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## A MAN DESERVES CREDIT FOR HIS BEST.

No man is perfect. The best of us fall far below our own ideals, to say nothing of the standard others erect for us. We necessarily make mistakes of judgment, because we labor under a very stringent law of limitation. Though we may be actuated by the purest and most unselfish motives, our actions are often open to question and criticism.

On the other hand, no man is absolutely without something good in his nature. However depraved and wicked he may be, if you will touch his heart at the right point, you will find something worthy of commendation. As a matter of fact, we have known the most completely wicked man of our acquaintance to do an occasional act of great kindness and magnanimity. There is a combination in every human heart, which, if understood, will unlock it and bring out treasures we never dreamed could exist in it. Hence, the faultiness of all human judgment in its effort to properly estimate mankind. For this reason, our Savior says: "Judge not that ye be not judged."

Therefore, we take it for granted that men ought not to be harshly judged for the things we see in them not according to our liking. In other words, we ought to estimate men at their best, and not at their worst. They are entitled to full credit for what they do when their better moments are upon them, and when their better motives prompt them. We believe that this is God's way of looking at us, and it ought to be our way of looking at each other. Were we governed by this rule, we would be less prejudiced and more charitable toward each other; and we would often find in our conduct more to commend than to censure. It is a very easy matter to do a very foolish thing under a momentary provocation; and no man ought to be unreservedly condemned for an occasional temporary lapse; but it is most Christ-like to take the general character and conduct of a man, and give him the benefit of a correct rule of average. What is the general tenor of his conduct? What is the motive that usually actuates him in his relations to others? What sort of character for correct living does he ordinarily sustain? The answer to these questions ought to be the standard of our estimate of him as a man, a citizen and a brother. But if we reverse the rule, and esteem him according to his mistakes when under high pressure, and lose sight of all his good, we do him a great injustice, and we warp our own judgment. How much better it would be were we to search for the good that there is in humanity, instead of for the evil? It would make better men and women out of us, and the world of mankind would take on a better appearance. Our criticisms, our unkind words, our unjust prejudices would greatly diminish; and this world would be a more agreeable dwelling place for man. We treat people this way when they are dead. We then forget all their faults, and remember their virtues. Who ever heard any one publicly saying aught against the dead? We have nothing but words of kind-

ness, and we deck their graves with flowers. We read no criticisms or reproaches on the tombstones of the departed. Why can we not be as kind and charitable to one another while we live? The dead get no comfort out of our tears and plaudits and flowers. But such things would cheer and brighten the hearts of the living. And if we would adopt the rule of forming our estimates of each other at our best, instead of at our worst, many a heart would rejoice, instead of mourn, and many a life would bloom with the flowers of kindness, instead of withering under blasts of criticism and reproach.

## THE MAN WHO PLEASES EVERYBODY, PLEASES NOBODY.

In whatever work you engage, if you accomplish results, you will not lack for advice and counsel. There are people in the world who are better prepared than you to tell you more about your duties than you know yourself. They do not always wait to be invited to advise you as to how you should act, but they will rush in and volunteer their co-operation. Therefore, the man who does anything must have individuality of his own, and once in a while he must follow his own convictions. While he ought never to be rash or reckless, yet he must have the courage to do what he conceives to be right. It is well enough for him to listen to the advice of others, get their ideas about what course to pursue under given circumstances, yet in the end, as he alone has to bear the responsibility of his acts, he must weigh matters carefully and religiously and then follow his own judgment when once he has honestly formed it. If he undertakes to please everybody by adopting the plans and ideas of others, he will not be able to please anybody. And the outcome of the matter will be that you will not please yourself, either. If you have anything to you, it will manifest itself in the opposition of some one to you. This you will regret, but if you can not help it, it is not your fault. A man ought to be honest, painstaking, cautious and religious, and then do his best to please God and his own conscience. In the long run, following this course, he will please a majority of right thinking people, and he will have a much better opinion of his own purpose and character. The man who tries to please everybody not only pleases nobody, but he ought to be contemptible in his own eyes. A man must be a man, whether all people commend him or not. If he does nothing, no body will oppose him; but if he does something, he will have to push some one off his track. And the probability is, when he does push some one the track, that some one will be apt to camp on his track for days to come. But if we keep a conscience void of offense toward God, we can afford once in a while, when it can not be helped, to have the offense of the world. But we must make it a point always to keep a sweet spirit and not allow ill will or malice to find lodgment in our hearts. We can afford to encounter opposition, but we can not afford to treasure evil purposes, or bad motives. Let us do our duty as we understand it, and trust God. Results will then take care of themselves.

## THE REFLEX INFLUENCE OF A BAD SPIRIT.

No Christian man can afford to carry about in his bosom a bad spirit toward others. Yet some people who really believe that they are Christian; habitually harbor a spirit of ill will and jealousy. It never seems to occur to them that in doing this they are out of harmony with the teachings of Christ, and altogether at variance with their vows to lead a better life. Such a spirit, when once it gets access to the heart, is very insidious and adroit. It often convinces its victim that, in opposing somebody else and wishing him evil, he is actually doing God and the Church a service. This was the condition of Saul of Tarsus before his conversion. He was so devoted to the Church, and so excessively religious, that he proceeded to persecute and imprison the followers of Christ with the belief that he was rendering the Lord a timely and profitable service. He says as much after the scales fell from his eyes, and he saw himself in the light that God saw him. There are people in that same blinded condition today. They will conceive prejudice against their fellows; they will say evil things about them; they will watch for a convenient opportunity to get even with them; and all the time it never occurs to them that they are actually committing sin, not only against others, but also themselves. Self-deception is one of the worst forms of hypocrisy.

What is the reflex influence of such a spirit? Why, it is most damaging to those who entertain and cultivate it. It tends to sear the conscience, to deaden the moral sensibilities, to root out deep spirituality, and to reduce a man's spirit to a perfunctory experience. He will soon degenerate into a name to live, but in reality he will be dead to the broader views of Christian charity, and the deeper experiences of spirituality. A man in this condition is incapacitated for the free and full service of Christ. He has damaged his own better nature, without becoming fully conscious of it. And as he passes along, and a good opportunity presents itself for him to gratify his spleen, he seizes it under one pretext or another, without stopping to think what the effect will be upon himself in the esteem of God. No man, calling himself by the name of Christ, can afford, for his own sake, to say nothing of the Church, to cultivate a prejudiced spirit toward anyone. The most damaging asset in the heart and life of an otherwise good man is a spirit of evil toward anybody. He owes it to himself to get rid of it; for the longer he carries it, the worse it will be for him and others. The man who nurses this sort of a mind is naturally to be pitied. The devil has him just where he wants to keep him; and in this state he not only makes no progress in the divine life, but he retrogrades, and as long as it remains, he loses valuable ground. The mind that was in Christ was a mind without envy, or jealousy, or ill will, or evil purpose. To be like him, we must turn out all bitterness, and strive to live in peace with all men. Otherwise, the mind of Christ is not in us. For if we have not the spirit of

Christ, we are none of his. We are mere pretenders, without knowing the distance we have drifted from our obligations and Church vows. Our religion is only nominal, and nominal religion is a farce and a fraud. Therefore, a great many people claiming to be followers of our Lord need to repent and do their first work over. Then, and not till then, will Christ own and bless them in their labors in his vineyard.

## THE OBLIGATION OF THE COLLEGE MAN.

The Advocate has noted in various articles and addresses of recent date much that is interesting on the subject of the college and its relation to the development of its students. It has noted the insistence with which it is urged that the college man owes a debt to society which he cannot discharge unless he is a man of honesty, of sobriety and of the highest integrity. That the world has the right to expect, nay, the right to demand that the man who has been trained at college at such expense and care shall return to the world in a high character of service that which has been generously bestowed upon him—that which he has gained in his college—that he owes it to his college and to those who founded and have maintained it to lead a clean, honest, manly life. He has been pointed to high ideals. These shall dominate his life. He has been told that his great business is to search for truth. That in this he must have the greatest freedom in study, freedom in research, freedom in investigation, freedom in declaration—that he must be true to the highest ideals. All of this we heartily and strongly indorse; but it seems to us that there is sometimes something lacking in this utterance. Is the college man in his search to seek for truth in the abstract, or in the concrete? In his demand for freedom does he, realizing the saying of the Master, "Ye shall know the truth and the truth shall make you free?" Does the college life and its beautiful inspirations lead the young life into a more intimate communication with the source of all truth? Does it bring him into personal relationship with Jesus Christ? Does it develop personal loyalty to him; personal love for him? If it does this all is well and college education pays enormous dividends on the investment made. If it fails to do this, if the college man indulges in philosophic substitutes and vagaries, if the college leads the boy into doubt and away from the Master, then he has received infinite harm. Let college professors be not only honest, clean, manly men but let them be Christian men as well. Let the college be the home of freedom but the nursery of piety as well. Let its atmosphere be rebolent of that which is pure and holy—of the highest and best; then shall the college do for our country that which it only can do. It can do no more than this; it ought to do no less.

Usually John was the beloved and gentle disciple, but on one occasion his zeal got the better of his judgment, and he wanted to call down fire and burn up a few villages. The best of men sometimes lose their heads.

**SOUTHERN EPISCOPAL NEW ORLEANS METHODISM.**

**From a Layman's Standpoint.**

An eminent divine states what he conceives to be the current estimate of Southern Episcopal Methodists, of their sect, in New Orleans, that this city is "the mired wheel of Methodism." If movement means extrication from rut or mire, then the wheel is no longer mired.

However views may differ as to some late exterior aspects of change in New Orleans Southern Methodism, it is certain that its status has been most notably transitional, sensational, next to spectacular.

Within a period of two or three years, several of the most conspicuous and revered landmarks of the Methodist Episcopal Church, South, have perished as once endeared monuments, and are only a sad or embittered memory of some of their former members. To such, and most especially to the cursory glance of sinister or unconcerned observance, it seems inconceivable demonstration of the most noted decadence, that no less than four church edifices have passed out of the hands of the Church—Burgundy, Parker Memorial, Dryades Street and Carondelet Street. In this bare view, there is a plausibility of decadence, and a fond, maybe tender, fallaciousness in this self-deception; and self-condolence solaces itself in lament for its apparent bereavements. It is not to be harshly stigmatized, however erring it may be, this fond self-immolation on the altar of grief.

On the other hand, the promoters and leading adherents of this instauration point with great satisfaction to the commending and commanding features of the new regime. They say Burgundy and Morua churches—antiquated and outworn—are to be superseded by one church, more eligibly situated, better financially sustained, with the enheartenments and moral forces of a larger membership, under the ministry of Rev. H. N. Harrison, a late accession to the M. E. Church, South. Financial arrangements have been made for the erection of this new Burgundy Street Church.

As to Parker Memorial Church, there is proof of most impressive betterments, in a very handsome structure where worship is now held, on Nashville Avenue, in place of the cramped and cheap structure on the cut-of-the-way locality of the late structure. This church is in a very flourishing condition under its new pastor, Rev. S. J. Farris. It would be most unjust to fail to state that this condition is due in a large measure to its two preceding pastors, Rev. K. W. Dodson and Rev. C. D. Atkinson.

Dryades Street church is sold and demolished. It is understood that its membership contemplate erecting a church on Jackson Avenue if the Felicity Street Church will join them there in a coalescence of congregation and a party ownership. But in any event, they will build, having the money by sale of the old church. At present both these churches are in occupancy of Felicity Street Church, and in a temporary consolidation of membership. Felicity is a church of recent structure and handsome architecture and has just been extensively modernized in some of its features, under the pastorage of its present minister, E. P. Craddock.

Carondelet M. E. Church, South, has been sold to the Scottish Rite Masons, and what is a substitute for it is in course of erection on St. Charles Avenue, between Callope and Erato Streets. Distant readers may remember Lee Statue and its circle. It is a little over a block above this circle. Near by, not a block away, will be the Carnegie Library, to which this renowned library-founder has donated \$250,000 as a gift to the city, the city to furnish the location. Nearly opposite will be the Antiaeneum, a very pretentious and costly building belonging to the Jews.

The new edifice is to be called the First Methodist Church.

It is quite certain that the consummation of the scheme of a new church, as a successor of Carondelet, owes much to the co-operation of Bishop H. C. Morrison. This divine has been invited by Rev. H. C. Davis, early in his pastorage of Carondelet Street church to assist him in a revival there. The Bishop preached quite a series of sermons, impressed his audiences with his ability and power, and made strong and influential friendships. The move to secure him as a resident Bishop, and to offer him a residence for his life as a partial consideration, originated with H. G. Davis, and co-operated in by other ministers of the city. In a reception tendered the Bishop, this scheme was broached to him, and its commendations could not be declined. Accordingly a very handsome residence was purchased on Henry Clay Avenue, and the Bishop is now a resident of New Orleans. It goes without saying that the movement in favor of the new church as a successor of Carondelet

has his heartiest sympathy and most effective co-operation.

This Church was greatly furthered under Dr. Davis and quickened by his methods. To mention only two or three salient points—he added between three and four hundred to its membership. Finding the Church without a parsonage, he induced his official board to buy one on Prytania Street, now the residence of the pastor, Dr. E. J. Wray. The salary of the pastor at Carondelet, upon the advent of Dr. Davis, was \$1500 per annum the first year, \$1800 and a parsonage. The salary now is \$2000, with the parsonage.

Aside from the once raw and yet sore question of one or two features of the policy of the M. E. Church, South, in New Orleans, it is quite certain that in this city and in this district, there are some large and blessed activities, indisputable signs of progress, above all challenge and criticism. Thus, the church in Algiers has been overhauled. Carrolton is to have a new parsonage. A motion has been passed to move the old church at Covington to a new location and to improve and enlarge it. A new church has been built at Pearl River. At Sildell a beautiful one, a handsome one at New Roads, and one at Cottonwood.

At a recent meeting of the district stewards, Dr. Davis laid plans for purchasing a district parsonage in this city, to belong to the M. E. Church, South, and to be for the use of the presiding elder of the district. He has been authorized to raise the money therefor. Some money is already secured, and he hopes to have enough to pay for the prospective parsonage this year. A move is on foot for a new church between Canal Street and Tulane Avenue. A property has been secured and some money already subscribed therefor.

A general revival is planned by Dr. Davis the coming summer. He is addressing himself to seeking to secure the next General Conference of the M. E. Church, South, in this city, its sittings to be held in the then completed First Methodist Church now being built on St. Charles avenue; which would prove an impressive object-lesson of the force and status of the M. E. Church, South, in New Orleans, on this "perilous edge," and battle field of vital Christianity in the southwest. Surely, the above summary shows the M. E. Church, South, to be very vital in the area question.

Finally, Dr. Davis is endeavoring to inaugurate a plan to build a memorial church to the late Bishop, John C. Kener. Bishop Morrison is in hearty sympathy with these plans. This movement will prove unspeakably grateful and even healing to the innumerable friends and admirers of this venerable and revered colossus of his church, whose august and commanding individuality of character and his breadth, vigor and sustainedness of intellect gave such power and luster to the M. E. Church, South.

It is impossible to conceive a worthier sanction for a memorial to a mortal; and a liberal response that may be expected to almost belt the earth will rear a monument, such as love and admiration and the artists cunning may devise.

Little need to him of any tribute, before or after death. It is rather for us below by such to elevate ourselves, and to inspire and perpetuate an admiration and emulation of his consecrated and estimable worth.

M. B. HILLYARD.

**MISUSE OF WEALTH.**

In Success Magazine there appears an article, "The Shameful Misuse of Wealth," by Cleveland Moffett, in which he sets forth the fact that notwithstanding the value of our Churches represent "a value for greater than all the gold coin in the United States; a value, counting land and buildings that certainly exceeds two thousand million dollars, on which the money interest at 5 per cent would be two hundred thousand dollars a day, and the spiritual daily equivalent—well, that is beyond our reckoning, but it should be very great and precious to offset so huge a sum; this great investment for most of the days of the week, usually six out of the seven, is wasted. No use is being made of the capital invested. The doors are locked and the great machinery as silent as death, and perhaps he whose highest business it is to keep the machinery in order, has been sent out to gather more shekels to be added to the already large amount lying idle. We had a dear friend whom the Lord had placed as overseer of a great plant where the possibilities for doing great things for God and humanity were almost, if not entirely, limitless. But for three long years, with no time to study or to look after the needs of his flock, or the claims of sinners upon his heart and time, they kept him on the run for shekels, until I've heard him cry out, out of the intense feelings of his burdened soul, "Oh, that I had some

time to study my sermon and look after my people." Now, after all of this sacrifice of the time and energy of one of the Lord's prophets, and may be of the souls of some poor sinners that otherwise might have been saved, and the investment of the people's money, the great edifice stands there to be used for the purpose for which it was erected only about one day out of seven. Turn the engineers of all this vast investment loose, make ample provisions for all their material necessities, not only while their hands are strong to direct the machinery, but also after their strength is exhausted and they are forced to retire and the younger and more active fill their places, and give the Church of God an opportunity to accomplish her mission in the world. Instead of utilizing this vast capital invested in Churches one day in the seven, press it for all it will bring seven days in the seven. Could it not be arranged so that as the men go out to their morning task full of knotty problems in which lurks sore temptations and trials, they could linger a few moments at the Church in prayer and to hear a word of exhortation from the precious Book, to have born within them strength to successfully battle against the world, the flesh and the devil that day? Also a few moments at noon and the evening as the men go out and return, having it understood that the women could visit the Church for the same purpose at any hour of the day that suited them up to 2 p. m., after which hour the pastor would be found in the home of the sick and afflicted, the old and decrepit, carrying sweet consolation and comfort. How the time thus spent would enable the pastor to preach on Sunday! He might not know exactly just what book, chapter or verse of the Bible the Higher Critics called in question; he might not know exactly how to reconcile the accepted chronology of the Bible with the teachings of the geologists; he might not be able to learnedly meet all the attacks of the infidel upon the sacred Book; he might not be able to give all the delicate shades of meaning to the text as indicated by a close study of the original; but, better than any or all of the above together, he would be able to approach to the very door of the hearts of his people and leave at each door the very morsel for which the poor soul was famishing. The people would go away fed and return again for more.

Mr. Moffett's suggestion is not new to me. A number of years ago Horace Bishop and I, when I was an elder, discussed the same question. I thought once that Horace made the point to make a trial of an open Church every day in the week. But, alas! the way our Church ties the hands of its pastors by making them money gatherers and holding them responsible for the material demands of the Church makes such a thing almost impossible to our ministry under present conditions. Besides when our younger men see the straitened circumstances of our old preachers on retiring from active work, without a home and with little, if any, money, they conclude that a little secularity now may save them from want by and by. So some of the thought and time which should be given elsewhere is given along this line, and frequently to their own spiritual hurt. Hence my plan is to let the Church turn our leaders loose so that we may utilize this great investment of money every day of the year. Let the Church and the ministry of our Church appreciate the force of the statement made by the twelve: "It is not reason that we should leave the word of God and serve tables." Then let our ministry vow and stand to it, "We will give ourselves continually to prayer and to the ministry of the Word." This can be done if our Church will emancipate her ministry from the table side of Church life, which is, according to scriptural indication, the layman's side. The spiritual demands of the Church and the salvation of sinners require that it should be done now. It must be done if the Church ever forces the time when the world shall be filled with the glory of the Lord as the waters cover the channels of the deep. God graciously speed the day! Though no longer in the active ministry of the Church, I love her doctrines and her ministers, with all my heart. Though immersed in the din and cares of business in the struggle for a living for myself and family, yet I can sincerely say:

"I love thy Church, O God,  
Her wall before thee stand,  
Dear as the apple of thine eye,  
And graven on thy hand.  
Beyond my highest joy  
I prize her heavenly ways  
Her sweet communion, solemn vows,  
Her hymns of love and praise."  
But my Church has made the accomplishment of her mission impossible by making her ministry. Instead of being men of one work they are men of sundry work; instead of giving themselves entirely to prayer and the ministry of the Word, their brain

is almost constantly ransacked to work out plans how to gather shekels. Liberate the pastor. Let the burden of his heart and brain be to study plans how to reach the hearts of his people that he may bring them to God.

Mr. Moffett says: "Imagine a hundred thousand department stores doing active business only one day in seven and remaining closed for the other six days, or, at best, doing a languid business on one or two odd afternoons. Imagine a hundred thousand theaters giving performances two or three evenings a week and then remaining closed and silent for four or five evenings. Imagine a hundred thousand factories working ten hours a day for a single day in seven and perhaps working four or five hours a day for two other days and then letting their fine engines and machinery lie idle all the rest of the time. We should call it a stupid and extravagant folly. We should expect such foolish factories, theaters and department stores to lose both in money and in general esteem, and, if such conditions persisted, we should conclude either that the directors of these activities were hopelessly incompetent or that there was a very small demand for what they were trying to furnish. \* \* \* We expect our houses to be used every day, our barns to be used every day, our shops, libraries, hospitals, once buildings, all the structures on our soil we expect to be used every day save only the Laureates, which are the most costly and the most beautiful."

Free the ministry! Then will they be able to run the machinery entrusted to them every day, for there is great demands for the goods they undertake to furnish. Let each pastor feel, "the spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted; to preach conformance to the captives and recovery of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord." To free the ministry is both practical and possible. Seven miles south of this, the community of Methodists decided that a house of worship was the thing they needed. They proceeded to build. They made one of the nicest, up-to-date churches in all of this country, nicely furnished with the splendid pews, pulpit and chairs, and the pastor was not asked to turn his hand to raise one cent of the money. The laymen did it all. A certain Board of Stewards in one of our Churches in this city include in their estimate of the amount of money needed for the year, the collections ordered by the Annual Conference. So the pastor of that Church is relieved of the worry of collecting his conference collections. Could not the laymen of all our Churches do the same thing, thereby freeing the ministry from these things and allowing them to work as God intended they should? Being thus free, let the ministry understand also that the great Church they serve, which is well able to do it, intends to take care of them, not only while they are actually engaged in the work, but also after they have reached the years of superannuation, so that they can, without the necessity of worry and thought about things secular, "give themselves continually to prayer and the ministry of the word." Then will not the children of the world be wiser in the handling of their vast machinery than the Church of God in utilizing her great investment. For she has men in command who are fully competent. God has vouchered for their ability by the fact that he has called them to the work. Free the ministry and no longer be guilty of "the shameful misuse of vast wealth."  
G. S. WYATT.

**TITHING, GOD'S LAW—A SYSTEM.**

The treasury of the Church should never be empty, but alas! what a great need is felt, and the Church in many instances is a beggar. The need of liberal and systematic giving is felt and seen far and near, and this will be the case until God's people give a tenth. Rich or poor, it does not matter, for God's law is the same to all. "Bring ye all the tithes into the storehouse, that there may be meat in my house." Mal. 3:10. He also says unless we do this we are robbers. The word of God is as plain concerning tithing as it is concerning paying debts, keeping the Sabbath, taking His name in vain or drunkenness. Let him that readeth understand (Mal. 3:6-12). When you read this chapter believe that it was written for you and the Methodist Church of the twentieth century.

**A System.**  
This duty of tithing must be put before the people, and surely there is a way to reach them. Tithing makes it easy to meet one's obligations to the Church and public charity. But how shall we get the preachers interested in this and the people to thinking upon this important and much neglected subject? Suppose we try a plan like this: Let ten preachers in

each of the ten districts of the Texas Conference promise to preach two sermons, each in six months, directly upon "tithing." Have one meeting of his entire official board, if possible, during the time and discuss the subject in the light of the Bible with prayer. Have one special meeting for the women for prayer and Bible study on tithing. At the close of the first sermon on the subject, ask all who do tithe to remain for a special prayer and a few words bearing directly upon the subject. At the close of the second sermon ask all who will try tithing for six months to promise to do so. During the time put into the hands of the most religious people and the active workers tracts on tithing. Sow them thick in the Church so everybody will get a chance to read and study. During this time of seed-sowing there will be a good deal of thinking, and to say the least of it, some praying concerning this sorely neglected theme. Now, this plan if followed, will put one hundred leaders to work, laying it upon the hearts of the people and carrying it to the throne of God in prayer. If anybody can see the need of an awakening, it is the preachers in charge. Say that this effort succeeds in getting five people in each pastoral charge to hear the heavenly voice and adopt the tithing plan, this will mean five hundred added to the number already tithing. Or if half this much can be accomplished in this six months, it means that the heaven will work until the whole shall be leavened, and by and by giving a tenth will be the habit of the well-to-do as well as the people of smaller means. The preacher that will follow this plan will be better paid, whether on a circuit or station, and the general collections will be easier raised, and a soul-saving revival will come to his Church during the year if he wants it. "Prove me now herewith, saith the Lord."  
I. B. MANLY.

**BROWNWOOD DISTRICT CONFERENCE.**

The Brownwood District Conference met for its twenty-sixth annual session, April 27, at Coleman, a beautiful and hospitable little city.

After the opening of the conference, with religious services conducted by Rev. R. B. Bolton, presiding elder, E. P. Williams was elected Secretary.

All the pastors of the district were present except Rev. T. B. Hillburn, who was detained at home on account of sickness.

The attendance of local preachers and laymen was fairly good.

The reports of the pastors were hopeful. This part of the State is developing rapidly and many members are being received by certificate. The number of accessions reported was large. It is thought that it will be necessary to form two or three new churches in the district next year.

Southwestern University and Polytechnic College were ably represented by Revs. J. S. Barcus and H. A. Bouz. A collection for Southwestern, amounting to \$500, was taken, and one for \$1000 for Polytechnic. The conference also gave Brother Shutt \$75 for parsonage at Talpa. The collections taken at this session of the District Conference amounted to \$1575. Has any other conference in the State done as well? Let us hear from the effort east.

The report of the Committee on Education showed that Brownwood District has sixty students in our Church schools.

Four applicants were granted license to preach and two recommended to the Annual Conference for admission on trial.

The conference unanimously adopted a protest against memorial of West Texas Conference to General Conference looking to the ceding of our territory to West Texas Conference. We want no change. We are satisfied as we are. We are not seriously disturbed, as we have great confidence in the good judgment of the fathers now assembled at Birmingham. We do not believe they will commit that which would prove to be a monumental mistake.

The following were elected to the Annual Conference:

- W. E. FISHER,
- J. T. SLATER,
- S. R. SWITZER,
- D. A. ROSS, L. P.

Alternates:  
E. P. Anderson,  
W. M. Hooper.

Comanche was selected as place for meeting next year.

The presiding elder, Rev. B. R. Bolton, is in high favor with the pastors and people.

The hospitality of Coleman was unexcelled. The popular pastor, Rev. W. J. Hearon, had everything in readiness for the conference.

Brother W. L. Farris, lay delegate from Ballinger, and the writer, were delightfully entertained in the home of Dr. Beaumont.

It is thought that the preaching of the conference occasion a reraised up fairly well.  
E. P. WILLIAMS, Secretary.

# Devotional and Spiritual

## CALVARY.

Under an Eastern sky,  
Amid a rabble's cry,  
A man went forth to die  
For me.

Thorn-crowned His blessed head,  
Blood-stained His every tread;  
Cross-laden, on He sped,  
For me.

Pierced glow His hands and feet,  
Three hours o'er Him beat  
Fierce rays of noontide heat,  
For me.

Thus wert thou made all mine;  
Lord, make me wholly Thine;  
Grant peace and strength divine  
To me.

In thought, and word, and deed,  
Thy will to do. O lead  
My soul, e'en though it bleed,  
To Thee.

