

TEXAS CHRISTIAN ADVOCATE

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Editorial.

THE MALEVOLENCE OF THE HOUSTON POST.

The Houston Post has taken a new start in its war on the Advocate. The unexpected help that has recently come to its assistance has inspired it with new zeal. It not only published the uncalled-for attack of Rev. T. H. Morris on us in its issue of February 25, but last Sunday it had another installment from the same source. Brother Morris found it necessary to explain why he volunteered his helpfulness to the Post at this particular time. We presume, as he intimates, that he has been hearing from the readers of the Advocate. So he tells the public that he wrote his attack without the knowledge or consent of Dr. McLean, or Bishop Hoss. He need not have gone to that trouble. The people who know Dr. McLean would never charge him with such a piece of indiscretion. It takes a man of far less caliber than the astute and wise Dr. McLean ever to fall into a trap like that. Besides, we think Dr. McLean has too much sympathy with his Church paper ever to have volunteered help to our enemy under the circumstances. And so far as Bishop Hoss is concerned, it was certainly a gratuity on Brother Morris' part to even imagine that anybody would suspect our noble and consecrated Bishop of having been a party to that business. Whatever he may think of the Advocate and its editor, and he thinks well of us so far as we know, he holds his Church in too high esteem to permit himself to be placed where the liquor interests of Texas could take advantage of her mistakes in any department of work. Following the publication of Brother Morris' last exploits, he also furnishes the Post with the article written for the Advocate by Dr. McLean last winter, and which we held subject to the counsel of the Publishing Committee, and this necessitated a brief statement from the Doctor, which was published along with his article in the Post. But read the following editorial in the same issue from the Post:

The Post directs the attention of its Methodist readers to a communication from the Rev. T. H. Morris, pastor of the Methodist Church at Bonham. Following Dr. Morris' letter is an article under the caption of "The Episcopal Residence," from the pen of Dr. J. H. McLean, presiding elder of the Bonham District. Accompanying the article is a statement by Dr. McLean to the effect that the article was written for the denominational organ, the Texas Christian Advocate, the subject being one of unusual concern to the Methodists of Texas. Why the article was declined by the Advocate is fully set forth by Dr. McLean. The Post is not directly concerned in the questions set forth in this correspondence, and it is rather unusual for a secular paper to give space to a controversy of this character. But the Post could not, under the circumstances, decline to accord to two consecrated, upright Christian ministers the courtesy of a hearing upon a subject of imminent concern to a large body of Christian men and women, and while it is true that thousands of Methodists living in cities and counties remote from Houston may not have the opportunity of reading in the Post the letter of Dr. Morris and the article of Dr. McLean, the Post will essay to send the paper to the Metho-

dist pastors throughout the State and will, if there be a demand for copies of the matter, publish it in pamphlet form and send free of charge any desired number to pastors who may request them for distribution among the members of their Churches.

Here you have the malicious spirit of the Post. It is not satisfied with having its readers prejudiced against the Advocate, but it volunteers the statement that it will mail copies of its issue to the ministers, and then it proposes to put the matter in pamphlet form at its own expense and send bundles of them to the pastors for free distribution among their members. We are willing for the Methodists to read every word of the matter, but this shows the deeply malevolent motives of the Post. It wants to inflict personal injury upon us in the esteem of the Methodist people of Texas. But the Post will find itself stranded in this malicious undertaking. The people and the preachers, with rare exceptions, will hardly turn aside from the Advocate to follow the leadership of this whiskey-soaked organ of the saloons and its co-workers. The Post hates the Advocate and its editor with venomous hatred, and there is nothing within its reach that it will not use to do us all the possible injury of which it is capable. And it has back of its effort the whiskey and beer business of Texas. No wonder the Post rejoices over the accession of Brother Morris to its ranks. It had reached a point where it needed help, and it needed it badly. The aid came at the right time for the purpose of the Post. Therefore to Brother Morris is now due the fact that the little troubles connected with the episcopal residence are being discussed in the secular prints. Had he been more prudent this matter would have been adjusted before the middle of this month without the Church having its private affairs exploited in this unseemly way. We knew that these questions had no business in the public prints, and that is one reason why we deemed it best to keep them out of the Advocate. Now since Brother Morris has dragged them into the public prints the Advocate is open and the matter can have the fullest ventilation. But the responsibility for this state of things can not be saddled on the Advocate. We have no fear of the result. Everything connected with the whole affair is at liberty to be brought to the light. But, what interest has the Post in these matters? None under the sun. All it wants to do is to undermine the influence of the Advocate with the Methodists of Texas. But in this it will wake to woeful disappointment. Under any other circumstances the Post would never have published Brother Morris' letter.

THE EDUCATIONAL CONVENTION.

We have had no more important gathering called in the progress of our Texas Methodism than the approaching Educational Convention. It will represent all our institutions of learning, and the proceedings will have their highest interest in view. It is characterized by one of the ablest programs we have ever seen printed. The subjects are of a lofty and a practical character, and the men who will do the speaking are the

chief men in our Methodism. They will be here from all over our connection. They have made the educational question one of deep study and of large success. Laymen and ministers of renown are among them. Our most eloquent Bishops have important hours. It will be the opportunity of a lifetime to hear and to meet these great men. Then our leading local educators and workers will have places. That the gathering will make sentiment and history can not be questioned. And it will result, we trust, in something definite on the question of the correlation of our schools. This is badly needed at this time. At least the matter will have wise and judicious thought and consultation. Something in this direction will ultimately come of the work of this convention. With such a program, with such brilliant men to occupy the important places and with such aims in view, no man appointed as a delegate can afford to miss the occasion. Every pastor and his quota of laymen ought to be on hand. It will be an education to our people within itself. Therefore let our preachers see to it that their five appointed laymen or alternates be present to enjoy the feast of good things. Let the convention be the biggest success of any gathering that Texas Methodism has ever had on this subject. We can not afford to fall below something great. There is too much at stake. Then let our preachers and people begin to talk about it, and the interest will develop. A great Educational Convention must be our motto.

THE PASSING OF GOVERNOR HOGG.

Governor James S. Hogg died last Saturday in the city of Houston after a week's illness. He had not fully recovered from his severe attack of some months ago, when it was then thought that he would not survive. He died suddenly and peacefully. All Texas is in mourning on account of his demise. Even those whom he vigorously opposed in the political struggles of the State and who did not regard him with favor while he lived have said many kind things about him since his death, and the sorrow is universal in Texas. His death removes from our public life one of our most conspicuous characters. Born of humble parentage and deprived of early educational advantages, he was one of the best products of self-made manhood. He overcame the adverse conditions of life and rose to the highest and most honored position within the gift of the Texas people. He was endowed by nature with a ponderous brain, he was possessed of a big heart, and his personality was of the constructive order. There was nothing neutral in his nature. He had deep convictions and a fearless spirit. The circumstances of his birth and early life made him a great commoner. He belonged to the struggling masses, and he made it his especial duty to voice their sentiments and to register their will. With them he was well-nigh omnipotent. Whenever he lifted his voice they stood ready to hear and to applaud. They regarded him as their defender and leader. Therefore for the past

fifteen years Governor Hogg has been invincible before the people. His originality of thought and expression, his rugged and picturesque presence, his jovial disposition and tender sentiments, his practical experience and acquired intelligence and insight into human nature and his grasp of public matters, gave to him a National reputation. Governor Hogg was well known at home and abroad. His public life began in Wood County as a Justice of the Peace. He then rose to County Attorney and to the position of District Attorney. Then he moved to Tyler and became Attorney General of the State. From this position he went into the Governorship, after one of the hottest political contests that ever convulsed Texas. The Hogg and Clark campaign will ever remain memorable in Texas history. He served two terms as Governor, and made a record equal to the best. Since then he has practiced his profession; and while yet in the meridian of life, he has been called hence. He was a man of deep faith in God, in Jesus Christ and in the Bible. His life may not have always been consistent with his belief, but we know personally that he was possessed of a deeply religious nature. We have heard him express himself more than once on that subject. He was a communicant in the Baptist Church, but his good wife in her lifetime was a Methodist. His remains were taken to Austin for interment, and his ashes will sleep close to the capital amid the scenes of his political triumphs. All in all, Gov. Hogg was a wonderful man. His memory will ever be revered by the Texas people.

If there is a heaven to be won there is also a hell to be avoided. The one is the counterpart of the other, and they are both essential to intelligent moral government. All are willing to believe in the existence of the former, but a great many try to convince themselves that the latter is a nonentity. They are both realities, and if we fail to win heaven we will certainly land in hell. This may sound harshly, but it is scriptural.

It is an easy matter to mistake one's own spiritual condition for the general spiritual condition of the Church. In that event such a person becomes morose and sour, and he concludes that the Church is going to the bad. But if he would turn his eyes within instead of without, he would not have much difficulty in locating the trouble. Complainers and creakers are usually afflicted with spiritual dyspepsia.

The man of the house ought to make his presence an inspiration to the home circle, and the woman of the house ought to live above the little petty annoyances and make herself a benediction. Fretting, nagging and a constant repetition of little things will wear out the happiness of any home.

Christ was the Son of man and this gives to him a universal character. He belongs to humanity. In him all men have a special interest. His truth appeals to the best that is in mankind, and in him all men are blessed.

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**The AMERICAN BIBLE SOCIETY
AND THE
"AMERICAN STANDARD REVISION"**
An Open Letter

Rev. W. I. Haven, D. D., Cor. Sec. Am. Bible Society:

Rev. Sir and Brother—Bishop Jos. S. Key, of the M. E. Church, South, has handed me your recent letter to him, with the request that I lay before you specifically the items which seem, to Methodists and Peobaptists generally of the South and West, to justify the charge of gross partisanship, (in the interest of exclusive immersion), against the alleged "American Standard Revised Bible," which your Society has recently published. As the Bishop has already replied in general terms to your inquiry, and as the matter is entirely impersonal and of general interest to the readers of our religious journals, I am sure you will not regard me as lacking in courtesy if my response to the Bishop's request takes the form of an open letter.

It is difficult for you at the East to fully appreciate the situation in the South and West. We have here a ceaseless and aggressive pressing of the contention that immersion alone is baptism; that it is essential to the very existence of the Church, and (in some quarters), that it is one of the conditions of personal salvation. When a similar condition existed in former years in the East a Moses Stuart wrote on the Mode of Baptism; when it existed in England, Pococke, Wall, Lightfoot and others of England's ripest scholars addressed themselves to the critical discussion of the question. But in the period of peace that has followed the activities of these men, there has arisen a generation of Peobaptist scholars who are culpably lacking in any really critical knowledge of the subject; and who, dominated by the spirit of indifference and conciliation which so largely characterizes the Anglican divines of the present day generally, have vied with each other both in England and America in making concession after concession to the exclusive immersionists. These concessions generally have no justification in fact or logic; but it is this atmosphere which has made the present position of this Revision possible. We of the South and West have no pleasure in controversy, nor any exaggerated ideas of the intrinsic importance of the Mode of Baptism; but we do believe that the Divine symbolism of one of the solemn sacraments of the Gospel, is of enough importance to make it incumbent on those who propose to teach us, to secure some reasonable mastery of the question. We are not pleased that the rhetoric of a Stanley or a Farrar has displaced the logic of the fathers. We are not pleased to see groundless concessions embodied in an alleged "Standard Revised Bible." We are grieved especially because we know that this course will only intensify denominational strife, every concession only leading to more unreasonable claims. The baptismal controversy will end only when the New Testament of the common people ceases to squint toward immersion, and becomes an accurate transcript, without sectarian color, of the inspired original.

I will notice the main examples of the partisanship of which we complain.

In 1 Pet. 3:19-20, it is hardly to be wondered at that the English Revisers suffered the reading "saved through water" to stand, as they were baptismal regenerations; but it is strange that the American committee did not transfer the accurate rendering "brought safely through water" from the margin to the text. It is admitted by critics that it can not be determined certainly whether the relative beginning ver. 20, is in the nominative or dative case. The common text has the dative while the Revisers adopted the nominative. Westcott & Hort do the same, but with notation indicating hopeless uncertainty. But if ver. 19 is accurately rendered we see that the type is not "water" but the entering into the ark and conse-

quent salvation from the flood; the antitype is the "one baptism" "into Christ" our Ark and consequent salvation from the destructive waves of sin; and that the dative (to which) of the common text is the only admissible reading.

The text is thus accurately rendered, "Into which 'entering' few; that is, eight souls were carried safely through water. In a true likeness to which also, baptism doth now save you," etc. Such translation becomes a necessity as soon as ver. 19 is correctly rendered; but then the picture of the ark and its inmates immersed "as it were" in the flood, and the candidate immersed in the "baptismal wave" becomes impossible. And so the misleading translation is left in our "Standard."

In Mk. 1:9, where Jesus "was baptized in the Jordan," the margin of the Standard has "or into." Nothing but partisanship can account for this. "Baptized into the Jordan" is not what Mark would have said, even had he been describing an immersion. The other evangelists have "en," and Mark simply employs "eis" in "pregnant usage," that is, after a verb of motion. (In this case "came"), "eis" is frequently used where we would expect "en," and in the exact sense of "en," "Go, wash (eis) in the pool of Siloam." (Jno. 9:7.) There is no more reason for putting "into" in the margin of Mk. 1:9 than of Jno. 9:7, except that in the former case it helps immersion, in the latter it does not.

In Lk. 11:38 and Heb. 9:10 there are no marginal notes to show that the Greek is "baptizo." Had they been inserted, the common reader would have referred from Lk. 11:38 to the exactly parallel account in Mk. 7:1, and would have seen that the "hand washing" of one evangelist was the "baptizing himself" of the other. He would also have seen that the "divers baptizings" of Heb. 9:10, are immediately interpreted by the "sprinklings of the law."

The fact that this alternate insertion and omission of marginal notes, according as they favor or disprove immersion for baptism is found in the English Revision, is no doubt due to the fact that those revisers knew little (critically) of the baptismal question, and probably cared less. But no such excuse can be offered for the authors of the "American Standard." These men knew well the baptismal controversy; some of them in fact, as we shall see, were veterans in it; their attention had been distinctly called to these several points; they handle these very passages again after the English Revision, as some of them had handled them before; and wherever they touch them, they wrest them still more in the interest of immersion.

We come now to consider the two most flagrant instances of partisanship in the "American Standard." In Matt. 3:11, the rendering "with water" "with the Holy Ghost and 'with' fire" had stood for centuries. It is a non-partisan rendering—equally true whether baptism be by affusion or immersion. It simply designates (really in John's baptism, rhetorically in that by Christ) the instrument or material used. The rendering would probably never have been disturbed were it not for the fact that baptism with the Spirit is always described in terms of affusion. This fact created a difficulty which the immersionist must get over. So first it is insisted (without a shred of proof or reason), that the "pouring out" of the Spirit is like the filling of a baptistry, preparatory to an immersion. Then it is stated that John really speaks of three baptisms—one in water, another in Holy Spirit, a third in hell-fire! Now what is the justification ample enough to make good so radical a contention? Simply and solely that the Greek preposition "en" signifies "in" oftener than "with." But this is an argument befitting a charlatan rather than a scholar. Every one at all familiar with the Greek lan-

guage must know that the preposition "en" not only (like our "in") designates locality—"in" Rome, "in" Jerusalem, etc. He also knows that in a smaller number of cases, but in a usage as well defined, it designates the instrument, material, or agency "with," "by," "through" which a thing is done; and he also knows that Matt. 3:11 belongs in the latter class. The scholarly and candid immersionist will hardly deny all this; but will probably insist that "en hudati" not only designates the material or instrument of baptism, but also the way in which the material is employed, "in water;" because "en hudati" as expressing the simple dative of instrument without any idea of envelopment would be a rare form, that idea being represented preferably by "hudati" without a preposition. This narrows the issue to its true limits; and we reply that if we were dealing with classic Greek, the position would be well taken, for "en" in the instrumental sense is rare in the classics. But in Hellenistic Greek, especially with Matthew and John, it is as common as the nude dative if not more so; while Luke, the most classical of all the evangelists, "always" uses the dative without a preposition—"hudati," when quoting this saying of the Baptist. It is significant also that the evangelists without exception, and I believe in all cases use "en pneumatigio" for "with the Holy Spirit," though the rhetorical form of that baptism is always "affusion." Another significant fact remains: there is no preposition in the Greek before "fire." It is not three distinct baptisms, enabling the immersionist to interpret John as teaching, "I immerse you in water, He shall immerse you in the Holy Spirit and (afterwards) plunge you into the lake of fire." It is, as Calmet says, "one baptism in two species," a baptism "with Holy Spirit and fire." The fire is not that of hell, but that which Christ came to kindle; and the typical fulfillment came on Pentecost when the Holy Ghost was poured out and the cloven tongues as of fire sat upon them.

The object of this rather lengthy criticism is not to show that this passage favors affusion; but simply that there is no decent excuse for displacing a fair and accurate rendering by one at variance with the context and the parallel passages, and with the inspired interpretation. The treatment of this passage alone is sufficient to condemn the so-called "Standard."

Since writing the above, I have taken some pains to examine the language of the four Evangelists. I find the following usage when designating the physical instrument of an outward act. Mark, who has "en hudati" in connection with baptism, uses the dative both with and without a preposition, but more commonly the latter; Luke, (in Gospel or Acts), uses the preposition very rarely, never in connection with the rite of baptism; while Matthew and John (in Gospel, Epistles and Revelation), both of whom have "en hudati" in connection with baptism, use the preposition "en" as the sign of the instrumental dative about "twice as often" as the dative without a preposition. As therefore the revisers, working under a rule that forbade changes not clearly demanded by the original, have here deliberately made a change against decidedly preponderating usage, they must stand convicted of violating their own rule in the interest of a party. One of the committee states that they felt that the common reader was entitled to know what the Greek was in Matt. 3:11, and Mark 1:8. Well, is he not equally entitled to know that the Greek of Luke 11:38 is "baptized himself," and of Heb. 9:10, is "divers baptizings"? Yet these facts are studiously concealed from the common reader.

The other flagrant example of partisan bias is seen in the treatment of Mark 7:1-4 and Luke 11:38. In ver. 4 the Sinaitic and Vatican manuscripts have "rantidzo" instead of the "baptidzo" of other copies, which is adopted by Westcott & Hort as the

better reading. I give an accurate translation of their text inserting the necessary marginal note in brackets:

"For the Pharisees and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders. And except they sprinkle themselves [many ancient authorities read 'baptise themselves'], from the marketplace they eat not. And many other things they have received to hold, the baptizings of cups, and pots, and brazen vessels."

Now compare Luke 11:38, He marvelled that he had not baptized himself before dinner, and several facts become apparent.

1. The position of the disciples in Mk. 7:2, and of Christ in Lk. 11:38, was the same. Neither had been to the market-place; and what they were expected to do before eating was therefore the same; described by Mark as washing their hands, and by Luke as baptizing himself.

2. There is no intimation in the text of Mark that the defilement which might have been contracted in the market-place was of more serious nature, consequently requiring more thorough ablution than the hand-washings ordinarily used before meals. These were really no more than the sprinkling or pouring of two or three spoonfuls of water over the hands. The Vatican and Sinaitic manuscripts with several others therefore use "rantidzo," to sprinkle, instead of "baptidzo."

3. Bringing the passages in the two Evangelists together, we have the inspired statement that the Jews, holding the tradition of the elders, washed their hands or baptized themselves before eating; and that they also sprinkled or baptized themselves from the (possible defilement of the) market-place; and that they also baptized their cups, pots and brazen vessels.

The above is not an argument for affusion, but a simple effort to bring out the exact teaching of the passages. And now how do the authors of the "American Standard Revision" treat these texts? In ver. 4, they boldly render "baptidzo" by "bathe themselves," notwithstanding the fact that the two greatest Greek manuscripts have rendered it "sprinkle themselves," notwithstanding the further fact that there is not a shred of valid evidence, human or divine, that any such "bathing" took place on such occasions; and notwithstanding the further fact that Luke replaces Mark's "nipto," to wash the hands, by "baptize himself." Then they adroitly conceal this last fact from the common reader, and try to bolster the idea of an elaborate "bathing" by rendering "baptidzo" in Lk. 11:38, "bathed himself," "and omitting altogether" the marginal "Gr baptize," which would have ruined their whole scheme by showing to the common reader that Luke uses "baptidzo" as the equivalent of Mark's "nipto."

I do not charge these gentlemen with deliberate deception. Some of them were utterly indifferent, others were blinded by intense partisan zeal. But the result is the most masterly piece of adroit partisanship ever imposed upon the Christian world.

The course taken by the authors of this work is matter of deep regret, not only because of its sectarian coloring, but more on account of the fact that they failed to seize the providential opportunity of giving to the Christian world the ideal English Bible. The marked excellencies of this work, aside from its partisanship, show how easily this might have been done.

The American committee had only an advisory relation to the English Revision. They were selected, I believe it is understood, by the late Dr. Schaff; at any rate, there was no ecclesiastical authority behind them; and after that Revision had been published the committee became simply a voluntary association of private scholars. Had they called upon the American churches to add committees of representative scholars, and had the Committee of Revision thus created adopted two simple and axiomatically correct rules for their guidance, this great result would in all likelihood

have been attained. These rules are:

1. "Baptidzo" always to be rendered "baptize."

2. No partisan color to be given to any passage unless the Greek clearly demands it.

Instead of such a course, these gentlemen continue their work—asking no endorsement or assistance, filling no vacancies, and at last, when death had reduced their numbers to a very small minority, publishing the book as the work of "The American Revision Committee," under the high-sounding title of "The American Standard Revised Bible." As thus executed and published, the work is a "fake," pure and simple.

If your society continues the publication of the work, you certainly owe it to yourselves and your patrons to distinctly declare in a prefatory note that the book has no interdenominational authority, and is not issued as a fair non-partisan translation.

A few words as to the personnel of the American Revision Committee will perhaps show why they preferred to have no assistance, and why the work itself has these objectionable features.

You say you are not aware that there were any Baptists on that committee. Now you will remember that, years ago, there was secession from the American Bible Society because they would not suffer "baptidzo" to be translated "immerse," the secession finally culminating in the Bible Union, controlled by the Baptists. This society finally published what is popularly called the "Baptist New Testament," a work which renders "baptidzo" by "immerse." Three of the authors of that translation were Philip Schaff—not a Baptist, but an out-and-out immersionist, and T. J. Conant and A. C. Kendrick, Baptists of the most ultra type. When, years afterwards, Dr. Schaff was called upon to suggest an American Revision Committee, what more natural than that he should turn to his old colleagues on the translation committee of the Baptist New Testament? This he did, and as the result we have as president and leading members of a presumably non-partisan Committee of American Revisers, three men if no more, who had been formerly main factors in the preparation of the most intensely partisan translation of the New Testament the world has ever seen.

Later Dr. Hackett, another Baptist author of the Bible Union Testament, was added to the committee, thus giving as members of the American Committee, the four men (Schaff, Conant, Kendrick and Hackett), who were solely responsible for the final revision of the text of the Bible Union's New Testament. Verily, our immersion friends are wise in their generation.

Nor is it strange that after the connection with the English Revisers was severed, the work of these gentlemen should "revert" to the type of their former translation. The attempt to carry through "immerse" as the translation of "baptidzo" had failed, and our immersion friends seem to have adopted the more adroit course of interpreting the words, by marginal notes, cross references, translation of the accompanying prepositions, etc., omission of marginal notes when they can not be manipulated, and occasional rendering of the word by "bathe oneself," so as to suggest immersion as strongly as possible without using the word. The "American Standard" is as truly an immersion work as the Bible Union translation; and more hurtful because of this very conservatism, and of its greater general excellence.

These are some of the reasons why we most emphatically protest against our great interdenominational Bible Society publishing the book without explanation or disclaimer of its partisan bias. Respectfully,

E. W. ALDERSON,
Sherman, Texas.

If you have a god who can be packed away in a definition you had better get another.—Ram's Horn.

The prizes gained by trickery carry their own punishment.

Notes From the Field.

Rosenberg.

Olin F. Zimmerman: We are the most extremely small preacher in the Texas Conference, but we are in the battle to win. Sold our horse (old Lightning), at Larue, in order to get a ticket to this charge. We arrived here in great shape, with four sermons ahead. Were welcomed by as good a people as ever lived. Our beloved "Hay", who we think should be in the cabinet, held our first Quarterly meeting and left us full of fresh oysters and dollars, and also with a desire to put old Houston District in the lead at Tyler. Acting on the desire, we invaded the land of "Smiths" (Pittsburg District), and compelled one of his expert workmen to forge the link that bound us, and severed him from one of his fairest damsels. Monopolize, brethren, monopolize if you wish to succeed. We have just closed a great meeting here. Henderson, from Wharton, did the preaching. It was as good as we ever heard; it had the true, deep gospel ring. "No chaff about Henderson's preaching". Thirteen additions and the Church greatly revived. Look out for Houston District. We want the biggest portion of the auditorium at Tyler.

Giddings.

H. B. Smith: We closed a most interesting Preachers' Meeting and Missionary Institute at this place, Feb. 21. All the preachers, save four, were present. Some fine addresses were delivered by different ministers, pertaining to the Sunday-school and missionary interests of the Church. Etiquette of the people at Church, and conduct of the pastor, received also due attention. Among the notable addresses of the occasion was one delivered by the Honorable B. J. Fletcher, of Giddings, on "The Relation of the Pastor to the Sunday-school." Excellent papers were also read on Sunday-school work. The preachers present resolved unanimously to pay all the assessments in full, and we believe it will be done. The presiding elder, Rev. C. F. Smith, guided the deliberations with a wise hand and cool head. Seeing Brother Godbey's article some time ago reminded me that I am in my fourth year, and will also likely go out of the district. Brother Oxley and Brother McLarty will likely finish their quadrennium at Cameron and Caldwell; while Brothers Thomas, Twitty, and Willford are each in the first year in their respective charges; and Brother Potter, at Somerville, is

doing well. I will have to go out of the district, unless I take the place of the present presiding elder, whose term also expires this year. Well, I am a loyal Methodist preacher and am ready to go anywhere. Our work at Burion has grown so as to demand half of the pastor's time, while Bro. C. H. Brooks has charge of Ledbetter. We expect a gracious year.

