

TEXAS CHRISTIAN ADVOCATE

BLAYLOCK PUB. CO., PUBLISHERS.

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

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

Vol. LII.

Dallas, Texas, Thursday, June 7, 1906.

No. 42

Editorial.

THE BIBLE IN THE PUBLIC SCHOOLS.

There is an intollerant minority who imagine that if any religious exercises be allowed in our public schools, such as reading a passage from God's Holy Word, singing a sacred song and offering a prayer, somehow the liberties of the Democratic American Citizen are trampled upon, his constitutional rights invaded, and the commonwealth threatened with a State religion and an established Church.

These absurd imaginings have created an impression which is quite prevalent among the uninformed, that the Bible has been legislated out of our public schools. While they understand that this book is read in certain schools, yet this they think, is an evasion of the law, allowed as a matter of generous tolerance on the part of the authorities.

This is all a mistake. In the recent educational convention at Dallas one of the prominent speakers, an ex-State Superintendent of Education and a man thoroughly familiar with all questions touching school affairs in Texas, said: "The State Superintendents of Education in Texas have uniformly held that there is no legal reason why the Bible should not be read in the public schools."

The National Reform Association made a careful study of these conditions in 1902 and published among its National Reform documents a comprehensive summary, from which we learn that there are nine States, to-wit: Georgia, Indiana, Iowa, Kansas, Massachusetts, Mississippi, New Jersey, North Dakota and South Dakota in which the reading of the Bible in the public school is legally prescribed, either in the State Constitution or in the school law, while there are only five States and one territory in which there are laws or court decisions adverse to the reading of the Scriptures.

In the twenty-nine remaining States, while there is no mention of the Bible in the school laws, there are decisions of the courts and State Superintendents of an authoritative character which give a legal status to the custom of Bible reading.

The State of Texas comes in this class. Legally, the front door of the public school is wide open to the Bible. But has the reading of it a place in the daily program?

The United States Commissioner of Education, Dr. W. T. Harris, in February, 1904, propounded certain questions to the school superintendents of cities of 4000 population and over, and he has given the answers to the public in his annual report. We find from this report that of the thirty-five cities in Texas of 4000 population and over, only eleven, or less than one-third of the number have any religious exercises at the opening of school, and that in only nine of these eleven schools is the Bible read. We find further that in six of these thirty-five schools, contrary to law and right, religious exercises are prohibited altogether.

A further examination of this report reveals the fact that in the schools of the

United States, the Bible is read in seventy-five per cent of the 1098 cities reporting, while it is read in about twenty-five per cent of our Texas cities. In Massachusetts 103 towns and cities were heard from, and in every one of them the Bible has its place in the daily exercises of the school. In West Virginia, North Carolina and South Carolina taken together, thirty-seven cities reported, and in every case the Bible is read at the opening of school. It is unnecessary to carry this damaging comparison further.

Any education that excludes the Bible is fatally defective, and that which ignores the Bible slights the greatest force of modern history and neglects the most potent influence in the construction of character.

The only theory upon which the public school is defensible, is that a generally diffused education is necessary to good citizenship, and to preserve the common weal education as a panacea must be bottomed on the Bible. The man who imagines that secular education will completely solve every problem that vexes our individual and national life, forgets that infinite reaches may lie between what a man knows and what a man does.

We are confronted by a condition. The child, vibrant with undeveloped potentialities is in our hands. His rights, as well as the rights of the State, demand that education which makes men see the greatest realities and values. The highest purpose of education is not so much to introduce the individual to knowledge, as to bring him into life, the largest, richest, deepest life of which he is capable.

There is evidently some need of publicity and agitation to bring about the proper recognition of the Bible in the public schools of Texas. To ignore the Bible is wrong, but to prohibit its use is a crime against the children of the State. As it is so largely ignored and even prohibited, some active forces should be set in motion that will look to placing Texas in that column of States in which the reading of the Bible is prescribed by law.

Paul had one steady purpose and he never deviated from it. His whole life crystallized around one thing, and that was to know nothing else but Christ, and him crucified. Here he began, continued and ended his mission. And it is this one principle in his faith and life that makes him the dominating character among the apostles. Whatever else others might think and do, he made Christ the one theme and personality of his whole life.

Jacob appeared to be very religious when he woke out of his sleep at Bethel, and he made some very plausible promises; but when he got over into the land of Laben and became mixed up with two or three shady transactions, he forgot his vow. But he came to his religious senses when, on his return, he camped at Peniel and heard of the approach of Esau. Then he renewed his vow and ever afterward he tried to keep it. It takes trouble to keep the most of us right with God.

SEEING THE UNSEEN.

In puzzling over the ever recurring riddle of the universe—the mystery of evil—as it touches the individual through sorrow or affliction or visits a community or city in volcanic eruption, in earthquake or in tornado, so recently the case in Southern Italy, in San Francisco and in our own stricken Texas town of Bellevue, the sufferer is tempted to stand aghast before the disaster and wonder if there is not a mistake somewhere. Or reasoning under the limitations of human senses he reaches the conclusions that the Creator and Ruler of the Universe either is not all-powerful or not all benevolent. As a materialist he will blindly question with John Stuart Mill:

"How stands the fact that, next to the greatness of these cosmic forces, the quality which most forcibly strikes every one who does not avert his eyes from it, is their perfect and absolute recklessness? They go straight to their end without regarding what or whom they crush on the road. Pope's 'Shall gravitation cease when you go by?' may be a just rebuke to anyone who should be so silly as to expect common human morality from Nature, but in sober truth, nearly all the things which men are hanged or imprisoned for doing to one another are Nature's every-day performances."

The significance of the fact is inexplicable when judged only through human sense. These are problems in which the infinite is involved and we are finite beings. The observer who refuses to reckon with the unseen has no right to deny that the world is governed by an all-wise and benevolent God.

It is not necessary to go into the realms of the unseen to find difficulties. The writers of elementary geometry cannot avoid contradictions in terms and notions. The "Problem of Three Bodies" has not yet been solved in its utmost generality, as having given completely the masses, positions and velocities of three heavenly bodies to determine subsequent motions and positions, transcends the present power of our mathematics. The physicist has not yet explained the action of molecules upon one another, or the action of transparent bodies on light or on gravitation. Having failed in the solution of these important problems that involve only natural laws, how can we hope that the great problems that grapple with the deep things of this life and the mysteries of the unseen universe can present themselves to us with perfect clearness.

There are many ways to illustrate the potency of the unseen in the natural world. According to the highest authority the light from the stars, which are visible to the naked eye, is not as much as four per cent of the total starlight that comes to us from all the stars. Or the stars that are unseen give us more than ninety-six per cent of the starlight which we enjoy. These stars are too far away to be seen, yet their soft light and "sweet influence" come to us through the vast voids of space.

The visible universe was intended for investigation, but we must not altogether look "at the things that are seen, but at the things that are not seen." Are not the hairs of our

head numbered? It was through the prayer of faith that Elisha made rifts in the veil and the young man saw, "and, behold! the mountain was full of horses and chariots of fire round about Elisha." So trustful prayer will always lift the veil, and if it does not reveal all of the mysteries of the unseen it will satisfy the troubled heart that "The Lord God Omnipotent reigneth."

THE WEARY AND THE HEAVY LADEN.

The world is full of men and women who are weary and heavy laden. The burdens of life press sorely upon them, and often they stagger under weights almost too heavy to be borne. The struggle of life is oppressive to many of them. Misfortunes have come to them, and the odds have been great against which they have to contend. What they shall eat, and wherewithal they shall be clothed and sheltered are questions that often vex and try them. Then, too, the world, the flesh and the devil tug severely at them, and temptation is frequently galling. No wonder that they become tired and burdened. To see them in the midst of their struggles is a common sight as we pass through the world.

To all such, Christ has a message: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He alone offers true rest to the weary and oppressed. The world but adds to the burdens and oppressions they have to carry; but Christ comes along and proposes either to bear the burden for them, or to strengthen them for the task thus imposed. He gives them rest of body, rest of mind, rest of spirit. The faith he inspires, the hope he imparts, the help he gives, generate the rest they need. Soul rest is the relief for which we pray. Rest from the cares of anxiety, rest from the coarse attractions of sin, rest from the grief that breaks the heart, and rest from the buffetings of the tempter—this is the rest that the soul hungers after. And it is the rest that Jesus gives to his tired and foot-sore children. Then, his yoke becomes easy, and the pathway of life brightens before him. Under the strengthening power of this rest, we can run and not grow weary, we can walk and not faint. Let every tired and discouraged pilgrim open his eyes and look to the hill, whence cometh our help; for there can be no weariness when Christ speaks peace.

It is not a difficult thing to find fault with people. Many of us seem to have been born with this infirmity. Why not look for the good that is in the acts of others? It may put us to a little more trouble, but the result is more than worth the effort.

No two people are just alike in every particular. There are points of difference, and these need to be recognized when we come to deal with our fellow men. We need to study this phase of human nature and make allowance for the things we see in others, not according to our liking. People can be good, and true and honest, and then fall below what we think they ought to become. Because they are not like some one else, is nothing to their discredit.

Devotional and Spiritual

CONFESSION AND FORGIVENESS.

It is a matter of astonishment that any sane man can deny his own sinfulness. And yet such denial is common. Some claim an absolute exemption from sin, as the Pharisees of old. Some say they have no sin by claiming a relative exemption from sin. They lay stress upon their religious observance, their morality, their generosity, their fair dealing as compared with others. They have exalted views of their own goodness. Full of self-love and complacency they rejoice in their superiority over the rest of mankind. "I fast twice in the week; I pay tithes," etc. "I thank thee I am no extortioner," etc. With these the external is everything. But how ignorant they are of their own hearts, how entirely strangers to the intensive and extensive purity of God's law.

The consequence of the denial of sin is that we deceive ourselves. In worldly matters it is much more grave. To deny our sin is to deny indisputable facts of life. To deny our sin is to deny the infallible testimony of the Word of God. To deny our sins is to deny the moral propriety of the whole plan of redemption, for the well need not a physician. No, "If we say we have no sin, we deceive ourselves." We have all sinned against God, against our fellow men, against our own souls; we have sinned in thought, word and in deed, and in numberless instances. A denial of our sinfulness would be manifest self-deception.

It is a fact that all are sinners, but it is also a fact that all may be forgiven. "If we confess our sins, he is faithful and just to forgive." Now, confession is something more than mere admission; it is more than the repetition of a form of words. True confession implies, first, a conscious knowledge of our sins. It implies also some knowledge of the law and Word of God. The confession must contain, "Against thee, thee only have I sinned." "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." "The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise."