—Exchange.

## THE GLORIOUS IMPARTATION OF THE HOLY SPIRIT.

Lowell anticipated this second object of prayer, indicated by the World-wide Methodist Prayer League, when he used the fine phrase: "God can be had for the asking." He says truly:

"Tis Heaven alone that is given away,  
Tis only God can be had for the asking."

Of course the authority for such a daring statement is found in the declaration of Jesus, that our Heavenly Father gives the Holy Spirit to them that ask Him, and that far more freely than parents give bread to their children. The words are so well known, and so often in our mouths, that we do not give them the thought they deserve.

One hesitates, perhaps trembles as he pauses to think upon this great assertion of our Lord—that God gives the Spirit, who is the executive of the Godhead, in answer to prayer. Pentecost and the Pentecostal experience of believers in every age attest the great assertion, and prove that it means just what the simple, momentous words of our Lord denote to any thoughtful person.

God gave His Son, never to be recalled, but to remain joined with our humanity forever. So God gives—gives—gives—not lends, but gives the Spirit.

As Jesus is God's supreme gift to the world, and the uttermost proof of His love for man, so the Spirit is God's supreme gift to the ransomed Church, and the uttermost proof of His love for all who receive His Son. The Spirit is a free gift, sent by the Father, in the name of our crucified, ascended Redeemer. The Spirit is to abide with Christ's true people forever. God is in the believer as the dynamo is in the incandescent bulb over my desk. The bulb is connected with the power-house, the energy of the power-house is in the bulb. The current is subject to the laws of the power-house, the laws

of the connecting wires and the laws of the bulb. So the power of God the Holy Ghost that indwells the believer in Jesus is subject to law. It must remain the power of God working in us. The Spirit of God given to us, and remains with us to do only the works of God. It cannot possibly be corrupted or perverted. Communication is maintained by prayer, as electric communications is maintained by wire. The manifestation of the Spirit in our lives depends also upon the laws of our being. He cannot do in me just what He can do in another, because of the limitations of my nature, but these limitations of the Spirit by my unbelief. I can cover my electric bulb with ink spots until its light is nearly useless: so by my faults which may not be sins unto death, I can if I am so foolish and sinful, obscure the light of God in my life.

God gives the Spirit freely, abundantly, in answer to prayer. Whoever will put up the wires of sincere petition may have divine light, heat and power; all the light, heat and power that the laws of his own nature permit him to use. The laws of his own nature will keep him a man. The laws of the Spirit of God will make him a son of God, through faith in Jesus Christ. "To him," says Jesus, "will I give power over the nations." The promise is yea and amen to them that believe. —Rev. J. P. Brushingham, D. D., in Central Advocate.

## THE GOSPEL OF THE OPEN HAND.

We hear much of the gospel of the pure heart; we must not hear less of it, but more. The doctrine must be preached; the life must be lived. We commit a serious blunder, however, if we forget that open hands are sure accompaniments of clean hearts. A rich young ruler once came to Jesus with the question, "What shall I do to inherit eternal life?" Proclaiming himself a keeper of the law from his youth up, he discovered that he lacked one thing. "Sell all that thou hast, and distribute unto the poor, and come, follow Me."

What our Lord really meant in this reply to His questioner becomes all the more clear as one looks upon that famous painting by Hoffman, "The Rich Young Ruler." The Savior's message is told in His hands, so is the ruler's avarice. Jesus' hands are open, free extended. Kindness and liberality show themselves in that pose so clearly that stupidity itself could not mistake them. But the young man's hand is closed, as was his heart. He had gotten worldly goods in abundance; now he wanted to get eternal life. "Open that clenched fist," is Jesus' message. "Untie your purse-strings; give to the needy, be liberal with your vast possessions." The gospel which Jesus preached to this ancient plutocrat was the gospel of the open hand.

This gospel needs widespread proclamation to-day. When members of the Church are not enthused at the triumphs of the religion of Jesus Christ, or turn deaf ears to the touching appeals for help in this and foreign lands, something seems radically wrong. Either they are ignorant of the real needs for funds in carrying on the work of the kingdom of God in the world, or they care too much for their money to give. Two causes seem, more than all others, to be delaying the onward march of the Church at home and abroad: The one is ignorance; the other is covetousness. We preach to dispel the former; we must pray to banish the latter. Ignorance is a misfortune; covetousness is a crime. Ignorance is a fault which may be remedied by the proper methods of enlightenment; covetousness is a sin which can be blotted out through Calvary. Ignorance needs a stream

of light; covetousness a stream of blood. Ignorance must have a teacher; covetousness a Savior. Our Church must heed the Master's message to the rich young ruler. Not until it does will it take the position of commanding leadership in the evangelization of the world, which belongs to it by temperament and equipment. We must unlock our treasuries, open our bulging money-bags, and put into practice the gospel of the open hand.—Western Christian Advocate.

## PREVAILING PRAYER AND ITS ANSWER.

Yielding to God is prevailing with God. A submissive attitude toward God availeth more than any other prayer. Such a prayer never fails to its immediate answer. And when a thousand business men said in convention assembled, "Here are we, Lord, what wilt thou have us to do?" a thousand pastors' hearts rejoiced and thanked God, for such an attitude must prevail with God. And God has sent the answer. Before those men separated, it was heard and became the spirit of the assembly that agreement which James called, "The Holy Spirit and us," saying, "Let us do what we are doing," not try to do it, not work at it, but do it and do it through.

There never was in the Church greater need for such a spirit. Brethren, God sent you to the kingdom for just such a time. For three years and more the cry has gone forth and been echoed with greatest enthusiasm, "Let us undertake great things for God." In India, in Egypt, in the Sudan, we have undertaken them. From East to West, North and South, among white men and black men and red men we have undertaken great things for God, and now we have come to God, submitting ourselves to Him for service, and the answer of God in every message from foreign land and from home land is, "Let my people do what they have undertaken to do."

You who stood within that blessed circle of submission and impulse a few days ago, do you know that nearly one-half of what we undertook for God this year is but a little way off? Do you not know that everything that we have undertaken for God, and for which we have not only prayed but have given thanks, is just like an addition to the family that means permanent and increasing expense, and that there is no way of cutting off that expense but casting off some of the family?

Brethren, let us not dare to lift up our eyes to new fields of service. God is, indeed, calling us to do great things, the greatest things we have ever done, greater things than have ever until now entered into the hearts of many to do. To do the things we have undertaken to do and do them now. There is no place for the doing of anything else for God until we have done these things and done them through.—In The United Presbyterian.

## THE PEACEMAKERS.

Jesus says: "Blessed are the peacemakers." This beatitude is generally applied to those who make peace between their fellows who are at variance, who put an end to strife, heal differences and reconcile lives estranged. Such are peacemakers, and they are blessed while engaged in this exalted service. But the blessing is not limited to the class just mentioned. There is another class of peacemakers, who share in the benediction pronounced. That soul who makes peace in its own borders, who, by the help of God, brings its warring and discordant elements into quiet, is included. For it is true that every nature has its "turbulent passions, its tumults, unrests, dissatisfactions; every life has its own ungratified longings, its crossed purposes, and its delayed or thwarted hopes? And at what price it is sooner or later learned, that "much must

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be borne which it is hard to bear, much given away which it were sweet to keep." Though the barriers fact us and the tangles perplex us, it is the Father's will that peace may be our possession. How comforting it is to know that while in the midst of the turmoils and perplexities of life, we may find that quiet which does not whirl when everything whirrs about it. Yes, blessed thought and precious reality, to trust the Father's love and to drop the tangles of life into His hands, and leave them there, is to be a peace-maker.

## GIVING.

It is said that once when John Wesley was preaching, and had occasion to use the words—which he adopted as his motto—"Make all you can, save all you can, give all you can"—there was a loud "amen" response to the first two, but a significant silence when the last words were uttered. And that is too often our attitude. We are quite willing to make all we can and to save all we can, but we fail to see the connection between these and the giving part.

It is the duty—not the privilege—of every one to make all he can. The community has a right to expect this of each of us. It demands that we throw our energies into the strife, that we lend our hand to the up-building of our city or country, that we bear our share of the day's burden. No man, however independent he may be, has a right to live in indolence. We may not all have to win our bread in the sweat of the brow day by day, but we all have a part to play in the world's busy life, a contribution to make to our age. The man who fails to do his share in the world's business sins against himself and his fellows. The world will not brook indolence in any man. The men of largest means are the busiest men in our age, and they set us therein a good example. And while making all we can, it is fit that we save all we can. Prodigality is a vice to-day, as it was in the age of the wayward boy who spent his living in riotousness. The world is learning the deep significance of these words. This is a day of by-products and margins. Men are looking after the leakage and remnants of work, and it is noteworthy that the spirit of saving, instead of hurting the industrial world has been wonderfully helpful. Saving cultivates a fine quality in a man; it helps to give him a proper estimate of the value of work. It is the prodigal son of to-day, and not his busy father, who looks with contempt upon the laboring man.

It is our duty as parents to cultivate this spirit in our children, and many homes have recognized this. The little savings bank on the mantel of mother's room attests it. But every thoughtful parent must realize that there is a danger this way too. How far shall this saving be carried? is a question for us all. Shall the child hoard every penny that chances into its hands? Shall it turn every commodity into cash to swell the bank's amount? If so, when maturity is reached, it will probably look upon a bank account as the ultimate aim of a business life—which will be a deplorable issue of the home training.

It is a fine thing to save all you can, not for the saving, but for the

giving which is to come. The savings bank, whether it be on mother's mantel or on the business block—down town, in a medium, and beyond it, it is to be a healthy institution, there must be an unselfish purpose. It was this ultimate purpose that Wesley had in mind when he preached saving. Money is an essential thing in this business age; it is not to be despised, but rather esteemed. Yet all its value lies in the good it may do. The working and the saving cultivate certain fine, serviceable qualities in us, qualities essential to the rounding of our natures. But the giving cultivates even finer. It is not always so much what a man has given, as that he has given. It is not that his purse strings are touched, but that his heart strings are. His interests and sympathies have been enlarged. He has not only given something, but he has gotten something. One of the encouraging signs of our times is that out of the spirit of saving which has laid hold of our people there is growing that fine, redeeming spirit of giving, that breadth which enters like air into the solidified lungs of our industrial age, expanding, vitalizing, and redeeming.

Let us take our places in the great work-a-day world, with John Wesley's motto, "I shall make all I can, and save all I can, and give all I can." For the world needs our labor and our economy. And it needs our gifts.—Southern Christian Advocate.

## THE GAIN OF SPECIAL NEEDS.

Only the sorrowing know the blessedness of true comfort, and only the weak know the blessedness of added strength. One who was praying that special strength should be given to dear ones who were in special need asked, by a slip of the tongue, that "special needs be sent for their special strength." The prayer was a good one, even as it stood. We may well count it all joy when the blessing of great need brings us close to the Father. May God deliver us from self-sufficient prosperity!—S. S. Times.

## A FINE MENU.

One That Can Be Used in "Food Cure."

A man may try all sorts of drugs to help him to get well, but, after all, the "food cure" is the method intended by Nature.

Anyone can prove the efficacy of the food cure by making use of the following breakfast each morning for fifteen or twenty days:

A dish containing not more than four heaping teaspoonfuls of Grape-Nuts food, enough good, rich cream to go with it, some raw or cooked fruit, not more than two slices of entire wheat bread, and not more than one cup of Postum Food Coffee, to be sipped, not drunk hurriedly. Let this suffice for the breakfast.

Let one meal in the day consist of an abundance of good meat, potato, and one other vegetable.

This method will quickly prove the value of the selection of the right kind of food to rebuild the body and replace the lost tissue which is destroyed every day and must be made up, or disease of some sort enters in. This is an age of specialists and the above suggestions are given by a specialist in food values, dietetics and hygiene.

**JUST ONE WORD** that word is  
**Tutt's,**  
It refers to Dr. Tutt's Liver Pills and  
**MEANS HEALTH.**  
Are you constipated?  
Troubled with indigestion?  
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Vertigo?  
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Insomnia?  
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**You Need**  
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# EDUCATION

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## FREE SCHOLARSHIPS FOR YOUNG PREACHERS AT VANDERBILT.

We are in receipt of the April number of the Vanderbilt Bulletin, which is published monthly during the college year by our central University. The number at hand is devoted to the Biblical Department, which is doing valuable service to the Church through the excellent training it is giving to the young men who are entering the ministry.

The work of the Department is being broadened as rapidly as possible to meet the growing need of the Church for a diversified ministry, fitted to meet the demands of our modern complex society.

Three years ago the school of Biblical Theology and English Exegesis was added; last year the School of Religious Education, and the hope is now entertained that it will soon be possible to offer courses dealing with various mission fields at home and abroad.

The entrance requirements have recently been changed so that students who have not had collegiate training may enter, if, in the judgment of the faculty, they are prepared to pursue the courses with profit.

The student of moderate means is encouraged to attend by the financial help offered, both through free scholarships for college graduates which yield enough to cover the cost of board in Wesley Hall and also through the Sustainment Loan Fund, which is available for those not receiving free scholarships.

We are happy to note an increase in the attendance; the present year's enrollment is ninety six, the Junior class being the largest in the history of the Department. Among the students we note the following from Texas: Emmanuel W. Goldring, Paul Hemming Willis, Horace Moreland Whaling, Jr., Oscar T. Cooper, Thomas Hanks, Alonzo Monk, Jr., Frank M. Pope, Henry Stanford, Edward H. Lang.

The present number of the Bulletin contains the names of the five hundred and fifty-one former students of the University who are now in the active work of the ministry of the M. E. Church, South.

Those desiring further information are directed to address Prof. or H. B. Carre, Secretary of the Theological Faculty, Vanderbilt University, Nashville, Tennessee.

## COLLEGE ENDOWMENTS.

By Bishop E. R. Hendrix, D. D., LL. D.

A man's value to society is not what he is worth in the market, not the salary which he receives as Judge or Governor, but what he is worth in counsel and leadership. There were not many college bred men in our country when the Declaration of Independence was signed, and yet out of the fifty-six signers, twenty-five were college-bred men. Of the fifty-six signers, thirteen afterwards became Governors of the new States, and ten of these thirteen were college-bred men. Up to 1860, there were 70,000 college graduates of our American colleges and two thousand from West Point. Of those in positions of honor, there were three times as many chosen from these 72,000 as from all the remaining millions of our population. While two-thirds of the men in highest position in our land have always been college-bred men, that means that the colleges have furnished more than two hundred times as many successful men as their relative numbers would justify if mere numbers could decide. Thus those below college rank are entitled to furnish 299 out of every 300 successful men, in proportion to relative numbers, while they really furnish less than one-third of that number. While by virtue of native mental

vigor and untiring energy many men without college training, have made their mark, yet how much more useful they might have been could such native powers have had the benefit of thorough training. Sometimes a weak and small college gets the credit of turning out such a man who would have become a great man despite such help and who owes very little to such a college while he would have been greatly benefited by a stronger institution with loftier ideals.

The question of college endowments is best considered by first asking what is a college? It stands midway between an Academy and a University, with a field distinctly its own. There may be a first-class Academy that would rank deservedly low as a college which it is not, as there may be a first-class college that would take very low rank as a University. A mere name is nothing save as it becomes misleading. When an institution makes claims to be prepared to take students with the proper preparation given in the Academy or secondary schools, which latter necessarily limits its work in the ancient languages and in mathematics and in all branches of science, and to carry them on to graduation, what facilities must it afford to rightly and honestly do collegiate work? For more than twenty years, the State of New York has set a noble example to other States in placing in the hands of a capable Board of Regents, both the power to grant charters and to revoke them. This Board gives power to no institution to confer degrees unless it has resources of at least \$500,000 in plant, equipment and endowment. Under such a wise system, liberality has been stimulated and high educational ideals have been developed and maintained until that State has now thirty-five colleges of state and sciences, with 900 instructors and 6,500 students; these colleges possessed of property and endowments worth \$55,000,000 and expending \$5,000,000 annually in running expenses, aside from 58 special professional and technical schools, with 16,000 students. Pennsylvania some ten years ago established a similar official body that has control of all institutions empowered to confer degrees. This educational council requires that no institution can be chartered as a college unless it has resources amounting to \$500,000 to be used exclusively in education, has a faculty of six or more regular professors, and requires four years of study for a degree, after certain definite requirements for entrance have been met. The College Unions in many of our States even in the West and South, are made up of the Presidents of Colleges which have not less than \$100,000 endowment, aside from plant and equipment, and a staff of full professors not less than six in number. Our own General Board of Education is approximating this standard in seeking to conform to the recommendation of the Commission on Education that no institution be classified as a college unless it has the undivided support of at least one Annual Conference and a permanent annual income of at least \$5000, not counting tuition fees. This income may be from permanent endowment from conference assessments or from private contributions, but it must be such as to guarantee the permanent support of the institution. Moreover, as adequate instruction cannot be given for the baccalaureate degree, save by competent teachers, there should be a faculty of not less than seven competent teachers of the rank of professor or adjunct professor. The Board has now three classes of colleges which it classifies as follows: 1. Those which

not only conform to the requirements

and recommendations of the Commission, but which go beyond these and steadily increase both in resources and in thoroughness. 2. Those colleges which fully meet the requirements and recommendations of the Commission. 3. Those colleges which barely conform to the requirements, but do not meet the recommendations of the Commission. This classification gives us eight colleges of the first class, four of the second, and seven of the third class, making, with one university, twenty institutions, of high grade whose power to confer degrees is recognized and sanctioned by the Board of Education. This Board of Education, appointed by the General Conference, has no authority to either grant or to revoke charters, but its conscientious classification shows its estimate of what institutions are worthily classified as colleges according to their fitness to do college work. Besides these twenty institutions of higher learning of degree-conferring power, we have belonging to our Church 155 institutions throughout our connection that are classified as secondary schools, aside from ten more that are under our patronage, but whose titles to property are not vested in our Church. It is not the policy of the Church to create more secondary schools or colleges, but rather to strengthen and correlate those that we have, rendering financial aid only where there is conformity to the educational policy of the Church.

No one who understands the real nature of the work of a college can think for a moment that an institution can do genuine college work without endowment. Mere tuition fees can never command the skilled labor to do this work. Such a source of income, inadequate at any time, is subject to many contingencies due to short crops, strikes, floods and drought. In a reputable college with a creditable staff of professors and a fairly adequate plant and equipment, the tuition fee never pays more than one-third each year of what it costs the college to provide instruction. Thus with a plant costing say \$185,000, the college gives to the students the equivalent of 5 per cent on that fixed capital annually which would be \$9,250. Add to this annual expense account of such a reputable college which is some \$20,000 to meet professors' salaries, insurance, fuel, lights and repairs. This represents \$29,250 annually, which divided by the number of students which we will say is 150, the average attendance at our twenty colleges, the cost is \$195 to the college for every student. Deducting the average tuition fee of \$60, the college still pays out \$135 more than it receives for each student. This holds true throughout the country so that every college pays from \$500 to \$1000 during the four years' course for, or to, every graduate who bears its diploma. To depend on mere tuition fees would be suicidal. The college must have capital and its endowment is its capital. Until an institution has such capital it should never attempt the work of a college. Sometimes that capital is only in the way of an educational collection from an Annual Conference which, however helpful were it all available, is subject to many uncertainties. It is an unsafe substitute for an endowment and may even hinder the securing of one through narrowing the ideas of the people as to the needs of a college. Like a legislative appropriation it may fluctuate, be divided or even disappear. Nothing short of an invested endowment should be the goal of every college. This makes possible a true seat of learning where self-respecting students can go who have but one life and want to make the most of it. Where the college standard is lowered, especially in a Church college, under the belief that an over-supply of religion will take the place of an under-supply of learning, there must come a re-action in the mind of the student, sooner or later, both against the college and the Church, or with the Roman Parochial Schools. Not only must the Church



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educate, she must give the best if she would get the best. Neither the best instructors or the best students can long be retained if the shrunken ideal of education finds place. A true college is like "203 metre hill." It does not win the battle but it shows how it can be won. Without such heights won with blood the Port Arthurs of life are not taken. If higher education is costly, its achievements are beyond price. Few colleges are much known before they are fifty. It takes them that long to get their second wind, as well as a good many other things. Who ever knew a college, an endowed college, to die after it had reached fifty? A half century of true college life, like a prepared old age in man, is the dawning of immortality. Even while living they become immortal. The immortality that does not begin during life, does not begin at all. Let us see to it that we have institutions that shall become immortal.

The Methodist Episcopal Church, South, now has more than \$50,000,000 in Church property of all kinds, more than double what she had twenty-five years ago. By the unearned increment in the land of our people, their own wealth has increased in like proportion. No part of our country has more assured prosperity, greater freedom from labor strikes, cheaper rates of living, and we think, more religion. What are we doing for the cause of education? Are we for it or against it? We have had a great missionary revival which has saved our Church in the last thirty years from becoming a non-missionary Church. What we greatly need is that the gospel of higher education and of endowments and equipments for higher education be preached until we have a revival of letters, a very educational revival. The Church that educates always wins. That is how the Jesuits recovered Austria to the Papacy when not one in thirty of the population adhered to Rome, and when for nearly a generation scarcely a man was found to enter the Roman priesthood. By the Jesuits getting controlling influence in the universities, Austria was lost to Protestantism in a single generation. At some periods the Jesuits have had as many as 600 colleges under their control, from China to the British Isles. The greatest force at work to-day in the mission fields and most profoundly impressing the Church at home, is the student volunteers giving their trained powers to the conquest of the world for Christ.

"Father, how much would my education cost you?" asked a pale-faced child in broken health. "Why do you ask that, daughter?" "Because I wanted you to spend that in educating some other child when I am gone." "I will do it," said the father, and in keeping that promise over and over, he found his child again. Childless Alexander H. Stephens invested in ninety such lives, and of the entire number of young men to whom he advanced money for their education, only one proved unworthy. Great as

was George Washington's legacy of patriotic counsel and service, it must not be forgotten that he left an endowment to Washington College that has yielded \$2,500 a year, enough to support a professors' chair for the last hundred years. That would perpetuate his name should all else be forgotten.

"Take and give for me and thee" is the inscription cut on a monumental stone in Mt. Auburn Cemetery, and over it is a fish with a coin in its mouth. That tells the story of Isaac Rich who made his fortune as a fish dealer and who gave millions to education. He had heard the Master's voice, "Take and give for me and thee." Man's immortality is God's glory. "The breath of the school children is the life of Israel. Not even to rebuild the temple should the schools be closed."

## MARRIAGES.

Keith-Cannon.—January 31, 1906, at the parsonage at Como, Texas, Mr. W. W. Keith and Miss Ethel Cannon, Rev. J. W. Blackburn officiating.

McDaniel-Carroll.—At the residence of the bride's parents at Como, Texas, April 25, 1906, Mr. Charlton McDaniel, of Sulphur Springs, and Miss Della Carroll, Rev. J. W. Blackburn officiating.

Smith-Gass.—At the residence of the bride's parents, Como, Texas, April 25, 1906, Mr. B. N. Smith, of Hope, Arkansas, and Miss Fannie Gass, Rev. J. W. Blackburn officiating.

Bullard-Jennings.—At the residence of the bride's parents, Como, Texas, April 8, 1906, Mr. James Bullard and Miss Kate Jennings, Rev. J. W. Blackburn officiating.

Pate-Shelley.—At the Methodist church in Marble Falls, April 4, 1906, Mr. Elmo Pate and Miss Ethel Shelley, Rev. E. G. Hocutt officiating.

Ford-Yarrough.—At the home of the officiating minister, in Goldthwaite, Texas, May 3, 1906, Mr. Walter Ford and Miss Barbara Yarrough, by Rev. G. W. Templin.

Cupp-Shields.—On May 6, 1906, R. J. Cupp and Miss Marynet Shields, at the home of the bride's father, by Rev. Percy G. Smith.

Ferguson-Cox.—On the afternoon of May 6, near Elm Grove, Texas, at the home of the bride, Mr. G. O. Ferguson and Miss Fannie Cox, Rev. W. R. McCarter officiating.

I have married the following persons:

At the home of the bride's parents, near Cedar Bayou, Texas, December 21, 1905, Mr. Marvin Olive and Miss Rosa Morgan.

At the home of the bride's parents, Cedar Bayou, Texas, January 21, 1906, Mr. W. A. Woodall and Miss Mattie Mai Hfrey.

At the parsonage, Cedar Bayou, Texas, January 21, 1906, Mr. Thomas Purkis, of Beaumont, Texas, and Miss Tulah Busch, Cedar Bayou, Texas.

In the Methodist Church, Cedar Bayou, Texas, April 15, 1906, Mr. James T. McClendon, of Rusk, Texas, and Miss Erette Hfrey, of Cedar Bayou, Texas.

In the Methodist church, Mont Bellevue, Texas, April 25, 1905, Mr. Robert Harrison and Miss Audrey Dutton.

At the home of Mr. W. J. Zeiss Liberty, Texas, May 6, 1906, Mr. Hermon C. Miller, of Raywood, Texas, and Miss Annie E. Bruce, of Houston, Texas.

I. E. THOMAS,  
Pastor Cedar Bayou, Texas.

Notes From the Field.

Kosse.

D. W. Gardner, May 14: We are now in the midst of a great revival here and the town is being stirred as it has never been.

Bonham.

J. R. Atchley, May 14: We have just closed a good revival in South Bonham. The visible results are, thirty-six public professions and recommitments.

Pittsburg.

R. A. Morris, May 14: Good news from Pittsburg. Last Sunday we had over three hundred at Sunday-school; the best attendance in 6000 years.

Eastland.

L. B. Tooley: We have just completed our new Methodist church at Eastland, and we now have a church valued at \$3000. Our Church did nobly in their work.

Riesel.

D. C. Stark, May 14: We are making some advancement on the Riesel charge. We got Brother A. D. Porter, our State Vice-President, to come down and deliver an Epworth League address for us on the 10th of this month.

Mexia Station.

W. C. Hillburn, May 10: On April 22 we closed a good meeting at the Methodist church. There were twenty-five or thirty conversions and twenty-five accessions to our Church.

Maypearl.

S. H. Morgan, May 8: Our second Quarterly Conference was good. Fine reports and every one encouraged. \$100 paid on conference assessments and balance will soon be provided for.

Kosse.

W. H. Brown, May 5: I begin a meeting at Kosse tonight. Just closed last night at Quinlan, Texas, one of as great revivals as I ever saw in a small town.

Woodville.

C. E. Simpson, May 9: We are about holding our own on this charge, and in some things we are advancing. Our assessment for the Orphanage was paid early in the year.

The seven weeks I lost romping with the rheumatism has greatly hindered me with my work, and has thrown me badly behind. I hope I will never have another such a romp.

Center Point.

F. A. White: We are now in the midst of the fourth year on this delightful charge. Conference assessments all provided for and about one hundred dollars paid on these claims.

DISTRICT CONFERENCE NOTICES.

Bowie District.

The Bowie District Conference will convene in Decatur, Thursday, May 31, at 9 a. m. Rev. A. P. Highower will preach opening sermon Wednesday evening before.

San Augustine District.

San Augustine District Conference meets at Cushing, Texas, 4 p. m., July 4. The opening sermon 8 p. m., preached by Rev. Ira M. Bryce.

San Marcos District.

District Conference will meet at San Marcos, June 21-24, inclusive. It was necessary to change place of meeting from Staples to San Marcos.

San Antonio District.

