

# TEXAS CHRISTIAN ADVOCATE

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## Editorial.

### THE NATURE OF TRUE WISDOM.

Truth is the right relation between cause and effect. Life is the organic and responsive embodiment of this relation. Knowledge is the picture of existence—the eternal nature of things imaged on the retina of the mind. Science is organized knowledge. Philosophy is that which tries to account for the facts of science. History is philosophy teaching by example, and the record of Divine providence. Art is the sympathetic appreciation and imitation of reality. Literature is the best things said or written by men. Education is the ability to make internal perceptions correspond with external realities. Religion is the perception of all things in their relation to God; and this is Wisdom! Wisdom may be defined more particularly as the right use of the best means for the attainment of the highest end.

The highest end is the glory of God. The only way to glorify God is to manifest His glory, or character; for the word glory means manifested excellence. To this end were we created. Truth, life, knowledge, science, philosophy, history, art, education, learning and literature—all are to contribute to this end—to wisdom, the "principal thing" of existence! "The merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all that thou canst desire is not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honor; her ways are ways of pleasantness, and all her paths are peace!"

The Christian religion is wisdom; and Jesus Christ is its embodiment—the highest form of life! He is both the condemnation of what we are, and the assurance of what we may be—of what we shall be when we are conformed to His image; Himself being the "express image of the invisible God." Our lives are to be tried by Him. The measure of our sin is our unlikeness to Him; the measure of our holiness—wholeness—our likeness to Him. Jesus Christ perfectly manifested and thus glorified God on the earth. He perfectly witnessed God. He was the true Word of God; He voiced Him to the universe; He witnessed in Himself what God is, what life is, what truth is, and what the way is to the highest destiny. And God's plan for every life is seen in Him; He has predestined every man to be conformed to the "image of His Son." The Son is the Pattern, and the regenerating Spirit the power to this high destiny. We shall be like Him! This much is apparent even now; although we know not what this means in all the scope and range, the plenitude and the amplitude of its significance. But this is our high calling—to be like Christ, the perfect man; and we shall never be satisfied until we awake in His likeness, and be presented faultless before His glory. The dayspring hath arisen in our hearts "to give the light of the knowledge of the glory of God in the face of Jesus Christ." Not to blind us is this light given; but that, with open face, we might behold the glory until we are transfigured into the same image by the Spirit of

the Lord! Jesus entered into the human, that the human might incarnate the divine; He became the Son of Man that we might become the sons of God. He "emptied Himself"—He in whom all fullness dwelt—that we "might be filled with all the fullness of God!" True wisdom, then, is to lay hold of that for which Christ laid hold of us, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." "Speaking the truth in love," let us "grow up into Him in all things"—if so be that we "have heard of Him, and have been taught of Him as the truth is in Jesus."

### THE FOG CONCEALED THE RED LIGHT.

Not long since an excursion train was approaching the suburbs of Washington City just after nightfall. It halted at a nearby station to take on other passengers. Just at that moment an engine dashed up to the station at a rate of forty miles an hour and plowed clean through the coaches of the passenger train, leaving more than sixty dead and as many more mangled. It was an awful catastrophe. But the engineer on the crashing engine said: "The fog concealed the red lights, and as there was no signal to run slowly, I did not slow down the engine." But his ignorance did not protect the lives of the men, women and children on the fated train. Those who did not perish were nearly all injured. Sometimes you hear people say: "Oh, it does not matter what a man believes, just so he's honest." There never was a greater fallacy. That engineer was honest in his belief that there was no train just ahead of him. But the train was there, loaded with its human freight, and the fatality was appalling! The same principle is equally true in matters of morals and religion. As a man thinketh so is he. If he thinks mistakenly or falsely, the result is fatal. It matters not how honest he may be, the effect is just as certain and just as terrible. We need to thoroughly examine the ground of our belief. The red lights of God's truth are hung out all along the way of life. They are there to admonish, to caution, to remind us of danger. If we allow the fogs of ignorance, of prejudice, of indifference, of vice or of wickedness to obscure our vision and under the mad rush of life's pressure we dash into the dangerous places that confront us, we have to suffer the consequences. We cannot plead ignorance as an excuse. God will not accept it. He has given to us the capabilities of intelligence and of rectitude. We have the power of discrimination. We know right from wrong, good from evil, truth from falsehood. God's bright signals are waving on either side and in front of us. All we have to do is to consider these, and danger will be averted. When the time comes for us to slow down, we had better turn on the air brakes. It won't do to presume. Health, morals, spiritual weal are all involved, and the throttle of the engine is in our own hand. But we often run at too great a speed, and a premature break down, a moral lapse, a spiritual wreck is the result. We had better look out for the signals!

### A COMPULSORY EDUCATIONAL LAW.

We are decidedly of the opinion that we need a compulsory educational law in Texas. We have a fine public school system, but it is not reaching and benefiting thousands of the children of the State. Some parents will not compel their children to attend these schools and in our centers of population they run wild on the streets, getting into mischief and growing up as criminals. A great many parents of another sort use their children as a means of livelihood. They work them in the factories, use them as newsboys, and some of them use them as professional little beggars. Such children grow up without the advantages of education, though the public schools are conducted for their benefit. In the country, it sometimes happens that the children are worked on farms when they ought to be in school. There is but one way to meet these defects in the education of the childhood of the State, and that is to have a law compelling parents to send their children to the public schools until they are, at least, fifteen years of age. In that time they can learn to read, to write and to understand the rudiments of arithmetic. This basic education they are entitled to, and there ought to be legislation sufficient to see that they get it. The State has set apart public lands, the proceeds of which are to form a fund for school purposes; and then the State compels the citizens to pay a tax with which to supplement this fund so as to make it ample for all ordinary school purposes. Now since the State has made these provisions, it ought not to leave to the parents the optional privilege of giving their children the advantage of them. It ought to make it obligatory upon them to put their children in these schools for a given number of years. The State owes this much to the citizenship of the commonwealth and the moral sentiment of the people. As it is, hundreds, not to say thousands, of the children of Texas are growing up into manhood and womanhood without being able to read and write. We ought to have a stringent law to remedy this growing evil, and it will never be remedied until the Legislature gives just such a law. Why we have not had such a law years ago is a mystery to all right thinking people.

### AN EXAMPLE WORTHY OF EMULATION.

There lives in the city of Fort Worth an aged negro who is a member of the Baptist Church, and a very pious Christian man. Years ago he bought a parcel of ground near the city and he has kept the most of it to this day. Now the city has grown out to his little tract and it is worth several hundred dollars. When he bought it, it cost him only a trifle. He is now an old man and feels that he has not a great while to live. So not long since he went to a lawyer's office and requested him to write his will. After consultation, the instrument was drawn up and signed. In it he provides something for a number of people near of kin; then appropriated the most of the remainder to the Colored Orphanage, which is

located, we believe, near Waco. After this, he was told that there was still a portion to be applied. He said: "Well, I want to apply \$25 to Polytechnic College. I have known Mr. Boaz a long time, and he is doing a great work for the young white people and I want to help him." Did you ever hear of anything of this sort more pathetic, and at the same time more praiseworthy? Think of it. An old black man, with but little of this world's goods, and he a member of another denomination, provided that at his death twenty-five dollars of his hard earned money is to go to a school for the education of white boys and girls! You say that twenty-five dollars is not much; neither was the widow's mite very much, but it made her name immortal, because it was all that she was able to give. This small sum given by this old colored man to Polytechnic College is more than would be the thousands of many rich white Methodists, were they to follow the example of this old Christian negro and give in proportion to their wealth.

The act of this old man ought to make many of our people blush, when it is known that numbers of them are not only well-to-do, but real rich, and have never done anything for the cause of Christian education. Others who have done but little ought to read this and resolve to do their duty more largely and liberally. And this example ought to suggest to scores of our people the importance of making some provision in their wills for institutions of learning devoted to Christian training. Hundreds of thousands of dollars are left by parents to their children to be squandered when they are gone; whereas, a part of it given to this worthy cause would be as treasures laid up in heaven for God's work upon earth. But our people have not yet learned the grace of dividing their substance with God when they come to make their wills for the distribution of their means after they are gone to their final reward. We trust, therefore, that the example of this good old colored man will stimulate thought and deed in this direction. This is why we are making this record of it. At the time he spoke to the lawyer to write his will he never dreamed that it would be mentioned in the papers. Perhaps if these lines fall under his eyes he will be much surprised to learn that his remembrance of Polytechnic College in his will has thus received this worthy mention. Brother, sister, go thou and do likewise, and the work of the Lord will greatly prosper within our borders.

Earnestness is very necessary to the success of a Gospel minister, but no amount of earnestness can take the place of studiousness. The two must go together. The studious preacher gathers materials for his pulpit work, and earnestness will kindle the fire under them.

Most anybody can appear to be good and consistent when all the circumstances of life are favorable and fortunate; but when the breakers come, and the waves roll high and danger threatens, nothing but the genuine article will stand the test. To remain good and true and noble in the face of the untoward conditions is a vital test of sincerity.

MEXICO LETTER.

My last letter was written en route home from the San Luis Potosi meeting. The brethren continued the services and saw the conversion of more souls. These meetings lasted from Sept. 28th until Nov. 4th, and then only the worn out condition of the workers, with their heavy day school duties, caused the meeting to close. The work has continued in the regular services and San Luis Potosi Church is on fire for God.

Bro. Rufino Juanez, the converted Catholic priest, is doing a fine work as teacher in our school. As a preacher, he is eloquent and profound. He marvels that he was fooled so long by the emptiness of the ceremonies of Rome, when there existed such a glorious heritage in the all-prevailing name of Jesus.

Bro. Reynolds writes me of the conversion of another priest who desires to come with us. Bro. Juanez says there are scores and even hundreds of priests who are convinced of the error of their doctrines, and want to leave the Romish Church, but as they have no profession or trade, it means bread and meat for them to stay with the church. When the glorious national revival, for which we are praying, and which must come, breaks upon Mexico in all its force, God will, out of the Catholic Church itself, call these men to go out and preach His gospel.

From San Luis Potosi I went to Ahualulco for a few days revival meetings before the District Conference should meet. Kitten (Mrs. O.) accompanied me as organist. The new songs that have fired the heart of the church at home are doing the same in Mexico. As these songs are new, and few of the pastoral charges have organists who can play this music, it is necessary that my organist accompany me.

We found the Ahualulco Church, with the exception of a "faithful few," rather cold, but the Lord helped us and that right early. By the time the brethren arrived for the conference, things were in a glow. Then followed seasons of grace indeed. I feel almost sure that the District of Guadalupe will pay out every cent on all the assessments of the conference. Bro. E. M. Stein, General Secretary of the National Sunday School Association, was present some of the time and stirred the brethren with his loving earnestness.

One of the preachers, not being able to rent a horse, walked seventy miles to the conference over the roughest mountain trails. He covered the distance in two and a half days, and after the conference returned the same way—making a hundred and forty miles on foot to attend his District Conference. Accustomed as I am to see men make sacrifices for the gospel, I confess this touched me no little.

After the District Conference was over, I found myself a little tired out, having preached seventy-one times in sixty days, and in the meantime traveled nearly one thousand miles. My excuse for going into these details is that the brethren are always saying, "We care nothing about theories of missions; write us what you do."

It has been my custom for the last few years to take an annual camp hunt, releasing myself from all care by getting off into some distant place where game abounds and have perfect rest. This is one of the best paying investments I make; for I always return home ready for the hardest work. So this year on the 6th of November, Kitten and I packed up our tent, bedding, cooking outfit, guns, and the children, and left for an outing in the Territory of Tepic. No one can imagine what a trip out means to children imprisoned in Mexican houses, without yards, and even without even a patio or court. We traveled two days and a half from the railroad into a perfect hunters' paradise among the mountains amid the pines and oaks. A cold mountain spring of the finest water mortal ever tasted burst from the mountain side near by, while another larger stream for swimming, roared past a little further down. The only human habitation for miles was a little ranch near by, the owner of which was exceedingly kind to us—selling us delicious milk so cheap that we felt like we were cheating. But I must not go into details about a hunt, for there are people who consider a preacher back-slidden who would so waste the Lord's time. Well, we had a good time. I killed four deer and Kitten got one—fair and square too, with a 30:30 Savage rifle. We had doves and squirrels and wild turkey until the children would not eat it. I have never seen turkey so large and so beautiful. I got the largest one and it measured, hung up by the neck, four feet seven and one-half inches from the point of the bill to the toes.

We were nearly five weeks in camp, but three of these Sundays I was away visiting congregations and holding quarterly conferences. At Santa Maria del Oro, we had some good times. This town was ten miles from our camp and has as pastor the brother who walked to the District Conference. His home is an humble one, but never

have I enjoyed more unstinted hospitality. There was only one room to be occupied by father, mother, four children and the elder.

This kind of hospitality, while always appreciated, used to be embarrassing to me. The matter of retiring and rising was a problem, but now these things are simple and cause me no trouble. In the first place our Mexican brethren of the interior haven't

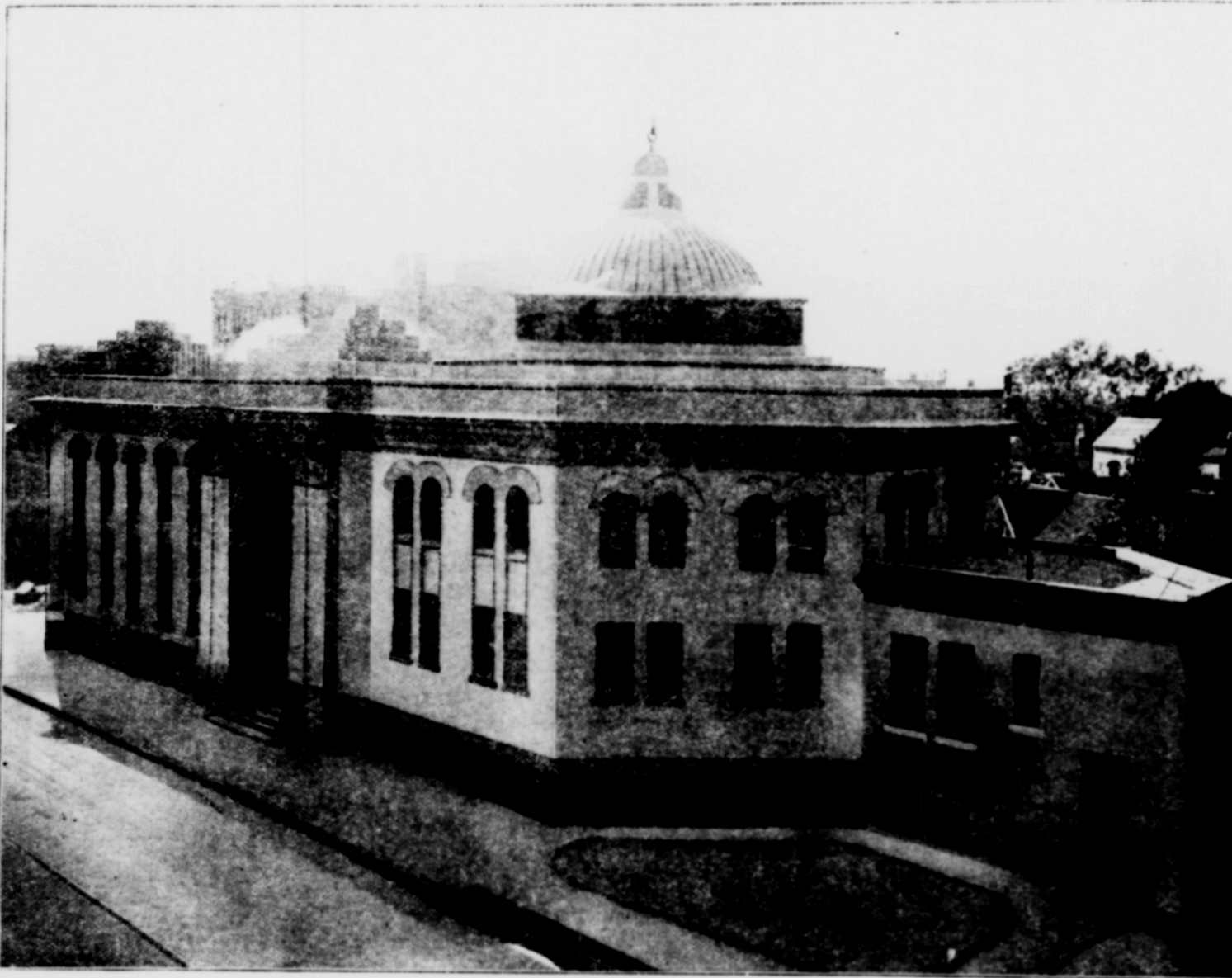
letter from Bro. Luis Acosta, asking me to come and hold a meeting in Teocolan; insisting, too, that Sister Onderdonk accompany me "to play those beautiful hymns."

So, just one week after our arrival home, we left again for this quaint interior town, thirty miles over the mountains from the nearest railroad station. The Spirit is working and we have prospects of a glorious ten days.

knows sin, and he knows the truth. When they get into the mud too deep, he gets down off his old high horse, and drives them out—then gets back up into the saddle and goes right straight forward. The church should use Brother B. Yes, and they are. He is a great man in Israel.

Here we met Rev. S. W. Lee, the preacher of Lone Grove Circuit, in whose charge the debate was. He is

keeping. But we are contented as possible under the circumstances. Rev. F. O. Miller, our agent for superannuated homes, came over Saturday and preached at Frisco Sunday morning, and at Prosper Sunday night, and presented the claims of the superannuates, and raised money enough, with the help of the amount to be drawn from the treasury, to secure a most desirable home, which, when finished,



THE NEW METHODIST EPISCOPAL CHURCH, SOUTH, BEAUMONT, TEXAS. REV. REV. J. B. TURRENTINE, PASTOR.

This is the first institutional Church in the Southwest. It contains more than thirty rooms and a large auditorium, a Sunday school room and a present pastor, and is taking hold of the work in such a way as to elicit words of praise from his brethren. His Church membership numbers over one thousand members.

so much false modesty as some of our friends across the Rio Grande. Now wife and I think nothing of occupying the same room with the family and the Mexican pastor—of course this refers to the interior towns among the humble people.

The dear brethren showered kindnesses upon us. Sacks of oranges, bananas, lemons and sweet potatoes found their way to our camp. And such delicious oranges! and if sold at all, charging about thirty-seven cents per hundred, Mexican money, or half as much in the States.

The following Sunday I spent in Tepic, forty miles away. Although it was November, the heat was oppressive about one o'clock on Saturday as I rode west. However, it is wonderful how swiftly time passes as one sings, prays, meditates and even preaches. That day I stopped for dinner under a big wild fig, having bought a bundle of fodder (at a near by shack for my good mule). It was a question with me which "donk" had the greater appetite, for I did certainly relish that barbecued venison and tortillas.

On Sunday afternoon a German and his wife brought their little baby to be baptized. They were Lutherans, and thousands of miles away from their native land, but they wanted a Protestant minister to baptize their little boy. It was a touching service. I spoke no German, they spoke no English, so the service was in Spanish, which we all understood.

Monday night found me back at camp, riding from four o'clock a. m. until six p. m., save the time spent for dinner in the home of some faithful members. The loving kindness of the Mexicans is wonderful to me. I am happy in the homes of these humble poor, for they are our Father's children, hence my brothers. During my rest in camp, I rode in district work about one hundred and twenty miles.

Breaking camp was sad. How the children did dislike the thought of returning to captivity; but a few suggestions about Christmas trees, Santa Claus, etc., brought them speedily into line. The homeward ride of two and a half days horseback they stood like veterans—not one complaint. We arrived on Friday before Christmas, and found much mail, among which was a

I think Kitten must be the first American woman to visit this place. When we go down the street the doors and windows fill with people of all ages to see the foreigners.

We have meetings at five o'clock in the morning and well attended too. But fortunately for you, my paper gives out.

F. S. ONDERDONK.  
Teocolan, Jan. 1, 1907.

A TRIP TO THE TERRITORY.

We left home at Wheatland, Texas, October 29; were soon at Ft. Worth; left there at 1:15 over the Santa Fe to Ardmore, 165 miles; arrived at Ardmore at 5:30 o'clock; were met at depot by S. E. Addy and Rev. J. C. Seivally, preacher in charge of Carter's Avenue Methodist Church in Ardmore. He had announced preaching for us in his church at night. We preached a "What Think Ye of Christ?" We were all glad—God was with us. Had the pleasure of meeting several old friends. Stayed over night with Brother Thomas Oliver and wife, whom we have known for twenty-seven years—truly religious and devoted Methodists. This is Brother Seivally's second year at Carter's Avenue Church. It is worth something to be with him in one of his revivals. He has had about nine hundred conversions during the year. Had the greatest revival Ardmore has ever known in the history of the town—about five hundred conversions. Then about four hundred at other places around over the Territory. He is so plain and practical he makes a good impression upon every one. He is a gentleman and a man of God.

The next day Brother Seivally and this scribe headed for Hewitt, twenty miles due west of Ardmore. He drove this distance in two hours and fifteen minutes. Here we hosted Brother Seivally's big tent for Rev. C. L. Ballard, a Methodist, and Rev. A. W. Young, a Campbellite, to debate in, which began Tuesday night, October 30. Closed after five days. This debate was needed and was a great victory to the truth of God-called Methodism. Brother B. is a great debater—up to all their latest tricks—turns, dodges and twistings. He

a young preacher, loved and honored by all his people. He is showing himself approved of God. He went to school in Sulphur Springs, Texas, several years ago, when the Methodist operated a school there. He built a parsonage this year. After the debate closed we stayed and preached some sermons, as we had been previously written to come and act as Brother B.'s moderator. While the debate was enjoyed, needed, and was a success, yet our people were made glad, edified and lifted up more by the sermons than by the debate. These good people showed us they appreciated the sermons. A series of doctrinal sermons is ahead of a debate any way, we all know.

Brother A. T. Goodell is a leading Methodist in Hewitt—a business man, wholesome, wide awake man, a steward; can be depended on, has a good wife and children, all Methodists. His home is headquarters for preachers. Brother S. E. Addy is also a steward, fourteen and fifteen years ago, on our first circuit—Wills Point Circuit, in Van Zandt Co., Texas. He is a Christian gentleman and a preacher's true, tried friend. Has an excellent wife and good children. Always sees after the preacher. He and Brother Goodell took the Texas Christian Advocate for 1907. God be with these good people till we meet again. Written, November 9, 1906.

H. M. PIRTLE,  
Dallas, Texas, Station "A."

WORDS FROM A SUPERANNUATE.

After thirty-seven years of untiring, active service as an itinerant preacher, filling good and hard circuits and missions, and with an experience with lawless moonshiners and others of dangerous character, perhaps equal to any other of our day, and after seeing thousands converted and on the road to heaven, with sons in the gospel filling every station in the Church except the Episcopacy, I find myself on the retired list, trying to adjust myself to an entirely new relation, without a pastoral charge or a Board of Stewards, etc., and without a dollar to live on, as it took everything I got at conference to buy furniture for house-

will be a very valuable piece of property. I hope the friends of the McKinney District will help in some needed improvements.

Bro. Miller is the right man in the right place, and if the brethren will give him proper assistance it won't be long until those who have made it possible for our younger preachers to have good work and homes will also be comfortably situated in their old age.

I look back and find that I have built or repaired 37 houses of worship or homes for the preachers, and on the first work I served in Texas (then without a single church and a box of house with side room for parsonage), covering a territory of thirty miles square, I built the first church there, and the same territory now has one half station and three quarter stations, one circuit, three parsonages and a number of good churches. As our armies fall for want of strength to press the battle, many others, filled with the spirit of sacrifice and labor, come to the front ready to do or to die, if need be, for the cause we so much love and that has blessed the world under our noble itinerant system.

S. W. MILLER,  
Frisco, Texas.

"LIVING LINK" TAKEN.

Saturday and Sunday were red letter days with this evangelist. Bro. T. J. Milam, of Glen Rose, writes asking to assume the support of a single missionary. At Aquila Sunday organized the Sunday school into a missionary society. Also organized a Woman's Foreign Missionary Society, and with a little additional work Monday provided for a \$119 debt on the church there.

M. S. HOTCHKISS.

FOUND EMPLOYMENT.

I have had some correspondence with a number of presiding elders concerning a young man for whom I sought employment as a supply. The young man, is now supplying a work in the Texas Conference, and this will answer all who have inquired.

WALLACE M. CRUTCHFIELD,  
Galveston, Texas.