The late Charles H. Spurgeon once told of a sick man's confession of which he had knowledge. He says: "Pastor R., of Elberfeld, was once sent for to see a dying man. He found the patient very ill, and entered at once into an earnest conversation about the state of his soul. The patient began, in the strongest terms, to describe himself as the chief of sinners, and declared that his past life filled him with abhorrence. He continued so long in this strain that the pastor could scarcely find an opportunity to speak. At last, taking advantage of a pause, he remarked gently, 'It was then really true what I heard of you?' The patient raised himself in the bed, stared in astonishment at the pastor and demanded: 'What, then, have you heard? No one, in truth, can say anything against me,' and he continued in a strain of unbounded self-satisfaction to tell of his virtues, and recount all his good deeds, pouring out at the same time a torrent of execrations against the slanderers who had tried to injure his character. 'It was not from foes or slanderers,' said the pastor, 'that I heard it, but from yourself; and now it grieves me

to hear that you do not believe what you said.'

Confession must be sincere, contrite, accompanied with faith in Christ, and a resolution in his strength to live in newness of life.

What are some of the consequences of sincere confession? One is pardon. If we confess, he forgives. That is what we want—pardon. With the sense of pardon comes also peace. We have with pardon peace with God, peace with our fellows, peace with our own soul. With pardon and peace comes power—power to resist evil; power to do work for God; power over our fellow men.—Rev. G. B. F. Hallock, D. D., in Herald and Presbyterian.

THE FADELESS ROBES.

To clothe the foot in costly apparel and the upper part with rags were absurd; so to bestow cost in clothing the body, but none on the soul. The soul is immortal, must live forever; it was created according to God's image, and now the soul is most deformed with sin, and so hath need of clothing, especially seeing that God, who is of pure eyes, cannot behold it but with detestation. The Church is all glorious within, and such as would be indeed members of Christ and heirs of heaven must look for inward sanctity. This is the most costly apparel that can be, of God's own making, and which none but His children wear. This is apparel for all sexes, ages, degrees and callings whatsoever, and which doth well become and fit each of them. This is never out of season, never out of fashion; it fits in youth, in age, in life, in death, and is to be worn by night as well as by day, in sickness as in health, yea, is then in great account, when other apparel is laid aside, and not regarded; yea, this apparel we carry with us out of this world, when we leave our gay robes behind us; and this apparel lasts ever, being the better for the wearing.—John Rogers.

HOW TO READ THE SCRIPTURES.

Thoughtful reverence is the first thing necessary in the reading of Holy Scripture. The Bible is God's book, beside which no other books are to be named. It is a holy writing, no product of man's will, but holy men of God wrote it, and that on the prompting of the Holy Spirit; it must, therefore, be regarded and read, not as man's word, but as God's. On this account who would not honor it? This Book contains the gracious mind, the dear, kindly counsel of God for thee and me, dear reader, to show how thy and my soul, lying bound under the curse, may be set free and saved. This it is which thy Creator and Redeemer would say to thee by his Holy Spirit when thou redest and hearest the Scripture: "On this Word hangs life and death." Whoever, then, reads this, let him take heed. First, recall thy senses and thoughts from all outward distractions; seat thyself in spirit with Mary at the feet of Jesus, and read with all possible devotion and thoughtfulness the outward words of Scripture, expecting that God will cause thee to hear the inner words of his Spirit.

We must always read Scripture with regard to ourselves, to our own person, state and needs. Do not linger long on the persons, times and occasions of and to whom it was written. For although the ways of God may be seen in these, yet they are not the most important for us. Everything in Scripture is written for thy and my instruction; it is a mirror in which we are to contemplate and study ourselves. If thou seest any light therein, apply it forthwith to thy own good, not to consider and judge others, but thyself; thou art the man meant. How many teachers and hearers there are who daily read and handle Scrip-

ture, but still remain dead and blind, and get not the least good for themselves or others, because they forget that it concerns themselves.

Use Scripture for the purpose for which it is given thee by God. It is given to us that by it we may be taught and strengthened in godliness. All God's truth is truth unto godliness; whoever seeks merely head-knowledge in Scripture abuses Scripture. It is given to us in order that by it we may be recalled from our manifold distractions of sense and thought, and be collected in heart before God. But if, on the contrary, we take occasion from Scripture to embark on all sorts of inquiries, speculations and opinions of our own, and withdraw from God and our own heart, we abuse Scripture. Scripture is given us that we may learn from it to love God and our neighbor; "this is the law and the prophets." But if we seek only grounds of strife therein, in order to maintain our own opinions and contend with our neighbors, we abuse Scripture, which is a medicine store, not an arsenal.—Gerhard Terstegen, in Pittsburg Christian Advocate.

THE ONE TALENT.

In the ideal Church the lowly and obscure workers have equal recognition with the great and renowned. The most unknown of the apostles are placed in line with the best known. No one would be surprised to find the name of Paul in the foundation-stones. We should look for that writ in largest characters of gold. But we should hardly look for the names of Andrew, and Thomas, and Philip and Bartholomew, and the rest, or, if we did, we should expect to find them writ in letters so small and indistinct as to be scarcely legible. For the part which they took in the great building, if measured by visible results, was quite insignificant. James suffered martyrdom almost as soon as he had put his hand to the work. Andrew was too retiring to do great things. But our text shows that the Divine Master has a grand disdain of all these differences. The great and small, the known and unknown, are equally recognized. The world measures men by their visible triumphs. But, thank God! the gospel of our Lord Jesus Christ is the gospel for common and obscure men. Its promises of honor are given to the humblest. All that Christ requires is that the one talent should be used as faithfully as the five; that being done, the honor at the end is equal.—J. G. Greenough.

It is impossible to rush into God's presence, catch up anything we fancy, and run off with it. To attempt this will end in mere delusion and disappointment. Nature will not unveil her rarest beauty to the chance tourist. Pictures which are the result of a life of work do not disclose their secret loveliness to the saunterer down a gallery. No character can be read at a glance. And God's best cannot be ours apart from patient waiting in His holy presence. The superficial may be put off with a parable, a pretty story, but it is not given to such to know the mysteries of the kingdom of heaven.—Rev. F. B. Meyer.

MINISTERS NOT MONOPOLISTS.

Where in the Bible are lay members of the Church of Christ instructed to be less strict in matters of living than are ministers of the Church? Christ himself never distinguished between persons or classes of persons when laying upon his followers the duty of right living. Yet one would suppose that he must have gone so, to hear the matter-of-course way in which Christian people talk about the obligations of their ministers as distinct from the obligations that they recognize for themselves. A lovely Christian woman asks, with a significant raising of the eyebrows, if such a minister is

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not rather liberal, because she sees him playing a game that she herself plays; and she adds that if she were a minister, she would want to be more careful. And that is the ordinary attitude. But if one believes that a certain amusement or habit is not quite in keeping with the best influence of a minister of Christ, on what grounds of honesty, or fairness, or good sense, can one who professes to serve that same Master even to the laying down of life continue in that indulgence? To say that our minister ought to be more careful than we, is to claim that Christ authorizes us to be less careful than they in exerting the best influences on those whom He has asked us to win to Him. Any such claim, spoken or unspoken, is treason to our Lord.

TRANSFORMED BY LOVE.

A Christian grows lovely by just loving—by going on in love of Christ. It has been fabled from old times that the graceful swan was changed from a most ugly bird into its present beauty merely because of its constancy to its mate. But, O, how Christian fact is sure to outrun classic fable! The soul grows wondrously lovely just by loving, by pouring out its faithful affection, and all the more so when the object of its affection is the Lord Jesus Christ, the one altogether lovely. We behold his face, Jesus's face, as in a glass, and are changed into the same image, from glory to glory, even as the Spirit of the Lord. But the result is permanent. The soul gets more and more set in the way of holiness, in the beauty that holiness brings. "Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that if we shall be manifested we shall be like him; for we shall see him even as he is; and everyone that hath this hope set on him purifieth himself, even as he is pure."—Rev. G. B. F. Hallock, D. D.

PRACTICING THE PRESENCE OF GOD.

"Let us draw near with a true heart and full assurance of faith."—Heb. 10:22.

"It is good for me to draw near to God."—Psa. 73:28.

There is one thing we must not overlook, which is almost essential to a life of blessedness; it is the being frequently alone with God. We can have Him with us in life's activities in any full degree only when we give ourselves suitable pause in which to think of God, to commune with Him, and to let His come in and fill our souls. The time need not be long, but it should be habitual; preferably in the early part of day, when our minds are fresh and our hearts unburdened. Every one of us needs this intercourse with God, and when we get it the effect is like when one looks at the sun. You gaze a moment at the sun, and then look about you on the earth, and everywhere you see the sun. Up the street in yonder doorway, among the hurrying people—you seem to have brought the sun down by your look, and now you see it all about you.

This same thing is what happens, too, disciple of Christ, when you recognize the religious value of a quiet hour, and give yourself pause to look into the face of God. By so doing you bring Him down into your immediate surroundings. In the midst

of the thronging people who press upon your daily life, when you enter the doorway of your office, store or shop, or duties pursue you in the home, everywhere you see God, are conscious of His presence, and walk with His light irradiating the whole horizon of your activities.—Rev. G. B. F. Hallock, D. D.

All we are authorized to ask God to give us at any time is simply enough for the present day. Even if in the evening our last crust be eaten, and there be nothing in store for to-morrow, we need not be afraid nor think that God has forgotten. When the morrow comes we may ask for the morrow's own bread and know that God will hear us and answer our prayer in the right way. Let us learn that wonderful lesson of living a day at a time—a lesson which runs through all the Bible. It would save us an immense amount of worry and anxiety if we could really learn this lesson. It is trying to carry to-morrow's burden besides today's that breaks people down. Anybody can do one day's tasks in a day, or endure one day's struggle; but that is enough for any one, all God intends one to carry.—Rev. J. R. Miller, D. D.

Every hour of our life is bejeweled with some new mercy.—Rev. G. Beesley Austin.

KNIFED

Coffee Knifed an old Soldier.

An old soldier, released from coffee at 72, recovered his health and tells about it as follows:

"I stuck to coffee for years although it knifed me again and again. About eight years ago, (as a result of coffee drinking which congested my liver) I was taken with a very severe attack of malarial fever. I would apparently recover and start about my usual work only to suffer a relapse. After this had been repeated several times during the year I was again taken violently ill. The Doctor said he had carefully studied my case and it was either 'quit coffee or die,' advising me to take Postum in its place. I had always thought coffee one of my dearest friends, and especially when sick, and I was very much taken back by the Doctor's decision for I hadn't suspected the coffee I drank could possibly cause my troubles. 'I thought it over for a few minutes and finally told the Doctor I would make the change. Postum was procured for me the same day and made according to directions; well, I liked it and stuck to it and since then I have been a new man. The change in health began in a few days and surprised me, and now, although I am seventy-two years of age, I do lots of hard work and for the past month have been teaming, driving sixteen miles a day besides loading and unloading the wagon. That's what Postum in the place of coffee has done for me. I now like the Postum as well as I did the coffee. 'I have known people who did not care for Postum at first but after having learned to make it properly according to directions they have come to like it as well as coffee. I never miss a chance to praise it.' Name given by Postum Co., Battle Creek, Mich. Look for the little book, 'The Road to Wellville, in pkgs.

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GENERAL CONFERENCE AND EDUCATION.