San Antonio District Conference will meet at San Antonio, June 21-24, inclusive. It was necessary to change place of meeting from Staples to San Antonio.

A BIT OF HISTORY.

There was an article in the Advocate of April 5 from J. L. James on "The Proposed Board of Home Missions." While I leave the discussion of that subject to those who are wiser and better informed than myself, yet it aroused a train of thought which often presents itself as to the need of home mission work in the rural districts and out of the way places not included in any regular conference work.

There is a bit of history in this connection, which, if properly presented, might suggest some ideas along that line. We do not flatter ourselves that we can do that properly, but will attempt at least an outline.

When we moved to this section in 1902 we found no Methodist Church nearer than Jacksonville, five miles west of us, a Baptist Church between us and town, where Methodist preached some times.

East of us there seemed to be quite a large scope of country with little or no preaching. There were a few Methodist families in the community and Brother C. F. Smith, then pastor at Jacksonville, occasionally visited among those who held membership there.

In the summer of that year Brother J. P. Lane, a local preacher, moved into this vicinity, and one day when Brother Smith was visiting us he came along. Brother Smith knew and wished to speak with him. He stopped, came in and stayed a while. Thus we made his acquaintance, found him a man of marked ability, varied information and a strong advocate of Methodist doctrines and policy.

Some time afterwards he proposed to make an appointment to preach at the school-house. There had been a falling out between some parties in the neighborhood which had grown into a sort of feud, and it was feared and prophesied that there would be trouble if preaching was attempted, however, we had the preaching without the trouble, and in due time a Sunday-school was suggested, and in December the congregation met to organize one. Different denominations were represented and a vote was taken to decide if it should be denominational or union. They voted it union.

Brother Lane is engaged in Sunday-school work I suppose as a missionary for the A. S. S. U. and he proceeded to organize a union Sunday-school with Brother Tatum, Methodist, superintendent, and Brother Gayden, Baptist, assistant. Much interest was manifested and the school did well for a time.

Brother Trotter, a local preacher, who had been preaching some at the Baptist Church, visited the school and made an appointment to preach. Brother Bagly, the Baptist pastor, came and preached; Brother Lane also preached occasionally.

The next August the people built a brush arbor and Brothers Lane and Trotter held a protracted meeting for a week. Brother B. H. Greathouse, who succeeded Brother Smith at Jacksonville, came out and preached. It was a great time. The last day of the meeting, the fifth Sunday in August, "the great day of the feast," Brother Trotter organized a Methodist Church with about twenty members, some of whom were baptized and received that day. Money was contributed to buy lumber to build a house, two lots were tendered; the one offered by Brother Tatum was decided upon, and a good many agreed to give work. The proper authorities were referred to. Brother Tatum was appointed pastor until the ensuing Annual Conference; Brother J. B. Sears, presiding elder, came and preached at the school-house, took cognizance of affairs, and the work was fairly under way. Brother Trotter, himself a carpenter, came out and worked with others on the house; some of the Baptists brethren gave efficient aid as well as others of the community. By January 1 the house, though unfinished, could be used for worship. At conference the Church was put on Jacksonville Circuit, Bro. J. M. Smith pastor, and he preached the first sermon in the new building. It was a cold day, but we welcomed him warmly, glad and grateful to have a regular pastor. The tomato crop was then on, and the work progressed rather slowly, so that it was some time before the house was completed. The membership grew gradually, and on one occasion, when Brother Lane preached, he organized a Methodist Sunday-school for us, presenting it afterwards with a set of Sunday-school books and two dozen Bibles. The house was to be dedicated at 2 o'clock in the afternoon of April 7. The Church and community wishing to mark it as a day of importance in our calendar, met in the forenoon, and at 11 a. m. Brother Lane preached an appropriate, instructive and edifying sermon. A bountiful dinner was then spread and enjoyed by those present;

and we regretted that Dr. Rankin and Brother Smith were not with us. They came, according to appointment, in the afternoon and Dr. Rankin himself has given an account of the dedicatory services. We're only to add, we are glad he came and we thoroughly appreciated and enjoyed his masterly sermon.

We trust the Church may continue to grow and be a power for good in the community; that the members, by a "consistent walk and godly conversation," may "so let their light shine that others seeing their good work may glorify our Father which is in heaven."

We sincerely hope that other communities which need them may meet with like opportunities and results.

MRS. W. G. BROOKS.

Gainesville District—Third Round.

- Nocona Cir., at Barrel Spgs., June 2, 3. Montague, June 3, 4. Rosston, at Forrestburgh, June 9, 10. Woodbine, at Whaley, June 16, 17. Broadway, June 17, 18. Justin, at Drop, June 23, 24. Sanger and V. V., at V. V., June 30, July 1. Era and Boliver, at Cedar, July 7, 8. Ponder and Krum, at Stoney, July 14, 15. Dexter, at Blackjack, July 21, 22. Bonita, at Liberty, July 28, 29. Greenwood at Rush Branch, Aug. 4, 5. Wesley and Bethel, at Zion, Aug. 11, 12. Saint Jo, at Dye, August 18, 19. Aubrey, at Oak Grove, Aug. 25, 26. Nocona sta., September 1, 2. Myra and M., at Marysville, Sept. 8, 9. J. A. STAFFORD, P. E.

Vernon District—Third Round.

- Vernon sta., May 26, 27. Chillicothe, at Wheatland, May 27, 28. Knox City, at Knox City, June 2, 3. Munday and Goree, at Goree, June 6. Seymour sta., June 9, 10. Childress mission, at High Point, June 16, 17. Childress sta., June 17, 18. Quanah cir., at Acme, June 23, 24. Quanah sta., June 24, 25. Spg. Creek, at Olney, June 30, July 1. Seymour cir., at Shady, July 7, 8. Vernon Cir., at Farzo, July 14, 15. Quail, at Quail, July 21, 22. Wellington, July 22, 23. Crowell, at Margaret, July 28, 29. Paducah, August 2. Turkey, August 7, 8. Matador, August 14, 15. Estelline, August 14, 15. W. H. HOWARD, P. E.

Tyler District—Third Round.

- Mineola, May 26, 27. Lindale, May 27, 28. Emory, at Ford, June 2, 3. Alba, at Boyd, June 4. Cedar Street, June 16, 17. Tyler Cir., at Pleasant Retreat, June 23, 24. Meredith, at Eustace, June 30, July 1. Athens, July 1. Malakoff, at Malakoff, July 1. Wills Point Cir., at Wesley Chap., July 14, 15. Wills Point, July 15, 16. Canton & Edgewood, at C. July 17, 18. Colfax, at Holly Springs, July 21, 22. Edom, at Edom, July 22, 23. Mineola Cir., at Davis C., July 28, 29. Big Sandy, at Hawkins, July 29, 30. White House, at Omen, Aug. 4, 5. Mt. Sylvan, at Union Chap. Aug. 11, 12. Grand Saline, August 13. Troup and O., at Bethel, July 18, 19. Brownston, at Red Hill, July 25, 26. Marvin, September 1, 2.

District Conference meets in Athens, July 2-5. Bishop Key will hold it. E. W. SOLOMON, P. E.

A FEW DATES LEFT.

Please say to my brethren that I am full and running over for July and August. One or two dates in May and June not "called" and September is open mainly. "Happy on the way." F. M. WINBURNE.

Glentose, Texas.

A big committee is pretty apt to be a committee of destruction.—Thomas H.

Cancer Cures Cancer after Three Other Remedies Fail.

Oakville, October 22, 1905. Dear Doctors—I can surely say I am perfectly cured of my cancer, with your Cancerol. I see no symptoms. After being treated three different times with the terrible burning plaster I received no benefit. Last February I put myself under your treatment. It was three months before I was entirely cured. I think mine was a very stubborn case. I give you the praise wherever I go. I have recommended you to a great many. I am very anxious about the success of Cancerol. Hope that it may be all you will ever need for a temporal blessing and that God will give such a spiritual blessing as he in his wisdom sees thou standest in need of. Very respectfully, J. J. WILBORNE.

No need of the knife or burning plaster; no need of pain or disfigurement. Cancerol is soothing and balmy, safe, and sure. A book containing valuable information on the care of the patient will be sent free to those who write for it. Address: Drs. Byo & Leach, Box 162, Dept. Q, Dallas, Texas.

LITTLE BABY'S AWFUL HUMOR

Thin Skin Formed Over Body and Under it Was Watery Blood—When Washed it Would Burst and Break—Suffered for Weeks—Now Sound and Well—

CURED IN ONE WEEK BY CUTICURA REMEDIES

"When my little girl baby was one week old she had a skin disease. A thin skin formed over her body and under it was watery blood, and when she was washed it would burst and break. She was in that condition for weeks, and I tried everything I could think of, but nothing did her any good. When she was three months old I took her to San Antonio to see a doctor, but the doctor we wanted to see was not at home, so my sister gave me a cake of Cuticura Soap and half a box of Cuticura Ointment, and told me to use them, which I did in time. I used them three times, and the humor began to fade, and in one week she was sound and well, and it has never returned since. I think every mother should keep the Cuticura Remedies in the house. Yours truly, Mrs. H. Aaron, Benton, Texas, July 3, 1905."

WEEPING ECZEMA

"I have used the Cuticura Remedies for some years past. The Cuticura Soap we never without, and the Ointment is the finest in the world. It has done wonders in curing my little girl of weeping eczema. Respectfully, Mrs. J. E. Mersdorff 310 W. 3rd St., Madison, Ind., June 27, 1905."

SLEEP FOR BABIES

Rest for mothers, instant relief and refreshing sleep for skin-tortured babies, in warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment, the Great Skin Cure, and purest of emollients. Sold throughout the world. Cuticura Soap, 25c., Ointment, 50c., Resolvent, 50c. (in form of Chocolate Candy Pills, 25c. per vial of 60). Patent Drug & Chem. Corp., Sole Props., Boston, Mass. Medical Treat. "How to Cure for the Skin."

# The Home Circle

## DICK'S WATCH.

Dear little Dick, curled up by the fire, sat watching the shadows come and go.

As the lancing flames leaped higher and higher,  
Flooding the room with a mellow glow.

His chubby hand on his side was pressed,  
And he turned for a moment a listening ear:

"Mother," cried he, "I've got a watch!  
I can feel it ticking right under here!"

"Yes, Dick, 'tis a watch that God has made,  
To mark your hours as they pass away;

He holds the key in His mighty hand,  
And keeps it in order night and day.

"Should he put aside the mystic key,  
Or lay His hands on the tiny spring,  
The wheels would stop and your watch run down,  
And lie in your bosom a lifeless thing."

He crept to my side, and whispered soft,  
While his baby voice had an awe-struck sound.

"I wish you would ask Him, mother, dear,  
To be sure and remember to keep it wound."

—Christian Standard.

## SQUARING HIMSELF WITH THE WORLD.

It was quite two miles from Arden to Glenfield, and any active, healthy boy could have footed it easily in half an hour. That was the way Ben Howell expected to get back and forth when he began his apprenticeship in the Brown manufacturing shops in the latter place; and for the first six weeks of his employment he went over the public highway a-foot regularly twice every day.

He had to cross the railroad tracks at the station, and one morning, while waiting for a long freight train to "pull out," so he could pass, Dick Hardy said to him: "Hop on the dinky, which is just due, and save yourself that long two miles walk."

"Can't afford it, Dick," returned Ben. "A dime seems like a mighty little thing, to be sure, but two a day would make a big hole in my small wages in the course of a month."

"What have dimes to do with your daily trips to Glenfield?" asked Dick, sharply. "I travel up and down the same distance as often as I see fit, but the railroad company is none the richer for the accommodation."

"And none the wiser, either, I suspect," remarked Ben, slyly. "Of course not," admitted Dick. "Of course not," admitted Ben. "But if you put my wisdom into practice, and keep your mouth shut you'll save time, labor and shoe-leather all at one stroke, and not a cent to pay, into the bargain."

"But I'd be saving at the expense of the railroad company, and so cheating it out of its honest earnings."

"Just as though a big concern like that would miss a few little measly dimes," exclaimed Dick, scornfully.

"But if kept up long, the dimes would soon amount to dollars," argued Ben.

"You have more need of them than the railroad company," urged Dick. "But here comes the train," he added, as a loud whistle filled the air. "This way," said Dick, as the dinky came to a standstill alongside of the platform.

Ben followed across the track to the other side of the train, and as it began to move swung himself up on the rear platform beside Dick.

"Pretty well done for an amateur," remarked Dick, patronizingly. "Better hold on to the railing until you get

Loraine, Texas, Feb. 18, 1906.  
J. L. Ward Medicine Co.,  
Big Springs, Texas:

Gentlemen—From boyhood I have suffered with Headache and I never found any medicine on the market to cure me until I used Ward's Favorite Headache Tablets, which cured me in 30 minutes.

I hope you will have great success with this medicine, as it is a God-send to any person suffering with Sick Headache. I am, very truly yours,  
J. C. NEEL,  
with T. & F. R. R. Co.

P. S.

Send us your Druggist's name and 10 cents and we will send you a 25 cent box of Ward's Favorite Headache Tablets, a guaranteed cure for Headache of all origin, whether sick, bilious, nervous or hysterical-neuralgia, sun-pain, or pain in any part of the body—will reduce fever. Perfectly harmless; contains no Morphine, Antipyrine, Cocaine, Chloral or other dangerous drugs.

used to the motion of the train," he counseled, and without changing his position, Ben balanced himself firmly, a little ashamed to catch himself stealing a ride.

"Prepare to slip off the moment the train slows up," said Dick; and before the expiration of five minutes Ben found himself again on solid earth, with the train steaming away all unconscious of the favor it had done him.

"You can get up on the six o'clock train, if you are ready," Dick remarked confidentially as the boys separated; but Ben did not avail himself of the second ride that day; the next morning being rainy, he rode down on the rear platform as before; and finding it so much more comfortable than walking, he soon fell into the habit of hopping the train for one trip a day, sometimes going down in the morning and at other times coming back in the evening after a hard day's work.

During the first few weeks his conscience troubled him more than was comfortable about taking the advantage of the railroad company, but he had imbibed Dick's idea that it was no harm to cheat a big corporation which would never miss the trifling cost of a few tickets. He wondered why the conductor never came out on the rear platform, but knowing Dick explained that there were always so many passengers got on at Arden that it was impossible for the conductor to get through lifting tickets in the few minutes it took to run down to Glenfield; and in addition to this, he said the back coach was a through car, and there was no call for haste in getting through it.

When the cold, stormy weather set in, it was so convenient to be saved the long walk mornings and evenings that Ben fell in the habit of making his daily trip on the platform of the dinky, his conscience by this time being so fast asleep that very little protest was raised from that quarter.

This went on all winter long, and the spring was far advanced before a change in his place of employment, off the railroad entirely, compelled the young thief to give up his stolen comfort, and make use of his feet in journeying to and from his work.

It was almost a year after this that, during a quiet revival in his home church Ben was led to give his heart to Christ. In the new life which came to him with this change, his cheating the railroad company appeared at the bar of his conscience for adjustment, and humiliating as it was, he could think of no way of straightening out the tangles except by an acknowledgment of his wrong-doing and paying for the stolen rides.

The ticket agent was willing to settle the trouble on a generous basis, but Ben insisted upon paying a sum equivalent to the regular price for monthly tickets, and although it took most of his month's wages to satisfy justice, he was happy, and went home with a lighter heart than he had carried for many a day.

"Simpleton!" exclaimed Dick, when he heard of Ben's settlement with the railroad company. "You are a fool to pay out so much money when there was not even credit attached to the act."

"What do you mean by that?" asked Ben.

"Why I mean that the acknowledging yourself a cheat when no such charge had ever been made, gave you away to the world, and put money into the treasury of a company which would never have missed it. You ought to have kept your mouth closed on the subject."

"But that would not have settled my debt, Dick; neither would the fact that I was not likely to be found out quiet the prickings of my conscience," argued Ben. "You see, Dick, I am beginning a new life, and I want to start square with the world. I could not have done it with that burden of cheating on my conscience."

"You are not the custodian of other people's consciences, and have no right to spoil the trade for them," protested Dick. "For my own part, I consider it a poor return for my kindness to give me away in this fashion."

"The kindness to which you refer was a doubtful one, Dick," urged Ben. "I said nothing about your part in the matter, however, and it is not my business to preach. I felt responsible for my own actions, and wishing to regain the self-respect I had bartered away, was forced to square myself with the world; and I did it."—Pittsburg Christian Advocate.

## THE RED JACKET.

Margery was fond of color, and so when Uncle Jack bought her a nice jacket, it was natural that he should select a pretty red. Margery thought she had never seen anything so lovely, and on the very morning it came she teased to wear it over to grandma's.

"But it is not a pleasant day," urged mother, "and if it should rain, you would spoil all the freshness of your

pretty garment." But Margery could not bear this disappointment, and for once in her life, we are sorry to say, almost as cross as a little girl can be.

Mother was grieved, but, as she sometimes allowed Margery to have her way and suffer the consequences, she left it entirely to Margery to decide and made it quite plain, too, that if any harm came to the jacket, she would have to bear her misfortune without complaint.

Margery took an umbrella and started down the street. She did not feel exactly comfortable, for it was a rare thing to disagree with mother.

As she tramped gayly along she felt a drop of rain, and opening her umbrella, she went bobbing along up the hill.

Now grandma owned a cow. She was not a very friendly cow at best, and she certainly was very curious. When she saw the bit of bright red coming across the field, and half concealed by a huge black thing, she threw up her head and made her way toward the object.

Margery, unmindful of the excitement she was causing, came along, busy with her thoughts. Suddenly she heard a thud! thud! and, looking up, saw the old red cow with head down, bearing toward her. Margery was used to cattle, and she did not wholly lose her presence of mind. She looked about for some shelter, and, seeing the old split rock, she ran with all speed, and climbed it nimbly before the cow came around from the other side.

Margery had thrown her umbrella out of her hand when she climbed the rock. The wind bore it down the field, and the cow, attracted by this new wonder, moved away after it.

She did not dare to leave the rock, and the rain was now coming down heavily, and there were fine drops all over her new jacket. A more miserable little girl could hardly be found, and she began to cry. She took off her coat and rolled it, damp as it was, in a tight bundle, and looked away toward grandma's house to see if help were in sight.

It seemed years, and it was some time, before grandma, looking from her side window, saw the little huddled figure on the rock, and the old cow running about the field, chasing some tumbling black object. She quickly called Uncle Jack, and he came down the field on the run. Seeing that Margery was safe, he made after the umbrella, which he captured and used as a goad to drive the old red cow back to her feeding, and then he came over to the rock.

"Well, chicken, what in the world are you doing down here?" he said, as he held up his arms to her.

"I wanted grandma to see my new jacket first of all," sobbed Margery, "and now the old cow has spoiled it all!" and little by little the story came out.

Of course, grandma unrolled the poor little garment, and pressed it out nicely, not forgetting to marvel over its beauty; but some of the freshness was gone, and it always reminded Margery of the time when she had her own way.—Exchange.

## AN EXCELLENT WATCHWORD.

One day recently Donald and I took a trip to Lexington, Mass., and visited the battlefield there; the spot where the brave and determined patriots met up shoulder to shoulder, and gave up their lives in that first struggle for the liberty of our country to which we look back with so much gratitude and pride. The sacred ground is marked appropriately by a large boulder bearing upon it those brave words of Captain Parker: "Stand your ground; don't fire unless fired upon; but if they mean to have a war let it begin here."

For a long time my young companion and I stood before it in reverent silence, musing upon the noble, self-sacrificing deed which it commemorates. What would this country be today if it were not for the loyalty of those early patriots, and that invincible spirit of theirs which has come down, from that day to this, from father to son, thanks to the glorious example for emulation which they have set us for all time!

I read over and over again to Donald the soldierly command which is chiseled upon the rock. Suddenly he started up, and clambered upon the boulder. Standing there on top of it, he assumed an air of grim determination. "I'm going to remember that! That's going to be my motto!" And as he looked down upon me, I could see in every line of face and figure that he meant it.

And these words, lettered in stone upon that memorial rock, might well be graven upon the heart and memory of every boy and girl. They indicate a course well chosen, and safe to be followed under any circumstances. Do not be forward about precipitating strife, even in the most justifiable of cases; stand aloof from it until

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Enabling Us to Guarantee It to Cut the Most Difficult Grasses in the World, Which Are Found in Texas. A Powerful Cutter Light Draft Light Running Easily Operated



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the last moment; avoid it as long as possible; shun contention in every way. But, on the other hand, be invincible, unflinching and staunch in the cause of right. Stand for the right, even if it costs you a bitter struggle. Thus alone can you prove yourself a worthy descendant of the brave patriots of Lexington.—R. B. Buckham

## A CAT STORY.

A very beautiful cat, carried in infancy from some remote village in the Apennines, was given as a mascot to the Italian captain of an oil-tank steamer which ran between Savona and Point Breeze, Philadelphia. In the course of time she presented the ship with a family of kittens, who were less than a month old when the Philadelphia docks were reached. Like the other sailors, Pussy went ashore, and when the "Bayonne" was loaded and ready to depart, could not be found. Search was made in vain about the wharves; and Capt. Hugo was compelled to not only sail without her, but to assume responsibility for her abandoned infants.

Two days later the prodigal came back. Another and a larger boat filled the "Bayonne's" place. Repentant and dismayed, she visited every steamer in the docks. Then, convinced that her indiscretions had made her both homeless and kittenless, she took up her quarters in a watch-box and patiently waited Capt. Hugo's return. Week followed week, scores of barks arrived, and were each in turn anxiously inspected; and, still undiscouraged by repeated disappointments, she bravely kept her post. At last the "Bayonne" was sighted and there was no need this time to hunt for the cat. There she stood quivering with agitation, on the extreme edge of the wharf, as the malodorous little craft plied its way along the river. The captain's big black dog, Pussy's old friend and companion, barked his furious welcome from the deck. The sound increased her excitement; and, when the steamer was still twelve feet from the docks, she cleared with flying leap, the intervening space, and, amid the cheers of the crew, ran straight to the captain's cabin, where she had left her kittens two months before.—Agnes Repplier.

## BECAUSE MOTHER KNOWS.

The mother of the household sank into her rocking-chair and folded her tired, patient hands in her lap.

"I hope I shan't have to move for an hour," she said to the father of the family, in whose hands she had just placed a magazine he had hunted for in vain.

"I've done nothing but trot, trot, all day long, it seems to me. I wonder if every mother in this land is expected to know where everything is, and find it if she doesn't know?"

"I believe it is the usual custom," said her husband dreamily, already more than half lost in the article on X-rays.

"Well, it's a poor custom," said the mother, wearily. "All day long I hear, 'Mother, where's my hat?' 'Mother, where did I leave my drawing pencils?' 'Mother, what have you done with my music-roll?' 'Mother, where's my fishing-rod gone?' 'Mother, where did you put my fancy work?' 'Mother, what magazine was that story in, and who had it last?'"

The leaves of the magazine rustled, and the father's face was hidden behind them.

"I believe they think I have some way of knowing where things are that I've never seen," the mother went on, smiling in spite of her wrongs, "for they ask me—"

"Mother!" came a boyish shout from the head of the stairs. "Ed and I are in an awful hurry to go in town, and we can't find our heavy gloves. Do you know where they are?"

"Ed's are in his second drawer on the left, where they belong; he left them in the dining-room," called the mother, without a second's hesitation. "I haven't seen yours, but why don't you look in the pockets of your old coat that you wore on that long drive with your father the other night?"

There was a sound of hurrying feet overhead, and then a joyful whoop. "Got 'em all right, mother!"

### Vane-Salvort Paint Co.

ST. LOUIS, Mo.  
Manufacturers of  
Pure Linseed Oil Ready Mixed Prepared Paints Ready for use; guaranteed to be the highest class and best goods made.

Sold by G. W. OWENS & CO., at all their branches—TEXAS PAINT & PAPER HOUSE, Fort Worth, Texas.—J. E. Grant CO., Dallas, and at all large and at all principal points in the State of Texas.

This firm needs no endorsement—their goods speak for themselves.

Sold by all Reputable Firms in the State of Texas.

The father's face appeared above his magazine.

"Does it ever occur to you that you give the family some slight reason to think you have an inexhaustible fund of wisdom as well as a bureau of information in regard to articles lost, strayed or stolen?" he asked in a carefully impartial tone.—Youths' Companion.

## A PRETTY DOG STORY.

Here is a pretty dog story, which is also quite true. During one of the latest birthday celebrations of the poet Whittier, he was visited by a celebrated singer. The lady was asked to sing, and seating herself at the piano, she began the beautiful ballad of "Robin Adair." She had hardly begun before Mr. Whittier's pet dog came into the room, and, seating himself by her side, watched her, a sight unusual in an animal. When she had finished, he came and put his paw very gently into her hand, and licked her cheek. "Robin takes that as a tribute to himself," said Mr. Whittier. "He is also 'Robin Adair.'" The dog, hearing his own name, evidently thought himself to be the hero of the song. From that moment, during the lady's visit, he was her devoted attendant. He kept by her side when she was indoors, and when she went away, he carried her satchel in his mouth to the gate, and watched her departure with every evidence of distress.—Scottish American

## SCHOOL TRAINING.

The little daughter of a Chicago public principal is now a pupil at the experimental school at the university, where she learns some things not taught in the regular city schools.

One day her father found her crying. "What's the matter, Noreen?" he asked.

"I fell and bumped my patella," she replied. Remember, this was in Chicago, and not in Boston.

Papa was sympathetic. "Poor little girl!" he said, and proceeded, with the best intentions, to examine her elbow.

Noreen broke away in disgust. "Huh!" she snorted. "haven't you never learned anything? I said my patella; that isn't my elbow. My elbow is my great sesamoid." Papa went for a Latin dictionary.—Ex.

The "so so" mind is in need of a prescription.—S. D.

## TRANSFORMATIONS.

Curious Results When Coffee Drinking is Abandoned.

It is almost as hard for an old coffee toper to quit the use of coffee as it is for a whiskey or tobacco fiend to break off, except that the coffee user can quit coffee and take up Postum Food Coffee without any feeling of a loss of the morning beverage, for when Postum is well boiled and served with cream, it is really better in point of flavor than most of the coffee served nowadays and to the taste of the connoisseur it is like the flavor of fine Java.

A great transformation takes place in the body within ten days or two weeks after coffee is left off and Postum Food Coffee used, for the reason that the poison to the nerves has been discontinued and in its place is taken a liquid that contains the most powerful elements of nourishment.

It is easy to make this test and prove these statements by changing from coffee to Postum Food Coffee. "There's a reason."

THE MISSIONARY TRAINING SCHOOL.

By Rev. Wm. Carter.

The Missionary Training School is a response to the realization and demand for a finer leadership in the superb work of saving men...

Following immediately upon the close of the session for men, a session for women was begun, and we are glad to record encouragement in this attempt to project the school into a larger sphere of usefulness.

The school has its outlined purpose, and we know that its field of operation is one that gains the endorsement of the whole Church. It has enjoyed a steady growth from the beginning...

The Missionary Training School sustains this close vital relation to the Church at large, the equipping station for our Church. It seeks to touch the strong, and to inspire them into a larger life...

saving station. Its doors shall be open to the wayfaring man, and all things possessed, whether houses or lands, shall under God minister to the wants of the people.

Most phenomenal has been the heartiness with which the friends have endorsed this movement for the training of Christian workers, and yet the expansion that is imperative and natural to a healthful development necessitates the further and increased liberality of the Church.