Hardy Memorial—Texarkana.

M. F. Daniel, Feb. 23: We are moving along nicely here at Hardy Memorial. Have bought a nice parsonage close to the church; have received thirteen members, and baptized four infants. Sunday-school good and growing. Epworth League doing well. Woman's Home Mission Society at work. Prayer-meetings good. Collections being provided for.

Snyder.

M. H. Hudson: One-fourth of the conference year is gone. The time has not been spent entirely in vain. I have put in my first three months at hard work, and have been happy. This is my first experience in station work. I never thought before that I would like it, but I do. I never enjoyed the work of my calling as I am enjoying it now. This is my second year at Snyder. We have a fine citizenship here, and they know how to treat a preacher. Our work here has been pleasant, and constantly grows more so. This country had fine crops last year, and there is considerable cotton yet to pick. A great many people moved here from the east during the fall and winter, and they are still coming. Some "mighty" good Methodists are among the newcomers. We took eleven into the Church last Sunday. We are expecting great things in the spiritual life this year.

Hico.

J. E. Stephens, Feb. 19: We have nothing special to report except we are to have an election to determine whether saloons are to stay in Hico or not, March 10. We expect to win, but will have a hard fight. Pray for our success. Things are lively with us; Church prospering in all departments.

McKee Street—Houston.

J. W. Bergin: Our year begins auspiciously. On our return we were the recipients of the most generous pounding in our lives. During the month of December, we made a payment of \$1000.00 on our parsonage lots. During the month of January, we had at our regular services thirty-nine additions to the Church, nineteen

of whom joined on profession of faith. During the month of March our good women are to begin the erection of a comfortable two-story parsonage. At the last business meeting of our League, we received seventeen new members. Houston Methodism is alive. The establishment of the two new Churches under Sexton and McKenney has stimulated every charge in the city. Every Church is more prosperous than ever before. We are not much on writing to the Advocate quarterly about the great feast we had when the elder preached for us, etc. Ours is good enough for us, and we will just let folks judge him by the fruits of Houston Methodism.

Comanche.

J. W. Fort, Feb. 24: We have let the contract for a new parsonage to cost \$2,000. The old parsonage is sold and the new one is going up. When furnished we will have one of the most beautiful parsonages in the conference. The ladies are now raising money to furnish it. We have all of our conference collections secured. Everything is lovely, and better things are ahead.

Greenwood Circuit.

Chas. P. Martin, Feb. 19: Last Saturday and Sunday was the occasion of our first Quarterly Conference. There was a splendid attendance of the official members. Those who know, say it was the best Quarterly Conference for the first round that the charge has had for several years. The presiding elder spoke encouragingly of the outlook for a prosperous year's work. The pastor's salary was raised above last year. Eighteen per cent of it was paid the first quarter. Our Board of Stewards are up-to-date and untiring in their zeal. We are neither dead nor sleeping over here, but we are a clock, wound up. And if any brother has lost the time we wont charge him anything for coming over and catching it. The parsonage has been remembered by Mesdames Gilbert and Campbell, who secured money at Greenwood with which to buy a carpet and some kitchen utensils. Money has also been secured at Slidell by Mesdames Eula Raney and T. P. Tinscher with which to buy a matting for one of the other rooms. A box supper was given in the Methodist Church at Slidell recently, the proceeds of which, forty dollars, will be sufficient to put the church house in good repair. The Advocate is in high favor among my people.

Nederland.

C. D. Montgomery, Feb. 19: During



ROYAL Baking Powder
Absolutely Pure
A GRAPE CREAM OF TARTAR BAKING POWDER
It makes the most delicious and healthful hot breads, biscuit and cake

FREE FROM ALUM, LIME OR PHOSPHATIC ACID



Alum baking powders are unhealthful. Do not use them for raising food under any circumstances. So detrimental are alum baking powders considered, that in most foreign countries their sale is prohibited. In many States in this country the law compels alum powders to be branded to show that they contain this dangerous acid, while in the District of Columbia, Congress has prohibited the sale of all food that contains alum.

Alum baking powders are sold to consumers at from 10 cents a pound to 25 ounces for 25 cents, or 25 cents a pound, and when not branded may generally be distinguished by their price.

September last, a notice appeared in the Advocate signed by Rev. O. T. Hotchkiss, presiding elder of Beaumont District, making a request for a preacher for this work. Having determined sometime before that I would enter the regular work as soon as the opportunity presented, I answered this notice, was accepted, and arrived in Beaumont September 5; departing the 6th in company with Brother Hotchkiss for Sabine Pass, at which time the fourth Quarterly Conference was held. There remained two months until the Annual Conference should convene and determine our destination for the succeeding year. Agreeable to our desire, we were returned to serve this noble people. Pending the decision of conference in regard to this year's work, I left my sisters and brother in Williamson County, our former home. When we had been but few days installed, the good people remembered us in true orthodox Methodist fashion—a generous pounding. It would take up too much space to enumerate the articles brought, but it was a liberal allowance. They thronged the house and yard, and until 11 o'clock p. m., indulged in such social pleasures as are common on such occasions. Brother Cooke made the presentation speech, which was responded to by the pastor. Our first pounding will never be forgotten. This work has five appointments; Nederland, Port Neches, Sabine Pass, Sabine and Deweyville. At Port Neches and Sabine we hold services on Sunday afternoons, preaching there respectively at the time of our Nederland and Sabine appointments, being two Sundays in each month at the former. Sabine and Sabine Pass are both gulf ports, from which oil is the principal export. Nederland is an inland town ten miles from Port Arthur, on the K. C. S. Railway. Deweyville is a saw-mill town of something like one thousand inhabitants. At Port Neches there is an oil refinery. Nederland is

A Test Will Tell

What Liquozone Can Do for You—and It Is Free.

You who are waiting—ask you again to try Liquozone; to try it at our expense. You'll regret this delay when you learn what the product means to you. Do as millions have done—stop doubting; give Liquozone a test. Then judge it by results. Germ diseases—and there are scores of them—call for a germicide. Those are the diseases to which Liquozone best applies. Don't cling blindly to old-time remedies, if you don't find them effective. Let us prove the power of the new.

What Liquozone Is.

The virtues of Liquozone are derived solely from gases, by a process requiring large apparatus, and from \$ to 14 days' time. No alcohol, no narcotics are in it. Chemists of the highest class direct the making. The result is to obtain from these harmless gases a powerful tonic-germicide. The great value of Liquozone lies in the fact that it is deadly to germs, yet harmless to you. Germs are of vegetable origin; and this gas-made product, when absorbed by them, stops their activities. We publish an offer of \$1,000 for a disease germ that it cannot kill. But to the body Liquozone is exhilarating, vitalizing, purifying. It is helpful in the extreme. That is its main distinction. Common germicides are poisons when taken internally. That is why medi-

cine proves so nearly helpless in a germ disease. Liquozone is a tonic.

We Paid \$100,000

For the American rights to Liquozone, after hundreds of tests had been made with it. After its power had been demonstrated, again and again, in the most difficult germ diseases. Then we spent, in two years, more than ten times that sum to let others test it at our expense. The result is that millions of people scattered everywhere, have shared in the benefits of this invention.

We make the same offer to you. We ask you to prove, at our cost, how much this product mean to you. Let Liquozone itself show how wrong it is to suffer from a trouble that it cures.

Germ Diseases.

Most of our sickness has, in late years, been traced to germ attacks. The list of known germ diseases now numbers about one hundred. Some germs—as in skin troubles—directly attack the tissues. Some create toxins, causing such troubles as Rheumatism, Blood Poison, Kidney Disease and nerve weakness. Some destroy vital organs, as in Consumption. Some—like the germs of Catarrh—create inflammation; some cause indigestion. Directly or indirectly, nearly every serious ailment is a germ result. Such diseases call for

Liquozone—not drugs, which can't kill germs.

Every germ attack, no matter what its symptoms, calls for a germicide. The mildness of Liquozone makes some of its results seem almost incredible. But in that mildness lies the power that germ diseases need. And diseases which have resisted medicine for years often yield at once to it.

50c. Bottle Free.

If you need Liquozone, and have never tried it, please send us this coupon. We will then mail you an order on a local druggist for a full-size bottle, and will pay the druggist ourselves for it. This is our free gift, made to convince you; to let the product itself show you what it can do. In justice to yourself, please accept it today, for it places you under no obligations whatever. Liquozone costs 50c. and \$1.

CUT OUT THIS COUPON.

Fill it out and mail it to The Liquozone Company, 458-464 Wabash Ave., Chicago.

My disease is.....

I have never tried Liquozone, but if you will supply me a 50c bottle free I will take it.

WZ-D.....

Give full address—write plainly.

Note that this offer applies to new users only. Any physician or hospital not yet using Liquozone will be gladly supplied for a test.

EDUCATION

Conducted by the Secretaries of Education.

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

THE STUDENT VOLUNTEER CONVENTION.

Nashville in her long experience in entertaining great conventions has scarcely had a more important gathering than that which met Feb. 28th to March 4 and known as the Student Volunteer Convention. It was unusual in its personnel, being composed almost entirely of Christian students, the select of all our colleges who are open to the direction of Almighty God for the full-life service which they are to render the world. There were about 2500 students present and more than 500 missionaries, preachers and other religious workers, who came to receive instruction and inspiration for the more extended labor in the evangelization of the world. The convention more than filled the great Ryman Auditorium, and overflow services were held in the First Presbyterian and First Christian Churches.

The first impression that would be made upon a visitor would be the intense seriousness of the vast body which assembled at every service. Most leaders in movements for young people prepare to entertain by light addresses and pleasing incidents. The feeling in this convention is that the Lord's business is under serious consideration. There is no hand-clapping. The vast throngs sit with the utmost quietness and the most eager attention for each service of two to three hours' duration. There is no moving about, no whispering, no leaving the room. Such a thing is indeed unusual in a body of young men and young women who are under no restriction except of their honor and their interest. The spirit that pervades the entire audience at all times is that of the utmost devotion. The aspect of every countenance shows the deep spiritual experience which is common to all.

The intellectual quality is quite as manifest as the spiritual. The addresses hold by their thoughtful worth. The speakers do not endeavor to say bright things to entertain, but the deep, intellectual, weighty truth to impress, to move and to re-enforce. The music is an index of the convention. The hymns are of the highest character in word and music. The great hymn-poems are sung and the music is the dignified, worthy tunes of the Church. Young people's conventions usually employ the light and often frivolous songs, thinking that enthusiasm can be aroused by no other; but this body of young people has shown that great hymns will be duly appreciated. The address is measured not by the number of humorous and pleasing anecdotes which are used in illustrations, but by aptness of the truth that is spoken, the forcefulness of the arguments made and the reasonable spirit which is shown.

No speakers were announced for any service. Only the management knew who would speak at any time and at any place. There were no attractions but the interest in the "evangelization of the world in this generation," and the methods of accomplishing this great responsibility. God's work and man's responsibility were the thoughts that entertained. There was always present the consciousness that we are now about our "Father's business." There were no announcements, except of all necessary notices and which were distributed as the audience left the night services. Cards for the "morning watch" containing the Scripture reference, a prayer, and a hymn were distributed as the delegates went away to their homes. There was not one thing for which the convention had met and that to find how to make real the prayer: "Thy kingdom come." Every soul had opportunity to consider continuously its own personal relation to this great divine work. From beginning to end there was serious consideration of God's call upon men for service in his vineyard.

For four days these 2500 students were held in the atmosphere of a great responsibility. The call for laborers was not of men, but of God. There was no impassioned plea for volunteers to go to mission fields, but there was laid on every heart the responsibility of giving to all men a great redemption. The volunteers were made before any cards for signatures were passed. God had made them. There was no net laid, no inducements offered, but souls had prayed for direction until they found themselves at the doors of the heathen world. Men can not pray earnestly and intelligently for four days "Thy kingdom come" without closing with closing with "Send me." Praying for the extension of Christ's kingdom will make missionaries of us all. This convention did nothing more than clear the way and show the need and God's voice was heard in his call for laborers. We are convinced that God should have such an opportunity for calling men into all branches of his great work. The Student Volunteer Convention is one of the most intelligently Christian gatherings which we have ever known.

Convention Notes.

Mr. John R. Mott has been the chairman of the committee which directs this great movement of the Student Volunteers ever since the work was instituted, some sixteen years ago. He is now about forty years of age, a strong, vigorous man, a most devout Christian, and a person of extraordinary executive ability. He presided with the utmost ease and grace and held the audience in perfect attention by his manner and spirit. The whole student body of the entire nation respect him as they do few other men.

He is a little serious in his look and mien, but his continuous attention to serious matters may be responsible for that. He is a Methodist in his Church relations, but he devotes so much time to religious work for young men that all Churches claim him. He is ably assisted by the Secretary, F. P. Turner, who is a brother of John P. Turner, of Hughey & Turner, of Weatherford, and a brother-in-law of Rev. J. R. Mood and Rev. J. J. Morgan. These men guide the great movement in its worldwide work.

Mr. Robert E. Speer is the great co-laborer of Mr. Mott in all the work of the Volunteers. Officially he is one of the Secretaries of the Presbyterian Board of Missions, but he gives himself without reserve to any work among college men. We first met him in 1892, at the Students' Assembly at Northfield, Mass., where he goes every year to speak to the young men from our leading colleges. He is about forty years of age, of fine body, strong mind and devout spirit. As a speaker he is pointed, cogent, effective. He made the best address at this convention which we heard. He is a power for missions by his nature, intelligence, his college training, his familiarity with the field, his intense spirit. No man has touched more forcibly the work of missions, and especially the young man's duty to that work, than this young Presbyterian layman. He went from Princeton College into the Presbyterian Board and has become an authority on missions.

The convention has received special attention from the general public by the visits of some noted men of international reputation. Gov. Luke E. Wright, recently the Chief Executive in the Philippines, and now the first Ambassador to Japan from our government, was in the city and addressed the Secretaries' meeting last Wednesday. Sir Mortimer Durand, the British Ambassador to the United States, came to deliver an address on "Christian Missions as Important as Diplomacy," on Friday night. He made an excellent address. General John W. Foster, at one time Secretary of State under President Harrison, Minister to Spain and Ambassador to Russia, was also a speaker on Friday night and discussed "The Importance of Christian Diplomacy." The address was worthy of his great reputation. Hon. B. F. McFarland, President of the Commissioners of District of Columbia, followed Mr. Foster with a splendid speech. These men of great influence in the political and diplomatic life gave a keen interest to the convention.

Texas was well represented with one hundred and fifty to two hundred delegates from our various institutions. Rev. J. J. Morgan and Rev. H. A. Boz and Prof. H. C. Fritchett were the only Presidents of schools that we saw. Delegates from all the State institutions and most of the Church schools were present. The schools were allowed delegates according to their enrollment.

Nashville took most excellent care of all who came and had some homes left. The hospitality was of the largest kind and such as to make every delegate to rejoice that he had come so far to be treated so well. Many more delegates would have come if they had been allowed by the General Committee. The management in finding homes did exceedingly well considering the difficult task that they were called on to discharge.

There were some notable special features. First, we must refer to the convention quartette, the finest we ever heard at a convention. Every voice was of the best quality and the harmony was perfect. The gospel they sang touched every hearer. The missionary and educational exhibit was very fine. No delegate or visitor failed to see the exhibit. The collection was the most notable that we ever saw. Bishop Gaylor, of Tennessee, spoke and he was followed by Mr. Speer in his great address. The convention felt the impress of the truth and the ability that rested upon them to send the gospel to the heathen. In harmony with the spirit Mr. Mott in a few words stated that the committee needed \$100,000 to carry on the work for the next four years. He asked that a subscription card be put in the hands of every person present. Then he called for prayer for direction in giving. Mr. Speer led. Then the cards were signed. The ushers collected them. Mr. Mott began to announce them. They ranged from \$4 to \$12,000. In fifteen minutes the work was done and the result showed \$54,187. When God speaks to men they give becoming their relations to him.

Some of the distinguished speakers were: Dr. George Robson, ex-Moderator of the United Free Church of Scotland; Dr. Herbert Lankester, of London; Secretary of the Church Missionary Society, Home Organization Department; Mr. Karl Fries, Stockholm, Chairman of the World's Student Federation; Mr. David McConaughy, of India; Mr. J. Campbell White, for many years a missionary and Secretary of the United Presbyterian work; Rev. Harlan P. Beach, Professor of Missions at Yale; Miss Helen M. Stone, the missionary rescued from the Turks; Dr. E. D. Gamewell, of Peking Boxer fame; and Secretaries Judson Smith, S. H. Chester, J. L. Barton, R. J. Willingham, J. O. Reavis, W. R. Lambuth, Seth Ward, and many others whose names we can not give. It was a notable gathering of notable men.

PRESIDING ELDERS HEARD FROM.

The following circular letter from a wide-awake and up-to-now Texas presiding elder to the preachers of his district is self-explanatory and full of inspiration:

February 20, 1906.

My Dear Brother—You have doubtless noticed the announcement in the Ad-

vocate of our great Educational Convention to be held in the city of Dallas, Texas, April 10-12, 1906. Your charge is entitled to five delegates. Acting in harmony with our leaders, I herewith enclose blank which you will please carefully fill out with the names of five of your live, leading men and return to me at once—not later than March 1st. We want our district well represented in that educational gathering. Arrange to attend yourself. All pastors are delegates. Urge the men you appoint to attend. Set them the example. This promises to be one of the greatest Educational Conventions ever held in our State—one we can hardly afford to miss. It will mean a great deal to Methodism. Speak of the convention on every opportunity.

Yours in the work,

Another presiding elder writes: "I am with you heart and soul." Another: "You will hear from my district." And still another, away out on the plains, suiting the action to the words, sent in his list almost before Uncle Sam had finished delivering the blanks for names of laymen. From all parts of the State these "powers in the land" have hastened to give their unqualified endorsement of the Educational Convention and promise their enthusiastic co-operation in working the plan adopted by the Executive Committee for a big attendance. Any enterprise of Texas Methodism must and will succeed with the presiding elders and pastors behind it.

THE EDUCATIONAL CONVENTION.

BY REV. J. D. HAMMOND, D. D.

I am moved to say a word concerning the convention to be held in your State April 10-12. It was a much appreciated courtesy on the part of the Joint Committee at Waco to invite the General Board of Education to hold its annual session in Dallas at the time of the convention. That the board appreciates this is abundantly shown by the hearty letters of approval from its members received at this office. I am sure each man who has been honored with a place on the convention program will contribute some inspiration to the great forward movement in education now on in Texas. No more interesting or inspiring program of education will have ever been presented in the borders of Southern Methodism; and surely no subject could be of greater interest to any representative body of our members than the "Christian Education of the Children of the Church."

It is earnestly hoped by the board that its influence may be felt, during and subsequent to the convention, as a strong stimulus to our educational work in Texas. The building up of our Church schools is of vital importance. The great University at Georgetown is the center of our educational system in the State. There can be no conflict between it and other institutions; its position is unique and well established; it is equally fixed in the affections of the four Texas conferences, and all are alike zealous for its advancement. The moral force which the convention will engender should result in the outpouring of a great wealth of both affection and money, which will not only suffice to put the needed buildings and equipment at Georgetown, in course of time, but which will all redound to the advantage of every other institution of our Church in the State.

No State has a better opportunity or better resources than Texas for building up a great system of Christian education. She has already done great things, but these are only the beginnings of what she ought to do and will do. The right man has been put at the head of this movement. Dr. Nelson is a safe leader, but he is more; he is an enthusiastic leader endowed with common sense and an ability for endless work. He can be trusted, and the Methodists of Texas already trust him. Let the pastors see to it that their best members are appointed to attend the coming convention. This is not only a preacher's cause, but it is the cause emphatically of the layman. On the success of it depends the future well-being of his home and the truest success of his children and of his children's children.

The board is coming to Texas with the full expectation of meeting a large number of the best people of the State. We wish to counsel together and plan for large things for Christ's kingdom. We do not expect to bring any great amount of new wisdom, but we shall bring our sympathy and the very best we can contribute on behalf of our large Church to the cause of Christian

education in one of the largest and most promising sections in which our work is being done. The time is ripe for action; the tide is at its flood, and we must take it now.

We call attention to a personal letter from Mr. Milton Regsdale, a long time Methodist and a some time teacher in the Southwestern University. He points his finger on the right place. Broad and liberal are not terms that contradict diligent instruction in the things of one's faith. A hazy, undefined view of religious beliefs has in it absolutely no virtue. Methodism has a great creed, beginning with God, a father to all men, and closing with "whosoever will may come." There are the largest reasons for every tenet and practice of our Church, and our schools should rejoice in the opportunity to exhibit them. The most narrow, the most exclusive doctrines of the Christian Church are zealously taught by the two Churches that grow almost entirely by their influence on children. Why should not a great, broad and ennobling doctrine be given to the opening mind? The Church itself is not so well equipped for teaching the true doctrines of Christianity as Methodism sees them as are the schools which touch the most promising life at the most opportune time. We are sure that our schools do some of the work referred to, but they might do more without injury to the broadest denominationalism. Every boy and girl has a right to know why their teachers are Methodists and why they think the peculiar tenets of other denominations are not considered the equal to those the Methodists hold. Of course, a narrow Methodist is as objectionable as a narrow anything else. Wesley's motto was, "Think and let think." The man who does the first is more apt to obey the second. The letter points to an important matter.

PRIVATE LETTER MADE PUBLIC.

FROM MR. MILTON RAGSDALE.

I think the way is open in the educational department of the Advocate for a timely suggestion which I hope you will take up and vigorously emphasize.

I have lived a few years in the Methodist Church, say forty, and during that time I have made some close observations. While our preachers have enthusiastically battled for an increased membership, and in consequence we can boast of a larger number of Methodists than other denominations, I am sorry to see a sad lack of doctrinal knowledge among our people, both old and young. I think it is a great failure on the part of our Methodist schools not to have incorporated in the course of study a compulsory study of the doctrinal teachings of our Church. Other Churches do this. For instance, the St. Mary's College, of Dallas, compels the pupils to learn their creed throughout. A Methodist girl, who attended that school, told me that when she left there she was ready to be confirmed, so thoroughly had she been trained in the Church's doctrines. On inquiry who sends his daughter to that school, I find from one of our Methodists, that the Bishop told him that he found it very necessary to pursue this course with their own Church pupils, as their parents were so utterly negligent in the matter; but as to other pupils that come to them from other denominations they could be excused from the study of the Church doctrines but they were required to study Church history and sacred literature. This friend stated that his daughter had imbibed through the influence of such study a fine knowledge of the Bible and a distinct fondness for its study, in so much that now it was her habit to devote 30 minutes of each day to its careful study; not a hasty superficial reading, but a systematic and earnest study. He furthermore added that when his boy was ready to enter a certain Methodist University in our State that his first inquiry about his training would be whether he would

be allowed to have the advantage of such a course, as he was a loyal Methodist and would insist on his son being trained in its doctrine as a part of his education. I think our Methodist people are too afraid of being sectarian. I thank God I am not ashamed of the doctrines of Methodism, and if any member of this Church is ashamed of the doctrines and is afraid to have his son or daughter taught them, he should not profess them.

Dallas, Texas.

Everything points to a great educational rally in this city in April. The subject, "Christian Education," is a live issue of permanent importance before Texas Methodism. Dallas, the place of meeting, is of easy access. The time, early Spring, is ideal. The program is full to the brim of splendid topics assigned to fine speakers. Already the interest is as a rising tide. One pastor, in an important and distant station, wrote, "I at first thought that I was too busy to attend, but can't afford to miss your bill of fare."

Bishop Galloway has written, "Program splendid."

Pastors will please appoint at the earliest possible moment their five lay delegates, whether they agree to come or not, and mail list of names to their respective presiding elders, so that they can forward same with their ten delegates. We want to send these brother laymen literature and otherwise cultivate for the convention. Time is short.

Dr. J. M. Moore, 257 Live Oak St., Dallas, will receive lists of delegates for Executive Committee.

A PERFECT HAND.

How Its Appearance Became Familiar to the Public.

The story of how probably the most perfect feminine hand in America became known to the people is rather interesting.

As the story goes the possessor of the hand was with some friends in a photographer's one day and while talking, held up a piece of candy. The pose of the hand with its perfect contour and faultless shape attracted the attention of the artist who proposed to photograph it. The result was a beautiful picture kept in the family until one day, after reading a letter from someone inquiring as to who wrote the Postum and Grape-Nuts advertisements, Mr. Post said to his wife, "We receive so many inquiries of this kind, that it is evident some people are curious to know, suppose we let the advertising department have that picture of your hand to print and name it 'A Helping Hand.'" (Mrs. Post has assisted him in preparation of some of the most famous advertisements.)

There was a natural shrinking from the publicity, but with an agreement that no name would accompany the picture its use was granted.

The case was presented in the light of extending a welcoming hand to the friends of Postum and Grape-Nuts, so the picture appeared on the back covers of many of the January and February magazines and became known to millions of people.

Many artists have commented upon it as probably the most perfect hand in the world.