# Devotional and Spiritual

## THE BEAUTY OF HOLINESS.

"Nay," says one, "I see no beauty in holiness. I see tears of penitence, self-denial, cross-bearing and sadness. Holiness looks up into the

blossoms in the month of May, are all tinged with beauty and loveliness. When the sun goes down behind the western hills a glow of glory tinges the clouds that hang

above the horizon and touches with strange beauty the slopes and summits of the hills, as though the gates of the holy city had been flung open for a moment to afford one glimpse of the glory of Paradise.

The beauty of holiness is seen in the face. Ruskin says: "All the greatest painting is of the human

face." Brierly quotes this statement and adds: "The true artist always knows this, and makes the rest of his canvas an accessory to those two or three inches at the center where a living soul looks on us through luminous eyes." But faces differ. What makes them differ? Heredity has much to do with it. Climate has something to do with it. Occupation makes a difference. But the chief cause of difference is within. What made the face of John Wesley differ from the face of a murderer? What makes the face that is not beautiful by nature to shine as with rays of celestial light? It is the Spirit of God, the love of God, the beauty of the Lord within.

The beauty of holiness may be seen in the true worship of the true God. "Worship the Lord in the beauty of holiness." Let us not lay too much stress on external beauty in divine worship. Let the church be beautiful and the music beautiful. Nothing is too fine for the house of the Lord. But let us remember that outward beauty is but a symbol of the beauty which is real. The Bible is a beautiful book, but he who looks for its beauty in sumptuous binding and splendid printings will miss the real beauty of the book. The songs of Zion are beautiful, but one who finds no beauty of the Lord." Not the which strikes on the outer ear does not know the beauty of the songs of the church. "One thing have I desired, and that will I seek after, that I might dwell in the house of the Lord forever, to behold the beauty of the Lord." Not the beauty of the architecture, not the grandeur of the music, but the beauty of the Lord.

The beauty of holiness may be seen in the lives and character of the saints. In spite of the criticism of unbelievers this beauty has done more to win men to God than anything else. Mr. Wesley did more to make the Methodist Church by the beauty of his holiness than by his theology. An infidel who spent several months in the home of Fenslon said that if he had remained

glory of God in the face of Jesus Christ. Be to us a shield of defense against all evil to both our bodies and our souls. And, gracious Lord, give us now such a sense of thy loving-kindness and tender mercy as will make us glad in the assurance that no good thing will be withheld from us. We do remember, with a great joy in our souls, O Lord, that thy wisdom discerns what is good for us better than we ourselves can ask or think. And so we will trust thee at all times, for all things, and magnify thy mercy forever through Jesus Christ, our Lord. Amen."

And it did seem to us, when we rose from our knees, that there was on every face a light reflected from that Sun in every heart a sense of the security promised to the trusting soul, with a touch of the grace so freely given, and a foretaste of the glory yet to be revealed. It was the gate of heaven. Through an Old Testament Scripture a river of New Testament blessing was poured into the souls of that little flock, whose Father's good pleasure is to give them the Kingdom. Bishop O. P. Fitzgerald.

## EXPECTING HAPPINESS.

Christians are learning to cultivate the believing, buoyant, hopeful emotions. Said a woman whose lines are cast in a way which most would find unwarding and pleasureless: "When I awake each morning I like to remind myself of two or three things: First, that God loves me, and wishes me to be a joyous presence in my corner of the universe; then, that He will make it a happy day. After that I have only to watch for the surprise. Yesterday it came by the hand of a little bare-foot neighbor, a great handful of fragrant water-lilies. Day before came a friendly note from one with whose personality I had never before come much in touch."

We all know that though many lay many snares for the wings of happiness, his reward is often an overturned net, and that the quarry, when caught is apt to turn out but a dull plumaged fowl named safety. But the plan heaven offers is of another build. Our expectancy is the tinder laid ready, the "surprise" is the tiny spark. But we must be wary of any choosing of the day's ration. Any slightest fracture of self-will throws the whole miracle out of realization. One must never hope to be both tinder and spark. Selected.

## OUR BEST.

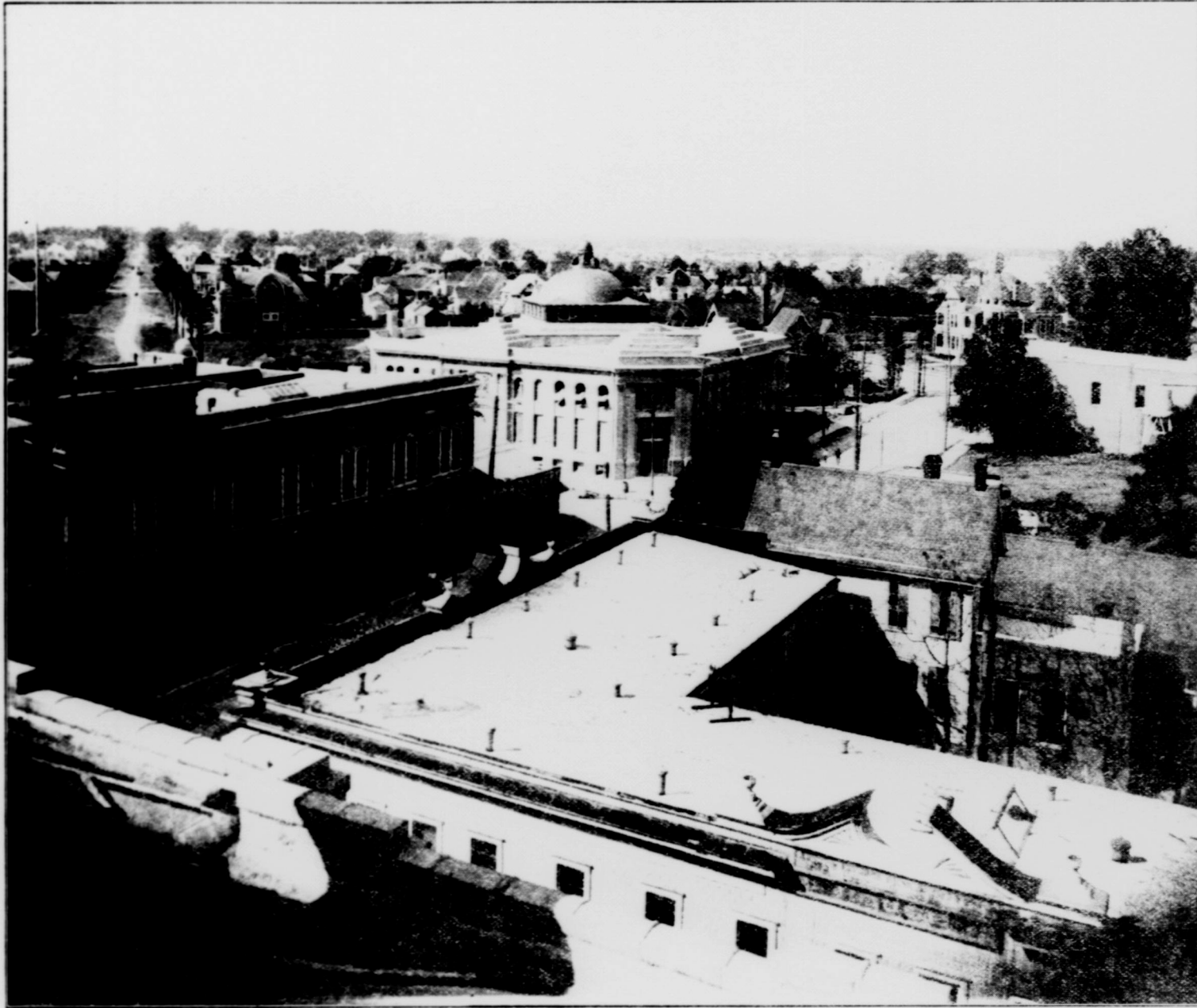
There are some who shrink from undertaking the work which the Master gives them to do. They are not worthy; they have no skill nor power for the delicate duty. But to all their timid shrinking and withdrawing the Master's gentle yet urgent word is, "Do your best." They have only to kneel in lowly reverence, and pray, for the beloved Master's sake, for skill and strength for the task assigned, and they will be inspired and helped to do it well. The power of Christ will rest upon them, and the love of Christ will be in their heart. And all work done under this blessed inspiration will be acceptable unto God. We have but truly to lay the living sacrifice on the altar; then God will send the fire.

We need to get this matter of consecration down out of cloudland into the region of actual, common, daily living. We sing about it, and pray for it, and talk of it, in our religious meetings, oftentimes, in glowing mood as if it were some exalted state, with which earth's life of toil, struggles, and care had nothing whatever to do. But the consecration suggested by the living sacrifice is one that walks on the earth, that meets life's actual duties, struggles, temptations, and sorrows, and that falters not in obedience, fidelity, or submission, but follows Christ with love and joy wherever he leads. No other consecration pleases God.—J. R. Miller, D. D.

## THE GATE OF HEAVEN.

The Scripture which furnished the motto for the evening prayer in family worship was Psalm 84: 11: "For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will be withheld from them that walk uprightly."

The prayer was something like this: "Fulfill in our behalf, O Lord, these assurances of thy favor to those who walk uprightly. Be to us a sun giving us the light of the



BIRD'S-EYE VIEW OF THE SURROUNDINGS OF THE M. E. CHURCH, SOUTH, BEAUMONT, TEXAS

sky searching for an invisible God, and away into the darkness of the future for unknown happiness. Holiness sits down in sackcloth and ashes and robs men and women of all the pleasures of the world. There may be usefulness in holiness, but beauty, never." This is the testimony of a man of the world who never knew by experience what holiness really is.

And what do we know about beauty? Certain students of art and nature have taken it upon them to write, and they have written fine things about beauty. They have tried to tell us what it is and how it is. But beauty is so delicate, so ethereal, so mysterious, that few can appreciate it and none can define or describe it. But holiness and beauty are closely related.

Not only is holiness beautiful but it is by far the most beautiful thing in the world. It is more beautiful than music, and music only comes to its best when it is employed in expressing and impressing the beauty of holiness. It is more beautiful than art, and art never reaches its highest standard save when it is used to set forth in color and form the beauty of holiness. It is more beautiful than poetry, and poetry never soars so high nor seems so grand as when it bears the fragrance of holiness upon its wings.

The earth and the sky are garnished with beauty. The leaves of the forest, the blue of the sky overhead, the clear depths of the placid lake, the winding path of the silver stream flowing onward to the sea, the craggy steep of the great mountains, the craggy steep of the great mountains, the rolling billows of the sea, the tumbling floods of the cataract, the gorgeous colors of the rainbow, the apple-tree covered with

above the horizon and touches with strange beauty the slopes and summits of the hills, as though the gates of the holy city had been flung open for a moment to afford one glimpse of the glory of Paradise.

Beauty is found in strange places. Who would have thought a few years ago of going to South Africa to find diamonds? When an adventurer penetrates into the wilderness where no human foot has preceded him he finds flowers of rare beauty and fragrance there. There are flowers blooming now where they have been blooming for centuries beyond the regions where the eye of man can see. No eye has ever beheld them, but the eye of God and the eyes of a few birds which can live in the rare atmosphere. This suggests to us that the Creator sometimes creates beauty for His own pleasure.

But holiness is more beautiful than these. Holiness is not an attribute or quality of material things. There is no holiness in the diamond or ruby or rainbow. Holiness belongs to God alone, and to man who was created in the image of God. In Ruskin's reflections on the beauty of living things he places man at the head of the list. Whatever beauty there may be in birds and four-footed beasts is not to be compared with the beauty of the human countenance, because this is the expression of intelligence and moral feeling. Yet strange to say, there is no deformity in any other creature so hideous as the deformity of man. The countenance of man has been marred by care, fear, worry, sorrow, pain, grief, toil and sin until, in many cases, it is the most loathsome and repulsive sight under the sun. But man may be redeemed, and created anew in the im-

face." Brierly quotes this statement and adds: "The true artist always knows this, and makes the rest of his canvas an accessory to those two or three inches at the center where a living soul looks on us through luminous eyes." But faces differ. What makes them differ? Heredity has much to do with it. Climate has something to do with it. Occupation makes a difference. But the chief cause of difference is within. What made the face of John Wesley differ from the face of a murderer? What makes the face that is not beautiful by nature to shine as with rays of celestial light? It is the Spirit of God, the love of God, the beauty of the Lord within.

The beauty of holiness may be seen in the true worship of the true God. "Worship the Lord in the beauty of holiness." Let us not lay too much stress on external beauty in divine worship. Let the church be beautiful and the music beautiful. Nothing is too fine for the house of the Lord. But let us remember that outward beauty is but a symbol of the beauty which is real. The Bible is a beautiful book, but he who looks for its beauty in sumptuous binding and splendid printings will miss the real beauty of the book. The songs of Zion are beautiful, but one who finds no beauty of the Lord." Not the which strikes on the outer ear does not know the beauty of the songs of the church. "One thing have I desired, and that will I seek after, that I might dwell in the house of the Lord forever, to behold the beauty of the Lord." Not the beauty of the architecture, not the grandeur of the music, but the beauty of the Lord.

The beauty of holiness may be seen in the lives and character of

## PASTOR.

school room and a B. Turrentine is the ship numbers over

valuable piece of property of the Me... friends of the Me... will help in some... the right man in the... of the brethren will... assistance it won't be... who have made it pos... younger preachers to... and homes will also... situated in their old... find that I have built... houses of worship or... preachers, and on the... served in Texas (then... church and a boxed... room for parsonage)... ritory of thirty miles... the first church there... territory now has one... three quarter stations... ee parsonages and a... churches. As our ar... of strength to possess... others, filled with the... and labor, come to... to do or to die. If... cause we so much... blessed the world... itinerant system.  
S. W. MILLER.

## LINK TAKEN.

Sunday were red let... evangelist, Bro. T... n Rose, writes as... support of a single m... Sunday organized... into a missionary... organized a Woman's... ity Society, and with... work Monday pro... debt on the church... S. HOTCHKISS.

## EMPLOYMENT.

ome correspondence... presiding elders con... man for whom I... nt as a supply. The... w supplying a work... ference, and this will... ve inquired.  
CRUTCHFIELD.

**A FEELING OF SECURITY.**

You naturally feel secure when you know that the medicine you are about to take is absolutely pure and contains no harmful or habit producing drugs.

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Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle, free by mail—it will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys. When writing be sure and mention the Texas Christian Advocate.

**Secular News Items.**

In preparing for the investigation of the Baltimore and Ohio wreck at Wardsville, Ind., in which over sixty persons lost their lives November 12, 1902, the State Railroad Commission has summoned a large number of railroad officials to appear at the hearing January 31 and testify. The Commission is seeking to arrive at a means whereby disastrous wrecks may be prevented in the future.

Among the more prominent railroad men summoned are J. T. Harahan, president of the Illinois Central; J. J. Turner, vice president of the Pennsylvania Lines; W. C. Brown, vice president of the Lake Shore and Michigan Southern Railroad; H. H. Houghton, general superintendent of the Big Four; C. E. Batchelder, superintendent, and F. P. J. Patenell, signal engineer, representing the Baltimore and Ohio Railroad.

The heads of several brotherhood of railway employes are summoned. W. S. Stone for the engineers, J. J. Hanahan of the firemen, and H. B. Perham of the Order of Railway Telegraphers, being among the number.

Ting Wing, a Chinaman residing at Merida, Yucatan, who recently won the capital prize of \$10,000 in a lottery, has been driven insane by his joy. He has lost his faculty of speech and wanders about hopelessly in the street or spends his time hovering in his hut counting over and over again the pesos he drew from a local bank. He is being cared for by Chinese friends.

After a series of negotiations which have lasted daily through a period of several weeks Western railroads have decided by agreement with their men to grant increased wages to locomotive engineers aggregating between \$5,000,000 and \$6,000,000 annually.

The increase will affect between 15,000 and 20,000 engineers on all the roads west of Chicago to the Pacific coast, north to the Canadian border and south to the gulf.

Mexico has developed an Andrew Carnegie in Pedro Alvarado, the owner of the Palmillo mines in Parral. He declares he believes that the rich should divide with the poor and is more practical than Carnegie in that he proposes to give away his wealth while he is alive in order that he may see what becomes of it.

Only a few years ago Alvarado was a peon. Rich strikes in abandoned mines have made him a multi-millionaire and he does not know what to do with his money. His wealth is now estimated at \$150,000,000. A few weeks ago he visited Diaz personally and offered to pay off the Mexican National debt. President Diaz refused the offer. Alvarado will visit him again soon and renew the offer.

Alvarado now announces that within the next thirty days he will distribute \$10,000,000 among the poor of Mexico. He says he got his vast wealth from the earth, which is a part of Mexico, and he proposes that his countrymen shall share in his wealth.

His plans in giving away the \$10,000,000 to the poor are of a practical nature. Instead of giving cash, which might be squandered, he will provide homes and land for the poor and equip them so that they can earn their living at trades and on plantations.

Every effort will be made to encourage industry, instead of idleness.

By using the list of assessed values and by assuming that they represent but 40 per cent of true values, the Manufacturers' Record reaches the conclusion that the property of the South is today worth \$19,400,000,000, as against \$16,160,000,000 in 1860. It puts the increase in real wealth in the South in 1906 at \$2,856,956,158, or at the rate of \$7,280,000 a day, including Sundays and holidays.

The Shah of Persia died Tuesday, January 8. It seems that that son who can muster the greatest military force will be his heir.

The Secretary of the Interior has filed a complaint against Harry J. Bone, United States Attorney for the district of Kansas, charging him with being derelict in the prosecution of land grafters. The Secretary says that after his inspectors had gathered evidence resulting in a number of indictments the District Attorney was so lenient that there were only one or two convictions, and in these the punishment was light.

Secretary Taft has telegraphed Major General McCaskey, commanding the Department of Texas, with headquarters at San Antonio, to try at once by military court-martial Corporal Knowles, Company A, Twenty-Fifth Infantry, colored, who is now under arrest at El Reno on a charge of having murderously assaulted Capt. Macklin of that regiment.

This action was taken by the Secretary upon representations by Gen. McCaskey that, owing to a defect in the Territorial law, no provision is made for the crime of attempted murder, and that the only way of punishing Knowles, if he is guilty, is through court-martial.

A dispatch from Orange, Tex., says: It was left to Orange people to demonstrate that a high grade paper could be made of yellow pine wood, a high grade of merchantable paper that only had to be shown to users to command for it a ready and permanent demand, and today the mill here can not turn out enough to supply the demands of the trade.

It seems to be with the people of Orange to demonstrate that the entire yellow pine tree can be turned into merchantable products at a tremendous profit through the instrumentality of the Southern Wood Distillates and Fiber Company, located at Orange. This plant was located in Orange more than a year ago and the experiments of this concern have developed that their methods will prove of untold benefit in the development of this section and the entire South, wherever pine trees grow.

The Senate has passed Senator McCumber's service pension bill without division after amending it at Senator Carmack's instance so as to make it apply to survivors of the Mexican War as well as those of the Civil War and so as to prohibit pension attorneys from receiving fees for securing pensions under the bill.

The words in the bill "war of the rebellion" were changed to "civil war" after some discussions as to what the war of 1861 to 1865 really was. Messrs. Money, Bacon and Patterson contended that it was "war between the States," while Mr. Teller said it was either a civil war or a rebellion, and he saw no opprobrium in the word "rebel."

The bill grants pensions of \$12 a month to survivors of the Civil and Mexican Wars who have reached the age of 62; \$16 to those who are 70 years old, and \$20 to those who are 75 or over.

Senator McCumber estimates that if the bill becomes a law it will increase the pension expenditures of the country to the extent of \$6,000,000 annually, while the Commissioner of Pensions thinks that the increase will be between \$10,000,000 and \$15,000,000 a year.

The commission formed to frame laws for a Cuban Congress to enact is about to go to pieces because it can not agree as to election laws. Some of the members want an educational qualification, some want a property qualification and some want every male in the island to vote. Either a property or an educational qualification would cut the voting population down to a size which would throw the Government into the hands of a few individuals, and this would mean further trouble, and probably the absorption of the island by the United States. Every effort of this country to bring peace to Cuba is met with obstacles.

William T. Stead, of London, says in an interview in Paris that he is on his way round the world in the interest of peace. He further declares that he was authorized by the British Premier, Sir Henry Campbell-Bannerman, to say that Great Britain, if no other country does so, would at the approaching second peace conference at

The Hague, raise the question of taking steps to provide for the maintenance of international peace. This, Mr. Stead says, will be done in the form of two propositions, as follows:

1. That each country participating in the conference appropriate a sum of money to be used in the propagation of the idea of maintaining international peace.

2. That each country participating in the conference render obligatory observance of Art. VIII of the act of the peace conference of 1899, permitting a third Power to tender mediation without giving offense between the two disputing Powers, and also the scope of Art. VIII so as to bind the signatories in the case of a declaration not to begin hostilities for a fortnight, in which friendly Powers will have the right to intervene in an attempt to adjust the quarrel.

At least two secret service men belonging to the Department of Commerce and Labor of the United States, and sent to Texas to watch for infractions of the Hepburn act, have been seen in Houston. These two have kept their presence as secret as possible, and travel under the guise of traveling salesmen. They are believed to be but the vanguard of a score of others who will overrun the State of Texas and keep a careful eye on the railroads and the users of passes.

It is their province, also, to watch for violations of the freight regulations instituted under the new law, and unofficial advices state they already have seen in a number of reports.

The Prussian Diet opened at Berlin January 8. Chancellor von Bellow read the speech of the Emperor-King. After referring to the excellent financial condition of Prussia, the speech announced the Government's intention to propose fresh legislation to meet the difficulties encountered in Poland "in carrying out the historical task of strengthening the German elements there."

The Diet was engaged until Saturday with the first reading of the budget, after which it adjourned until the Reichstag elections have taken place.

Serious rioting occurred in the mill district of Orizaba, Mexico, last week. A strike among the textile workmen occasioned many scenes of violence. Thirty of the workmen were killed outright and over eighty wounded by the soldiers, who were compelled to fire on the main body of the rioters before they could be dispersed.

It was learned that the strikers, after pillaging the company store at the Rio Blanco mills, became emboldened by their success. A part of the men rushed to Nogales, a short distance away, where is located another mill. Telegraph, telephone and electric light wires were cut and pawnshops and even private homes were pillaged. Then the jails were thrown open and the prisoners set free.

Residents of the mill towns fled in terror to the city of Orizaba.

When the strikers reached Nogales one mill official and gentlemen from Orizaba made an ineffective attempt to check them. A striker named Morelos threw a huge stone at Senor Herrera, Mayor of the city of Orizaba, striking that official on the head and badly wounding him. Herrera arose from where he had fallen and shot Morelos, killing him instantly.

When a body of troops arrived and, as the strikers attempted to resist, a volley was poured into the mob, killing thirty and wounding over eighty.

After this the mob was scattered, the strikers gathering together in groups at various points. A body of five hundred collected on a railway track and held the train for the city of Vera Cruz for several hours, the engineer not daring to run through the crowd. Finally troops arrived and charged the men with broadswords, scattering them.

The jails and armories are filled with imprisoned strikers.

The latest reports indicate that the government has completely mastered the situation.

A dispatch from Paris dated January 8 says: Minister of Education Briand announced today that the rectories and seminaries taken possession of by the Government under the Church and State separation law will, in future, be devoted to educational and museum purposes. The famous seminary of St. Sulpice will become part of the Luxembourg Museum.

Finance Minister Calcaeus has directed the authorities of the mint to substitute on all coins the words "Liberty, Equality and Fraternity" for the old device "God Protect France," in accordance with the amendment to the budget appropriation for minting coins which was adopted by the Chamber of Deputies December 1.

The announcement has been made by the University of Chicago trustees that John D. Rockefeller would in the near future endow the university with \$3,000,000 for the purpose of maintaining a fund for the pensioning of super-

annuated professors of the institution. The exclusion of the University of Chicago because it is a denominational school from sharing in the \$10,000,000 Carnegie pension fund is said to be responsible for Mr. Rockefeller's decision to create a pension fund of his own.

An effort to ship to San Francisco in a Santa Fe freight car eighteen Chinamen, who had just smuggled across the Rio Grande from Juarez, Mex., was frustrated by the immigration authorities at El Paso last week.

The eighteen ecclesiastical waded across the river, and, in charge of a Mexican, were about to enter an empty box car, which was to become a part of a Santa Fe train getting ready to start for San Francisco, when an immigration inspector pounced upon them. He only succeeded in capturing two, the other sixteen scattering in the darkness.