The Training School Library is an opportunity for rich investment, and we hope it may be the desire of many to lend a helping hand in providing for this most essential feature of the school.

CUERO DISTRICT CONFERENCE.

The above named conference deserves brief mention. 'Twas the fourth under the presidency of this scribe, and the best. The people of Platonia were lavish in their hospitality and many of them attended the services.

The preachers preached well, and all the services were spiritual. J. W. Woodson, of Cuero, was elected Secretary.

Reports indicated that the district was in "fine feather." Only a few revival meetings held as yet, but about three hundred conversions and additions to date.

dance and gave us an instructive address. The interests of this strong arm of power are growing under the efficient District Secretary, Mrs. W. H. Lancaster.

E. W. Morton and N. W. Carter were recommended for admission on trial, and C. F. Annis for re-admission.

Delegates elected to the Annual Conference are: E. M. GILLETT, JOHN WILLIAMS, J. D. BROWNE, ROSWELL GILLETT.

Next District Conference goes to El Campo.

The Committee on Missions recommended the appointing of a District Missionary Colporteur, to devote his entire time to holding revival meetings, missionary institutes, etc.

A NOTABLE OCCASION.

By Rev. J. W. Hill. The midyear missionary rally of the Indian Mission Conference, under the auspices of that Conference Board of Missions, was held at Holdenville, I. T., April 3-6.

With the exception of the great missionary rally at Tulane Hall, New Orleans, a few years ago, I know of no meeting so full of interest and so pregnant with consequences as this one at Holdenville.

That happy phrase, "intelligently devout," seemed to fitly characterize every preacher and layman who attended that conference.

The devotional exercises, which introduced each morning and afternoon session, were conducted by Bishop Hoss, except on the last afternoon, when Dr. Alderson performed that part; and it goes without saying that the people were greatly edified by the scripture expositions of these masters of exegesis.

And, like as at the marriage of Cana, the best wine was reserved for the last of the feast.

Reaches nearly all the important cities and towns in Texas, with two lines through the heart of the State. Furnishes Quick and Reliable Service between North and South Texas, and between North-east and South-west Texas.

As a body will compare favorably, in all that is essential to a live, vigorous and up-to-date ministry, with any other conference of its size in our entire connection.

Advertisement for Volo Sewing Machine. Features an image of the machine and text: 'A Hundred Points of Perfection. The Volo Sewing Machine is a perfect unity of almost countless points of supreme excellence.'

Advertisement for The Canton All Hay Press. Features an image of the hay press and text: 'Has more Modern Improvements than any press ever introduced. Pitman and Main Sill both heavy Steel Pipe.'

Advertisement for 33 Years Selling Direct. Features images of horse-drawn carriages and text: 'Our vehicles and harness have been sold direct from our factory to user for a third of a century.'

Advertisement for I. & G. N. The Texas Railroad. Features large text and text: 'Reaches nearly all the important cities and towns in Texas, with two lines through the heart of the State.'

ing of guns reminds one of shooting; and the mention of the Tract Society emboldens me to say that with the present lights before me I believe I will cross the Mississippi River on my way to Birmingham with the solid support of Texas, Arkansas, Indian Territory, Oklahoma and New Mexico!



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

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### THE GENERAL CONFERENCE.

Sunday was a high day in Birmingham. All the Protestant pulpits were filled by our ministers. All the clerical members of the Texas delegation were assigned to churches, and we have heard good reports from their work. Bishop Hendrix filled the First Church pulpit at 11 o'clock and Dr. Collins Denny held forth at night. We were present at the night service. The auditorium and the galleries were full. Dr. Denny holds an important chair in the Vanderbilt, and he is one of our most scholarly men. In person, he is medium in size, has a florid complexion, light hair and blue eyes. He is not tall in stature and he has the scholar's stoop. His text was, "Worship God." His sermon was thoroughly prepared and closely thought out. It was rather metaphysical, but had a touchingly practical illustration in its conclusion. It was a great sermon, but not in a popular vein.

The service which called forth more remarks than any other was conducted by Rev. George R. Stuart, the evangelist. He preached for the Y. M. C. A. at the theater in the afternoon. The place was packed and for an hour he held and moved the vast throng. When it comes to getting the popular ear and leaving an impression on the masses, no one here surpasses George Stuart. He is a lay delegate to the conference from Holston.

One of our delegates Rev. J. W. Downs, of the Texas Conference, came here with some fever, and he has not been able to take part in the proceedings since the first day. He is not seriously sick, but just enough so to keep him in his room. We hope he will be at himself at an early date.

To the new delegates things doubtless look alarming, for memorials of all sorts and suggesting all manner of changes in the Discipline have been introduced and referred to their appropriate committees. Were they all to pass we would have a new system of doctrines and polity. But, fortunately few of them will ever get before the conference. The committees will report "non-concurrence," and the few favorably reported will have to run the gauntlet of the conference, and some of them will get ridiculed before their passage. The aver-

age sense of the body will do about the right and the wise thing with them all.

On last Tuesday the conference got in its first real work. The Committee on Revisals brought in a report giving to young unordained preachers the right to perform marriages and to administer the sacrament of baptism. It brought on a protracted debate. It was finally amended so as to protect the sanctity of our ordination ceremony and yet give this privilege to young pastors. As the law now stands, a young pastor unordained is authorized to perform marriages and also to administer baptism in the absence of an elder or a Bishop; but no permanent authority of this sort is given to him until he completes his course of study and is regularly ordained. This will enable young ministers to attend to these duties in these exceptional emergencies and thereby meet the demands of their pastorates.

On Tuesday night the conference assembled to hear the fraternal address of Rev. J. W. Spalding, D. D., the fraternal delegate from the Canadian Methodist Church. Dr. Spalding has the appearance of a typical Englishman—rotund and well-developed. He is a most pleasing gentleman and exceedingly brotherly. He is one of the leading preachers and educators across the line. He is nothing of the orator, still he is an impressive speaker, original, sensible and entertaining. There was nothing stilted or perfunctory in his manner. He was natural and easy, and there was not a dull sentence in his address from the time he began until he closed. Occasionally there was a flash of genuine humor, to which the great audience responded with enthusiasm. His kindly utterances and beautiful spirit left a most pleasing impression, and the occasion was a most happy one.

On Wednesday night Rev. W. H. Shepherd, a colored missionary of the Presbyterian Church to the Congo country, delivered a striking address. For fifteen years he has been in Darkest Africa, and his experience is a thrilling one indeed. For nearly two hours he entertained his large audience with incidents of an extraordinary character. A part of those years he was with the cannibal tribes of that country; yet his work over there has been a success. He will return about the first of June. No address thus far has been of greater interest to the conference.

Thursday morning was spacy. After the call for memorials, resolutions, etc., the report of the Committee on Itinerancy, touching the local preacher question, was taken up. Several memorials, together with the recommendations of the Bishops to restore the licensing of local preachers to the Quarterly Conference, had been referred to this committee, and the committee reported "non-concurrence." This brought on an interesting debate. Rev. J. T. Smith spoke against the report. He was sharp, witty and pungent. Dr. Turrentine spoke in favor of the report, and his speech was strong and bristled with facts. Dr. J. M. Moore addressed the conference on the opposite side; and Dr. E. W. Alderson, who was temporarily in the seat of Rev. J. W. Hill, who was sick that day, made one of the strongest speeches yet delivered on the floor of the conference in support of the committee's report. When the vote was taken, the report was adopted by a large majority. So the licensing of local preachers will remain in the hands of the District Conference. This is an indication that the Church will take no backward step in its legislation. We have not yet gone far enough to find out yet the real temper of the General Conference. It would seem from the action taken on giving licentiate in charge of work the right, under certain conditions, to celebrate the rites of matrimony and to administer the sacrament of baptism, that the body is inclined to radicalism; yet, in a few other matters, it has shown itself to be conservative. But by the time the readers scan these

lines we will have had opportunity to see further on this matter.

A large majority of the members are new men, but we have old ones enough to lead the scintillation of the conference on most questions—probably.

The laymen are taking more interest than usual in many questions now before the conference. They are advocating a larger number of new Bishops than the clerical delegates. But this matter will also be determined by the time these lines get into print.

The conference opened Friday with a very lively discussion on a proposition to appoint a Commission to meet a like Commission appointed by other Methodist bodies to unite on a restatement of our twenty-five Articles of Religion and our standard of belief as contained in Wesley's Sermons and his Notes on the New Testament. Dr. W. F. Tillett, of Vanderbilt, brought on the discussion in an elaborate speech in support of the proposition. He expressed his firm belief in the truth of our Articles and in what Mr. Wesley taught, but he affirmed that the terms in which these truths are expressed are not modern, and also demanded a fuller and a completer statement of them for our modern age and progress. He spoke for nearly an hour, and his speech evoked much responsiveness. At its close, a motion was made to invite Bishop Wilson to express himself on the subject; and the same privilege was extended to all the Bishops. This was extraordinary, for our Bishops are not given the liberty of discussions. They are the presiding officers of the conference. Bishop Wilson came forward and made one of the most masterful deliverances ever heard in a General Conference. He spoke impromptu, but his address will go down in history as a wonderful production. He opposed the motion in very courteous but emphatic terms. We have never seen a profounder impression made upon an audience. Bishops Hoss and Candler made brief remarks on the same side of the subject; but Bishop Hendrix took the opposite side and spoke lucidly and strongly. Bishop Galloway declined to say anything, and the conference adjourned.

On Saturday morning the pending question was again taken up. Dr. Lambuth spoke in favor and Dr. Collins Denny opposed. It was a battle of the giants, and it consumed the morning hour. It is still pending and will come up again Monday.

Friday night the Rev. Dinsdale Young, our English fraternal delegate, was received. An immense audience greeted him. He is comparatively a young man, with a stalwart frame, large head and striking presence. He is a ready speaker. He did not use manuscript, and spoke rapidly. At times he was superbly eloquent; and, notwithstanding he is an Englishman, there were sallies of wit and humor all through his address. No audience was ever better entertained by a speaker. He gave us a very fine idea of Wesleyan Methodism and its methods of operation. We will reproduce the address in the Advocate later on. Bishop Hoss made a most felicitous response.

### CONFERENCE NOTES.

One of the most striking men in the membership of the conference is Dr. Young J. Allen, of China. He has been our missionary to that country for nearly fifty years. His hair is white and his flowing whiskers, like the driven snow, give him the appearance of a patriarchal prophet. While an old man, Dr. Allen is tall and straight as an Indian and his step is vigorous and steady.

A wholesale tobacco man, who is a member of the Virginia delegation, was making a speech the other morning and referred to how he managed the tobacco trade, as an illustration as to how the Church ought to run its affairs. Dr. Paul Whitehead took

issue with him, and the tobacco man interrupted the old man by saying the Doctor was not competent to lecture business men, but the old man fired back, by saying he was just about as competent to express himself on business matters as a tobacco man was to lecture a General Conference. It brought down the house, and the tobacco man subsided.

Bishop O. P. Fitzgerald occupies a seat on the platform. He is aged and somewhat broken, but his mind is clear and his humor is rich. He spoke to the conference for a few minutes very tenderly, and he was accorded a royal welcome. We have no sweeter spirit than Bishop Fitzgerald.

Several Texans are visiting the General Conference. Among the number we note Revs. J. M. Binkley, W. L. Clifton, E. W. Alderson, R. F. Bryant, C. T. Tally, J. L. Pierce, Little, Griswold, Rosser, Wallace, O. S. and O. P. Thomas, and others. They are interested spectators, and the Texas delegates give them a warm welcome to seats with them.

Dr. Paul Whitehead is the grand old man of the conference. He is far advanced in years, but his face is as young looking as four years ago, and he is as quick as ever in raising points of order on the brethren. His word is authority on questions of this sort. It would not be like a General Conference without the presence of Dr. Paul Whitehead.

An Arkansas brother the other day took an appeal from one of Bishop Key's rulings, and when the vote was taken the brother stood all alone in his glory. The conference laughed and the brother looked lonesome. Bishop Key looked very complacent.

Several Texans have gotten the floor and made speeches. Among them are Dr. McLean, Dr. J. M. Moore, Rev. J. L. Morris, Press Thurmond, Rev. J. T. Smith, Rev. O. F. Sensabaugh, Rev. J. D. Scott, and others. The rest of us have done some very eloquent voting, but not much speaking.

Rev. J. D. Scott, of the West Texas Conference, and Rev. John R. Nelson, of the Northwest, had a battle royal before the Committee on Boundaries. The West Texas Conference asked for a part of the Brownwood District, and the Northwest Texas resisted. Both the brethren made strong and earnest speeches, but the West Texas lost out before the committee. The matter will probably come up before the open conference.

The question of removing the time-limit has been threshed out before the Committee on Itinerancy, and those who opposed it won by a small majority. Then a move was made to extend the time-limit to six years, and this won by a small majority. So both questions will come before the open conference for a final hearing, and then we will have some speeches.

On Tuesday, May 15, the General Conference voted to elect three new Bishops and set Thursday at 10 a. m. as the time for electing the Bishops and connectional officers.

The secular press states that the General Conference passed unanimously the report of the Committee on Colportage recommending the publishing of Church literature in tract form, adding: "A board of seven will have control of the publication of these tracts. This provision meets a necessity long felt by the Church, especially in Texas and in Indian and Oklahoma Territories."

### PERSONALS.

Rev. Frank E. Singleton, of Grandview, preached two good sermons at Trinity Church, Dallas, Sunday morning and evening. From all reports he seems to have captured the entire congregation.

Rev. J. T. H. Miller is very proud of

the fact that he doubled the list of subscribers at a postoffice near Luling in one day. Referring to the records we found that to one lonesome subscriber he added another.

Rev. R. W. Thompson, of Dallas, had a very bad fall recently, fracturing a rib and sustaining other injuries. He is recovering slowly but hopes to be out again soon. The members of Ervay Street Church have been very attentive to him in his illness.

A note from Brother A. A. Kidd, of Carthage, Texas, gives the following sad news: "At 11 a. m. to-day, (April 8, 1906) my father, F. C. Kidd, of Garden Valley, Texas, fell on sleep. He lived seventy years, one month and six days. He died at the old home, with all the family present except myself."

Brother G. N. Arnold, of Wellington, called to see us last week. He was a Methodist in Alabama years ago and did not leave his religion behind when he came to Texas. He loves the Texas Christian Advocate and could not pass through Dallas without coming to see us.

Rev. R. E. Nunn, of San Francisco, writes the following note: "We are alive—wife and babes. Have some bread and bacon and the grace of God. We are thanking Him for His goodness. Pray for us as we labor to assist the homeless, bereaved and suffering."

### CHURCH NEWS.

Bishop E. E. Hoss delivered one of the Merrick lectures before the Ohio Wesleyan University on the 25th ult. on "The New Age."

Seventeen conference papers are published by the Southern Church, with a membership of 1,690,000 as support. Ten papers are published by the Methodist Episcopal Church as Conference organs, with a membership of 2,800,000 as support.

Dr. C. M. Bishop will preach the baccalaureate sermon for Centenary Female College, Cleveland, Tenn., on Sunday, May 13, and deliver the literary address on the 14th. He will also give the literary address at the commencement of St. Charles Military College on June 1. In addition to this he has been invited to give a course of lectures at the Summer School of Theology at Southwestern University, Georgetown, Texas in June.

At the meeting of the Sunday School Board in Nashville last week the report of Dr. James Atkins showed the number of Sunday School scholars in the Church, South, to be 14,898, representing a gain of 115 since last year. The officers and teachers in them number 169,655, a gain of 2,228. The number number 1,646,788, a gain of 33,418. The total circulation of the Sunday school literature was reported to be 1,371,298, a gain of 55,888 since last year.

### ON METHODIST FAITH.

Tillett Resolution for Reaffirmation and Restatement Passed in Debate.

Birmingham, Ala., May 14.—The debate was closed and the Tillett resolution for the reaffirmation and restatement of the Methodist faith and doctrine was passed by a vote of 151 to 167; ayes—clerical 83, lay 68; noes—clerical, 56, lay 51. The votes of the lay and clerical delegates were taken separately. Dr. J. D. Walsh states that this is the first time in the history of the church that the vote of the lay and clerical representations has ever been taken separately.

As well as the names could be secured the vote in the several Texas conferences were as follows:

West Texas.—Aye: Revs. Sterling Fisher, W. J. Johnson, J. D. Scott, clerical, and V. W. West, J. E. Pritchett and G. C. Johnson, lay.

Texas.—Aye: Revs. Seth Ward, S. R. Hay, J. W. Downs, E. W. Solomon, clerical, and D. H. Abernathy, L. L. Jester and H. C. Pritchett, lay; no, Rev. J. T. Smith, clerical, and Col. T. S. Garrison, lay.

North Texas.—Aye: Revs. J. W. Hill, J. L. Morris, J. M. Moore, clerical; no, Revs. G. C. Rankin, J. H. McLean, clerical; L. Blaylock, R. C. Dial and Stiney Bass, no.

Northwest Texas.—Aye: Revs. J. R. Nelson, O. F. Sensabaugh, H. A. Boaz, clerical; Dr. R. S. Hyer, J. K. Parr, lay; no, Revs. John M. Barcus, W. L. Nelms, J. G. Putnam, B. R. Bolton, clerical; W. E. Williams, S. W. Scott, J. T. McKeown, J. M. Robertson and Nat G. Rollins, lay.

The adoption of the report means



# Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is Hood's Sarsaparilla Which has cured thousands.

that a special committee of five members, of whom one shall be a bishop, shall invite other branches of Methodism to unite with the Southern Church in the preparation of such a statement of faith and doctrinal system as is called for in the twentieth century.

On both sides of this question there are some of the ablest men of the church. Even the bishops are not a unit. But, generally speaking the master minds who opposed it and fought it from start to finish are not disposed to let the matter disturb them any further. The bishops will have the appointment of the commission and it is safe to say that they will only appoint able and conservative men thereon. As was understood from the arguments of those favoring the resolution, it only proposed to make a new reaffirmation and proclamation of the old faith, teachings and doctrines of Methodism, with such additional statements and declarations of Methodist doctrines always taught, but not defined in the twenty-five articles of religion, as the commission may deem wise.

Some of those who opposed the measure expressed themselves as not being so much against the restatement and affirmations of the faith and doctrines as against the manner in which the matter came before the conference. That the resolution came from two men only and not from any memorial or resolution of any of the conferences or any ecclesiastical units of the church which would indicate that there was a real necessity for such action. Those responsible for the passage of the resolution feel that it is an advanced movement that will broaden the sphere of church work and possibilities, not only at home, but also in the missionary enterprises in foreign fields; that it is responsive to twentieth century demands for a creed clearly defined in twentieth century terms; that no harm can come from the work of the commission, which is properly safeguarded.

Before any pronouncement of the commission could become a law it would have to be agreed to by the representatives of all the Methodist or Wesleyan Churches and returned to the General Conference, which would admit it to the Annual Conferences, which bodies would have to ratify it with a three-fourths vote. It would then have to be returned to the General Conference to be approved and forwarded to the Ecumenical Council, which would have to ratify and declare it to be the creed of all Methodist bodies before it would become effective. Under all these safeguards it would require twelve years to pass the work of the commissioners into a creed, if its work should be ratified.—Special Correspondent Galveston-Dallas News.

### CHURCH PAPER QUESTION.

The question concerning Church papers and organs is most likely to ignite a fuse that will explode a bombshell whenever that issue comes before the General Conference for adjustment.

Already the suggestion has been made that the General Conference order or advise the consolidation of Annual Conference papers; the Church to be districted with several conferences to a district, and one paper to each district. The association of Church editors and publishers has declared against any action by the General Conference on this subject, on the ground that this subject is a matter of local concern that should be left to the Annual Conferences for settlement. That official interference from outside will retard rather than promote consolidation. That Annual Conferences have full power to consolidate their organs by arrangement between themselves, and that such consolidation of Annual Conference papers can only take place by a process of evolution arising from special conditions in each locality.

The four Texas Conferences now have a most able and valuable organ—the Texas Christian Advocate—which is doing for them most efficient and invaluable Church work, and the Texans here will most likely fight to the last ditch any action proposed by the General Conference that is liable to impair its usefulness or efficiency.—Dallas News.

### THE NEW AMERICAN VERSION.

Since the Revised Version appeared (1881) and the late American Revised one, now so popular with some, we never till recently wrote about it for any publication. We have been written to from the Pacific almost to the Atlantic about it, and its intrusion into our Sunday-school literature, being urged to write the matter up. We hoped our people would cling to the Old King James' Version till we reached a period when a valuable, worthy translation could be made. No scholar will pretend that the Old Version is free from defects—some quite glaring. But no cultured scholar who is a thinker also will deny but that the very few improvements of the English and American Revised Versions improve on the old sufficiently to atone for the loss of the pure English of the days immortalized by Edmund Spenser, Raleigh, Shakespeare, Massinger, Milton, and the illustrious characters that clustered about Lightfoot, 1642. All valuable literature, sacred and profane, for 200 years is saturated with its gems of beauty. The reader educated in the modernized inferior English would never comprehend the exquisite use of the James' Version woven in on every page of Scott's novels, those of Thackeray, Dickens, Johnson, Goldsmith; in all the sublimest poems and the most simple, and that glows in the great balls of Shakespearean plays like Auroras flashing among the icebergs of arctic seas. But if James' Version was so defective that students would be trammelled seriously in discovering valuable truths, it would be different. But while these versions have rendered some passages more happily than in James', many others are rendered in a way that ignores common sense, all Greek rules found in the best Greek grammars in the world, and show utter want of penetration into the spirit and import of the inspired writers.

We have always desired to see a version of the inspired Word that more fully penetrated into the force of the original text than any we have seen. In some respects the first English Version made from the Greek, that of Tindal, into English is better than any we have. The Calvinistic faith of all the earlier versions is easily discerned, and nearly as much so in the Newly Revised American one. One word often makes a verse of the Bible or hymn spell Calvinism or Arminianism, or change to a tone agreeing with both, as "The soul that on Jesus hath;" "The soul that on Jesus doth lean," etc. Hath supports "unconditional" perseverance; "doth lean" will agree with either creed, hence should hold the supremacy.

1. We will now show that the Version of 1881 left the most damaging defects of James' Version in full force. 2. That, in some instances, where the modern ecologist parades the improvements made, the translator and ecologist show a serious want of penetration into the text. 3. That the revisers and their admirers make statements that are positively untrue, especially Drs. Mouzon and Atkins, Sunday-school editor.

To do justice to such a subject requires a labor few can appreciate; for it is along a line most of which has to be worked out by a constant consultation of old and new compilations, such as Beza, Walter, Mill, Griesbach, Lachmann, and the great modern compilers, Tregelles, Tischendorf, and Westcott and Hort, issued by Dr. P. Schaff, have made, as well as ancient and modern versions, and the more ancient manuscripts. But where glaring mistakes have been made, some one should undergo the toil necessary to put such matters fairly before the people. All popular efforts at Bible translation have been by two classes among Protestants, Calvinistic and immersionist, or dipping sects. In America the immersionists have spent vast sums of money since 1846 experimenting on new versions.

Our assertion No. 1 we will take up first: Dr. Bruce, in his late work along Higher Criticism says, in substance, that the theologians have translated Christ into the Prophets, where he did not exist. Had he said they generally translated him out of the New Testament, where it related to the Old, he would have told a simple truth. We give two pre-eminent examples: 1. Heb. 12:1, 2: "Looking unto Jesus the author [marginal reading, Beginner] and finisher of our faith." Newly Revised reads: "The author [marginal, Captain] and perfecter: of our faith." All put in "our" so as to make a contrast between "our" faith of which Christ is "Captain," or "beginner," or "author," as against the faith of the pious ones who are noted for suffering for their faith and dying in the same. A man who cannot see that Paul is here showing from Heb. 11 on through chapter 12 that Christ is the Archæagos—"Founder"—of (taes) "the faith" by which, in all

ages, God's people triumphed, and who, from Abel on, had suffered and triumphed through "the faith," of which our Lord Messiah was the Founder, the Beginner, as Schleusner says of the word in his Greek lexicon, "The one qui primus aliquid facit," who first acted or did a thing.

And yet these so-called "Higher Critics" follow the blunders of the James' Version and legislate Christ out of his system! Paul vindicates the whole economy of God in all ages, showing that Christ is the center and circumference of all, but those Revisers put him out.

Another verse in this chapter, verse 23, by failing to fully translate the word "prototokos," first-born, "ones," plural, leaves ministers to think it is in the singular number, and refer it to Christ, as the good Bishop Keener did in preaching the funeral of Bishop McTycire. It refers to the whole body of the believers in Christ from Adam on who are "the cloud of witnesses to the faith" of which Christ was the founder and the completer.

Again, John 1:17: "For the law was given through Moses; grace and truth came through Jesus Christ." This differs from the blunders of James in using "through" rightly for "by." But both are viciously false renderings. The Greek is: "For the law on Mount Sinai, Ex. 34:1-6) was given through [the mediation] of Moses; the grace and the truth through Jesus Christ." The ordinary rendering leads to the idea that the "Mosaic dispensation" was one of law simply; that of the New, of grace and truth, a view commonly held, commonly preached, even now over all the land, through utterly absurd. What John was maintaining was that Christ was with Moses, mediating grace and truth, representing the great spiritual truths of religion; while Moses represented the mere law-side of God's system. We can not elaborate these things here. We could give other equally misleading translations of the New Testament by these partisans.

Our second proposition shall be brief. That where they have sought honestly to improve on James they show a want of discernment of the force of the text. Acts 8:9, 11, the new versions render the Greek "amazed" the people of Samaria instead of "bewitched." Even Dr. Parkhurst's Greek New Testament Lexicon expresses regret at James' Version in this case. But "witchery," "bewitched," was in the best English then, and is now equally so, in general use. Take Hamlet, Act 1, Scene V. "With witchcraft of his wit. \* \* \* Woe to his shameful lust. The will, etc. Some render it "astonish." Neither "amaze" nor "astonish" is the import of the text in this case. One is often "amazed," "astounded," at what disgusts, or often repels. This was a kind of amazement that won, attracted, seduced; hence "bewitched" was the only proper rendering. In several places lono, or its noun, wash, washing, is rendered "bathe." Even James, in Old Testament, renders lono and nipto, "bathe," where the sense is lost sight of by the rendering.

Dr. Mouzon, in his article in the Texas Advocate of February 8, seems to regard the two indifferently. But bathe for a religious washing is utterly void of force; for all baptismal washings were for ceremonial cleansing—symbolic of moral or spiritual cleansing. Bathe can not express such an idea. It is not whether one form or another favors or opposes a mode at all. Do we say, "He saved us by a bathing of regeneration?"—Titus 3:5. "Bathed in the blood of the Lamb." Partisanship alone suggested "bathe" for wash. The Revised, John 13:10, has "bathe" for cleansed, which alone makes the true sense.

Bro. Mouzon cites with approval Acts 11:47: "The Lord added to them day by day those that were saved." Now, Bro. Mouzon cites the Alexandrian, Vatican and Sinaitic manuscripts as the great advantage the new revisers had. But I have all these manuscripts on my table now—printed copies. Not one of them reads as the New Revision indorsed by Dr. Mouzon has it. All these, and Westcott and Hort, read, "The Lord added daily those being saved," to it—epi to auto. No word for them is in the ancient texts. Sogdomenos is a present participle, passive, implying they were added in the process by being saved. In the margin Bro. Mouzon's revisers have it "together"—i. e., "The Lord added together them day by day"—to what? All the Greek manuscripts relied on have "to it," and not one has "them." Bro. Mouzon finds much help also in the new revision on Heb. 6:4-6 in removing the "if" put there by Beza in his Latin version, which is at our hand: "Si prolabantur"—if they shall fall away. The Vulgate and others have it correctly rendered. The new versions read, so much commended by Dr. Mouzon: "For as touching those who were once enlightened \* \* \* and then fell away."