The advertising dept. of the Postum Co. did not seem able to resist the temptation to enlist the curiosity of the public, by refraining from giving the name of the owner when the picture appeared but stated that the name would be given later in one of the newspapers announcements, thus seeking to induce the readers to look for and read the forthcoming advertisements to learn the name of the owner.

This combination of art and commerce and the multitude of inquiries of the interest the public takes in the personal and family life of large manufacturers whose names become household words through extensive and continuous announcements in newspapers and periodicals.

NOTES FROM THE FIELD.

Continued from Page 3.

women? There is only one Methodist Church on the work, and that is at Sabine Pass; we hold services in schoolhouses. This church was recently painted, at a cost of \$136.00; Captain Carey taking the lead, and being most generously assisted by the remaining pilots and others. The Standard Oil Company donated the painting materials, amounting to about \$52.00. The ladies begin right away to carpet and screen this church, and when fully equipped it will be a house worthy of a much larger town. Our Sunday-schools are flourishing, Brother Cooke being our superintendent here; Miss Mary Page, at Sabine Pass, and Mrs. Moore, at Port Neches, the last having been organized but recently by the efforts of Sister Moore. All in all, the outlook is bright for a successful year.

DeLeon.

M. W. Rogers: Our Church interest is increasing nicely on all lines. Our congregations are building up from Sunday to Sunday. We have received fourteen members since conference, and know of others who will soon join. On each Monday night we have a man's prayer meeting, which is growing in interest and doing great good. Our Wednesday night prayer-meeting is also good. The teachers' meeting is the best I ever saw. We have some strong men who are well informed in the Scriptures, and they certainly make the meeting interesting. Our Senior League, with P. A. Gates as president, and our Junior League, with B. L. Nance as superintendent, have taken on new life, and are certainly coming to the front. We expect soon to have two of the best leagues in the district. Our W. H. M. Society is doing good work. Their influence in our Church is realized in different respects. They

look well after the interest of the parsonage and see that the pastor's family is comfortable. They recently bought a front room suit for the parsonage, which has added much to our comfort. I feel like I serve the best people in the Conference. We expect great things this year.

Windom.

L. P. Smith, Feb. 26: We closed a meeting of nine days' duration at Windom on the night of Feb. 18. Bro. W. H. Brown, of Whitesboro, was with us and did the preaching. The people were much pleased with his work as a revivalist. We had an excellent meeting. Six young persons made a public profession of religion, and a number of school children gave good evidences of the regeneration of their natures. Six joined our Church, and we expect others to join soon. The Church members who attended regularly (the bad weather hindered a number) were more thoroughly revived, I think, than they have been before for three years. We have had several good revivals during my pastorate. Last summer Bro. J. R. Atchley was with us, and preached a series of very helpful sermons; and others did us good service previously. But in the recent meeting, more than in any other, our members were moved to go out and work for Christ. For the Church at Windom, I think, there is a very hopeful future. Without his knowledge or consent, I take pleasure in recommending Bro. Brown as a conscientious, earnest, safe revivalist. God sets his seal of approval upon his work. And whom God can trust and use men need not fear.

Marlin.

W. W. Watts: Methodism is well to the front at this place. The membership is above three hundred, and is enjoying a healthy increase. The Sunday-school, Epworth League, Foreign and Home Mission Societies are busy. These women are "swift to hear, slow to speak," and ready to do. Some men may not be able to get along with them; I am sure the Church cannot get along without them. A modern two-story parsonage has recently been completed and furnished from top to bottom with ample and substantial furniture, carpets, etc. This splendid home speaks of the love these people bear the preacher's family. Now for a new church. The old one is poorly located, old to dilapidation, and far too small to accommodate Methodism here. The town is divided by the railroads and to get a location agreeable and suitable has been a problem for many years. A splendid lot, three blocks from the Hot well, has been secured and we hope all factions will soon disappear. We enjoyed a visit from Bishop Key the first Sunday in this month. As the elements were against us, he only preached once, but it was a fine sermon, full of the old time gospel fire. An old Methodist reception had been planned, but sickness in his family and urgent calls elsewhere took him away Monday. Sick people are flocking here by scores. The cures brought about by the use of the hot water is something wonderful. Some time ago I saw a man lifted off the train here on a stretcher, not able to move a limb. After two weeks' treatment he is able to walk. I wish every "ailing" rheumatic in the land would hurry to these waters. Congress is looking this way, and the establishing of a Governmental hospital here is one of the probabilities. With a new church, properly located, Methodism will lead the hosts in the work of saving the souls of men in this fair city.

Iowa Park.

John Moore, March 3: We have just closed a two weeks' meeting at this place. Brother Ballard, of Sherman, did the preaching, and it was well done, heart-searching and powerful. Sinners were profoundly convicted and dead Church members were brought to life under the power of the Holy Ghost. There were eighty conversions; twenty-five accessions to our Church, while other Churches claiming Apostolic Succession, were also made numerically stronger. Ballard's preaching is fearless, persuasive, logical and convincing. His "Methodist Munitions" were also in evidence, and we think Methodism here will be stronger for his visit. He did not forget the Advocate, but busied himself getting subscribers. He will not be forgotten by the people here. The memory of his last service will linger forever. I cordially commend him to all who need help.

Crandall and Seago.

R. R. Moreland, Mar. 3: We are now passed our first mile post on this year's work. Our first Quarterly Conference was held at Seago last Saturday. Reports good; salary raised \$100.00; stewards are well organized and seem encouraged. Brother Thomas was on hand as usual. We are well pleased with our work. Only have two appointments, and a very good parsonage when we get it completed. On Wednesday night before our Quarterly Conference, I began a meeting at Seago, thinking I would run only till Sunday night. But by that time we had such great interest that it was almost impossible to stop, so we continued for

two weeks. We had a great meeting; the town was stirred as it has not been for a long time. Had about sixty conversions and reclamations, and the majority of them were grown people. I think there were only one or two of the business men in town left. As seen known here) came and preached four times; and then the second Sunday, "Uncle Nelse" Keen (as he is familiarly known here), came and preached four times for me. Of course, it was well done and appreciated. We have received in all forty-four into the Church. We have made considerable improvement on church and furnishing parsonage since conference, and hope we are just started. We begin our meeting at Crandall the fourth Sunday. Pray for us.

Alba Circuit.

G. M. Fletcher, March 2: Our second Quarterly Conference met at Alba, 25th and 26th of February. Brother Sooman was present and preached a most excellent sermon. The Board of Stewards assessed for P. C. \$400.00; for P. E. \$65,000. Paid this quarter, P. C., \$49.20; P. E., \$7.90. A committee was appointed to buy or build a parsonage for the next preacher. Alba Circuit must come to the front this year. We haven't been pounded yet, but feel like it may happen at any time. We have arranged for an evangelist in May, the 6th. We must have a big preacher next year, and a conference man.

Tulla Mission.

A. W. Waddill: This is our fourth year at Tulla, and we still think that "the lines have fallen to us in pleasant places." The stewards have raised the assessment for this first quarter to be \$190 over last year. The first Quarterly Conference for the charge was held last Saturday and Sunday, and our presiding elder preached three sermons that were worthy the man and the occasion. We reported the amount raised for all purposes this first quarter to be \$2.50 per capita. The conference collection assessment amounts to \$1.50 per capita on this charge, two-thirds of which has been paid in cash, and the balance secured in good subscription. Vast multitudes are now turning their faces toward this "golden spot of the world," this "golden belt of Texas," and we as a Church are trying to stay abreast of the times. In these stirring times, when great fortunes are being made in the land business, God demands that we as Western preachers establish in the Church the solid rock; and by the help of him who is our leader we will do it. Our charge paid last year \$10.50 per member and we expect to go beyond that this year; but above everything else we are expecting to have scores of people saved by a living faith in the Son of God.

Graham.

Chas. E. Brown: I have been ten days at Graham and just completed arrangements for building a home for superannuates there. The people took right hold of the idea, and being led by the untiring pastor, E. V. Cox, we had but little trouble in securing the home. Mrs. Graham gave a beautiful lot, surrounded by good neighbors, upon which to build it. The work of building will go right ahead, and it will be ready to occupy this summer. Brother Cox is doing a splendid work. He impresses you at once as being an earnest working pastor, and the longer you are with him, the more certain are you that the impression is true. The splendid new parsonage fitted and furnished toward this is a monument of his financial push and judgment. His good wife knows how to keep it and to make things happy in it. Graham is a coming place. You just watch it grow. The people are up-to-date and take hold of things. There is an air of prosperity all around, and the Methodist Church is in the front column. We are delighted to have a superannuate home in such a community.

Burnet.

M. J. Allen, Feb. 23: At the last session of the West Texas Conference, I was read out for the Burnet charge, so I went home, got things in shape, and came at once. I left some as good people on the Willow City Circuit as any man ever served. Many thanks to the good women of Oxford for a beautiful quilt. We are moving on nicely at Burnet on all lines. Have expended about \$700 on churches and parsonage up to date, and are not through yet. \$185.00 on conference collections in cash and subscription, and five subs. to the Advocate. Second quarterly meeting over. All well pleased with the presiding elder. We have paid to P. C. and P. E., \$274.00 on salary up to date. The pounding came all O. K. And last, but not least, I have married seven couples. Burnet is a half-station, with one of the best Churches in the West, both Missionary Societies, Junior League, Sunday-school and prayer-meeting. Lots of good people. To God be all the praise.

Ferris.

J. D. Odom, Feb. 20: We are able to report progress at this post. Have received thirteen into the Church since conference. Salary raised \$50.00 over last year. Have raised over \$80.00 on parsonage, and are now raising our conference collections. Our Sunday-school, under the efficient leadership of Professor A. C. Stiles, is doing good work. The Junior League is very fine. It has never been more interesting than now. Mrs. W. M. Tidwell is our superintendent, and she is a great success in this work. She has also been elected recently President of our Home Mission Society, and she is proving herself a wise and efficient leader here. Our

society is doing quite well. We are planning for a meeting in April, which we hope will result in a great revival. This meeting will likely be conducted by Rev. Abe Mulkey.

Centerville.

Alvin P. Bradford, Feb. 23: We are now in our third month's work at Centerville, and it has been a very pleasant time indeed to me. We closed a precious series of services the eighth of this month. Brother W. H. Brown was with us and did all the preaching. No preacher has ever been in Centerville who did the good he did, and the people never listened to a more earnest, practical series of sermons. There were numbers saved and reclaimed, and quite a number united with the Church. When I came in December and saw the condition of our little town, I said we must have a revival of religion, and we have had, and are still having it. The young men have organized a prayer meeting and meet every Friday night at the Church, and every Monday night in different homes in order to reach the irreligious, and those who never attend Church services. The young ladies hold their prayer meeting on Friday afternoon, and all are deeply interested. Many attended the meeting who had not been inside of a Church for months, and received blessings, and promised to live for God. I hope every preacher who has a dead Church and a sinful town, may get Brother Brown's services. We have a good League and are going to organize a Home Mission Society right away. The parsonage is now being repapered and paint has been ordered to repaint it. Many are reporting the good things with which they are pounded. While I am glad to report these things, I can also report scores converted and reclaimed. Brother Burroughs, our presiding elder, was with us the 10th and 11th to hold our first Quarterly Conference for this year. We had a good conference and Brother Burroughs preached some fine sermons. Every one likes Brother Burroughs and are sorry this will be his last year with us. Our next step is to get the saloons out of our little town and county.

Peaster.

G. D. Wilson, Feb. 19: Our first Quarterly Conference was held on the 7th inst. Brother Boon, our presiding elder, preached and presided acceptably. The good stewards assessed for their pastor \$600.00, and the pastor is in love with these noble people. He has been pounded in due and ancient form. The young folks of Peaster were chief leaders in the affair. God bless them. The charge is in good condition, and the outlook is full of promise. A revival at every appointment, and a family altar in every home, and the dear Texas Advocate read by all our people, are the chief things the pastor is purposed to work for.

Bosqueville.

G. J. Irvin, Feb. 19: Six weeks of various ills suffered by us have detained us in our work no little, and have brought us at times to consider the probable. While it has not been our good portion in several years to be well on foot, yet in all we have responded to the demands grappling for attention at our hands, and have after a fashion, turned them into history. But this winter we have simply had to close our eyes to many things to which our hearts have been open and responsive. It is to us real pain not to be sufficient for the needs of our charges. But the combined forces of grippe pleurisy and rheumatism are too much for some of us. We are in the midst of a truly good people. Some of them will not go to Sunday-school, or take the Texas Advocate—two of the most helpful aids to a sure growth known to us. Still, candor persuades us to hope for better things of them, for they are sandwiched with so many other excellencies. We are praying for a great revival

Piles Cured Without Knife or Instrument.

Sample Package Free so That we Can Prove it to You.

"Every morning, for over 20 years, I never went to the toilet without fear and trembling, and I never left it without having suffered agonizing tortures. Many days I did not dare go at all, so much did I dread the terrible ordeal."



These are the exact words of a sufferer from piles and we hear the same thing almost every day. It voices the sentiments of hundreds of thousands of others in this country today, for it is estimated that of every ten persons we met in church, the street, or the theater, seven are afflicted with piles. Martyrs and needless martyrs, too, for since the discovery of the marvelous Pyramid Pile Cure no one need suffer one moment longer. There is now no excuse for having piles and if you continue to suffer from them you do not deserve a particle of sympathy, considering the chance we give you to prove it to your own satisfaction wholly free of cost to you.

Here is a typical case: Mr. Benjamin Shaw, Postmaster of Bland, New Mexico. He had suffered from aggravated piles for years, and was upon the eve of a serious surgical operation, believing that he had reached the limit, and that the operation offered the only possible means of relief and cure. Let us quote his own words in his letter of Oct. 31, 1905: "I was in great agony of mind and body. In the meantime, a gentleman told me of the virtue of your pyramid remedy. I fortunately found it at a drug store, and by the next morning I did not feel that an operation was necessary, and in three days I was able to return home, and a complete cure was accomplished to my great satisfaction and the surprise of the physician."

Send today to the Pyramid Drug Company, 2084 Pyramid Building Marshall, Mich., and get a sample package by return mail and then go to your druggist and get a box, the price of which is 50 cts., and get well without pain, trouble or cutting.

this year; and if our prayers are realized, Bosqueville charge may rise up and stand where she should; pay two dollars, where she now pays one to the institutions of the Church;

Continued on page 16.

Cancer Under the Eye Cured Without Pain—Took Only One Month.

August 15, 1905. Drs. Eye & Leach, Dallas, Texas. "Gentlemen—I take great pleasure in informing you that the cancer under my eye, which you have been treating, is entirely well. It taking only one month's treatment to effect a cure. When I commenced using your treatment the cancer was large around as a fifty cent piece. The treatment is not at all painful, and I take great pleasure in recommending your treatment to and one afflicted as I was."

I will take pleasure in answering any letters in regard to your treatment where a stamp is enclosed for reply. Again thanking you for the kind interest which you manifested in my case, I beg to remain as ever, Very truly yours, J. J. WILLIAMS. There is no need of cutting off a man's cheek or nose or a woman's breast in the vain attempt to cure cancer. No use to apply the burning plaster and torture those already weak from pain and suffering. Cancerol is a combination of essential Oils, is soothing and balmy, safe and sure and has been employed successfully in most every situation in the body. It is essentially a home treatment and is therefore a great boon to those in limited circumstances. Doctors, Lawyers and Ministers endorse it. A book containing valuable information on the care of the patient will be sent free to those who write for it. Address Drs. Eye & Leach, No. 416 Main St., Suite Q, Dallas, Texas.

SKIN ECZEMA IN WORST FORM

Black Splotches All Over Face—Produced Severe Itching—Year's Treatment by Physicians Did No Good and Became Despondent—Affected Parts Now Clear as Ever—Alabama Lady's

CURE BY THE CUTICURA REMEDIES

"About four years ago I was afflicted with black splotches all over my face and a few covering my body, which produced a severe itching irritation, and which caused me a great deal of annoyance and suffering, to such an extent that I was forced to call in two of the leading physicians of my town. After a thorough examination of the dreaded complaint they announced it to be skin eczema in its worst form. They treated me for the same for the length of one year, but the treatment did me no good. "Finally I became despondent and decided to discontinue their services. Shortly afterwards, my husband in reading a copy of a weekly New York paper saw an advertisement of the Cuticura Remedies. He purchased the entire outfit, and after using the contents of the first bottle of Cuticura Resolvent in connection with the Cuticura Soap and Ointment, the breaking out entirely stopped. I continued the use of the Cuticura Remedies for six months, and after that every splotch was entirely gone and the affected parts were left as clear as ever. I have not felt a symptom of the eczema since, which was three years ago.

"The Cuticura Remedies not only cured me of that dreadful disease, eczema, but other complicated troubles as well; and I have been the means of others being cured of the same disease by the Cuticura Remedies, and I don't hesitate in saying that the Resolvent is the best blood medicine that the world has ever known." Lizzie E. Sledge, 540 Jones Ave., Selma, Ala.

Oct. 28, 1905. Sold throughout the world. Cuticura Soap, 25c. Ointment, 50c. Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), may be had of all Druggists. Cutter Drug and Chem. Corp., Sole Props., Boston, Mass. Mailed Free. "The Cuticura Skin Book," and "How to Cure Disfiguring Humors."

The Home Circle

HOME.

Oh! what is home? that sweet companionship
Of life the better part;
The happy smile of welcome on the lip
Upspringing from the heart.

It is the eager clasp of kindly hands,
The long-remembered tone,
The ready sympathy which understands
All feeling by its own.

The rosy cheek of little children pressed
To ours in loving glee;
The presence of our dearest and our best,
No matter where we be.

And, failing this, a prince may homeless live,
Though palace walls are nigh;
And, having it, a desert shore may give
The joy wealth cannot buy.

Far reaching as the earth's remotest span,
Widespread as ocean foam,
One thought is sacred in the breast
Of man—
It is thought of home.

That little word his human fate shall bind
With destinies above,
For there the home of his immortal mind
Is in God's wider love.

IN A NEW LIGHT.

"But you see, Louise, it would be simply a mockery for me to do such a thing. I don't feel anything of the kind, and how could I pretend it? You surely wouldn't have me be a hypocrite!

"I hope to feel differently sometime," she added, seeing the pained look in her sister's face, "but until I do I shall never make a profession for the world to sneer at."

Mrs. Elliott spoke with decision. She and Louise had discussed this matter before.

Mrs. Murray had come to spend the holidays with her sister. They had not met for a number of years, and they sat together in the cozy sitting room of Mrs. Elliott's beautiful home. The guests who had shared the day's festivities with them had departed. Mr. Elliott had gone to the library.

In the parlor, Florence, the young daughter of the household, sat at the piano, in the purple shadows of the gathering twilight, playing softly.

Mrs. Murray had so hoped to find her sister a Christian. So many years Irene had put away the consideration of her soul's welfare because she had no feeling on the subject.

To be sure she attended church regularly—she considered it hardly respectable to do otherwise. She was an efficient worker in the Ladies' Aid Society, and Mr. Elliott contributed more to the pastor's support than some of the members who were quite as well-to-do as himself. This fact was the occasion of much quietly implied self laudation on the part of both that gentleman and his wife.

Mrs. Elliott was a perfect housekeeper, and she had scant patience with a certain sister-in-law whose domestic attainments by no means measured up to her own.

"To think," she said, some moments after the conversation had turned into another channel, of Julia coming here today with that cotton waist and silk skirt. She is so frightfully slack. The sleeves of that waist were only basted in, and I'll venture her breakfast dishes weren't washed nor her beds made when she left home."

"Perhaps she doesn't feel like devoting her time to such things," Mrs. Murray replied in such a quiet matter-of-fact tone that her sister was taken quite unaware.

"Feel like it!" she exclaimed almost indignantly. "What if she doesn't feel like it! Isn't it her duty

to look after the comfort of her family? Will she be likely to feel any more like it by putting things off day after day as she does?"

Mrs. Murray reached out and took both her sister's hands in her own. "Irene," she said tenderly, "do you think the making of beds and washing of dishes higher and more imperative duties than the yielding of ourselves living sacrifices, holy, acceptable unto God?"

"But that is so different," Mrs. Elliott said, after an instant's embarrassed pause.

"How different?" Mrs. Murray inquired. "You believe it the duty of every one to become a Christian some time?"

"Of course I do, and I intend to become one when I—" The sentence broke off suddenly. She could not let herself say, "when I feel like it."

"Dearest sister," Mrs. Murray said, putting her arm about her and drawing her to her in the old girlish fashion of years past, "would not this be a most fitting time to make your decision? Will you not present yourself a birthday gift to Him who is longing to receive you, just now?"

"But, Louise, that is narrowing the matter down so. I must have a little time to think it over."

"And you would not blame Julia if, when she realized that it was her duty to wash her dishes, she should still take time to think it over?"

"But the cases are not alike. It doesn't require any feeling to wash up a table full of dishes. It depends on her will; it's different, you see."

"Irene, you will not be angry with me," her sister said, "if I ask you your own question of a moment ago. Will you be likely to feel any more like attending to this duty by putting it off day after day? This idea of feeling is one of Satan's snares. In this case, too, it depends on your will. Let that be right in the sight of God, and he will give you the feeling in due time."

The twilight was deepening into darkness. Out from the parlor floated the tones of a sweet young voice, accompanied by the soft notes of the piano.

In the hush succeeding her sister's words, the last lines of the old hymn her daughter was singing fell on Mrs. Elliott's ear with startling appeal:

"Have you any time for Jesus,
As in grace He calls again?
Now, to-day, is time accepted,
To-morrow you may call in vain.
Room for Jesus, King of Glory?
Time—for Him all times obey?
Swing your heart's door widely open,
Bid Him enter while you may."

Disengaging her sister's arm Mrs. Elliott went to her room, and Mrs. Murray went up to hers with a prayer in her heart. She knelt to ask that this only sister of hers might receive grace and help to settle this matter definitely that night. Then turning on the light she sat down with a book.

Presently there was a tap at the door. Mrs. Elliott entered and Mrs. Murray did not need the whispered words, "Oh, Louise, I am so happy!" For she read in the tearful joy of her sister's face that the birthday gift had been given, and the light from the star of Bethlehem was shining in her soul.—Exchange.

A SINGER AND HIS STORY.

Thirty years ago a lady stopped to speak to four neglected boys who, barefoot and poorly clad, were playing marbles in the streets of Mendota, Illinois. "Are you in Sunday-school?" she asked.

"No! Ain't got no clothes," replied one.

"Would you come if you had clothes?" she asked.

"You bet!" was the boy's emphatic answer.

"What are your names?" she asked.

"Peter Bilhorn," replied the first boy, and the others, in turn, gave their names. Peter was a German lad, the son of a widow. Clothes were provided, and he and the others kept their promise.

It was a warm Sunday, and the lady who had invited them, and who was to be their teacher, sat, all in white, telling her class of boys the story of the lesson. Almost or quite the only thing they remembered of it, as appeared afterward, was the way the teacher looked, and one thing she said and did. On the back of a card she drew a cross with the name "Jesus" above it. "Boys, Jesus suffered to help us in our troubles. If you ever have any trouble, look to Him for help.

One day a terrific storm swept over the prairie town. The streets were all flooded, and the little stream that flowed through the town, usually nothing but a mere trickling of water, was a raging torrent. Boxes, barrels, and the boards from the lumber yard near by, were swept away. The boys were there to see what work the storm had done, and Peter fell in.

He grasped at weeds on the bank, but they pulled out. He tried to get hold of a board, but it slipped away from him. He was carried under two bridges, on each of which futile efforts were made to rescue him. Toward a third bridge and the last, he swept, and the roar of water was in his ears.

"In that moment," he says, "the vision of that teacher, all in white, and her words about looking to Jesus in time of trouble, came to me. I put my hands together and prayed."

It was that gesture of the sinking boy that saved him, for two men on the bridge seized the uplifted hands and drew him out. For a time he was unconscious, and when he came to, after much rolling and rubbing, they asked him how he happened to have his hands up as they were, and pressed together.

"I was ashamed to say I was praying," he says, "and I asked boastfully, 'Didn't you know I could swim?' But I kept thinking I had told a cowardly lie. I had learned in Sunday-school about the other Peter, the one in the New Testament, and it seemed to me I had denied the Lord just as he did."

This awakening of a tender conscience was the beginning of a Christian character in the lad. His interest in the Sunday school grew with his growth. He became a Sunday school singer, studied music and composed tunes of his own. His name now stands at the head of many Sunday school songs, and he is known as a gospel singer of influence and strength. In a recent meeting he told the story of his early life. The teacher, whose influence was instrumental in his rescue so many years ago, is still living, the wife of a prominent Chicago merchant. Many have rejoiced in the former street boy's life of usefulness, but hers is a peculiar joy. His consecrated service is one of her rewards.—Youth's Companion.

THE RUNAWAY PUMPKINS.

When Miss Belinda planted her garden in the spring, she made her pumpkin-bed, beside her back fence. "It will be away from the boys there," she declared, and then she frowned. You see, Miss Belinda didn't like boys, and that was one reason why boys didn't like Miss Belinda. It was too bad she didn't know this, because everybody might have happier.

Miss Belinda's garden was the best in town. Her roses were redder and sweeter than her neighbors'; her apples were juicier and rounder; her grapes hung thicker; and her pumpkins—never were there bigger or yellower or more wonderful pumpkins in all the world, if we can believe the stories which Teddy and Joe and Sammy Densmore told.

