, O God, be done.

J. M. DUNN.

ADAMS.—Mrs. Nannie Adams (nee Rogers) was born Jan. 28, 1863 and died at her mother's home in Kirbyville, Dec. 22, 1905. Miss Nannie, as she was familiarly known, was loved by all who knew her. Her life was filled with sweet, loving, unselfish devotion to her family and friends and her devotion to her aged mother was beautiful indeed. Her influence over all was for good; as a friend said of her, "Her life was a beautiful one, filled with overflowing with those good deeds which were calculated to make better the world she lived in." Once when admonished not to do so much for her family and Church, she replied, "It is my ambition to give myself entirely to the service of my God and my family and to die serving them." She was married to Mr. R. F. Adams, of Jasper, June 16, 1904, and lived to bless his home, oh, so short awhile. She left to mourn her loss a heart-broken husband, an aged mother, a sister and brother, a number of relatives and a host of friends. We are not left in doubt and despair, for her God, whom she served so faithfully since an early age, will comfort and sustain in this sad hour. "Precious in the sight of the Lord is the death of his saints."

M. L. LINDSEY.

HILLYER.—Mattie Nova Hillyer, daughter of W. M. and Addie Laura Hillyer, was born Nov. 19, 1901, near Bono, Johnson County Texas and died Dec 7, 1905. Little Nova was dedicated to the Lord in baptism when less than a year old. There are left behind four brothers and one sister, with papa and mamma, to mourn their loss; also grandpa and grandma Kennon are deeply grieved, she being the first grandchild they had taken. Little Nova would kneel and say: "Now I lay me down to sleep," presenting a beautiful and lasting picture to the saddened loved ones left behind. How sweet and consoling to know the Lord heard her little prayer and took her home. "Do not grieve for me now, papa, mamma, brothers, sisters, grandpa and grandma," no doubt little Nova would say: "For my body knows no pain, tears or sorrow here; no graveyards in all this beautiful land. I want you to hurry and come, for we have so many things here to make us happy. Do come all of you." Parents and children, little Nova cannot come to you, but you can go to her. May God help you to go.

C. E. CLARK.

TOOKE.—Allean, daughter of Rev. Allen Tooke and Mrs. Lillie Tooke, born Nov. 5, 1903; died Jan. 21, 1906, at Caro, Texas. Death has snapped the thread whereon the family jewels were strung, and one has dropped out of sight! But faith sees this jewel in its heavenly setting. We cannot penetrate the thick darkness of God's counsels and know the secret of his purpose who doeth all things well. We can only blindly trust in the promise that all things work together for good to them that love God. "I was dumb with silence; I opened not my mouth because thou didst it." "Make us glad according to the days wherein thou hast afflicted us." An inspired prayer is also a

prophecy if we submit cheerfully to Him He will give us gladness for every affliction and evil day, and even so great a sorrow as this shall somehow be turned into joy. Little Allean was a bright and lovely child. The music of her prattle and her sweet spirit wove the witchery of their enchantment around every heart who knew her. She was not only the joy of the parsonage, but also the pet of the Sunday-school at League City, last year. But she closed her eyes in the long, long sleep soon after she entered the new parsonage at Caro, Texas. Her parents are desolate and bewildered in this great grief. But their faith is firm, and their hope is in God. Sweet echoes of their baby's prattle; sweet memories of her velvet touch; and of her dimpled arms about their necks; sweet dreams of her presence, and of her ringing laughter help to confirm their faith that "he is no dead!" Their Beloved only came down "into his garden to gather lilies!" Allean is with her Savior. She awaits our coming. Heaven is nearer, and dearer; earth is poorer, and holds us with a slacker hand. The Good Shepherd stands upon the heights, with the little lamb in his bosom, calling to us to come. Oh, parents, look up!

W. F. PACKARD.

Tyler, Texas.