Now, this is a botched up rendering. Neither the Vulgate, nor Wesley, nor McKnight butchers up the Greek as do these new versions. There is no Greek for "as touching," as if a new matter was about to be introduced. Whereas, the whole epistle is written on the dangers of apostasy. Read chapters three and four in full. Hence, six and nine are but culminations on the danger of apostasy. The dangers and the encouragements to believers form the body of this great epistle.

But verse 6, the revised reads, "And then fall away"—not a rendering of the Greek at all. The Greek is, "And have fallen away."

The "if" of Beza has an apology in the Ethiopic version, fourth century. The aorist tense is miserably used by the translators of both—James more rarely than in the revised ones—and outrageously by Drs. Steele, Gordon, Brooks, and other second-blessing writers, and by the revised ones, on Rom. 6:1-11, in order to pump water into a passage that has not one drop of "the liquid" in it. Dr. Mouzon rightly calls attention to one place in which the new revision improves the old, in Heb. 1:2. "God hath spoken to us in his Son." But in I Cor. 15:10, they blot out that good act by miserably translating the words "And his grace that is [eis eme] in me has not been fruitless; but I have labored more abundantly than they all." The Revised reads "was bestowed," as if that was in the Greek. James has it "was bestowed," but in italics to show it was not thus in the Greek. Our revisers use the aorist just as they do the imperfect tense, which keeps from view a most important difference which Winer, 218-219, Kuhner's Greek grammar, 346-347, and Self's third edition, in two large volumes, volume II, Oxford edition, pages 66, 67, section 405, and President Hadley, of Yale, in his small work, brings out briefly the same principle. The sum of all is, that the aorist is often used in general propositions of fact, based on experience; hence, what is customary and is generally to be rendered into English by the present tense.

For example: The perfect in Greek is to be rendered into the present, but has only the force of a historic fact. But the aorist is to be rendered into the present as an effected fact that carries in it a customary principle, an element of character maintained, good or bad—what is wont to be. In Rom. 6 the revised ignores all the principles of the whole school of great grammarians, in order to conserve the idea of Rom. 6:3, 4 being water baptism. The immersionist has his hobby, and the High Churchman and Catholic has his baptismal regeneration; so both unite to destroy the beauty of one of Paul's great chapters on the work of the Holy Spirit.

I Cor. 11:26-29. Dr. Mouzon selects as a specimen to exhibit the new light given us by the "Revised." What improvement it affords, clumsy enough, any clever administrator generally gives, by quoting it, "Condemnation to his own soul." But the new rendering mars the beauty and departs from the Greek on one of the main verses (29), "If he discern not the body," for it is not thus in any Greek copy. The force of the Greek is, "He drinks condemnation to himself, by not discerning the body."—Kuhner 483. And that sad defect is pointed out, "Let a man examine himself, and so [or thus] let him eat," etc.

We have in this article taken up the smaller matters of some of the many errors of the "Revised." But far more serious matters will come up in our next article on the rendering of the great commission in Matt. 28:19—whether it should be rendered "in," as in James', or "into," as in the new Revisions—"baptizing into the name," etc. We will bring out that matter with a fullness of investigation never yet brought out on it. Also the blunders of the "Revisers" their adherents, such as Drs. Mouzon, of Texas, and Atkins, our Sunday-school editor, both of whom err egregiously as to mere fact, aside from any thing else. J. DITZLER.

Prospect, Ky.

### BROTHER HENDRY SAFE.

Letters recently received indicate that in consequence of the cable news from China concerning riots, our friends are anxious about our safety. I now write to say that so far we have escaped all harm. Our work is making fine progress. The Huchow District Conference has been lately held in this city, with large crowds in daily attendance. Peace prevails. While one cannot fore-cast things in China, still I may say that we do not fear any trouble here. During the two quarters past, I have received fifty members into the Church. Besides, a good number of inquirers have been enrolled. Our present membership in this district is now more than eight hundred, and will soon reach the thousand mark. We need the prayers of God's people. J. L. HENDRY. Huchow, China.

## ANNOUNCEMENTS.

**SHERIFF.**  
We are authorized to announce ARTHUR LEDBETTER as a candidate for re-election second term Sheriff of Dallas County, subject to Democratic Primaries, July 28, 1906.

### UNANSWERED LETTERS.

- May 3.—J. W. Bowden, subs. Sam J. Franks, sub. J. M. Armstrong, sub. J. J. Clark, sub. A. E. Carraway, sub. E. Hightower, sub. J. F. Fariss, sub.
- May 4.—J. D. Dorsey, change. A. B. Davidson, sub. F. A. Crutchfield, sub.
- May 5.—W. F. Bryan, sub. J. T. Bloodworth, sub. J. M. Peterson, change. J. C. Mimms, sub.
- May 7.—C. L. Browning, change. S. W. Thomas, sub. C. D. West, sub. O. C. Swinney, sub. Jesse Willis, sub. W. W. Moss, sub. J. T. Howell, sub. C. N. N. Ferguson, sub.
- May 8.—D. W. Gardner, sub. J. A. Wyatt, change. M. H. Major, sub. John E. Roach, sub. J. C. Mimms, sub. I. T. Morris, sub.
- May 9.—C. W. Dennis, sub. J. A. Old, sub. George H. Phair, sub. J. T. Owen, subs. W. A. Craven, sub. J. H. Averitt, sub.
- May 10.—A. D. Porter, sub. C. G. Shutt, subs. W. R. Rosser, subs. C. E. Clark, change. Jas. Allbritton, sub. J. L. Rea, sub. Thos. R. Moreland, sub. Jas. A. King, sub.
- May 11.—Walter Douglass, sub. J. B. Gober, sub. W. B. Moon, sub. F. J. Perrin, sub.
- May 12.—W. H. Harris, change. J. G. Miller, sub. C. N. Morton, sub. W. A. Derrick, sub.
- May 14.—L. W. Carleton, subs. C. S. Cameron, subs. W. P. Edwards, sub. J. H. Moreland, sub. J. J. Canafax, sub. D. H. Aston, sub. Jon. W. Goodwin, sub.
- May 15.—S. W. Thomas, sub. Jerome Duncan, subs. C. S. Cameron, sub. J. M. Smith, sub. B. C. Ansley, sub. A. J. Frick, sub.
- May 16.—A. L. Moore, sub. T. S. Armstrong, sub. R. A. Wallace, sub. Neal W. Turner, sub. Sam T. Weaver, subs.

### Greenville District—Third Round.

- Wolfe City, June 3.
- Merit, at Harrell Chapel, June 9, 10.
- Fairlie, at Olive Branch, June 16, 17.
- Dist. Con., at Leonard, June 21, 24.
- Floyd, at Floyd, June 30, July 1.
- Greenville Mis., at Concord, Aug. 4.
- Commerce Station, August 8.
- Wesley and Kavanaugh, August 15.
- Quinlan, at Union Val., August 21, 22.
- Kingston, at Ballard G., Aug. 28, 29.
- Lone Oak, at Miller Grove, Aug. 1.
- Lee St. and Jones' Bethel, at J. B., August 5, 6.
- Campbell, at Twin Oak, Aug. 11, 12.
- Leonard, at Orange Grove, Aug. 15.
- Celeste and Lane, Aug. 19, 20.
- Commerce Mis., August 25, 26.

### SAN ANTONIO DISTRICT CONFERENCE.

I am advised that both the I. & G. N. and Southern Pacific Railways will make reduced rates to District Conference at Uvalde, June 21. Inquire of local ticket agent. I make this announcement at request of Rev. W. J. Johnson, P. E. A. J. WEEKS.

### THE ANCESTRY OF THE AMERICAN EAGLE.

The characteristic head and beak, the gleaming eyes and fierce talons of the eagle, make it a favorite secular emblem, and in its passage from land to land a parallel to the migration of symbols is forcibly suggested. With the offerings of Peace and War, it dominates the arms of the United States of America, and is a forceful adjunct to the escutcheons of several Englishmen. It first appeared in the dual-headed form on the Phrygian coins, and later in Asia Minor. From thence it traveled to Flanders, and also replaced the single-headed emblem of the Holy Roman Empire. The Austrians borrowed it and since the time of Ivan III, it has been the cognizance of Russia.—The Chataquan.

### THE REASON WHY.

"When I was at the party,"  
Said Betty (aged just four),  
"A little girl fell off her chair,  
Right down upon the floor;  
And all the other little girls  
Began to laugh, but me—  
I didn't laugh a single bit."  
Said Betty, seriously,  
"Why not?" her mother asked her,  
Full of delight to find  
That Betty—bless her little heart!—  
Had been so sweetly kind;  
"Why didn't you laugh, darling?  
Or don't you like to tell?"  
"I didn't laugh," said Betty,  
"Cause it was me that fell."  
—Scattered Seeds.

The copper cent is the messenger boy of coins.—Collector.

**Epworth League Department**

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

**State Epworth League Cabinet.**  
 President—Gus. W. Thomasson, Van Alstyne.  
 First Vice-President—Rev. A. D. Porter, Mt. Calm.  
 Second Vice-President—Miss Belle Taylor, Houston.  
 Third Vice-President—W. A. Palmer, San Marcos.  
 Fourth Vice-President—C. A. Lehmborg, Castile.  
 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.

**THE BISHOP'S ADDRESS.**

A considerable portion of the Bishop's address is devoted to the Epworth League and although the address was published in full in last week's issue, we think it well to review this particular section this week. The League section opens with the statement that the organization has been in operation exactly twelve years, and is followed by this observation, viz: "In view of our past experience in laying down the lines and perfecting the workings of great enterprises this must be considered altogether too short a time to have brought this movement to its best; and yet the results of these years have been such as must satisfy judgment and encourage hope." The opinion is expressed that the League organization has been of very material assistance to all departments of Church work, and special stress is laid upon the value of its help to the Mission Board. This encomium is then paid: "Every part of the connection, and especially those parts represented in the mission fields, has felt the help and stimulus of the League as an evangelical force." In view of the sentiment expressed in some quarters, that the League is a kind of fifth wheel in our polity, this statement comes with striking force: "There has not been before devised in our Church anything which fills the place meant to be filled by the Epworth League." The address urges the brethren to put "this arm of our service to larger use" and calls upon them to take "such legislative action as in their judgment may strengthen and equip it for its work." Altogether, we regard the report of the College of Bishops touching the League, as a most unqualified endorsement of its usefulness and refutation of every insinuation that the organization is without justification. We rejoice that they regard it as "a means set for the spiritual salvation and training of our young people, and for their protection against the temptations and perils which beset their social and intellectual lives."

**REPORTED FAVORABLY.**

The Epworth League Committee of the General Conference has reported favorably upon the memorial presented by the Board of Trustees of the Texas State Epworth League, and the report has been placed on the calendar for consideration at an early date. This favorable report practically insures the adoption of the measure designed to authorize the establishment of Assembly enterprises and the acquirement by League Conference organizations of property and grounds. We quote the action of the Committee from the official proceedings, viz:

"Fifth Day Session, Tuesday, May 8. Report No. 1 of the Committee on Epworth League was presented and read, and placed on the calendar. Your Committee on Epworth League, to whom were referred several papers, report thereon as follows: A memorial from the Board of Trustees of the Texas State Epworth League Conference, asking that Section 6, Chapter 6, of the Book of Discipline, be amended by inserting after paragraph No. 255 and Article 6 of the Constitution of the Epworth League, a new paragraph and article, same to be numbered as may be necessitated by this and other changes made in the Book of Discipline and to read as follows, viz: 'Any State, Interstate or League Conference may secure property or grounds and improve same as a permanent place of meeting for religious, intellectual and social culture. Such property shall be devoted to be held in trust for the use and benefit of the Epworth League of the Methodist Episcopal Church, South, under the laws of the State where situated, by a Board of Trustees composed of one clerical and one layman from each of the patronizing Annual

Conferences and the President and Secretary of the State League Conference, who shall be members ex-officio. The members of the Board shall be elected by the State League Conference and confirmed by the Annual Conferences represented, but all vacancies shall be filled by the conferences on the nomination of the Board. The Board of Trustees shall also constitute a Board of Control with power to make rules and regulations and raise funds for the use and maintenance of the property, subject to the approval of the State League Conference and a majority of the patronizing Annual Conferences, and to the State League and Annual Conferences concerned they shall report their acts at least once a year. We recommend concurrence.

(Signed)  
 JOHN M. BARCUS, Chairman,  
 S. P. CRESAP, Secretary."

**NOTES.**

Miss Kate Corley, of Corsicana, has been appointed official stenographer for the coming encampment.

Ralph A. Porter, President of the Dallas District Epworth League Conference, writes us to say: "Our meeting will be held at Denton, June 7-10. We now believe it is going to be one of the best, if not the best, meetings of its kind ever held in Texas. On Saturday afternoon, June 9, we purpose running a special train carrying Leaguers, friends of Leaguers, and many, if not all, of the Methodist preachers in this district." We rather like the hustling qualities of these Dallas Leaguers, and are of the opinion that they will make good on their proposition to make this meeting one of the best of its kind.

President and Preacher in Charge, J. B. Gober, of the Paris District, writes us that he has acquired some reputation as a League lecturer through the notice we recently gave him, and as a result, is now booked for two lectures, one at English and the other at White Rock, both Leagues being in Red River County. Brother Gober has a knack for interesting folks and is never more at home than when he is among young people. We know him.

Secretary George A. Jones, of the North Texas Conference Epworth League, wants it understood far and near that there is to be a reception given the delegates to the Whitesboro meeting on Thursday evening, June 15. The special rates will be in effect from the 14th to the 18th.

Sam J. Smith, President, gives us this information "The Waco District Epworth League Conference will meet at Walnut Springs, June 26, 27, 1906. A grand time is assured to all who attend. Special music will be one of the features of the program. Those who expect to attend, and others desiring information concerning the meeting will address the Secretary, Mr. A. Fauquet, Waco, Texas."

Secretary Joe F. Smith, of the Weston League, North Texas Conference, confirms the former report of the organization of his League and says: "We now have thirty-two members on roll and, all things considered, we are doing well under the leadership of President H. D. Gilbert."

The Editor of this department is in receipt of a personal letter which he desires to acknowledge thus publicly, as he has done privately. The letter is from Brother Gus W. Thomasson, Editor of the League Department of the Texas Advocate. Among other things he says: "I note that your name appears again at the head of the League Department of the New Orleans Advocate, after an absence of several weeks, and, being interested in keeping in touch with the several editors of Advocate League Departments, I hasten to express my pleasure in your return to the charmed circle, which, I trust, will now be permanent. I have read much from your pen with interest and pleasure." And a word like this makes us take courage and go forward.—H. G. Hawkins, League Editor New Orleans Advocate.

The Humanity Magazine, published at St. Louis, is preparing to give the Texas League Assembly enterprise an illustrated write-up. G. W. T.

**SECRETARY'S NOTES.**

We hope by next week to be able to give some definite information in regard to railroad rates for the season at Corpus Christi. We have used our best effort to get a reduction in the present round trip rate of one and one-third fare, and think that we will succeed. A large number of our people desire to spend the months of July and August on the grounds and we desire a low rate to accommodate them

and to aid us in building up the resort. Brother Kendall writes me that the cottage for Rev. W. A. Sampey is about completed. Misses Harris, of Dallas, will build right away, as will Miss Moseley, of Gainesville.

We want the use of a few large tents at Epworth this summer. One for the free accommodation of preachers. This will be used as their sleeping apartment. We hope by next year to have a regular building for them. Those having their families will of course have to rent the tents provided for that purpose. Brother pastor, have you a large tent that is used for meetings that you will lend us? Notify me, and we will be glad to pay freight on it both ways. If our funds would justify, we would pay rent on these, but for this year we will ask our friends to aid us by lending them.

Note this from Bro. Sam J. Smith, President of Waco District League: "The Waco District League Conference will convene at Walnut Springs, Texas, June 26, 27. A grand time will be guaranteed all who attend. Special music, etc. has been arranged and we are planning for a great meeting. Information as to special features will be furnished by the District Secretary, A. Fauquet, Waco, Texas." The Waco Leaguers are a "live force" and their efforts are always successful. We would be glad to have a number of our Leaguers from other Districts who can possibly do so, attend this conference.

Make your plans now to attend the Encampment this summer. The date is August 3-13. See that your camp-meetings are arranged that they will not conflict. If you would like to spend the whole month of August in camp, write me and I will arrange to erect a substantial camp at small expense that will be safe and comfortable. We have had the experience of one year at Epworth, and can tell you definitely about the cost and accommodations.

A. K. RAGSDALE, Secretary.

**COMING LEAGUE MEETINGS.**

- May 17-20—McKinney District League Conference, Frisco.
- May 23—Sherman District League Conference, Pecan Grove.
- June 7-10—Dallas District League Conference, Denton.
- June 15-17—North Texas Conference Epworth League, Whitesboro.
- June 22-24—Paris District League Conference, Blossom.
- June 26-27—Waco District League Conference, Walnut Springs.
- August 3-12—Beeville District League Conference, Epworth by the Sea.
- August 3-12—State Encampment, Epworth by the Sea.

**"GREAT IS DIANA OF THE EPHESIANS."**

On the banks of a river is a beautiful city. The visitor is filled with admiration as he views the lofty domes and magnificent buildings. The railroads and the smoke stacks, the lovely residences and shady sidewalks, indicate a state of prosperity, ease and comfort. The many church spires give evidence that the different Christian denominations are well represented in this city. Quite a number of important educational institutions are also located here. Within the city are thousands of youthful lives being shaped to meet the responsibilities of the future. Their eternal destinies are largely dependent upon the influences brought to bear upon their young lives. There are schools under the control of Christian denominations, and they are constantly being rewarded for their labors by the noble young men and women they are sending out into the world to take up the various duties for which they have been prepared. The influence which leads the young life into a useful and righteous life filled with good works, meets the approval of the Ruler of the universe. But an influence which leads the young life into crime and a life full of wickedness, only meets the approval of the prince of darkness. While the outside life of this beautiful city is revealed to the eyes of the public, there is a hidden part of life within the city which can not be seen by human eyes. The depths of the human heart can only be seen by the Creator himself. Sympathetic friends can speak words of comfort and consolation to the heart which is broken by the loss of a loved one, but the eyes of our sympathy can not fathom the depths of that broken heart. While the influences under divine approval are at work in the world, the devil is going about as a roaring lion seeking in numerous ways to entice the youth of the land into his traps. Right in the heart of this beautiful city are a number of his most damnable enticements—the licensed saloon. Temptations strong and mighty are being presented by these agencies of the devil. The waves of wicked influences are going out from these centers of evil are drifting in mortal souls upon

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DALLAS, TEXAS.

The shores of eternity. The better element of this growing, prosperous city, being aroused by the evil results of the saloons, begin to devise some plan to rid their city of these "bungalows" of destruction, thus throwing a protection around the youth of the city. A movement is set on foot for the removal of these temptations. The editor of a leading paper in the city becomes uneasy, rushes to the editorial desk and through his paper makes an earnest, anxious plea to the citizens to prepare themselves for a possible and exceedingly probable conflict. He warns them of the danger and urges them to arm themselves with a sufficient number of poll tax receipts to, if possible, ward off the contest. He vividly pictures the evil results of a "local option contest," declaring that bitterness and hard feelings would be produced which it would require years to overcome. Wounds would be inflicted which time alone could heal. But, worst of all, would be the "loss of revenue." A dark picture indeed. What a calamity would be precipitated upon this quiet, peaceful and prosperous little city if that "revenue" should be taken away. But go with me for a moment into the homes of some of those who are reaping the fruits of that revenue. The young widow, whose husband was recently hurled from a saloon into eternity, what does she care for revenue? Can it heal that broken heart? That mother with her fatherless children, as they gather around the bedside with the vacant chair reminding them that the departed loved one met his doom in a saloon; can the revenue fill that vacant chair? The broken-hearted parents whose hopes were centered upon their boy as he started out in life with a bright future before him, but coming in contact with the influences of this mighty source of revenue, finally filled a drunkard's grave; can the revenue satisfy their aching hearts? While the editor throws his searchlight upon the temporary evils of local option, he throws a mantle of darkness over the soul-damning results of the whiskey traffic. He admits that local option is a good thing in certain localities, where it can be obtained without much effort, but in his city it would be very undesirable. Some one's feelings might be hurt.

But it may be that a sufficient number of poll tax receipts have been issued to appease the editor's anxious fears, and make his patriotic, throbbing heart beat with more ease. "Great is Diana of the Ephesians." T. F. MYERS.

**BEEVILLE DISTRICT CONFERENCE.**

The Beeville District Conference met at Alice, Texas, April 26-29. All preachers were present but one, who was detained at home by sickness; and the attendance of the laymen was good. The generous hospitality of the people of Alice made the stay of all pleasant.

Every interest of the district received careful attention. Almost without exception, the reports were encouraging. A number of charges are well advanced in payments on conference collections, and the district leads all others in the amount of missionary money paid. Only one pastor expressed doubt as to the ability of his charge to meet all claims in full.

The presidency of the presiding elder, Rev. F. B. Buchanan, gave great satisfaction. The work of the conference was carried forward in a careful, intelligent and business-like manner. He wears the responsibility of his new position with dignity and grace. Al-

ready he has gained a secure place in the affections of the people by his brotherly spirit and active sympathy with all the work of the Church. By resolution the conference expressed its appreciation of the ability and fidelity with which he has met the duties of his office.

Dr. J. E. Harrison was present one day and gave a good report of the Antonio Female College. Proper attention was also given to the claims of Coronal Institute and Southwestern University.

The conference has no comfort for "the enemy," as was shown by the hearty endorsement given the Advocate in its war on the liquor traffic.

The following were elected delegates to the Annual Conference:

- S. D. SEALE,
- A. T. COCKE,
- F. J. NUSOM,
- A. GUYON.

**Alternates:**

- H. B. Newberry,
- George W. Newberry.

The spirit of the conference was fine. Some good meetings have already been held. The burden of the praying and preaching was for a revival throughout the district. Sermons were delivered by the following brethren: Revs. J. A. Foster, J. T. Osborn, J. W. Black, J. M. Linn, Joe F. Webb, H. B. Henry, J. P. Garrett, M. A. Black and F. B. Buchanan. All preachers returned home determined to be present at San Angelo in the fall with good reports in both spiritual and material things.

Corpus Christi was unanimously chosen as the next place of meeting. J. W. BLACK, Secretary.

**RESOLUTIONS OF RESPECT**

In Honor of Mrs. Harriet E. Aiken.

Whereas, It has pleased our Heavenly Father to take to himself our beloved friend and sister, Mrs. Harriet E. Aiken; and

Whereas, Our departed sister was a most zealous and enthusiastic member of the Foreign Missionary Society of St. Mark's M. E. Church, South, Oak Cliff, Texas; and

Whereas, She was, during her life, intensely interested in work for foreign missions, having been present when the W. F. M. Society was organized, and having been a life member of that organization for a great number of years; and

Whereas, Her deep spirituality, her power in prayer, and her devotion to the cause were an inspiration to us in our meetings, therefore, be it

Resolved, 1. That while we miss Sister Aiken from her accustomed place that we sorrow not as those that are without hope, but are assured that she has passed into blessed rest, where she dwells in sweet communion with the Master whom she delighted to serve and honor.

2. That our hearts go out in sympathy to the bereaved daughter and the other loved ones of her family, and that we commend them to a loving Father who dealth tenderly with his own, and doeth all things well.

3. That these resolutions be spread upon the minutes of our W. F. M. Society, and that a copy be sent to the family.

MRS. GEORGE CARLTON,  
 MRS. W. M. CROW,  
 MISS FLORA THOMAS.

Some men think the only reason it doesn't rain is because they have forgotten to thunder.—Ram's Horn.

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## OPEN LETTER TO REV. W. E. CAPERTON.

Dear Brother: I have carefully read your article in the Advocate of March 22d and will answer what seems to be pertinent to the question.

You define Church to be "A divinely constituted organism." All right. That confines the Church to the spiritual, or invisible Church. None are members except those who are vitally united to Christ. All who are thus united to Christ are members. "For there is none other name under heaven given among men whereby we must be saved." That makes the Church reach back to Abel, Enoch, Noah, Job, Abraham and scores and hundreds of others, not to say, as the scriptures do, "An innumerable company that no man can number." Christ was as a lamb slain from the foundation of the world. He was the central figure in the Old Testament as in the New.

You admit that there had been saints in all ages of the world. If they were saints they were made so through the merits of Christ; and if so, they were vitally united to him, and consequently members of his Church.

II Chronicles, 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land."

I Corinthians, 10:14, shows that God's people in the wilderness received spiritual food and drink from Christ.

Deuteronomy, 29:10-13, shows that God established the Jews to be his people.

Joel, 2:15-18; Deuteronomy, 31:12-13; Exodus, 3:7; see also Stephen's sermon in Acts seventh chapter, and look specially to the fact recorded in the thirty-eighth verse, where he calls this people spoken of as God's people "The Church." Quotations might be multiplied, but these are sufficient to show that God had a people that he called his people; and that Christ was with them, giving them spiritual food and spiritual drink, and that the inspired man of God called them the Church.

You say, "The Church is distinguished by a comparison between the two covenants." All right. The one with Moses is represented by Hagar, which was made four hundred and thirty years after the one made with Abraham, which was an everlasting covenant. If you, my brother, belong to the covenant of grace, you belong to the covenant that was made with Abraham.

Galatians, 3:17: "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul that it should make the promise of noneffect." "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." You say: "When I wrote that every Jew had to be regenerated, I had reference solely to the time of Christ and not to remote generations before." What about John the Baptist, the apostles, Simeon and Anna, Zacharias and Elizabeth, who walked before God and were perfect?

You think we are agreed that Noah, Abraham, David and others needed regeneration. That's owing to what you mean by needed. If you mean they were in a state of regeneration, we are agreed.

You seem to dislike the idea of being born in the Church. So do all Calvinists. In your endeavor to weaken my argument on the good olive tree you said that the good olive tree was not the Church, but Christ. All right. The good olive tree is Christ; some of his branches were broken off because of unbelief, and some branches from the wild olive were grafted into Christ by faith; and the inspired apostle says that the natural branches shall be grafted into their own olive tree if they abide not in unbelief.

What is a natural branch? Is it not one, from its very inception, that starts in and grows out of the parent stock? If the good olive tree is Christ, and there are many natural branches, were they not vitally connected with him before unbelief broke them off? If the good olive tree represents the Church, then the apostle calls the Jews natural branches because they were born in the Church, and that fact was recognized by circumcision. I believe that, by virtue of the atonement, all children are born in God's kingdom or Church, and remain in it until they sin out; that sin is the only thing that can separate a human soul from God; and sin is never necessary.