All Chinamen who smuggle into the United States from Mexico make an effort to get to San Francisco, for, once there, their detection as new Chinamen is almost impossible.

The Chicago Tribune each year makes a compilation of the year's happenings in various directions, and it has just submitted its record of embezzlements for 1906, amounting to about \$15,000,000, about \$10,000,000 of which has been stolen by the officers of banks and other financial institutions. This is just one-third greater than the defalcations of the year preceding.

Shortly after Lieut. Gov. George D. Neal and Secretary of State O. K. Shannon had pressed the button which set the machinery of the Thirtieth Texas Legislature in motion at noon January 8, the House of Representatives elected Hon. Thomas Bell Love of Dallas to the office of Speaker.

**MARRIED.**

Bowen-Bridgewater.—At the residence of the bride's parents, January 13, 1907, Mr. J. T. Bowen and Miss Minnie Bridgewater, Rev. J. B. Gregory officiating.

Cocke-Rees.—At the Methodist church, in Center Point, Texas, December 27, 1906, Mr. Frederick A. Cocke and Miss Georgia Etta Rees, Rev. C. W. Godwin officiating.

Weir-Smith.—At the residence of the bride's parents, at Utopia, Texas, December 19, 1906, Mr. Burgess Weir and Miss Willie Smith, Rev. S. J. Drake officiating.

Obrien-Obrien.—At the Methodist parsonage, Utopia, Texas, Mr. Joe Obrien and Miss Alice Obrien, December 19, 1906, Rev. S. J. Drake officiating.

Franklin-Clayton.—At the residence of the bride's parents, at Vanderpool, Texas, December 26, 1906, Mr. W. R. Franklin and Miss Alice Clayton, Rev. S. J. Drake officiating.

Waters-Davenport.—At Utopia, Texas, December 26, 1906, Mr. Roy Waters and Miss Maud Davenport, Rev. S. J. Drake officiating.

White-Pritchett.—At Utopia, Texas, January 6, 1907, Mr. Henry White and Miss Martha Pritchett, Rev. S. J. Drake officiating.

Lowmore-McFadrigue.—At the residence of the bride's mother, near Ambia, Texas, Jan. 9, 1907, Mr. A. G. Lowmore and Miss Pearl McFadrigue, Rev. W. R. McCarter officiating.

Merrick-Williams.—At the Methodist Church, Childress, Texas, Dec. 26, 1906, Mr. Percy Merrick and Miss Ophelia Williams, Rev. J. T. Hicks officiating.

Derden-Pierce.—Limbarger-Hardy.—Near Mart, Texas, Jan. 6, 1907, Mr. Homer Derden and Miss Ethel Pierce; and Mr. Albert Limbarger and Miss Ida Hardy, Rev. J. H. Braswell officiating.

Berger-Westerfield.—At the residence of the bride's uncle, Dr. Whitesides, in Durango, Texas, Dec. 31, 1906, Mr. J. C. Berger, of Little Rock, Ark., and Miss Kate Westerfield, of Durango, Texas, Rev. J. B. Gregory officiating.

Hancock-Bridgewater.—At the residence of the bride's parents, Mr. and Mrs. M. T. Bridgewater, Dec. 25, 1906, Mr. Vontress Hancock and Miss Myrtle Bridgewater, all of Falls County, Texas, Rev. J. B. Gregory officiating.

Kerby-Kerby.—At the home of the bride's parents in Putnam, Texas, Dec. 23, 1906, Mr. B. F. Kerby and Miss Bessie Kerby, Rev. R. E. L. Stutts officiating.

West-Gibbs.—At the home of the bride's relatives, in Scranton, Texas, Dec. 25, 1906, Mr. E. B. West and Miss Eva Gibbs, Rev. R. E. L. Stutts officiating.

Gest-Benson.—At the home of the bride's parents, in Scranton, Texas, Dec. 23, 1906, Mr. Noale Gest and Miss Katy Benson, Rev. R. E. L. Stutts officiating.

Burson-McKinney.—At the home of the bride's parents, in Putnam, Texas, Dec. 20, 1906, Mr. W. T. Burson and Miss Minnie McKinney, Rev. R. E. L. Stutts officiating.

Pridges-McCollum.—At the home of the bride's brother, Putnam, Texas, Dec. 20, 1906, Mr. H. B. Bridges and

Miss Rachel McCollum, Rev. R. E. L. Stutts officiating.

Holcum-Stony.—At the home of the bride's mother, in Ratcliff, Texas, Mr. Bascum Holcum and Miss Florence Stony, Rev. W. L. Gibbons officiating, January 8, 1907.

Ross-MeVey.—At the Methodist parsonage, Wylie, Texas, December 20, 1906, Mr. D. C. Ross and Miss Viola MeVey, Rev. E. H. Hursey officiating.

Bishop Miles.—On Sunday, January 13, 1907, Mr. C. M. Bishop and Mrs. Margerette Miles, Rev. E. S. Hursey officiating.

**UNANSWERED LETTERS**

Jan. 10.—W. C. Hilburn, sub. S. W. Turner, sub. Jas. W. Albritten, sub. W. N. Curry, sub. C. C. Hightower, sub. M. H. Read, subs. J. O. Gore, sub. C. S. Cameron, sub. B. S. Crow, subs. B. W. Allen, sub. O. T. Hotchkiss, o. k. V. G. Thomas, sub. J. W. Patison, sub. C. H. Smith, sub. S. Q. Bass, subs. H. A. Abney, sub.

Jan. 11.—C. E. Lindsey, change. R. W. Nation, sub. S. W. Turner, sub.

Jan. 12.—T. H. Morris, sub. J. T. Bloodworth, subs. Walter Douglas, sub. J. M. Armstrong, sub. A. P. Smith, subs. M. M. Beavers, sub. J. M. McCarter, sub. M. H. Hudson, sub. A. T. Walker, sub. R. D. Moon, sub. J. D. Worrell, subs. P. G. Huffman, sub. C. E. Clark, sub. H. P. Shrader, subs. F. B. Buchanan, thanks.

Jan. 14.—A. L. Carnes, sub. M. F. Daniel, sub. J. C. Moore, subs. J. M. McCarter, sub o. k. A. P. Smith, subs. Ross Williams, sub. W. W. Watts, sub. Thos. Gregory, sub.

Jan. 15.—C. A. Spragins, subs. Walter Griffith, sub. H. T. Hart, sub. S. W. Turner, sub. J. D. Hudgins, sub. W. H. Brooks, sub. J. C. Huddleston, sub. W. H. Harris, sub. G. W. Kinchloe, subs. J. W. Johnson, change made.

Jan. 16.—O. P. Kiker, subs. 2 cards. C. B. Fladger, sub. R. P. Buck, sub. J. W. Tineher, sub. E. G. Roberts, sub. J. C. Wilson, sub. R. E. Porter, sub. L. A. Reavis, sub. J. F. Archer, sub. J. H. Clark, sub. J. A. Walkup, sub. A. L. Moore, sub.

**FROM A SUPERANNUATE.**

I have been three years in the superannuated relation; have supplied works two of the three years. We were homeless. Having three sons living at Guthrie, Okla., we have moved here for a time. Our friends will address us, 1002 W. Washington, Guthrie, Okla.

We are now living in a rented house, but I hope some day to be occupying a superannuated home in Texas.

We are very thankful for what the good Lord and the Church have done for us. We want to do what we can. One brother has said that I can help him in a meeting in Texas this year. I will be glad to help any brother.

I preached twice at Woodbine since conference and they gave us a nice pounding, which we are thankful for. I preached at Callisburg, Texas, Christmas day and on my way here I preached at Paoli, I. T.

FRANK M. SHERWOOD.

The worth of success is as nothing compared to the value of the struggle.—Ram's Horn.

**WHAT TEXAS IS.**

(The following "poem" on Texas was sent to the Advocate by Mr. A. A. Glisson, General Passenger Agent of the Denver Road. In his letter he says: "We have thought well enough of it to incorporate it in our advertising folders, where it will be carried in definitely." It will please the Texan to read, it and evoke the interest of the prospective Texan, hence we reproduce it. We are sure Bishop Duncan will smile when he reads it.)

A man once asked a native  
What Texas soil would grow:  
Said he, "I'll never tell you, for really  
I don't know.

"The soil's so rich in this great State,  
Remember what I say,  
That if I told you everything,  
I'd not get through to-day.

"Just take the products of the earth  
From every land and clime,  
And Texas soil will equal  
The best grown every time.

"Why, sir," said he, "if walls were built  
Around us ten miles high,  
We'd have the best of everything  
And wouldn't half way try.

"We have our mines, our countless herds,  
And industries galore;  
And hands that work and hearts that beat  
For Texas evermore.

"And women fair, large men and strong,  
Our cities rich and great;  
I'll tell you, sir, what Texas is:  
The world rolled in one State."

—G. Herb Pallen.

# Notes From the Field

## Dodge.

G. W. Henders: We have completed the first round on Dodge Mission. We have been received very cordially. Truly, the lines have fallen to us in pleasant places. We are among a good people; we have a Home Mission Society at Dodge, and they have learned just how to pound a preacher; it sprinkled a little at first and then it just poured at every appointment; there is a desire for a revival which they say is badly needed. Will every one that reads this, offer an earnest prayer that the Church on Dodge Mission may have their desire.

## Center.

H. N. Runnels, layman, Jan. 9: Our Church is moving along well. This is Bro. L. H. McGee's third year with this charge. Financial report for first quarter far in advance of anything we have had since our town has been a station. Bro. McGee is a good man, a fine preacher. We were glad to have him returned for another year. Our church is on the up grade. Two good sermons last Sunday on "Redemption." Two accessions to the Church. We are expecting a good year by the help of the Lord.

## Lingleville and Bunyan.

Chas. D. Spann: This new preacher and pastor believes he is serving one of the best charges in all the north-west Texas Conference. It is a new work, composed of Lingleville, Bunyan and Cow Creek Churches, just formed at our last Annual Conference, and cut out of the old Green's Creek Circuit, known far and wide as one of the best in the conference. We have just completed and moved into our brand new, nicely finished and furnished parsonage, erected on the five-acre church lot at Bunyan (which is in the center of the work), and which is well worth \$1200. At a joint meeting of the stewards it was agreed to fix the pastor's salary the same as that of the former pastor's salary before the division of the old work, to-wit, \$700. Verily, these good people believe in taking care of their preacher and his family. We have organized a W. H. M. Society at Bunyan, and these good sisters gave

an entertainment New Year's night that netted thirty dollars, which they donated to the parsonage fund. We held a Christmas service and took a collection for our Orphanage at Waco, which amounted to \$12.10. We intend striving to accomplish much for the Lord during the year by his help, and we expect great things from his bountiful hands. Pray for the new pastor and the new work, brethren. May God give us all the best year of our lives during 1907. My postoffice is Route 4, Dublin, Texas.

## San Marcial, N. M.

Geo. H. Givan: Since our conference at Alpine I have been very busy in repairing and repapering both church and parsonage. Both are now neat and clean for the coming year. It does seem to me if any house should be kept clean, neat and nice, it ought to be the house in which people gather from time to time to worship our Father, who art in heaven. In fact, he is entitled to the best of all that we have, and there is nothing too good or valuable to withhold from the altar of the Lord. A new Epworth organ has recently been placed in our church and it is a thing of beauty, and is giving entire satisfaction. For this, we are indebted to the good ladies who took the matter in hand, and also to the people, both within and without the Church. Our Church here has many staunch friends whose names are not on the roll, but if it were not for the good women, it seems that we could have no Church at all. And not only here, but if it were not for the good women of the world, what would become of all the Churches and the rest of the people as well? Our new presiding elder, Rev. B. T. James, has made his first round. He preached to the delight of our people, and left a good impression on all he met. A revival meeting has not been held here for some time, but arrangements are being made, and Rev. R. F. Campbell, of Moberly, Missouri, has been engaged to assist the pastor in revival services, beginning February 24. I trust this happy new year shall bring the grace of God with manifold blessings to every reader of the Texas Advocate.

## Liberty.

W. C. Bracwell Jan. 8: We have been cordially received and continuously pounded. Before we got here the ladies had renovated, carpeted and furnished the parsonage, and backed by an ample supply of provisions in the kitchen, and supper on the table, a delegation was at the parsonage to welcome us when we came. At Christmas dainties and substantial came in from every direction, and nearly every day some substantial token of appreciation finds its way to the parsonage. May the Lord reward these good people as they deserve. We have revised our financial system so that the P. C. gets a good portion of his salary monthly. This makes easier and more satisfactory work for stewards and people and much easier living for the preacher. Our services are well attended and the outlook for a successful year is encouraging.

## Reagan.

A. T. Walker, Jan. 7: I came to Reagan sixteen years ago, and have lived here nearly all of these years. I served the Church at this place six years as steward and Sunday-school teacher. I was called of God to preach in this Church, and was recommended from this Church to the Quarterly Conference for license to exhort and by the Quarterly Conference for license to preach and by Bishop Morrison at the late session of the Texas Conference to Reagan to serve as preacher in charge. By the grace of God I am what I am, and his grace has come to me largely through December 20, the pounding came to the Church at Reagan. I have been cordially received. On the evening of overflowing, gladdening the hearts of this scribe and his loved ones—flour, sugar, coffee, lard, ham, turkey, canned goods, and many other things. Reagan and Stranger is a delightful charge to serve. Preach three Sundays at Reagan and one at Stranger. We have an excellent Sunday-school at Reagan. Bro. J. M. Neal, our railroad agent at this place, the faithful superintendent, has lots of push about him, hence has things on the move. Our people read the Advocate and we are glad they do, for we believe it is a blessing to every home it enters.

## Burnet.

M. J. Allen, Jan. 7: Well, this is my second year at Burnet. We had a fine report at last conference. Just before conference the good people fitted their preacher out in a fine suit, which made him look like a Bishop. My work starts off finely. My people

seemed well pleased. We have lots of fine people in this charge. Our Sunday school Christmas entertainment was simply immense, \$14 collected on conference claims; so we have up to date \$163 in cash and subscriptions on conference collections. My first Quarterly Conference is a thing of the past. Our presiding elder was on hand. He did some fine preaching, as usual. The stewards raised the salary of both the preacher in charge and the presiding elder. The preacher's salary last year was \$711.50, this year it is \$790. I hope this will be one of the best years of my life. Let no one say that Burnet is a dead town.

## Groveton.

Wm. M. Sherrill, Jan. 11: I arrived at Groveton, December 8, to succeed the invincible Jesse Lee. After receiving a cordial welcome from the people, mother and I were comfortably domiciled in a rented house. We were royally pounded on New Year's night. Brother Willis, our presiding elder, preached here January 2, in his unique and graceful manner, after which he held our first Quarterly Conference. The Board of Stewards raised the salary from \$700 to \$900, and agreed, on their own motion, to pay my house rent. I begin this, the largest year's work of my life, with faith in God that great things will be accomplished. I have made over two hundred pastoral visits, and received fifteen members into the Church. The church and parsonage were burned in the early part of last year. I am expecting to build a parsonage and a substantial church edifice this year. Groveton is a town of five thousand population, and is still growing. The work of the pastor is very heavy and the possibilities are great. We have never known a more congenial people or a more loyal official board. "I have many things to say unto you, but you are not able to hear them now."

## Bonita.

J. K. McMillan, Jan. 4: We were read out to Bonita at the Annual Conference at Bowie. We reached our appointment on Dec. 29. Have made one round: find a good people. Bro. Byers and his good wife made a fine impression on this people. We are having considerable sickness on the work, but not very serious. Our first Quarterly Conference has come and gone. Owing to the rain, had but few out. Bro. Stafford, our presiding elder, was on hand and preached us two good sermons. We are well pleased with this work. We have fine people to serve and they are mindful of their preacher, and in token of the same the good things are finding their way to the parsonage nearly every day. We are looking forward and praying for a great year spiritually. I am hoping to increase the circulation of the Advocate, for where it is taken we find loyal Methodists.

## Giddings.

Stuart Nelson, Jan. 11: I am delighted with my little work. The membership at Giddings, Burton and Ledbetter is very small, but they are true Methodists and of the old Southern stock. I left many noble friends at Trinity and with whom I parted with sincere regret, but have found many here. I attended the District Stewards' meeting at Brenham this week and was the guest of Dr. Cox and wife. They know how to make a visitor enjoy himself. The people are refined—so much so that they can laugh at an old man's cap during preaching and perform the act so sweetly that the victim of their hilarity is not offended. Bro. Bergin and wife are in favor with their people. Bro. Lamar preached a fine sermon: full of thought and helpfulness. I have not been pounded, but which is better, am constantly and continuously invited to dine and sup by members of my own and the other Churches.

## Marshall.

W. F. Packard, Jan. 11: I was read out by Bishop Morrison to First M. E. Church, South, of Marshall. My reception was most cordial and kind. Large audiences have greeted me, and appreciation has been shown on every occasion by word and deed. As I stand in Bishop Marvin's old pulpit I feel that, in more than one sense, I am on holy ground. As I talk with those older members who were favored with his ministry in 1866, my heart burns within me to emulate his spirit and example! I have seen the very room which he occupied, and I am writing in the very office where he prepared his sermons! Our Official Board is a body of as fine men as can be found in Texas Methodism: loyal to the church and to their pastor. On the day of my arrival, on their own motion, the salary of the pastor was raised to \$1800. But I must not forget the good and faithful work of Brother Massey, my predecessor, that made this advance in salary possible. He did a fine work here, and I hear words of commendation and praise of him on every hand. May God bless and prosper him in his new charge! This

Church has offered Bishop Seth Ward a fine home, to be his own without any conditions, reservations or restrictions whatever. I hope that he will accept it. It is nearer the center of his work (Southern Methodism), than any other point in Texas; and, withal, it is a delightful place to live. The Bishop is to spend the Sabbath in Marshall on the twentieth of this month. We are planning a great meeting here in March. Brothers Brown and Curry are to assist me in the work. I rejoice to hear of the good impression that my successor, Rev. New Harris, has made in Tyler, where I have just finished a pastorate of four happy years, and added 500 members to the roll. A finer people no man ever served.

## Watrous, N. M.

W. V. Teer, Jan. 9: We were transferred from the North Alabama Conference at its last session to the New Mexico Conference, and stationed by Bishop Morrison at Watrous, New Mexico. We were cordially received by the good people of Watrous, and soon made to feel at home among them. In a few days after our arrival we were severely pounded, but we made no complaints, nor raised any objections. We have been the recipients of many nice things since. I have received two purses presented by my parishioners. Rev. B. T. James, our presiding elder, held our first Quarterly Conference December 16, 1906, and finances were up to date. We have the conference assessments in sight.

## Ponder and Krum.

J. D. Whitehead: While we have been quiet in this section since our Annual Conference, we have not been idle. Soon after getting off the train on our return from the conference, we began to be greeted with "I am glad you are returned for another year," and this people began to send things to the parsonage that we relished on our table three times a day and they continued to come; but on December 22, the pounding came in a collective way. Several came to the parsonage, bringing things for this scribe and his family too numerous to itemize, for all of which we are profoundly grateful and we pray God's blessings upon one and all who have contributed to our well being in any way. Our first Quarterly Conference was held the 7th ultimo. Rev. J. A. Stafford, our efficient presiding elder, came on time and acquitted himself well both in the pulpit and chair. We are praying, hoping and working for a great year on this charge. We are in love both with this people and this country. We verily believe there is a great future for the Church in this territory.

## Troy.

J. F. Tyson, Jan. 10: On December 26, our parsonage home was surprised and delighted. We had planned a pleasant evening for our Sunday-school children, the opening of Christmas boxes for the children's classes and contents to be distributed among them to show our appreciation of their cooperation and attendance during the year. Before this act was done, however, the people very kindly and courteously marched over to the parsonage and delivered their Christmas pouncing. This happy occasion was gotten up by Messdames C. W. Meyer and C. E. Maedgen; for all of which each one has our heartiest appreciation and most earnest prayers. The evening exercises were closed with another surprise: the presentation of a purse of \$51.00 to our band-master and cornetist, with which to purchase a nice cornet as a Christmas gift from his friends. On the 21st inst. Rev. Nat. B. Read, of Midland, begins a meeting at Troy. We are working and praying for an old-fashioned Holy Ghost revival.

## Plemons Mission.

T. E. Graham, Jan. 7: Plemons Mission consists of a large portion of the territory formerly known as the "Louisiana Purchase." It is bounded on the north by the aurora borealis, on the south by the "quicksands" of the Canadian river, on the east by the rising of the sun, and on the west by the going down of the same. Our work consists of eight appointments, six in Hutchinson County, two in Ochiltree County. We have just completed our first round of exploration. Have found many kind friends, who are making their boy preacher feel at home among them. My heart's desire is to be a benediction to my people. There is much to be done here, but with God's help we intend that Methodism shall lead the way.

## Bremond.

E. M. Myers, Jan. 14: Yesterday was a good busy day with this preacher. From 11 to 8:30 o'clock I preached three times, traveled by buggy 28 miles and married one couple. How is that for a busy day? Is there any one can beat that? Our congregations at this place are rapidly increasing. Prayer-meeting last Thursday night there were 27, an increase of

about 24. We had good congregations yesterday and last night and there was a good feeling among them. We are trying to live prayerful and hopeful.

## Frost.

R. B. Young, Jan. 14: After two years of labor with the people of Winters, Bishop Hoss gave us a move of 250 miles and located us at Frost. We find ourselves in the midst of a good people. The "pounding" came in due form and many other tokens of appreciation have been extended. Our congregations are good and the work seems to be starting off well. A great revival is much needed—a revival of personal responsibility and individuality. We are anticipating a great year. Success to the Advocate.

## Cochran Chapel.

Geo. H. Adams: While I was at conference the people of Cochran's Chapel began the work of repairing their church. It has been thoroughly overhauled; all the old paper and canvas and ceiling overhead were taken off. New canvas and paper, new ceiling with hard oil has taken its place. The seats were thoroughly chemically cleaned and they were then oak-stained and received a coating of the finest of hard oil; as also the wainscoting, chancel and pulpit receiving two new coats. It has the appearance of a new house. I preached in it last Sunday. We had a fine congregation, both morning and night. I received three by certificate. We have an intelligent, refined and religious people; and we have great hopes of the outcome of Cochran Chapel. Rev. W. H. Stephenson, who superintended last conference, now lives in the community, and I think will be much help. He preaches for them the first Sunday. We have changed the place, and my first Quarterly Conference will be held at Cochran, February 9 and 10. Saturday we will have dinner on the ground. My little Church on Maple Avenue is just doing splendidly. We have religion out here in the land of dairies, and old-time Methodists, and God is with us. Rev. Geo. F. Reynolds is a great help to us at our Maple Avenue Church.

## BY WAY OF EXPOSURE.

Your editorial entitled "The Plan of the Brewers" is timely. You write: "It is a very plausible scheme and unless exposed is liable to mislead many well thinking members of the Legislature." I desire to assist you in making the needed exposure. This is substantially the same law which existed in St. Louis when I resided there, and it is one of the most deceptive and villainous acts of legislation which can be conceived of. It greatly increases the power of the brewer and saloonist. It looks fair and just. It proposes that the majority of property owners on any given block of any town or city shall first give their consent in writing before a saloon shall be allowed to open thereon. Is not that just to all parties interested? How do the liquor men evade and control the law? In the simplest way imaginable. A majority of the property holders may be opposed to opening the saloon, but if the brewers want a saloon there it soon makes its appearance, and that in accordance to the law. In order to secure the needed majority, the number of property holders is increased. How? The brewer who owns a lot on the block sells it to a number of his henchmen and by this means he can secure as large a majority as he needs. Is there anything easier than that? I am reminded of an incident which came under my own observation in St. Louis. On a certain block, not more than a half square from where I lived, the property holders were interviewed with the view of securing their written consent to the opening of a saloon. A majority of them were opposed to it. To the amazement of the residents in spite of their objection, the saloon was opened. On investigation it was found that the names of twenty or more persons appeared as part owners of the lot on which the saloon building was constructed. This gave the saloon the required majority, and in spite of the protest of a majority of the bona fide owners of the block, it was opened. This was a common practice in St. Louis, and if this new law should be enacted in Texas, it will only increase the power of the liquor dealers.

S. H. WERLEIN.

## GENTLENESS.

There are some, by nature proud. Who, patient in all else, demand but this: To love and be beloved with gentleness.

—Percy Bysshe Shelley.