LOVELADY.—Charles Frank Lovelady has been translated and passed to his reward. He was born August 28, 1880. He professed religion and joined the Methodist Episcopal Church, South, while young. He was married to Miss Euna Park, Oct. 19, 1904, and this union was severed by death Oct. 6, 1905. Bro. Lovelady's life was one of purity. He was unassuming and modest as a girl. To know him was to love him. As a husband, he was companionable; as a citizen, loyal; as a brother, affable and as a son obedient. Just as the flower of his life was ready to send forth its sweetest perfume, filling his influential atmosphere with incense of godly devotion and the harp ready to burst forth in one grand symphony, the reaper of death with sickle keen gathers him from the garden of life and transplants to the Eden above. The writer held the funeral service in his home and followed sorrowing loved ones to the Cisco Cemetery, where Rev. Jno. R. Henson conducted the funeral service. Farewell, Brother Frank, till one sweet day with brothers and sisters and father and mother and wife, we shall strike glad hands forever.

G. H. McANALLY.

COKER.—Willie Lee Coker, infant daughter of Wm. J. and Agatha Coker, was born in Orange, Texas, October 23, 1904, and died January 11, 1906. The sickness of the little one was protracted, lasting through long, weary weeks, and her sufferings were acute. The fair infant form, once strong and vigorous, wasted away to a mere skeleton, and was pathetic to behold. All remedies failed to give relief, all means were inadequate to check the progress of disease, and God took the little sufferer to himself. On last Easter Sunday, the parents dedicated the child to God in baptism; and while their hearts are torn and bleeding, they realize that the little daughter is His forever. She was a remarkably intelligent child; and even though but an infant, exhibited a great fondness for music and flowers. All through the days of her illness, even till the very end, she held flowers in her little hands, and gazed upon them with evident pleasure and delight. She herself has been translated into the garden of God, and will bloom in fragrance and beauty forever. "Of such is the Kingdom of heaven!"

H. T. CUNNINGHAM.

Orange, Texas.

BREWER.—Alvah R. Brewer was born in Fayette County, Alabama, August 7, 1828. He was converted and joined the M. E. Church, South, in 1853; was married in April, 1855. When the Civil War broke out he volunteered in the Confederate Army and fought for the Southern cause during the whole war. He was a true soldier and a loyal Southerner. Soon after the war closed he came west and settled in VanZandt County, Texas, in the year 1867. On November 16, 1905, he died and was laid to rest in the cemetery at Edom, Texas, surrounded by a host of weeping friends and loved ones. He was a prominent member of the Methodist Church for more than half a century. He served as a steward for many years. He was always a friend to the poor and a helper of the needy. He leaves a wife and several grown children, a host of relatives and friends to mourn their loss. Having kept a clear conscience and clean hands, he of course loved everybody and everybody loved him. He talked freely of his future prospects, which were bright and inviting. His friends and loved ones do not weep as those who have no hope.

H. A. MATNEY.

BOWMAN.—On November 24, 1905, after a brief sickness, Judge T. H. Bowman passed to his reward. His last thoughts were on God and the things of eternity. He had returned to Austin, where he had once before lived, and being feeble in body, was unable to enter actively into the busy affairs of the world. His God, his books and his family were his companions. In the retirement of his home he devoted much thought and sympathy to his sons and daughters, whose career he watched with paternal joy and satisfaction. Judge Bowman was a man of prayer. He was born in Clinton, Louisiana, May 29, 1843. At an early age he united with the M. E. Church, South, in which he filled the office of steward, trustee and Sunday-school superintendent, and was at one time a member of the Board of Trustees of Southwestern University at Georgetown. He attended, while a boy, the academy in Baton Rouge, La., which was presided over by that distinguished educator, Prof. W. H. N. Magruder, whom no man knew but to love. He was afterward educated at the Southern University of Alabama, where he also took a law course. In the late war he enlisted as a private in Company A, Wirt Adams' Regiment, Mississippi Volunteers, and was in active service until he was permanently disabled and resigned with the rank of First Lieutenant. In 1870 he came to Texas, locating at Belton, where he taught school for several years. Later he served as County Attorney of Howard County, and afterwards was County Judge, which office he held for two terms. His devotion to his party brought him into prominence. He served as Secretary of State under Governor Roberts. In 1899 he was appointed by Governor Sayers as Superintendent of the State Orphans' Home at Corsicana. He was married to Miss Mollie J. Tibout, of Austin, Texas, who survives him, with their two sons, Tibout and Therulin, and their two daughters, Misses Carrie and Bird. Judge Bowman was a member of Tenth Street M. E. Church, South, in Austin. He delighted in the services of the Church, and testified of his undying devotion to the Savior.