I can't tell you just what Miss Belinda did to help grow such marvelous pumpkins, except that she kept the weeds away, and gave them so much sun that they grew great green leaves

CONSUMERS' OPPORTUNITY

WEAR WELL FIELD FENCE

15¢

PER 100

The CHEAPEST and BEST fence ever offered. Single strand fence 12 inches high for 12¢ per rod. Other sizes, also double strand with barb on bottom, just as cheap in 49¢.

49 IN. PROPER TIE

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HORSE HIGH, BULL STRONG, PIG TIGHT

WRITE TODAY—THEY ARE FREE
Our Factory Price Book of Fences, Boards, Irons, Nails, etc., is being sent to you free. It is the only one of its kind. It is the only one that gives you the full story of the various styles of fences, and tells you exactly what to buy. It is the only one that gives you the full story of the various styles of fences, and tells you exactly what to buy. It is the only one that gives you the full story of the various styles of fences, and tells you exactly what to buy.

to use as sunshades and waving fans to keep them cool.

When Miss Belinda chose her pumpkin-planting place, Jacky and Tess were away off in another State, and the little battered and blackened house next door was empty and forlorn. They came to live in it just as Miss Belinda's pumpkin-vines were beginning to blossom, and three of the great yellow buds peeped through the fence to see what the new children were doing. Pumpkins, like people, often are curious, and want to see.

It was a funny back yard that went with this battered and blackened house. Some burr bushes grew by the back door, and a rhubarb-plant made a great green blot on the rocky, unkept bit of dusty land. Then there was a long clothes-line always full of clothes, two children and a furry kitten.

The pumpkins found this all very interesting, and one day two very, very naughty ones planned to run away. They were the same that were hiding in the yellow blossoms when they peeped through the fence, it was an easy matter to hide beneath the rhubarb-plant, and Jacky and Tess never spied them until they had grown so round and yellow that the green leaves couldn't cover them any longer.

"Oh!" exclaimed Jacky.

"Oh!" whispered Tess. And they clapped their hands and danced a lively jig.

"We'll have a jack-o-lantern, with great holes for eyes, an' a candle to light him!" shouted Jacky.

"An' maybe pumpkin pies, an' two little saucer ones with what's left over, for you an' me!" said Tess rapturously.

Just then Miss Belinda came softly down her walk—and Jacky and Tess remembered.

"I s'pect we can't have even one of them," sobbed Tess.

"No," said Jacky, "we can't 'less we break the Eighth Commandment, an' steal."

Tess shivered. "I 's'pect," she said—and then she cried a real hard cry, it was all so disappointing.

Jacky just sat on the steps, and kicked his heels together hard. His face was red, and his eyes were bright.

"Why didn't Miss Belinda keep her old pumpkins!" he declared loudly. "She's a cross old thing, an' only scowls at us every day. She has heaps of pumpkins, an' I don't believe she makes one single jack-o-lantern; an' if the vines ran away an' grew pumpkins in our yard, Tess, why aren't those pumpkins ours?"

But Tess shook her head, and sobbed again. "They didn't grow their roots here," she said. "There never would have been any pumpkins in our yard 'less Miss Belinda had planted them!"

"We might find only one," argued Jacky. "It's hard to see everything that grows. Besides, what would it matter, just one, when Miss Belinda's going to pick a whole shedful?"

Tess shook her head again sadly. "We must get the cart and carry them home right now, 'less they'll be a temptation, Jacky. We must do it right now," she said.

And by and by Miss Belinda heard a funny creak, creak coming up her walk. She opened her door, and looked straight at Jacky.

"It's your pumpkins," he explained

soberly. "They ran away an' grew under our rhubarb-plant. That's why we didn't see them an' bring them to you before."

Miss Belinda smiled. She had a pleasant look in her wrinkled face when she did it. Jacky forgot that she frowned, and was a "cross old thing." It always pays to be pleasant.

"I hope you'll make a jack-o-lantern out of the biggest pumpkin," he suggested politely, "cause it's 'specially good for that!"

"An, the other one," exclaimed Tess, "would make a bee-utiful pumpkin pie, with two little saucer ones made out of what's left over."

And then, I can't tell you just how it happened, but the little cart went creak, creak down Miss Belinda's walk, and Miss Belinda's pumpkins went with it.

"She said," declared jubilant Jacky, "You children seem to know just what those pumpkins grew for."

"An she said," exclaimed Tess, with a smile, "If pumpkins grew to make children happy, I'm going to help them by sharing and being kind."—Lucretia Larkin, in Pittsburg Christian Advocate.

Oh, did we but know when we are happy! Could the restless, feverish, ambitious heart be still, but for a moment still, and yield itself, without one farther-aching throb, to its enjoyment!—Longfellow.

THE CARELESS GROCER

Blundered, and Great Good Came of It.

A careless grocer left the wrong package at a Michigan home one day and thereby brought a great blessing to the household.

"Two years ago I was a sufferer from stomach trouble, so acute that the effort to digest ordinary food gave me great pain, and brought on a condition of such extreme nervousness that I could not be left alone. I thought I should certainly become insane. I was so reduced in flesh that I was little better than a living skeleton. The doctors failed to give me relief and I despaired of recovery.

"One day our groceryman left a package of Grape-Nuts food by mistake, so I tried a dish for dinner. I was surprised to find that it satisfied my appetite and gave me no distress whatever. The next meal I ate of it again, and to be brief, I have lived for the past year almost exclusively on Grape-Nuts. It has proved to be a most healthy and appetizing food, perfectly adapted to the requirements of my system.

"It is not only easily digested and assimilated itself, but I find that since I have been using it I am able to eat anything else my appetite fancies, without trouble from indigestion. The stomach trouble and nervousness have left me. I have regained my plumpness and my views of life are no longer despondent and gloomy. Other members of my family, especially my husband, (whose old enemy the 'heartburn' has been vanquished) have also derived great benefit from the use of Grape-Nuts food and we think no morning meal complete without it."

Name given by Postum Co., Battle Creek, Mich.

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

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GREENVILLE DISTRICT RALLY.

In connection with the meeting of the district stewards at Kavanaugh Church, Greenville, the first week in January, our wise and efficient P. E., J. M. Peterson, called a meeting of the pastors and official brethren. So much good was devired from that coming together, that the P. E. was empowered to call a like meeting in February. This meeting was called to meet in Campbell, Feb. 5 and 6. An excellent program was arranged and at the time appointed the pastors and the official brethren came. The weather was such that some were kept away. On Monday evening Rev. C. M. Harless, of Wesley Church, Greenville, preached a most thoughtful sermon on "The Holy Spirit in Revival Work." This was one of the clearest and most comprehensive sermons that we have ever heard on the work of the Holy Spirit. It ought to be published and read by all of our people. Those fortunate enough to hear Brother Harless on this occasion were greatly strengthened and edified. One seldom has the privilege of hearing such a sermon. Tuesday was a great day with us. The Spirit's presence was felt through the entire day's program. The theme for discussion was "The Revival we Need, Its Cost." At 9 o'clock Brother J. M. Peterson opened the service with this devotional half-hour. He gave utter-

DEATH BY INDIGESTION.

A Long Train of Fatal Ills is The Direct Result of Undigested Food.

Undigested food, by fermenting, forms a poison in the stomach and this is absorbed in the blood. If this goes on very long, and your heart happens to be weak, you'll be found some morning dead in bed, or you may fall back down the stairs about an hour and a half after dinner, and the doctor will call it heart disease. Yes, that may be the result, but not the cause. The cause is indigestion. Indigestion is a simple, common word, but it has a terrible import.

And so you may get apoplexy, and die suddenly while you're standing.

If you have a weak liver, the poison of undigested food will attack it and you will get jaundice. If you have weak kidneys, you will get Bright's Disease or diabetes, from which there is no rescue for any man.

It was a learned physician who said that the progress of a race depended upon the stomachs of its members.

And you have at some time in your life eaten a heavy meal, or eaten in a hurry, and felt that "lump of lead" immediately afterward. That lump of lead is a hard ball of undigested food. The stomach can't digest it, and finds it hard to throw it out. And so it sours, and it makes you sour and everybody sour who talks with you. It gives you a bad breath and is building for you the road to dyspepsia and death, unless you stop it.

Stop it with Stuart's Dyspepsia Tablets. Just think, these little tablets are every bit as powerful as the gastric juice in your stomach. One grain will digest 2,000 grains of food. Isn't this wonderful? And it is true, just try it, and prove it.

If you have any brash, gas on the stomach, fermentation, burning, bloaty feeling, indigestion, dyspepsia or heart-burn, Stuart's Dyspepsia Tablets will make it disappear before it can do any harm to your heart or other organs.

They will invigorate the stomach, relieve the stomach of two-thirds of its work and give it a chance to rest. They will increase the flow of gastric juice, and if you will ever "live" in your lifetime, it will be after you have eaten a good, hearty meal, and taken one of these little tablets immediately afterward. You'll just feel fine.

Take Stuart's Dyspepsia Tablets after your next meal to-day and you will use them ever afterward. You will be cheerful, vigorous and your mind will be clear; you'll have snap and vim, and add many a day to your life.

You can get these wonderful little tablets at any druggist's for 50c a package.

ance to many heart-searching truths and so directed the thought of the brethren that all felt like entering heartily into the discussion of the question before them. Brother Holder, of Lone Oak, was to have led in this discussion, but to our regret was detained at home on account of sickness in his family. In his absence, Brother J. O. Peterson, of West Lee Station and Jacobia charge, led off in a thoughtful and able address. Other brethren, both pastors and laymen, made very helpful talks and the revival fire burner upon the altars of our hearts. At 11 a.m., Brother Weaks, of Celeste, preached an inspiring sermon from the first three beatitudes. At the close of this service a man of mature years came forward and knecled at the altar seeking Christ. Rev. E. A. Maness, of Kingston, conducted the devotional half-hour at the afternoon service. This was followed by a very able address on prevailing prayer delivered by Bro. D. H. Aston, of Commerce. Brother Aston brought out the very heart of the matter and gave us many things new on this very old theme. What he said was accompanied by the power of the Spirit and some of us will never forget that half-hour.

Miss Florence Dial, of Greenville, then gave us an interesting talk on "The League, the Pastor's Help in a Revival." At night the closing sermon was preached by Bro. S. P. Ulrich, of Leonard, from Matt. 11: 28-30. This was indeed a great sermon. The congregation gave very close attention from the beginning to the close. The influence of this sermon, as with the others, will abide. Our P. E. was completely charmed by the preaching of his boys. He boldly asserts that they can out-preach any district in the conference. Due allowance, of course, is made for Brother J. W. Beckham and the writer.

In every respect this meeting was a glorious success. The revival fire is already abroad in Greenville District. Led, as we are, by one of the most efficient P. E.'s in the conference, we expect to see great things happen in Greenville District this year. Brother Peterson is greatly beloved by the entire district. He is in close touch with both preachers and people and is alive to every interest of the Church. We just express the truth when we say he is a model presiding elder.

Let me say that Campbell Circuit is on the up grade.

The first quarterly meeting is past and the outlook is encouraging for a great year. Have never received so many kind words and deeds in all of our life. We serve a good people. We long for a great revival all over our work. Expect to have it. Pray for us.

C. W. DENNIS.

SUPERANNUATE HOME.

As our little home is the first in the Northwest Texas Conference, it therefore becomes historic and I am urged by some in authority to write it up for your columns for the good of this sacred cause; and as the donors wish their names withheld, I simply state that it was donated by some liberal Methodist friends who live here. Our home is not a great palatial residence, but simply a neat little cottage home, entirely adequate for the purpose for which it was intended. It is painted white and trimmed pea-green; all the rooms are ceiled and papered with excellent paper, and each room painted overhead to correspond with the paper for different rooms. There are two fire-places, a front and back porch, with pump-well of excellent water on back porch near kitchen. The home is furnished with choice furniture from parlor to kitchen, and all the rooms are carpeted. We have outhouses for horse, buggy, chickens, pigeons, cow, pigs and a nice garden and horse-lot—the latter well shaded. In fact, on the acre we have a number of beautiful shades of cedar, live and post oak. All told, we are comfortably fixed in every way. Language fails to express our gratitude to the Giver of all good for this merciful provision when so much needed. I entered the Little Rock Conference on trial in 1872, and since I've eaten no idle bread, and all

the while could truly say: "This one thing I do." I have about as much success as the average Methodist itinerant, receiving approximately between three and four thousand into our Church, and have collected much for various purposes and built a goodly number of churches and parsonages for other people. With the works I've served—good average—I've found it impossible to raise and care for wife and six children and lay up much for a rainy day. My 64th year finds me 'n a good home and fine health, and able yet to tell the "old, old story of Jesus and his love."

Now, brethren and sisters, hear me for a sacred cause: God has blessed a few of you with worldly prosperity, and I am free to say in all our economy you can't give to a more sacred cause than this. Look at our faithful old veterans of the cross who are being retired every year. Most of those men laid their lives on the altar of our Church in early youth and have gone when and wherever sent without a murmur. Many of their loved ones they have buried in different graveyards along this route; but, nothing daunted, they have gone on singing—

"No foot of land do I possess,
No cottage in this wilderness."

We have entered into their labors, and now in age and feebleness extreme let's provide a nice little home for them and theirs and let them rest sweetly in their declining years. God bless and guide our dear Bro. Brown as he wanders to and fro to represent this sacred cause. Give him the right of way. Open your churches, hearts, homes and pocket-books for his coming, and before 1907—mark what I tell you—he will have little homes all over this conference. With all my heart, God bless you, Charley, and give you abundant success in this, to my mind, the most sacred cause we are called to consider. After so long a time the Church is waking up on this vital question so long neglected.

F. M. WINBURNE.

Glenrose, Texas.

TO OUR TEMPERANCE FRIENDS THROUGHOUT THE COUNTRY.

It is with pleasure and gratitude that I report the incorporation of an amendment in the statehood bill which passed the House of Representatives on January 25th, providing for the continuance of prohibition in the Indian Territory and the Indian reservations in Oklahoma for a period of twenty-one years and thereafter until the people of the new State shall otherwise provide by amendment of the State Constitution. In order to provide against what might be termed a hiatus or a period of time between the termination of Federal and the inauguration of State control, adequate penalties for the enforcement of this legislation are incorporated in the constitutional provision itself. In view of the fact that the Senate, by a vote of 52 to 17, adopted prohibition for the whole State in the statehood bill last winter in the 58th Congress, we feel confident that we can at least hold the above-mentioned House provision. In some quarters the constitutionality of partial State prohibition in Oklahoma has been questioned, but this matter had been very carefully canvassed and the opinion of several of the very best constitutional lawyers secured, and in addition we have carefully examined the decisions of the courts ourselves and feel convinced that there is no danger whatever on this question.

We shall keep you informed from time to time with reference to the status of other temperance measures in the present—the 59th—Congress which we are endeavoring to have enacted into law. The above is a very substantial and helpful victory in view of the fact that two years ago the House Committee had no provision in the statehood bill against the general sale of liquors in the Indian country.

EDWIN C. DINWIDDIE,
Legislative Superintendent, Anti-Saloon League of America.

Boasting of our strength may blight our sympathy.—Ram's Horn.

HE ENDORSES BRO. HICKS.

Under the caption, "Look out for the Proselyter," Rev. R. C. Hicks, of Roysse City, sounds a very vital question. We, as Methodist preachers, have hooted at the idea of proselyting. Our people have taken up the cry until we often let men creep into our folds, and in the country places have many weak-minded church members ready when the water gets hot to be buried in the liquid grave; but, fortunately for us, we can receive members at all seasons of the year and it takes our immersion brethren all summer to catch up with our winter work; and as we have the summer also we stand a splendid chance to keep up with the procession.

Our greatest need is doctrinal preaching. While friction may be brought about, yet it is easy to start Methodism on the up-grade. Three years ago C. L. Ballard preached in and about Stephenville and Brother Bailey organized a fifth Sunday meeting. The strong preaching of W. H. Terry and M. L. Turner, then H. M. Long following these men, transformed the Stephenville Methodist Church from an inactive Church to a dynamo, its currents reaching out into the country places, waking up Huckabay, making the strongest circuit in the district around Stephenville. Methodism is in the ascendancy in that sec-

tion of the country, coming up by bounds.

We are destroyed for lack of knowledge; not that we should start a campaign of abuse, but, in the spirit of our Master, put the truth before our people. Repetition is the sledge-hammer that drives home and welds the truth on the hearts of our people. How often do we hear our own people say certain parties were sprinkled and certain were baptized. Why is this? We, as Methodist people, courtously say when a party has been immersed that they were baptized, while Baptists and Campbellites never grant our baptism anything but sprinkling.

We have all no doubt encountered the preacher who seems to love our flock better than ourselves, and our people say to us, "Isn't Bro. Goody Softer the finest fellow in the world? Why, he never fails to notice my absence from his Church on his preaching day, and you don't say half as much about it as he does when we fail to go to our own Church." While there is no rule by which everything may be worked out, yet we should be wise in our own day and generation.

M. C. DICKSON, P. C.
Carlton, Texas.

Any study of the life of our Lord ought to lead to making Him Lord of our lives.—Ram's Horn.

31 Boxes of Gold
300 Boxes of Greenbacks
For the most words made up from these letters
Y - I - O - Grape - Nuts
331 people will earn these prizes.

Around the fireside or about the well-lighted family reading table during the winter evenings the children and grown-ups can play with their wits and see how many words can be made.

20 people making the greatest number of words will each receive a little box containing a \$10.00 gold piece.

10 people will each win one box containing a \$5.00 gold piece.

300 people will each win a box containing \$1.00 in paper money and one person who makes the highest number of words over all contestants will receive a box containing \$100.00 in gold.

It is really a most fascinating bit of fun to take up the list evening after evening and see how many words can be added.

A few rules are necessary for absolute fair play.

Any word authorized by Webster's dictionary will be counted, but no name of person. Both the singular and plural can be used, as for instance "grape" and "grapes."

The letters in "Y-I-O-Grape-Nuts" may be repeated in the same word.

Geographical names authorized by Webster will be counted.

Arrange the words in alphabetical classes, all those beginning with A together and those beginning with E to come under E, etc.

When you are writing down the words leave some spaces, in the A, E, and other columns to fill in later as new words come to you, for they will spring into mind every evening.

It is almost certain that some contestants will tie with others. In such cases a prize identical in value and character with that offered in that class shall be awarded to each. Each one will be requested to send with the list of words a plainly written letter describing the advantages of Grape-Nuts, but the contestant is not required to purchase a pkg. These letters are not to contain poetry, or fancy flourishes, but simple, truthful statements of fact. For illustration: A person may have experienced some incident or chronic ailment traceable to unwise selection of food that failed to give the body and brain the energy, health and power desired. Seeking better conditions a change in food is made and Grape-Nuts and cream used in place of the former diet. Suppose one quits the meat, fried potatoes, starchy, sticky messes of half-cooked oats or wheat and cuts out the coffee, Trv, say, for breakfast a bit of fruit, a dish of Grape-Nuts and cream, two soft-boiled eggs, a slice of hard toast and a cup of Postum Food Coffee. Some amateur says: "A man would faint away on that," but my dear friend we will put dollars to your pen-

nies that the noon hour will find a man on our breakfast huskier and with a stronger heart-beat and clearer working brain than he ever had on the old diet.

Suppose, if you have never really made a move for absolutely clean health that pushes you along each day with a spring in your step and a reserve vigor in muscle and brain that makes the doing of things a pleasure, you join the army of "plain old common sense" and start in now. Then after you have been 2 or 3 weeks on the Grape-Nuts training you write a statement of how you used to be and how you are now. The simple facts will interest others and surprise yourself. We never publish names except on permission, but we often tell the facts in the newspapers and when requested give the names by private letter.

There is plenty of time to get personal experience with Grape-Nuts and write a sensible, truthful letter to be sent in with the list of words, as the contest does not close until April 30th, 1906. So start in as soon as you like to building words, and start in using Grape-Nuts. Cut this statement out and keep the letters Y-I-O-Grape-Nuts before you and when you write your letter you will have some reason to write on the subject "Why I Owe Grape-Nuts."

Remember 331 persons will win prizes, which will be awarded in an exact and just manner as soon as the list can be counted after April 30th, 1906. Every contestant will be sent a printed list of names and addresses of winners on application, in order to have proof that the prizes are sent as agreed. The company is well known all over the world for absolute fidelity to its agreements and every single one of the 331 winners may depend on receiving the prize won.

Many persons might feel it useless to contest, but when one remembers the great number of prizes—(331)—the curiosity of seeing how many words can really be made up evening after evening and the good, natural fun and education in the competition, it seems worth the trial; there is no cost, nothing to lose and a fine opportunity to win one of the many boxes of gold or greenbacks.

We make the prediction that some who win a prize of gold or greenbacks, will also win back health and strength worth more to them than a wagon full of money prizes.

There are no preliminaries, cut out this statement and go at it, and send in the list and letter before April 30th, 1906, to Postum Cereal Co., Ltd., Battle Creek, Mich., and let your name and address be plainly written.



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REV. T. H. MORRIS GIVES COMFORT TO THE ENEMY.

To the Editor of the Houston Post: Bonham, Texas, February 29.—I notice in your issue of February 18th an editorial article headed "In reply to Dr. Rankin." I have known through the Texas Christian Advocate, for some time that a controversy was on between you and Dr. Rankin, but as I only get the Advocate my information was necessarily one-sided. Yesterday, in one of the Bonham newspaper offices, I saw the Post with your editorial.

As to the merits of your controversy with Dr. Rankin, I am not a competent judge, not having had all the articles to make up a conclusion. You may be all that Dr. Rankin says of you, and Dr. Rankin may be all that you say of him, or both of you may be wrong. I will not enter into judgment one way or the other on that question.

But there is one statement in your article that I do want to say just a word about. You say:

"But we herein notify Dr. Rankin that while he may with impunity deny Bishop Hoss, Dr. McLean and other Methodist ministers a voice in the denominational organ, he cannot prevent the Post from getting its side of the controversy before the members of the conferences of the Methodist Church of Texas, many of whom have requested of it the truth because of the Advocate's policy of suppression."

Being a Methodist itinerant preacher, and loving her every interest, your reference to the Church and the editorial policy of its official organ, gives, I take it, the right to every minister and layman (who chooses to use it) either to condemn or approve of your statement. I wish the facts justified me in condemning your statement. There are many things in Dr. Rankin's conduct of the Advocate that I heartily applaud. I stand shoulder to shoulder with him in his effort to gain the prohibition of the liquor traffic by local option in Texas. I would not deprive him of his right to express his full and free opinion on political matters, always remembering that the Methodist Episcopal Church, South, is not a political but a spiritual organization. I like the vigor and industry with which he prosecutes the editorial work of the Advocate, and many other things that I might mention. But having been reared in the atmosphere of freedom, I imbibed the ardent respect and love for those great principles of American liberty, freedom of speech and liberty of the press. I learned to hate and detest every encroachment upon these great rights of every American citizen. I have been taught that if a man had anything to say, he had a right to say it, whether it has merit or not, always conditioned upon the proprieties and morals being duly observed. The public is fully competent to pass upon its merit.

I regret to state that I know of my own personal knowledge that your statement as above quoted is correct. I wish it was different. I live within a stone's throw of Dr. McLean's residence, and have seen the correspon-

dence between Dr. Rankin and Dr. McLean, and have seen the letters from Bishop Hoss complaining that Dr. Rankin had refused him space to speak to Texas Methodists upon a matter in which he and they were vitally interested. It may be a slight violation of private confidence that I write this, and yet I have no fears of either Bishop Hoss or Dr. McLean's censure. At any rate, I regard the matter of such serious moment to Texas Methodists that the editor of the Texas Christian Advocate should usurp the functions of a Russian press censor and debar two of our most worthy and intelligent Church officials from the columns of our official organ, when they desire to speak upon a matter of interest to every Methodist of Texas, that I would be recreant to my own sense of justice and duty to the Church if I did not speak out.

Dr. McLean wrote a conservative article upon the subject of the episcopal residence. He had been appointed by the presiding elders of Texas, through whose agency the money for that residence was raised, to keep the Church informed of the status of that movement through the Advocate from time to time. The North Texas Annual Conference also appointed him to a special work with reference to that residence. In the exercise of his official position he sought to bring certain facts of vital interest to Texas Methodists to their attention. Dr. Rankin refused to publish his article, except upon the condition that the article be sent to every member of the Joint Board of Publication (men living in different parts of the State) and that they demand its publication. As Dr. McLean's article was written to meet an emergency and the purpose would be largely defeated by the delay, and feeling indignant over such treatment, he recalled his article. Hence Methodist of Texas are still in the dark respecting a matter vital to their interests.

While Dr. McLean fared in this way at Dr. Rankin's hands, the distinguished Bishop Hoss, whom all Texas was seeking to honor, fared no better. Bishop Hoss wrote Dr. Rankin for the privilege of getting some facts respecting the episcopal residence in the Texas Christian Advocate, furnishing documentary evidence of the correctness of his statements. But Dr. Rankin refused his request on the ground that he did not want the Bishop "to stir up an unseemly wrangle." Be it remembered that Bishop Hoss was for many years editor of the official organ of the whole Church, the Nashville Christian Advocate, and that it was in that position that he displayed those great characteristics as a worthy, safe man that made him a Bishop. Imagine the good Bishop's chagrin when Dr. Rankin proposed to act as his guardian by keeping him from "stirring up an unseemly wrangle!" So Bishop Hoss has not yet been privileged to speak to the Methodists of Texas, because of the arbitrary censorship of Dr. Rankin.