**Shade Trees** We have 100,000 shade trees, all sizes up to six inches in diameter. Our stock of monthly roses cannot be excelled. We make a specialty of supplying city trade. Fruit trees, greenhouse plants, bedding plants, cut flowers, garden seeds, field seeds, incubators, poultry supplies, etc. Send for catalogue. **BAKER BROS., Ft. Worth, Texas.**

# SCALY ERUPTIONS COVERED HIS BODY

Itched Constantly—Scatched Until Blood Flowed—Suffered 10 Years—Doctors and Medicines Were Fruitless—Tries Cuticura and Is Completely Cured

## BY THREE BOXES OF CUTICURA OINTMENT

"When I was about nine years old small sores appeared on each of my lower limbs. I scratched them with a brass pin and shortly afterwards both of those limbs became so sore that I could scarcely walk. When I had been suffering for about a month the sores began to heal, but small scaly eruptions appeared where the sores had been. From that time onward I was troubled by such severe itching that, until I became

accustomed to it, I would scratch the sores until the blood began to flow. This would stop the itching for a few days; but scaly places would appear again and the itching would accompany them. After I suffered about ten years I made a renewed effort to effect a cure. The eruptions by this time had appeared on every part of my body except my face and hands. The best doctor in my native county advised me to use arsenic in small doses and a salve. I then used to bathe the sores in a mixture which gave almost intolerable pain. In addition I used other remedies, such as iodine, sulphur, zinc salve, ————— Salve, ————— Ointment, and in fact I was continually giving some remedy a fair trial, never using less than one or two boxes or bottles. All this was fruitless. Finally my hair began to fall out and I was rapidly becoming bald. I used —————, but it did no good. A few months after, having used almost everything else, I thought I would try Cuticura Ointment, having previously used Cuticura Soap and being pleased with it. After using three boxes I was completely cured, and my hair was restored, after fourteen years of suffering and an expenditure of at least \$50 to \$60 in vainly endeavoring to find a cure. I shall be glad to write to any one who may be interested in my cure. B. Hiram Mattingly, Vermillion, S. Dak., Aug. 18, 1906."

Sold throughout the world. Patten Drug & Chem. Corp., Sole Props., Boston, Mass. **Mail Free, Booklet on the Skin and Blood.**

—G. Herb Palin.



living in a rented house some day to be oceanannuated home in thankful for what the he Church have done it to do what we can. said that I can help g in Texas this year. help any brother. ce at Woodbine since they gave us a nice we are thankful for. Callisburg, Texas, ad on my way here I I. I. T. K. M. SHERWOOD. success is as nothing value of the strug l. TEXAS IS. "poem" on Texas dvoate by Mr. A. A. Passenger Agent of l. In his letter he thought well enough te it in our advertis- it will be carried in ll please the Texan roke the interest of 'exan, hence we re- sure Bishop Dun- n he reads it). a native I would grow; r tell you, for really in this great State, I say, everything, gh to-day. ducts of the earth l and elime, ll equal every time. he. "If walls were iles high, of everything f way try. nes, our countless alone; rk and hearts that ore. large men and id great; at Texas is: " in one State." —G. Herb Palin.

# The Home Circle

## THOSE BUTTONS.

When I am going to bed at night  
My clothes come right undone;  
I'm sure I can undress myself  
As fast as any one.

But in the morning, when I dress,  
My things seem such a lot!  
It takes so long to put them on,  
I get all tired and hot.

My stockings aren't so very bad;  
I lace my boots up, too,  
But O, the buttons up my back  
Are dreadfully hard to do.

I twist and turn, and try to feel  
To get them buttoned straight,  
But it's no use; they're always wrong,  
And always keep me late.

Big people may like buttoned backs,  
But I do wish there'd be  
Some clothes that go on easier  
For little girls like me.

—Jewels.

## MISS ABBY'S INFLUENCE.

The great church was filled to overflowing, and it seemed as if one could have heard a pin drop had one fallen to the floor while Dr. Denison, the famous preacher, was speaking.

"Isn't he wonderful? And the best of it is, he lives up to his preaching every minute of his life," said one gentleman to another, as they came slowly and thoughtfully out of church. My cousin knows him well, and she says she thinks that he does more good out of the pulpit than he does in it. A life like his makes one glad to be alive, even if one cannot attain to such heights one's self. He makes you feel, though, that no matter how insignificant you are, you can do something worth while."

And yet if Miss Abby Foster had not been found faithful in her little hot kitchen that summer day so long ago, Doctor Denison might not have been just the man he was. At least, Miss Abby's faithfulness had much to do with his greatness, though she, poor soul, grieved all her life long because it seemed to her she had lived, as she put it, "just to cook for summer boarders."

It had been an exceedingly hot summer, but this Saturday was the hottest day of all. Miss Abby was tired—oh, so tired! It had seemed to her she could not get through the day, and Maggie, her one helper, had taken this day of all days to have one of her worst sick headaches.

There were twelve boarders to be fed, and the Saturday baking to do. "I don't see how I'm ever going to get through the day," said Miss Abby to herself, as she stood for a minute behind the pantry door to wipe the tears from her eyes. "But the good Lord will help me somehow. I know, and I've only got to live a minute at a time. I can't work for him, as others can, so I must try all the harder to be patient and faithful in my wee corner, even if it is out of sight. He will see."

Then she went bravely and patiently about her work.

The mercury moved steadily up, the kitchen was almost breathless, and, as Mrs. Gumbridge would have said, "everything seemed to go contrary." Miss Abby's face grew wan and weary, but not once did she falter.

"I cannot do anything worth speaking of, but, God helping me, I will be patient and cheerful all day long," she kept saying to herself. "And it's only a minute at a time."

Out in the front yard, under the trees, where one got all the air there was to get, Mabel Denison lay in a hammock half asleep, when her twelve-year-old brother Jack appeared. "Oh, dear!" she exclaimed, impatiently. "What have you come for? I was half asleep. It is too hot to live!"

"I'd be ashamed to complain if I were you," said Jack. "If you think it is too hot to live out here in the shade, what do you think of poor Miss Abby working in that hot kitchen all day long? It's a shame, I think—and—say, Mabel, couldn't you help her a little? I would if I was a girl, and knew how."

The boy hesitated a minute, then went on: "You see, I've made a mess

of it, as usual. I don't see why boys always have to be in the way, even when they don't mean to be. I was going after a drink of water, and she was taking some sort of flummery stuff she'd made for dessert out of the ice-box. She didn't hear me, and I didn't hear her, and between us we upset the whole thing. I could have kicked myself, and I expected she would take my head off; but, do you know, she just sort of grew white round her lips, and said, so comforting-like: 'I know you didn't mean to do it, Jack.' She is tired to death, Mabel, and she is a saint not to scold. Couldn't you go and help her a little? Maggie's sick abed, you know. I think it would be just as much missionary work as going round to see poor folks at home."

So it came to pass, fifteen minutes later, Miss Abby, heart-sick and almost to the end of her strength, heard a little tap on the kitchen door, and there stood Mabel and Jack.

"You poor dear!" said Mabel, impulsively, as she caught sight of Miss Abby's tired face. "You're fagged out, and this small boy has put the finishing touch on. But he is no end sorry, and I'm going to help him atone. You tell me your plans and see if Jack and I cannot execute them."

And Miss Abby went. It was while they were all three doing the d'shes together that Jack heard Mabel say: "How could you keep from being impatient when Jack upset your cream?"

"Why, dear," replied Miss Abby, "it's the only thing I can do for the Lord. My life doesn't count for much of anything worth while, so I just try hard to be patient and faithful every day."

"If ever I'm a Christian," was the boy's unspoken thought. "I'll try to be like Miss Abby. She may say she don't count for much, but I think she is a saint."

All the years of his life the lesson of that summer day followed him. When, a few years later, he professed before men his determination to serve Christ, his prayer was: "Help me to be the kind of a Christian Miss Abby was!" And when at last he was ordained a minister, it was still his prayer that he might help his people to be "true, faithful, every-day Christians."

And in the little country churchyard Miss Abby's last resting-place is marked by a simple white stone with this inscription: "To be great there is no need to do singular things. What is needed is to do common things singularly well."—Kate S. Gates in Zion's Herald.

## DELLA'S LONG DREARY DAY.

"Such a long, dreary day!" said Della, putting away her book in despair. "It's too dark to read even close to the window, and I'm tired of everything else. What can I do, mamma?" And the little girl looked very doleful indeed.

"I should think Dolly would like to get up," said Mrs. Doan, pleasantly. "I think this is the third day since she was dressed and played with."

"I want something new," pouted Della. "Isn't no fun playing with dolls alone, anyway. I wish Helen would come over."

"In this rain? Where is the picture-book you were making for auntie to take to the hospital when she goes home? You might finish that to-day."

"It's too dark to cut out pictures," said Della. "I think it is a mean shame it had to rain to-day and spoil everything."

The baby cried just then, so mamma had to leave the room, and after a few minutes Della went out to the kitchen to watch Nora as she bustled about the big range.

"Don't you hate rainy days, Nora?" she asked.

"No indeed," said the girl, promptly. "On rainy days your papa never comes home to dinner and I have the whole long afternoon to sew for Maggie. I don't mean I'm glad your papa can't come home, but when he doesn't we have a lunch at noon you know, and your mamma always tells me to do as I please after that."

"Who is Maggie?" inquired Della.

"My little sister. She's the nicest little girl you ever saw, and she hasn't got any mamma like you have. Aunt Mary keeps her, but I make all her clothes, and it's coming time now for her to go to Sabbath-school, so she'll have to have more things. I love rainy days, for they give me time for Maggie. There in the old basket is a dress I'm making for her. You can look at it if you want to, but I can't take my hands out of this bread."

Della looked at the dotted calico in the basket and then thought of the dear little white frocks her baby sis-

ter wore. Only a few minutes before she came to the kitchen little Grace had soiled her pretty dress and mamma had put on a clean one. "I don't believe Grace has a single calico dress," thought Della, and then she said aloud: "I guess it keeps you busy, Nora, if your sister is as bad about getting her dresses dirty as Grace."

"Maggie has to wear dark dresses for every day," explained Nora. "This is her best dress I'm making."

Della soon went soberly into the sitting-room to tell mamma that there was a little girl not very far away from their house who had not a single white dress, but who would be delighted with the dotted calico when Nora had time to finish it. "I'm glad Grace doesn't have to wear dark calico dresses," she remarked earnestly. "Wouldn't that be just dreadful? If I hadn't spent all my money for papa's birthday present, I'd buy that poor little girl a dress."

"My dear little girl, there are lots of children who must wear rags all the time and have not even a calico frock for best. You may take that pretty write dress you outgrew last summer for a dress for little Maggie, if you will make it yourself. The goods are fine and new, and there is enough embroidery to trim it nicely."

"Do you think I could do that?" asked Della, with shining eyes. "I'd be glad to be able to take it out and surprise Nora."

"Of course you can," said Aunt Belle, coming in in time to hear the conversation. "I'll cut it out right away. I know Maggie, and a sweet little girl she is, too. Run, dear, for the shears and dress."

Aunt Belle cut and basted and helped, and at lunch she and Della could hardly eat a bite they were so excited. They hurried back to the sitting-room, and their needles just fairly flew through the pretty white goods. Della was just sewing some lace on the dainty underwaist when the door flew open and Bessie Ford came in all out of breath.

"What is the matter, Della?" she asked. "You said as soon as the sun shone you would be down to see me, and here it's been bright and pretty for two whole hours. What in the world are you doing?"

Della explained, and soon Bessie was working away with a needle, too. The little dress was soon finished, and a beautiful thing it was with its dainty ruffles and tucks. Aunt Belle did the hardest parts, but Della and Bessie helped till it was done, and then they carried it to the kitchen, where Nora was just folding away her work to get supper.

"Did you get Maggie's dress finished?" asked Della.

"Not quite," said Nora, with a little sigh. "My bread took more time than I thought, so I didn't have long to sew. Poor Maggie will be disappointed at not getting to start to Sabbath-school next Sabbath, but I won't have any more time this week."

"How will this do for her?" and Della held up the pretty white dress. "Aunt Belle and Bess and I made it for her, and we hope she'll wear it to Sabbath-school next Sabbath."

"What do you think Nora did, mamma?" said Della, when they were back in the sitting-room. "She kissed us both and then sat down and cried. Wasn't that odd? I don't know whether she liked it very well or not, for I never cry when I'm happy."

"I think Nora cried because she was happy though," said mamma. "She will enjoy seeing little Maggie in the new dress, but she could not express her happiness in any other way. And now where has the long, dreary day gone?"

"It was a beautiful day," cried Della. "Every rainy day I'm going to try to make some one happy and see if they are all as nice as this one."

"And so am I," said Bessie.—Hilda Richmond, in United Presbyterian.

## THE BROOK'S WORK.

One day a little brook tumbled out of its spring home on the side of a mountain and fell down, down, to a plain below. At first it was startled, but when it saw the same blue sky smiling down and felt the same warm sunshine on its bosom, it felt quite at home in its new surroundings, and paused to listen to the voices all around.

"There is work to do," whispered the trees, as they rocked their leaf buds in their cradles.

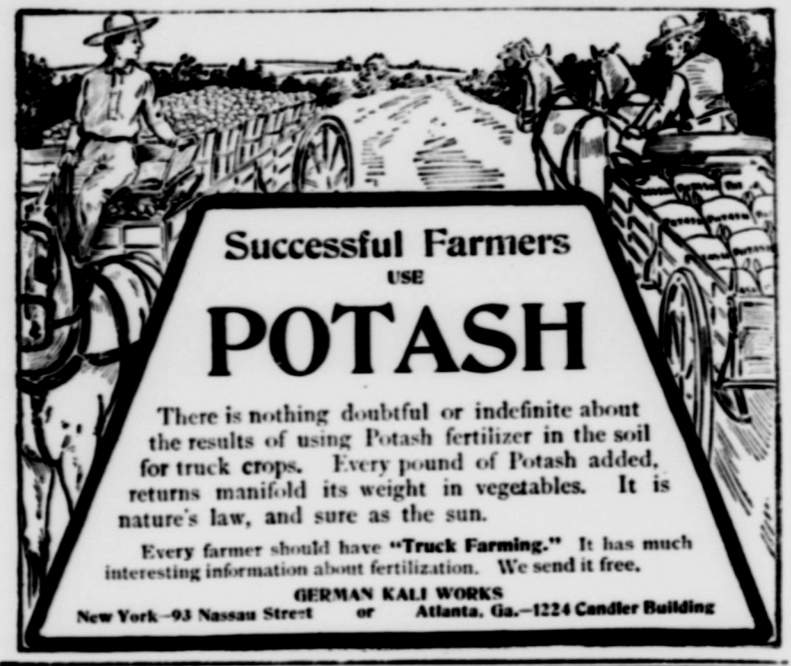
"There is work to do," chattered a squirrel, as he whisked up a tree with his food.

"There is work to do," hummed a bee, as she flew with her load of honey straight for the hive.

"There may be work for me to do," said the little brook, so it started downward on its course.

Sometimes it ran so fast that it seemed to be flying away with the little white clouds overhead; then again it crept slowly under overhanging branches of the large trees, hiding from the sunbeams, and came forth dancing and laughing to play with them again.

The birds came to drink and to



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**POTASH**

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Every farmer should have "Truck Farming." It has much interesting information about fertilization. We send it free.

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bathe, and sang sweet songs with the little brook as it went merrily on its way.

Once it found a dam that some boys had made. It was fun to leap over that and set a little waterwheel turning at the same time.

While working and playing, the brook grew so large that cattle, horses, deer, and other animals came to drink and to stand in its cool waters. It even carried children along in row-boats where they wished to go.

Farther on the brook leaped over a great mill dam that men had made. It was so very large now that it could carry heavy logs to the sawmill. There, too, it turned a great waterwheel that sent a saw flying to make the logs into boards and lumber. Bushels of corn and wheat were found waiting to be ground, so it gave the miller's wheel a turn as well.

The brook was now so large that it was called a river. Nothing seemed too hard for it to do. Great steamboats were carried along as easily as tiny leaf-boats could be carried when it was smaller.

One day the river found itself slipping into the ocean where it seemed as if it might be lost altogether. It sighed for its own mountain home, so very far away, when a fairy sunbeam whispered, "Dear River, look upward; see the blue sky and the sun watching you still; they love you and will never let you be lost."

She had scarcely ceased speaking when a multitude of golden chains to lift the river into the sky, higher than its mountain home, and there it may find other work to do.—Cora E. Harris.

## THE TEST OF GOOD BREEDING.

What can be more cruel to a sensitive soul than to be conscious that you are thinking of and observing his or her deformity or misfortune—that you are wondering "how it happened?"

Think of the tremendous handicaps which those poor people have to struggle against, and never remind them that you ever notice them. No one knows the struggles, the embarrassments, the chagrin, the mortification, the discouragement which these poor people suffer.

A noted cripple once said that he always gauged his friends by the degree in which they reminded him of his deformity. A wellbred lady or gentleman will never apparently notice any defect or deformity in another, or remind him even indirectly of his misfortune; but they will try to make him forget them.

Never to notice or speak of that which can possibly give pain or embarrassment to another is the test of good breeding. We often see people in the cars and on the streets stare at deformities, physical defects and deficiencies of unfortunates, in a manner which almost brings tears to our eyes.

Horace Mann says: "If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about clothes within his hearing. If there is a hungry one, give him part of your dinner. If there is a dull one, help him get his lessons."

## TOO CAREFUL OF HIS RIGHTS.

The people who make it their chief business in life to see that they are not imposed upon, very frequently wrong others in their over-eagerness to maintain their rights. The following incident has a valuable lesson for all impulsive folk who are also a little inclined to suspect the motives of other people.

A countryman, says an exchange, came into a village store with a very angry demeanor. "Look here," he began sharply, "I bought a paper of nutmegs here yesterday, and when I got home I found 'em more'n half walnuts. And there is the young villain

I bought 'em of," he added, pointing to the proprietor's son.

"Join," said the father, "did you sell this man walnuts for nutmegs?"

"No, sir," was the ready response. "You nedn't lie about it," exclaimed the farmer, still further enraged by the young man's assurance.

"Now, look here," said John, with a good-natured smile. "If you had taken the trouble to weigh your nutmegs, you would have found that I put walnuts in extra."

"Oh, you gave them to me, did you?" asked the man, in a somewhat mollified tone.

"Yes, sir, I threw in a handful for the children."

"Well, if you ain't a good one!" the man remarked, with restored good humor. "An' here I've been making an idiot of myself. Just put me up a pound of tea, will ye! I'll stop and weigh things next time."

And that resolution, modified to suit the individual case, is one we recommend to all our readers. Do not be so careful of your rights that you leap to the conclusion that someone is trying to wrong you. Stop and weigh things.—Words of Cheer.

## MR. EDISON'S SUNDAY.

Until recently it was the practice of Mr. Edison, the world-famous electrician, to work in his laboratory on Sunday, owing to the fact that several of his inventions required immediate attention. But he has suspended that practice from a motive that would do credit to any father.

An interesting episode occurred in his laboratory one Sunday morning. Mrs. Edison and little Theodore came down on their way to the Baptist Church at Llewellyn, N. J. Theodore went into the building with his father, and began his usual experiments.

"You musn't work on Sunday, Teddy," said Mr. Edison, addressing his son.

"You work on Sunday," was the lad's prompt response, as he poured a lot of green fluid out of a bottle into a tall jar. But he remembered that his mother had disapproved of his father's Sunday labors.

Mr. and Mrs. Edison looked at each other significantly. The father immediately left off his Sunday work.—Selected.

Buried alive! I did not so describe the bright, busy, intensely absorbing life my old schoolmate had led, and as for fame, had she not earned something better and more rewarding—the consciousness that she had done her duty in that place where God had put her?—Margaret E. Sangster.

## FOOD DOES IT.

The Most Natural Way to Get Out of Trouble.

"I have been troubled with my stomach for years, having the habit of vomiting and spitting up my food and was all run down, and September last I had a fearful hemorrhage which completely prostrated me. When I got up even a rare port-house steak distressed me."

"Then I happened to meet a lady who had trouble just like mine and who used Grape-Nuts food, and it agreed with her, so I bought a box and found I could keep it down and it nourished and built me up and I have used it constantly since then, usually twice a day. I have gained in flesh and can eat almost anything I want and my stomach takes care of it without any hesitation, but before I toned and strengthened my stomach on Grape-Nuts I could not handle any food but it was liable to come up again."

"I am over sixty years old and people here consider my cure remarkable." Name given by Postum Co., Battle Creek, Mich. "There's a reason." Get the little book, "The Road to Wellville," in pkgs.

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

THE AGRICULTURAL AND MECHANICAL COLLEGE OF TEXAS.

Eleven months ago I was elected college preacher at the A. & M. College of Texas.

Upon my arrival I found many young men longing for some opportunity to express their religious life in some active manner.

The College Sunday-school has also been reorganized with new courses of study. This department of religious work is very promising.

We have only one preaching service each Sunday, and this is held at 11:30 a. m. My sermons are not over twenty-five minutes in length.

It was the practice of the world-famous in his laboratory the fact that sermons required im-

One very important development has been the new interest in Bible reading. There has been such a demand for the Twentieth Century New Testament that the Publishing House supply has been temporarily exhausted.

All of this work, with a great deal of visitation at night to the dormitory rooms, keeps us very busy, of course, to say nothing of the teaching of German in the college, of which we have charge.

A large number of parents have written me to look especially after their boys; and some pastors have written also. This helps very greatly in our work.

Dr. Pattillo, of Lexington, is trying to stir up his people to build a new church and parsonage.

Rev. E. E. Swanson, a temporary Texan, is now at Neosho. His people have just closed a contract for a pipe organ. Rev. J. T. Swanson, whom we also loaned to Texas for a short time, is at Dale Street, Springfield.

Dr. J. C. Morris takes charge of Melrose Church, Kansas City, Mo., in place of Rev. J. J. Pritchett, who was advised by his physician to change climates, and who is now in charge of Trinity Church, Los Angeles, Cal.

Work is progressing rapidly on the Central Church, Kansas City. It will be the one church building in the Southwest Missouri Conference which will surpass St. Paul, Springfield.

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Recently we have taken a religious census of the young men in attendance, and the figures show about one-half of the young men are members of the various Churches, and that fully four-fifths of all the students come from religious homes.

Certainly our constituency has a right to demand of this college a clean and wholesome religious influence to be thrown around these young men. We are trying to furnish every facility for the development of character, and the moral and religious life of the student body.

The college has a great future before it, if only the Legislature will see to it that money is forthcoming to meet its rapidly growing needs. Twenty-four young men are now living in tents, because the dormitories are full to overflowing.

And one of the greatest needs is a Young Men's Christian Association Building around which to crystallize the moral and athletic life of the college.

MISSOURI LETTER.

The union of the Cumberland and Northern Presbyterian Churches has not been as harmonious as its promoters hoped. Litigation is resulting and there are quite a number of Cumberland Presbyterians who decline to be absorbed.

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Dallas in May, 1902, and do not want to live in any country where summer begins so early in the spring, but there are others who are casting sheep's eyes in your direction.

Two of our superannuated preachers have died since conference, Rev. H. N. Watts and Rev. J. C. Coss. Bro. Watts was the oldest member of our conference. He began his ministry back in the forties, when religious prejudices were so strong that his father—a Regular Baptist—drove him from home because he joined the Methodist Church, and purposed becoming a Methodist preacher.

The panic which Bro. Littlepage describes in a recent issue recalled one that occurred at Boonville, Missouri, at the conference session held by Bishop Soule in 1838. I was not an eye witness, but have heard it described by those who were.

In 1880 I tore down the old house to make room for the present church. It was forty-five feet square with galleries that covered the lower floor except a small space around the pulpit and altar, very much after the fashion of City Road Chapel.

In closing let me comment to Texas preachers the best book bearing upon issues raised by Higher Criticism that I have ever seen. It is the "Problem of the Old Testament" by Prof. James Orr, of Glasgow. C. H. BRIGGS, St. Paul Church, Springfield, Mo.

PARTING WORDS.

Mrs. Marcus and I are leaving to-day for our new field of labor in Monterey, Mexico. In leaving hereford we feel that we are leaving many choice friends. We had just entered on our third year with this good people when a call came from Bishop Ward to go to Monterey and assume the duties and responsibilities of that difficult field.

During the two years and two months of our pastorate we received 145 members into the Church, half of these on profession of faith.

We regretted exceedingly to leave this faithful people in the midst of the year, and would do so only at the call of the Church. We leave one of the best \$1,200 charges in the Northwest Texas Conference with as faithful Board of Stewards as is to be found anywhere.