S. H. WERLEIN.

GARDNER.—William Addison, son of Mr. and Mrs. T. B. Gardner, was born April 23, 1899. After a stay of 6 years, 9 mos. and three days in the home, he fell sweetly asleep Jan. 12, 1906, after a brief illness. Little Addison was bright, kind, sympathetic and naturally inclined toward the Church and religion. He was one of the most faithful scholars at Sunday school, always prompt and ready to enter into the service with all of his young heart. But he was not for this world longer; all that could be done by kind and loving hands and by medical skill could not keep him here; he has gone to adorn that home above; one more has been added to the great Sabbath school on high. The place left vacant in this sad home can never be filled, and while he will be missed so much, he has joined the angelic choir where congregations never break up and Sabbaths have no end. Weep not, dear father, mother, brothers and sisters, you shall see him again. May the comforting grace of God be all sufficient in this dark and sad hour.

GUS BARNES.

DEFEE.—G. P. Defee was born in Alabama, May 9, 1841, and died Jan. 20, 1906. Was married to Margaret A. Carr, Nov., 1859; served through the Civil War in Company E, 1st Alabama Regiment, and moved to Texas in 1870. For more than forty years he was a staunch Methodist and a loyal Christian; had undying confidence in the providence of God; during his last illness he was heard to say, "I am ready to go." Thus the old veteran of the sixties and the Cross died. With a record made clean by the "blood of the Lamb" he was ready for his final discharge. God, in his goodness, took him from the battle-field of time to the quiet camping ground of eternity, where he joins the comrades gone before. He leaves a wife, two brothers and sisters and eight children, with a host of friends, to mourn their loss. God's blessing on the bereaved.

E. A. MANESS.

DUNLAP.—Kathleen Wood, infant daughter of Bro. and Sister R. A. Dunlap, of Sipe Springs, Texas, died January 27, 1906, aged one year, two months and ten days. She was a beautiful child—one of those choice, heavenly blossoms that the Lord only loaned the world for a short time. But her sweet life was long enough to secure the most fervent love of the family and friends, and that love gives heaven a new meaning since she has gone there. Christ, in preparing a heavenly home of perfect bliss for us, sometimes puts those whom we love best there to welcome us when we shall come. May God grant that we may so run that we shall obtain.

C. W. MACUNE.

FORD.—Caroline Ford (nee Havens) was born Mar. 20, 1836, in Missouri; came to Texas in 1850; a few years later was married to Joseph Ford. This union was blessed with seven children, three of whom are dead. By the death of her husband she was left a widow eleven years ago. She professed religion and joined the Methodist Church in 1896; died Jan. 26, 1906. Sister Ford was a good woman before she professed religion; after this her life was a model of Christian piety. A devoted mother, true wife, and kind neighbor has gone to rest. With three score and ten years behind her with her trials and trials and with her heart stayed on God, she was ready to go. Indeed her life went down all calm and bright, illuminated by the countenance of the "Lamb" and sweetened by the triumph of the Cross. Her faith in God defeated the victory of the grave. God bless and save her children.

E. A. MANESS.

BEDEE.—The passing of Rev. D. J. Bedee, on January 7, 1906, removes a unique character from our local ministry. Blossom had been his home for about twenty years, but last year he and his faithful wife, both well stricken in years, moved to Medina, Texas, to be near her son, on account of his affliction. The writer was entertained in his home during a District Conference in the earlier part of his residence in Blossom, and thus had an opportunity to see him in his real self. His hospitality was bounded only by his ability. A friendship was formed between us that lasted through the years to his death. He was erratic in some of his conceptions of doctrine, and was to be the antagonist who attempted to measure lances with him on these themes. He was intensely devoted to his ministry when able to preach, frequently walking many miles on Sunday morning to fill his appointments after a hard week's work. Very likely there was some one waiting at the portals of glory to welcome him who had been brought to Christ under his ministry.