The practical result of Dr. Rankin's course has been to render Bishop Hoss' residence in Texas an uncertainty. Texas wanted Bishop Hoss as a citizen. Texas Methodists gave \$10,000 or \$12,000 of their hard earned money to secure him a home. Texas wanted to honor him and do the noble thing by him, and gracefully tender him this home. But Texas made Dr. Rankin a trustee. Dr. Rankin was also made the chairman of the Board of Trustees. In that position, supported by his position of editor of the Advocate, Bishop Hoss is without a home; Bishop Hoss' furniture is packed up and stored in a warehouse in Dallas; Bishop Hoss is roaming around in other States, his family scattered, and the money is locked up in the vaults of the bank. Dr. Rankin refuses even to call the Board of Trustees together, after repeated requests to do so, that definite propositions might be presented them from Bishop Hoss. His avowed purpose is to keep the matter in its present status until the meeting of the conferences next fall, thus leaving the man that all Texas sought to honor, still wandering around, his family scattered, and without a home until that time. But this is in the face of the specific directions of his own conference, which is the principal, and that is responsible at law for its own directions.

Now, Mr. Editor, I have nothing to do with your fight with Dr. Rankin. As a Methodist minister, having an interest in the official organ of my Church, and having also an interest in freedom of speech and liberty of the press, and resenting such treatment of two of Methodism's best and greatest men, I now and here enter my most emphatic protest.

Respectfully,

T. H. MORRIS,
Pastor First Methodist Episcopal Church, Bonham, Texas.

DR. RANKIN'S REPLY.

The above communication, as will be observed, appeared in the Houston

Post at a time when that paper was in a bitter and vindictive personal controversy with the Advocate. When stripped of its circumlocution and excessive verbiage, we find in it two specific charges against us.

1. That we refused to permit Bishop Hoss and Dr. McLean to discuss in the Advocate the questions involved in the purchase and sale of the episcopal residence. This is true only in part. Last fall when the Board of Publication held their annual meeting, we had in our possession "A Card from Bishop Hoss" with reference to the sale of that property. We doubted the wisdom of publishing it, so we brought the matter before the board for their counsel and advice. After going over the situation, it was the consensus of their judgment that it would not be for the best to have the matter of the episcopal residence discussed pro and con in the Advocate. But in this instance they left the matter optional with us. We had an interview with the Bishop and he insisted on being heard. So we published it without a word of comment. One brother wanted to reply to it, but we would not permit it. Later on we had an editorial note on the subject in answer to the inquiry of some of our religious exchanges. Bishop Hoss wanted to be heard further on the subject, but, following the counsel of the publishing committee, we did not think it best to start a controversy on the subject in the Advocate. It would have involved a discussion in which there would have been an unseemly wrangle. We did not think this best. Then it was that Dr. McLean sent a history of the origin, progress and present status of the episcopal residence idea. We did not decline this only conditionally. We gave him our reasons for not deeming it wise to open the matter in the Advocate, but we told him that if he insisted on being heard we would submit his article to the members of the publishing committee and be governed by their decision. We could have sent carbon copies by one mail to all of them and had their replies inside of four days. But the Doctor did not insist. If he felt "indignant at such treatment," there was no sign of it in the letter he wrote withdrawing his article. It was the letter of a Christian brother. Our only object in adopting this course was to conserve the peace and harmony of the Church. We were put in charge of the Advocate to carry out this sort of a policy, and we have tried to adhere to it without partiality. No man has greater esteem and reverence for Bishop Hoss and Dr. McLean than the writer of these lines; but the Church placed the responsibility upon us of determining what ought to go into the columns of their organ, and what ought to be kept out. On no other subject have these eminent ministers been restricted in their access to the Advocate.

2. We are charged with wilfully and persistently refusing to call a meeting of the Board of Trustees for the purpose of providing Bishop Hoss with another home; and because of our failure, Bishop Hoss has been homeless and his family scattered in other States. As a matter of fact, we have been ready and anxious to re-invest this money in a residence satisfactory to Bishop Hoss ever since the sale of the old property. Just before the conferences, the Executive Committee of the Board of Trustees had a brotherly and pleasant interview with the Bishop on this subject, and we proposed then and there to proceed to purchase another home and to move him into it; but he told us in conclusion that he wanted to hold his conferences and then go to Florida for a couple of months of needed rest, and by the first of March he would have his plans matured and that he would then communicate his mind to us on the subject. Since then we have been awaiting his will. Several days ago, as the 1st of March was approaching, we addressed him a letter reminding him of his promise in the interview, and requested him to inform us of his wish, and that we would proceed to carry it out as far as possible. (See letter below)

We have his reply and the board has been called to meet at the publishing house next Tuesday at 10 o'clock. Had we known the Bishop's wish, or had we had an intimation from him that he was ready to take this question up with us, we would have promptly called the board and attended to the matter. But we deemed it a useless expense to bring the board to Dallas until we had instructions on the subject. Really, the board at its last meeting empowered the Executive Committee with authority to act in all such matters without going to the trouble of convening them in a body. So that we have had a committee right here in Dallas all the time, and we had authority to represent the board. All of which we wrote to Dr. McLean when he was insisting on a call of the board.

These are the facts in the case, and Brother Morris only knew them in part. Therefore, we have acted as editor and chairman of the Board of Trustees with the sole interest of the Church and of Bishop Hoss in view. We could have no motive for acting otherwise. Now, since Brother Morris, by his ill-advised action in the matter, has made it necessary to go this far into the question, we wish to say that if Texas Methodism wants to have all the mistakes and misunderstandings of the purchase and sale of the episcopal residence aired in the columns of the Advocate, we have no objection. We have all the correspondence between us, Bishop Hoss and Dr. McLean, and shall urge no further objection to publishing every word of it in the Advocate. We are even willing to go back and publish the second "Card from Bishop Hoss," and also his promised "Full and complete statement of his side of this question, backed by original documents." If the Church wants this, then rather than rest under the unjust imputations of Brother Morris, the whole business can be published. And the controversy that will follow will neither edify nor inspire the peace and harmony of the Church.

Just why Brother Morris deemed it his duty to rush to the assistance of the Houston Post in its personal and abusive controversy with the Advocate, is best known to himself. The attempt at flattery in his first paragraph is not sufficient to conceal the animus of what follows. If it was his purpose to comfort the brewers and liquor dealers of Texas, and to encourage and inspire the Houston Post, their organ, then his work has been a magnificent success. But if on the contrary, it was his purpose to go over to the enemy in the time of a fierce battle in order to injure the Advocate and its editor in the esteem of Texas Methodists, we are not so sure of his success. Or, if he intended only to render Bishop Hoss, Dr. McLean and the Church a service, he was exceedingly unfortunate in the time and the medium he selected for such a service; and he was even more unfortunate in the spirit he manifested in his undertaking. The Advocate stands for the Church and for the triumph of local option; the Houston Post stands for the licensed liquor traffic of the State. Out of this difference grew the war between the two papers. Therefore, if Brother Morris is satisfied with having placed himself behind the breast-works of the enemy, and with having joined them in their warfare against the Advocate and its editor, we have no ground for further criticism or complaint. A man has a right to choose his side in a battle of this character. We are sure that the Post will ever hold him in blessed memory for his aid and assistance. And no doubt but that "The Texas Liquor Dealer," the "State Topics," and other papers whose enmity the Advocate has provoked because of its opposition to the open saloon, will welcome his communication to their columns. They are looking anxiously for all the help they can get, and they will seize upon his deliverance with avidity and delight. But the Advocate will press the battle to the gates. Because one friend has turned against

us, we will not lower the standard or scuttle the ship. With Texas Methodism back of us, the fight will continue as long as we are at the helm; and side issues, like the above, will not cause us to vary our course. So with double emphasis we repeat our battle cry, "On with the Battle!"

Read the following letter:

Bishop E. E. Hoss, D. D.,
Monteagle, Tenn.

Dear Bishop Hoss:

In our last interview you told us that you would not be ready to give us your plans concerning the episcopal residence until about the first of March, 1906. As that date will soon be here, and as we are anxious to make some satisfactory disposition of this matter, we will be gratified if you will communicate with us by that time your wishes in the matter. We herewith enclose you a copy of the action of the several conferences under which this money was contributed, and the investment that we as trustees were to make of same. We are anxious, in so far as possible, to comply with your wishes in this matter, and as we now have on hand \$9,642.85, we are ready to re-invest this money at as early a date as possible, and we want you to make known to us any suggestion you think proper concerning it.

Fraternally,

(Signed) G. C. RANKIN,
G. W. OWENS,
A. V. LANE.

Executive Committee for Board of Trustees,
Dallas, Feb. 16, 1906.

OFFICIAL ACTION OF THE CONFERENCE ESTABLISHING THE EPISCOPAL RESIDENCE.

The following is the original action of the conferences under which the Board of Trustees for the episcopal residence was appointed, and the authority under which the money was collected, and the disposition to be made of it by the trustees.

When the conferences adjourned, and Dr. McLean wanted us to call the board together to take steps looking to turning the money now in hand over to Bishop Hoss, under the instruction of two of the five conferences, we consulted legal advice in the matter, knowing that we were holding the money as a trust fund. Judge Perkins, one of the best lawyers in Texas, read this instrument and notified us that if we attempted to turn that money over to anyone, or if we attempted to take it out of the city of Dallas to re-invest it, that we would be restrained from any such action by an injunction from the courts; that the laws of the State would hold us to the original action of the conferences. Read this instrument carefully and see what it says:

MOVEMENT FOR AN EPISCOPAL RESIDENCE.

Temple, Texas, Nov. 15, 1902.

To the Bishop and Members of the Northwest Texas Conference:

Dear Fathers and Brethren: We, your committee appointed to draft a plan looking to the securing or erecting of an episcopal residence in the city of Dallas, Texas, to be occupied by Bishop E. E. Hoss, or any other Bishop that may be invited by the five Texas Conferences, beg leave to report as follows:

We recommend that a Board of Trustees be appointed by the present presiding Bishop of the five Texas conferences, consisting of nine members, as follows: Northwest Texas, West Texas, North Texas, and Texas, two each, one clerical and one lay, and one clerical or lay from the German Mission Conference, making nine in all.

The duties of the Board of Trustees shall be to organize at as early date as possible and mature plans to secure or erect an episcopal residence in Dallas, Texas, and to hold said residence and other property secured for this purpose in trust for the Methodist Episcopal Church, South, in accordance with the provisions of the Discipline of said Church in acquiring and holding Church property, and shall hold office as such trustees until their successors shall have been appointed by the presiding Bishop of the conference in which the vacancy occurs. All appointments of trustees to be confirmed by the conference at its first regular session after such appointment shall have been made.

To the accomplishment of this purpose each preacher in the bounds of the aforesaid conferences is instructed to take public and private collections

Spring Medicine

The best is Hood's Sarsaparilla. It is the best because it does the most good.

While it makes the blood pure, fresh and lively, it tones the stomach to better digestion, creates an appetite, stimulates the kidneys and liver, gives new brain, nerve and digestive strength.

An unlimited list of cures—40,366 testimonials in 2 years—proves its merit.

SPECIAL.—To meet the wishes of those who prefer medicine in tablet form, we are now putting up Hood's Sarsaparilla in chocolate-coated tablets as well as in the usual liquid form. By reducing Hood's Sarsaparilla to a solid extract, we have retained in the tablets the curative properties of every medicinal ingredient.

Mrs. W. A. Snowden, 103 Milton St., Dedham, Mass., says: "I want every sick woman to know the curing power of Hood's Sarsaparilla. After a long illness, I had milk leg and a dreadful sore which Hood's Sarsaparilla perfectly cured. This medicine purified my blood and invigorated my whole system."



and donations in every congregation at the earliest day practicable during the conference year 1902-3. We recommend that the North Texas, Texas, West Texas and German Mission Conferences be and they are hereby most respectfully requested to join the Northwest Texas Conference in this undertaking, and that the Secretary of this conference furnish a true copy of this paper to each of said conferences for their consideration; and, as the sessions of the German Mission and the West Texas Conferences have been held, we recommend that the presiding Bishop of this conference, who held said conference sessions, appoint trustees for said German Mission and West Texas Conferences, subject to the provisions hereinbefore contained. Respectfully submitted, HORACE BISHOP, Chair.

A FEW DAYS IN NACOGDOCHES COUNTY.

We spent the most of last week in Nacogdoches County, giving them a lift in their local option campaign. They have had local option thirty months, it having received nine hundred majority; but the ants have brought on another election. There is no sort of reason for it. The county is prosperous, financially and morally. Notwithstanding their short crop conditions the past year, still their county treasury is replete, and all the affairs of the county in fine shape. The population has increased, enterprise has grown, and the people are happy. The jail is standing practically open. But the election is on, and the people are wide awake and at work. Rev. J. T. McClure is Chairman of the Campaign Committee, and he has associated with him a band of able workers.

We entered the county at Sacul, a prosperous saw-mill town on the T. & N. O. Railroad. It has about one thousand people. A great deal of lumber is produced. The town is a new one, and there is no church building yet. There is a good school house, and there is where we spoke to a full congregation on Monday night. There are not many ants in that vicinity. We have a society organized there, and Rev. R. O. Bailey is the pastor. He met us at that point. We were entertained in the good home of Brother J. C. Hull. We knew him and his family in Houston. Within one mile of the town, the old farm was pointed out where Gov. Hogg was born and brought up. There is no sign of a house on it, and the fields are mostly grown up in pines. It was not in that county at that time, we presume, as the papers now state that he was born in Wood County. If that is the place, it must have been in Wood County at the time of his birth, if the papers are correct.

From Sacul we went to Cushing, six miles below with Bro. Bailey. He is good company, knows the country and is interesting. He lives in a comfortable parsonage at this point. This is also a lumber town. It has some fifteen hundred people, with churches and a good school house. Much business is carried on. We have a good Church here, and Bro. Bailey is doing excellent work. This is his first year, but he is getting his hands on matters, and commands the situation. The speaking took place at the Baptist Church. The business houses closed and the school dismissed; so we had a full house and a good time. Cushing is a good town, and its people are moral and believe in local option. In the

country round about there are some of the opposite sentiment.

From there we took the train and went to Caro, eight miles below. This town is a marvel. The Dexter & Whiteman Lumber firm located it not quite two years ago. It was then a dense pine forest. No house was there. They put up a large saw mill plant, built two or three good residences, and the town started. Other good houses were built for the use of the operatives. Rev. J. W. Stevens, the veteran local preacher of Hillsboro, was placed on the work later in the year. He had several charges and took this in. He organized a congregation. The two members of the firm are Methodists, and gave every encouragement to the movement. The mill interests grew, the population grew, the Church also grew. The people are not the ordinary promiscuous lumber section people. They are of the best class. The firm do not want any other sort, and as they own everything they manage to bring in the kind of people desired. Now they have over a thousand people, a splendid church building and a progressive community. They asked the Texas Conference last fall to send them a regular preacher, and Rev. Allen Tooke was assigned to them. They received him gladly, put him in a brand-new parsonage, fixed his salary at \$800 and promise to make it even more. Think of a town scarcely two years old, with more than a thousand good people, a station preacher, and a well equipped church and parsonage. We defy any one to produce another like it. The two men of this firm are devout men, and they believe in religion and good morals, and their influence over their community is wonderful. They said that they would not have a bar room in that community for any consideration. Their lumber plant is one of the best in East Texas. It turns out in the neighborhood of 40,000,000 feet of material annually. They have a monthly pay roll of nearly \$20,000. All the houses except two are painted a dark red, and as you look out through the timber as you pass on the road, and see these homes nestled in the woods, the sight is picturesque and beautiful. All these people are sober and happy. So much for having Christian men at the head of a community.

We spoke that night in their beautiful church and it was well filled with intelligent people. They listened well. While there we stopped in the nice and well-kept parsonage home of Bro. and Sister Tooke. They have a firm hold on these people. The people are fond of them, and they are doing a good work. No minister in that conference is more delightfully situated than he, and he has a fine field for work. We have never been more surprised in a place than Caro.

The next morning we took a private conveyance, and made a circle through the country about eighteen miles to Douglass. This is an old community, and we have a good Church. It is in Bro. Bailey's charge. He again met us at that point. They had a basket dinner occasion. A good gathering was on the grounds, and we had a profitable meeting. The people showed much interest. The dinner was well served, and the people enjoyed the social features of the day. It was good to be there. From there we drove about

twenty miles to the town of Nacogdoches. It is a place of something over six thousand, and is one of the oldest towns in the State. It was first settled by the Spaniards in the days long before the American people went into that section. When immigration set in at a later date, they went to this part of Texas. Several years ago, the Houston, East and West Railroad ran through and this gave the town an impetus. Later the T. & N. O. passed in the other direction, and this put additional life in the place. Now it is one of the largest and most thrifty little cities in that section of Texas. Sam Houston lived there at one time. It was also the home of General Rusk. He died and is buried there. Some of his descendants are still there. Bro. McClure is the energetic and popular pastor of our Church. He has things well in hand. We have only a moderately good house of worship, but they have plans on foot now for the erection of a handsome structure. We have good parsonage property and here is where we were delightfully entertained. No better home than that. The people of the town are mostly good, intelligent and prosperous people. They are up to date. Have one of the best public school buildings we have noted anywhere in a town of that size. We have no liver preacher than Bro. McClure. Wednesday night we had a great gathering under a tent, and the meeting was a success. The people in the town are thoroughly aroused on the subject.

Thursday morning, in company with Rev. J. W. Stevens, that grand old young man, we started for the country. For years he lived in Hill County, but he is traveling the Nacogdoches Mission as a supply this year. He is seventy-four years old, but he is almost as active as a young man. He was born in Texas, and remembers the battle of San Jacinto very vividly. He was well acquainted, in other years, with Sam Houston, Rusk, Lamar and all those old worthies. He has kept up with all the doings of the State, and he is one of the best informed men in Texas on her political and material history. It was a rare treat to be thrown with such a man for two days. We pumped everything out of him possible, in the limited time. Our first stop was at Shady Grove, where we had a good audience. After the speaking we took dinner with a good Baptist brother, and then drove on eighteen miles to Chireno, a fine country town. Littleton Fowler is buried not a great distance from there. It is an old community, and we have a good Church. Bro. Falls was our host. He was born there, and has large influence. The meeting was in our church that night, and it was a good one. There are scarcely any ants down there and the pros are alive. The next morning we drove back ten miles to Melrose, one of Rev. F. E. Luker's appointments, and spoke at eleven. This is another fine country community. We have never had a better lunch than some good woman slipped into the buggy for us to eat on the way, as we had to make a train by 2:30 that afternoon. This ended our campaign. Nacogdoches County is a fine old county. Some portions of it have not yet been developed, but people and money are moving in, and the growth will follow. The land is reddish sandy soil for the most part. It is good for various products. Fruits and vegetables grow finely. There are still great stretches of pine timber lands, but these are being eaten up by the saw mills, and soon these lands will be in cultivation. Then Nacogdoches will be one of the most productive counties in East Texas. G. C. R.

previous years he was prominent in the counsels of the Church—her Annual and General Conferences, and in connection with our institutions of learning as trustee, etc. But for the past few years, being full of years and infirmity, he has not figured much in our public movements. No man among us ever served the Church better than Asa Holt. He loved her doctrines, her polity, her services and her ministry; and his hand was ever ready to minister of his means to her support. One of our very best and ablest men has gone to his sure reward. Some one will furnish us a more extended and complete notice of his life. It will make fine reading for all classes of our people.

The annual meeting of the Board of Education will be held in this city, April 10-12, in connection with the Educational Convention. Bishop C. B. Galloway is the President; Chancellor J. H. Kirkland, Recording Secretary, and Dr. J. D. Hammond, Corresponding Secretary.

Forty representative preachers and laymen, fourteen leading educators and ministers of the M. E. Church, South, and four of our Bishops will have places on the program of the coming Educational Convention.

PERSONALS.

Bro. W. A. Williams, of Kosse, was a pleasant caller at the Advocate office this week.

Bro. J. B. Zachary, of Anson, a staunch Methodist of his section, called on us this week.

Bro. R. C. Wood, of Hubbard, is attending the Farmers' Union, and made us an appreciated call.

Rev. C. W. Dennis, of Campbell, was in Dallas this week, attending the Grand Lodge of Odd Fellows. His was a pleasant call at this office.

Brother W. H. Goolsby, of Greenville, made us a social visit awhile back. He is the friend of the Advocate and a good working layman in our Church.

Bro. W. F. Malone, of Willis, was in Dallas this week attending the session of the Farmers' Union. He has been for many years a subscriber to the Advocate, and, of course, called to see us, and we enjoyed his visit.

Rev. J. H. Collard, for many years an effective and successful member of the Northwest Texas Conference, was in Dallas this week on business connected with his mining interests. He is now extensively engaged in mining in Mexico, New Mexico and Colorado.

Rev. L. S. Barton, of Terrell, was in to see us this week. We were with him in his prohibition fight last Saturday night, and he is foremost in matters of this sort. His Church is alive and up to a full measure of work.

Brother Jno. D. Tullis, of Marshall, called to see us the other day. He is a son of the sainted Rev. J. D. Tullis, of the earlier days of Texas. He sometimes writes for the Advocate. We were glad to meet him.

In another place it will be noted that Rev. William Allen and his good wife, living near Frisco, have made some handsome donations to our several Church enterprises. Read the list and you will thank God for such magnanimous spirits. Would that hundreds of others would follow their example.

On February 11 Sister Woolls, the wife of Rev. T. G. Woolls, of Cotulla, Texas, passed to her heavenly home. She was a noble Christian woman, and we extend to our brother our deepest sympathy in his loss. We have a fine tribute to her memory which will appear shortly.

DEATH OF COL. ASA HOLT.

This distinguished citizen and eminent Church member died last week at San Antonio. He had been in bad health for more than a year, and during the most of this time he was in San Antonio for treatment and good professional service. The death of Col. Holt removes one of the finest characters in Texas Methodism, or in the

last week, and this explains why nothing was said about the episcopal residence muddle in last issue. He was busy fighting the common enemy, and was not aware of the shot that was being fired into his back by one of his brethren, through the columns of the Houston Post, until it was too late to reach the Advocate. He will be at home next Saturday and will be through with outside matters, and then his correspondence will be looked after. Be patient, brethren, until then and you will hear from him.

Brother S. L. Green, of Celeste, better known among the preachers as "Steve" Green, made us a delightful visit the past week. He is one of the most royal good fellows in Texas and to meet him is to feel better. We have had the pleasure before this of his hospitality.

DONATIONS.

We, the undersigned, after careful consideration, feel it our duty to make the following donations:

Item 1. To the Trustees of the Southwestern University, Georgetown, Texas, \$5000.

Item 2. To the North Texas Conference, for building, or to aid in building, a home for needy superannuated preachers and their widows, and the fund to be managed by the presiding elders, with Rev. I. W. Clark as chairman, \$1000.

Item 3. To the Trustees of the Methodist Orphanage at Waco, Texas, \$500.

Item 4. To the Trustees for the Ann Browder Mission Home and Training School at Dallas, Texas, \$500.

Item 5. To the Women's Foreign Missionary Society of the North Texas Conference, to be managed or directed by Mrs. Abbie Allen, \$500.

These sums of money are now placed in the First National Bank, Frisco, Texas, and may be drawn at any time by the properly accredited authorities.

WM. ALLEN, ABBIE ALLEN, Frisco, Texas, Feb. 21, 1906.

TREASURER'S REPORT.

Report of collections for missions, West Texas Conference, for February, 1906:

February.	Domestic.
1. Amt. previously reported.	\$ 700 91
1. C. S. Mills, Columbus.	23 00
1. C. C. Young, Walnut Cir.	44 00
1. J. B. Gordon, Bexar.	40 00
1. V. V. Boone, Devine.	30 00
5. G. M. Hall, Seguin.	35 00
5. J. T. King, Kerrville.	10 00
6. L. C. Mathis, Elgin.	43 00
7. O. F. Hatfield, Smithville.	24 00
7. E. Y. S. Hubbard, Carrizo.	35 00
7. J. A. Foster, Kingsville.	18 00
8. H. D. Huddleston, Junet'n	5 00
8. Thos. Gregory, Lockhart.	50 00
10. M. Williamson, Rancho.	20 00
14. J. R. Mood, Cherokee.	5 00
15. S. J. Franks, Pontotoc.	10 00
15. J. M. Lynn, Goliad.	50 00
16. S. L. Burke, Sterling City.	15 00
16. J. C. Russell, Staples.	20 00
21. A. W. Wilson, Gonzales.	44 00
23. Z. V. Liles, Liberty Hill.	70 00
23. E. D. Mouzon, Travis Park.	50 00
26. M. J. Allen, Burnet.	35 00
26. S. Shaw, San Angelo.	112 85
28. R. S. Adair, Hallettsville.	5 00
28. J. F. Webb, Beeville.	15 00
Total to date	\$1510 36

February.	Foreign.
1. Amt. previously reported.	\$ 112 90
1. V. G. Thomas, Laredo.	24 00
3. M. T. Allen, Rockport.	10 00
7. O. F. Hatfield, Smithville.	9 50
9. J. F. Webb, Beeville.	10 00
16. S. L. Burke, Sterling City.	11 50
16. J. C. Russell, Staples.	10 00
21. A. W. Wilson, Gonzales.	35 00
28. R. S. Adair, Hallettsville.	5 55
Total	\$228 51

JOHN E. PRITCHETT, Treasurer Mission Board, W. T. C.

POSTOFFICE ADDRESSES.

Rev. J. P. Mussett, Station A, Fort Worth, Texas.
Rev. H. M. Pirtle, Wheatland, Texas.

The Reichstag, Feb. 23, by a large majority passed the final reading of the bill providing for the extension of Germany's reciprocal tariff rates to the United States.