With love and affection for our Texas friends, and especially for the brethren of the Northwest Texas Conference, we bid them good-bye.

THOS. S. BARCUS, Hereford, Texas.

BOXER UPRISING.

New York, Jan., 1907.—The American Bible Society has received a report from its agent in Shanghai, China, the Rev. John R. Hykes, D. D., which gives some details of a "Boxer" uprising in the province of northern Shansi, and indicates that the "Boxer" doctrine is not yet a thing of the past.

A NOTRE DAME LADY'S APPEAL

To all knowing sufferers of rheumatism, whether muscular, or of the joints, sciatica, lumbago, backache, pains in the kidneys, or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures.

They Cure Constipation. If you think constipation is of trifling consequence, just ask your doctor. He will disabuse you of that notion in short order.

FOR PLANTING COTTON. No other machine ever invented is so good as the Canton No. 12 COTTON AND CORN PLANTER. It also is the best Middle Breaker on the market.

WANTED AT ONCE 300 Agents in 30 Days. QUICK MONEY. BIG PAY. We want 300 agents to canvass for a High Grade Household Necessity in West and Northwest Texas.

The magistrate was powerless, but a young German lieutenant, who was in the district, assembled a few of the loyal soldiers, inspired them with courage, and went with them to face the "Boxers" in person.

CHURCH MUSIC. That our Churches have suffered severely the last twenty-five years from the methods and matter of our Church music goes without saying among all well informed people who enjoy good singing.

PUSHERS are not always progressors.—Ram's Horn. COSTLY PRESSURE Heart and Nerves Fail on Coffee. A resident of a great western State put the case regarding stimulants with a comprehensive brevity that is admirable.

CANCER OF THE BREAST CURED. How Mrs. Ollie Phillips' Life was Saved. ST. CHARLES, IOWA, Nov. 15, '96. DR. L. T. LEACH, Indianapolis, Ind.

about the soil added. s. It is It has much lit free. Candler Building he added, pointing s son. he father, "did you nuts for nutmegs?" the ready response, about it," exclaimed further enraged by insurance. e," said John, with nile. "If you had to weigh your nut- have found that I ra." em to me, did you?" a somewhat moll- ew in a handful for 't a good one!" the h restored good hue been making an Just put me up a ye! I'll stop and time." tion, modified to case, is one we our readers. Do of your rights that elusion that some- you. Stop and ds of Cheer. S SUNDAY. was the practice the world-famous in his laboratory the fact that sermons required im- But he has sus- from a motive t to any father. disode occurred in Sunday morning. little Theodore way to the Bap- elly, N. J. Theo- elding with his usual experi- on Sunday, Ted- a, addressing his nday," was the t, as he poured a of a bottle into remembered that approved of his s. looked at each The father in- Sunday work.— not so describe usely absorbing had led, and as it earned some- warning—the e had done her re God had put gster. S IT. to Get Out of I with my stom- e habit of vom- y food and was ptember last I ze which com- When I got up use steak dis- meet a lady like mine and food, and it ight a box and n and I have used usually twice flesh and can want and my t without any I toned and ch on Grape- any food but again. old and peo- e remark- Postum Co., here's a rea- k, "The Road



BLAYLOCK PUB. CO. Publishers  
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G. C. RANKIN, D. D. Editor

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but as a rule subscriptions must date  
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BLAYLOCK PUB. CO., Dallas, Texas.

The movement for a Methodist  
school in San Angelo seems to be tak-  
ing permanent shape. Recently a  
subscription out there was secured to  
the amount of \$20,000; and we under-  
stand that this is in compliance with  
a proposition from the Church or con-  
ference that if the city would guaran-  
tee that amount, an equal amount  
would be forthcoming from the Church.  
If we are correct in this understand-  
ing, then the San Angelo school pro-  
ject is assured.

Elsewhere will be found illustrations  
of our church at Beaumont, and they  
present an attractive view of that great  
enterprise. This is a real institutional  
Church, with all the modern appli-  
ances necessary to meet the demand  
of a downtown religious movement.  
The Church was built and equipped  
under the pastorate of Rev. V. A. God-  
bey, who is now the efficient presiding  
elder of that district. Rev. J. B. Tur-  
rentine is now the pastor of that  
charge and he is doing faithful and ef-  
ficient work in connection with it.

Rev. W. D. Bradfield, pastor of Trin-  
ity Church, is preaching a series of  
Sunday afternoon sermons to the mem-  
bers of the Young Men's Christian  
Association of the city. The meetings  
are open and largely attended. Bro.  
Bradfield is gaining the ear of the  
young men of the city, and his work  
is having good effect. He is well qual-  
ified to speak to them, and they are  
hearing him with gladness and profit.  
Judge W. N. Finley and Judge M. M.  
Brooks have both spoken wisely and  
well in these meetings as laymen, and  
now the minister is following these ad-  
dresses with earnestness and power.

The Majestic Theater in this city  
has been running regularly on Sun-  
day night. Its manager's name is  
Muckenfuss, and he is a contribution  
to the city from St. Louis. Since he  
has usually been arrested by his own  
special policeman at the beginning of  
his performance, and all that has been  
required of him is to execute a bond  
for his appearance at the City Court,  
and then go on with his exhibition. On  
Monday morning he has gone down,  
pleaded guilty, received the minimum  
fine of \$20, which is a sort of license  
for his Sunday privilege. But last  
Sunday night the Sheriff and his de-  
puties swooped down upon them and  
made general arrests and then took  
them down to the County Court, and  
this stopped the performance effectually  
for that night.

**GOVERNOR LANHAM RETIRES.**

After four years of strenuous labor  
as the chief executive of the State  
Governor Lanham has retired from  
public office and is now an honored  
private citizen of Texas. He came in-  
to the Governorship without much op-  
position, as the well nigh unanimous  
choice of the people; and during the  
time of his tenure of office he has  
been the same modest, unassuming  
and upright gentleman that he was  
before the people of his district sent  
him to Congress. Public position has  
never changed his manners or his re-  
lation toward his fellowman. He has  
always been a clean and honest man  
whether in the private walks of life,  
in the halls of Congress, or as the Gov-  
ernor of one of the greatest States in  
the Union. No man has ever charged  
ought to the contrary against him.  
As such he has given to the State four  
years of clean and honest administra-  
tion of its public affairs; and as he  
now retires he has the consciousness  
of having done his duty faithfully, and  
he turns over the destiny of the State  
to his successor in a most prosperous  
and happy condition. True he has  
not pleased a great many politicians  
who make it their business to dictate  
policies of government, who believe  
in the adventurous and spectacular  
methods of conducting public busi-  
ness, and who want public officials to  
pander to popular clamor and indulge  
in extravagance, but he has the co-  
operation and approval of all conser-  
vative people who believe in business  
methods in the administration of pub-  
lic trusts. These are the bone and  
sinew of the State, and Governor Lan-  
ham can congratulate himself on the  
fact that such people have given to  
him their confidence and esteem. Under  
all circumstances, they believe that  
he has given his best thought, his  
purest motive, and his ripest experi-  
ences to the service of the public. He  
has well nigh sacrificed health and  
life in his effort to invest all his pow-  
ers of mind and heart in the promo-  
tion of the public weal. And now  
that he has finished his official course,  
all fair-minded and honest people are  
ready to say: "Well done, good and  
faithful servant," and to hope for him  
a return of health and continued hap-  
piness in his private walk as an hon-  
ored citizen of this commonwealth.  
His burdens have been heavy, his per-  
plexities many, his duties and respon-  
sibilities delicate and exacting; but  
he has borne himself as a conscien-  
tious public servant and a high-toned  
Christian gentleman amid all these  
trying conditions. All true Texans  
love S. W. T. Lanham.

**THE GANG OF SIX.**

The above is the title of an interest-  
ing little book written by Dr. H. M.  
DuBose, our Epworth League Secre-  
tary, and published by Smith & Lam-  
ar. It contains one hundred and  
forty-seven pages and it is gotten up  
in good mechanical style. It is writ-  
ten in the form of fiction, but the story  
is said to be founded on facts and ex-  
perience. It takes up a young man  
who is well educated, is religious, but  
practically doing nothing in the way  
of religious service. One day he re-  
ceives an inspiration, leaves his easy  
chair at home, goes down in a neglect-  
ed part of the city where he finds a  
half dozen street urchins. He ap-  
proaches them and engages them in  
conversation. Then he proposes to  
them a ride to a large, beautiful park.  
They accept his invitation. Out there  
he puts himself in their thought, man-  
ner of life and gains their sympathy  
and confidence. Having accomplished  
this much he puts them on the car  
and delivers them at the point of  
starting; but before he leaves them,  
he agrees to meet them there the next  
Sunday afternoon for another jaunt  
to the wooded park. This he keeps  
up until he gets all their secrets, their  
habits and their experiences. Then  
he organizes them in to a different  
band, turns their thoughts into an-  
other channel and interests them in  
another mode of life. Then he adds to  
the number from the ranks of the city  
walks; and finally gets them into Sun-  
day-school and the Church service.

Throughout all these dealings with  
them, Dr. DuBose gives us some splen-  
did sketches of boy life in that class,  
and he makes it one of the most enter-  
taining books of the kind we have  
read in quite a while. The outcome of  
the story is the building of a great in-  
dustrial institution in which hundreds  
of just such boys are being trained for  
usefulness in life. The story points  
out the successful way to a boy's  
heart, and it will be useful and sug-  
gestive to those who want to do real  
Church work among the most needy  
classes of city life. Sunday-school  
and League workers will find it, not  
only an entertaining book, but a very  
helpful one indeed. It is intensely  
practical, and at the same time an in-  
spiring production.

The Wesleyan Christian Advocate,  
published at Atlanta, Ga., has recently  
made handsome improvements in its  
general make up and appearance. It  
has adopted the same form and style  
of the Texas Advocate, in that it  
ceases to be a blanket size paper and  
has become a neat sixteen-page edi-  
tion with round and clear type; and it  
is filled with good matter. We con-  
gratulate our confrere in its improved  
appearance. The Wesleyan has always  
been one of our best Southern Metho-  
dist exchanges, and its recent enter-  
prise shows that it is prosperous and  
progressive.

Rev. L. S. Barton is holding a very  
interesting and successful meeting at  
our Colonial Hill Church, with Rev.  
W. D. Thompson pastor. Good congre-  
gations are filling the house and the  
preaching is to the point and prac-  
tical. Bro. Barton is our Conference  
Missionary Evangelist, and without  
any delay he has plunged into his  
work. We predict for him a success-  
ful career in this wide field, for he has  
gifts and graces of a very high order  
as a revival preacher.

Rev. Ed Barius and his people ob-  
served the week of prayer, and they  
had one of the city pastors to preach  
for them every night during the week.  
On Friday night Brother Barius and  
his good wife gave a dining and had  
all the preachers of our Church in  
the city present, and the occasion was  
a delightful one. There is the best of  
feeling existing among the pastors,  
and they are a most genial and social  
company. Their weekly meetings  
each Monday are helpful and delight-  
ful. This is as it should be, and the  
result is very perceptible.

Dallas has become the dumping  
ground for all the saloons voted out  
of the adjacent counties. There are  
twelve massed around the Union depot  
and there are from forty to fifty within  
a radius of three or four blocks of this  
place. We have nearly three hundred  
in the entire city, only forty of which  
are owned by the people who run  
them. According to a recent police re-  
port, out of about four thousand ar-  
rests during the past year, three-  
fourths of them were caused directly  
or indirectly by drunkenness. Dallas  
is rapidly ripening for a local option  
election. The saloon iniquity has about  
filled its cup to overflowing in this  
city, and the day of its reckoning  
seems to be not far distant.

**AUTHORIZED AGENTS.**

Only ministers in the active work in  
the M. E. Church, South, are author-  
ized agents for the Texas Christian  
Advocate. We can not be responsible  
for money paid to others unless they  
can show authority for collecting from  
this office or from the preachers in  
charge.

The Rev. Jack A. Anderson, the  
"Point-of-Order-Raiser" of the Arkan-  
sas Methodist, continues to weep over  
the failure of the Advocate to heed  
his protests against our method of  
journalism. He takes himself very  
seriously, but to others he excites  
risibilities. He even goes so far as to  
appoint himself god-father to Dr. Win-  
ton, and this ought to be taken as a  
joke. It will by everybody but Bro.  
Jack. Again we repeat that we are  
not striving to please our dear Bro.

Jack, but Texas Methodists. If we  
wanted a model after which to pattern  
our course of conduct we would cer-  
tainly not take the style of the Arkan-  
sas man as our guide. And if he could  
take a look at our mail he might be  
led to conclude that a few people up  
his way are not in deep sympathy with  
his attempt to dictate to others how  
to conduct themselves. But, Bro.  
Jack is a young editor, though aged  
in his presumptuousness, and maybe  
that he will learn something yet, by  
the time another General Conference  
runs over him.

Last year the Rev. J. M. Peterson,  
then on the Greenville District, but  
now stationed at Oak Cliff, prepared  
a special sermon on "The Kingdom of  
God and How to Reach It," and at the  
request of his District Conference he  
has published it in pamphlet form. We  
have a copy of it before us, and hav-  
ing read it we pronounce it a splendid  
deliverance. It is a doctrinal sermon,  
and presents very lucidly the Metho-  
dist idea of personal salvation. It is  
in answer to those who teach that  
mere form is all that is necessary to  
get a man saved from his sins. It  
ought to be read by our people, for it  
goes to the heart of the matter.

**TO OUR CORRESPONDENTS.**

Much inconvenience to the Advocate  
office and confusion and loss of time  
will be saved all parties interested if  
our correspondents will observe a few  
request, to-wit:

1. Address all business letters  
touching subscriptions, changes of ad-  
dres, advertising, or other business  
matters, to Blaylock Publishing Com-  
pany.
2. Do not address matter for publi-  
cation to any individual—either editor  
or publishers—but to the Texas Chris-  
tian Advocate. An individual may be  
out of the city; hence serious delays  
occur.
3. Bear in mind that all communica-  
tions should be written on different  
sheets of paper from that intended for  
the business office, and should be writ-  
ten on one side only.
4. Orders for books, Sunday-school  
supplies, etc., should be sent to Smith  
& Lamar, and no Texas Christian Ad-  
vocate business should be sent to  
them. Every day brings a mixture of  
our mails.
5. Please bear in mind that the  
American Home Journal and the  
Home and State have no connection  
with the Advocate. The offices of each  
of the three publications are in differ-  
ent buildings; hence a request for a  
change of address, or sample copies,  
or any other matter, should be sent  
direct to the respective papers.

**LETTER FROM OUR FIELD  
EDITOR.**

We are in the midst of a great re-  
vival in Port Lavaca. The town is  
being stirred, the church is crowded  
and the altar is filled with penitents.  
We have had a good number of con-  
versions and accessions; still the in-  
terest grows. Will report results  
later.

Bro. Northrup, the pastor, is a man  
in dead earnest. His heart is evident-  
ly in his work. He has a strong hold  
on his people. The indications are  
favorable for a year of unparalleled  
success. Already the domestic mis-  
sionary assessment is collected, and  
little excess. The finances generally  
are well up.

The new presiding elder, Bro. Row-  
land, has been with us two or three  
days. He preached a strong, helpful  
sermon and held the first Quarterly  
Conference. He showed himself an  
adept; seems determined to bring  
Cuero District to the front. His ex-  
pressed purpose is: "A revival in  
every charge and assessments in  
full." Bro. Rowland is finishing his  
first round. He says of all the places  
in the district, Port Lavaca made the  
best reports, both spiritual and finan-  
cial.

This is a pretty coast town, which  
has had a reputation for worldliness  
and indifference to matters religious.  
We hope a better day is dawning.  
Our Church is in the lead and Metho-  
dism has an opportunity here.

One member of this Church de-  
serves special mention. She is an  
old colored woman—"Aunt Melinda  
Harris." She is just like "black  
mammy." She works hard as a  
washerwoman and saves her money.  
Two or three years ago she contribu-

ted one hundred and sixty dollars to  
the improvement of the church build-  
ing. She is sexton—keeps the church  
clean and looks after the comfort of  
the people. Recently she said to the  
pastor: "The church needs a new  
stove; get one and I will see it's paid  
for." The heater was put in; she had  
the money ready, but the people  
would not let her pay it all.

I have traveled much through the  
eastern portion of the State; have  
had my share of fried chicken; now  
I am feasting on fresh fish and oys-  
ters. These, they say, are brain foods.  
I am doing my best preaching. I am  
talking the Texas Christian Advoca-  
cate. Hope to hand in a long list of  
subscribers. JNO. E. GREEN.  
Port Lavaca, Jan. 11.

**PERSONALS.**

Rev. P. Nevill of Wortham, was in  
the city this week and did not over-  
look this office.

We had a brotherly call from Rev.  
James Campbell, D. D., of the Wax-  
hachie District, last week.

The brethren are again writing  
some good articles for us now that  
the conferences are over and they are  
settled in their charges. This is well.

Rev. R. J. Deets writes the Advoca-  
cate that his address has been changed  
from Breceville, Texas, to Duncan, I.  
T. His correspondents will address  
him accordingly.

Rev. M. W. Rogers, of Kennedale,  
made us a pleasant visit recently. He  
is taking well with his new work, and  
he has the marks of a man who is  
prospering.

Rev. J. M. Solle, of the Northwest  
Texas Conference, sends us an excel-  
lent article on "The Importance of  
Bible Study." It will appear at an  
early date.

Gus W. Thomason, of Van Alstyne,  
the editor of our League Department,  
was in the city the other day, and  
spent a pleasant time in the office.  
He makes a good page for the young  
people.

Brother G. G. Johnson, of San Mar-  
cos, attended the Episcopal Parsonage  
Commission meeting last week, and  
paid his brotherly regards to the Ad-  
vocate force. He is one of the valu-  
able laymen of the West Texas Con-  
ference.

We notice that Rev. L. A. Webb, of  
Fort Worth, is beginning to bring  
things to pass in his new charge. He  
has a difficult field, but he is a mas-  
ter workman, and something perma-  
nent will be done before the year  
closes.

We had a pleasant call this week  
from Mr. T. E. Russell, who is cashier  
of the First National Bank of Pitts-  
burg, Texas. He reports Methodism in  
fine condition in his charge, while busi-  
ness is good in all lines. He is one  
of our active laymen in Pittsburg.

We had a most pleasant visit from  
J. M. Robertson, Esq., of Meridian,  
this week. He was in the city on busi-  
ness, and, as his custom, he gave us  
the benefit of his presence and brotherly  
association for a few minutes. He  
is one of our most useful laymen.

Rev. J. T. Hoob's, whose work is in  
Van Zandt County this year, is in the  
city with his wife, whose health is  
very poor. She is in a private in-  
firmity for treatment, and this will  
explain to his people why he has not  
been among them more during the  
last month or so since conference.

Dr. M. H. Neely's Semi-Centennial  
Sermon, preached at the late session  
of the North Texas Conference, is now  
on file and it will appear in our next  
issue. It is a fine contribution to  
Texas Methodism by a man whose  
whole life has helped to make our his-  
tory.

Rev. Theo. N. Lowery writes us  
that Merkel will continue to be his  
address in the future as in the past.  
He is one of our most useful local  
preachers, and he will do evan-  
gelistic work instead of supply work  
as heretofore. Bro. Lowery also tells  
us that Rev. J. W. Rowlett is doing  
some fine preaching to his new flock  
at Merkel.

Rev. A. B. Halton, who came from  
Tennessee to the late session of the  
Texas Conference, is now at Argenta,  
Ark. He was not assigned to work in  
the Texas Conference, but it was Bis-  
hop Morrison's plan to take him to the

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## Epworth League Department

GUS W. THOMASSON, EDITOR  
Van Alstyne, Texas.

All communications intended for publication in this department and all papers with articles to be commented upon should be addressed to the League Editor.

The following rule should be observed in remitting money on account of the State Organization. Local Chapter dues should be sent to Frank L. McNeny, Dallas. Assembly funds should be sent to Theo. Bering, Jr., Houston.

### State League Cabinet.

President, Allan K. Ragdale, Dallas.  
First Vice-President, A. H. McVeigh, Cleburne.  
Second Vice-President, Miss Laura L. Allison, Austin.  
Third Vice-President, Prof. P. W. Horn, Houston.  
Fourth Vice-President, Miss Mae Dye, Plano.  
Secretary, Frank L. McNeny, Dallas.  
Treasurer, W. E. Hawkins, Ft. Worth.  
Junior Superintendent, Mrs. W. F. Robertson, Gonzales.

### THIS IS TO OUR SHAME.

"The past year has been one of unprecedented prosperity in the Church. There is money and to spare. The cause of missions, the Church extension cause and all other assessment interests of the Church have returned overabundant funds to their boards. But the Epworth League, which is now larger and stronger than ever before, is the one exception. Perhaps no single Church in Methodism has failed to pay something, however small, on its assessments; but there are more than two thousand League Chapters that have paid absolutely nothing on the ten-cent assessment. The result of this is that the General Secretary is carrying a personal obligation of fully two thousand dollars in the name of these Leagues. Is this fair? Is it right? Nothing is more necessary to the success and strength of youthful character than promptness in business matters. Leaguers, deliver yourselves from this stigma."

I clip the above item from the Epworth Era. Texas Leaguers, does this apply to you? Surely we will not overlook this obligation that is placed on us by the Church, and upon the prompt payment of which depends the success of our connectional work. No matter what your opinion may be in regard to the ten-cent assessment our Church has seen fit to levy this, and our Leagues must respond. Please take this up Sunday, and if your ten-cent has not been paid, have same remitted to Dr. DuBoise at Nashville. We are not running our Leagues in a business way—many of us. The Treasurer does not collect the dues regularly and the business meetings are few and far between. Can't we, at the beginning of the new year, make a new start and keep it up? Let each League President look carefully after this, and if your officers are not carrying out the work, either get them to do it or get new ones. The League should be a "live wire" in our Church work, or should be taken down and laid away in the repair shop.

A. K. RAGDALE, President.  
Dallas, Texas.

### SECRETARY'S NOTES.

Ralph A. Porter, President of the Dallas District Epworth League, reports the work in his district in fine shape. Every League in the district has been very active during the fall, and a very fine year is expected. The district organization is thorough—we doubt if there is one better in the State—and the officers are aggressive, all of which is essential to effective work.

May the dawning of the new year bring to the Epworth League in Texas twelve full months of prosperity, and may every officer and every Leaguer leave no chip unturned to make it the very best. Freely we have received.

Wanted: Courageous individuality. Let's not depend on others, for they are depending on us, and that completes the circuit. They are waiting for some one to start and if we all wait the year passes rapidly by and finds "no worthy action done."

A very encouraging letter comes from R. H. Stanford, Lorena, telling of what a lively League they have. Rev. T. W. Sharp, the new pastor at Oglesby, also writes about plans he has under way for active League work.

It has been suggested that each Assistant State Secretary, of District Secretary, make a special effort to organize at least one Chapter in his district before the next Encampment, or at least before the close of the year. This is an excellent idea and will add forty new Chapters with a host of

members to the great army of Texas Leaguers. Will not each District Secretary write me at once saying whether they will undertake this? Let's be unanimous and move with concerted action. Will you help?

FRANK L. MCNENY,  
State Secretary,  
Dallas, Texas, Jan. 16, 1907.

### FROM FRISCO.

I wish to tell something of the work of our Epworth League. We have a membership of 11, and at the business meeting last night there was only 1 behind with their dues; but we give all the praise to the faithfulness of our Treasurer. The devotional services are held every Sunday afternoon at 4 o'clock, with an average attendance of about 30 Leaguers, and good attendance on the part of visitors. We have arranged to render a special program the fourth Sunday night in each month, or at least every other month, making six special programs in the year.

The officers for 1907 have been elected and installed, as follows: Will E. Miller, Pres.; H. L. McConnell, First Vice-Pres.; Mrs. L. A. Wagoner, Second Vice-Pres.; Mrs. Mary Mina Duncan, Fourth Vice-Pres.; Mrs. Marcia Fouts, Sec.; Mr. Douglas Duncan, Treas.; and Miss Anne Miller, Epworth Era Agent.