J. A. WYATT.

Blossom, Texas.

HUNTER.—Raymond Lindsey, youngest child of J. B. Hunter and wife, Amanda Hunter, was born June 9, 1901, and died January 13, 1906. Lindsey was a bright, unselfish and lovely boy, devoted to his parents, loved his Sunday-school, Church, pastor, playmates; in fact, his life was given in expressions of unselfishness and affection. Playing Friday, January 12, Saturday he fell gently into death by that dread destroyer, membranous croup. The stroke was heavy, throwing his parents and family into untold grief and the community into deep sadness. After funeral services, conducted by Rev. J. O. Peterson, kind and sympathetic friends placed his little body in the grave at College Mound Cemetery to await the call of the Master. Thus we remembered: Received his Sunday-school card from his superintendent Sunday, 7th; his burial Sunday, 13th. So sad, yet, by faith, we see our Savior as he "took them up in his arms, put his hands upon them and blessed them." We are comforted in the thought: How glorious the state of little Lindsey!

E. B. THOMPSON.

SPARKMAN.—John Sparkman was born in Van Buren County, Tennessee, in 1830; was born again at Letot in 1890, under the ministry of Rev. C. I. McWhirter, and was received into the M. E. Church, South, at the same time. He lived a consistent life to the day of his death, which event took place at his home near Letot, Texas, January 26, 1906. He came to Texas in 1854. He was married to Martha Moneyhan February 14, 1860. He reared a family of nine children, eight of whom survive him—six boys and two girls—one daughter having died in 1891. Bro. Sparkman was a good man, faithful and true to the end, full of faith and the Holy Ghost. His death was triumphant. His last words on earth were: "Glory! glory!" His remains were followed by a large concourse of neighbors and friends to the family burying-ground, where we laid him to rest with the beautiful ritual of our Church. The funeral was conducted by the writer, assisted by Bro. Geo. H. Adams, of Cochran Chapel.

W. H. STEPHENSON.

PRICE.—Sister Rosalie Price was born in Georgia June 4, 1863; was married to J. T. Price November 5, 1879; was converted and joined the M. E. Church, South, in 1884. Sister Price leaves seven children—three boys and four girls—husband and a host of relatives and friends whose hearts are sad and lonely, but they weep not as those who have no hope. Sister Price was a good woman, full of faith and hope; loved God and the Church. I have heard her pray often till the blessing came and then rise with shouts of victory. There was no better woman in that country to the

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sick than she was. She would go through heat and cold to administer to their needs. She was the most untiring in her devotion to her neighbors of any person I have even known. She once, when no one else would, ran a Sunday-school with fine success. But her work is done. She was given her discharge September 3, 1905, at her home in Erath County, Texas. She rests from her labors, but her works do follow her. The Lord bless her weeping husband and children. May they all meet in heaven.

J. T. OWEN.

JOPLIN.—Stanford Joplin was born June 29, 1841, and died January 7, 1906, after several years' affliction and suffering from cancer of the face. After funeral services at the home of his nephew, his remains were laid to rest by the side of his parents in the Jonesboro cemetery. He came with his parents to Texas when quite young, his home at the time of his death being in New Mexico, but he came to this State three years ago for treatment, and at the time of his death he was staying with his nephew, Bayne Clark, near Jonesboro, Texas. He was a devoted Christian and had been a member of the Methodist Church for a number of years. All that loving hands could avail was done for him during his last hours, but inevitable death came and took away our dear brother, and his soul went back to God who gave it. Rest on, dear brother, for a short time, when we shall meet again to part no more on that bright and happy shore, where there is no suffering. It is hard to give him up, but we know that his eternal abode is one of peace.

MRS. M. A. CLARK.