I have very decided convictions as to the moral status of children, and am ready, if need be, to give a reason for the hope that is in me. But that

is a side issue, and not necessary in 'settling the question as to whether God had a Church before the day of Pentecost.' You assert that "the tabernacle of David completely fell at the rejection of the Messiah by his people," and cite John 19:15. That passage only proves that some of the authorities among the Jews, and the rabble that they could influence, rejected Christ. It by no means proves that the people all forsook him. On the other hand, there is the greatest abundance of evidence that multitudes believed on him. "See how ye prevail nothing; behold the world is gone after him." Many times they would have laid hands on him, but they feared the multitude. That may account for the arrest in the night, and the hurried trial, because these authorities with their rabble were in the minority. How, then, can you refer to that as proof that all his people had rejected him?

You seem to understand the word rendered "build" in Matthew 16:18 to mean originate. Would it not be better to translate it rebuild, edify, complete, or establish? Either of which would be better because it would make the sense consistent with the other scriptures. The apostles, who knew God had had a Church for centuries, perfectly understood the language, and I had thought everybody else understood it, except Anti-pedobaptists, who try to dodge the force of arguments on infant baptism deduced from the identity of the Church.

You say: "The Church began her history with the descent of the Spirit." I shall not dispute that without knowing just what is meant by the descent of the Spirit. I read in Genesis: "My Spirit shall not always strive with man." I suppose he was striving with men then. "Take not thy Holy Spirit from me." The Holy Spirit can not be taken away from those who have it not. Peter says: "Holy men of God spake as they were moved by the Holy Ghost." I Peter, 1:11: "Searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the suffering of Christ and the glory that should follow." "Ye do always resist the Holy Spirit; as your fathers did, so do ye."

There is the greatest abundance of evidence that the Holy Spirit has always been given fallen men to help their infirmities, to guide, to strengthen, teach and in every possible way to help men.

If the Church began when the Spirit began to help men, then we have always had the Church.

"Woe unto you, scribes and Pharisees, for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer them that are entering to go in." What kingdom of heaven was it that these scribes and Pharisees were shutting up, if it was not the Church? What does Paul mean, in Ephesians, when, speaking to the Gentiles, he calls them fellow-citizens with the saints? Was it not because these Gentiles had come into the same Church with the Jews?

There is no proof that even a majority of the Jews rejected Christ; but there is plenty of proof that thousands adhered to him, and therefore remained in the Church.

What you call an organism was not made up of Gentiles exclusively. There were multiplied thousands of Jews members of the Church before Peter preached to Cornelius and his household. When the Gentiles did come they came in as fellow-citizens with the saints and of the household of God, and were built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone.

I suggest that you read all Watson has to say in his dictionary under the word Church. Hoping that may furnish food for thought, and help you to get back in harmony with Methodist doctrine, I am

Yours fraternally, W. H. H. BIGGS.

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## The Woman's Department

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

### ANNOUNCEMENT.

The Woman's Foreign Missionary Society of the Texas Conference, will hold its annual meeting at Marlin, June 14-17. Delegates and visitors please send names to Mrs. B. C. Nettles, Marlin, at as early a date as possible. May 18 is the day appointed by the Woman's Board of Foreign Missions for special prayer and fasting. Let every auxiliary in the conference zealously observe it.

MRS. S. PHILPOTT, President.  
MISS L. P. LANE, Rec. Secretary.

### NOTICE.

District meeting of W. H. M. Society, of Sulphur Springs District, will be held at Cumby, May 23, 24. We hope this will be a beneficial meeting, and urge every auxiliary to send one or more representatives. All pastors in the district are especially invited to attend.

MRS. SAM SHEPPARD,  
District Sec.

Sulphur Springs, Texas.

### REQUEST.

Will not every woman in the bounds of the West Texas Conference pray that the annual meeting of the W. F. M. Society of the West Texas Conference, to be held in San Antonio, in June, may accomplish much for the advancement of the cause of missions?

A W. F. M. SOCIETY MEMBER.

### WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTHWEST TEXAS CONFERENCE.

Only a few days remain and Miss Manns and I shall be en route to the Board meeting, Opelika, Alabama.

You will not neglect the observance of 18th inst. as the day of fasting and prayer that the Holy Spirit may have unqualified control and right of way throughout all our deliberations. The success or failure of the actions of the Board depends largely upon the Conference Societies.

In view of this, and the necessity of our intelligent action, let much prayer be given to our own Annual Meeting at Abilene, June 9-12, and Friday, June 8, be observed as the day of fasting and prayer with us. Since it is now possible that Miss Mary Tarrant, China, will be with us, Miss A. M. Barcus, of Summerville, South Carolina, editor of the Little Worker, and our own Miss Sophia Manns, who will receive her appointment to the foreign field at this meeting of the Board, and will sail some time during the summer, we would emphasize the rare opportunity of our Golden Links and Juvenile Societies in attendance upon the Annual Meeting. Much of the time will be devoted to these departments of our work. Miss Manns covets this last opportunity for meeting the young people of our conference. We have asked for straight convention rates of one and one-fifth fare for the round trip for the occasion, and will give notice as soon as possible. Let us put into this meeting the character of individual responsibility, and pray to that end, "Lord, what wilt thou have me to do." Read carefully II Kings, 13:18.

These arrows represent the idea of definiteness in prayer. Some one has said, "pointless prayers are like dull arrows." God expects us when we pray to be definite and believing.

Let us fill our quivers with the arrows of prayer, and then behind each one may there be the impulse of the "how of strong desire and expectant confidence." MRS. W. F. BARNUM,  
Cor. Secretary Conference Society,  
Ft. Worth, Texas.

### ITEMS.

#### Woman's Home Mission Society, Northwest Texas Conference.

The Nashville Advocate brings the first intelligence of the consecration of the new deaconesses student graduates of this year at Searritt Bible & Training School. They are seven in number. The service took place in Central church, Kansas City on April 18, conducted by Bishop Hendricks; Mrs. MacDonell representing the Woman's Board of Home Missions.

A private letter from Miss Mann, scholarship student of our Conference Society, to Mrs. Honeycutt, adds fuller details of the pleasant features of this impressive occasion. This is an event

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of deep and joyful interest to every pious heart that has throbbled in expectation of the hour when our Conference Society would lead forth a daughter suited and prepared for the Lord's work.

Our hopes are realized in Miss Fannie Mann, who went out from Joshua, Ft. Worth District. This deeply consecrated young woman exhibits traits that mark her as especially entitled to a place in the ranks of the Mary's and Martha's of our time. If her life is spared, we predict for her a record of great usefulness. The education of this young woman was made possible by the generosity of Mrs. Fred Fleming. As President of the Conference Society, in her zeal for broader effort, she became responsible for half the expense of a scholarship in Searritt. It was undertaken, the student was found, and Mrs. Fleming has gone on so quietly contributing her support that we are in danger of forgetting our patron's part. One consecrated young life is a rich jewel for the Lord, and yet there are calls for hundreds. Will we take fresh courage from this success and try to find others and make them ready? Will we pray God to call our own daughters to a better service?

The misunderstanding about the time for the Annual Meeting, is a matter of regret. The official announcement in the Woman's Department of the Advocate has now settled the matter and it is hoped that the members and delegates will be able to accommodate themselves to the date, and that there may be a full representation.

Plans are in course of preparation for a conference annual, to be issued by the Press Superintendent. It will be in magazine form, suitable for preservation and easy of reference, and stored with things of interest to Home Mission women in our conference. Look out for it and be ready to send a large club of subscribers when the call comes.

I thank those who have sent names of new officers. Will not others take the pains to write me a postal with name of the new Press Superintendent or Corresponding Secretary?

MRS. S. C. FOLLIN,  
Press Superintendent Conf. Society,  
Fort. Worth, Texas.

### EXHIBITS FROM MISSIONARIES.

#### Hundreds Daily See Exhibitions Brought From Foreign Lands.

Birmingham, Alabama, May 9.—The missionary exhibit is a unique and highly interesting feature connected with the General Conference. Hundreds are visiting it daily, with pleasure and profit to themselves. Many of the exhibits, aside from the gratification of curiosity, give an insight into the habits and modes of living of the heathens or pagans whom the Church is trying so faithfully to Christianize, and also show what cruel torture they inflict upon themselves, especially upon their helpless women and children, through the ignorance and superstition, or the adherence to some senseless heathen custom. In entering the exhibit hall, "The Wayside Idol," a Korean god, is passed at the foot of the steps. This monster of hideous mien is the Korean god who is placed on the outskirts of the villages and towns to prevent the entrance of disease and pestilence, and if he should be napping and prove recreant to his trust, his face is smeared with mud and he (their god) is flailed over the head with clubs.

On the wall just on the inside of the hall is the Chinese decree against Christianity, with the translation as follows: "Hitherto the Christian religion has been forbidden and the order must be strictly kept. The Christian religion is referred to as corrupt. By the side of this decree is one from Japan, which, as translated, explains itself. It reads: "Japan to the Young Men's Christian Association Union in Japan—Having heard of your work for the comforting of the soldiers at the front, their majesties, the Emperor and the Empress, are pleased to grant to you the sum of 10,000 yen." The Imperial Household Department."

A gentleman standing by significantly remarked, after reading the above: "Now let us look for a similar recognition (if it is to be found) of the work rendered to suffering humanity by the Young Men's Infidel Association Union in Japan."

Among the exhibits is some Chinese ghost money. This is burnt by the family when one of its members dies in order that the deceased will have a light to guide him safely to his home in the spirit land, and it is also believed that the smoke will follow the spirit of the deceased into the Celestial land, and that there it will again assume the form of money and will there furnish the translated Chinaman all the money he may need for supplying his wants and necessities.—Dallas News.

### W. H. M. SOCIETY, PORTALES, N. M.

We have been very much interested in the Texas W. H. M. letters in the Woman's Department, Texas Christian Advocate, and thought, perhaps these auxiliaries would like to hear from us.

Our society was organized three years ago, but had a struggle for existence for some time. Now, however, we have a membership of thirty earnest, enthusiastic workers. During the past year we have made one hundred and forty visits to the sick and strangers, distributed fifty garments to the needy, paid to conference treasury twenty dollars and forty cents; expended for other local work, four hundred and twenty-five dollars and twenty cents; made a free-will offering to the board of seventeen dollars and sixty cents. We have two members on the Baby Roll and ten of the Florine McEachern Mite Box Brigade.

We have a business meeting the second Wednesday, and Bible study the fourth Wednesday of each month. The meetings are all well attended and the interest good.

We are trying to do our part in this and asking the Lord to bless our efforts. We are anxious to know more about the work, especially for the young people.

MRS. J. D. HURLEY,  
Press Supt.

### DISTRICT MEETING, GREENVILLE DISTRICT.

The ladies of the W. F. M. Societies of the Greenville District met in Wesley Church, Greenville, April 7. After a song by the choir, Mrs. A. H. Hewitt read a scripture lesson and Miss Ruby Kendrick led in prayer.

Reports of the auxiliaries were then read and heard with interest. We were glad to note all pledges had been paid.

Rev. C. M. Harless and S. C. Riddle encouraged us with their presence and helpful talks. Several talks were made on the different departments of work, after which Miss Ruby Kendrick made a very interesting and instructive talk, giving an outline of the work being done in the foreign field under the direction of the Woman's Board, M. E. Church, South. Mrs. Reeves delighted us with a solo and Bro. Riddle pronounced the benediction, and we went to dinner in a down-pour of rain.

At 1:30 Mrs. D. H. Aston, of Commerce, led the devotional service with music by the choir and solo by Mrs. Archie Morris. After this came a discussion of the literature provided for the W. F. M. Society and the importance of keeping informed.

Echoes from the Student Volunteer Convention in Nashville, by Miss Kendrick, was an inspiration to all present. Our zeal was intensified, and our faith strengthened. Let us pray the Lord of the harvest that more consecrated young women may volunteer in this great cause. May the Lord grant us a clearer vision of Christ and the service due him in my prayer.

A MEMBER.

### DISTRICT MEETING, GEORGETOWN DISTRICT.

The District Meeting of the Woman's Home and Foreign Missionary Societies of the Georgetown District, was held in Moody, May 1, 2, and 3, and was quite a success spiritually and socially.

The Tuesday evening meeting was the opening program. A most beautiful and earnest welcome address, by Mrs. Festus Johnson made the delegates and visitors at once feel at home and among friends, and they through their representative, Mrs. Everett, of Belton, thanked Moody most heartily for her hospitality.

The pastor, Rev. J. H. Wiseman, in his address on "Missions," gave much needed information regarding the foreign fields of labor, impressing the people with their individual responsibility for a share in the work, thus winning the public to the great missionary cause. One of the most attractive features of the evening was a most beautiful reading by little Miss Edna Gilmore. The special music by the choir, also by Miss Hargett and Mrs. Williamson, and by Messrs. Balley, Williamson and Wiseman, was highly appreciated.

Wednesday morning, May 2, the Woman's Home Missionary session was held, with Mrs. Buchanan, of Temple, in the chair. Devotional services were conducted by Mrs. J. H. Wiseman. Roll was called, and the following auxiliaries reported: Georgetown, Temple First Church, Temple Seventh Street, Belton, Rodgers and Moody. Minutes of Georgetown District meeting of 1905, in Temple, were read and approved.

An auditing committee for the books was appointed—Mesdames Harding and Saulsberry.

An excellent talk was made by Mrs. Buchanan on the Home Mission work, bringing out as special features, the Orphan's Home, the Settlement work, Homes for worn-out preachers, etc. Several of the ladies made talks endorsing Mrs. Buchanan's view; among

whom were Mesdames Wiseman, Everett, Saulsberry, Stribbling, Rylander, Lee and others.

Methods of work were then discussed; Mesdames Lee and Rylander giving many useful suggestions on plans of raising money for missionary and other Church purposes.

A helpful talk was also made by Miss Culbreth, of Rodgers. Plans of raising money were also mentioned by Mesdames Harding and Hundley; after which we listened to an excellent paper by Mrs. Saulsberry, on "Opportunity." A paper on "Our Work Among the Foreign Element," by Mrs. Everett, was postponed to be read during the Foreign session, Wednesday evening. Also the paper on "Tithing," by Mrs. Young, was postponed until Thursday morning.

From four to six a reception was tendered the visitors and delegates at the lovely and hospitable home of Mr. and Mrs. Charles Howard.

The Foreign Missionary session was held Wednesday evening, May 2. Mrs. Rylander, of Belton, presiding. After suitable music by the choir, Brother Wiseman led the prayer, read a scripture lesson, and made a most helpful talk. The paper, "What Can be Done with the Foreign Element" was then read by Mrs. Everett. A paper, "What Have We to Do With Missions," was then read by Mrs. Purifoy. A paper, "How to Create a Deeper Interest in Foreign Mission Work," was read by Mrs. Naylor, who made a strong plea for more consecrated workers in our societies. After a song by the choir, we had an excellent paper by Mrs. John S. Patterson, on "Importance and Possibility of Juvenile Foreign Work," in which she gave a beautiful and touching encomium to her mother. We then had a report of the juvenile work by little Miss Grace Wiseman, and a report of the adult Foreign work of Moody, by Mrs. Hundley. Report of Foreign work at Temple was then given by Mrs. Rylander, who also gave us a most excellent talk on study of missions, use of maps, and on study of the foreign fields, in which she gave many helpful suggestions and made a plea for a large representation at the annual meeting of the Woman's Foreign Missionary Society, Northwest Texas Conference, at Abilene, June 9-12. Mrs. Buchanan also made a splendid talk and a plea for a large attendance at the Home Mission Annual Meeting, Northwest Texas Conference, at Taylor. The program was closed with a beautiful reading by little Miss Jewell Johnson.

The closing program, Thursday morning, of the District meeting was opened with prayer, led by Mrs. J. P. Naylor. Four adult and five Juvenile Societies were then reported. Georgetown report was read by Mrs. Overby. Then Miss Barnes read report from Alma Norwoods, also report from Little Workers from Georgetown. A paper, "Our Work in Mexico" was then read by Mrs. Overby. "Our Work in Cuba," also a paper on "Tithing" were read.

The subject for discussion "What Has Done Most to Interest Me in Missions?" called forth much interest. Press work was then discussed, also the subject, "What is Your Idea of An Ideal Society?"

Auditing committee reported books in good shape. Mesdames Rylander and Lee were then appointed as a committee to draw up resolutions of thanks.

Rodgers was selected for the next Annual Meeting, May, 1907.

MRS. S. HUNDLEY,  
Secretary for Joint Meeting.

### DISTRICT MEETING, BOWIE DISTRICT.

The tenth annual meeting of the Woman's Home Mission Society, of Bowie District, North Texas Conference, convened at Bellevue, Texas, April 17, 1906.

The District Secretary, Mrs. H. H. Halsell, called the meeting together at 8:20 p. m. After devotional services, Mrs. J. P. Hatfield, of Bellevue, delivered the welcome address, which was followed by greetings from Mrs. Webb, of the Bellevue Baptist Society, and Mrs. Rodgers, of the Cumberland Presbyterian Mission Society. Response by Mrs. Hightower, of Boyd. A warm greeting was extended by Mrs. W. W. Williams, District Secretary of the Woman's Foreign Missionary Society of Bowie District. Bidding us Godspeed in the glorious work to which we are called of our Father, saying that our names were not wanting on the register, and that together we would fight under Immanuel's banner. Then Brother H. H. Vaughan, of Henrietta, delivered a short address on the "United States as a Mission Field." Brother J. P. Rodgers, resident pastor, dismissed with prayer. Morning session was called to order at 8:20, April 18, by District Secretary, Mrs. H. H. Halsell. A prayer and praise service was conducted by Mrs. W. W. Williams, at the conclusion of which the body entered upon the work of organization. Mrs. L. M. Webb being appointed Secretary, Jacksboro, Boyd, Bridgeport, Bellevue and Decatur responded to roll call of auxiliaries, Bowie, Rhome, Iowa Park and Wichita

Falls auxiliaries were not represented. District Secretary read her report for the year showing that it had been carefully prepared and accurately kept, as well as revealing the fact that she had spared neither time, pains, stamps or postals in trying to advance the interest of Bowie District in Home Mission work. Along some lines the report showed progress, but in it she repeated the same old story, "so hard to get the auxiliary to report promptly." A paper was then read by Mrs. Crutchfield, "The Pastor and the Home Mission Society." General discussion followed. Paper, "Why Should the Pastor's Aid be Embraced in the Home Mission Society?" read by Mrs. L. M. Webb; Mrs. W. W. Williams presented helpful pamphlets of interest to Church workers; Paper, "How to Enlarge and Interest an Auxiliary" read by Mrs. W. W. Barber; after which followed a general and interesting discussion, from which we hope much good will accrue. District Secretary then appointed the following committees:

Auditing Committee, Committee on Finance, Committee on Plans of Work, and Committee on Resolutions. The noon hour having arrived, we were dismissed in prayer by Mrs. Crutchfield.

Afternoon session opened by Mrs. B. B. Moore conducting the devotional services; minutes of morning session read and approved. The following papers were read, "The Advantage of Christian Schools," "The Model Corresponding Secretary," "Our Local Work," and "How Shall I Tithe." General discussion followed the reading of each paper. Worker's Conference, conducted by Mrs. W. W. Williams. Much interest was manifested by the delegates trying to inform themselves about the different departments of the work. In response to an appeal made by the District Secretary for aid in raising a debt on District parsonage, the auxiliaries represented pledged \$17.50. Mrs. H. H. Halsell opened a discussion as to how best to raise three hundred and fifty subscriptions to "King's Messenger," or rather to finish raising that number, appointing a special agent for each auxiliary. She urged that each auxiliary have a certain month to send a box of supplies to the Mission Home, at Dallas, and report them promptly to Mrs. W. W. Williams, of Decatur, Conference Superintendent of Supplies. She insisted that each auxiliary have a Press Reporter and make their reports to Mrs. Frank Bennett, of Pottsboro, Conference Press Reporter.

The means of securing leaflets was explained by District Secretary.

The Denton Dormitory was fully discussed, financial aid being strongly solicited. Dismissed in prayer by Mrs. Hatfield.

The devotional exercises were conducted for the evening session by Mrs. Hightower; after which Mrs. H. H. Halsell resumed the chair and conducted the unfinished business. Committee reports were read and adopted. Boyd was unanimously selected as the place for the next annual meeting. Consecration service conducted by Mrs. Crutchfield; administration of the Lord's Supper, by Brother Rodgers; after which the meeting closed, with the hope and expectation that Bowie District would move forward in the Home Mission work for another year.

MRS. L. M. WEBB, Secretary.

### HORSFORD'S ACID PHOSPHATE

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

Jack's mamma: "There were three slices of cake in the cupboard, Jack; and now there are only two. How does that happen?"

Jack: "It was so dark in there, that I didn't see the others."

The Fort Worth & Denver City Railway Company, popularly known as "The Denver Road," announces that effective June 1st, it will establish a new sleeping car line between Lafayette, La., and Denver, Colo., the routing of same to be via the lines of the Southern Pacific Company between Lafayette and Houston, the H. & T. C. Road between Houston and Ft. Worth, and the "The Denver Road" between Ft. Worth and Denver. This is a new feature in favor of the satisfactory accommodation of a constantly increasing tourist business to Colorado, and will undoubtedly serve with favor and tend to increase such tourist business from Louisiana and Southern Texas points; also from points in Central Texas along the line of the H. & T. C. Road.

In addition to the foregoing announcement is made that double daily through train service will be again established via the F. W. & D. C. R. through to Denver about June 1st, and that in all likelihood a third train will be placed in service for the accommodation of local business between Ft. Worth and Quannah, Texas.

With the inauguration of this third train it is understood the schedules of the through Colorado trains will be materially quickened or shortened since the local train referred to will make it possible to cut out a number of stops en route, which have been necessary to the through trains during former seasons.

A. A. GLISSON,  
General Passenger Agent.

Every sentence is not sententious.—W. H. N.

# North Texas Female College and Kidd-Key Conservatory of Music and Art.

Sherman, Texas.

Ignac Edward Haroldi, who is to have the Chair of Violin in the Kidd-Key Conservatory next year, gave a much enjoyed recital in the College Auditorium last Tuesday evening. Haroldi is a pupil of Joachim, and regarded by the master as one of his most gifted pupils—an opinion that was more than sustained by his performance on Tuesday night. His playing in general is characterized by a full, rich tone of most exquisite music quality, beautiful nuances and deep emotion and sympathy.

The Scherzo by Van Gaens showed to advantage his brilliant technique and mastery of fingering, but the Goldmark Suite stamped him as a great musician and artist.

The Concerto by Bazzioni was given with perfect technique and finished style. The romantic and poetic beauty of the "Traumerel," "Abenlied" and "Serenade" by Dredia held that large audience breathless, as indicated by that intense silence that sometimes follows a really beautiful performance and speaks a higher appreciation than the wild burst of applause that comes as a reaction.

The securing of this really great artist marks another upward step in the realm of art for the Conservatory, and means that we are to enjoy the coming year even greater opportunities than heretofore of hearing the best music. With such artists as Kruger, Haroldi, Mrs. Holt, Renard and Versel, it is no longer necessary that one should go to the Northern and Eastern centers either to learn or to hear the masterpieces in music.

European artists and critics living in the atmosphere hallowed by the traditions of Bach, Beethoven, Mozart, Schumann and Chopin smile at what is to them the somewhat puerile preference of the American for the gorgeousness of grand opera and orchestra that fill the stage as offering the greatest opportunities for music culture. To them the highest art can only be studied in chamber concerts of first-class artists and in the classrooms of the master instructors. We are frank to say that no place in the United States offers better opportunities in this respect than the Conservatory of the North Texas College.

Schools and Colleges desiring efficient music teachers may apply to Mrs. L. A. Kidd-Key and have their wants supplied.

Mrs. L. A. KIDD-KEY, President

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### SECULAR NEWS.

Carl Schurz, the noted publicist, died in New York City May 14. Mr. Schurz was 76 years of age, having been born in Cologne March 2, 1829. He has played an important part in the political history of this country, and his record as a diplomat, Senator and cabinet officer is a brilliant one. Forced to leave Germany because of revolution, the United States became his adopted home. Many independent politician moves have felt the weight of his influence and gained the benefit of his co-operation. He was one of the organizers of the Liberal party of 1872 and presided over the convention at Cincinnati which nominated Horace Greeley for President. He supported the National Republican ticket in 1876 and in the year following became Secretary of the Interior in the Cabinet of President Hayes. During his tenure of office he effected a wide reform in the administration of the Interior Department. These reforms were particularly notable in that arm of the department which deals with Indian affairs. At the close of his term of office he went to New York and devoted the remainder of his long life to editorial and literary work.

The Berlin health authorities have placed a ban on American ice cream soda and instituted an analytical investigation to determine whether it is a danger to the community. The American candy store which opened in Potsdamer strasse May 1 advertised as a specialty the introduction of the American summer girl's favorite beverage to the uninitiated daughters of the Kaiser's realm.

Representative Hefflin, of Alabama, has introduced a bill in the House making it a misdemeanor for any person to keep an establishment for the purpose of dealing in cotton futures. It provides that any person or persons who buy or sell cotton for the purpose of speculating under the plan commonly known as cotton futures shall be deemed guilty of keeping and running a gambling house and shall be fined not less than \$5,000 and also shall be imprisoned for a period of ten years.

Governor Higgins has granted an additional respite of thirty days, until June 17, to Albert T. Patrick, under sentence of death for the murder of William Marsh Rice.

There is a boding fear in the State Department that Congress will adjourn without passing a satisfactory law governing the admission of Chinese to the United States, and that as a result the boycott of American goods in the Eastern Empire will gather renewed force and lead to serious trouble between the Governments.

The peasants, or "Mountain" in the Russian Douma or Parliament are preparing to insist on laws which shall separate Church and State. Right there is where the hottest fire of the revolution will burn for to take from the autocracy its prerogative as "Head of the Church" is to overthrow it, and such autocracy will not cut this last of its sheet anchors without a struggle.

Great Britain, through its Minister at Constantinople, has told the Sultan that he must abandon Egyptian territory, and that without further talking or parley. Whereupon the announcement came from the Sultan's palace that there is every evidence that the matter of disagreement between England and Turkey will be satisfactorily settled at an early date.

A meeting presided over by Alexander Dowie last Sunday afternoon at Zion City was broken up by the opposing faction. The apostle was derided, called a robber, and questioned about his debts. A free-handed fight ensued and the police had to be called in. No attempt at violence was made against Dowie himself, as he is too weak to walk unaided.

Former Governor R. L. Taylor was nominated U. S. Senator in the Democratic primaries in Nashville last week. He will succeed Senator Carmack. The returns show a majority of 9,000.

The absurd stories being printed in the journals in the Southwest of the United States to the effect that the Mexican Government has entered into arrangements with certain Americans of desperate character to hunt down Yaqual Indians in Sonora and has given American adventurers all sorts of franchises and facilities so that they may operate on Mexican soil, are pronounced absolutely false. The United States Government has now decided to prevent the Yaquals from entering on American territory ostensibly as immigrants, but in reality to purchase arms and ammunition as well as to make plans for further raids and depredations.

A dispatch from Buenos Ayres says: The President's message was well received, though it is believed that the President himself has shown that he

has not much confidence in the political situation. LaPrensa, commenting on the Paris telegram announcing the rumor of the Argentine-Chilean alliance and separation from Rio Grande, says that nothing is known here and that it probably is a mere canard.

The New York State Insurance Department has made public the figures showing the losses in the recent California conflagrations of the fire and fire marine insurance companies doing business in that State and reporting to the department is given in reports of the companies called for in the department circular of April 23. They show net estimated losses to a total of \$113,441,595 divided as follows: New York State Joint Stock Fire and Fire Marine Company \$18,944,000. Joint stock fire and fire marine companies of other States \$44,827,499. Mutual fire insurance companies of other States, no losses. Foreign fire insurance companies, United States branches, \$49,670,096. The report shows that in most cases any impairment of capital will be made good by the directors or stockholders.