The Committee on Education at the General Conference was composed largely of educators, some laymen and a few pastors. The chairman was Rev. R. G. Waterhouse, D. D., the President of Emory and Henry College and the Secretary was this Editor. The committee was most harmonious in all of its deliberations and the conclusions reached were in every case ratified by the General Conference. The first report recommended the enlargement of the General Board from fifteen to seventeen, at the request of Secretary Hammond. This was done, as he stated, to secure two representatives from the far west. The second report asked for an annual assessment of \$50,000, to be distributed as follows: \$15,000 for the expenses of the board and the Correspondence School, \$15,000 for school extension and \$20,000 for the work among the negroes. This is an increase of \$20,000, of which \$5,000 is for the negro work and \$15,000 for school extension. The use of this last amount may be of great advantage to our educational work. The only school extension work done heretofore has been in Montana. The Board will be wise if it gives attention to the school work in our cities. We ought to have a well equipped boys' school and a well equipped girls' school in every city in the South. Other denominations are making great inroads into our Church by means of their schools in the cities. If the Board should use \$10,000 a year in putting good schools in operation in our cities the results would fully justify the expenditure. From these schools our colleges would receive large reinforcements.

The Educational Commission was granted larger powers in prescribing the requirements of all secondary schools and colleges seeking recognition of the Church. No body of men can do more real good for the educational work of Southern Methodism than can these ten educators who set the standards and prescribe the courses for our schools. Their work should have the support of the Church, when it has been ratified by the Board of Education.

The committee had several memorials and resolutions regarding the charter of Vanderbilt University and the rights of the Bishops under that charter and the relation of the University to the Church. Upon investigation it was soon seen that the only body competent to define the charter rights would be a commission of able attorneys. So the conference declared for its full and unquestioned ownership of the University and appointed a commission composed of Judge John A. Rieh, of Missouri, Judge Edward O. Rear, of Kentucky, Judge J. A. McCullough, of South Carolina, Hon. Creed Fulton Bates, of Chattanooga and Judge E. D. Newman, of Virginia, who shall inquire into the charter and pronounce upon the rights of the Bishops and the validity of all claims under said charter. The action was highly satisfactory to all parties. Vanderbilt University is recognized as the mightiest force in the advancement of our Church and it is important that it should continually maintain the earnest support of all our people.

The General Conference very strongly endorsed the recommendation of the committee that paragraph 99 be amended so as to allow the Bishop to appoint a member of an Annual Conference or a man on trial to any university for a strictly university work when requested to do so by the conference. The present law allows an appointment to any one of our institutions. Many of our preachers want to do some university work after they

enter the ministry and they should be granted the right to study without losing their relation to their conference. We noticed that the Nashville Advocate last week stated that the appointment could be to any college. The Nashville was limping. There is much difference between "any university" and "any college." Colleges do not do "university work." As the author of the resolution we rejoice that our Church so preceptibly and unmistakably put its endorsement upon the efforts of our preachers to secure the fullest equipment for their great calling. Southern Methodism proposes to keep step with the age and to secure for her people the best that is to be had.

The new Board of Education, which does not materially differ from the old, is as follows: Bishop C. B. Galloway, Bishop James Atkins, Chancellor J. H. Kirkland, President W. W. Smith, President J. C. Kilgo, President H. N. Snyder, President W. B. Murrah, Prof. W. R. Webb, Dr. C. E. Downman, Dr. John Massey, Rev. S. I. Thompson, Rev. H. P. Hamill, Rev. T. E. Sharp, Rev. D. B. Price, Rev. W. E. Vaughan, President R. G. Waterhouse, Prof. H. C. Pritchett. The Educational Commission appointed by the Bishops, is composed of Prof. R. E. Blackwell, Regent R. S. Hyer, Dr. John A. Kern, President Stonewall Anderson, Dr. John O. Willson, Prof. H. B. Cane, President J. C. Morris, Prof. Edward Mayo, Prof. W. P. Few.

COMMENCEMENT AT GEORGETOWN.

Southwestern University has closed another successful year. The graduating class numbered about twenty. The commencement exercises have been highly creditable to all who participated, as well as to the school itself. The addresses by Judge R. C. Porter, of Dallas, and the Hon. Frank Andrews, of Houston, reflected great credit upon the class of 1885, of which they were members. The sermons by Rev. W. F. Packard, D. D., and Rev. John M. Barcus, M. A., in 1882, fully sustained the reputation of these two honored ministers, known for their clear, thoughtful and forceful utterances. The declaimers, debaters and orators, who were chosen for the public entertainments, were the peers of their predecessors. To the old residents of Georgetown, the commencement was as good as any that preceded; to the new graduates, it was the greatest in the history of the race.

The trustees gracefully accepted the resignation of Rev. John R. Nelson, the Commissioner of Education, though they expressed their great regret in their having to lose him. The recent launching of the new dormitory enterprise has produced a delicate condition of affairs in that the work should not be allowed to lag until the building is completed. Texas Methodists had come to look upon Commissioner Nelson as the man to get the money to consummate the enterprise. But why should there be a waiting upon any man? Why not every man do what he knows he ought to do, and the need of a Commissioner would vanish. Men who are interested in educational enterprises should not wait to have their money dug out of them. The trustees adjourned without electing a Commissioner, but left the matter in the hands of the local committee.

The Boards of Curators and Trustees, acting separately and then jointly, will be heartily endorsed in their approval of a new charter for the University. Hereafter, or after the charter has been secured, there will be but one governing board composed of an equal number of ministers and laymen. We have but one possible criticism and that is on the size of the board. Ten men from each confer-

ence are not necessary, and a board of forty to fifty members is usually not so efficient as one of half that size. The alumni of the institution are to be given the privilege of electing their representatives in the board. The head of the institution hereafter will be known as the President, a word much better understood than Regent. This action in securing just such changes in the charter has been recommended for some time by many friends of the institution, and they will rejoice that their recommendations have been approved.

The Advocate advances the claim of no school to the hurt of any other. We are anxious for the success of all. Last week on another page due notice was given of the exercises of Polytechnic College and North Texas Female College. The absence of the department editor accounts for no extended notice being given of the commencement exercises of San Antonio Female College, Coronado Institute and others. But we must say that Southwestern University belongs to all Texas Methodism as does no other school. Her success is most earnestly desired and her achievements are most enthusiastically applauded. For a third of a century the hopes of the Church in this great State have been bound up with Southwestern. The magnanimous words of Dr. Boaz give fitting expression to the consuming desires of many hearts for this central institution: "Let those who guide her destiny take notice of the earnest expectation and hope of the quarter of a million of Texas Methodists."

NOTES AND PERSONALS.

Rev. Clinton Lockhart, Ph. D., has been made President of the Texas Christian University at Waco. Dr. Lockhart did his post-graduate work at Yale University and has the reputation of being a scholar and educator of note. We welcome him to Texas.

Dr. Junius B. French, pastor of the Broadway Presbyterian Church in Fort Worth, has gone North with President T. S. Clyce, of Austin College, to solicit funds in Chicago, New York, Philadelphia and other cities for this chief educational institution of the Texas Presbyterians. We wish for them the largest success.

President S. P. Brooks, of Baylor University, will take the field this summer to raise money for the system of Baptist schools in Texas. Dr. Brooks is highly honored and respected by his brethren, and will do most effective work wherever he goes. We will rejoice in his success.

Trinity University at Waxahachie has shown gratifying progress the last two years under the presidency of that wide-awake educator, Dr. A. E. Turner. The institution will now pass from the control of the Cumberland Presbyterian Church to the Presbyterian Church of the United States since the union of these two great denominations. May it increase more and more!

Reports from the various schools of all denominations have been highly encouraging to their constituencies. For the most part the attendance has exceeded that of any other year. There is a healthy, thrifty spirit pervading all the institutions of the State. The Churches, society and the commonwealth are to be congratulated upon such a state of educational affairs.

THE FUTURE OF TEXAS METHODISM AND METHODIST CHURCHES.

President H. A. Boaz, D. D.

Within the next thirty years, if we continue our present rate of growth, Texas will have a population of 10,000,000 people. It may be of interest to note that the increase in the population of Texas and the increase in the membership of our Church has maintained about the same percentage of growth. Should we continue this same rate of increase for the next generation, there will be in Texas more than one-half million Methodists. It is for us to provide this host with

churches and schools. We are building now for future generations. If we are wise, we must lay foundations broad and deep. A small policy would be unworthy of our great church. We must look into the future, we must observe the tendency of the present times. We must seize and occupy strategic points, we must do worthily our part toward evangelizing and educating this great State. Texas has a greater area than Virginia, North Carolina, South Carolina, Georgia and Mississippi combined. In this territory there are now 663,939 members in our Church and eleven recognized colleges. They have three times our Methodist population in Texas and five times as many colleges. If Texas Methodists do their duty and measure up to the opportunity, there is no valid reason why we should not in the next thirty years have an equal number of communicants and at least two good colleges. Who is so faithless as to ever dare doubt such a proposition?

In order for us to continue our normal growth and help to evangelize this State, we must preserve the pure doctrines and simple faith of our fathers. With all my heart I believe that the people called Methodists hold the simplest faith and purest form of Christian doctrine known to the world. This must be preserved and handed down to our children. I desire to know the truth, the whole truth, the pure, simple truth, and to follow wherever it may lead. But I do sincerely hope that Texas Methodism will never become even tainted with that destructive form of criticism that destroys faith in the Bible as the Word of God, that eliminates the miraculous element in our holy religion and robs the Church of its spiritual life and revival power. May the Lord deliver Texas from such a degenerated form of Methodism! It has in it no power, no life, and it can not multiply. One of the "advanced thinkers" suggested to me recently that the day of revivals was over and gone forever, and that in the future all our increase must come by growth. He also suggested that in order for him to get the culture necessary to meet the demands of the present day pulpit, he must frequent the opera. He believed in a partially inspired Bible and half way doubted the whole. The Methodism that has lived and grown and conquered in the hearts of millions, has been free from such worldliness and unbelief. Let us hope that the future of Texas Methodism will not be blighted by the influence of such destructive critics among us.

The future of Texas Methodism is closely identified with the present and future of our Texas schools. The attitude of a Church towards the cause of education largely determines the future of that Church. The denomination of Christians that has no school will soon have no communicants. The denomination that builds and maintains strong and aggressive schools where her leaders are trained and her doctrines are disseminated, will increase in influence and power. The Church that educates the present generation will dominate and control the generations to come. If Texas Methodism acts worthily her part in the future of this great commonwealth, she must look well to her educational interests. No department of the Church work demands more careful consideration. In Texas at present it is the one dominant issue. Dr. Butler, the distinguished President of Columbia University, has well said that education is the most important of human interests, since it deals with the culture and efficiency that we have inherited and their extension and development.

First, something should be done toward putting all the Methodist schools in Texas into harmonious relations. We should not be considered rivals, but coadjutors, in the great work of educating the youth of Texas. In order to reach the highest efficiency and to allay any possible friction caused by unwholesome rivalry, all our Methodist schools in the State should be put into one harmonious system, and our distinguished Regent of the Southwestern University should have general oversight of them all. He should be released from all class-

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room work and allowed to give his entire time to the work of supervising and building up the system. If all our schools in Texas Methodism were put into some such harmonious system—not nominally, but in fact—it would eliminate all possible friction, greatly increase the efficiency of our school work, more completely unify our Church in the State, command more confidence on the part of far-seeing business men, and enable us to secure more funds for building up a great educational system in Texas.