BARBER.—James J. Barber, son of Jared P. and Mary E. Barber, was born in Barber County, Alabama, July 9, 1851, and died at his home in Winnsboro, Wood County, Texas, January 13, 1906. He was reared in Butler and Crenshaw Counties, attended the A. & M. College of Alabama in 1869 and 1870. He was married to Miss Hattie R. Johnson in 1872. To them were born nine children, all of whom survive him except one baby girl who preceded him to glory. He moved to Wood County, Texas, in 1877 and to Eastland, Texas, in 1890 and back to Wood County in 1894. He was baptized in infancy and was converted and joined the Church in early life. He died at peace with God and all mankind. Uncle Jim was of a kind and cheerful disposition. And through the last few weeks of his sickness he was perfectly submissive and resigned to the will of God; and said, "I am ready to go." He leaves a wife, eight children and one brother and many friends and loved ones who remember him tenderly and hope to meet him in heaven, where parting comes no more. His niece,

KATE BARBER.

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NOTES FROM THE FIELD.

Continued from page 5.

have closed, and Bro. Lowrey has gone, may it be that the revival work is only begun. Bro. Vinson, the pastor, though only here so short a while, was quick to see our need. Wisely and well did he plan for this meeting. Too much could not be said of his earnest labors. He works unceasingly. He has won the confidence and love of all. Bro. C. S. Hagerman, pastor of the Baptist Church, and his good people stood with us side by side in this fight. The Lord poured out his blessings upon us all. It would be impossible to tell the good this meeting has done. The Church is more thoroughly aroused. The new converts are answering the Divine call. "Come into my vineyard and work;" their life, their testimony, their prayers, in secret, at family altars and in public places, set in motion an influence that will reach the shores of eternity.

Royse City.

R. C. Hicks: Though a little late, I wish to acknowledge the kind reception we have met with at the hands of the people of Royse City. After four pleasant years in Commerce, we were sent to this Church. It was very much like leaving home folks to leave Commerce, but it was also very much like coming home to be sent here, for notwithstanding we reached the town in a down pour of rain, the depot was full of men who came out to meet us and conduct us to the parsonage. The ladies had planned to meet us at the latter place, but it will be remembered that this is a black-land town, and the rain, mud and slippery walks made it impracticable. We found that they had been there, however, and left many nice things for the dining room. They are sociable and religious. Congregations fill the large auditorium and at times it becomes necessary to raise the partition. Readers of the Advocate know about the elegant church and parsonage. I am sure there is not a town of like population anywhere else in the State with any thing like such church property. Both church and parsonage would do credit to a city of 5000. Too much cannot be said in praise of my predecessor, Bro. D. H. Aston, for these splendid achievements. He and these people have certainly wrought nobly. We have a heroic set of women. Both missionary societies are flourishing, likewise the Leagues. Special mention should be made of the Junior, which is one of the best I ever saw. No League ever had a more competent superintendent than Sister Mercer, who is the daughter of our lamented Rev. J. M. McKee. And the Sunday-school is the best that I have seen. Bro. Walter Medlin is a very fine superintendent.

Altogether, we have a good Church. The first Quarterly Conference has been held, Brother Thomas being at his post promptly, as is his custom. Salaries were advanced, and the outlook is encouraging for a good year.

Quannah.