We have a good set of officers, with the exception of the President. He has had very little experience in League work, but with the co-operation of every Leaguer, and especially each officer, we can accomplish great things for the Lord this year. The officers have promised to do their best, and if they will do so, all will be well. We have paid the last note on a fine organ that was bought and placed in the church last winter at a cost of \$175, and we are all proud of the instrument. All of our assessments have been paid for 1906 and 1907 but the General League dues, which we hope to be able to pay soon. Our Epworth Era agent has sent \$7.50 to the Era editor for ten subscriptions, and I want to say that if more of our Leaguers would take the Era and read it, we would find great changes taking place in the lives of our young people; for I think it is by far the best paper to be found, and it will do the pastor in charge good to read it.

Our pastor, Rev. J. L. Sullivan, and his family have moved into our little city and we, as Leaguers and members of his flock, welcome him in our midst. This League has never done much to aid the pastor, but this year we want to see how much we can do, for that is one of the leading objects of an Epworth League.

WILL B. MILLER,  
Frisco, Texas.

### THE CRAPSEY CASE.

By Rev. R. N. PRICE, D. D.  
I have read your editorial on Dr. Crapsey, and it suggests a few reflections.

You take the ground, which has often been taken by others, that when a minister holds doctrines contrary to the creed of his Church, he ought to withdraw from the communion of that Church, or words to that effect. Your suggestion is good, in my opinion, where a minister dissents in toto from the doctrines and polity of his Church. But this suggestion may be carried too far. If a man agrees with his Church in the main, but differs from it on minor points, or by a slight departure on major points, I am not sure that it is his duty to withdraw from the Church. This principle, if carried out, would probably dissolve all the Churches. For in all the Churches there is necessarily a great variety of opinions. As no two persons are precisely the same, I doubt whether any two private creeds are, or can be, precisely the same. It is important, therefore, that Church creeds should provide for considerable margins of private and independent opinion in both the pulpit and the pew. To do otherwise is to entail intellectual slavery and systematic hypocrisy.

I am free to admit that where a minister differs radically from his Church, he should resign. Where he holds to and feels bound to preach doctrines essentially subversive of the creed of his Church, he is in honor bound to withdraw from the ministry of that Church. The delicate task, however, to perform is to draw the line between the essential and the non-essential, between doctrines that are distinctive and those that are simply reformatory.

When a man joins a Christian Church, he does not obligate himself never to seek to make that Church more orthodox in doctrine and more wise in polity. It is one of every Christian's duties to labor prudently and reverently to make his Church better. Re-

form is not always revolution, and yet revolution is sometimes a good thing.

It is not right to order every man out of the Church who advocates changes in doctrine or government. We do not pursue that policy in civil matters. Andrew Johnson was not ordered out of the United States because he advocated the election of Senators by the people. The abolitionists were not ordered to decamp because they advocated the abolition of slavery—really a radical measure.

Bryan was not banished from the country because he advocated the restoration of the old double money standard of the constitution; and he is now permitted to remain a citizen of the United States, although he advocates Government ownership of railways. It is as much a man's duty to seek to reform the laws as it is to obey the laws.

I am of the opinion that Dr. Crapsey's departure from the faith of his Church was radical and that his Church could hardly have done otherwise than suspend him from the ministry. This was not harsh. When he published his book, he probably expected to be arraigned for heterodoxy. I am sure that he does not feel injured. No doubt, he knows that his heresy trial will give publicity to his views, and possibly cause many persons to accept them who would not have heard of them without this trial.

But his resignation of the ministry and his remaining a communicant in the Church introduces another question—the question of a double standard in doctrine, gold for the clergy and silver for the laity. Dr. Crapsey can believe what he pleases as a layman, but he can not preach what he pleases as a clergyman! It seems to me that this is putting the clergy and the laity too far apart. It is putting the pulpit in the attic and the pew in the basement. It must occur to every thinking man that an orthodox pulpit and heterodox pew can not long exist together. "Like people, like priests." The people are the constituents of the priesthood or the ministry. Preachers come from the people, and when the people become heterodox, they will put heterodox preachers into the sacred desk and keep them there.

It has long been the policy of the Presbyterian Church to require the ministry to subscribe to the Westminster confession; but this has not been required of the laity. The result has been a Calvinistic ministry and an Arminian laity. I have heard numbers of Presbyterian laymen say that they did not believe the Confession of Faith. What has been the result? Just this: Arminianism has spread among the laymen and has gradually but effectually infected the pulpit, so that recently the Northern Assembly amended the confession, and it now has the hand of Esau and the voice of Jacob. The old symbols remain unchanged, but the foot-notes explain them away. The symbols say that it is black, while the foot-notes very kindly explain that black means white. What will be the eventual result? Why, a future assembly will change the symbols themselves.

Now, just let Episcopal laymen believe what they please, and it will not be ages till the clergy will preach what the laity believe.

MORRISTOWN, TENN.

### THE DIVINE LOGOS.

Down through the ages there are evident marks of Israel's hope of the coming Messiah, in and by whom we have redemption through the shedding of His blood.

The nations of the earth were to be blessed, and these blessings are not confined to any one race or nation, but for all. The wonderful prophecy of Isaiah as found in the fifty-third chapter portrays the character and mission of Jesus, though recorded seven hundred years prior to the event with such minute accuracy that it would apply as readily as a narrative of the events as they actually occurred. Daniel, Zechariah and Malachi gave explicit testimony, recording in express terms the time of his birth, the manner of his last entry into Jerusalem, the sum for which Judas sold him to his cruel persecutors, the desertion of his disciples, and Malachi announced John the Baptist as his herald. This great deliverer was more than a Savior from sin. He brought in the era of brotherly love, the uplift of humanity to a plain of high hope for its deliverance from the galling yoke of a human slavery more depressing and ruinous than that of any known with the exception of that imposed or permitted by King Leopold upon those in the Congo country, the foulest blot that stains the pages of modern history. Jesus was despised and rejected of men, but in the face of fierce persecution, his authority and kingdom spread far and wide, baffling the designs of those who attempted to stop its onward march. Had he sought to be an earthly potentate, they would have rallied to his banner, but his kingdom was not of this world. His mission was to purify the heart, to make clean the fountain, and have

its blessed influences irrigate and overflow the hearts of men, making them fit for righteous government and to serve their fellowmen in all the walks of life with fidelity, and to further all means and methods that make for righteousness. The Eternal Logos, this Son of the Highest, taught lessons of love and obedience by subjecting himself to his foster father and to her who was blessed among women, his human mother. Her name has a charm to all who hear it mentioned, and while we give her the true rank to which she is justly entitled, we do not and dare not worship her. Countless lips have and will continue to bless her throughout all ages. She holds a relation to humanity that no woman before or after her time ever enjoyed. "Eve was God's best piece of mechanism and possibilities," and stands linked to all generations the mother of us all. But Mary bears a greater name, "Woman." Jesus twice uses this title when addressing her, as Jesus was the true type of manhood, and in a higher and holier sense than can be ascribed to any other man, for the two natures were so blended in thought and action that one seemed to answer to the other in perfect agreement. Mary, so far as we have account of her, is the ideal woman and the nearest approach to true womanhood. What higher encomium could have been put upon her than when it was said of her, "Behold the handmaid of the Lord," or what greater assurance could she crave or desire than that "The Lord is with thee." These are the crowning glories that shall distinguish her through time and eternity. Between these two poles of divine communion and complete self-sacrifice all the highest spiritual life must vibrate. Mary in loving wonder looked upon her Son and marveled at his wisdom, and shared his joys and sorrows. She knew he was God's anointed. His words were to her words of cheer, and the angels' song over Bethlehem plains were not richer or sweeter to her soul than the benediction and love of that poured from his infinite and all-adoring love. Let us enter into her joy! Let us catch the melody of the angels' song, and make the welkin ring with these good tidings of great joy, as we wait the coming of our Lord.—Philadelphia Methodist.

### MANSFIELD'S WAY.

One day the latter part of last week a man who was the representative of a Dallas liquor house came to the city to sell his wares, and as quick as his business was found out by the good people he was waited upon by the "committee of ten." At first he was obdurate and seemed to think he was going to peddle whisky any way. But after the case was made plain to him and the resolution signed by our whole township shown to him he promised to abide by same. But his promise was not made in good faith, as he went to his hotel, opened up his sample case and began to give away drinks and solicit orders, and when the matter was reported and he was again asked to stop he refused. The County Attorney was phoned and asked about the matter. He said arrest him and bring him to Fort Worth, which Constable Newton did immediately and at which place he was lodged in jail.

This is only one of the many incidents that go to show that the public sentiment is the law and that when the people once decide for good that a thing shall stop, stop it does. We advise the whisky drummers to give Mansfield a wide berth, which they will undoubtedly do if the last measure is repeated once or twice. News travels rapidly among this class of people.—Mansfield Sun.

If your stomach is weak it should have help. Hood's Sarsaparilla gives strength to the stomach and cures dyspepsia and indigestion.

Character finds itself, not by self-culture, but by Christian service.

### SKIN PARASITES

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

Men do not freeze out the church that gives them a frosty reception.—Ram's Horn.

### HOW'S THIS?

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

## DYSPEPSIA.

Geo. S. Scally, of 75 Nassau street, New York, says: "For years I have been troubled with rheumatism and dyspepsia, and I came to the conclusion to try your pills. I immediately found great relief from their use; I feel like a new man since I commenced taking them, and would not now be without them. The drowsy, sleepy feeling I used to have has entirely disappeared. The dyspepsia has left me, and my rheumatism is gone entirely. I am satisfied if any one so afflicted will give Radway's Pills a trial they will surely cure them, for I believe it all comes from the system being out of order—the liver not doing its work."

## Radway's Pills

cure all disorders of the Stomach, Bowels, Kidneys, Bladder, Dizziness, Constipation, Piles, Sick Headaches, Female Complaints, Biliousness, Indigestion and all disorders of the Liver, 25c a box. At Druggists or by mail. RADWAY & CO., 15 Lafayette St., N. Y.

## WRITING AT YOUR HOME

**HELP WANTED**  
We want help in every neighborhood in the United States to do some writing at home, which any person can do during spare time, and we will pay cash for it. We employ an OFFICE OUTFIT for you to have in your home to work with, which includes this handsome **WRITING DESK**, just what you want to keep the work in. You can earn a few dollars or a lot of money, according to the time you devote; any person can do it, no matter where located, and it is very interesting work. If you can do a little writing for us, send your address in postal for full particulars and see how profitable it is. Do it now before someone else gets the position in your locality. Address, F. B. Mills Co., Seaside, N. Y.

## Metropolitan

BUSINESS COLLEGE  
DALLAS, TEXAS.

"The Finest Business College in the South."  
Write for full information—it's free. Write today. Ask About Chartier's Electric Short-hand—It's Great.

## SAVED HER MONEY

Gentlemen: My sewing machine arrived all right and I have tried it. It is all right. It is exactly what it was recommended to be. I think any reader of the Advocate who is in need of a machine would do well to purchase one. I consider that it saved me at least \$20 or more. With best wishes to the Advocate and its readers. FAIRY, TEXAS. MRS. BYRD.



## Through Trains

Change of cars is one of the greatest inconveniences of travel. You don't have to change cars if you travel via the **Missouri, Kansas & Texas R'y.** Through trains (over its own rails) are run between St. Louis and Kansas City in the north and San Antonio and Galveston in the southwest. All through trains have fair Cars and Pullman Sleepers.

**EPSIA.**  
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 We want help in every  
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 Cancer, Tumor, Catarrh, Piles, Fistula, Eczema,  
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 Cancer of the nose, eye, lip, ear, neck, breast,  
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 Cut this out and send it for an illustrated book on  
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**THE NEW YEAR—ITS DUTY.**

Now, as we turn away once more from the busy cares of the day and sit down in the quietness of the evening, as we retrospect the past do we feel that we have done our best? Has love to God and love for souls for Christ's sake been our motto? Have we won the fallen sons and daughters of men to Christ? If not, then we have missed our high calling. Have we visited the widow and orphan in their affliction, comforted the sorrowing, supported the weak, soothed the broken-hearted, cheered the faint? Have we, like the good Samaritan, anointed with oil and bound up the wounds of the poor, bleeding, wayfar- ing man or woman? Fed the hungry, clothed the naked, visited the sick and in prison? If not then we have not followed our great exemplar. The sick, the sinful, the sorrowing followed him gladly; he healed, cheered and comforted them all, refusing none.

Dear friends, if we have not done our duty; if there is condemnation resting upon us, let us repent of our sin. Though we may have to suffer the lashings of conscience, when we think of the lost opportunities, and of the precious souls that may have slipped through our fingers down to despair, if we repent and confess our sins, God is faithful and just to forgive our sins and to cleanse us from all unrighteousness. God grant that the membership of our dearly beloved Methodist Church may get down in sackcloth and ashes until they will have such high and exalted views of the Christian life, and such visions of the Christ, and have such clear understanding as to what his will is concerning them, that they will arm themselves with the sword of the Spirit and go out in the strength of the Lord Jehovah to meet the New Year, fraught as it will be with dangers. For Satan is not dead, and we must meet him. Yes, we must meet the enemy with his mighty bulwarks and strongholds of sin. But we must know no failure, since we can do all things through Christ who strength- eneth us. May the command, "Go ye into all the world and preach the gospel to every creature," come in thunder tones to every man, woman and child in the Church; and may each individual ask, "How shall I perform my part in obedience to this command?" This is a time of great need. Every one in the Church who realizes the importance of each stand- ing in his place, who accepts as a fact the utter ruin of a lost race, and be- lieves that the gospel is the only hope of salvation, must of necessity feel the need of immediate action, and of securing every available force to bat- tle with the enemy defying the ar- mies of the living God. Sin is broad- cast and knows no boundary. Its do- minion is as extended as the human race. It is still leading men and women captive at will. That man might be delivered from this bondage, there arose a king mighty to save. The an- gel choir, with praise to God announced his coming, singing "Glory to God in the highest, on earth peace, good will to men." The redeemed of earth have taken up the glad refrain, and would send the news from pole to pole, that the blood of Christ alone can cleanse from sin. Oh, that the scepter of this King of Glory, the Prince of Peace, may be speedily wielded over all nations; that he may have the heathen for an inheritance and the uttermost parts of the earth for his possession!

When our Lord went away to heav- en he left us the sacred trust of giv- ing the gospel to the world. Have we been ree-r-ant to that trust? Have we neglected to avail ourselves of

every element of strength at our command?

Our faithful ministers are doing grand work, but the trouble, we be- lieve, is in the laity. To the women in the Church we would sound a note of warning, and say, Christian, walk carefully, danger is near. The high tide of worldliness is hiding treacher- ous rocks upon which we may at any time drift and make shipwreck, and destroy that deep piety which is to keep the Church from going over to the world. Our sons and daughters are in peril. Let us guard with jeal- ous care the sacred interests of our Church. For to the Church we must look for the protection of our chil- dren. God help us to be loyal! Our beloved Church stands for purity, ho- lineess and truth; and its cause lies dear to many a womanly heart. When our Savior was here upon earth he permitted many women to follow him and minister to him. He hindered not the woman of Samaria from run- ning to tell the glad tidings. He commissioned a woman to bear the first resurrection message from him- self. Good women are peculiarly adapted to Church work. There is a work to be done by women, or then to be left undone forever. Long has the Church been praying the Lord of the harvest to send forth laborers into the harvest, and in answer to that prayer, woman presents herself and says, "Send me." She realizes her weakness, but, like the shepherd boy with his sling fighting the Philistine giant, she comes in the name of the Lord of hosts. Like Deborah, through whom Israel was delivered from Can- aanitish bondage, she volunteers her services against the common foe. Her work may be considered a small thing, but—

The pebble in the streamlet scant  
 Has turned the course of many a  
 river;  
 A dew drop on the baby plant  
 Has warped the giant oak forever.

Now, dear sisters, if we would be soul-winners, we must learn of Christ, learn of him in everything; but in nothing more noticeably than in lov- ing sympathy. If there is in our hearts a desire to do something for the Master, let us learn from his lov- ing sympathy the art of winning souls to him. Sympathy restored the wid- ow's son to life and to his mother. Loving sympathy caused our Savior to weep with Martha and Mary at the grave of Lazarus, and caused Christ to gather the little children about him and take them in his arms and bless them. This old world is sighing and groaning for sympathy. Let us re- member that every human heart is open to the influence of genuine sym- pathy and affection. Love reaches all hearts. Aim always at the heart through the channel of love, and you will hit the mark every time.  
**MRS. JENNIE C. YOUNG**  
 Dallas, Texas.

**THE HERMIT CONFEDERATE VET- ERAN.**

There is a deep-hidden pathos in some lives which will never be fath- omed or brought to light until the secrets of all hearts shall be made known.

The great upheaval of humanity, brought on by the Confederate War, spread its molten out-pourings far and wide. Here and there one finds a broken life, a fossil of human nature, embedded in the ashes of that great volcanic eruption.

This morning at this place passed away the soul of an old Confederate veteran whose life has long been a study to the community.

For years he has been living here calling himself A. Whimble, and re- ceiving some papers, but never a let- ter from the postoffice.

He was quiet, gentlemanly, and so- cially inclined when with acquaint- ances, but strictly living a hermit's life, having no intercourse with men, ex- cept such as his business demanded. He made a living by raising horses— some very fine stock at times, and going off occasionally to sell them.

He could not be induced to tell any immediate family history, but claimed to be a descendant of Capt. Williams, who was companion to Daniel Boone in his pioneer life in Kentucky. Only once or twice was he known to attend religious services, though he claimed to read his Bible constantly, and loved to talk on religious subjects.

His hermit life he would never abandon until his strength left him, being a victim of consumption.

For a few days he lived with a kind neighbor and as he felt death ap- proaching, requested to be buried in white under garments without a suit of clothing, but wrapped in a white wind- ing sheet, buried, he said, as near like Christ was as it was possible to be ar- ranged.

No tombstone must be placed over his grave, but a cedar tree he wanted planted there.

Now of what interest to the reader is the sketch of the hermit days of this old Confederate soldier?  
 He was one for whom Christ died.

From his own confession he belonged to the blood-washed throng.

It seems to me that if his cold, mufe lips could speak to-day, they would have this message for the living, "Work while it is day, for the night cometh when no man can work."  
 There is so much of sympathetic, tactful work for Christians, and yet their eyes are holden from it.  
 All alone were his struggles, all alone with his God. Whatever it was that kept him apart from his fellow men was borne in silence and carried with him to his grave.  
 There were not wanting in his life the Good Samaritans to help in time of need, but all overtures were re- pelled until, like the wounded by the wayside, help must be accepted.  
 His hard, lonely life seemed to take on the type of self denial, self abneg- ation. His dying request was attuned to the same key, only a spiritual strain was added to the chord. Like Christ was buried, so did he wish to be buried. Ah! when the long roll is called in Heaven, may the hermit Con- federate veteran answer to the call, and like Christ, rise in his resurrected body to join his commander in the glory land.

**MARY R. LESENE,**  
 Hennessy, Tex., Jan. 3, 1907.

**MUSKOGEE METHODISM.**

Last Sunday was a red-letter day for our St. Paul's new Methodist Church. It was thrown open to the public and Bishop Hendrix occupied the pulpit. The house was packed to uncomfortableness. The sermon was a great deliverance—mature, rare, a feast one does not often enjoy in a lifetime. The text was that declara- tion of our Lord's to Peter about the foundation upon which the Church is built, "Upon this rock I will build my church, and the gates of death shall not prevail against it."  
 We have recently closed what proved to be the most successful re- vival ever held in our First Church. It was conducted by Bro. Jo Ramsay, the blind lay evangelist. He is a unique character. He is about the size of Zaccheus. His boy voice has whole shaft of sunlight. He is a gen- eral of marked ability, and his plan- ning for this revival was like a candi- date going after votes when his very life depended upon getting them. He gave us a new conception of the re- vival and its importance. We as- cended Mt. Pisgah with him, took a view of the promised land and came back to service more intelligently and thoroughly equipped than ever before. Jo Ramsay is my ideal evangelist.

Sunday morning the teachers were requested to go to their class, kneel and pray with them, then dispense with the regular lesson and make a personal appeal to each member to decide for Christ. After they had de- voted some thirty minutes to this Bro. Ramsay made a short talk urg- ing the necessity for immediate de- cision. It was an inspiring scene. Seventy-three went forward and pledg- ed their lives to the Master's service. It was an ideal Sunday-school hour.

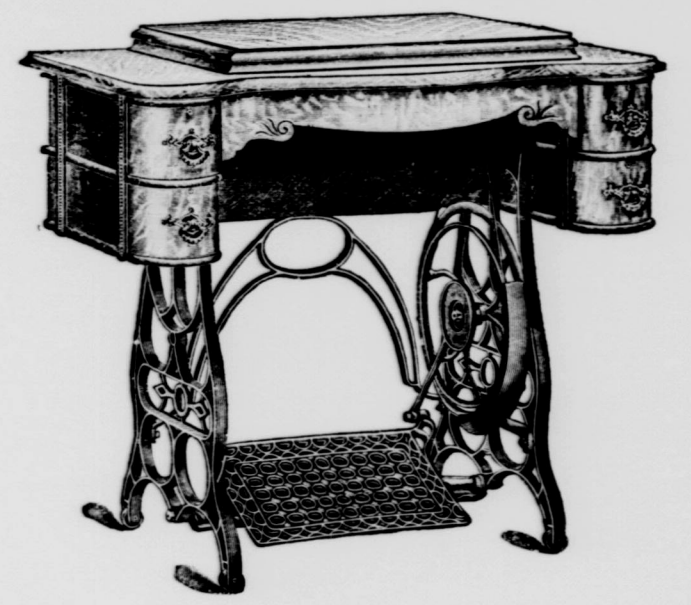
Our Christmas exercises were also a little out of the ordinary for us. We now number about 700. We had the old-fashioned Christmas tree, but it was used for ornamental purposes—it had no presents on it. The roll was called as on Sunday morning at the regular exercises, and as each class was called they arose in a body, marched down to the altar and de- posited some gift for the poor on the pulpit platform. They sang or recited some appropriate selection and re- turned to their seats. One class re- presented little bakers, the boys at- tired in white caps and aprons and each bearing a loaf of bread. Another class represented nurses and each member, dressed in white, wore a Red Cross badge on her left arm. The effort on the part of the superintend- ent and teachers was to teach the children it "is more blessed to give than to receive." It proved to be a most gratifying success. The children were hilarious givers, and when it was all through there was a most respect- able pile of good things for the city's poor, which was all turned over to the Salvation Army to put into their Christmas dinner to the poor. Every member of the school brought an apple as an indication of the spirit of unity together whatever each class chose as its special gift. After the exercises were over, all of which proved most helpful, each member present was given a sack of candy, nuts and an orange.

So ended the most interesting Christmas entertainment I ever wit- nessed. Muskogee Methodism is sweeping on to victory.  
**CHAS. B. SMITH.**

**A TEXAS WONDER.**

Cures all Kidney, Bladder and Rheu- matic troubles; sold by all druggists, or two months' treatment by mail, for \$1. Dr. E. W. Hall, 2926 Olive Street St. Louis, Mo. Send for Texas testi- monials.

The "Improved" Texas Advocate  
**SEWING MACHINE**



The Head is unusually handsome and well proportioned; finished with three coats of hand-rubbed and polished black japan, elaborately decorated in gold and bright colors.

**ALL THE WORKING PARTS**—(screws, plates, levers, etc.) are nickel plated and highly polished.

**THE BED PLATE** is without obstruction of any kind, and sets into a recess in the machine table, bringing the surfaces flush with each other, greatly improving the appearance of the machine and facilitating the handling of work.

**THE ARM** is the largest size furnished with any family sewing machine; strong and perfectly proportioned, the clear space being 5 1/4 by 8 1/4 inches, permitting the easy handling of the bulkiest work.

**THE NEEDLE** is short and made with an enlarged shank, flattened on one side, which assures perfect setting. It is held in place by our patented needle clamp which locks it securely, at the same time per- mitting ready removal.

**THE NEEDLE BAR** is round, accurately finished and thoroughly hardened. This round form of needle bar insures uniform wear at all points and perfect lubrication throughout. It is equally rigid in every direction, and is fitted more perfectly than can be done with any other form, and will run with greater freedom and without noise. The upper end of the needle bar is covered and protected by a nickel plated cap which insures cleanliness in the bearing.

**THE TAKE-UP** is absolutely positive and automatic in its action; it is operated directly by a cam on the main shaft of the machine, and will control any kind and size of thread in a perfect manner in any class of sewing, and will thus produce an absolutely correct stitch.

**THE STITCH REGULATOR** may be readily set for the machine to produce any desired number of stitches to the inch, from six to thirty-two.