Judge Charles F. Flint is now located at 356 Main Street, Dallas, Texas, corner opposite Post Office. He is giving special attention to examination of Land Titles, Will, Estate and Insurance Practice.

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21. A. W. Wilson, Gonzales.	35 00
28. R. S. Adair, Hallettsville.	5 55
Total	\$228 51

JOHN E. PRITCHETT, Treasurer Mission Board, W. T. C.

POSTOFFICE ADDRESSES.

Rev. J. P. Mussett, Station A, Fort Worth, Texas.
Rev. H. M. Pirtle, Wheatland, Texas.

The Reichstag, Feb. 23, by a large majority passed the final reading of the bill providing for the extension of Germany's reciprocal tariff rates to the United States.

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. Caim.
 Second Vice-President—Miss Belle Taylor, Houston.
 Third Vice-President—W. A. Palmer, San Marcos.
 Fourth Vice-President—C. A. Lehmborg, Castell.
 Secretary—A. K. Ragsdale, Dallas.
 Treasurer—Theo. Bering, Jr., Houston.
 Junior Superintendent—Mrs. A. C. Ellis, Austin.

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

IN SAINT LOUIS.

At this writing we are in St. Louis; called here on business. Sunday morning we attended Dr. Bradfield's Sunday-school, at Cook Ave. Church, and from there we went over to St. John's Church, on King's Highway, and heard Dr. Bradley deliver one of his masterly sermons on the Beatitudes. Sunday afternoon, at the hotel, we dropped in on a meeting of the drummers' religious society, the Gideon Band, and that night returned to Cook Avenue and heard Dr. Bradfield preach. Wednesday night we went over to Centenary and attended Dr. McMurry's prayer meeting. In all of these rounds we have had a glimpse of Methodism in St. Louis. Dr. Bradfield's Sunday-school is flourishing. Three hundred and twenty were present Sunday morning, and the review of the lesson by the superintendent, which seems to be a regular feature each Sunday, showed splendid work being accomplished.

St. John's was crowded when we reached there at 11 o'clock, and a fine congregation it was. We looked about and saw a number of faces familiar in the big commercial establishments of the city. The text used was: "Blessed are the pure in heart, for they shall see God." The exposition on this Beatitude was the most lucid we have ever heard. The preacher emphasized three words—pure, heart and see. Pure he explained as being simple and sincere; heart as being not the physical organ commonly referred to, but one's inner nature; while to see in the spiritual sense was given as being in accord with God. Two things impressed us in connection with this sermon, the intense interest manifested by the vast congregation, and the length of the sermon itself. One does not think of people living in a great city like St. Louis being very greatly interested in matters of a religious nature, that is, the masses. But the congregation on this occasion was interested and intensely so. The length of the sermon itself was forty-five minutes, and of the entire service, songs, etc., included, one hour and thirty minutes. This in the face of the repeated statement that it is fashionable in cities to preach only thirty minutes, and to never let a service exceed an hour. That this service made a deep impression on those who heard it we had two points in evidence. First, the general comment of the people, and, again, in the humming of the songs by others as they waited for the cars.

Dr. Bradfield had a good sized congregation Sunday night, but he did not seem to be at his best in preaching, although he delivered a fine sermon and manifested considerable spiritual fervor. The truth about the matter is, we suspect him to be "homesick." He made many inquiries about Texas. The League service at Cook Avenue was attended by about fifty young people and several older ones. The usual method of holding these meetings was followed, a leader introducing the topic and others assisting.

Our visit to Centenary was interest-

ing on this occasion, as it always is. Dr. McMurry found us quickly and gave us first opportunity of saying a word when that point was reached for general talking. This was a privilege, since some four hundred, or more, were present, nearly all of whom seemed to desire an opportunity to speak before the close came.

We close this note by saying that next week will find us at home and at our desk, looking after the League correspondence which has accumulated during our absence. If any have wondered why their letters have remained unanswered so long this will explain.

G. W. T.

NOTES.

The McKinney District Epworth League Conference will meet at Frisco, May 3-6, 1906. O. L. Hamilton, Frisco, will furnish information in regard to the meeting.

The North Texas Conference Epworth League will meet at Whitesboro, June 15-17, 1906. The address of the Secretary is George A. Jones, Pottsboro.

The Student Volunteer Convention met in Nashville, February 28. The following telegram was sent by us as President of the State League, viz: "Fraternal greetings in name of twenty thousand Epworthians interested in Missions."

Rev. C. A. Bly writes from Hemphill as follows: "I have organized two splendid Leagues, one at Hemphill with thirty-eight members, and one at Bronson, probably larger. We wish to become a part of the State organization and be represented at Corpus Christi."

Rev. G. S. Sexton, Chairman of the Assembly Committee, writes us under date of February 25: "I leave this afternoon for St. Louis, Chicago, and New York City, taking with me our architect, and also members of our Building Committee to inspect churches. The brethren are quite desirous of having a very fine building, and they want the architect to go East and look at some of the great churches."

Rev. Jerome Duncan, pastor of Fifth Street Church, Waco, writes for information regarding the Assembly movement and says: "I was so situated last year that I could not give the matter any attention, and I am inclined to see what can be done this time by vigorous effort." We like this word "vigorous." Our hat off to you, Brother Duncan, in advance.

Brother R. L. Hayter, a merchant and Methodist over at Blue Ridge, sends us this note: "I wrote some time back for literature for an Epworth League at this place. The little folks wish to organize and we have no literature. The Advocate sends all communications to you. Our Junior League will number about twenty-five."

The St. Louis Christian Advocate reproduces in full the recent article in these pages by Rev. Neal W. Turner, on "The Value of the League."

Rev. E. D. Mouzon, pastor of Travis Park Church, San Antonio, will occupy an evening hour at the coming Encampment, and speak on "Literature as a Source of Power." Some fine things are in store for our Leaguers, of which this will be among the best.

Rev. T. Lee Rippey, League Editor of the Western Advocate, writes us regarding his work since the consolidation of his paper with the Arkansas Methodist, and, among other things, says: "I am going to try and see if I cannot push the Missionary work among our Leaguers. Don't you think this would be a good thing for all of us to do? Every District could easily support a missionary if gone about in the right spirit."

Rev. U. V. Wyatt, pastor of one of our Churches in Kansas City, writes

us under recent date as follows: "I note in the Texas Advocate that you are to have Miss Mabel K. Howell, and Mrs. Mary L. Hargrove, of the Scarritt Bible and Training School, at the Encampment. I have been in this city three years. I know them. I congratulate you upon getting them for your program. They will be among your very best. I am an old Texas boy, and rejoice at your Texas League success."

G. W. T.

ERVAY STREET LEAGUE, DALLAS.

Our membership is now sixty, and we are very much encouraged in the work. Our devotional services are well attended each meeting, and more of the young people are becoming interested, hence we are hoping and praying for a good year's work for the Master. New officers were elected Dec. 31, for the year 1906, and publicly installed by our pastor, Brother E. L. Egger, on the first Sunday in January. They are as follows: Jno. L. Greenfield, president; Miss Inez Moore, first vice president; Miss Adna Faught, second vice president; Miss Mary Ferguson, third vice president; E. B. McClain, fourth vice president; and Milton Walbridge, secretary and treasurer. Our enrollment was only twenty a large increase. We are working very hard to get our young people interested in the various departments of the League, and thus far, feel much encouraged over the results. Our second monthly social and literary entertainment was held at the parsonage on the evening of Feb. 15, and was enjoyed by all who were present. We hope to organize a Reading Circle to meet weekly, and thus get our young folks more interested in the work of the Church as a whole, as well as the special League work. The League is a great field for labor and truly the harvest is white and the laborers are few. We have a number of Epworth Era subscribers and find are very helpful in the work. Our beloved pastor, Rev. E. L. Egger, is very enthusiastic in the work of the League, and we are indeed proud of him; in fact he is the result of the League, a real "League Preacher." We read with much interest each week the League Department of the Advocate, and are looking forward for a good year for Texas Leaguers.

JOHN L. GREENFIELD, Pres.

Catarrh.

Called an American disease, is cured by an American medicine, originated and prepared in the most catarrhal of American countries. That medicine is Hood's Sarsaparilla. It cures radically and permanently, in that it removes the cause, cleansing the blood of scrofulous and all other impurities. It overcomes all the effects of catarrh, too, and builds up the whole system.

There are many providences for which our philosophers can find no pigeon-hole.—Ram's Horn.

BETTER THAN SPANKING.

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

Expecting to be saved by theology is like treating disease by feeding men medical books.—Ram's Horn.

State of Ohio, City of Toledo, Lucas County.
 Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.
 FRANK J. CHENEY.
 Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.
 A. W. GLEASON,
 (Seal) Notary Public.
 Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.
 F. J. CHENEY & CO., Toledo, O.
 Sold by all Druggists.
 Take Hall's Family Pills for constipation.

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Gout, Lumbago, Sciatica, when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address: John A. Smith, Dept. 26, 306-308 Broadway, Milwaukee, Wis.



New Pansies, Sweet Peas, Carnations. 8 pks., 5 colors, 10 cts.; 15 pks., 25c. Did you ever see 5 straight or circular rows of Pansies side by side, each a different color? If so, you know that the effect is charming. Did you ever see Child's Giant Pansies, marvellous in beauty and true to color? If not, you have not seen the best. Same with our new Sweet Peas and Carnations. As a Trial Offer we will for 10 cts. mail 5 Pks. Giant Pansies, SNOW WHITE, COAL BLACK, CARDINAL RED, PURE YELLOW, AZURE BLUE; also Five Pks. New Giant Sweet Peas for 10 cts.; WHITE, PINK, SCARLET, BLUE, YELLOW; also Five Pks. new early flowering Carnations Pinks for 10 cts.; SCARLET, WHITE, PINK, MAROON, YELLOW. A Booklet on Culturing, Big Catalogue, and All 15 Pks. for 25 cts. Will make lovely rows of Pansies, 5 showy clumps of Peas, and 5 beds of Sweet Pinks that will bloom all summer in the garden and all winter in pots. Our Catalogue for 1906—Greatest Book of Novelties—Flower and Vegetable Seeds, Bulb Plants and New Fruits, 16 pages, 50 cuts, many plates—will be mailed Free to all who ask for it. JOHN LEWIS CHILDS, Floral Park, N. Y.

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are extra sweet-toned. Sold by the makers direct to homes and churches at factory price. Customer saves dealer's profits and is sure to be suited or organ comes back. Nothing could be fairer. Write for Catalogue today. Mention this paper. WILLIAMS ORGAN & PIANO COMPANY, CHICAGO

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SOLITUDE.

I. I know a little nook Where north winds never come; It is down by the brook Where all harsh sound is dumb— Where there is no sound save the summer's drowsy hum.

II. The warm sunshine is there, And the pleasant south breeze; The sky is blue and fair, The wind is in the trees— This magic spot I love as sailors love the seas.

III. Here I delight to sit And dream the time away, When shade the world has quit And dream and dream and pray, God in his pleasure send the millennium day.

IV. Here I feel keen and clear The sense of brotherhood, And hold the great as dear As ever brother could, Who the law of universal love understood.

V. When back to town I go— Back on the street again— Where men surge in and fro Like angry seas—still then I feel as keen and clear the brotherhood of men.

J. W. STANLEY.

THE "WASHING OF REGENERATION" AND THE "WATER AND THE BLOOD."

Here are two texts of Scripture which I believe are sadly misconstrued by at least some of our ministers and laymen, too; and it is giving the people who teach water baptism "for the remission of sins" a keen blade against us. It has been recently written that "the washing of regeneration" was a ceremonial cleansing. If it is, in my opinion, it will establish the contention of the water remissionist. By His mercy he saved us through the washing of regeneration and renewing of Holy Ghost." You will observe here that "washing" refers intimately to the word "saved." We are saved by it. And this fact led me into this investigation. But the phrase should explain itself. If the apostle had meant water, he doubtless would have said, "The washing of baptism." It is like the phrase, "Baptism of repentance." Repentance is a washing; regeneration is a washing. So that we can see here that water is eliminated from the subject. Jesus, in talking to the disciples about the vine, said: "Ye are clean through the word which I have spoken unto you." Here was "the washing of water by the word"—"the washing of regeneration"—without water or the Holy Ghost, either. The blood of Jesus Christ cleanseth from all sin—no need of water. They had the bridegroom and heard his "voice;" and had no need of the Holy Ghost. This was the dispensation of the Son. It ended on the cross, practically, when he said, "It is finished." He had "built" his Church, "set up the tabernacle of David that was fallen down," restored its "ruins," and "repaired the breaches thereof." When he had said to the poor woman who had wet his sacred feet with her tears and had wiped them with the hairs of her head, "Thy sins be forgiven thee," need she then to go to the disciples, who were probably baptizing every day, to be baptized for the remission of sins? To say nothing of being led away to some pool, or indeed to Enon, to be immersed for that purpose? And does his specific commission contemplate any such thing which says, "Baptize into the name of the Father, Son and Holy Ghost?" Hold on! say our water salvation friends, did he not "come by water and blood?" And does not "the washing of regeneration" mean, therefore, "baptism for the remission of sins?" I do not think that the incident of the soldier who pierced the side of our Savior and from the wound, having come "water and blood," any importance could be attached to it with reference to the above subject. That incident is historical and only doctrinal in that it shows the fulfillment of prophecy, which said: "They shall look upon him whom they have pierced." Christ "was already dead" when that incident occurred—had already shed his blood—and it was a mere fortuity as to what should appear in the wound, since it depended on the organs pierced. From time immemorial, baptism had been the ritualistic way into "the Church," and when the Savior "took away the handwriting of ordinances," nailing them to his cross, it pertained to the ordinances of the law and not of the Church, only perhaps in respect to circumcision. He retained baptism with the good olive tree, and, as stated to Nicodemus, he made it the ritualistic law of the Church. But the blood of Jesus Christ cleanseth from all sin, and the water which Peter says was a "figure" of the blood, had been and was to continue to all time to be the figurative baptismal way into the Church. Here I would like to say that the editorial this year on John

2: 5 ought to become classical. It is presented in a very lucid manner. "The washing of water with the word," "the baptism of repentance," and "the washing of regeneration," are all phrases that depend upon what follows the prepositions "of" and "with," for their meaning. "With the word" shows the water to have been eliminated. Likewise "repentance" and "regeneration" show the same thing, no water about it, and hence no ceremonial cleansing. "The washing of regeneration" then means, clearly, "created anew in Christ Jesus" "by the sprinkling of the blood of Jesus Christ"—created anew in Christ Jesus unto good works, "by the resurrection of Jesus Christ from the dead." There are three that bear record in earth—the Spirit and the water and the blood—"the Spirit bearing witness with our spirits that we are the children of God;" the water, ritualistic sprinkling by which we "enter" the Church, and, as revealed by the Holy Ghost to Peter, refers in a figure to "the sprinkling of the blood of Jesus Christ," and by which latter act also we "enter" the Church; so that we see that without "the water and the blood" no one can "enter the kingdom of God." If the above is true, why ascend into heaven to bring Christ down, or descend into the abyss to bring Christ up "to baptize into him or into his death?" But what saith the scripture? "The word of faith is nigh unto thee, even in thy mouth." And why don't those who teach this monstrous doctrine of baptism for remission quit singing our songs which are doctrinal and put their doctrines into their own hymnology? Mr. A. Campbell said in reference to Rom. 6: 3-5, "You will all doubtless concur with me in saying here's the gospel in the water." Then they should sing:

"Ho! ye every son and daughter, Here's the gospel in the water."

Or: Amazing grace, how sweet the sound, That saved a one like me! I once was lost, but now I'm found; The water made me "see."

And— How firm a foundation, ye strong and ye weak, Is laid for your faith in the banks of the creek; What more can he say than to you he hath said— You who to the waters for refuge have fled? In every condition—in sickness, in health, In honesty's vale or abounding in stealth; At home or abroad, on the land, on the sea, As the waters may demand shall thy faith ever be.

The baptism of the Spirit brings salvation, but not organization. We are not a body without water baptism, because the Master made it a law. To baptize "into the Church," "into the body of Christ," and therefore "into Christ," as some say, is, to say the very least, a big stretch of the imagination. An apostle could not baptize into Christ, as was abundantly shown in the case of one Simon Magus. I have written the above because I believe that ceremonial cleansing with water in the Church, only in a figure, is one of the most dangerous heresies in the world at this time. It ignores all spirituality and depends upon works. It frowns upon "the demonstration of the Spirit" and ridicules "the comfort of the Holy Ghost." The Master could live a sound doctrine and hence teach it. We can teach a sound doctrine, but need the help of the Master to live it. He said: "Without me ye can do nothing." The just shall live by faith, and sanctified by faith in him, we may hope to inherit eternal life. DR. J. W. POOLE. Elmo, Texas.

Wonderful Skin Remedy.

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

After, "What must I do to be saved?" comes the great question, "What can I do to serve?"

If the Baby is Cutting Teeth, Be sure to use that old and well-tried remedy Mrs. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, always all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

The Bible is to be valued by the inspiration it gives rather than by its information.

Humors feed on humors—the sooner you get rid of them the better—Head's Sarsaparilla is the medicine to take.

"Especially the BUFFALO LITHIA WATER of Virginia."

For Bright's Disease, Albuminuria, Renal Calculi, Gout, Rheumatism and All Diseases Dependent Upon a Uric Acid Diathesis.

Samuel O. L. Potter, A. M., M. D., M. R. C. P., London, Professor of the Principles and Practice of Medicine and Clinical Medicine in the College Physicians and Surgeons of San Francisco, Cal., in his "Hand-Book of Materia Medica, Pharmacy and Therapeutics," in the citation of remedies under the head of "Chronic Bright's Disease," says: "Mineral waters, especially the **BUFFALO LITHIA WATER** has many advocates." Also, under "Albuminuria," he says: "**BUFFALO LITHIA WATER** is highly recommended."

George Halsted Boyland, A. M., M. D., of Paris, Doctor of Medicine, of the Faculty of Paris, in the *New York Medical Journal*, August 22, 1896, says: "There is no remedy as absolutely specific in all forms of Albuminuria and Bright's Disease, whether **BUFFALO LITHIA WATER**, Spring No. 2, acute or chronic, accompanied by a milk diet. In all cases of pregnancy, where albumin is found in the urine as late as the last week before confinement, if this water and a milk diet are prescribed, the albumin disappears rapidly from the urine and the patient has a positive guarantee against puerperal convulsions."

T. Griswold Comstock, A. M., M. D., of St. Louis, Mo., says: "I have often prescribed **BUFFALO LITHIA WATER** in Gouty and Rheumatic conditions and in Renal Calculi, accompanied by Renal Colic, and always with the most satisfactory results. In Renal Calculi, where there is an excess of Uric Acid, it is especially efficacious."

Medical testimony which defies all imputation or question mailed to any address. **BUFFALO LITHIA WATER** is for sale by druggists and grocers generally. Hotel opens June 15th. PROPRIETOR BUFFALO LITHIA SPRINGS, VIRGINIA.

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This is an AUTOMATIC LIFT drophead stand with an absolutely positive and easy action accomplished with mechanism of extreme simplicity. When the table leaf is swung over the sewing 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-sawed 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 unequaled 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.

The Woman's Department

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

ANNOUNCEMENT.

Annual Meeting of the Woman's Board of Home Missions, M. E. Church, South.

The Woman's Board of Home Missions of the M. E. Church, South, will hold its eighth annual meeting in Central Church, Asheville, N. C., April 26-May 2. The opening service of the session will be held on Thursday evening, April 26.

The names of all members of the board and of the visitors to this meeting should be sent promptly to Mrs. W. W. Barnard, 137 Chestnut Street, Asheville, N. C. Visitors coming to attend the session of the board will be cordially entertained by the ladies of Asheville.

Reduced rates will, if possible, be secured from all points, and the terms of reduction announced later.

MISS BELLE H. BENNETT, President.
MRS. FRANK SILER, Recording Secretary.

ANNUAL MEETING W. H. M. SOCIETY, TEXAS CONFERENCE.

The regular annual meeting of the W. H. M. Society of the Texas Conference will be held at Timpson, Texas, March 27-30, beginning Tuesday evening, March 27, and closing Friday noon, March 30. Every auxiliary is expected to send at least one delegate and large auxiliaries one delegate for every twenty members or fraction thereof.

The pastors are urged to be present, and will be entertained.

Names of delegates and visitors should be sent as early as possible to Mrs. C. E. Sanford, Timpson, Texas.

MRS. ALEX. WOLDERT, Pres.
MRS. GEO. CALL, Cor. Sec.

ITEMS FROM THE MISSIONARY BULLETIN.

Published Monthly by the Woman's Foreign Missionary Society, M. E. Church, South.

Redeem the Time.

Time worketh; let me work too.
Time undoeth; let me do.
Busy as Time my work I ply
Till I rest in the rest of eternity.

Sin worketh; let me work too.
Sin undoeth; let me do.
Busy as Sin my work I ply
Till I rest in the rest of eternity.

Death worketh; let me work too.
Death undoeth; let me do.
Busy as Death my work I ply
Till I rest in the rest of eternity.
—Horatius Bonar.

Rev. Young J. Allen.

Early in March the Southern Methodist Church will rejoice to welcome Dr. Young J. Allen once more to his native land. Forty-five years ago he went to China on a sailing vessel, taking with him his young wife and baby girl. Now he comes again to the land he still cherishes as home, being sent by the Church in China as a delegate to the General Conference.

A very grateful welcome should be given him by our board, for it was he who so wisely planned the opening of our work in China. He has ever been a loyal friend to our missionaries, and many of them recall with gratitude his kindness and sympathy during the days of their adjustment to the strange conditions of life in the Far East.

Dr. Allen's name is known and honored by multitudes, not only in China, but wherever the Chinese language is read. For many years he has edited the Chinese Review of the Times, and the influence of his exceedingly fertile pen can not be estimated.

May God grant him a happy home-coming! It may be his last, for the snows of seventy winters are upon him. Let us delight to do him honor, for the Woman's Board never had a truer friend.

A New Era in China.

December 10, 1905, Dr. Allen wrote: "China is now changing rapidly—too rapidly. She is in a perfect frenzy of new-born patriotism, and the turbulence born of her wild humor is becoming a menace to the peace of the

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world. . . . I had hoped to see all these great changes brought about gradually and peacefully, but the aspect of things just now is anything but either. Indeed, the program is a bloody one, I fear. . . . There is a mischief-brewing atmosphere gathering all about us, and no little apprehension is felt as to what the result of it all is to be. . . . Meanwhile pray for us—and this I ask in no mere empty words, but seriously and sincerely, for evil days beset us."

Missionary Institute.

An institute under the joint leadership of the Woman's Home Mission and Foreign Missionary Boards was held in New Orleans January 16-19. Miss Belle Bennett, Mrs. J. B. Cobb and Miss Mary Helm were among the leaders. An hour of each morning's session was set apart for Bible study, led by Miss Bennett and Mrs. Cobb. Under the head of "Problems of Our Southern Cities," such subjects as "Negro Slums," "Rescue Work," "Gospel Settlements," and "Child Labor" were considered. Missionary literature and mission study for both the home and the foreign work were discussed. Mrs. Cobb spoke of the work in Mexico and Cuba. Miss Alice Waters and Miss Layona Glenn, two of our missionaries at home on leave, brought a message from China and Brazil, respectively.

A number of other speakers also took part, and the program covered many subjects connected with different phases of mission work. Such institutes can not fail to broaden the knowledge and deepen the interest of all who are privileged to attend. Best of all, perhaps, such consideration of the condition of those near at hand and those farther away leads us to see the indivisibility of the work in its real spirit and essence.

"The Missionary's Call."

It is sometimes difficult to get missionary music that is just suited to special occasions. A beautiful chant, "The Missionary's Call," has been published by the Missionary Review of the World. It is especially adapted to quartets, and nothing could be better for special missionary occasions. It is printed on separate sheets, and costs two cents each.

Cuba.

In the Wesleyan Christian Advocate for February 1 Bishop Candler writes of the work in Cuba: "The increase in members has been 463, the total now being about 1950 souls. . . . When it is remembered that our first missionaries reached Cuba after the war, only seven years ago this month, and that for the first year we had only four men on the island, these results will appear most remarkable. It must also be remembered that our men have carried on their work in ill-adapted houses—buildings formerly used as residences, which were turned into chapels and school-rooms. In all but five of our twenty-seven Churches in Cuba the services are carried on in that sort of building. . . . At all the points where we have had good church buildings we have had the greatest success. . . . In the larger cities, like Havana and Santiago, there is yet much prejudice. In those cities to join the Methodists means ostracism and social persecution. This prejudice is yielding slowly, but good houses of worship would go far toward disarming such opposition. Romanism is housed in splendid structures, and makes much of its sacred places. There is, therefore, an ingrained aversion upon the part of the people to worship in disused residences—houses which they call 'particular.' As long as our work continues in such structures it will be easy to pour contempt and ridicule upon it."

The Woman's Board began its Cuban work in 1900, and has two schools—the Eliza Bowman, in Havana, and the Irene Toland, in Matanzas. They have greatly felt the need of better accommodations, and have recently been able to move into more commodious quarters, resulting in a more hopeful outlook for the work.

From all over North Texas come words of warm praise for the Bulletins. Under the consecrated, intelligent management of the new General Superintendent—our own Mrs. Moore—they fairly glow with bright, interesting items of home mission news. One local press reporter writes that her local press work is no longer difficult because the Bulletins always contain something which she can use.