Second. Plans should be devised for beginning and continuing a vigorous systematic and persistent campaign for raising at least \$500,000 for this system within the next four or five years. The plan should be comprehensive and every one of our schools given a chance to secure its part of the funds. The money is in the possession of Texas Methodists and we can get it easily if we adopt the right methods and go after it in the right spirit. We have been discussing for a long time what ought to be done. It is now time that we do something worthy of the great Church in Texas. For years we have been in the book of resolutions. Let us this day enter the book of acts.

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Notes From the Field.

Commerce.

L. L. Naugle, June 1: We are moving on nicely on the Commerce Mission. Our parsonage has been made new inside and out with paint and paper.

Whitesboro.

W. H. Brown, May 28: I came to this place, Cotland, Texas, last Monday. Began that night. From the first service God has been blessing. Yesterday was a climax and last night I could not preach to the people.

South Austin.

W. D. Amack: Our strength is in compact organization, made possible by the one-mindedness, the unanimity, of the membership. The W. F. M. and W. H. M. Societies run like clock work.

Pecan and Friendship.

T. W. Lovell, June 4: Our people are doing nobly: Sunday-schools flourishing; our Home Department, having 31 members, with Mrs. Lura Reynolds as superintendent, is a success.

Victoria.

J. E. Martin, May 28: We are on the "home stretch" of our second year, and for the most part they have been pleasant years. These people have their own peculiar way of showing their appreciation for honest efforts in their behalf.

some who are "glad salvation's free," of my youth, who has shared the sorrows as well as the joys of life with me to this good day; and whatever measure of success we may have had I attribute a large share of this to her.

Palacios.

N. W. Carter, May 28: On Tuesday night May 22d, we closed a successful ten days' meeting at Markham, on this charge. Had a hard struggle the first few days getting a general interest aroused, but victory came at last.

Kosse.

D. W. Gardner, June 3: The inimicable W. H. Brown has come and gone. To know him is to love him. The meeting at Kosse was of deep character.

Era.

P. G. Huffman, June 2: When I received the announcement last fall of my field of labor for the coming conference year, it was with mingled feelings of regret and pleasure.

of my youth, who has shared the sorrows as well as the joys of life with me to this good day; and whatever measure of success we may have had I attribute a large share of this to her.

Brenham District—Third Round.

Maysfield, at Ben Arnold, June 9, 10. Buckholts, at Salem, June 16, 17. Lexington, at Lexington, June 22. Thorndale, at Thorndale (10 a. m.), June 23.

Waco District—Third Round.

Hewitt, June 30, July 1. Penelope, 11 a. m., July 3. Bosqueville, July 7, 8. Waco, Austin Ave., 8:30 p. m., July 11.

Bonham District—Third Round.

Whiterock, June 16, 17. Bailey, at Hickory, June 23, 24. Randolph, at Randolph, June 30. Petty, at Forest Hill, July 7, 8.

Paris District—Third Round.

Woodland and Kanawha, at K., June 9, 10. Detroit Sta., June 10, 11. Blossom and Sylvan, at S., June 16, 17.

There are no crown wearers in heaven who were not cross bearers here below.—Spurgeon.

TEXAS CONFERENCE.

Eaumont District—Second Round. Woodville, at Cotmesnell, June 9, 10. Call, at Cairo Springs, June 16, 17. Corrigan, at Moscow, June 23, 24.

Calvert District—Third Round. Kosse, at Harmony, June 9, 10. Bremond and Reag., at B., June 16, 17. Marlin Station, June 23, 24.

Brenham District—Third Round. Maysfield, at Ben Arnold, June 9, 10. Buckholts, at Salem, June 16, 17. Thorndale, at Pleasant Rt., June 23, 24.

Tyler District—Third Round. Cedar Street, June 16, 17. Tyler Cir., at Pleasant Retreat, June 23, 24. Meredith, at Eustace, June 30, July 1.

Pittsburg District—Third Round. Pittsburg Cir., at Union R., June 9, 10. Pittsburg Sta., June 10, 11. Texarkana, Hardy Memorial, June 12.

Palestine District—Third Round. (In Part.) Centenary Church, Palestine, 11 a. m., June 10. Trinity and Lovelady, at Trinity, 8 p. m., June 10.

Huntsville District—Third Round. Anderson Cir., at Fairview, June 16, 17. Willis and Conroe, at C., June 20. Bryan, June 23, 24.

The following are the committees: License to Preach and Admission on Trial—W. F. Davis, Jas. Kilgore, T. R. Cain. Deacon's and Elder's Orders—W. M. Foster, I. F. Betts, R. W. Adams.

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FRATERNAL ADDRESS.

Continued from Page 2

fashioned theologian, Bishop, and you will allow me, perhaps, to speak out of the fullness of my heart; and I do not think I shall misrepresent my brethren in England. We are true to the old conception of the plenary inspiration of the Scriptures. The Bible still holds its place among us. It is a crowned and sceptered place. It is the final court of appeal with us. The remark was made by a conservative scholar in England, a while ago, that a very prevalent attitude among Christian scholars in England was this—the attitude of a judge toward the prisoner in the dock. That is an execrable attitude, an illogical attitude, an attitude that ought to be anathematized. Thank God! it is not the attitude of English Methodists. Rather the reverse is our attitude; rather, the Bible is the judge and we are the prisoners in the dock. We allow for believing criticism. But when it comes to a question of rationalistic criticism, we say to the critical gentlemen, "There is no room for you, brother, in English Methodism. Our pulpits are not open to you. There are ministers in English Churches who inform their congregations that they are in such an unsettled condition in relation to the Bible that they propose to take a term of study in Germany until they can solve their problem. When any man says that in our Church, we say, "Go, my friend, and we do not want you back again." We believe in the Bible as the word of God. John Wesley's text is still ours. "Is it according to the Scriptures?" We do not lower the Bible to the level of the inspiration of Shakespeare, or of Browning, or of Tennyson. We believe it has an inspiration different in kind, as well as in degree. And we bow to the Bible as the very revelation of God to man. Still the masses of English Methodism hold to the dictum of the great Bishop Stillington, a dictum much criticised in many quarters, but true still, that the Bible, and the Bible alone, is the religion of the Protestants. I am glad to tell you that the belief in the historic reliability and the essential divineness of the Old Testament is still held among us. We read Christ's Old Testament, and we find it full of things concerning himself. And we believe in the essential divinity of the apostolic writings. There is a word that is a great deal used in some theological latitudes in England—to-day—Christocentric. Well, we believe in being Christocentric. But we do not believe in any idea of Christocentricity that involves an assault on the apostles. There are men who are always crying "back to Christ," and they would snub the apostles on the way back. That is not the English conception which English Methodism has of the apostolic writings. We believe that they are the writings of the risen Christ. We have a complete Bible, not a tattered Bible. And this is not all; we hold it, too, as the final court of appeal and we say it endures forever.

Opening the Bible if I may be so bold, the Methodism of England rings true on the great essentials. We believe in the doctrine of the trinity. We believe it essential to a Christian theology. We believe that unique product of revelation to be the only philosophically satisfying and evangelically satisfying conception of God. In the words of Dr. Fairbairn, the great Congregational theologian, it reveals a society in God. We can not submit for a moment to regard the doctrine of the trinity as a question of mere metaphysics. We believe it to be evangelically indispensable. Let that go, and the divinity of Christ deprives Christ's cross falls to the earth, the personality and work of her Holy Spirit vanish also. Surrender the trinity, and you destroy the very foundation of the Christian faith. And Methodism says, "In the name of the Lord, no such surrender." We ring true on the deity of Christ. I heard of a Church in England—not a Methodist Church, of course—where they passed a resolution that henceforth the divinity of Christ should be an open question with us. The incarnate God he is to us. "My Lord and my God" he is, intellectually and to the experience of Methodism, or that Methodism is no Methodism. There is no place for Unitarianism within the borders of English Methodism. And we ring true to that group of doctrines that we love in the ancient phraseology of Methodism to describe as "Our

doctrines." Oh, how we love that expression in England—"Our doctrines!" That glorious plural possessive! It has been one of the delights of Methodism. It is one of the choicest words of our vocabulary to-day—"Our doctrines!" Not ours because they belong to no one else, but ours because God has given them to us as a special message that we have to proclaim to the sons of men. Justification by faith—the only article still, as Luther said, of a standing or a falling Church—the only great truth by which you can drive back the ever encroaching tides of Romanism. The witness of the Spirit, not a philosophical process, not a process of reasoning, not a mere emotionalism, but a divine communication to the soul of the acceptance in the Beloved. And last, but not least, and this reference is very appropriate after what was said by my fellow delegate the other night—the great doctrine of Christian perfection. We are not careful how it is described. But still we are careful that all our people shall press towards it. And we believe with John Wesley that when once we cease to preach the doctrine of Christian perfection, spiritual power will go out of the Methodist people, and conversions will cease within our borders. In a word, sir, notwithstanding all sneers and all criticisms, we Methodists in England believe in dogmatic Christianity. There are voices, but they are idle and barren voices, that are always calling for a merely ethical Christianity. I am glad to be able to report that we have not yielded to that demand. No! Where is your ethical Christianity without your dogmatic Christianity? Our dogmas are the roots, the foundation of our ethics. Our theology is the well-head of our morality, and we do not blush in these days to proclaim ourselves still theological Christians. We have a theological pulpit, a theological class-meeting, a theological prayer-meeting, and a theological evangelism. So much for his rude sketch of English Methodism doctrinally.