The Maharajah Gaskwar, of Baroda, accompanied by his wife, the Maharani and his brother Sampatras, arrived in New York Saturday from Liverpool on a visit to the United States. The Maharajah Gaskwar is the second greatest prince in all India, and the direct descendant of one of the Mahratta generals who were the moguls or rulers of India when the East India Company wrested control from them. He is the ruler of the State of Baroda, which has a population of 2,000,000, and an area of 8,000 square miles. The Maharajah takes deep interest in the development and lifting up of his fellow countrymen and to this end he has established a college in Barapoa. He will send some of his students to study our customs.

Secretary Root, replying to a note from the chairman of the House Committee on Foreign Affairs, says it would be inadvisable at this time to transmit the various documents which have been received relating to the seizure of American fishing vessels off the coast of Mexico. For that reason the committee has decided to report Mr. Gregg's resolution calling for information with the recommendation that it will lie on the table subject to call.

R. M. Smoot, who was in the plot to kidnap President Lincoln, and who sold to John Surratt the boat which was intended to convey Lincoln across the Potomac, died May 9, at Fort Smith, Ark., aged 73.

This has been the coldest May in many years. Snow and killing frosts were reported in six States in the south and west. Throughout Ohio the strawberry crop suffered greatly, and in the Kentucky blue grass region there was ice on the pools.

Officials of the United States Supreme Court declare that the demand for copies of the recent divorce decision by that tribunal is far in excess of the supply. Owing to the fact that a report has been circulated to the effect that there is a clause in the Dakota divorce laws which is not covered by the decision of the court of last resort in this country, interested persons, mostly women, have been flooding the clerk's office with requests for copies of the decree. So urgent has the demand become that in one instance \$500 was offered for a typewritten copy if it could be made from the file records.

Last Friday evening the rumor became current on the streets of Washington that President Roosevelt had accepted an amendment to the rate bill, over which Congress has been wrangling for the past five months that was practically a capitulation to the contentions of Senator Aldrich representative of the corporate interests in the Senate. The rumor was soon verified. The amendment gave to the courts the fullest sort of review of rate contentions. All along President Roosevelt proclaimed himself as immovably opposed to any bill on railroad rate matters that was not extreme in its regulation of railroad rates. The position he took was in fact identical with democratic policy and the result was he had immediately arraigned against him the strongest influences in his own party. He therefore stood no show of getting through, without aid from some source, the bill that he wanted. For this aid he turned to the Democrats and opened up communication with them through ex-Senator Chandler who communicated the wishes of the president to Senator Tillman and other leaders. The Democrats wanted such a bill as was the original Hepburn bill, and accepted the alliance with the President to get the best bill possible through. For five months they have been battling for the measure. But without consulting them or his other advisers, the President at last weakened and on Friday accepted what is known as the Allison amendment, though at the time, Senator Allison

was shown to have been ill at home, hence while his name was attached to the document, the amendment was evidently the handiwork of Aldrich. The day following, Saturday, the course of the President was roundly assailed by the Democrats in speeches by Senators Bailey and Tillman. Senator Bailey characterized the President as a man of clay "and very common clay at that." Senator Tillman read from letters, showing what he called a "conspiracy" between the President and the Democrats to get the bill desired through. The Senate and galleries sat in silence while the speeches were being made. The situation is still developing, and the President has been guilty of impulsive language.

### DR. TURRENTINE ON BAPTIZE IN WATER—IN HOLY GHOST.

Being written to on this subject, and seeing Dr. Turrentine's timely article on the Sunday-school literature by Dr. Atkins, we will give some facts on the vicious publication of Dr. Atkins, rendering John's words, "I baptize you in water, he shall baptize you in the Holy Ghost."—Texas Christian Advocate, January 25, 1906. We endorse all Bro. Turrentine says in his timely article. The phrase stands thus in all correct Greek texts, Matt. 3:11 and John 1:33 have it en hudati, Mark 1:8, Luke 3:16, Acts 1:5, 41:16 have it hudati, hagio pneumat, with water, with the Holy Ghost—Holy Spirit.

Now, all fair and scholarly men are agreed that the preposition before the word for water—Spirit—is used especially in two senses—one to indicate location, as "in Bethany," etc., "in Sinai," "in Jordan," "in the wilderness," indicating place in, by, or near, which a transaction occurs. Hence, in all versions and by all recognized lexicons is freely rendered in, by, at, etc. That indicates place where anything occurs, or is placed.

Then on by all parties and by all translations is used for instrumental-

ity, and is rendered constantly by all translations by, with, with water, with the Holy Spirit. Now, when John said, "I indeed baptize you," was he there and then by that phrase intending to point out location or instrumentality? No sane man on earth will say locality, but the instrumentality by which the two baptisms were to be effected. Hence it is abominably false to render the phrases "in water," instead of "with water."

In the next place a two-third majority of places favors "dative of instrument," "with;" for the above four places given have not the preposition before water, but simply the dative, "with water."

In the next place, read Lev. 14:52 "He shall cleanse the house [en] with the blood of the bird, and with [en] the running water, and [en] with the living bird, and [en] with the cedar wood, and [en] with the hyssop, and with [en] the scarlet." Verse 51 tells how it was cleansed "with" these liquids: "Sprinkle the house seven times." Here en is rendered with six times in one verse, where the mode of cleansing is given. Ezek. 14:9, "Then washed I thee [en] with water." In scores of places en thus occurs in the Bible.

Again, all ancient versions down to the zeal excessive of the immersionists, from the apostolic times, render "with water—with Spirit."

And another outrage is being perpetrated by these very zealous friends of the immersionists, rendering Matt. 3:19, 20, "into the name," instead of "in the name." I will in the near future notice this priestly assumption of efficacious merit in the baptismal service. In all ages there has been a conflict between the people who viewed religion from the spiritual standpoint and the ritualistic red-ribbon standpoint. That conflict is now on in our own Church—ritualism against spiritual worship.

J. DITZLER.

Prospect, Ky.

We are all prone to mistrust God, to see great trouble rising up before us, forgetting that we have a promise good for all days to come: "My grace is sufficient for thee."—Selected.

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**Easiest Baler to Feed,** s:19, 20, "into the name," instead of "in the name." I will in the near future notice this priestly assumption of efficacious merit in the baptismal service. In all ages there has been a conflict between the people who viewed religion from the spiritual standpoint and the ritualistic red-ribbon standpoint. That conflict is now on in our own Church—ritualism against spiritual worship.

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OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of ONE CENT PER WORD. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERTED.

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

MILLER.—Susan Moore, the youngest daughter of Alexander and Lydia Moore, was born in Perry County, Alabama, December 7, 1823. She was married to Captain W. R. Miller, February 16, 1853. Their only child, Alice Jane, was born November 27, 1854. From the close of the Civil War for nearly thirty years their home was nearly thirty years, their home was at Kickapoo, in Anderson County, Texas. Being industrious and frugal, they were prosperous, and in a score of years accumulated sufficient wealth to make them comfortable in the latter years of life. They were ardent supporters of the Church and her enterprises, and of every good cause. Above all, they were Christians in the true sense of that term—earnest, honest, pure and true. Their house was the preacher's home, and a delightful place of rest it was for all the ministers of the gospel who chanced to pass that way. In a word, it may be truly said of this family, consisting of father, mother and daughter, that they served their generation according to the will of God. But they have passed from the walks of men. The places that once knew them will know them no more. They have gone to the better land, the Heavenly Jerusalem, the City of God. The first to depart was the daughter, Alice Jane, (Jennie, as she was called), who died at their home in Jacksonville, Texas, in 1894, leaving two children, Josie Douglas and William Miller Devereux. Several years later, Captain Miller died in his home attended by his devoted wife and children and other loving friends and neighbors. He was one of the truest and best men I have ever known. For many years he was one of the best friends I have ever had. After his death, Sister Miller, the subject of this notice, continued to contribute annually as long as she lived, for the support of the ministry and other benevolent enterprises, the same amounts that they gave when he lived. She was a subscriber to the Texas Christian Advocate for forty years. Sister Miller was not ambitious for distinction, or to be a leader in society. She delighted in doing good to others in deeds of kindness, in cheering words, in every way possible. None, however poor, however unfortunate, ever came to her in vain. She was never gloomy or despondent, but saw life from its brightest and best view point. She believed in God and in Jesus Christ, and in the reality of the future life. But she has just gone from her earthly to her heavenly home, has taken her stand with her loved ones among the white-robed saints and angels that worship around the Redeemer's throne. She died Jan. 25, 1906, aged seventy-two years, one month and eighteen days. She was buried in the cemetery at Jacksonville, by the side of her husband and daughter, to await the resurrection of the last day, when they shall awake in the likeness of God and be forever with the Lord. Their name and memory are like ointment poured forth, very precious.

JOHN ADAMS.

ANDERSON.—Emma Anderson, daughter of Dr. A. L. and Margaret Edrington, was born in Harrison County, Texas, September 26, 1870, at which her entire life was spent. On November 15, 1888, she was married to Mr. O. H. Anderson, at the home of her parents, near which place they settled and lived until the day of her death, which sad event took place December 21, 1905. She was the mother of three girls, all of whom remain, with their father, to mourn their loss. The death of Sister Anderson threw a pall of sadness over the community, especially the young people, whose friend she always was. She was converted and joined the M. E. Church, South, under the ministry of Rev. John A. Smith, in the year 1891, at Bethel Camp Ground in the Arleson Circuit of the Texas Conference and remained a member of Bethel Church until our Father in Heaven called her home. We commend our dear brother and his children to the God of all grace, in whose Book we read, "All things shall work together for good to those who love God."

MRS. J. D. McJIMSEY.

BRUCE.—Mrs. Amelia S. Bruce, nee Board, was born in Kentucky December 17, 1841; departed this life in Lorena, Texas, April 14, 1906. She was married to David H. Bruce Octo-

ber 2, 1860. To them twelve children were born—nine of whom survive—the husband and three children having preceded her to the "better land." Sister Bruce professed religion in early life and immediately thereafter joined the M. E. Church, South, and ever lived a faithful and consistent member. Her death came very unexpectedly, she having been in her usual health for some time, and in the preparation for the children's exercises to be held at the school building the evening of her demise, she doubtless looked forward to an evening of pleasurable entertainment, but before reaching the school building she felt her heart to be failing and understood that her time was but of few hours more at best. She was not alarmed, however, at the approach of death; the faith that had sustained her in other trying ordeals, she found sufficient in the hour of death. Frequently during the short struggle that followed the severe attack, she remarked to loved ones, "I'll soon be with Jesus." We'll miss her in our Church work, particularly in the W. F. M. Society, but she will be missed most in the home so sad by her departure. We commend the children to God in whom the mother found so much comfort and strength in trusting.

C. B. SMITH, P. C.

BADGETT.—Rev. B. F. Badgett was born in Tennessee, May 29, 1884. He was converted at the age of eleven years, and at the age of eighteen, he became a local preacher in the M. E. Church, South. After serving as a local preacher for a number of years, he was admitted to membership in the Northwest Texas Conference in 1879. He then served the following charges: Wotham one year, East Waco one year, Meridian Station one year, Iredell and Walnut one year, Oenaville Circuit one year, and Bluffdale two years. At this time he located. After his location, he served as supply the following charges: Cleburne Circuit three years, Maystown Circuit one year, and Covington Circuit one year. Last fall he moved to Itasca for the purpose of educating his children. Last March he was prostrated with a severe type of a gripe, and during his sickness his mind became seriously affected. Thinking that his condition would be improved by taking him back to his farm near Covington, his wife and friends arranged to move him back. The move, however, did not improve his mental condition. It was then decided to take him to Austin for treatment. But while on the way, April 11, spending the night in Hillsboro, he was put to bed by those having him in charge, but when they went to his room the next morning, he was found dead, having died at his own hands. Such is the tragic end of one whom I had found to be true and loyal to God and the Church. Those who have known him from childhood unite in his praises. He leaves a wife and five children. May the Lord comfort the heart-broken wife, provide for the children, and bring them at last to the haven of rest.

C. L. BROWNING.

ROWENS.—Mrs. Emily R. Rowens (nee Hoke) was born in Walker County, Texas, October 8, 1874; moved with her parents to Madison County, Texas, in 1884; professed religion and joined the M. E. Church, South, in 1894, under the ministry of Rev. J. M. Eubanks. She was united in marriage to Mr. Beels Rowen, November 14, 1900, Rev. C. U. McLarty officiating. She was the mother of four children; died April 27, 1906. Her remains were interred at the old burying ground at the Presbyterian Church, in North Grimes on North Bedias. She died leaving a bright testimony, saying that she was going to die and that she was not afraid. We would say to those that she has left behind, weep not as those that have no hope, for you know where to find her. May God bless her little ones and relatives that she has left behind.

G. POWLEDGE.

WILSON.—Sister Ann Jane Wilson (nee Anderson) was born in Ohio, November 27, 1829. She was married to William H. Wilson in 1846. Sister Wilson was converted in early life and was a member of the Methodist Episcopal Church until she and her husband moved to Texas in 1864, when she joined the Southern branch of the original Methodist Episcopal Church. She was the mother of ten children, seven of whom are left to mourn her loss. Sister Wilson had lived in this community for about forty years, and during all these years she exhibited the "mind which was in Christ the Lord." She suffered intensely for seven months, but with Christian fortitude she yielded to the will of God. She murmured not. The writer prayed at her bedside at her request while she was crossing over, and she rejoiced aloud. She died in sight of heaven. She was laid, to await the resurrection, in the beautiful cemetery at Chisholm, Texas, on March 13, 1906. To her children I will say, "Prepare to meet thy God," for this is the only way that leads to your sainted mother.

J. R. SMITH, P. C.

LAW.—Isham W. Law was born in Marshall County, Alabama, March 10, 1836; moved with his parents, John and Mauida Law, to Jackson County, Alabama, when a small boy, where he grew to manhood. He was married to Amanda Wood, in Scottsboro, Jackson County, Alabama, in April, 1863. He enlisted in the Confederate Infantry service in 1861 at Ft. Morgan. In 1862 he entered the cavalry service under Colonel Russell, commanding the fourth Alabama Cavalry, with Henry Smith as Captain of his company. In this relation he served until 1865, when he was captured and taken to Camp Chase, Ohio, where he remained a prisoner till the close of the war. While in prison at Camp Chase, he was converted to the religion of the Lord Jesus Christ through reading the New Testament. In 1866, he joined the M. E. Church, South, in which he was a faithful member till the close of his life; filling a good part of the time, faithfully and efficiently, the office of steward and Sunday-school superintendent. He and his wife came to Texas and settled in Cooke County, in 1887. In 1892, he moved to Gainesville, Texas, where he resided till his death, which occurred at his home, after a lingering illness of a couple of years, February 11, 1906. Brother Law was one of the Lord's truest sons. He was a man of good intelligence, warm heart, and broad sympathies for all good people, but withal an intense Methodist, who both knew and loved our doctrines. He was a man of uncompromising convictions, but was conservative and deliberate in forming them. The great grace that found its way to his heart in a Federal prison and scattered his sorrows and gloom, was his comfort and joy in his affliction and death. It enabled him to meet the last enemy with composure, and the Spirit triumph, and he now wears the victor's crown. He leaves an aged wife and a host of friends to mourn his departure. Some sweet day his smile of welcome shall greet us on the sunny shores of the land Eden.

W. T. MORROW.

BRIMER.—Tommy Conway Brimer was born March 25, 1905, and died May 5, 1906, and was laid away in the Chambersville cemetery, May 6, 1906; funeral services conducted by the writer. We point you, father, mother, brothers and sisters, to the holy land for little Tommy, for Christ has said, "there'll be no parting there." Weep not, kind friends, for we know that little Tommy is at home waiting and beckoning for his papa, mamma, one and all, to meet him on that blissful shore, where neither pain nor sorrow can ever come. He is happy with his Savior. Prepare to meet him. Little Tommy was a bright little boy, and made the home happier during his short stay with us; but God has seen best to pluck a flower from the garden of the world to place in the heavenly bouquet. Heaven is richer now, and you, dear loved ones, have possessions there. God knows best. I pray God's richest blessings on the bereaved ones, and would say to them, flee to Jesus, he is the only refuge in time of trouble.

LEONARD REA.

PEELER.—Mrs. Fannie Peeler was born in Alabama, January 5, 1840. With her parents, Henry and Mary Madison, she moved to Mississippi when a child, from thence to Lavaca County, Texas, in 1856, from thence to Milam County, Texas, in 1874, and here remained until her death, which came April 18, 1906. Sister Peeler was converted and joined the Methodist Church in 1859, and lived a devoted Christian the remainder of her life. Sister Peeler was twice married—first to John Shrock, in 1888. Soon death came to him and left her a widow. In 1892 she was married to Rev. J. A. Peeler, a supernumerary of one of our Texas Conferences. Aunt Fannie, as nearly all called her, will be missed, but her Christian influence will live and do good in the world. She leaves an aged father, many relatives and a great many friends to mourn her loss, but if faithful, we will see her again.

G. C. CRAVY.

ROBERTS.—Mrs. Mattie Jessie Roberts (nee Fawshers) was born July 17, 1861 at Texarkana, Arkansas; was converted and joined the M. E. Church, South, in December, 1886, and was married to Rev. Sherman Roberts on the 23d day of December, 1886. She sweetly fell on sleep in San Bernardino, California, April 14, 1906. Sister Roberts knew that her end was approaching, and her resignation and even joy was sweet to see. The grim monster had no terrors for her, and she even hailed the time of her departure, as she was longing to be with Jesus. For days we sat by her bedside and sang the songs of the New Jerusalem, and the Lord let her see the views of glory beyond the veil. It was a great blessing to minister at her bedside during those hours of waiting, and we will meet on the other shore.

JAMES E. CRUTCHFIELD, San Bernardino, California.

Let Me Tell You the Price You Should Pay for Paint. See that house in the lower corner? It's an eight room cottage. I painted it complete in two colors, with trimmings, for \$9.66. I made the paint to order—shipped it without advance payment—paid all the freight—gave privilege of trying two gallons free—sold it on six months time—gave my 8 year guarantee backed by a \$50.00 bond. It was fresh O. L. Chase Made-To-Order Paint. 3 gallons free to try—6 months time to pay—all freight prepaid. The owner used the paint—wrote me he was tickled to death with the way it spread and the way it looked—recommended several of his neighbors to me—paid me for it at once. That's the way it goes—this is only one customer out of thousands. What do you know about paint, anyway? As paint makers themselves disagree, who knows? I disagree with all paint makers. Other paint makers say, "Buy me—and then paint." I say, "Paint—and then pay me."—then you are sure to be satisfied. My big Fresh Paint Book is Free—the Best Paint Book ever published—large samples of colors to choose from. Write for it today, none. I'll write you a personal letter and tell you what you should pay for paint. I painted that house for \$9.66. Send me your name and address on a postal and I'll tell you what the paint for your house will cost. O. L. CHASE, The Paint Man, Personal Office, Lincoln Missouri Trust Bldg., ST. LOUIS, MO.

PARKS.—Mrs. F. M. Parks was born in Pike County, Alabama, July 11, 1812, and died at Blanco, Texas, March 19, 1906. She was married to Wesley A. Parks, July 11, 1860; was converted and joined the M. E. Church the same year and remained a faithful member until death. To this union were born five children, four of whom survive the mother to mourn their loss, and to comfort their father in his declining days. She had been a great sufferer, but when death came she simply fell asleep in the arms of Jesus. The writer had been her pastor six years and knew her as a neighbor, a friend and, above all, a true Christian. I have known her to walk five blocks to visit the sick when I knew each step caused acute pain, but she counted her suffering but naught when a matter of duty demanded her services. She would also come to Church when every one knew that she came through real suffering. But her saintly face during the service was a benediction to the pastor. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors." J. P. GARRETT.

HARRISON.—Our esteemed friend, Brother William Henderson Harrison, passed away on last Thursday morning, April 26, 1906, at 9 o'clock. When the end came he was surrounded by his loving children, who had cared for him so tenderly through all his illness. Brother Harrison was near his eighty-fifth year when the summons came for him to come up higher. He had been living a Christian life for years, so when he came to cross the shadowy valley of death, he was not afraid to go. During his last illness Brother Harrison spoke freely of the end, said he was ready to welcome the summons, and was sure that God would reward him as he did all good and faithful servants. The testimony which he left is a great consolation to his friends and loved ones, for he covenanted with them to meet them in heaven, where he has gone to join his wife, who preceded him about sixteen years. I would say to the children, make your promise good and you will come after where to that happy union where there will be no more parting, for you will be deceiving "in that land that is fairer than this," which we now all see by faith. ALVIN P. BRADFORD, P. C.

WHEELER.—David Burrett Wheeler was born in Easton, Connecticut, September 19, 1845; died April 22, 1906. He came to Texas in 1874, to Terrell in 1876. Was married first to Miss Lottie Smith in New Haven, Connecticut. Having lost her in 1881, he was married to Miss Jennie Gantt, of Terrell, in 1877. This latter union was blessed with two boys. Both were spared to be men. The older, Bert L. Wheeler, is a member of the North Texas Conference, stationed at Southmayd, Texas. The second, John Wheeler, is with his father. Brother Wheeler was married for more than a year before his death. In all his affliction he was cheerful and patient. When in his native State he joined the Presbyterian Church, but after he came to Terrell, under the pastorate of Brother F. A. Rosser, he joined the Methodist Church, to which he was very much attached until his death. Brother Wheeler was a Christian who found comfort and expressed joy because he was a Christian almost in his last lucid moments. The end came peacefully; he simply went to sleep to wake in a land free from pain and sorrow. Loved ones, you may look for the reunion, it is but a little while at most. L. S. BARTON.

How This? We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by him. W. A. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists. Take Hall's Family Pills for constipation.

The goose that cackles most, often has fewest feathers. Sympathy is something learned in the school of sorrow.

LEAD THE WAY. Could parents only realize how much more might be accomplished in the rearing of useful men and women, if they would only lead them, certainly there would be an instant revolution along this line. Children will, as a matter of course, look to their elders for guidance, and we owe to the parent who fails to measure up to the standard of their children's expectations. I remember when a child, how proud I felt of my mother, as we would walk side by side to church and Sunday-school. In my eyes she was the most handsome woman living. She led the way. Should you desire your child to attend divine services and be benefited thereby, you must surely lead the way. Incidentally, the benefit will not all accrue to the child, either. To impress them with the beauty and sincerity of the love of God, we must become exemplars of that love. Therefore, lead the way. To impart religion to our child we must first imbue its ennobling influences, for how may we hope to set an example of fidelity unless we possess it. So many parents grow weary of the struggle. They faint by the wayside. Be not weary. Life is a battle. The prize is to be the victor's. Let each day find you in the ranks. Lead the way. Can we consider an effort too great, a sacrifice too costly, where the eternal welfare of the child is concluded? Laxity is the lane of those who would exemplify the right. The devil never tires. The burdens of this life creep in and we falter 'neath its weight. Throw off the cares of this world. Put them behind you. Come out on higher ground. To you is given the responsibility of shaping the future; not only of your immediate household, but maybe the nation as well. Would you succeed, lead the way. (MRS.) JOHN F. TURNER, Florence, Texas.

If the Baby is Cutting Teeth, Be sure to use that old and well-tried remedy, DR. 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.

A DINNER PAIL STORY. Bessie Jones and Sallie Wattles lived so far from the school-house that they took their dinners with them. And such nice dinners, too—snowy bread, spread with sweet, golden butter; toothsome chicken or beef or hard-boiled eggs; great pieces of pie or cake, sometimes both; a big apple or two, or peaches, plums, or pears; sometimes grapes and sometimes strawberries; and pickles. Certainly the little girls never lacked for enough to eat and almost always they ate together.

"I wonder why it is," said Sallie Wattles, one noon, "that Kittle Burns always goes off by herself all alone to eat her dinner?" "It is funny," answered Bessie. "Only yesterday I asked her to eat with us, but she blushed as red as a penny, and then went off alone, and I thought she was crying after she left me." "Perhaps she hasn't much to eat," exclaimed Sallie, "and is ashamed." "Oh! And that makes me remember," said Bessie. "Once last week I saw her stub her toe, and all the dinner fell out of her pail. But there were only a couple of slices of bread, with no butter on them that I could see." "That's just it," said Sallie. "For a moment the little girls lunched away, and then both spoke at once. 'I say, Bessie!' 'I say, Sallie!' Then they laughed and Bessie said: 'I know, Sallie, that you were going to say just what I was, that we'd take some of our fruit to poor Kittle Burns. There she is now by the big elm tree, and eating alone, as usual.' 'O Kittle!' Sallie exclaimed, 'here's a red apple, more'n we could eat, and you must help us out with it. And don't you come over Saturday afternoon and go with me to Bessie's? We'll have such a nice time!' Just then the teacher unexpectedly went by; and whether she did it purposely or not, I cannot say, but she was humming loud enough for the little girls to hear: 'Little deeds of kindness Little words of love, Makes this world an Eden Like the heaven above.'"

That noon-hour was the beginning of a new life for Kittle, and wonderfully did she develop under its happy influence. And her widowed mother sang many a song when by herself alone, because of what Sallie and Bessie had done for her little fatherless girl. — Zion's Herald.

NOI... Ge... Moc... Tro... Rog... Bru... Ch... Mian... Pan... Bro... Tull... Silv... C... Carl... Cise... Bluff... Des... V... Mat... Tur... Wrist... Pain... 21... Wax... Milfe... Italy... Ferr... Enni... Veni... Alva... Hills... Love... Midd... Wax... Beth... Gran... Itasc... Bard... May... Oville... Red... Palm... Fom... Brist... Ga... Cran... Meri... Chin... Evan... Turn... Dedic... Crawl... V. Mi... Pearl... Brool... Ogles... Gates... Hami... Jones... Killes... McGr... Copp... Weal... Peast... Sprin... Graba... May... Graba... Farm... Eliass... Throc... Miss... 20... Distri... al... Abi... Alban... 19... Haske... Haske... Pinker... Roby... Lorait... Clyde... Lavon... Du... Gorms... De Le... July... The Le... Hucks... Steph... 15... Steph... July... Green... 18... Iredell... 22... Fairy... July... Hico... Duffau... Glen F... Granb... Granb... Bluff... Carlito... Eastla... Cisco... Cisco...

**NORTHWEST TEX. CONFERENCE.**

**Georgetown District—Second Round.**

Moody Sta., May 19, 20.  
Troy Cir., May 21.  
Rogers Cir., May 22.  
Bruceville and Eddy, May 26, 27.  
J. S. CHAPMAN, P. E.

**Clarendon District—Second Round.**

Miami, May 19, 20.  
Panhandle, May 21.  
McLean, Shamrock, 11 a. m., Jun. 2, 3.  
Broncho, at Broncho, 8 p. m., June 3.  
Rowe, at Rowe, May 12, 13.  
Tulia, June 7.  
Silverton, June 9, 10.  
JAMES M. SHERMAN, P. E.

**Dublin District—Second Round.**

Carlton, at Olden, May 19, 20.  
Cisco mis., May 26, 27.  
Cisco sta., at Cisco, p. m., May 27, 28.  
Bluffdale, June 2, 3.  
Desdemona, June 9, 10.  
E. A. BAILEY, P. E.