ITEMS FROM THE NOTEBOOK OF PRESS SUPERINTENDENT W. H. SOCIETY, NORTH TEXAS CONFERENCE.

at Scarritt Bible and Training School we notice the names of five Texas girls, three of whom are from our own North Texas. We are proud indeed of these "deaconesses and city missionaries-to-be," but we realize that in proportion to the calls for such help, the number is pitifully few. North Texas H. M. Conference established a scholarship at Scarritt Bible and Training School a few years ago, through which we hope to give to God and the Church many more consecrated young Texas girls as the years roll on.

Since the M. E. Church, South, set the seal of its approval on the order of deaconesses at the last General Conference, held in Dallas, many a preacher's heart has been gladdened and encouraged by the efficient service of those deaconesses known as pastors' assistants. Mrs. Baine, of Columbus, Ga., has taken a course at Moody's Institute and returned to her home city to lay her consecrated talents at the Master's feet as pastor's assistant. She is also District Secretary of that district. Her example is at once inspiring and rebuking to so many of our home mission workers who absolutely refuse to bear the burden of office in their auxiliaries because they have too much else to do. May God so touch the hearts of our women that they will gladly assume their share of responsibility in this home mission work and do their duty faithfully.

The establishment of the order of deaconesses was followed, naturally, by the providing of homes for them. The first of these—the Homer Toberman Deaconess Home, of Los Angeles, Cal.—which was built as a memorial from loving parents to an only child, is nobly fulfilling its mission and constitutes a center from which is constantly flowing an influence for good which can not be estimated.

The February issue of the King's Messenger is out and we read it eagerly, from "kiver to kiver," before laying it down with a heart too full of inspiration and good resolutions to give them utterance. Once more the columns are given over to the all-absorbing topic of the dormitory. Interesting, instructive articles from the able pens of Prof. Cree T. Works, President of the College of Industrial Arts; Mrs. Cone Johnson, President of the Texas Federation of Women's Clubs, who is leading the club women of Texas to join hands with the home mission women of Texas in the indorsement of this dormitory movement; our own gracious and beloved President, Mrs. L. H. Potts, and many others, give us all possible information regarding the dormitory. Auxiliary Press Reporters, if you will but disseminate through the columns of your home papers the information contained in this number of the King's Messenger, your pastor's task of taking a collection for this purpose will be an easy one. Here is your opportunity! Use it!

And we reverently uncover our heads in the presence of the great spirit of sublime unselfishness which prompted the noble-hearted editor of the King's Messenger to relegate to the background, for the time, the great work which she has spent months and months of travel and study and lecture and writing to achieve, the raising of \$50,000 stock company for the needed enlargement of the Mission Home, and devote her paper and her pen, in her own whole-hearted, cheerful, generous way, to the pushing of the dormitory project.

Can't we show our appreciation of her example by rallying to the assistance of not only Sister Johnson, but also the other equally unselfish and devoted leaders of this great enterprise?

W. H. M. SOCIETY, GAINESVILLE DISTRICT.

This district is doing good work. Since last conference we have two new auxiliaries, and hope for more. Our district meeting will be held in St. Jo sometime in May. Pray that this may be a gracious meeting. Let all the auxiliaries take notice of this and be ready for the meeting. Our prospects are fine for a good year.

MRS. W. R. NUTTING, Gainesville, Texas. District Sec.

IN MEMORIAM.

A few days ago, in the still hours of the early dawn, before it began to be day, the "silent messenger" entered the earthly home of our beloved friend and co-worker, Mrs. M. O. Rogers, laid his hand gently upon her throbbing heart, and whispered, "Come with me, sweet sister; thy work is done; the Master calleth for thee, and bids thee enter into thy rest."

Mrs. Rogers was a woman whom to know was to love. Her cordial, loving manner, her bright, sweet, placid face, attracted friends to her.

None could be with her long without feeling the influence of her pure and guileless spirit. Indeed, her life was a

STANDARD SETS

We have too large a stock of these sets and announce a clearance sale embracing practically every set in our stock. Every set offered is in a good, readable edition, as we do not handle the cheapest editions of standard books. We mention a few items of this sale. NOTE THE PRICES:

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beautiful one, filled with loving service for the Savior she adored and kindly, loving deeds to all about her.

A saintly life was hers. But she has fallen asleep in Jesus; all is well with her. May the memory of this dear sister be enshrined in our hearts, and may her beautiful example be to each an incentive to higher living.

To the poor, heart-broken daughter, who must feel so keenly the loss of a devoted mother, we tender our heartfelt sympathy and pray that our Heavenly Father, who does not willingly afflict his children, may comfort her with the comfort wherewith he comforteth his children.

MRS. S. J. WASH.
MRS. A. W. SHAW,
MRS. E. C. NICHOLS,
Committee Travis Park Auxiliary, Woman's Home Mission Society, San Antonio, Texas.

REPORT AUXILIARY W. H. M. SOCIETY, MERIDIAN, TEXAS.

So many good reports in the Advocate this week of our woman's work has enthused us to send a report of our Auxiliary W. H. M. Society of Meridian. We now have on our roll twenty-four members; all very much interested and enthused. We observed the Week of Prayer. We have, in a small way, kept up our baby roll, sent our \$1 per month to the Resene Home, which will show that we have paid our one dollar above dues. We have paid our part to the support of Miss Mann, our eight-dollar assessment to the Deaconess Home at Waco; have kept the parsonage in a comfortable condition by replacing new stoves and other improvements, as we find needed, and as our means will permit. We have helped to pay a debt which has been on or church for a number of years. In everything we are connectional, and have no idea of a W. H. M. Society in any other way. We are glad, and rejoice, that we have this opportunity

to do a little in our Master's vineyard, and ever keep in our mind the motto, "Trust in the Lord and do good."

MRS. S. H. LUMPKIN

WILL AID IN MEETINGS.

After consultation with the P. E., it was agreed that the writer could race over Texas and hold some meetings during the year. If any of the brethren desire any assistance in this respect, the undersigned will gladly come to their relief. If you are among the German population, the writer can serve you to good purpose by handling the gospel in the foreign tongue. If in need of a singer, make dates early and I shall try to meet your wants with a man who will give satisfaction—sings, shouts, prays and instructs at the altar.

Address me at Wallisville, Chamber County, Texas. B. C RAUSCH.

READ THIS.

Seguin, Tex., Jan. 14, 1906.—Dr. E. W. Hall, St. Louis, Mo. Dear Sir—In 1894, I was a great sufferer of kidney and gravel trouble and less than one bottle of your Texas Wonder, Hall's Great Discovery cured me, and I have never suffered since, and I can cheerfully recommend it. Yours truly, J. A. WASSENICH.

TEXAS WONDER.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, it will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and seldom fails to perfect a cure. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists. Office 2931 Olive Street.

North Texas Female College

and Kidd-Key Conservatory of Music and Art.

Sherman, Texas.

Miss Belle Kearney, the pleasing and popular lecturer sent out by the W. C. T. U., spoke to a large and interested audience in the College auditorium on last Friday evening. Russia was the subject of her lecture, which was illustrated by stereopticon views taken by Miss Kearney during a visit to that country. She made a personal study of the people, their habits of life and thought. A charming incident of her stay was a visit to Tolstol, of which she gave an interesting description.

Ever since the organization of the Oratorio Society of the Kidd Key Conservatory, Mrs. Key has had in mind a music festival for Sherman, and this spring she is to have the pleasure of putting her plans into execution.

Rosenbecker's orchestra, so well known in the State, will give three concerts the last week in April. At one, the soloists of the orchestra will appear, another will be a symphony concert and the soloists will be pupils of the Conservatory, and the Oratorio Society will be the feature of the third. "The Atonement," by Coleridge-Taylor, will be given by a chorus of two hundred voices, under the direction of Mr. Harry Dutwiler. Several other beautiful numbers will also be given by the Society, accompanied by the orchestra.

The Commercial Club is taking a great deal of interest in the matter, and the occasion promises to be quite an artistic and financial success.

M. W. B.

Mrs. L. A. KIDD-KEY, President

EGGS FOR SALE from pure blood Black Minorcas, Large and Hardy. Ever-lasting layers. \$2 per 15. Satisfaction Guaranteed. Golden Rule Poultry Farm, Box 4, Collinsville, Texas.

AN EASY WAY TO MAKE MONEY.

I resolved New Year's, that I would turn over a new leaf and do all in my power to assist others, and write you my experience, hoping many may be benefited as I have been. I have made \$50 in 30 days, selling dishwashers. I did my housework at the same time. I do not canvas, people come or send for the dishwashers. They're lovely to sell. The machine washes and dries the dishes perfectly in three minutes, without putting the hands in water. Every lady who sees it wants one, as they only cost \$5.00. I think any person can do as well as I have. Write to the Round City Dishwasher Co., St. Louis, Mo., Department 126, and they will give you instructions and start you in the business. Dishwashers sell to everybody—dishes must be washed three times a day. It will not be long before dishwashers are more numerous than sewing machines, as they are cheaper and used so much more frequently. Mrs. W. B.

A TRIBUTE TO THE MEMORY OF MRS. JOHN L. VREDBENBURGH,

By the Woman's Foreign Missionary Society, Tenth Street M. E. Church, South, Austin, Texas.

She walked with God: and she was not; for God took her.

On February 1, 1906, Etta Ramsdell Vredenburg entered into the life more abundant, leaving her associates and co-workers sorely grieved because of our need of her—our own loss of her.

She was born February 19, 1843, in Nashua, New Hampshire. She came to Texas during her girlhood with her parents, who settled in Montgomery County. She had lived in Austin with her honored husband nearly twenty-nine years, and all this time she was unmistakably identified with Christian workers, for she did good continually. Although the joy of service was hers, she was a busy wife, mother and homekeeper; also a stay and assistant to her husband in an active business. Truly, her gifts were many and varied.

She was a woman of remarkable mind—clear, strong, beautiful. Her love for humanity was broad and deep, always going out to the weak and unfortunate. Her hand was always ready to help an erring or fallen brother or sister. No place was too low or vile for her to enter with our Savior's words of help and comfort. To her friends she was a friend in the highest meaning—sympathetic, patient, helpful. Many a troubled heart went to her for her advice and her prayers. Her individuality was so pronounced she was often misunderstood by mere acquaintances; it was given to only those who knew her best to love her the most.

Her influence for good in Austin will never die; her beautiful example, her sweet lessons in the hearts of her friends, will never be forgotten. In our Church her place will never be filled by another in our Church societies and our week-day Bible class. How wonderfully the Holy Spirit spoke for her in our women's meetings, in burning words of prayer and praise! How she counseled and rebuked us, like a mother or an elder sister, always in the sweet spirit of love to us, but with gentler love for the work of the Master! How ably she led us into better ways and the fuller life!

While we are sorrowful, we are not comfortless; for we are resting in the blessed assurance that she has achieved the Christian's glorious reward—to dwell with the Lord forevermore. May a double portion of her spirit, which is His Holy Spirit, be given us who were her co-laborers here on earth.

To the stricken husband and two devoted daughters we offer our heartfelt sympathy. As for us, if we continue to overcome unto the end, we will behold His face in righteousness; we shall be satisfied when we awake with His likeness. Then shall we see her again and know her glorified spirit.

MRS. J. J. ARTHUR, Ch'm'n,
MRS. S. H. WERLEIN,
MRS. JEFFERSON JOHNSON,
Committee.

SUMMER SCHOOL OF THEOLOGY.

We wish to call the attention of the preachers to the fact that with the next session of the Summer School of Theology will begin our post-graduate four years' course of study, as has been heretofore stated in the columns of the Advocate, and as was announced at the last session of our school. Those taking this course will, upon its completion, be granted a certificate of graduation. We, therefore, call special attention to this matter.

Let every preacher who wishes to graduate in the School of Theology begin his course with our next session. It was at the most earnest solicitation of a very large number of our most intelligent, as well as interested friends, that we agreed to adopt this plan. Great interest has been manifested in it, we are glad to say, since our announcement that the plan would be carried out. W. L. NELMS.

PREACHERS OF TEXAS CONFERENCE TAKE NOTICE.

A letter from Rev. O. T. Hotchkiss, Treasurer of our Conference Board of Missions, advises me not to issue drafts to our conference missionaries till further notice from him, stating that he lacked \$1300 of having enough to pay off. The drafts are due March 1st and are made out and ready to send. This is a very serious matter, and one that should appeal strongly to the Church and especially to our brethren on good circuits and stations. Brethren, when your stewards neglect your salary, it discourages you very much, and you wonder why they do it. You are the stewards for these good men who are serving as our mission-

aries, and if you neglect them, they will not only be discouraged, but they and their families will suffer. Some of them get almost nothing outside of what the Board of Missions pay them, and most of them will have to wait till fall to get what their people have promised them.

Let us push the missionary collections "now." And fast as you collect send to Brother L. L. Jester at Tyler. Where it is possible to get both foreign and domestic assessments, as our General Board is anxious to have everything in that can be gotten in by March 31st.

Please, dear brethren, do your best and at once; don't be put off with the plea that times are hard. That is just the reason why you should not be put off; hard times effect these good men on these poor charges more than they do most of other people.

May God inspire and help you in the good work. J. T. SMITH.
Pittsburg, Texas.

GUADALAJARA DISTRICT, CENTRAL MEXICAN CONFERENCE.

Extracts from private letter from F. S. Onderdonk:

"The revival still goes on at Atoyac—souls still coming to Christ. Bro. Paz's strength and spiritual life is vastly renewed. He preaches like another man. * * * I was never happier in my life, and think my own health was never better. No amount of work seems to tire me. How I do praise God for his goodness! * * * We are laying great plans for great revivals all over the district as soon as conference is over. Pray for the work."

UNANSWERED LETTERS

Feb. 27—G. W. Riley, sub. C. S. Cameron, sub. J. M. Sweeton, sub. J. T. Bloodworth, sub. S. D. Cook, sub. J. D. Hudgins, sub. L. L. Naugle, sub.

Feb. 28—Sam'l Weaver, sub. H. R. Taylor, sub. W. W. Graham, sub. J. H. Chamblis, sub. Geo. H. Phair, sub. L. W. Carleton, sub. J. H. Moreland, sub. C. W. Young, sub. E. D. Mouzon, sub.

March 1—W. B. McKeown, sub. C. M. Harless, sub. B. H. Bounds, sub. J. D. Hudgins, sub. A. L. Scales, sub. L. P. Davis, sub. M. W. Clark, sub. W. B. McKeown, sub.

March 2—R. B. Moreland, sub. S. T. Francis, sub. E. R. Edwards, sub. M. M. Beavers, sub.

March 3—G. W. Harris, sub. A. E. Carroway, sub. E. S. Hursey, sub. M. B. Johnson, sub. R. B. Bonner, sub. A. B. Smith, sub. A. J. Anderson, sub. A. B. Roberts, sub. W. L. Nelms, sub. Jas. A. King, sub. R. B. Young, sub. N. J. Peoples, sub. S. J. Drake, sub.

March 5—P. C. Archer, sub. W. L. Nelms, sub. A. T. Culbertson, sub. Jos. P. Calloway, sub. L. A. Webb, sub. R. A. Rowland, sub. J. H. Walker, sub. T. B. Hilburn, sub. Jno. W. Goodwin, sub. S. D. Cook, sub.

March 6—J. L. Massey, sub. Chas. A. Spragins, sub. G. W. Kincheloe, sub. R. F. Dunn, sub. C. J. Oxley, sub.

TEXAS STATE SUNDAY-SCHOOL CONFERENCE.

Our Methodist Sunday-school workers of Texas will be delighted to know that the Texas State Sunday-school Conference organized at the enthusiastic meeting held in Dallas last year, bids fair to have the most successful and far reaching session that has been accomplished by Methodist Sunday-school work in Texas. The Executive Committee, representing all the conferences of Texas, has arranged what is unquestionably the best Sunday-school program offered to our Church in Texas, and has named the place and date as Austin, March 27, 28, 29. We will have not only our great leader, Dr. H. M. Hamill, and his wife, but we will also have Dr. Atkins and Bishop Hoss throughout the entire meeting. Bro. M. S. Hotchkiss, of Temple, will have charge of the music, and great spiritual singing will be a feature. He is arranging with the Glee Club of Southwestern University and with the State University and with Dr. Piner, of the Blind Institute, for special musical features that will be no less religious than the great exhortations that will be made.

The lowest convention rate has been allowed on the roads entering the city, and steps are being taken to secure special car loads from the more distant portions of the State in order to secure still cheaper rates and more pleasant travel.

There has never been held a meet-

ing in Texas representative of the great strength of our Sunday-school work, and there has never been a time when a spirit of progress demanded prompt action more than the present does of Methodist Sunday-schools. The representatives of the different conferences in the Executive Committee showed a spirit of harmony and determination that speaks potently for the meeting.

If the program does not appear this week, it will be given to the public in the next issue of the Advocate. One of the most hopeful indications of the wide spirit of enthusiasm is the fact that workers carefully selected from even the furthest districts of the State among the busiest men of our State, with a remarkably small minority, accepted the places assigned them on the program, enthusiastically. A great treat is certainly in store for us. Let each of us prepare to be present at the first service, expecting a great treat.

Dr. S. Primer, 2709 Rio Grande Ave., Austin, Texas, is the head of the local committee. Send him your name and make any inquiry that you see fit. Splendid accommodations will be furnished at the low rate of one dollar per day. Now, let us have a great meeting, say two thousand representative Texas Methodists in Austin, March 27, 28, 29.

D. H. ABERNATHY, Pres.,
FRANK REEDY, Sec.-Treas.

The following dispatch from Buena Ventura, Columbia, is dated Feb. 25: An earthquake occurred at 10:35 this morning. It was of thirty-one seconds' duration. It was seven minutes south by north in movement. Buena Ventura was considerably shaken. Minor damage resulted.

The people were almost panic-stricken, kneeling, weeping and praying. Clocks were stopped and cables broken in places.

The tidal wave was inconsequential here, but reports from the coast, inclusive of about fifty leagues south, state that 2,000 were killed by falling houses or drowned by the waves. Whole families were lost. Sailing vessels encountered hundreds of corpses and a quantity of dead fish.

Many small settlements were swept away. Damage at Tumaco by the earthquake and wave was greater than there, but few lives were lost.

The shock was felt in the interior. Five were killed at Tuquerresin. Popayan inhabitants resorted to tents.

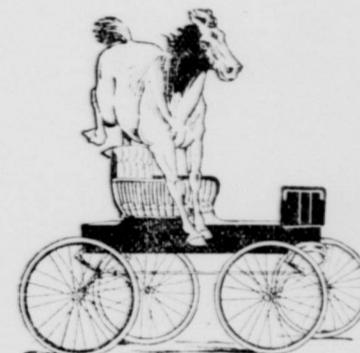
Catarrh Cured at Home.

Dr Blosser Offers to Mail a Liberal Trial Treatment of His Catarrh Remedy Free to Sufferers.

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped up feeling, head noises, deafness, asthma, bronchitis or weak lungs, you can cure yourself at home by a remedy so simple that even a child can use it.

It will cost you only a postal card to get a liberal free trial package of Dr. Blosser's wonderful remedy. He sends it by mail to every interested sufferer. Certainly no offer could be more liberal, but he has such confidence in the remedy that he is willing to submit it to an actual test in your home. The full treatment is not expensive. A package containing enough to last one whole month will be sent by mail for \$1.00.

A postal card with your name and address sent to Dr. J. W. Blosser, 478 Walton St., Atlanta, Ga., will bring you by return mail the free trial treatment and an interesting booklet, so that you can at once begin to cure yourself privately at home.



IT'S A HIGH JUMP

from the inferior grades of pneumatic road wagons to the splendid ones found in our stock. The jump in prices of the relative vehicles is not as great, and it more than pays in satisfaction and service as the months roll round. A comparison will be to our advantage—advantage you gain if you buy here. When you see the P. & O. Co. name plate on buggies on the floor of your merchant, you will know that it stands for full value and a good guarantee as to quality. Look for it. Write for our new Vehicle Catalogue, which will be sent free to any address.

PARLIN & ORENDORFF CO.,
Dallas, Texas.

HONOR ROLL.

Rev. C. M. Shuffler and his good people of Plainview station, on Feb. 24 met the conditions of the Colorado District Honor Roll. Who will be next? Let the good work go on. J. T. GRISWOLD.

DOES IT PAY THE SMALL INVESTOR TO BUY MINING STOCK? LET US SEE.

- \$100 Invested in Isabella Stock in ten years was worth \$1200, and in addition you would have received \$350 in dividends.
- \$100 Invested in Jack Pot in nine years was worth \$1500 and had paid on that amount \$750 in dividends.
- \$100 Invested in the Elkton realized \$5500 in 60 days.
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OBITUARIES.

The space reserved for obituaries is twenty to twenty-five lines, or about 170 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.

SEWELL.—L. Brown Sewell was born in Merrimack County, New Hampshire, Oct. 5, 1814. He was educated at Franklin College. In 1836 he came South, locating near Tusculum, Ala. Thence he moved to Mississippi. In January, 1840, he was married to Miss Mary Riley, of Maryland. After his marriage he moved to Carthage, Miss. In 1847 his wife died, leaving a son and daughter, William J. and Anna. One year later he married Mrs. Caroline Jack. He moved to Texas in 1859, locating at Daingerfield. His wife died at Daingerfield, Texas, when he moved to Denton to make his home with his daughter, Mrs. McMurray, where he died Dec. 7, 1905. Bro. Sewell joined the Odd Fellows February, 1846, making him about the oldest Odd Fellow in the State. He joined the Methodist Church at the early age of 14 and lived an active and consistent member to the day of his death. At the beginning of the Civil War he entered the service and was made Quartermaster, and stationed at Bonham. Bro. Sewell was a noble specimen of manhood. I remember well the first time I ever met him, at Paris at conference in 1856. I have known him well ever since. In 1901-2 I was his pastor, and on December 8, 1905, preached his funeral in the Methodist Church at Denton. He rests from his labors and his works do follow him.

M. H. NEELY.

NAUMANN.—On Dec. 17, 1905, the death angel came to the home of Mr. and Mrs. Willie Naumann and took from them their little daughter, Edna. She was eight years of age. It was sad to see the light of life go out, but we have a promise of a bright home, eternal in the heavens, and it comforts sorrow to know that the life of our beloved has entered the beautiful life where God will wipe away all tears and there shall be no more sorrow nor death. God needed one more angel in heaven; so he extended his arms and said: "Come." The Lord has said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." She was a sweet and beautiful child and had won many friends during her short stay on earth. It was so hard to give her up, but one sweet consolation is, we know she is at rest. She leaves behind to mourn her death a father, mother, sisters, brother and a number of friends and relatives. May God's love and blessings so strengthen their hearts and guide their lives that, when they have passed the storms of earth, they may enter into eternal glory, where love broken here will be united forever.

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

WOOD.—Mattie Wood (nee Starkey) was born September 3, 1881, somewhere in North Texas. While a small child, only about six years old, her parents died, and wife and I took the lonely little orphan girl to raise. At the tender age of twelve she heard the Master's call and gave her heart and life to Jesus, and ever after she lived a consistent Christian life. Soon after conversion she united with the M. E. Church, South, and during the remainder of her life was faithful to her vows. In November, 1901, she was married to J. W. Wood. To this union were born three children. And the same fidelity which marked her Christian and Church relations was always manifest in her relations in the home. She was a kind and thoughtful mother and a devoted, affectionate wife. On January 25, 1906, her spirit took its flight from earth to dwell with God and the angels. Thus the husband and three little children are left sad and lonely. Our loss is heaven's gain. Friends and loved ones sorrow not as those who have no hope. Live as she lived and you shall meet her again in a brighter clime.

REV. J. J. JOHNSON.

NEEL.—W. H. Neel was born in Tyler, Texas, February 6, 1867, and died in Wills Point, Texas, January 29, 1906. He was married to Miss Jessie Human October 17, 1889, to which union there were born two children, one of whom preceded him to the better land. He leaves a devoted wife and sweet little girl, a fond mother, an affectionate sister and a large circle of relatives and friends to mourn for the sight of his patient, subdued face again. I received him into the Church while stationed at Wills Point. During the three years I was his pastor it was my pleasure to visit him often, and I never found him other than glad to receive me, because he regarded me as the servant of his Lord. Good bye, Henry, I'll see your face no more here, but when I get to heaven I shall expect to find you waiting at the beautiful gate to bid me welcome to the Father's house. Weep not, fond relatives, he is better off. No more weary days and nights, rendered all the more weary because of the hopelessness of his case. Rejoice, rather, that the sufferer is at rest, to suffer nevermore forever.

J. B. TURRENTINE.

CANNON.—Nancy Jane Cannon, better known as "Aunt Jane," was born in Maury County, Tenn., March 13, 1836. She came with her father to Harrison County, Texas, when she was but three years of age. Her mother died when she was ten years old, and shortly after that she moved with her father to Upshur County, where he died in 1861. She had four sisters and two brothers, but long ago lost all trace of her people. She came to Collin County in the fall of 1884 with the family of Rev. W. H. Stephenson, and united with the M. E. Church, South, at Cottage Hill in 1889, and died at the home of E. A. Guynn, November 19, 1905, and was interred in the Cottage Hill cemetery. Aunt Jane, like the meek and lowly Nazarene, had not the where to lay her head that she could call her own, but she was rich in all the graces that make the true Christian. For she, too, like the Master, went about doing good. When the last trumpet shall awaken the sleeping dead, a detachment of the angelic host will escort the spirit of Aunt Jane to Him who gave it, amid the shout of "Hosannas to the King."

Weston, Texas.