Now, in the third place, let me say a little to you about the Methodism that has sent me across the sea to you organically. I am going to tell you a secret that I will venture to ask shall not go beyond ourselves. Some of us are feeling, many of us are feeling, in English Methodism, and knowing your local conditions I may be the more free to speak it, that our danger to-day is a danger in the direction of somewhat inordinate organization. There is a danger that the preacher has not enough leisure in his study—not enough time to contemplate the great doctrinal realities that he is not sufficiently quiet in his house, with his Bible and with the august and wonderful truths of our religion. There is a danger of the minister's becoming petty by having too many more or less earthly duties to fulfill. And we are watching that peril. And each year, as our conference comes around, some of us enter a mild protest against the piling up of organization, for while organization is logically the product of life, there is always a peril that organization shall quench life. I am glad to tell you, however, Bishop, and my brethren, that the organization of English Methodism to-day has most encouraging features. Reference has been made already to our foreign mission work. We mourn the comparative stationariness of our foreign missionary income. We think that there are local reasons for that, and that these reasons are vanishing. Our Twentieth Century Fund made an enormous demand upon the generosity of our people. Our home evangelists are greatly taxing us financially. But we feel, sir, that nothing should take precedence over the foreign missionary propaganda. And I am thankful to tell you that we report from our mission field most gladdening results. Take only one instance—the latest reports from our Indian districts are the most delightful that we have ever received. The baptisms on declaration of faith of converts from heathenism have been in almost every district of Indian Methodism in the year 1905 at least double what they were in the previous year. All over the mission field the tokens are full of cheer. And I am thankful to say that the missionary conscience in England is being aroused, and we are learning that Methodism which is not missionary is false to its most splendid tradition. Our home missionary department, sir, was never so virile and effective as it is to-day. We are carrying on a wonderful work, through grace, in the evangelism of England. We are building in our great cities large halls into which we are gathering multitudes. No single one of these is anything but crowded on Sabbath evenings, and no one of them seats less than 2,500 people. We are getting into those halls men and women who would not come into ordinary churches. We are saying, "If they will not come into our churches, and will come into these big halls, then in the name of the Lord, let them have the halls." All over our English cities we are planting these great halls. They are thronged to the door. In the case of every one of

them conversions take place from Sabbath to Sabbath. The day of little mission rooms is forever passed in England. We have taken a leaf out of the American book, and we have got to love bigness; and so instead of building these little halls, we are putting up great and noble structures. Not one of these structures is anything but elegant. We have learned that the poorest people, for whom these halls are designed, have a right to the most artistic and sumptuous building. We honor the poor. But we are not only erecting these great mission halls—we are doing an equally splendid work in adapting our downtown churches for evangelistic purposes. We are taking care to select as the minister of such a Church, not a dull man, for we have no such, not an uncultured man—there is no greater or crueller sophism, sir, than that the masses will be content with an uncultured, uneloquent, ineffective ministry. We are putting into our downtown churches, in the poorest districts, some of our most cultured and eloquent ministers. We say the best is not too good for the common people; and these common people are responding right royally to the endeavors we are making in their behalf. Then, we are doing a great evangelistic work in our villages. The villages of England feed the cities and towns. There are pouring out from our English villages, day by day, into our great towns and cities, such streams of young men and women! We feel how important it is that the village Churches should reach them for Christ, and that as they drift up into the great cities they should be evangelized and Methodistized. We are grouping a number of our village circuits that were very weak and had lost heart, together. We are strengthening them by merging them with neighboring circuits. We are giving them a more effective class of ministers. We have raised their hope and courage and enthusiasm. And I am glad to tell you that the village Methodism of England to-day is in a position full of hope and cheer, and God, who is working mightily in the cities, is working with equal might in the villages and hamlets of our native land.

Our home mission department is also doing a great and wonderful work in our army and navy. We are proud of all our sons, but there are no sons of Methodism of whom we are more proud than of our Methodist soldiers and Methodist sailors. And associated with our home missionary department there is being carried on a fine social and philanthropic work. We are setting up everywhere the institutional Church. We believe that in this we are going back to the spirit and methods of John Wesley. We are caring for the bodies of the people as well as for their souls. John Wesley set up a dispensary, found work for the unemployed, circulated cheap literature among the poor, wrote "Primitive Physic" for the common people. Some doctors say it is very primitive, but John Wesley said his prescriptions had been tried, and that meant a great deal, especially for the people who tried them. Now this forward movement, paradoxical though the statement be, is really a backward movement. We are recovering John Wesley's philanthropy, as we are recovering his evangelism. The only danger we fear is that institutionalism should occupy too large a place. When the institution overwhelms the Church, it is disastrous indeed. But I think that generally we are watching successfully against that peril.

I am glad to report, sir, that our theological institutions are in a prosperous condition. Never had we a better band of professors, or a more promising company of young sons of the prophets. And never was there a freer sympathy on the part of the common people of Methodism with these training institutions, out of which the ministers of the future are to come. We have been recently legislating a conference in the interests of our local preachers. I am glad to tell you that the lay preacher is well to the front in English Methodism. Probably five out of seven pulpits of England are supplied from Sunday to Sunday with local preachers. We have lay preachers of eloquence, of theological attainments, and, best of all, of homiletical power that is qualified to make them worthy of the best pulpits of our land. I am glad to say that our local preacher system in England is being maintained with even more than its ancient efficiency. We have been legislating in the interests of our class leaders. You sometimes hear it wafted across the Atlantic that there is a class meeting difficulty in English Methodism. It would be more correct to say that there is a class leader difficulty in English Methodism. We find that just as when you get an effective and useful preacher there are people who feel called to come and hear them, so when you get an effective and useful class leader persons are disposed to rally around him. I am glad to say that lately we have paid great honor to our class leaders. We feel that nothing is more urgently necessary than to keep the class-meet-

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ing efficient and in fine working order in our borders. One of the most encouraging features is that the most largely attended of those meetings, in country and town, are the classes of young men and women. We believe it is vital to English Methodism that these meetings for testimony be maintained unimpaired among us. We will keep up our preaching, so help us God. But we read our New Testament to this effect, that there are two great instrumentalities in the Church—first, preaching, and secondly, testimony; and may God keep the flame of testimony burning within the borders of Methodism throughout the wide world!

Allusion was made in a letter read from our conference to our Chapel Fund. That term does not sound poetic, but there is a great deal of poetry represented in the work of that fund. The Twentieth Century Fund of a million guineas has involved us in chap-



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Entered at the Postoffice, Dallas, Texas, as Second-Class Mail Matter.

G. C. HANKIN, D. D. Editor

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THE HOUSTON POST COMPLIMENTS ITSELF.

We reproduce the following from the Houston Post:

The Post feels that it is not transcending the proprieties in calling the attention of its Methodist readers to its special reports of the proceedings of the General Conference recently in session at Birmingham. Every important detail of the conference was fully and accurately reported, and the reports were intelligently and judiciously prepared with due regard to Methodist procedure and terminology. It is not saying too much to declare that of all the secular papers represented at the General Conference, the Post's reports were incomparably the fullest and best. In this respect the Post had no rival at Birmingham. Mr. John E. Green, of the Post's staff, is entitled to full credit and congratulation for the triumph to which we call attention. He was sent to Birmingham because of his familiarity with Methodist terminology and his splendid capacity as a reporter. The results have been more than gratifying to the Post and its large increasing circle of Methodist readers.

The above statement of the case is about correct. Mr. John Green, the representative of the Post, was on the ground early and late at Birmingham and left no resource untaxed to get a full report of the proceedings of the General Conference. We read with pleasure his extended articles in the Post, and we congratulate him on his excellent work. The Post suffered, some time back, in its bitter controversy with the Advocate. Methodists by the score showed their resentment of its course. So the Post felt under peculiar obligations to its Methodist patronage to go to extra expense and trouble to conciliate them. The Baptists were having a great convention at Chattanooga and the Presbyterians were having a great assembly at Greenville, S. C., both at the same time the General Conference was in session at Birmingham; but the Post wisely gave the pre-eminence to the Methodists. The Methodists in Texas have to be reckoned with as an important element, and the Post showed its good sense in laying itself out to conciliate them. Whatever may have been the Post's motive in thus sending its representative to Birmingham, nevertheless we congratulate the Post's excellent correspondent. He did his work well and in admirable taste, and unlike any other paper, he distributed copies of the Post without charge among the delegates. John Green is as bright as a dollar and one of the coming young newspaper men of Texas.

A DAY IN COLORADO CITY.

Last Friday night we left the city for a trip to the Colorado District to take part in the dedication of a Church fifteen miles in the country. The next morning by half past six we were in the latter town and in the good home of Rev. and Mrs. J. T. Griswold. The rains, which had prevailed in other sections of the State the past few days, were abundant also in that locality. The clouds were still lowering and by ten o'clock the rain again began to fall. It kept up the most of the day, and there was a continuous down-pour all night. This made it impossible for us to get to the country at all. Besides this, the small streams were swollen and the people were unable to get to the Church to be dedicated. So we spent the time in Colorado City. Sunday was a very good day. It was cloudy, but there was no additional rain. So we preached morning and night for Rev. S. J. Vaughan and his people. The morning congregation was fairly large, but the night one filled the house. We have a good brick structure, the largest one in town. It is now being renovated and re-seated with modern pews. Its interior will be made practically new. We have a membership of three hundred, and they are among the best people of that section. They are religious, enterprising and devoted to their Church. Brother Vaughan has a strong hold upon them, and they love him as a preacher and a pastor. They have provided for him a good parsonage on the lot with the Church, and they have recently put it in good condition. We have many readers of the Advocate out there, and felt very much at home with them. Brother M. Phelan and his good wife, on whose work the Church was to have been dedicated, came in to the night service and we had the pleasure of meeting them.

Colorado City is a town of three thousand people. It has all the appearance of thrift and progress. It has among its population a number of wealthy people, and all the others seem to be prosperous. Some of the residences would do credit to a large city. Their business houses are mostly of brick and their streets are in good condition. The location is on a series of rolling hills, of reddish, sandy soil, well drained and free of mud. It is in the midst of a great stock country, and for years this has been the source of its income. But of late these lands are being put in cultivation, and farming is one of the industries of much of that country. Cotton grows well and other farm products also. The seasons out there for the past two years have been good, and the attention of people in other portions of the State are being directed there. A great deal of those lands have changed hands and ranches are being cut up into farms. Five months ago those lands, as far as forty and fifty miles from railroad, were rated at from one and one-half to two dollars per acre, and now bring from four to six; and closer to the railroad they are much higher. You have to go some distance to find land less than five dollars per acre. Within the past year a great deal of money has been invested in these lands.

We were entertained at the good district parsonage while in Colorado City. This is the second year of the existence of the Colorado District. It is the youngest and most extensive district in the Northwest Texas Conference; and Brother Griswold is the newest presiding elder. He is a man of robust, vigorous manhood, capable of great endurance and hard work. He is full of enterprise and his energy knows no bounds. He has a quick mind to seize upon the strategic points of that rapidly developing country, and for this reason he was put in charge of that work. He is the right man in the right place. He has twenty-four large counties under his jurisdiction, and his work is in them all. Some of them are as yet sparsely settled, but their population is increasing, and he is there to pre-empt the country for God and Methodism. There were a good many well organized works when he went upon the ground, but these have been largely added to since his

arrival. During his one year and a half, he and his preachers have built thirteen new Churches and have several others in process of building and many others in contemplation. The work has so grown that it is now necessary to organize another new district out there. The most of it will come out of the Colorado District. The extent of Brother Griswold's territory is immense. One round often takes him from home for six or eight continuous weeks. In reaching his remotest work he has to travel two hundred and fifty miles by private conveyance. In making his longest round, from the time he leaves home until he returns, including his side trips, he has to travel in his buggy seven hundred miles. Who says his district is a sine-cure? Yet this robust and strong man is leaving no stone unturned and no resource untaxed to reach all the points of interest in that vast territory; and mentions his preachers and his various works as familiarly as though he were constantly in speaking distance with them. No presiding elder in Texas is any better acquainted with his men and work than Brother Griswold is with his scattered forces and those distant points. He is on the go all the time. And his devoted wife, who was born and brought up in a Methodist parsonage in Alabama, never murmurs nor complains, but does her part heroically to make his work a success. Griswold says he has one of the most devoted bands of preachers in Southern Methodism out on that firing line, and that their energy and consecration are a marvel. And they have some of the most devout and loyal members of the Church within the bounds of the State. They are sturdy people who have gone into that section to better their condition, and they have in them the stuff out of which citizenship and civilization are made. It will not be many years, if things go on at their present rate, until we will have six or seven districts in the territory now occupied by the Colorado District. The territory is there and the people are pouring into it. The Northwest Texas Conference never did a wiser thing than when they organized that district, filled it up with hardy preachers and put Brother Griswold in charge. A few more years of prosperity, and all that vast reach of country will be the most desirable part of Texas. The health of it is an item not to be overlooked. For all pulmonary troubles it is a sort of natural sanitarium. Out-door treatment is now said to be a sure remedy for consumption; and in that pure air, far removed from malaria, where fetid conditions are unknown, and where there is room for open-air exercise on those boundless plains, there is no need for people wasting away with tuberculosis if they will go in time and make it their home. With all the advantages of cheap lands, productive soil, pure air, good health, all that wonderful section of Texas is one of our most inviting fields. Good seasons, money, enterprise, sturdy men and women, and a little time will give to us a great empire for God and humanity. Therefore, we are doing well and wisely to take care of it in its infancy, and when it reaches manhood it will be ours by right of pre-emption and conquest.