Robt. B. Bonner. Our charge is moving forward. A splendid beginning has been made. Our Lord has so blessed us and been that good to us that we feel encouraged. Our congregations are fine—unusually large for the winter season. Our Sunday-school has held up well all winter and is in advance of record made in corresponding quarter of last year. Our Leagues are live forces. The attendance has been larger and the interest more marked. Even our prayer-meeting, perhaps the most difficult department of Church work to keep up to a high standard, is growing. The mid-week gatherings are larger and more interest is manifested than at any time since I have been pastor. Our W. F. M. Society is holding its own. The Woman's Home Mission Society has broken their past records. The finances of the Church are in advance of any record made the first quarter for years. So far we have had 35 accessions to the Church. We are now planning and praying for a great revival. Our Woman's Home Mission Society has been very active. The good women deserve special mention. They are a blessing to their pastor and their Church. Since conference they have renovated the parsonage, making it the prettiest and best in the district. We now have a pretty and comfortable home, with five rooms, hall and three galleries. It is beautifully painted in white, trimmed in dark gray. The hall and rooms are newly papered. Every floor from parlor to kitchen is nicely covered with carpet, matting or linoleum. The wood work inside is nicely finished in keeping with the walls. The house is lighted throughout with electricity. I am sure we have one of the nicest parsonages throughout the Panhandle. All honor to our good women. Our new presiding elder is taking hold like an old hand. He is ever busy. The territory is large and he is kept on the go. He is now off on one of his rounds in the western portion of the district. His predecessor, Brother J. G. Miller, wrought well and left the district in good shape, and Brother Howard has taken up the work where Brother Miller left off, and is going forward with it. You may listen for a good report from him at our next conference. Bro. J. D. Wood, of Quanah Circuit is starting off nicely. He is getting his work well in hand and we predict for his charge a successful year. We frequently meet with some of the members of his charge, and we hear much of the very best said of

him and his work. Our Lord always prospers and establishes the work of our hands when we are true and faithful. We are grateful for his great mercies and we want to live nearer to him in the future.

Bertram.

J. A. Pledger, Feb. 8: In our second year's beginning on Bertram charge we find plenty to do. Already we (our people) have painted one church, and another society is moving a church. We have received ten members since November. Our W. H. M. S. is doing fine work here at Bertram. The second Quarterly Conference is over. Our new presiding elder is a "big" preacher as well as a presiding elder, but having served on San Angelo four years he is not a new hand at the work. I want all that read this note to pray for our meeting which begins here the 17th. Bro. Russel J. Birdwell will do the preaching. We are constantly receiving tokens of love and appreciation. Mr. Dave Reed, a merchant of our town, who is not a member of any Church, just today helped a good amount to dress the pastor for summer. Finances are well up—pastor paid to date, or about. Conference collections, \$35.00 paid and about \$65.00 more in subscriptions. We have much to do.

Amelia.

Pierce S. Wilson, February 8: We were certainly glad the good Bishop returned us to this work for another year. Have been most heartily welcomed all over the entire work. Our first Quarterly Conference was "pulled off" the third Saturday and Sunday in last month. It was a success. Rev. O. T. Hotchkiss, our beloved, was on deck, presiding and preaching to the edification of all. We all like him over this way, Bishop. We have the "biggest" work in the district, if not in the conference. (as to size) We traveled over 200 miles in making a round of the work. Have a membership of only 55, yet they have assessed for their pastor \$300; can any of the brethren beat that? Have organized one new Church since conference, at Faunette. We are indebted to Bro. O. D. Baker for good work done at the above named place. He has by his good judgment and tact done a fine work down there. Bro. J. P. Collier and most estimable wife have very kindly given me board (free) for another year. The Church has always been blessed with just such good people as these. We have them all over the work. Time and space fail me to mention them all by name. My motto for this new year is "a revival at every point, and the grand old Advocate in every home." We are under lasting obligations to the good people at Bolivar and Amelia for special kindnesses to me during my stay in the hospital.

Carlton.

M. C. Dickson, February 9: Our Quarterly Conference convened at Fairview the third and fourth, Rev. E. A. Bailey in the chair. The report showed some progress on the charge since Annual Conference. Materially, the circuit made the best report for the first quarter within five or six years. Our predecessor, Rev. J. H. Watts, wrought well while on this charge. Our Sunday-school at Carlton, under the superintendency of Bro. Robt. Smith, is doing good work. It is no doubt the best Sunday-school in the district, outside of our better stations. (We are a double-barreled station.) The parsonage has been painted, papered and otherwise improved since Annual Conference. We are praying and looking for a great forward movement this year.

Hale Center.