J. G. STEPHENS.

WYATT.—On Feb. 15, 1906, death visited the home of Bro. J. D. Wyatt, and took from him his beloved wife, Laura Ida Wyatt, who had been his faithful companion for thirteen years. A baby was born twelve days before, and the mother was thought to be getting along all right. She had not sat up any, but on the 15th inst. she told her husband that she was so tired of the bed that she believed it would help her to sit up a little. So about twenty minutes of 11 o'clock a. m., she had a chair arranged near the bed and was helped up. She appeared to be feeling all right. At 1:30 her husband left the room for a few minutes, and when he returned his wife was lying on her face on the floor in an unconscious condition. He lifted her up. She never spoke; she only gasped, and in a moment was dead. The scene was one of great sadness. She was born in Smith County, Tenn., Dec. 25, 1871; was converted about the year 1891, and joined the Baptist Church. She was married to J. D. Wyatt Dec. 25, 1892. She joined the M. E. Church with her husband at Coutts Memorial, Weatherford, Texas, in August 1904. She leaves a husband and four children to mourn her departure, as well as many friends. She was a faithful Christian, so those that weep are not as those who have no hope.

J. R. B. HALL.

BOSWELL.—Wm. Boswell was born in Wilks County, Georgia, April 16, 1834, and died at Mansfield, Texas, February 22, 1906. He professed religion in 1862, while in the army and joined the Baptist Church and lived in that Church until the close of the war. He united with the Methodist Episcopal Church, South, in 1885, of which he was a member at the time of his death. He was twice married. His first wife was Miss Missouri McCulloch, whom he married in 1856. Seven children were born to them, four of whom are living. He was married the second time on Dec. 2, 1874, to Miss Rebecca R. Morgan. Five children were the issue of this union, all of whom, with their mother, are living. His funeral was preached at the Methodist Church in Mansfield, Texas, Rev. E. D. L. Tims, his long-time friend and brother, officiating, assisted by the pastor. Brother Boswell's friends and loved ones cherish as a pleasant memento his record as a Confederate soldier. The State of Georgia never sent a truer or braver son to the front to battle for her rights than William Boswell. He enlisted the fourth day of July, 1861, under Captain W. H. McCulloch at Hamilton, Harris County, Ga., and served until April 9, 1865—to the end. He rendered his service where the shock of battle was severest. He was in the Virginia campaign, a member of Jackson's Corps. He participated in every battle after the seven days' fighting around Richmond until the worn and weary veterans stacked their arms at Appomattox. The following is his roster drawn by his own hand: Kimbrough's Company, Holts' Regiment, Thomas' Brigade, Hill's Division, Jackson's Corps. While this record as a Confederate soldier is a valued legacy to his friends and loved ones, yet it is to them as nothing compared with his record as a soldier of the Cross. In this warfare he was true and faithful. As the weight of years accumulated, he ripened in the Christian graces and virtues. His last sickness, which extended over a period of several months, was a time of ever increasing victories and triumphs. It was not hidden from his eyes that he was in his last sickness. He knew that every revolution of the sun brought him one day nearer the crossing. Yet his faith did not falter; his courage failed not; his beautiful cheerfulness became proverbial. When his approach to the river brought him where he could hear the lapping of the waves, his triumph in his Savior was supreme. He requested his wife and children and grandchildren present not to weep for him. He said he was going to heaven and would be waiting at the gate to receive them when they came. Then as he sunk quietly to repose, he smiled and said, "Saved by grace without a pain." "Mark the perfect man, and behold the upright; for the end of the man is peace."

P. M. RILEY, Pastor.

HILL.—Amanda Hill (nee Randall) was born in Alabama, April 27, 1833; professed religion and joined the M. E. Church, South, when about eighteen years of age; was married to Thos. H. Hill in about 1851; moved to Miss., thence to Texas. Sister Hill died at the home of her son, Samuel Hill, in Young County, Dec. 9, 1905. She had been unconscious for several hours, but while rational, expressed herself as being ready to go. So we can say her dying testimony was bright. No wonder, for her life had been consistent. Grandma was truly a good woman. She has fought the good fight, she has finished her course, she kept the faith, and has entered into rest, and her works do follow her. Two children had died. She leaves two sons and a number of grandchildren to mourn their loss. God grant that they may all meet her in heaven.

H. P. SHRADER, P. C. Eliasville, Texas.

MONK.—The subject of this notice, Mrs. M. M. Monk (nee Green) was born in Macon, Ga., July 31, 1831; came to Texas with her parents in 1848; was married to Richard Avery in September, 1850. From this union a son and a daughter were born—G. T. Avery, of Jacksonville, and Mrs. Louie Scully, of Keltys. In February, 1866, she was married to Columbus Monk. From this marriage one son, R. C. Monk, of Nacogdoches, was born. She suffered much and long, but bore it with Christian patience until October 24, 1905, when she fell asleep in Jesus and entered into the sweet rest that remaineth to the people of God. She had been a member of the M. E. Church, South, since 1884, and an earnest, true Christian. So it is not strange that death had no terror for her the hour it came. Everything that loving hands and medical skill could do was done to keep her on this side, but God saw fit in his mercy to take her to himself. Her sufferings are past and we do not weep as those having no hope, but look forward to a glad reunion in the sweet by and by. A precious one from us has gone.

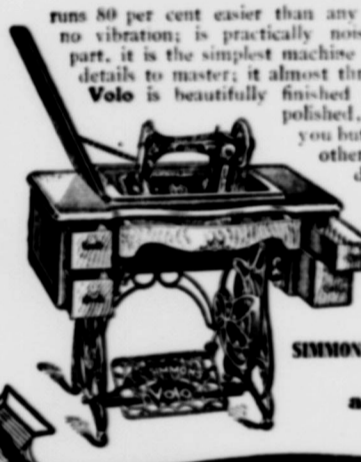
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Not a month is gone too much for you. Others so bigger or smarter are earning \$10 a month, but they prepared themselves. The thing you should do. Only \$2 for a three months' enrollment worth \$5. You'd better jump quick at this offer. Write for proposition—it's an eye-opener. G. W. HILL, Pres. Dallas, Texas.

BICKLEY.—Nannie Eliza Bickley, daughter of W. T. and Susan Arnold, was born the 29th of February, 1881, and died at her home near Geneva, Texas, December 5, 1905. She was married December 21, 1902, to William S. Bickley. She was converted and joined the M. E. Church, South, in her fourteenth year, and lived a true Christian life ever after. On the morning of December 5, while attending to her household duties, her clothing caught on fire and before rescue could reach her, her clothing had burned entirely off, so burning her that at seven o'clock on Dec. 5, she ceased to suffer and went to be with the angels. Thus passed away one of earth's purest jewels and noblest characters; quiet and modest and truly devoted to the cause of Christ and her family. During her intense suffering she thought of her two little babes, and commended them to the care of loved ones. She left a husband and two little children, father and mother and six brothers and sisters to mourn their loss. We laid her body in the Bickley Cemetery Dec. 6 amidst a host of friends and loved ones, to await the resurrection of the just. May the Healer of broken hearts, the Comforter of the sorrowing, be a healer and comforter to the husband, father and mother. We miss her here, but know where to find her. Press on, loved ones, to the end of life's way and meet her above. Her pastor, W. S. EASTERLING.

THORNTON.—Sister Mary A. Thornton was born Jan 26, 1837; and married in 1853. To this union were born thirteen children. Five of this number have gone on before the mother. Eight still linger on the shore with father, looking forward to the time when they shall all meet again in the sweet bye and bye. She professed religion and joined the M. E. Church, South, in 1853, and lived a consistent Christian until her death, Feb. 10, 1906. Her father died at about sixty-nine years. Her brother died at sixty-nine years. So all three died at about the same age, with the same disease. Sister Thornton was one of the purest Christians, loved by all who knew her. A very large host of weeping relatives and friends attended the burial service, which was held by the writer in the old home church, at Hannibal, Texas, Feb. 11, 1906. J. H. WATTS.

SHAFFER.—Lila, the little daughter of Bro. and Sister S. J. Shaffer, departed this life January 29, 1906, aged three years. We laid her to rest in Carlton Cemetery Monday, January 29. Many friends and relatives were present, thereby showing their deep sympathy and love for the bereaved ones and the loss of the beautiful child life. How often it is that when the little ones have just become very dear to us that the death angel snatches them away. Their childish prattle, their footfalls are silent in the stillness of death. But God needed the little child and it has only brought heaven very near. It is only a stream that divides us—the narrow stream of death—and the voices there and the voices here seem to commingle, and we join trumpets and hosannahs and hallelujahs, and the chorus of the united song of earth and heaven is, "Home, sweet home!" Bro. Bro. Shaffer, the baby girl is only waiting for your home coming. The mother's anguish and tears will cease after awhile and the All-father will hush all our cries and bind up all our wounded hearts, when we get to "Home, sweet home!" MATTHEW C. DICKSON.

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NOTE.—Alum baking powders are sold at ten to twenty-five cents a pound or a cent an ounce, but they render the food partially indigestible and unhealthful.

NOTES FROM THE FIELD.

(Continued from page 5)
enroll five in Sunday-school where she now has one, and multiply her present number of subscriptions to the Advocate by ten. We are well pleased with our literature, hymn book, and all. But I think the Sunday-school Magazine and Texas Advocate the best, except our Bible. If the General Conference does not authorize and furnish us with a liberal distribution of doctrinal tracts, not books, then we want a doctrinal supplement to our Sunday-school literature. It would be no bad thing to do any way, so we think; others have it so. Well, I must say that I am indeed grateful for the good editorial work of Dr. Rankin, and the splendid quality of paper and mechanical execution furnished by our own Brother Blaylock. Texas Methodism is truly fortunate.

Miami.

J. Arthur Laney, February 28: Soon after the Northwest Texas Conference closed we reached Miami, and found a stirring people, a good church building, but no parsonage, on account of this being made a new charge at conference. My official board, namely, M. McCallay, L. G. Christopher and Dr. M. L. Gunn, met, planned a building, and had the work begin at once. After two months' work they had completed a beautiful little cottage which would be a credit to any town or community. The Woman's Home Mission Society, composed of eighteen members, is alive and at its best. The ladies have furnished the parsonage with all necessary furniture, and have plans for still greater work. They have their weekly meetings which are spiritual and well attended; hence they are proving a great blessing to their pastor and the church in general. Our first Quarterly Conference is a thing of the past. Bro. Sherman was and preached two soul stirring sermons. The stewards made our salary \$590, and reported \$187. We have organized one new church consisting of thirteen members, also a Junior League with thirty-four members. This is doing excellent work, with Mrs. Ewing and Mrs. Laney as superintendents. Our Sunday-school is well organized and doing splendid work under the superintendency of Rev. B. F. Jackson and his corps of teachers. We have set apart the fourth Sunday for missions; our collection last Sunday was \$6. Since conference we have more than doubled the subscription list to the Advocate, but we want to do better than this; we believe every Methodist home needs it. We are on an upward move here, have a good, religious prayer-meeting every Wednesday night and have had a number of conversions and fifteen additions to our church. We feel that the Lord is blessing our work and we expect a gracious year. On Feb. 5 we had the best pounding of any preacher our size in the Panhandle.

Neches.

J. H. Westmoreland: Our first Quarterly Conference is now a thing of the past, but not forgotten. Our presiding elder, J. B. Sears, was on hand and preached us a fine sermon on Saturday at 11 o'clock, and held our Quarterly Conference in the afternoon. He then left us, but he had arranged with Rev. W. K. Strother, President of the Alexander Institute at Jacksonville, to come and preach for us Sunday, which he did to the satisfaction of all who were present. He also held a communion service that was helpful. We hope he will come his way again. We expect to be able to send in our collections on missions in full soon; would have sent them sooner, but we lost two weeks on account of sickness. We will have them up soon, the Lord helping us. A few words in reference to a pounding we received last Monday, if it will do to call it a pounding. When I came in it was about dark. I found the inmates of the parsonage all unusually happy. As soon as I arrived they began to tell me of the many good things they had received in the way of eatables—meat, flour, sugar, coffee, syrup, nice potatoes and canned goods of all kinds; everything, almost, in the way

of good things; and, in addition to these, a nice donation of silver. I began to think I would have to do like the man we read of in the gospel—enlarge my storeroom in order to store my goods. Another thing that made us feel good was the fact that our Baptist and Christian friends, as well as the children of the town, took an active part in giving us the pounding. May the Lord bless them all. Like the Psalmist, I am made to say: "What shall I render unto the Lord and this good people for all their benefits?" This will I do, give them the very best service of which I am capable. We are planning for and expecting a revival at every point this year.

Atlanta.

R. L. McClung, March 3: Our Church is aglow. Rev. C. B. Cross was returned to us for the fourth time. Everyone is delighted. No preacher in the conference had a more cordial reception, and no wonder. Every move that affects the morals of our people feels the imprint of his hand. He is never idle. He keeps himself in direct touch with the people. The pounding at the parsonage the other night was really an astonishing affair—the finest he has ever received. The people are in perfect accord with his ways. Our stewards are fully up with their quarters and all Church demands are paid. We claim a larger number at each Church service, and the best attended Sunday-school in the district. Our Junior League is, or will be, a power. Bishop Key visited us last Sunday. He preached at 11 o'clock and at night. Morning subject: "Fishing." He created the talk on our streets that the tenth still belongs to the Church. At night his subject was: "What shall we do with Jesus?" Our Home Mission Society has supplied our parsonage with absolutely everything. We care for our preacher—his home—his family, and all this tells what we think of him and what he is.

Bluffdale.

S. P. Brown, March 3: We spent three years with the good Methodists of Hamilton Circuit, and some of them are as noble people as are to be found anywhere. I shall never forget them; they were so good and kind to us. At our last Annual Conference we were appointed to the Bluffdale charge. On Nov. 23 I reached Bluffdale. I soon found that the former preachers had wrought well. The pounding came. We have a splendid opportunity as Methodists in this charge. There are some of the things that have come to pass during past quarter: One Church added to this charge; organized one Sunday-school and two Epworth Leagues; have established a new prayer-meeting; have 100 Methodist homes—that is, homes in which there are Methodists; have made 180 pastoral visits; have secured 16 new subscriptions to the Texas Christian Advocate; received thirty-four into the Church. Our Annual Conference assessment is \$289.49, all of which is provided for in cash and good subscriptions. The pastor's salary was advanced \$100 above last year. By the help of the good Lord and the co-operation of the good people of this charge, we will have the best report at the next conference that this charge has ever made. Bro. Bailey was with us on Feb. 27, preached a fine sermon and held the Quarterly Conference as a man who knew what he was doing. He said some nice things about this charge, to the effect that we made the best report in the history of the charge and the best on the district this round. We are planning for our round of protracted meetings. The outlook is promising.

Roxton Circuit.

W. R. McCarter, March 1: Notwithstanding much rain, bad weather, and other hindrances, we rejoice to note some measure of progress in Roxton Circuit. Every organized department of Church work is growing in interest and efficiency. Our Sunday-school here at Roxton, under the management of Bro. J. F. Holding, with an able corps of teachers, is succeeding nicely. No interest of the Church is more important to-day, and none ought to be more commanding or engaging, than the proper care and training of the children. The Church may have Leagues—Senior, Intermediate and Junior—and ought to have them in every congregation where young people and children could be gathered; but these societies, great and good as they are, not to speak of the good work they do, will not and can not do the work of the Sunday-school. And so terribly true are these things, the Church that neglects her children to-day will lack

members to-morrow. Our Woman's Home Mission Society is a live institution. They began some months ago to raise funds with which to build a new parsonage, and when the time comes to build they will have a nice sum in waiting. When any enterprise is inaugurated in the Church, the women are usually at the inauguration. They are not only ready and willing to do their part in building up the Church, but many times they are willing to do more. They do not usually have lengthy ceremonies, or make any great ado in their work, but with self-denial, unwavering devotion, coupled with unflinching energy, they do all in the support of the ministry. Our first Quarterly Conference convened Feb. 17, and Bro. Casey, our diligent presiding elder, was with us. He preached two excellent sermons, with which our people were delighted. Bro. Casey is serving his fourth year on the Paris District, and the people are much in love with him. He has given to the Church good and acceptable service, and will be kindly remembered wherever he may go. Our people are kind and generous, and have expressed appreciation. We are praying for a great revival over the entire circuit.

Bellevue Circuit.

J. P. Rodgers, Mar. 2: We have had a pleasant reception on this circuit. The W. H. M. Society fixed supper for the preacher and family the day we got here; also the people pounded us at that time. We are getting along nicely. When we go to the district and take conference collections, we will have our collections in full. Have put new lights in church at Bellevue and Vashti; have done some work on parsonage, and fixed the yard so we can have flowers. I have just closed the best meeting I was ever in. Brother Coale helped me. He is the very best of help. His preaching is sound. His constant theme is religion in the home. He is untiring in his efforts, and he will do good anywhere if the people will let him. The visible results of the meeting were sixty-four conversions, some of whom were already in the Churches; forty-six received into our Church. Eight gave their names for membership in the Baptist Church; nine for membership in Presbyterian Church. Any one needing help, conversions were between the ages of six and fifteen years. It would have rejoiced the heart of any one to see these children work, hear them tell their experience, and pray. On Monday night the 10th, led by Bro. Coale, almost the whole congregation came to the parsonage, singing "Blest be the tie that binds" etc, and gave us the largest pounding we ever received. They also remembered Bro. Coale with a nice sum of money. Our people here are a fine set of people, and are going on in the divine life, and their children are following their footsteps. We are rejoiced to see God's power thus displayed, and we pray that we all may be faithful.

Penelope Mission.

W. T. Kinslow, Mar. 1: Our first Quarterly Conference was held Feb. 24. Our presiding elder was in the chair as firm as the rock of Gibraltar, and as gentle as a woman. He has a head full of brains, and a heart full of religion. I don't imagine there is a better presiding elder in Texas than J. G. Putman. During his stay with us he preached four sermons, which will long be remembered by those who heard them. Finances are pretty well up. The prospects are bright for a good year at Penelope. A better class of people cannot be found than we have on this circuit. When we arrived at Penelope just after conference, we found and almost alone in the world, but we were here only a few hours when the clouds of gloom rolled away like mist before the morning sun. While we were making arrangements to keep home, we had the loss of Brother John Ferguson, where we were treated as kindly as could be. After we moved we were pounded, and good things continue to find their way into our home. Brother John Ferguson gave us a lot of good wood, and Dr. Atkins gave us a load of corn, on the account of which I did not grumble. In short, the folks are so kind to us in every way that we are more determined than ever before to practice what we preach, and live closer to God.

Sterling City.

S. L. Burke, Feb. 27: We are pretty well advanced in our second year at Sterling City. Our second Quarterly Conference showed the best report financially, of any quarter since we came to the charge. I think the charge is advancing some on all lines. Our conference collections are coming up all right. We will pay all of our missionary assessment before the last of March. Our Orphan and Rescue Homes have been paid. We are emphasizing the missionary feature of the Sunday-school and hope thereby to create a healthy interest in the missionary work of the Church. The Home Mission Society, under the able leadership of Mrs. J. I. Mabry, is making good progress. They do not forget the Orphanage or Rescue Home. We are expecting soon to move our office to a more convenient lot, which will also add much to its appearance. We expect also to build a parsonage on adjoining lot. The W. H. M. Society are already behind this enterprise, and of course it will be accomplished. The pounding has not been neglected. Three times since we came here has the parsonage been invaded by the kind people, besides the many tokens of remembrance which are almost constantly finding their way here. We are hoping for a great revival in June at our protracted meeting. Will all who read these lines pray that this may be a great meeting. We hope to have the best report of life, to date, at conference at San Angelo this fall.

Warren.

Walter L. Gibbons: Our first Quarterly Conference is over and everything is moving off smoothly on the second quarter. Bro. Hotchkiss was with us at Warren. He preached to be an able man in the pulpit. The assessments were placed at a living rate, and we are ready to sing "Happy on the way" at the District Conference when it comes. We have been kindly received

here and made to feel welcome. While we were unable to secure a house at Warren, yet we have been kindly treated by Bro. Simpson and his people at Woodville. We have a house now at Big Sandy and will soon be installed there. We are not a narrow, contracted people, as some we read of in the Advocate, but we spread out and take in a part of three counties, viz: Tyler, Harrison and Polk. There are seven appointments on the work. So you see we are pretty busy. The school children at Warren attended the Quarterly Conference in a body. Prof. Wiley is a very nice gentleman, as well as school teacher. We have some very good people to work with, and we are all watching and praying for a revival all over the charge, and a prosperous year all round.

Mount Calm.

A. D. Porter, March 1: Our church is destroyed—not by fire nor storm, but by crowbar and hammer. It had served its day and generation well, but notwithstanding the respect its age has engendered and the many memories that cluster around its holy altar, still the Building Committee decided it must come down. Hence it lies tonight in a state of ruins. But on a more beautiful and convenient location material is being placed and the foundation laid for a new building. Like the "Chambered Nautilus," we build "more stately." Next Saturday and Sunday will be the occasion of our second Quarterly Conference. Membership is steadily growing. Salary increased over last year, new buildings going up, and we all feel encouraged. Success to the Advocate and the blessings of God upon its fearless editor.

We are now ready to fill orders promptly for our "Stereoscope and Trip around the world outfit." These one hundred views are the finest to be obtained. If you have a "scope" send us \$1.75 for the views. We are also selling the "Tiny Tim" and Dolly Dimple" Cloth Dolls. These dolls have given satisfaction, as is shown by the many duplicate orders received. Address O. K. NOVELTY CO., DALLAS, TEXAS.

WILL AID IN MEETINGS.

Rev. E. N. Parrish, a local preacher in good standing in the M. E. Church, South, and a student in Southwestern University, would be glad to assist the brethren in revival meetings. Bro. Parrish is a true, devout and faithful man, and has had extraordinary success in revivals. Any one needing his services can address him at Georgetown. W. L. NIELMS.

Life Guards.

The Life Guards are two regiments of cavalry forming part of the British household troops. They are gallant soldiers, and every loyal British heart is proud of them. Not only the King's household, but yours, ours, everybody's should have its life guards. The need of them is especially great when the greatest foes of life, diseases, find allies in the very elements as colds, influenza, catarrh, the grip, and pneumonia do in the stormy month of March. The best way that we know of to guard against these diseases is to strengthen the system with Hood's Sarsaparilla—the greatest of all life guards. It removes the conditions in which these diseases make their most successful attack, gives vigor and tone to all the vital organs and functions, and imparts a genial warmth to the blood. Remember the weaker the system the greater the exposure to disease. Hood's Sarsaparilla makes the system strong.

To Presiding Elders of the Northwest Texas Conference:

The Sunday-school Board very much desire the attendance of each of our presiding elders upon our State Sunday-school Conference at Austin, Texas, March 27-29, and have made special efforts in that direction. We believe the presiding elders will appreciate this, and go if possible. In any event importance of this meeting, and urge a general attendance of pastors and Sunday-school workers from your respective districts. Will you do this? CHAS. S. FIELD, Sec'y S. S. Board Northwest Tex. Con.

Anyone desiring help in revival meetings will find Rev. Geo. R. Ray, of Roswell, New Mexico, to be efficient. He is a true friend to the Church and to the pastors, being an itinerant preacher temporarily out of work through no fault of his own. He has a transfer to the Texas Conference. S. R. TWITTY.



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Now is the time to collect. To the Presiding Elders and Pastors of the Northwest Texas Conference: Knowing that the preachers needed their money, I have sent out the second quarter drafts, though the payment was not due till May. Between now and August I must raise \$2,500 domestic money. Will each presiding elder and preacher give attention to this immediate action is necessary, because the dull times will soon come when little money will be collected. During the revival period subscriptions are taken, but collections are not pressed. Now is the time to enable your Treasurer to meet the obligations of Aug. 1. J. H. WISEMAN, Treasurer Board of Missions.

MISSION BOARD AND DISTRICT CONFERENCES.

At the meeting of the Executive Committee of the Northwest Texas Conference Board of Missions, held in Waco recently, the following assignment of representatives of the Board to the District Conferences was made: Georgetown District—E. A. Smith. Waco District—W. H. Matthews. Waxahachie District—J. H. Wiseman. Fort Worth District—Jno. R. Morris. Corsicana District—M. S. Hotchkiss. Gatesville District—W. H. Terry. Dublin District—C. W. Daniel. Abilene District—W. C. Shurn. Weatherford Dist.—C. N. Ferguson. Vernon District—H. Bishop. Clarendon District—H. Bishop. Colorado District—J. H. Wiseman. Brownwood District—H. Bishop. If conflicting engagements necessitate any changes in the above list, confer with H. Bishop, Conference Secretary. No collections will be taken. The mid-year meeting will be at Baird, May 22. Let presiding elders and pastors serving missions take special notice and attend if possible. Program of the meeting will appear later. M. S. HOTCHKISS, Secretary Board of Missions.

CELEBRATED IRON WATER.

One of the Oldest and Best of the famous wells of the great Health Resort, Mineral Wells, Texas, "The Carlsbad of America," is the CAPT. FRENCH IRON WELLS. The managers offer to the public a cordial welcome to visit and try the waters when visiting the city. It is on the side of East Mountain, overlooking the city; hence, considered by all, "coolest place" during the hot days of the summer months; in easy walking distance of all hotels and boarding houses. The waters are a specific for LIVER and KIDNEY DISEASES, Indigestion, Nervous Affections, Stomach Troubles, Loss of Appetite, Insomnia, Rheumatism, Dyspepsia, Blood Purifier and Female Troubles. It is strongly a PURGATIVE as well as TONIC. Celebrated French Iron Water shipped to any point promptly on receipt of order. Address FRENCH IRON WELLS, Mineral Wells, Texas.

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