**THE AUTOMATIC BOBBIN WINDER** is a vital improvement; with it the bobbins are wound as accurately and uniformly as a spool of thread, contributing much to the perfection of the sewing.

**THE TENSION** is of the latest improved disc type, situated conven- iently on the front edge of the face of the arm. While the action is most delicate and covers a wide range of adjustment, it is so simple that there is no possibility of its getting out of order or causing trouble of any nature.

**THE AUTOMATIC TENSION RELEASE** is an important special fea- ture. It is operated by the presser bar lifter, and the action of operating this lifter automatically releases all tension on the upper thread so that whenever the presser foot is lifted, the work may be freely removed with no possibility of injury to the needle, and altogether without special attention from the operator.

**ALL BEARINGS AND WORKING PARTS** which are subjected to heavy wear are thoroughly hardened and finished in a most accurate manner, and when kept properly oiled will wear for a lifetime.

**THE HAND WHEEL** is equipped with a releasing device of the best construction, by means of which the mere rotating of a milled-edge thumb screw, one-half turn releases the hand wheel for the purpose of bobbin winding without causing the machine to run. Thus the bobbin may be wound any time without removing unfinished work.

**THE FEED** is double and extends on both sides of the needle. It is absolutely positive in its action and is strictly four motion and will handle all grades of work easily and accurately. This feed is absolute- ly free from springs or other yielding devices, which invariably wear and weaken and cause serious trouble when used. The positive feed motion of this machine is one of the strongest special features.

**THE SHUTTLE** is positively self-threading and made of the finest tool steel.

**THE SHUTTLE CARRIER** is of new design, and fitted with a spring lining which balances the shuttle and holds it delicately and firmly in proper position, and altogether obviates the noisy clicking and uncer- tain action.

**THE CABINET WORK** is the highest grade and piano finished quarter sawed golden oak. It is made on the laminated, or built up, principle. It absolutely cannot warp or split.

**THE ATTACHMENTS** are guaranteed to be of superior quality and are warranted steel throughout. Each piece is made of solid steel, pol- ished and nickel plated. A set, supplied without extra charges, con- sists of the following: Ruffler, tucker, binder, bradler foot, shirring slide plate, four hemmers of assorted widths, quilting foot, hemmer and feller.

**THE ACCESSORIES** include 12 needles, 6 bobbins, oil can filled with oil, large and small screw drivers, sewing guide, thread cutter, certifi- cate of warranty, valid for Ten (10) years and illustrated instruction book.

**IN THE AUTOMATIC LIFTING DEVICE**, are incorporated the three essentials: Effectiveness, strength and simplicity. Arranged and balanced so that slight effort is required to raise the head.

**AUTOMATIC BELT REPLACER**—The automatic belt replacer is supplied on all drophead machines. It automatically replaces the belt on the machine when the head is raised unbelted to position for sewing.

**A Full Set of Attachments are Supplied without EXTRA CHARGE. They are of the Latest Design.**

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

Automatic Lift, No. 44.....	\$24.00
Ordinary Drophead.....	23.50
Upright.....	22.00

The above prices will place the machine at the nearest freight depot of the purchaser. WE PAY THE FREIGHT. Address

**Blaylock Pub. Co.,**  
 Dallas, Texas.

## The Woman's Department

Mrs. Florence E. Howell, Editor, 170 Masten St., Dallas, Texas.  
All communications in the interest of the Woman's Foreign Missionary Society, and the Woman's Home Mission Society should be sent to the address of the Editor of the Woman's Department.

### THY POWER IS KNOWN.

By every wave that sweeps the shore,  
And strews the beach with pebbles  
o'er.

By every stormy blast that blows,  
By every blade of grass that grows,  
By every note by songsters sung,  
By every Sabbath bell that rung,  
By the countless stars that ceaseless  
shine.

By the sparkling gems from every  
clime,  
By all these things, man can by own,  
There is a God: whose power is  
known.

T. H. YARBROUGH,  
Ennis, Texas.

"Strengthen us, O God! with might  
in the inner man, by thy Spirit."  
And cause us to stand firm, and  
immovable, as the adamant hills,  
which thy hands hath made.

They who are firm, and steadfast,  
and faithful to the end, shall surely  
win the goal; for it is backed up  
by the eternal verities of God.—T. H. Y.

### THE SCHOLARSHIP OF THE W. F. M. SOCIETY, OF N. T. CONFERENCE, IN SCARRITT BIBLE AND TRAINING SCHOOL.

At the eleventh annual meeting of the Woman's Foreign Missionary Society, of the North Texas Conference, held in Plano, in the year 1891, it was decided to endow a permanent scholarship for the Conference Society in the Scarritt Bible and Training School. The school at that date had not been opened, the building being yet in process of construction, in Kansas City, Mo., as the result of the munificent gift of the Woman's Board of Foreign Missions, of the M. E. Church, South, by Dr. Nathan Scarritt, of that city.

\$25,000 cash, and the added sum of \$36,000, which had been raised through the general Church, by the noble efforts of Miss Belle Bennett, of Richmond, Ky., under the auspices of the Woman's Board of Foreign Missions, by whose authority she went forth in the interest of the enterprise. The required sum for the endowment of a permanent scholarship in the school was \$2500. In the year 1894 there was in the treasury of the North Texas Conference Society, raised by the auxiliaries for the scholarship, something over \$1600. At this time the Conference Society was fortunate in getting the consent of Mr. George Bowman, of Plano, to act as financial agent for the society in the management of this fund. The amount on hand was turned over to him, to effect a loan until the remainder of the \$2500 could be raised by the society. By the year 1896 the full amount of \$2500 had been raised, and the scholarship was secured, the first scholarship thus endowed in Texas, and one of the very first in the general Church.

After the scholarship had been completed there was not for several terms an accepted applicant from the North Texas Conference. In view of this fact, the scholarship was loaned to other conferences, Miss Elizabeth Trawich, of Columbus, Ga., being the first beneficiary of the scholarship. The benefits of the scholarship were later enjoyed by Miss Alice Griffith, of the Louisville Conference, who was appointed to Mexico, where she is still at work, and also by Miss Mary M. Tarrant, from the Texas Conference, now working under the Woman's Board of Foreign Missions in Soochow, China. The first beneficiary of the scholarship from the North Texas Conference, the first whom that Conference Society could claim as its "very own," was Miss Norwood E. Wynn, from Trinity Church, Dallas. Miss Wynn took a two years' course, graduating from the training school in 1900, and has since been at work in Guadalajara, Mexico, under the Woman's Board of Foreign Missions, she being at this writing the only appointed missionary from this Conference Society at work in the foreign field.

In 1901 Miss Estelle Haskin, of Missouri, was given the benefit of the scholarship, and enjoyed it for one year, afterward being appointed to the Settlement Home in Dallas, Texas, under the Woman's Board of Home Missions, where she remained for more than a year. She is now a teacher in the training school at Nashville, Tenn.

Miss May Spivey, from the North Texas Conference, was the next beneficiary, entering in 1902. She graduated at the training school, and after an additional course in music at the Polytechnic College, Fort Worth, Texas, offered herself to the General Board of Missions for work in Japan, to which field she went during the past year.

Miss May Dye, also from the North

Texas Conference, was the next beneficiary of the scholarship, having graduated there last term. She is now pursuing certain studies in the State Industrial School at Denton, preparatory to going to the foreign field.

The beneficiary of the scholarship for the present term is Miss Hattie Rankin, from the North Texas Conference, daughter of the editor of our Texas Christian Advocate, who made application at the annual meeting of the Conference Society last June, in Terrell, and who entered for the term opening last September.

There are two other young missionary candidates from the North Texas Conference whom this Conference Society claims, although not as beneficiaries of the scholarship—Miss Ruby Kendrick, of Plano, and Miss Mattie Hugh Fladger, of Sulphur Springs, to whom reference was recently made in these columns. These two are both recent graduates of the Scarritt Bible and Training School, the former being now engaged in pursuit of special studies at the Girls' Annex of Southwestern University, Georgetown, and the latter engaged as teacher in San Luis Potosi, Mexico, pending their final appointment by the Woman's Board of Foreign Missions at the next annual meeting of the board in May.

This article would not be complete without reference to a resolution which was introduced by this writer at the twenty-second annual meeting of the W. F. M. Society of North Texas Conference, held in Whitesboro, 1902. The said resolution asked that the scholarship of this Conference Society in the Scarritt Bible and Training School be named the Ellen J. Robinson Scholarship, in honor of one of the oldest members, both in years and length of service, in the society—one loyal and faithful to all its claims, for several years the President and an officer since its organization as a Conference Society, a member cherished and beloved because of her long and faithful record in the service of Christ. This resolution, adopted by a rising vote, thus conferred the special name to the scholarship in honor of Mrs. Ellen J. Robinson, who, although over eighty years old, still abides at her home in Paris, Texas, an example in loving service and willing obedience as a servant of God.

The Scarritt Bible and Training School, the property of the Woman's Board of Foreign Missions, of the M. E. Church, South, is the only institution of the kind, fully equipped, in the South, and one of only three similar institutions in the United States. It offers rare advantages to young women wishing to take a special course of training for missionary work either in the home or foreign field. The principal of the school, Miss Maria L. Gibson, is a lady of mature experience as a teacher, of fine mental gifts and literary culture, and, above all, a deeply spiritual and consecrated Christian.

It is hoped and fully expected that the influence of this noble institution will grow in strength with the passing of the years and the numbers be multiplied of those who will go forth from that influence to bless the world.

Editor Woman's Department.

In the caption for the quarterly report of the Treasurer of the W. F. M. Society, North Texas Conference, which appeared last week, an error was made in the printing of the caption, crediting the report to the Treasurer of the W. F. M. Society. There was a short article from the same Treasurer addressed to the auxiliaries of the W. F. M. Society of North Texas Conference in same issue, and a mistake occurred also in connection with it, making the words read "Texas Conference Society" following her signature, which should have read, "Treasurer, Conference Society." We are glad to make this correction for the sake of those most interested and hope such accidents may not be frequent.—Ed. Woman's Department.

### AUXILIARIES W. H. M. SOCIETY, N. W. T. CONFERENCE.

I have not written to you before through our Woman's Department, but as only one quarter of the fiscal year remains I wish to remind you of several important facts.

I now have a number of "the minutes" of the board meeting and can supply you with them.

One presiding elder writes that six of the pastors in his district have no homes, and without our assistance they and their families must suffer; yet the dues will only pay the amounts granted last June. This much for Auxiliary Treasurers and local societies.

"God moves in a mysterious way."

Owing to failure of sight, Miss Conner, our deaconess candidate, was unable to pursue her studies at Scarritt. While we greatly deplore this fact, we bow in submission and pray that good may be the result. But do not fail to collect scholarship money, for we will place a student again in the fall, and meantime let prayers be offered that God may move upon the hearts of our young women so that they may respond, saying gladly, "Here am I."

New auxiliaries are being organized; new works created; new districts formed; old ties severed; new links welded; "the powers that be" (our Bishops) and the "little god of love" have caused us to lose two faithful District Secretaries.

The mantle worn so long by Sister Bolton, of the Brownwood District, dropped at once upon the efficient shoulders of Mrs. G. G. Peterman, of Brownwood. I trust the auxiliaries in her district will give her letters prompt and courteous attention.

We were not so fortunate in at once finding the right person in the Dublin District, Miss Laura Milam, of Glen Rose, has for many years looked after home mission interests in that district. So well has she done this that we feel her loss deeply. West Texas has gained by our loss. Knowing that God uses busy women best, my mind fastened at once upon Mrs. Moores, of Stephenville; but with home and foreign mission work she felt unable to assume further duties, but told us that Miss Verna Sellers, of Stephenville, would be the proper person for the place. Miss Sellers will do her duty. When you need her make the call.

The District Secretaries have done fine work this year. May I urge that each use renewed effort during this quarter to bring up every department of work in her district?

The old year is gone. The new year, with all its opportunities, is ours. While we are sorry for past failures and mistakes, let us forget "those things which are behind and press toward the mark for the prize."

MRS. NAT G. ROLLINS,  
Cor. Secy. Conf. Society,  
Aspermont, Texas.

A large barrel of clothing and household furnishings was sent for Christmas from the auxiliary of First Church, Dallas, to Miss Norwood Wynn, missionary from the W. F. M. Society, North Texas Conference, for her charity school in Guadalajara, Mexico. Among the contents of the barrel were generous contributions from the Juvenile Society of Trinity Church, Dallas, and from other interested friends. A few cheering words came in response from Miss Wynn, with promise of a letter soon to follow, which we hope to give to our readers when received. In this issue we give a short note from Mrs. J. A. Stinnett, of Van Alstyne, District Secretary, W. F. M. Society for Sherman District, with a letter from Miss Wynn appended, which we know will be read with interest.

### W. F. M. SOCIETY.

The members of the Woman's Foreign Missionary Society of the Sherman District, who contributed to the donation for Miss Norwood Wynn's charity school in Guadalajara, Mexico, will, after reading the following letter, feel that they have genuine cause to enjoy this merry Christmas tide.

MRS. J. A. STINNETT.

Guadalajara, Mexico. — Dear Mrs. Stinnett: I dropped you a card this morning telling you that the bundle had come. Now it is my pleasant duty to write you more at length in regard to the matter. The agent at Eagle Pass sent me a check, saying that he had dead-headed the bundle from that point, so I took the check to the baggage office and the entire cost I had was 37 cents for bringing it up to the house. There were so many children helped, or dressed I should say, out of this bundle that it will be impossible to mention them all. One little 10-year-old girl, who has been in school just this past month, had only two dresses and these were long skirts that reached to the ankle with loose sacks or waists. I wish you might have seen her glad surprise when I commenced fitting some short dresses on her. There were three for her. Then the youngest child in school, a little 8-year-old, is supported by a society in North Carolina, but as it is too far from them to send clothes I have to dress Amelia as best I can. Last year she wore blue aprons entirely, so that when this box came and there were several dresses in it for her, she was a happy child. Those dark skirts were so acceptable to the large girls; the coats cover the backs of some little fellows that otherwise would go cold this winter. The shoes, towels, soap and pillow-slips not only help the children, but help very materially the school pocket book. This is one of the best lot of clothes I have ever received and I can not begin to tell you how much I appreciate your help.

But I am sure that you will know how much. Not only I but the children, too, are indebted to you for such valuable help. The children, especially the new ones, are all on the qui vive about Christmas. A good many of them have never seen a Christmas tree or know anything about a celebration such as we have. Even among the rich it is not customary to give gifts. These little girls are satisfied with a very simple celebration; if they were not, we could not hope to do anything for them.

I can not close without wishing for you and my other friends in Sherman District a joyous Christmas time. May the birth of Christ become more and more to us each year, for there are so many thousands who know nothing of his love. May the New Year find us faithful and more ready to do His service. Yours saved to serve,  
NORWOOD E. WYNN.

Giving will often cure your misgiving—Ram's Horn.

### NOTES ON THE ANGELO DISTRICT.

The five transfers in this district—Howell, of Angelo; Pike, of Water Valley; Belcher, of Garden City; Thurman, of Menardville; and Kelley, of Brady Circuit—make good starts. The San Angelo people are well pleased with their preacher and showed their appreciation in a very substantial way. Howell will make good anywhere.

A. M. Belcher, a transfer from the Oklahoma Conference, is a cultured Christian preacher. Look for a new church at Stiles and a new parsonage at Garden City before the year closes.

Pike, on the Water Valley Circuit, has convinced the people of one thing, viz., that he can preach the gospel.

Thurman, at Menardville, has taken hold of that proposition and will, by traveling a thousand miles or more and preaching to seven or eight Churches, bring things to pass. This circuit must be divided.

The people of Brady Circuit received their preacher with open hearts and hands. They made an advance in assessing his salary. Look for a new parsonage on this circuit this year. This circuit gives evidence of great growth; in one of the best sections of the State, people coming in by the scores. What is to prevent it from growing?

The new young pastor at Junction City, Bro. M. C. Blackburn, is the youngest-oldest preacher I ever saw. He has lived at Junction for the last two years. Everybody loves him. I received a letter from him the other day. One sentence in it read like this: Home mission and foreign mission assessments remitted. The first in the district, I believe, to report both paid in full. What he did all could have done. Let every preacher in the district report in full on missions by March 1. Brethren, we can if we will go after them.

Brady Station received Davis for the second year and told him they appreciated him by raising his salary. We need and must have a new \$10,000 church in Brady this year.

M. K. Fred goes back to Milburn for another year. He will do some church moving or building this year, perhaps.

D. C. Ross is the right man in the right place at Fredonia. He serves a good people.

B. Summers, the "old Arkansawyer" of the conference, has impressed himself upon the Mason charge. When those Mason people get their heads set we will have a nice parsonage on that charge. This is one of the best circuits in the district.

The people of Paint Rock declared, in Quarterly Conference assembled, that they would show their appreciation of their pastor. Long starts well; has paid his home mission assessment, R. H. and O. H.

J. T. Lasseter, of the San Angelo Circuit, starts out with his old-time vigor and enthusiasm. This circuit includes the "Lapan Flat" country. The garden spot of the world.

Miles received Campbell well. He will build a parsonage there this year. In the meantime his board is furnishing him a house. This is a good fit.

Sonora, as usual, is doing well. Paine is in high favor with his people. Watch for some building on this work this year.

R. D. Moon had a long move from Goldthwaite to Sterling City. His Board of Stewards appreciated him materially. He has the ear of that little rustling Western city.

From Sterling we headed far away



REV. J. W. BLOSSER, M. D.  
A Noted Minister and Doctor of Atlanta, Ga., is Meeting with Wonderful Success.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Rev. J. W. Blosser, M. D., of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 478 Walton St., Atlanta, Ga., and you will receive the free package and an illustrated book.

West toward Midland. Drove forty miles and never met a person until in eleven miles of Midland. Did not know that I was on the right road until the person met assured me that Midland was at the end of the road I was traveling. (New Harris, there were no telephone poles to follow.) Well, I drove into Midland at 4:30 p. m., found a rustling, hustling, growing little city; had a good day with N. B. Read and his people. His salary was raised to \$1000. They will build a fine \$10,000 or \$12,000 church this year. Midland came into this district last May, at the General Conference. She fell into fast company and is determined to keep the gait.

Have not been to Sherwood or Ozona as yet. The best will be served the last, we hope.

And last, but not least, the citizens of Angelo have secured their \$20,000 bonus for the San Angelo College. The Board of Trustees met last week, organized and advertised for bids for location. We want now a man for President who will go out into the West Texas Conference and lay this matter upon the hearts of the Methodists of the West Texas Conference and come back with \$20,000. Brethren, he will soon come. I bespeak for him a hearty welcome among the brethren of the West Texas Conference.  
W. T. RENFRO.

Jacksonville District—First Round. Church Hill, at Ch. Hill, Feb. 2, 3. LaRue, at LaRue, Feb. 9, 10. Athens, Feb. 10, 11. Neches, at Neches, Feb. 16. Brushy Creek, at B. C., Feb. 17. Alto, at Alto, Feb. 23, 24. Rusk, Feb. 24, 25. Elkhart, at Elkhart, Mar. 2, 3. Henderson Ct., Good Spgrs., Mar. 9, 10. Malakoff, at Malakoff, Mar. 16, 17.  
ELLIS SMITH, P. E.

To learn. That is the end and aim of the school we call Life. At three score and ten the wise man knows himself to be as much a learner as when he stood at his mother's knee.—Ada C. Sweet.

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# North Texas Female College "KIDD-KEY" Conservatory of Music and Art. Sherman, Texas. FOUNDED 1877.

The College enjoyed a recital of rare interest given in the auditorium last Friday evening by Mme. Mary Hallock-Greenwalt, of Philadelphia. Mme. Hallock, as she is generally known in music circles, is an artist of unusual talent and great breadth of culture. In her veins flows the blood of generations of literary and musical men and women whose names are well known in the artistic annals of old New England. Born in France, while her father was representing our Government there, she spent the most of her early life in the artistic circles of Paris. Later she went to Vienna to the great Leschetzky, whose pupil she was for several years. Her perfect mastery of that wonderful method is shown in the fact that Prentner selected Mme. Hallock-Greenwalt to edit the English edition of her well-known text book on the Leschetzky method.

Mme. Hallock's program on Friday evening showed her great versatility as a pianist in the widely different character of the various numbers. Her highly emotional, poetic temperament, sympathetically responsive to every shade of feeling, and her clear technique, charming legato, and singing tones made her a most pleasing interpreter of Chopin. Her broad intellectuality and varied experiences of life and people give her a keen insight into the best and most intricate works of Schumann and Bach. Her light and delicate fancy gave a charming individuality to the "Fairy Story" by Roff, and the "Skylark" of Tchaikowsky.

Several years ago Mme. Hallock became much interested in the subject of rhythm, and her investigations as to the origin of the rhythmic sense that led men to express their strongest emotions in verse and music, have added much valuable data to the history of poetry and music. Her research and thought along this line led to a novel but most interesting and plausible theory as to the origin of the rhythmic sense that seem to belong to the entire animal world. This theory, based upon scientific investigation and logical reason, she expounded in a most entertaining talk of about twenty minutes.

Dr. Holmes once suggested a possible connection between verbal rhythm and the respiration, but Mme. Hallock makes a very strong argument in favor of her theory that we get our verbal and musical rhythm for the circulating system, and the continuous suggestion to the brain by the rhythm of the heart beats, is the reason why nearly all our poetry is written in three-eight time, as Sidney Lanier first pointed out. For this reason, too, the normal tempo in reading poetry and in playing music varies within the possible variations in the beat of the pulse of the entire animal world, from that vitality of the glow worm that gives forth its rhythmic gleams of light, to a Beethoven or a Milton expressing their lofty ideals in poetry and music, that sing in perfect unison with the heart throbs.

M. W. B.

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## A PRESIDING ELDER'S FIELD NOTES.

REV. V. A. GODBEY.

At the last session of the Texas Conference, Bishop Morrison assigned your scribe to the position of presiding elder of the Beaumont District.

While Brother Hotchkiss, the former presiding elder, had suggested to the writer that this might be done, and the Bishop had intimated it, still it was in some degree unexpected. I am delighted with the place, however, for I am permitted to remain among the people with whom I have labored for four years, in Beaumont, and as I was in this district seventeen years ago, and preached all over it, I am quite well known.

Brother Hotchkiss was in good favor with the people, and is therefore easy to follow, as he had left everywhere the perfume of a good name, and was improving the district by organizing it and otherwise pushing forward its interests. I have never had a presiding elder whom I more highly esteemed than I did Brother Hotchkiss, and I hope that the change to his new field of labor will prove as refreshing to him as my new heritage is proving to me.

Bishop Morrison succeeded in doing as nearly the right thing for preachers and people in the pastoral charges of this district as has ever been done, and I am constantly receiving letters or statements to this effect. He made a visit to the district last year and inquired carefully into the needs of this country, and I sincerely believe that the fruits of the year will prove the wisdom of nearly every arrangement made. As a list of appointments it is above the average.

Brother J. B. Turentine has made a fine start in First Church, Beaumont. His preaching is favorably spoken of in the city and his social side is already making him many friends. He is pushing forward the work of finishing the new church building. It was in use several months before conference, and money was provided for its completion, but there still remained quite a number of finishing touches to be given, and he is attending to this as fast as possible. He is going to succeed in First Church, and our relations will be delightful together.

L. M. Fowler had things well in hand at Cartwright Chapel last year, and he has taken hold of his work this year in earnest. He will continue to make progress.

C. J. Oxley has made a fine start in Orange Station. I heard him preach his first sermon there, and was delighted with it. He preaches well and is full of energy and good plans. My reception at Orange was delightful and the courtesy of the official board could not be excelled. Orange had a popular and true man in the retiring pastor, Rev. H. T. Cunningham, and his people parted with him with reluctance, but they received Bro. Oxley like good Methodists, and now they are all at work and expecting a great year.

Rev. J. W. Campbell is in charge of Corrigan Circuit. He had just reached the work in time for his quarterly conference, and so had visited only part of it, but he had made a good impression and was taking hold actively. We have some excellent people in Moscow, in whom Southern chivalry and hospitality yet bring forth their best fruits and they lavished kindness on the new pastor and presiding elder and made them feel at home. They made a good assessment, and Moscow paid about one-fourth of its assessment at the first Quarterly Conference.

Rev. L. E. Green had not reached Laurelia Circuit on the occasion of my first visit (high water preventing his moving until recently), but the people received me kindly and promised to stand by the work and help us to succeed.