Joseph B. Dodson, Feb. 2: The many readers of your splendid paper will be surprised to hear from me at Hale Center, Texas; nevertheless we are here on the plains among the very best class of people and surely as pretty a country as there is in the

world, and, I dare say, no man has ever found a better people anywhere. They went to work to furnish the parsonage with a willingness unsurpassed. Then they pounded us immensely; in fact, I have never in all my life seen people go to work more like they meant business. Undoubtedly there is a great future for such an unselfish, whole-souled, big-hearted people. You will hear more anon.

Crockett Circuit.

T. W. Ryals: We have seven Churches; have had our first Quarterly Conference, which was better than the first one of last year; have just finished the first round and find a healthy and growing interest in things spiritual at nearly every appointment. Our people are hopeful of better things. I have a home with father and mother, and we were given a very generous pounding by the big-hearted people of Crockett and the good people in the country have pulled through the mud and cold, bringing wood (already cut up) and chickens to cook.

Gatesville District—Second Round.

Cranfills Gap at Boggy, Feb. 10, 11.
Meridian, Feb. 18.
Valley M. & Clifton at V. M. Feb. 21, at 2 p. m.
Preachers' Institute at V. M. Feb. 21, 23. Opening sermon 7:30 p. m. 21.
China Springs at China S., Feb. 24, 25.
Crawford at Compton, March 3, 4.
Oglesby, at Station, March 10, 11.
Evant at Shive, March 17, 18.
Gatesville Sta., March 25.
Jonesboro, at J., Mar. 31, Apr. 1.
Turnersville, at Mt. Zion, April 1, 2.
Copperas Cove, at Maxdale, April 7, 8.
McGregor, April 14, 15.
Hamilton, at Prairie View, Apr. 21, 22.
Killeen & Nolanv. at K. Apr. 25, 3:30.
District Conf. at Killeen, Apr. 25, 29.
Pearl, at Cox Chapel, May 5, 6.
Brookhaven, at B., May 12, 13.
Sunday-school and League Conference at Crawford, May 16, 17.
The new church at Jonesboro will be dedicated on Sunday, April 1. Former pastors and friends invited.
S. W. TURNER, P. E.

Fort Worth District—Second Round.

Mansfield, Feb. 25, 26.
Grapevine, at Eules, March 3.
Arlington, March 3, 4.
Azle, at Harwell, March 10, 11.
Peach Street, March 11, 12.
Godley, March 24.
Cleburne, North Side, March 24.
Grandview, March 25, 26.
Cleburne, Main Street, March 25, 26.
Blum, March 31.
Joshua, April 1, 2.
Cresson, April 7.
Covington, April 8, 9.
Polytechnic, April 11.
Mulkey Memorial, April 12.
Kennedale, at Handley, April 14, 15.
Central, April 15, 16.
Missouri Avenue, April 17.
Riverside, April 18.
Glenwood, April 20.
Rosen Heights, April 21, 22.
First Church, April 22, 23.
North Fort Worth, April 24.
Smithfield, April 28.
O. F. SENSABAUGH, P. E.

San Angelo District—Second Round.

San Angelo Cir., at Lipan S. H. 2nd Sun. Feb.
Water Valley Cir., at C. V., Feb. 14.
Sterling City Cir., at Sterling Creek, Feb. 15.
Garden City Cir., at G. C. 3rd Sun. Feb. Ozona, Feb. 21.
Sherwood, at K. 4th Sun. Feb.
Sonora, at Eldorado, 1st Sun. Mar.
Miles Sta., Mar. 7.
San Angelo Sta.
Paint Rock, at Eden, 2nd Sun. Mar.
Center City, at Mullen, Mar. 14.
Goldthwaite, Mar. 15.
Lampasas, Mar. 16.
Lometa, at Ogle, 3rd Sun. Mar.
Milburn, at R. S., Mar. 22.
Brady Cir., at C. C., 4th Sun. Mar.
Brady Sta., at night, 4th Sun. Mar.
Pontotoc, at Conchis C., Mar. 28.
Menardville, at Little Saline, 1st Sun. Mar.
Junction City, at Bode, Apr. 3.
Mason, at Loyal Valley, 2nd Sun. Mar. District Conference, at Sherwood, Wednesday, 3 p. m., Apr. 18.
J. D. SCOTT, P. E.