G. C. R.

A PERSONAL WORD.

The editor of this paper has been doing a great deal of outside work, filling appointments, lecturing and speaking on local option; and he has appointments now out including the first Sunday in July. He is receiving urgent calls for appointments during the whole summer; but he is not able to make another engagement for the next three months, at least. It is his purpose to attend the League Encampment at Corpus, but that is the only outside engagement he will be able to fill during the summer. He appreciates the kindness of his brethren and their desire to have him with them; but the work of the Advocate will have his exclusive time during the heated term. He makes this statement as an answer to a great many invitations for engagement.

THROUGH THE OLD STAMPING GROUND.

While at Birmingham I concluded to make a little trip to Dalton, Ga., and visit relatives whom I had not seen for some time. So one Saturday morning I boarded the Southern train, by way of Rome, for Dalton, a distance of one hundred and sixty-five miles. After leaving Birmingham all the North Alabama country looked hilly and unproductive; but I am told that all those hills contain iron and coal in sufficient quantities to supply the civilized world with these needed minerals for centuries to come. So whatever may be lacking in the fertility of that soil is more than made up in the wealth of its mines. At intervals we passed great iron and coal industries; but the farming interests are not inviting to a man from Texas. After crossing the Georgia lines the same old red hills of yore loomed up in the distance; but the most of them are covered with peach orchards. After leaving Rome we soon entered the territory of the first work I ever traveled—the Tilton and Resaca Circuit. Tilton and Resaca are on the W. & A. road, and I have been through those places a number of times since I traveled that work thirty-four years ago; but through that portion traversed by the Southern road I had never passed, or visited, since the time we left it in the long ago. Oostanauka was the first station entering that part of my old circuit. I used to know every thing and everybody at that place, but it looked like a strange country to me. When I was there it had not been a very great while since Sherman passed through on his far-famed march to the sea; and the country had not recovered. Now it has a prosperous appearance. The next station was Sugar Valley. When I was there, one of my principal appointments was in that vicinity; but at this day I could see nothing familiar. But what tender memories came trooping up! Just two miles in the country sleep the bones of my only brother and sister and those of my sainted mother. Thirty-five years ago one beautiful morning in the summer time I saw my brother die, full of hope and promise, and just out there on the hill, from which a few years before the guns of Sherman battered down the Confederate breastworks around Resaca, we laid him in his dreamless couch. A few years later, my sister followed and was placed by his side. Seventeen years ago, I stood by an open grave on the same spot and saw the earth swallow up the remains of my mother, leaving no member of my family except myself. I shall never forget the loneliness of that hour! A thousand times has memory gone back and stood with uncovered head around those sacred ashes. And yet those whom I love and treasure are not in those earthen beds. They are in the land that knows no death; and not on the hills around Resaca, but up yonder amid the glistened hills of God's summer land, I will greet them some sweet day.

The next station was Carbondale. When I was there in the vanished years, it was Cove City. I never knew why they called it Cove City. There was nothing akin to a city about it, but the mouth of a cove was in evidence. Just on the hill used to be another one of my leading appointments. Then it was an old dilapidated log house, now there is a framed house on the same spot. Then I knew everybody, but now there is not a familiar face in the group at the station. The whole face of the country is also changed. I shall never forget my first experience in that old log Church. It was in November and at my first appointment. I arrived early and seated myself in the beagum pulpit. I noticed the people as they came in and took their seats on backless benches. There were cracks in the old house through which a cold breeze was whistling. Among the people who entered the chilly and fireless place, was an old lady whose name I afterwards learned was "Aunt Rachel Stone." She was tall, angular and gaunt in her form. Her

hair was grizzled and her face covered with wrinkles. I at once imagined that she was an original character. She passed by the pulpit and seated herself in the north corner by the side of a large crack caused by a failure of the logs to fit closely. She glanced up at me with a most peculiar expression as I rose to read my hymn. After the preliminaries, I took my text and proceeded with my sermon. I was young and did not know much in those days; but what I lacked in a full understanding of my text, I made up in the length of time I worked at it. After I had been preaching three quarters of an hour, "Aunt Rachel" arose and started for the door, and just as she passed in front of me, she gave her head a significant shake and exclaimed, "Well, young man; if you are going to give it to us in that style I've got enough of you right now!" And her old gaunt form disappeared through the door. It like to have killed me. I went to see her the next day and she greeted me very cordially, saying: "Come in, chile, I'm shore glad to see you. But I couldn't stand no sich preachin' as that you done yisterday, for I was nearly froze!" From the day of that visit to her house, Aunt Rachel Stone was one of my warmest friends. I could fill this page with incidents of my experiences on that circuit. I had no horse, only as I occasionally borrowed one, so for the most part, I walked that work; and during the year I either took a meal or spent a night in the home of every white family living within the bounds of that circuit. As well as I remember, I received less than one hundred dollars for the year's work. But what the people lacked in paying me money, they more than supplied in their kindness and hospitality. Thirty-four years ago! It seems like a dream to me.

On reaching Dalton, I saw many familiar faces, for I had been there often during the flight of these years. Dalton is a historic spot. There is where the Confederate army camped during the most of the winter following the battles of Chickamauga and Mission Ridge. From there they began to push ahead of Sherman as they gradually fell back to Atlanta. For years after the war, those old red hills that encompass the place were mostly turned out and became overgrown with sassafras and persimmon sprouts. The rains cut great gullies in their sides. But now what a change has come over them! They are covered with a luxuriant growth of Elberta peach trees; and money can hardly buy them. I spent a night and day, and preached for them on Sunday. Rev. T. C. Betterton is the pastor. He joined the Church under my ministry at Centenary Church, Chattanooga, several years ago. He is now an educated, strong preacher in the North Georgia Conference. I beg the reader's pardon for these reminiscences, most of them so personal to myself. But they rushed upon me and I could not help jotting them down.

G. C. R.

A PERNICIOUS DOCTRINE.

Milton Everett, editor of "The Producers Review," has an article under the head of "The Real Danger of the Liquor Question," and in the body of his editorial he states a number of self-evident facts, but his conclusion vitiates the whole of his deliverance. We quote it as follows:

"If the propaganda of prohibition is really made in the interest of the moral welfare of the people, instead of as a side line of graft, got at theroot of the matter and require the sale of pure goods. All the Tommy-rot printed and read about the fearful havoc of the habit of drinking intoxicating liquor, is purely imaginary. If the liquid actually drunk is the brew of malt, corn and rye products.

This is strange and erroneous doctrine, and, if accepted, will lead to evil consequences. No liquor, however good and pure, is a safe beverage. The drinking of it will produce, sooner or later, drunkenness and debauchery. The very best liquor will get the best of any man who will persistently drink it. The most that can be said

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FRATERNAL ADDRESS.

Continued from Page 7.

ically, that we are doing a great work among our young people. Our Sunday-schools are being efficiently maintained. We have a larger roll of Sunday-school scholars in English Methodism to-day than we ever had in the years of our past, and for that we greatly thank God. Our Wesley Guilds are doing an excellent work in inspiring the young men and women with a knowledge of Methodist history, with the fine contagion of the hereditary Methodist spirit; and we look for great issues from that comparative recent organization. The temperance cause is making headway among us. We believe that if the Church is apathetic in regard to the demon of strong drink, it will lose its power and prestige among the common people. And I am glad to say that never was the temperance cause more dear to the Methodist people than today. Strong drink is England's great curse; and we know full well that unless the Churches in England throttle that serpent, it will throttle the England that we love so well.

Our Children's Home is numerically and financially more prosperous than ever. Our Deaconess work is developing most encouragingly and successfully among us. And last, but not least, sir, and not before time, you will say, our Methodist literature was, I believe, never more ably conducted. We could wish it a larger circulator, but it was never more worthy to be appreciated, and I believe it never was more heartily appreciated than it is now by the masses of our English Methodism. So that, organically, I think we can give a good account of ourselves.

And now lastly, and as we preachers say, but a word, and I thank you for your majestic patience. What of English Methodism evangelistically? Already I have alluded to it, and I want to recur to it, for I believe that it is the vital element of the situation to-day. Now on ordinary lines, and now on special lines, we are doing a great evangelistic work. I am anxious to emphasize the fact that we are doing a great evangelistic work on ordinary lines. You hear of ten of great balls, of our special missions, of the Churches that are working on what are called special lines; but I want to have the joy of saying that more than ever for years in English Methodism we have revived the idea of ordinary evangelism. "Every minister his own evangelist" is one of the watchwords of English Methodism to-day. I am glad to say that not only in these special realm of evangelistic service, but in the ordinary church and chapel of English Methodism to-day, in country and in town, evangelism is more and more the central thought, the great purpose, and the supreme endeavor. Methodism lives by evangelism. Names that you never hear, of circuit ministers of English Methodism, are names dear to God, we believe, because those men unknown to fame are from Sabbath to Sabbath and day to day laboring to make full proof of their ministry by devoted evangelism. I am to tell you that the evangelism of English Methodism is adaptive. Now we go to the suburbs with a cultured congregation, with the sons and daughters of wealth; and we preach to them nothing but the grand old gospel, the one message of salvation by the precious blood of Christ. We go to slumdom in our great cities, and we preach to the bespotted people there the one everlasting gospel. We believe that individual regeneration is still the one sure pathway to social amelioration and to political amelioration. We say educate, educate, educate; legislate, legislate; but we say with most reverberating emphasis, regenerate, regenerate, regenerate! Everywhere we are declaring what by the grace of God John Wesley loved to declare, that men must be born again. And I am thankful to say, Oh, so thankful! more thankful than I could ever express, that more and more in our English Methodism this idea is gripping us, that not only every minister should be his own evangelist, but every individual Methodist should be an evangelist, every local preacher, every class leader, every steward, every trustee, every man and woman and little child, all at it, always at it, with the noblest form of altruism, the publishing of the gospel of salvation. One of your great evangelical American divines said, "Only a saving Church is worth saving."