**Vernon District—Second Round.**

Mataador, at Cottonwood, May 19, 20.  
Turkey, at Turkey, May 22, 23.  
W. H. HOWARD, P. E.

**Waxahachie District—Second Round.**

Bristol, at Bristol, May 19, 20.  
Palmer and Boyce, at Garrett May 20, 21.  
JAS. CAMPBELL, P. E.

**Waxahachie District—Third Round.**

Milford, at Hamlet, May 26.  
Italy, May 27, 28.  
Ferris, at Trumbull, May 31.  
Ennis, June 10, 11.  
Venus, at Barnesville, June 16, 17.  
Alvarado, June 17, 18.  
Hillsboro, First Church, June 24, 25.  
Hillsboro, Line Street, June 23, 24.  
Lovell, at Rockwall, June 30, July 1.  
Midlothian, July 7, 8.  
Waxahachie, July 8, 9.  
Bethel, July 13.  
Grandview, July 14, 15.  
Itasca, July 15, 16.  
Bardwell, July 19.  
Maypearl, July 21, 22.  
Ovilla, July 27.  
Red Oak, July 28, 29.  
Palmer and Boyce, Aug. 19, 20.  
Forreston, Aug. 22.  
Bristol, Aug. 24.  
JAMES CAMPBELL, P. E.

**Gatesville District—Third Round.**

Cranfill Gap, at Gap, May 19, 20.  
Meridian, May 27, 28.  
China Springs, at W. Chap., June 2, 3.  
Evant, at Shive, June 16, 17.  
Turnersville, at Harmony, June 23, 24.  
Dedication of Evant church, July 1.  
Crawford, at C. City, July 7, 8.  
V. Mills and Clifton, at P Hill, July 10.  
Pearl, July 14, 15.  
Brookhaven, July 17.  
Oglesby, at Stockton, July 19.  
Gatesville, July 22.  
Hamilton, July 28, 29.  
Jonesboro, at Sardis, August 4, 5.  
Killeen and Nolan, August 11, 12.  
McGregor, August 18, 19.  
Copperas Cove, August 22.  
S. W. TURNER, P. E.

**Weathford District—Second Round.**

Peaster, at Central, May 19, 20.  
Springtown, at Goshen, May 23.  
Graham Mission, at Upper Fork, May 26.  
Graham Station, May 26, 27.  
Farmer, at True, May 29.  
Eliasville, at Eliasville, May 31.  
Throckmorton, at Sibley, June 2, 3.  
Miss. Inst., at Couts Memorial, June 20, 21.  
District Conference at Couts Memorial, June 22-24.  
E. F. BOONE, P. E.

**Abilene District—Second Round.**

Albany and Moran, at Moran, May 19, 20.  
Haskell sta., May 24.  
Haskell mis., at Roberts, May 26, 27.  
Pinkerton, at Marcy, June 2, 3.  
Roby, at Hobbs, June 5.  
Lorraine, at Champion, June 7.  
Clyde, at Eula, June 9, 10.  
Lavon, June 16, 17.  
JNO. R. MORRIS, P. E.

**Dublin District—Third Round.**

Gorman Sta., at Gorman, June 23, 24.  
De Leon Cir., at Ross Chap., June 30, July 1.  
De Leon Sta., De Leon, July 1, 2.  
Huckabay Mis., at Exray, July 7, 8.  
Stephenville Cir., at Midway, July 14, 15.  
Stephenville Sta., at Stephenville, July 15, 16.  
Green's Creek Cir., at Lingleville, July 18.  
Iredell Cir., at Brotton Chap., July 21, 22.  
Fairy and Lanham Cir., at Grayville, July 24.  
Hico Sta., at Hico, July 26.  
Duffau Mis., July 28, 29.  
Glen Rose Mis., Aug. 1.  
Granbury Sta., Aug. 5, 6.  
Granbury Sta., Aug. 5, 6.  
Bluff Dale Cir., Aug. 8.  
Carlton Cir., Aug. 11, 12.  
Eastland Cir., at Staff, Aug. 15.  
Cisco Cir., Aug. 18, 19.  
Cisco Sta., at Cisco, Aug. 19, 20.

Carbon Cir., Aug. 22.  
Desdemona Mis., Aug. 25, 26.  
E. A. BAILEY, P. E.

**NORTH TEXAS CONFERENCE.**

**Greenville District—Second Round.**

Commerce mis., May 19.  
Commerce sta., May 20, 21.  
Celeste and Lane, at Lane, May 26, 27.  
J. M. PETERSON, P. E.

**Bowie District—Second Round.**

Crafton, May 19, 20.  
Gibtown, May 26, 27.  
Decatur Cir., June 2, 3.  
Decatur Sta., June 3, 4.  
T. R. PIERCE, P. E.

**Paris District—Second Round.**

Roxton cir., at Atlas, May 19, 20.  
Paris cir., at Palestine, May 26, 27.  
Clarksville cir., at Liberty, June 2, 3.  
E. H. CASEY, P. E.

**Sulphur Springs Dist.—Second Round.**

Yowell, at Jordan, 3rd Sun. May.  
Birthright, at Tarrant, 4th Sun. May.  
Purley Cir. 1st Sun. June.  
Sulphur Bluff Cir. 2nd Sun. June.  
Bonanza Cir. 3rd Sun. June.  
Como Cir. 4th Sun. June.  
The District Conference will convene in Como, June 21, 8 o'clock, p. m. The opening sermon will be preached on the evening of 21st at 8 p. m. by Rev. J. F. Holmes. The delegates will be elected this round.  
C. B. FLADGER, P. E.

**Terrell District—Second Round.**

College Mound, May 19, 20.  
Chisholm cir., June 16, 17.  
Kaufman sta., June 24, 25.  
O. S. THOMAS, P. E.

**McKinney District—Third Round.**

Nevada, May 26, 27.  
Blue Ridge, at B. R., June 2, 3.  
Pilot Point, June 9, 10.  
Farmersville, June 16, 17.  
Josephine, at Honaker, June 23, 24.  
Wylie, at Sachse, June 30, July 1.  
Copeville, at Clear Lake, July 7, 8.  
Celina, at Roseland, July 14, 15.  
Frisco, at F., July 21, 22.  
Weston, at Liberty, July 28, 29.  
Prosper, at Zion, Aug. 4, 5.  
Renner, at Alpha, Aug. 11, 12.  
Allen, at Harrington, Aug. 18, 19.  
Anna, at Melissa, Aug. 25, 26.  
McKinney, 11 a. m., Sept. 2.  
Plano, 7:30 p. m., Sept. 2.  
Farmers Branch, Sept. 8, 9.  
Princeton, Sept. 15, 16.  
I. W. CLARK, P. E.

**Dallas District—Third Round.**

First Church, June 2, 3.  
Grace, June 3, 4.  
Oak Lawn June 9, 10.  
St. Marks, June 10, 11.  
Denton, June 17, 18.  
Grand Prairie and West Dallas, at Bethel, June 23, 24.  
Wheatland at W., June 30, July 1.  
Grand Ave., July 7, 8.  
Ervasy Street, July 8, 9.  
Lancaster and Wilmer at W., July 14, 15.  
Lewisville Sta., July 21, 22.  
Cedar Hill and Duncanville at C. H., July 28, 29.  
Argyle at A., Aug. 4, 5.  
Trinity Sta., Aug. 11, 12.  
Cochran and Maple Ave., at M., Aug. 18, 19.  
District Conference will convene at Denton June 14, 8 p. m. The opening sermon will be preached by Rev. M. L. Hamilton.  
J. L. MORRIS, P. E.

**TEXAS CONFERENCE.**

**Beaumont District—Second Round.**

Liberty, at Devers, May 19, 20.  
Wallisville, at W., May 20, 21.  
Saratoga and Batson, at B., May 27, 28.  
Woodville, at Colmesneil, June 9, 10.  
Call, at Cairo Springs, June 16, 17.  
Corrigan, at Moscow, June 23, 24.  
Leggett, at Leggett, June 24, 25.  
Jasper and Kirbyville, at Kirbyville, June 30, and July 1.  
District Conference at Kirbyville, June 27. Opening sermon by Rev. F. M. Boyles.  
O. T. HOTCHKISS, P. E.

**Calvert District—Second Round.**

Wheelock, at Harris Ch. May 19, 20.  
Franklin Station, May 25.  
Calvert Station, May 26, 27.  
Petteway, June 2, 3.  
R. A. BURROUGHS, P. E.

**San Augustine Dist.—Second Round.**

Carthage sta., May 13, 14.  
Tenaha cir., at Paxton, May 19, 20.  
Amden cir., at Bethel, May 26, 27.  
Cushing cir., June 2, 3.  
District Conference will meet at Cushing, July 5.  
E. L. SHETTLES, P. E.

**Palestine District—Second Round.**

Elkhart cir., at New Pro., May 19, 20.  
Grapeland sta., at 7:30 p. m., May 20.  
Alto cir., at Adams C., May 26, 27.  
Rusk Station, May 27, 28.  
Jacksonville cir., at T., June 2, 3.  
The District Conference for the Palestine District will meet at Alto June 21-24. The following are the committees: For License to Preach and Admission on Trial, W. K. Strother, T.

H. Morris and Stuart Nelson. For Recommendation for Deacon's and Elder's Orders, Gus Garrison, F. A. A. Downs and I. B. Manly.  
JOS. B. SEARS, P. E.

**Huntsville District—Second Round.**

Cold Springs, at Shepherd, May 19, 20.  
Millican cir., at Alexander, May 26, 27.  
Dodge, June 2, 3.  
Prairie Plains, June 9, 10.  
H. C. WILLIS, P. E.

**Brenham District—Second Round.**

Rockdale, May 21, 22.  
Cameron, May 28, 29.  
CHAS. F. SMITH, P. E.

**WEST TEXAS CONFERENCE.**

**Llano District—Third Round.**

Llano sta., May 12, 13.  
San Saba cir., at L. O., May 26, 27.  
San Saba sta., May 26, 27.  
Burnet, at Strickling, June 2, 3.  
Kingsland, June 16, 17.  
Bertram, at B., June 23, 24.  
Cherokee, at C., June 30, July 1.  
Johnson City, at R. V., July 8, 9.  
Blanco, F. C., July 14, 15.  
Willow City, at P. O., July 21, 22.  
THEOPHILUS LEE, P. E.

**Austin District—Third Round.**

Manor, May 19, 20.  
Webberville, at Hornsby, May 26, 27.  
Manchaca, at Cedar, June 2, 3.  
McDade, at Beakiss, June 9, 10.  
LaGrange, June 16, 17.  
West Point, at Muldoon, June 23, 24.  
Columbus, June 30, July 1.  
Weimar, at Osage, July 3, 4.  
Eagle Lake, at Chesterville, July 7, 8.  
Tenth Street, 11 a. m., July 15.  
South Austin, 8 p. m. July 15.  
J. M. ALEXANDER, P. E.

**Cuero District—Third Round.**

Hallettsville, at Hope, May 19, 20.  
Pierce, May 26, 27.  
El Campo, May 29, 30.  
Ganado, at G., July 1.  
Edna, June 2, 3.  
Shiner, at Sweet Home, June 16, 17.  
Leesville, at Liberty, June 23, 24.  
Rancho, at R., June 25.  
Clear Creek, at Helena, June 29, 30.  
Palacios, at Dem. Brdg., July 7, 8.  
Fort Lavaca, at Traylor's, July 14, 15.  
Nursey, at Mis. Val., July 21, 22.  
Cuero, July 28, 29.  
Dist. Conf. at Flatonia April 26-30. Let all attend who can. Friday p. m. is "Woman's Day" and Saturday "Eppworth League Day." Send names of delegates to A. Y. Old, pastor at Flatonia, at once.  
J. C. WILSON, P. E.

**San Antonio District—Third Round.**

Pearsall, at Buckhorn, 3d Sun May.  
Devine, 4th Sun May.  
Utopia cir., at Leakey, 2d Sun June.  
S. Heights and Comal, 3d Sun June.  
Uvalde, 4th Sun June.  
Carrizo Springs and Batesville at B. June 26.  
Rock Springs cir., at Montell 1st Sun July.  
Eagle Pass, 2d Sun July.  
Del Rio, July 9.  
Moore cir., at Anchorage, 3d Sun July.  
Hondo, at Tehuacana, 4th Sun July.  
Laredo, July 23.  
West End, July 25.  
Prospect Hill, July 26.  
South Flores St., July 27.  
Travis Park, 11 a. m. 5th Sun July.  
St. Louis, 7:30 p. m., 5th Sun July.  
The place of meeting for the District Conference has been changed from Devine to Uvalde. The date of meeting will be June 21.  
W. J. JOHNSON, P. E.

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### THE POOL-ROOM TOUT.

By Phil. C. Travis.

A pool-room tout is devoid of conscience or laudable ambition. He is a human barnacle without a valid excuse for existence, yet he is not only tolerated but encouraged by the men who operate pool-rooms. A tout has small capital and rarely bets his own money. His only hope of reward is to induce others to back his "judgment." His methods are varied. If six horses are entered in a race he endeavors to get six persons each to lay a wager on a different horse. One is bound to win and the tout collects his per cent when the winning ticket is cashed.

When a stranger enters a pool-room he is spotted. Presently he is engaged in conversation by a nervous young man who appears to be excited in an attempt to ascertain what horse that "large bet" was placed on. The tout points out his confederate in another part of the room and describes him as the brother of some noted jockey with information. The stranger is looking for "easy money" and when a few minutes later the "jockey's brother" saunters by to borrow a pencil the stranger is all attention. The "brother" is very obliging to his prospective victim, but wouldn't impart his knowledge to any one connected with the house, so he says. It is a fixed race, there is no chance to lose, and the stranger is fairly dragged into placing his money. Say he bets on Skate at 10 to 1 just as the operator sings out—"They're off. Skate in the lead by a nose, the others close up. Skate at the quarter by a length, Rambler second by a neck, Bessie is third half a length away." Thus it goes. Skate leads into the stretch by these lengths and the stranger grasps his ticket which calls for \$50 to \$5 and is ready to shout with joy. But he doesn't shout. Something happens to Skate. He isn't there at the finish; and when the form sheet arrives probably an inspection would show that Skate was not in front at any stage of the journey and the only reason he finished sixth was because there was not seven horses in the race. I have heard races called where a well-backed horse was represented as being in front all the way except at the finish when in fact the horse was left at the post. This encourages the betters so that they will play the same horse his next out. It is all a part of the business. But returning to the tout. If one of my readers ever ventures into a pool-room for the first time, but I hope he won't, and is asked the loan of a pencil, he may know he has encountered a species of the genius homo who is looking at his pocket-book and measuring up the sucker who stands before him.

Another method is for the tout to pretend to read the wires and catch the name of a winner leaking in before the bet is closed. Many are caught in this manner, although they should know that the house operator is awake and in perfect sympathy with the telegraph instrument. If there was anything doing he would know it and close the books on that

race. The house is not given to napping. The men behind the counter wear the diamonds and are paid to know what's going on so that they may reap a golden harvest.

The tout is prepared to back up any proposition he makes. If it is private information he is dispensing, he has a telegram to authenticate it, coupled with a ticket showing that he bet fifty or one hundred dollars on the horse mentioned in the telegram. Of course he didn't make the bet, but how did he get the ticket? The house knows.

Some touts are well dressed and have an air of prosperity, but a few of them wear sweaters and smell strongly of horse. The horse-smelling kind probably sleep in a barn, but don't take the trouble to scrape their clothes with a curry comb. And they are proud of their appearance. Their opinion is sought by business men who in every other respect are cautious with their money, but in a pool-room they back the judgment of a slip of a man whom they wouldn't hire as under-study to the janitor. Another class of touts have their regular clients for whom they place bets. These are harmless as far as the general public is concerned.

Ninety per cent of the touts could be dispensed with by a vigorous enforcement of the law relating to vagrancy. They have no fixed habitation and would move on if told to do so by an officer of the law. "They toil not, neither do they spin." They work the other fellow, demand what is coming to them when a winning is made and lead a hand to mouth existence. When the pool-rooms closed for a short time after the passage of the anti pool-room law, a tout asked me for money enough to get him to Oklahoma City. I countered by asking him why he didn't go to work and make an honest living. He gasped with astonishment and exclaimed: "Me go to work! You don't know who you are talking to. Why, I never struck a lick of work in my life." He disappeared for a while, but when the pool-rooms framed up a subterfuge and resumed business, he drifted back to his old haunts and continues to find rich picking in Texas.

In my next article I will speak of the dope sheet and show how inconsistent is the running of races even under the most favorable circumstances. Couple this with short pool-room prices and ascertain what the public pays for.

### CURIOUS ATHLETICS.

Can the sardine box? No, but the tomato can. Did you ever see a ship spar? Yes, and I have seen the rail fence, the ginger snap, and cracker box, the sausage roll, the bed spring, and the night fall.

It was queer to see the sugar bowl. But the funniest thing was to see the milk shake and the apple turnover. Why did the fly fly? Because the spider spider.

The evening wore on. It must have worn the close of day. A horse can travel a mile without moving more than four feet. Funny, isn't it?

### SUICIDE AND ELSE.

In a former article we referred to the crimson tide of human blood that is flowing ceaselessly over the land. The public conscience has been dulled to the enormity of the crime of murder. It is so frequent we have become accustomed to it. Such crimes are hateful to God. God spoke to Israel: "Ye shall not pollute the land where-in ye are; for blood it defileth the land, and the land can not be cleansed of the blood that is shed therein but by the blood of him that shed it." Ezekiel described our own times: "The land is full of bloody crimes and the city is full of violence;" and again "Thus saith the Lord, woe to the bloody city, to the pot whose scum is therein and whose scum is not gone out of it."

What are the causes of this unnatural state of affairs?

1. The very publicity given to these crimes contributes to their commission. Whoever has given attention to it has been impressed that suicide and murder become somewhat epidemic at times. A prominent man or woman commits suicide and the papers announce the fact with great headlines and a kind of glamour is thrown about the tragedy which fascinates a certain order of minds and decides them to perpetrate the like deeds. The deed is condoned as a pardonable weakness. Let no one be deceived; it is not an infirmity, it is a sin that consigns the scene to outer darkness, to death eternal.

2. Another cause is infidelity. In so declaring I am not unmindful of the fact that many have become demoralized by religion and have taken their lives; but this is true, religion does not sanction nor encourage it. Can as much be said of infidelity? Before his death, that brilliant agnostic, Robert Ingersoll, taught that under certain circumstances suicide was justifiable. At the time I clipped from a secular paper, without comment, the following:

"New York, Feb. 17.—Robert J. Wilson, a clerk in charge of Col. Ingersoll's office at 58 William Street, attempted suicide by swallowing prussic acid, but was prevented from doing so. The effort of young Wilson to end his life is in many respects the most startling of the attempts made by believers in Col. Ingersoll's creed, suicide. Col. Ingersoll created a sensation last year by defending the right of man or woman to commit suicide. It appears to be more than a coincidence that since Col. Ingersoll aroused a storm of criticism by insisting that suicide was no sin and in many cases desirable and worthy, two of his clerks and two of his relatives have taken their own lives. Young Wilson is the fifth of these, either related to Col. Ingersoll or closely associated with him, who put into practice his teachings on self-destruction."

This is the logical sequence of infidelity. Rob a man of a sense of responsibility to God and destroy faith in the immortality of the soul, and let heavy burdens of care or of incurable disease press upon him until life is a perpetual agony, and he will take his life.

3. Cowardice, paradoxical as it may seem, leads many to this rash act. The defrauder, detected in his forgeries, and without courage to meet an indignant public or the felon's doom, ends his days. He is the slave to his fears and rushes from the scene to what he tries to believe the oblivion of the grave. Disgrace has greater terrors to many weak natures than the wrath of God.

4. Modern, fashionable society opens a broad road which leads to destruction, and many there be that go that downward way to hell.

5. Not to enlarge further, it may be said one of the most fruitful causes leading to murder is the conscienceless criminal proceedings which too often characterize the trials of murderers. We agree with the judicious Hooker, who wrote something like this: "Of law there can be no less said than that her seat is the bosom of God, her voice the harmony of the world. All things in heaven and earth giving her reverence, the least as needing her care, the greatest as not exempt from her power. All with united voice admiring her as the mother of their peace and joy." But what shall be thought of that criminal lawyer who sets himself systematically to defeat the sacred sanctions of the law; who for fame or oftener from a thirst for gold lends himself to the dishonorable practice of shielding the guilty. There can be no doubt that the vicious classes who have money are being encouraged to commit murder by special pleading of adroit counsel. Every criminal is entitled to counsel and the conscientious lawyer will exhaust every honorable means in behalf of his client, but no good man will go further.

There is an increase in murder and suicide that is alarming. It is stated on what I take as good authority that from 1876 to 1886 the murders in the United States increased from less than one thousand to seventeen thousand, and unless some change in the moral

sentiments of our countrymen, this ratio of increase will continue. It calls for serious thought and prompt action to stay the waste of human blood. We have some suggestions to make to this end in our next.

H. A. BOURLAND.

### "PREACHERS' PROBLEMS, OR PROBLEMS OF AN AUDIENCE; HOW TO GET AND HOLD THEM."

The above subject is treated of in a recent issue of the Advocate by Rev. P. R. Kniekerbocker, and demonstrates some study on that line. It is a problem that confronts the Church and ministry of today possibly as never before in years past. As I am one of rather mature age and have had the privilege of hearing the best talent of our Church, who have been great pulpit orators, ranging back to the time when Munsey, Kavanaugh, Green, Kelly, McFerrin, Pitts, Doggett, Keener, Paine, Pierce and others were in their prime, and as I have seen great congregations swayed by these men of God, possibly a few suggestions may not be out of order.

1. Our people have been fed on a gospel that has been so mixed with human devices to suit the tastes of a pleasure seeking and sensual appetite that in many instances it would require a cream separator to discern the amount of real gospel there is in the so-called sermons.

If Noah was here and was in some of our Churches he would be put down as a crank or an imbecile, and a call for a change would ring in the Bishop's ear, yet he goes down in divine history as a great preacher. Paul, whom all forsook at one time, 2 Tim. 4:16 (but the Lord stood by him) would be located, and the apostles who were martyrs, would be called failures. Even our blessed Christ at one time said to the twelve "Will ye also go away?" Was he a little preacher or a failure?

The fact is God don't call men to draw congregations. Christ came to this earth not to draw congregations, but to do a special work. Hear him. "The work which my father hath given me to finish, that I do." Paul said that he was "determined to know nothing else except Christ and him crucified." Christ did not propose to draw all men unto him until after he had been "lifted up," and then not by paper clippings, illustrations and short sermons. God wants us to have all the practical knowledge possible, and we ought to know Christ personally; then being full of the spirit, we ought to go into our pulpits content to deliver our message to those who come to hear, not questioning whether we are pleasing the audience, but like our blessed Lord who made it his meat to do the father's will; and if it be a lone woman, and the work is real, the spirit of Christ will draw through those upon whom the gospel message has had its healing effect. My first experience with an evangelist in Texas was just twenty years ago. He was a member of another denomination. He drew the crowd and made great sport of the two-by-four preachers who could not draw the crowd. Boys picked cotton all day and came six and eight miles at night to hear him. They said it was a fine show. And the Church, some of them, told me he was inspired. He claimed to be inspired to his knowledge of literature. I told him the truth was not in him and that proved to be the case when we learned of his daily life. Draw! Yes he drew great congregations and tore the Church asunder, and then he quit them.

I use this to show that it is no more the great preacher that draws than he that does not draw. When we in a proper sense lose sight of the strategy that draws, and go more directly to the seat of the disease and properly diagnose our patients, and then prescribe the real and only specific—repentance, deep and genuine, faith through our Lord and Savior Jesus Christ, and a godly life as evidence of a saved soul. Then many of the complications that now confuse our would-be popular preachers will gently disappear and the people will hear the word gladly and crowd to its altars. I know a pastor that draws, and at a certain conference reported more conversions, accessions and money raised than any other circuit pastor in the entire conference; but woe to the man that follows him, and sad is the spiritual state of the Church he leaves.

God wants work that will stand in the judgment. S. W. MILLER. Frisco, Texas.

### HOWARD AND THE POLICEMAN.

Howard is a little boy five years old. He has big blue eyes, which can look very innocent when he has been naughty. And he is not very fond of policemen; in fact, he is very much afraid of them.

One beautiful afternoon in spring Howard's mother told his sister Dora to take him for a walk, so they both could get the air. As she had not told them where to go, Dora decided upon Wood Island, a sort of park in the outskirts of the city. On the way they

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met a friend of Dora's, Beth Hamilton, and as she had nothing in particular to do, she consented to go with them.

The air was balmy, and as the children walked along, they chatted merrily. The two girls could talk so much faster than Howard that the little fellow could not get in a word edgewise. So he did not enjoy the walk as much as the girls did.

On the way to the park the children had to cross a railroad track. When they reached this place, they found that an engine was puffing to and fro right where they wanted to cross. It was not until they were pretty well frightened and about fifteen minutes had passed that they at last got across.

"My, but wasn't that a narrow escape?" said Dora, in a frightened voice.

"Oh, lots of worse things have happened," replied her friend, trying to look unconcerned, although her face was rather white. "Why," said she, "a girl came here once with me, and a man, chased us all the way home." Dora and Howard looked over their shoulders, half expecting to see a man running after them. Even when she saw no one following, Dora involuntarily quickened her pace, and they finally reached the park safe and sound.

In the park was a sort of outdoor gymnasium. Near this was an out-building and a place to get rubbers checked while one is skating.

When the children neared this part of the park, Dora said, "Beth, do you know on which days the gym is open for girls?" But Beth's answer was cut short by Howard's frightened cry, "Look, Dora, here comes a policeman!" and he got behind his sister. As she was rather thin, she was not very much protection to fat little Howard. But he clung to her skirts for dear life. As the policeman drew near, Howard poked his head under Dora's arm and gazed with fascinated terror at him. The policeman walked slowly past, totally unconscious of the sensation he was causing. Howard was very much surprised as well as relieved when the man passed out of sight without touching him.

After Dora and Beth had stopped laughing over Howard's fright, Beth said she did not know when the gym was open, but offered to inquire of the old woman who stayed in the outbuilding. She had been gone four or five minutes on this errand, and Howard was watching the sailboats in the harbor, when another policeman came up the path behind his sister, so he shut his eyes in silent despair, when—"hello, my little man!" said a cheery voice. Howard opened his blue eyes wide; it was the policeman who had spoken. The big man chuckled the little man under the chin and walked on.

That was the end of Howard's fear of policemen. He walked on air for the rest of the day, for the policeman had called him a "little man."—From Christian Register.

### NOT TO BE CAUGHT.

A certain London corn-chandler had just engaged an assistant, who hailed from a small village near Leeds. He was not remarkable for his intelligence. His friends, realizing this deficiency had evidently warned him against being caught by the sharp London people who would be certain to try and take a rise out of him.

Full of his resolve not to be caught he began his duties. A customer entered the shop.

"I want some bird-seed, please," he said.

The assistant grinned. The customer repeated his request, and the tomer repeated finkw cvmbfgybkg knowing villager stuttered with suppressed merriment. The customer, not quite knowing what to make of this extraordinary display, asked him in somewhat forcible language what was the matter.

"It's no use," answered the verdant one, "tha knows ta can not catch me. I know, I do."

"Know what?" asked the customer. "Birds groas from eggs, not seed!" —Birmingham Weekly Post.