A little six-year-old boy was taken on a journey from England to India, and in India the brightness of the moon seems specially to have struck the little fellow. He wrote home to his aunt, "Here we have a larger moon and we keep it better polished."



Brenham District—Second Round.

Buckholts, at Ad Hall, Mar. 3, 4.
Milano, at Prairie Pt., Mar. 10, 11.
Maysfield, at Sneed's C., Mar. 17, 18.
Thorndale, at Thorndale, Mar. 24, 25.
Daxilla, at Tracy, Mar. 31, Apr. 1.
Fulshear and B. Patterson, Apr. 7, 8.
Sealy, at Felip, Apr. 8, 9.
Lexington, at Early, Apr. 14, 15.
Bellville, at Buckhorn, Apr. 21, 22.
Chappell Hill, Apr. 22, 23.
Caldwell, Apr. 27.
Caldwell Mission, Apr. 28, 29.
Somerville, May 5, 6.
Giddings, May 12, 13.
Brenham, May 13, 14.
Rockdale, May 21, 22.
Cameron, May 28, 29.
CHAS. F. SMITH, P. E.

Bonham District—Second Round.

Petty, at Pleasant Hill, Feb. 17, 18.
Whiterock, Feb. 24, 25.
Bailey, at Bailey, Mar. 3, 4.
Gober, at Crandall, Mar. 3, 4.
Honey Grove Sta., Mar. 10, 11.
Honey Grove Cir. at Floyd, Mar. 10, 11.
Brookston, at B., Mar. 17, 18.
Dodd, at Dodd, Mar. 24, 25.
Lannius, at Lannius, Mar. 24, 25.
S. Bonham, at R., Mar. 31, Apr. 1.
Trenton, at Marvin, Apr. 7, 8.
Ector, at Savy, Apr. 7, 8.
Ladonia Sta., Apr. 14, 15.
Lamasco, at New Hope, Apr. 21.
Bonham Sta., Apr. 22.
Randolph, at Randolph, Apr. 28, 29.
JNO. H. McLEAN, P. E.

Waco District—Second Round.

Mt. Cain, Mar. 3, 4.
Lorena, Mar. 10, 11.
Hewitt, Mar. 11, 12.
West, Mar. 17, 18.
Aquila, 11 a. m., Mar. 21.
Bosqueville, Mar. 24, 25.
Whitney, Apr. 1.
Morgan and Walnut, 11 a. m. Apr. 4.
Peoria, 11 a. m., Apr. 6.
Waco, 5th St., 11 a. m., Apr. 8.
Waco, Elm St., 7:30 p. m., Apr. 8.
Abbot, 11 a. m., Apr. 9.
Mart, 8 p. m., Apr. 11.
Penelope, Apr. 14, 15.
Riesel, Apr. 21, 22.
Hubbard City, 8 p. m., Apr. 23.
Waco, Morrow St., 11 a. m., Apr. 29.
Waco, Austin Ave., 7:30 p. m., Apr. 29.
District Conference will convene at Hubbard City, April 25, at 9 a. m. Missionary Institute will convene at Hubbard City, April 21, at 9 p. m.
J. G. PUTMAN, P. E.

Weatherford District—Second Round.

In Part.
First Church, Mar. 11.
Counts Memorial, Mar. 11.
Mineral Wells, Mar. 18.
Weatherford Mis., at Lambert, Mar. 24, 25.
Santo, at Santo, Mar. 31, Apr. 1.
Aledo, at Benbrook, Apr. 7, 8.
Millsap, at Brock, Apr. 14, 15.
Gordon, at Strawn, Apr. 22, 23.
Wayland, at Gunsight, Apr. 28, 29.
Breckenridge, at P., May 1.
Crystal Falls, at Grogan, May 3.
Ranger, at Mt. Zion, May 5, 6.
Palo Pinto, at Oran, May 12, 13.
Whitt, at Whitt, May 15.
Peaster, at Central, May 19, 20.
E. F. BOONE, P. E.



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