And only a saving Church will be saved. They talk much, and some talk foolishly, about the Church of the future. There are many prophets in England at any rate, who are always telling us what the Church of the future will be. One of these prophets—not a Methodist—said a while ago, "The Church of the future will run a theatre, will run a drink saloon." We say, "No, it will run them down." The Church of the future is surely the Church that holds with most loving, vehement tenacity to the faith that

was once for all delivered to the saints. The Church of the future is the Church that has a great dominating passion, and that passion is to win men for the Lord Jesus Christ. The Church of the future is the Church that says, "The true ideal is not that we should be a snug respectable club, but we should be an evangelistic agency, not enjoying only, but spreading everywhere the joy that has made us glad with everlasting gladness. The Church of the future must be adaptive. Conditions will change. The accent of the message may alter, and the emphasis may vary; but the message will always be the same—"Christ Jesus came into the world to save sinners," the blood of Jesus cleanseth us from all sin." "believe on the Lord Jesus Christ and thou shalt be saved." "by grace are ye saved, and that not of yourselves, it is the gift of God." The Church of the future must have this great rubric of ritual, "When the spirit of the Lord shall come upon them they will do as occasion may serve." It must take a leaf out of the book of the brave men who, bearing a paralytic to Christ and finding that the stairway was not available, uncovered the roof and let the paralytic down. The Church of the future must not simply say, "We will do what Wesley did." The Church of the future must say, "We will live as Wesley lived; we will have his spirit. Our one real enthusiasm in life and death shall be to lead the wandering sheep to the Shepherd who shed his blood to redeem them." Yes, the times may change; new demands may be made upon us; but in the name of the Lord we will be equal to them.

New occasions teach new duties: Time makes ancient good uncouth; They must upward still and onward Who would keep abreast of truth. Lo! before us gleam her camp fires, We ourselves must pilgrims be, Launch new Mayflowers, and steer boldly, Through the desperate winter sea.

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M. A. Butler, Fort Freemont, S. C., writes on Oct. 27: "I was afflicted with the worst case of tetter known, a sight to look at. I used everything on the market without relief until I found your wonderful 'Tetterine.' Now I am entirely cured." Send 50c. if your druggist doesn't have it, to J. T. Shuptrine, Savannah, Ga. Bathe with Tetterine Soap, 25c.

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General Land Office, Austin, Texas, May 25, 1906.—The fourth list of Public School lands will be ready for distribution in a few days. It will show about one and a half million acres which are now on, or will come on, the market after July 1 to January 1, 1907. All except those tracts in the older counties will come on the market by reason of the expiration or cancellation of leases. The land will be for sale to actual settlers. Those considering the purchase of school land from the State can obtain a list with necessary instructions by writing to me for them. They are free. While the land in this list is not so desirable as that heretofore sold, yet there are some sections in the Artesian belt in Hidalgo County.

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This is an Automatic Lift drop-head stand with an absolutely positive and easy action accomplished with mechanism of extreme simplicity. When the table leaf is swung over the sewing, the head of the machine is automatically lifted to place and locked firmly, and when the leaf is closed the head is lowered into the dust-proof receptacle provided for it. Nothing more perfect can be conceived, and no device for a similar object has ever possessed a fraction of the ease and certainty of action which are the essential features of this construction. The design of the woodwork is new, classic, elegant, artistically executed and exactly in harmony with the best modern ideas in high-class furniture. Nothing at all approaching it in artistic excellence has ever before been associated with a sewing machine; and it at once lends an air of dignified richness indicative of superior quality. Only the choicest grades of selected woods are utilized in the manufacture of this stand, and the workmanship and finish are all that might properly be expected in connection with a superior article of this nature. This stand is made in one pattern only, with four end drawers and a center or till drawer, as shown in the cut, and it is known as our No. 44. It is regularly furnished in quarter-sawed oak, which is our standard woodwork, but can be furnished in walnut or sycamore, or mahogany at an extra charge when required. The iron work is the very finest that unequalled facilities enable the factory to produce. The castings are perfectly smoothed and coated heavily with full gloss black enamel. The stand is of especially strong and rigid design, and more important than all, the belt wheel and pitman are fitted with anti-friction ball-bearing which run about eighty per cent easier than any other form. To sum up briefly, this stand is designed and manufactured solely with the intention that it shall be wholly beyond the reach of competition or comparison.

A Full Set of Attachments are Supplied without EXTRA CHARGE. They are of the Latest Design.
Our Prices, including one year's subscription to the Texas Christian Advocate, are as follows:
Automatic Lift, No. 44..... \$24 00
Ordinary Drophead..... 23 50
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The above prices will place the machine at the nearest freight depot of the purchaser. WE PAY THE FREIGHT. Address
BLAYLOCK PUBLISHING COMPANY,
DALLAS, TEXAS
SEWING MACHINE AND ADVOCATE FOR ONE YEAR ONLY \$24.00

SECULAR NEWS.

Arthur Pue Gorman, United States Senator from Maryland and long a notable figure in the National Congress, died suddenly at his residence in Washington June 4. He had served in Congress since 1881, and has long been a controlling factor in the Democratic party.

The latest news from the Guatemalan revolution is that Gen. Leon Castillo has dropped down the coast and effected a junction with Gen. Toledo, making the total invading force 3000 men, well armed. Some thousand revolutionists have come up from below to Acajutla, which is a Salvadorean port, and will push on to join the main invading column. News from Guatemala City show that President Cabrera is redoubling his efforts for personal safety and goes nowhere without a strong guard. The intelligence bureau of the revolutionists has information that the people of Guatemala City are eagerly expecting the arrival of the liberating army commanded by Gen. Toledo. Cabrera has not only imprisoned disaffected citizens, but has arrested men who would take no side in the revolution and held them as suspects for the curious offense of "not talking." Nicaragua is said to have taken part in aiding the revolution and is no longer passive. President Zelaya is reported to be very pronounced against President Cabrera. The great hope of the revolutionists is in the support of both Salvador and Nicaragua, though both of those Governments have assumed an ostensibly neutral attitude. There are likely to be stirring events in Guatemala.

Jos. F. Burton, of Kansas, has handed in his resignation as United States Senator and Gov. Hoch has appointed F. D. Coburn to succeed him. Mr. Burton was forced to take this step on account of irregularities in his official career.

Albert T. Patrick's respite expires June 18, and before that time Recorder Goff will have handed down his decision on the application for a new trial. The Recorder is at work on the decision, and it will be rendered this week. Should the new trial be denied, Patrick has hope that the Governor will commute his sentence. He has made the longest and most extraordinary fight to escape the death penalty of any man ever convicted of murder in New York State. He now realizes that he has exhausted every legal means and is anxiously awaiting Recorder Goff's decision.

Alfonso, King of Spain, and Princess Ena of Battenberg were married May 31. The ceremony took place amid great pomp and display. Every civilized country was represented by special envoys and Madrid was crowded with visitors.

The public rejoicings over the marriage of King Alfonso and Princess Victoria had a terribly dramatic sequel at 2:30 o'clock the afternoon of their marriage as a bomb thrown from an upper window exploded with deadly effect near the coach occupied by the King and Queen. Providentially King Alfonso and Victoria escaped by an electric wire deflecting the bomb, but at least sixteen persons, most of them of the personal and military escort and spectators, were killed. Many others were injured.

Senor Morales, of Barcelona, was identified as the chief conspirator in the Madrid bomb outrage and upon the eve of his capture he shot a guard and then killed himself.

The National Hardwood Lumber Association at its recent meeting in Memphis adopted a report that presented the dire possibilities of the destruction of the forest in the short period of thirty-five years. It was estimated that there now stood in the United States in the neighborhood of 1,475,000,000 feet of lumber, but that 45,000,000,000 feet of lumber was being cut every year.

A weather Bureau observatory is to be built at Abilene. It will cost \$10,000. The establishment of the observatory will doubtless be of great benefit.

Mr. Broock's bill making Port Arthur a port of entry was passed in the House Monday and there is no doubt that it will be passed in the Senate.

The bill was amended by striking out the word "pass," so that the support will be at Sabine rather than at Sabine Pass.

Some time since the President appointed Messrs. Reynolds and Neill to investigate the sanitary conditions of the large packing houses of this country. The report shows shocking and revolting conditions. The President, in his message to Congress transmitting the report, says: "Packing houses are not kept even reasonably clean, and the method of handling and preparing food

products is uncleanly and dangerous to health. Under existing law the National Government has no power to enforce inspection of the many forms of prepared meat food products that are daily going from the packing houses into interstate commerce. On account of inadequate appropriations the Department of Agriculture is not even able to place inspectors in all establishments desiring them.

"The present law prohibits the shipment of uninspected meat to foreign countries, but there is no provision forbidding the shipment of uninspected meats in interstate commerce, and thus the avenues of interstate commerce are left open to traffic in diseased or spoiled meats. If, as has been alleged on seemingly good authority, further evil exists, such as the improper use of chemicals, the Government lacks power to remedy them. A law is needed which will enable the inspectors of the general Government to inspect and supervise from the hoof to the can the preparation of the meat food products. The evil seems to be much less in the sale of the dressed carcasses than in the sale of the canned and other products, and very much less as regards products sent abroad than as regards those used at home."

He further urges the passage of a new inspection law.

The Commissioner of Immigration, Mr Sargent, is in Galveston for the purpose of determining what is necessary to supply adequate accommodations for immigrants.

It has become the policy of the Administration to distribute more of the immigrants from Europe in the South, and Mr. Sargent's mission is a part of that work. Several weeks ago Mr. Gregg urged Mr Sargent to visit Galveston, but this is the first opportunity to do so.

Congressman Robert Adams, of Pennsylvania, who committed suicide last Friday, gave as a reason for the deed that he could not pay his debts with his resources.

As the result of a strike started by Mexican miners at W. C. Greene's great copper mining camp at Cananea, Sonora, Mexico, George McDonald and his brother and ten Mexican police were killed, and the lumber yards of which McDonald was manager were dynamited by the rioters.

A race war between the Americans and Mexicans for a time threatened, but the town was put under martial law and the last reports show that the disorder is over.

The decision of the Federal Court in the Mississippi C. O. D. case, it seems, will settle a very vexatious question in Texas. Following it, the American Express Company has instructed its agents to receive no C. O. D. shipments of liquor for places where local option is in force.

Mrs W. P. Fleming, an American woman, has been elected a member of the Royal Astronomical Society of London, because of the great work she has done in discovering stars during her connection with the Harvard Observatory. It is said that Mrs. Fleming is credited with having discovered more stars than any other person in the history of science.

CHAPPELL HILL COMMENCEMENT EXERCISES.

We, as Methodists, being deeply interested in Christian education, naturally feel interested in the "Mother Methodist educational institution of Texas, Chappell Hill Female College." She is now fifty-three years old, but she still retains her youthful vigor. Her fifty-three years of existence has made her rich in experience. Her children have outgrown her, but she has a long lease of life, and may her usefulness never diminish. She is looking forward to greater things in the future, "Like a star, unobscured, unsetting."

The Exercises.

Rev. J. L. Massey, of Marshall, preached the sermon and it was highly commended. On Monday night the elocution class gave us an entertainment. It was well received.

Tuesday, at 3 p. m., the art reception was opened. It was a display of drawings in charcoal, crayon, pastel and painting in water and oil colors. Hand painted china made a fine exhibit, and much of it was sold during the exercises. It was a very creditable display of artistic work. At 8:30 p. m. the music class entertained us, which we greatly enjoyed. Some of the music was classic and some was more digestible, which we were able to appreciate. We were delighted with it all. Wednesday at 10 a. m. we attended the graduating exercises. There were five graduates, four in literature, and one in piano music.

The Hon. J. D. Campbell of Beaumont, delivered the address. It was a masterpiece and while there was no effort at oratorical display, but as he spoke of the past history of Chappell Hill, and called the names of the preachers that had made good and

The Sweet-Toned Epworth Piano. A Piano good enough for these musicians, is good enough for any one. Dr. WILLIAM WADE HINSHAW, President Chicago Conservatory of Music. Prof. E. O. EXCELL, whose music is sung around the globe. Prof. CHARLES H. GABRIEL, well-known composer of Sunday School music. Prof. GEORGE D. ELDERKIN, Publisher Sunday School song books.

How to get a satisfactory piano at a satisfactory price

THIS pleasing picture was painted by a young lady from a photograph. It is a beautiful home scene, but no picture can show the rich finish or the real beauty of the Epworth piano. And no description can make clear to you the sweetness of the Epworth tone. But place the Epworth in your home and the distinguished beauty of the design and the rich, mellow sweetness of the tone will not only delight you but will explain the popularity of the Epworth among musicians and music lovers. It will pay you to read carefully every word of this advertisement, and then to send for our free Epworth piano book which tells how to get a satisfactory piano at a satisfactory price. Our business was established in 1856 by our president, Mr. J. W. Williams, and we want to celebrate this, our fiftieth or jubilee year by making and selling more Epworth pianos and organs than in any one previous year. We own and operate two well equipped factories here in Chicago, one for making the artistic Epworth pianos, and the other for making the sweet-voiced Epworth organs. We invite you to go through our factories so you can see the fine quality of the material we use and how our pianos and organs are made. We think you understand that we do not sell our musical instruments through piano dealers or agents, but that we sell them all to homes and churches direct from our factory and at the factory price. This direct-from-factory plan enables you to get a sweet-toned Epworth piano at a saving of about \$100.00 and an Epworth organ at a saving of from \$10.00 to \$50.00. Now, it is easy for us to make fine pianos, and it is easy to sell them, too, when we know who are wanting to

buy, and to whom we ought to send our catalog. It is still easier for us to sell an Epworth piano after we get a nice one in some home where we can refer to it as a sample of our work. The Epworth is so beautiful in design and so sweet in tone that it sells itself—all it needs is an introduction to the prospective buyer. There are people in every community who are thinking of buying pianos, but who, for both security and economy, prefer not to deal with middlemen, agents, dealers or supply houses. These people would be glad to see an Epworth in the home of some neighbor and to learn from him about the satisfaction and the saving of dealing direct with us, the makers. Now, here is where you can help us and we can help you. We can help you by giving you a special reduction on a fine Sample Epworth Piano for your home and to which we can refer prospective buyers. You can help us by showing your beautiful Epworth piano to your friends and neighbors, and by sending us the names of those who would like to receive our catalogs. Now, if you would like to know what we are willing to do for you on a fine Epworth piano as a sample of our work, fill out the coupon at bottom of this page and send it to us at once.

We will then send our beautiful piano book and our Special Sample Piano Offer. If you like our generous offer then you may select one of our fine pianos and have it sent on trial. When the piano arrives you can give it a thorough trial to see if we have made a happy selection and have sent you the very piano you yourself would have chosen. And if you wish, you may have your friends "take a hand" in helping you to decide the question. Then, if after a good trial you find the beautiful sample piano to be a nicer, sweeter toned piano than you can possibly get anywhere else for one half more, you may buy the piano on your own terms. You may pay monthly, quarterly, annually, part cash or all cash or on any other reasonable terms. We like to accommodate our customers, and especially those who help us introduce our pianos. After you become the owner of an Epworth piano, we will pay you generously for sending names of piano buyers. Now, if you would like a free copy of our beautiful piano book, with factory prices and our Special Sample Piano Offer, fill out the coupon and send it to us at once. Do not wait, but send the coupon in next mail or soon as you can. Williams Organ and Piano Company 57 Washington Street, Chicago, Illinois

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lasting impressions upon his life, (Alexander, T. Rall, Halsey, etc.) there was not a dry eye in the audience. He then exhorted us to a life of greater diligence and usefulness, etc. This commencement was an educational religious feast and our earnest prayer is for the future success and greater usefulness for Chappell Hill Female College. The President, Prof. J. E. Willis, A. M., is sanguine and cheerful, and while the past year has been a success, he is looking forward to greater victories in the future. We believe that those who have girls to send to a strictly female college can not do better than to send them to Chappell Hill. The Trustees met on Tuesday morning at 9 a. m. They expressed themselves as well pleased with the progress of the college, and passed a unanimous vote of thanks to the President and the faculty of teachers. The college buildings have been repainted and improved, but they are in great need of a new building and a music room for the physical culture class. It will cost about five thousand dollars and I think that one fifth of the sum can be raised in Chappell Hill. If an agent were in the field exclusively for Chappell Hill Female College, we believe great things could be done. We ask your earnest prayers and hearty co-operation in this work of Christian education. GEO. H. PHAIR, For the Trustees of C. H. F. C.

COMPLIMENTARY RESOLUTIONS. The Board of Curators of Southwestern University passed the following complimentary resolutions at their late session: Resolved (1), That the Board of Curators express its thanks to Rev. Jno. R. Nelson, Commissioner of Education, for his faithful and efficient services to the university during his connection with it. (2) That while we regret that the call of the Church to the position of Assistant Secretary of the General Board of Missions makes it necessary for him to sever his connection with the Southwestern University, yet we pledge him our support and prayers in his new field of labor. (Signed) JAS. W. DOWNS, ELLIS SMITH, W. L. NELMS, S. C. RIDDLE, Sec.

business men were on the pro side. The ladies did effective work at the polls, served a lunch, sang and cheered the men who were working so earnestly for the overthrow of the saloons. The campaign was clean with the exception of some illegal voting. The newspaper was anti, but very courteous and fair. The passing of the saloon means the dawning of a better day for Pecos. We shall watch the development of this splendid little city with interest. "Keep on keeping on." MRS. A. C. ZEHNER. Colorado District—Third Round. Lubbock, at Lubbock, June 19. Plainview Station, June 26. Floydada Circuit, at Lockney, June 30, July 1. Plainview Mission, at Elia, July 5. Hale Center, at Center P., July 7, 8. Colorado Cir., at Cuthbert, July 14, 15. Colorado Station, July 21, 22. Gail, at Durham, July 28, 29. Tahoka, at Lynn, Aug. 1. Gomez, at Brownfield, Aug. 4, 5. Gains County, at Cottonwood, Aug. 11, 12. Dunn Cir., at Camp Sps., Aug. 18, 19. Snyder Station, Aug. 19, 20. Midland Station, Aug. 25, 26. Stanton and La Mesa, at Tyson, Aug. 27. Big Springs Station, Aug. 28. District Conference, June 20, at Lubbock. J. T. GRISWOLD, P. E.

OBITUARIES.

The space allowed for obituaries is twenty to twenty-five lines, or about 170 or 180 words.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances...

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent.

KING.—John H. King was born January 1, 1826, in Gilmer County, Ga. He was converted in early life and joined the M. E. Church, South.

LANE.—John A. Lane, son of John R. and Catherine A. Lane, was born April 19, in Hill County, Texas, and died in Coke County, May 3, 1906, aged 24 years.

BARTON.—P. J. Barton was born June 4, 1875, in Smith County Texas. He joined the M. E. Church, South, at Liberty Hill, January 28, 1894.

HARRIS.—John T. Harris was born in Hopkins county, Texas, November 18, 1862, and died on the premises on which he was born on May 9, 1906.

ANSLEY.—J. W. Ansley was born in Upton County, Georgia, May 9, 1843, and died in Guyton, Oklahoma, March 18, 1905.

NEILL.—The subject of this notice, Sister Usley J. Neill, wife of J. M. Neill, was born in Madison, Tennessee, April 9, 1831, and died February 22, 1905.

GRAY.—On April 29, 1906, a. 5 p. m. the spirit of Miss Malissie Gray departed from the body and left relatives and friends in grief.

LAND.—Ewell Winford Land, son of J. L. and Hattie Land, was born at Honey Grove, Texas, June 15, 1901, and died April 13, 1906.

STAFFORD.—Mrs. Lola Gertrude Stafford (nee Tyson) was born December 8, 1885, and was converted at Stanfield Chapel, in Grayson County, and joined the Methodist Church in 1900.

JORDAN.—Coleen, the little one of Willie and M. J. Jordan, was born September 11, 1904 and departed this life, May 13, 1906.

ALBERT LITTLE. Tyler, Texas.

J. H. CHAMBLISS. SHAVER.—God needed another jewel in his crown and he came to the home of Mr. and Mrs. Shaver and took from their midst their darling little Caron Lee.

J. G. KILLINGSWORTH. HORSFORD'S ACID PHOSPHATE. A teaspoonful added to a glass of cold water, with sugar, makes a delicious summer tonic.

RICHARDSON.—William Theodore Richardson, of Brashear, Texas, passed to his reward April 9, 1906, after a lingering sickness, in which he was never heard to utter a word of complaint.

JENKINS.—Willie, the only son of Rev. and Mrs. M. G. Jenkins, was born in Thomas Co. Ga., August 29, 1897. He came with his parents to Texas in 1899.

SAYLE.—Sister Mary J. Sayle (nee Lilly) was born in Hardin County, Tennessee, September 12, 1831, and died in Haskell, Texas, May 17, 1906.

J. H. CHAMBLISS. SHAVER.—God needed another jewel in his crown and he came to the home of Mr. and Mrs. Shaver and took from their midst their darling little Caron Lee.

J. G. KILLINGSWORTH. HORSFORD'S ACID PHOSPHATE. A teaspoonful added to a glass of cold water, with sugar, makes a delicious summer tonic.

Heiskell's Ointment Cures Skin Diseases

For half a century Heiskell's Ointment has been used in all cases of skin disease with most gratifying results.

Heiskell's Ointment is a purely vegetable preparation, Heiskell's Ointment soothes and heals where others fail. It always the itching and burning common to all skin disease, and all yield quickly to its magic influence.

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

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"Eli" Hay Press. Superior to Lemonade. HORSFORD'S ACID PHOSPHATE.

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