I visited Livingston and found Rev. J. W. Allbritton doing extraordinarily well. He had a difficult and delicate task there, but he has taken hold prudently and religiously, and he will have a great year unless matters greatly change. His Quarterly Conference has not yet been held.

Amelia Circuit has made a good start and Bro. Bowden is now pushing actively a church building enterprise at Amelia and talking of projecting similar ones elsewhere. The Quarterly Conference occasion was delightful and the general outlook is favorable.

Burkeville Circuit is served by Rev. H. A. Abney, and the people like him. My visit to this work brought me a general surprise. It is a better work every way than I had imagined. They have a railroad which runs from Orange to Newton, the place where the conference was held, and the fine

timber and the soil unite to make a much better country than I had expected to see. The people were kind to their new preachers, and they made a good assessment. They also have a new church enterprise on foot, and it is going to succeed.

Rev. H. B. Landrum has been appointed to Saratoga and Batson charge. He is an A. B. graduate of Emory College, Ga., and is well equipped for his work. He preaches well, visits well, is religious and sweet-spirited, and the people are delighted and hopeful. He has a plan and is raising money to build a church at both Saratoga and Batson. He has a membership of about 25 at each place, and a Woman's Home Mission Society also.

Our work at Kountze is in good condition. Rev. C. D. Montgomery is our pastor there, and he is starting off well in every way. He is a college-trained boy and has done some teaching, has been a pastor for about two years, and he is by nature adapted to the itineracy. Kountze is one of the places formerly served by your scribe, and many friends made the visit to that place delightful.

In all the charges mentioned, the people have endeavored to make the preachers comfortable. The district parsonage has been painted and papered, and some furniture added, and the most of this expense was borne by First Church, Beaumont, especially the W. H. M. Society of this place. The parsonage at Orange, and the one at First Church, Beaumont, as well as the one at Livingston, undergoing similar repairs. So our work on the district begins well.

## FROM CAMERON TO ORANGE.

The only way we in Texas can be made to appreciate distances is the amount of money it costs us to travel. Two hundred and fifty miles—the distance between these two places—is comparatively nothing when we think of the sweep of our great State—a mere presiding elder's district in a large portion of it. At the general shaking up of the Texas Conference, we were detached from Cameron and swung on to Orange—a move from the center of the State to the Gulf. To those who know Cameron with its excellent Churches and people, moving from there is only done with keen regret. We spent two happy and fairly prosperous years there, and were profoundly grateful to God our Father that the varied interests of our beloved Methodist Church grew and developed. Bro. J. T. Smith, my successor, will find things ready for the full head of steam he usually carries, and I expect things ecclesiastical will hum there ere long. May God bless our dear people at Cameron. We love every one of them and shall rejoice as we hear of their prosperity, whether temporal or spiritual. Bidding them farewell, the train bore us rapidly toward the Gulf and in due course we arrived at the city of Orange and are once more in a border town, the other places being Laredo and El Paso. Judge Wingate and Bro. Malone met us at the depot, and late though it was at night, we were carried to the parsonage, where we found everything in readiness for us and a delightful meal prepared for our entertainment by the good ladies of the charge. From that moment until this it has been nothing but a succession of kindnesses and courtesies.

After being here now some three weeks we are able to form some estimate of things, and first I wish to speak an appreciative word of my predecessor, Bro. H. T. Cunningham. He did his work well and the Church grew much under the faithful labors of him and his wife. They may be assured that they are fondly remembered. I find a membership of about four hundred, with all its organizations of the Church in good running order.

Orange is a mill town, having lumber, rice, paper box and turpentine industries, besides railroad shops, etc. hence this is practically a city charge with all of a city's problems. Having had a varied experience in city work, we hope by the help of God to be able to meet the conditions here and thus advance the Kingdom of our Lord Jesus Christ in this place. Our dear people here are kindness personified and it is easy to see that they love God and are loyal to his Church. We have had splendid congregations thus far at all the services, including the prayer meeting, and we trust that it all means a prosperous year in the Master's cause.

Bro. Godbey, our presiding elder, was on hand almost as early as we were and received a most cordial welcome to this part of the Beaumont District. He called my official board together for a friendly talk and at it and subsequent meetings plans were made which will surely tell for the development of this charge, both financially and spiritually. His efficient wife was with him and devoting themselves, as they intend doing, to the

one work of this district, we may expect things to happen. May God bless them in their labors.

By the by, the Advocate shall receive increased attention this year.  
C. J. OXLEY.

Orange, Texas.

## NORTHWEST TEXAS CONFERENCE JOURNAL.

The Journal will be ready for shipment, Jan. 16th. I expect to ship same on afternoon of above date. Brethren who live off the railroad will receive their package by mail, others by express. Should your package fail to reach you within a reasonable length of time, notify me by card.

Just a word as to the correctness of the Journal: The copy has been followed to the letter, but there will be some mistakes. These mistakes are not altogether the editor's fault. In the statistical tables will be a few mistakes in the different items. A few of these were detected in the proof, but not having the tables as turned in by the pastors, we could not correct them. In case you have corrections to offer, send them to Rev. J. M. Barcus, Georgetown.

As to the lateness of the Journal: We have striven hard to give the conference a first-class job; all of which requires time. Then the new editors had to relet the contract for printing, which required more than two weeks. After the reading matter was all up, ready for the press, work was begun on the tables, the discovery was made that the tables could not be placed on the page as they had been, by virtue of the fact seven new columns had been added to the form. The size type required for this could not be bought, nor had in the State. The only thing to do was to order from the factory. This, of course, consumed time. All of which makes us about one month late. I trust the patience of the brethren will be somewhat "repaired" by the class of work in the book, and by the increased number of copies received. J. D. YOUNG, Ass't Editor.

## CHURCH EXTENSION AID.

The time draws near for the annual meeting of the Board of Church Extension. Letters of inquiry as to method of procedure in securing Church Extension grants are reaching the office. It is well for all interested to know that applications to the board must be made upon a printed form furnished by the Corresponding Secretary. The Annual Conference Boards have blanks, but they differ from those used by the General Board. Do not get one of them and then try to change it to suit. The application blank, which may be had for the asking, explains itself. After it has been properly filled out, it must go to the Secretary of the Conference Board of Church Extension, in order that the following rule may be complied with: "Every application for aid, hereafter presented for consideration at the annual meetings of the General Board, must first receive the approval of the Board of Church Extension of the conference from which it comes, and such approval must be given at a regular meeting of said board, or its Executive Committee, held in the month of March. Said boards or committees shall consider all the applications from their respective conferences, and forward such as they approve, so as to reach the Board's office at Louisville, Ky., by April 1st of each year. Each application so approved must have the action of the Conference Board written thereon, certified by the President and Secretary, and all the applications from a given conference must be, by the Conference Board, graded and marked in the order of their relative importance. The Corresponding Secretary is hereby directed not to put on the calendar any application not in conformity with this rule."

W. F. McMURRY, Cor. Secretary.  
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Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables. Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but, on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets." Send your name and address today for a free trial package and see for yourself. F. A. Stuart Co., 56 Stuart Bldg., Marshall, Mich.

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OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices.

Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders.

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

Poetry Can in No Case be Inserted.

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

MANNING.—Mrs. Sara J. E. Manning (nee Jetton) was born in Rutherford County, Tennessee, on June 13, 1841; removed to Texas in 1850; was married to Levi A. Manning on January 10, 1860, near Bryant, Texas; joined the M. E. Church, South, when young, and lived a faithful, consistent life until death claimed her on December 18, 1906. After the death of her husband, on November 22, 1904, which was a prostrating shock, she gradually declined, owing to an already existing affliction, and, despite all that loving ministrations could effect, she passed peacefully away to her well-earned and welcome rest, surrounded by a host of loving friends and family.

ELROD.—G. G. Elrod was born in Anderson District, South Carolina, July 17, 1818, and died on Saturday at 5:30 p. m., November 24, 1906. He was converted and joined the M. E. Church, South, at the age of 15, at Snowy Hill Church in Anderson District, South Carolina. At his home Church he was licensed to exhort at the age of 19, and was also appointed class leader. His license was renewed through life, and he was class leader all the while, except about eight years. He moved to Georgia in 1860, and united with Prospect Church in Floyd County. After four years he went to Lebanon Church in DeKalb County, where he took an active part in Church work. He next went to Sand Mount, Cherokee County, Alabama, where he remained six years, farming and attending a mill. He came to Texas in 1895, and, in 1901, he was appointed class leader, which place he filled till death released him. He passed away to the home beyond in perfect peace. "Precious in the sight of the Lord is the death of his saints." M. W. ROGERS.

GARRETT.—Nona Garrett, infant child of C. C. and Hattie Garrett, was born November 26, 1906, and died December 18, 1906. The death angel called at their happy little home in Brookshire and took the precious little babe to heaven. Nona is gone from a mother's arms and care to the arms and care of Him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." Nona's stay on earth was not long, but long enough to fasten the cords of love in the father's and mother's heart. May the cord not break until they all shall be safe in the city of God. The bow of promise spans the future. Nona and parents shall meet again. Submission to Christ shall make it a happy meeting. G. H. COLLINS.

PIRKEY.—December 19, 1906, the clothing of the little two-year-old daughter of Bro. and Sister D. B. Pirkey caught fire, and before the alarm could be given she was severely burned. The doctor was phoned for, and was soon at the bedside of the little sufferer, but there was not much hope that she could survive the shock, and at 5 o'clock p. m. the darling pet passed away. This was a hard blow to the parents and to all who knew little Grace Marie. Her ways and manners were such that all who knew her loved her. We can only say to the bereaved parents: For the present you have lost a sweet, precious child; earth, a beautiful flower; but heaven has gained an angel. Why should we mourn? Little Marie has only gone before us. If we are faithful we shall meet her again where parting is no more. W. H. SUMMY.

PUGH.—Vinnie Myrtle Pugh, daughter of G. L. and Ida A. Pugh, was born February 16, 1902, and died October 12, 1906. Little Vinnie (better known in the home as "Pet Coon") was a fair child, with a sweet disposition. She was the idol of the home—father's pride, and mother's joy, the delight of brothers and sisters. She is now where no suffering is known; no sorrow comes. Dear, sweet Pet Coon, we miss you so much; our hearts are very sad and lonely. Your stay with us made the home so much happier. When you left us the shadow of grief was almost more than we could bear, but we laid that burden of sorrow at Jesus' feet, and he is now helping us bear it, by whispering words of cheer in our ears, telling us that He is taking good care of you, and that you are helping him prepare a place in that mansion above for us. Little dear, enjoy those realms of bliss and look out for us, for we are coming. We hope to be an unbroken family up there with you. Loved ones, weep not, for what is your loss is heaven's gain. C. E. CLARK, P. C.

CHAMBERS.—Joe R. Chambers was born in Point, Texas, August 29, 1876. At 9:30 Saturday morning God deemed it his will to remove Joe from our midst. Joe made life's journey without a mother's guidance, as she died when he was an infant. The trials and temptations of life were perhaps providential in bringing him close to God. After several weeks of lingering illness he gradually sank, passing from this life to the eternal life above. Joe is sweetly resting with Jesus and loved ones and is waiting and watching for you. It will only be a short time until God will call for the other links of the family and may it be an unbroken union in heaven. NANNIE SHERWOOD.

ARMSTED.—Martha Ann Armsted (nee Crawford) was born February 17, 1852, and died at the home of her daughter, Mrs. Morrow, in Commerce, Texas, October 28, 1906. She was twice married—first to W. H. Rhett, August 26, 1869. Two daughters were born to her, one dying in infancy. February 17, 1877, she was married to Jack Armsted, and to this union two sons were born. She joined the Church early in life, and was always a faithful, consistent member, though, being an invalid, she was debarred from attending the services of the Church. May her husband and three children have the comforts of the Christian religion to sustain them in this great loss. MRS. D. H. ASTON, Commerce, Texas.

FORD.—On Monday morning, December 31, 1906, the sweet spirit of little Doffie Ford winged its way to that better land. The deceased was a daughter of Rev. G. C. Ford and wife, who reside near Cottage Hill. Funeral services were held at the Church by the pastor, after which the little body was laid away in the Cottage Hill cemetery. Little Doffie was born in Erath County, January 18, 1903, and was at her death, 3 years, 11 months and 13 days old. She had been a great sufferer for several months, having had both eyes removed by an operation, the fond parents hoping thereby to save her life; but she gradually grew worse, notwithstanding everything possible was done to relieve her and to save her life. The Great Physician took the sweet little one to himself, and, as she told her father and mother, she will have two good eyes in heaven. May the Spirit of Peace comfort the bereaved ones and may they find great consolation in the words of our Savior, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." OSCAR E. MORELAND, P. C.

LOVELADY.—Little Olive LaMaé Lovelady was born March 9, 1906, and died August 8, 1906. Five short months she lived in this world. A short space of time, but long enough to make sad many hearts when she went away to be with the great Friend of all the little children, for Jesus says, "Suffer the little children to come unto me, for of such is the kingdom of heaven." Look up, dear parents, and be of good courage, for your little one is in safe hands, and in a safe, delightful place. This world at best is not free from sorrow, pain or death; they come to us all; but there is a city which hath foundations whose Maker and Builder is God—a goodly land, the home of the good and pure, and all the little children are welcome there. A trial, indeed, to give up our children, but Christian people may say with Job: "When he has tried me I shall come forth as gold." M. M. BEAVERS, Haskell, Texas.

BRALEY.—Matthew L. Braley was born April 1, 1882, in Bowie County, Texas; was married to Miss Stella Ogle November 13, 1894. To this union was born one sweet little girl. This was a happy home, for the spirit of Christ was there. But on September 9, 1906, the Lord took this loving husband and father to a world where sickness, sorrow, pain and death are felt and feared no more. A short while before he died he called this writer to his bedside and said: "I just wanted to tell you that if I do pass out, I am ready to go;" and then his spirit passed out of this world into the great beyond to live with Jesus, and there will wait for wife and baby. May the blessings of God be upon the little babe that is deprived of a father when only five months old! J. S. OGLE.

TROOP.—After a heroic struggle with heart trouble, sweet little E. G., the infant son of D. P. and Tennie Troop, closed his bright eyes in that sleep that knows no earthly waking. He has gone from earth to heaven, from the house that was made with hands to the city of God. He was a bright child much loved by kinsfolk and friends. We mourn our loss, but we rejoice that he is at rest in God forever, where he will be waiting at the beautiful gate to welcome his loved ones; he was the idol of the home. The little flower is now blooming in the garden of God, where it will never fade. Weep not, fond parents, for he is safe in the arms of Jesus, waiting for papa, mamma and sister. To the loved ones we would say, while it is impossible to bring back this precious darling, yet you may so live that you may meet him again. The bereaved are everywhere. There are few homes without their vacant chair. A LOVING FRIEND.

LOVE.—The death angel came to the home of Mr. and Mrs. DeWitt W. Love and took from them their darling baby, Marie. She was indeed a bright, precious little treasure. Little did we think of having to give her up so soon, but God took the tender bud from this world and transplanted it in heaven, where she is safe from suffering and the trials of this life. The joy of the home is gone. She lived her brief life out, and filled her mission in two years, ten months and nine days. She has gone to live with the hosts of God forever, and we will bow in humble submission to the divine will and say farewell, little darling Marie, until we meet on the evergreen shore. She was born Feb. 15, 1903, and departed this life Nov. 24, 1906. She was the only child of her devoted father and mother. They are bereft indeed. Dear parents, let us look away from this life and live faithfully and we will meet little Marie at the beautiful gate to live with her and other loved ones throughout the ages of eternity. GRANDMOTHER.

"Especially the BUFFALO LITHIA WATER of Virginia."

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

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

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

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

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

HAYNES.—Sister Martha Ann Haynes was born March 7, 1828, in Tennessee. She was married in early womanhood to Mr. Varner, but the union was soon broken, as the husband died in one year. Two children were born of her union with Mr. John S. Smith; the older still lives. She is Mrs. Almeda Butler, of Atlanta. She was married to Mr. Alexander Haynes in her twenty-seventh year, and of this union six children were born, all of whom survive except the youngest girl. The children are: Mr. J. B. Haynes, of Cleburne, Tex.; a well known attorney and an official member of our Church; L. F. Haynes, with whom she has lived since the death of her husband; J. A. Haynes, Mrs. Julia McClung and T. L. Haynes. She was a consistent member, through a long life, of the Methodist Church and adorned her profession by a godly walk and conversion. She sleeps well in Christ. Services were conducted by the writer in the absence of the pastor. All her children are followers of Christ. J. C. JONES.

light of his eternal city, where sorrow and death shall not come, and when with your blessed dead you may spend an eternity in the worship and praise of God. M. L. HAMILTON.

McCALEB.—Robert D., the infant son of N. A. and Katie E. McCaleb, was born November 1, 1906, and departed this life January 4, 1907. Two months and seven days are a very short time in which to live, but this little space of eternity was long enough for the love chords of parents and friends to be tied so securely about his precious life as to cause much sorrow when the death angel came. Jesus said: "Suffer the little ones to come unto me." Little Robert has gone. Another jewel for heaven. E. Y. S. HUBBARD.

ROBINETT.—W. H. Robinett was born in Cherokee County, Alabama, October 23, 1842, and died in Hood County, Texas, April 30, 1906. On February 17, 1862, he was married to Miss B. A. Bynum, of Blount County, Alabama, who still survives him. To them were born three children—two girls, who died in infancy, and a son who lives to bless the memory of his good father. Brother Robinett professed faith in Christ when eighteen years of age, joined the Methodist Church, and, in a beautiful manner, exemplified the life of the risen Lord to the end of his days. He was also an honored member of the Masonic fraternity, shining as a light in its noble tenets. When twenty-two years old, he enlisted for service in the Confederacy, enrolled in Company B, Twelfth Alabama Cavalry, and served to the end of the war. He was just, upright and faithful in all his relations. In his Christian life he lived above reproach, and impressed those with whom he came in contact with the genuineness of his profession, and the fervency of true devotion and fidelity. None ever doubted a good case of religion in him, and his presence was felt in any congregation. His end came suddenly, but calmly and peacefully, he resigned his armor to receive a victor's crown. We shall see him again in the perfect life. May the good Lord sustain his sorrowing loved one. W. B. WILSON, Clarendon, Texas.

DILLARD.—Mary Oline, infant daughter of E. T. and Roxey Dillard, and granddaughter of A. B. Dillard, departed this life Dec. 22, 1906. She was just four months and five days old when her sweet spirit took its flight to the heavenly home. It was sad indeed to give her up, but God, who doeth all things for the best, has relieved her of all her suffering and has taken her to live with himself. Look to Jesus, father, mother, grandfather, brothers, sister. We will meet little Mary Oline some day in the bright beyond. N. W. KEITH.

SAWYERS.—The death angel came to Bangs, Brown County, Texas, on November 27, 1906, and claimed for his victim our dear little friend, Vance Bennett Sawyers. He was born July 14, 1902. He was sick fifteen days. He was one of the sweetest little boys in the town; regular at Sunday-school, in Mrs. Shelby Byar's class. Dear little Vance, how we miss you in the Sunday-school and in the home. Your bright face will never be forgotten. He was the sweet little pet of J. D. and Josie Sawyers. He leaves a little sister and the baby to miss him so much in the home. Farewell, little Vance, until we meet on the evergreen shore. G. W. HARRIS.

HAMILTON.—On November 8, 1906, at Polytechnic College, Fort Worth, Texas, after a lingering spell of fever, God took the spirit of Walter Brunson Hamilton home to himself. He was born October 29, 1887, and was 19 years and 10 days old. Walter professed religion at the age of 15, and afterwards joined the M. E. Church, South, and lived a devoted, consistent Christian until his death. They placed his body in the ground at Canadian, Texas, to await the resurrection of the good. Walter was a model young man, and commanded the respect and esteem of all who knew him. He never had an enemy and there was in his heart nothing but kindness for every living creature. So modest and so chaste, he was an exceptionally beautiful character, and it was hard to give him up. But God's will be done. All relatives and friends are bereft, but especially is this a great sorrow to his father, mother and sister. They are now beneath the shadow of deep affliction, but the days of darkness will not be many. After awhile, loved ones, God will lead you, too, out into the

Every Movement Hurts When you have rheumatism. Muscles feel stiff and sore and joints are painful. It does not pay to suffer long from this disease when it may be cured so promptly and perfectly by Hood's Sarsaparilla. This medicine goes right to the spot, neutralizes the acidity of the blood, which causes rheumatism, and puts an end to the pain and stiffness. Biliousness is cured by Hood's Pills, 25c.

NEW BOOKS FOR FARMERS. The Farmers' Companion, Educator and Counselor. Price 25 cts. in coin. Address E. W. Wellborn, Novice, Texas.

BELLS. BLYMYER BELL CHURCH. Write to Cincinnati Bell Foundry Co., Cincinnati, O.



**FOR ENDOWMENT OF SOUTH-WESTERN.**

The One Hundred Club. I agree to be one of one hundred to give \$1000 each to endowment fund for Southwestern University, payment to be made in four annual installments, the first installment to be due when the hundred have been secured.

Name .....  
Date ..... Address .....

No. 1. \$1000.

Who Will Be No. 2?

**Argument No. 1.**

Proposition: If Methodism meets her obligation to the State of Texas, Southwestern must be well endowed. The welfare of the State demands that the educated class of young men and young women must have a proper moral and religious influence exerted over them in their college days.

In order for this to be accomplished, the Church school must either directly educate the young or by its influence indirectly dominate the moral and religious atmosphere of the schools that do educate them.

No Church school can have that power essential to a preponderating influence in the State schools if it is inferior to them in standing. It is inferior in standing among schools if it ranks as a college and is poorly endowed.

Therefore, by leaving our central institution of learning without adequate endowment, we render it incapable of exerting that full and wholesome influence in educational matters of the State, and therefore it fails to dominate the moral and religious thought of Texas students.

In this failure the Methodism of Texas becomes the responsible party.

If the 225,000 Methodists of this great and prosperous State will put Southwestern upon the necessary financial basis with an adequate endowment, the institution will become a powerful factor in shaping the future career of the State both by educating a large number of young men and young women under the best moral and religious influence and, in an equally important way, by its moral power over State institutions.

Who will help? Send your name to Rev. C. M. Harless, Commissioner, Georgetown, Texas.

**THE EXHIBIT OF THE METHODIST EPISCOPAL CHURCH, SOUTH.**

January 1, 1906, to January 1, 1907.

There are forty-six conferences in Southern Methodism, including those in foreign fields. We have received and tabulated the reports of every conference held from January 1, 1906, to January 1, 1907. In almost every case we have received the figures direct from the Secretary or his assistant. It must be understood that we do not present an exhibit for the fiscal year, beginning April 1 and ending March 31, of the succeeding year. The General Minutes, which will be issued in the spring, will give the official report for the fiscal year. The Southern Methodist Handbook, which will be issued from the press in a few days, simply makes its year to begin with January 1 and close with December 31, as in the case of other year-books. Our figures, however, will represent practically the fiscal year, since there are only three small mission conferences and the Baltimore Conference to be held. The reports from these conferences will make very little change in our figures.

**Growth in Membership.**

The figures indicate that the growth in membership during the year has been phenomenal. We now have 1,672,294 members, including local preachers. Counting traveling preachers we have 1,637,347 members. The gain in membership for the year, not counting local and traveling preachers, is 49,263. Only a few conferences show a loss. Some of the conferences especially Oklahoma, and several of the Gulf conferences, show large gains. Evidently the Spirit has been with us during the year in the ingathering of souls. The percentage of increase for the year is .93. The average number of members received per preacher, not counting supplies, was a little over eight. The average number received by each Church was nearly three.

**The Ministry.**

We regret that our tabulation cannot show as many preachers, local and traveling, as are shown in the General Minutes. Some of the Conference Secretaries have been counting supplies both as traveling and local preachers. As a consequence, the figures tabulated by the Book Editor as given him by the Secretaries have necessarily shown a larger number of preachers than we really have. In our figures we do not count any supplies as traveling preachers, and we can report only 5,953 traveling preachers, counting supernumeraries and supernumeraries. We have counted supplies as local preachers and the figures show

4,822 preachers, making a total of 10,775 preachers, both traveling and local. It is to be regretted that the General Conference did not order a system of reporting which would insure accuracy in this matter. Having no previous figures to be used as a basis we cannot say whether there has been a gain or loss in the number of preachers.

**Missions.**

There was paid for foreign and domestic missions the sum of \$639,434. There was paid by the Woman's Foreign Society, \$154,889; by the Woman's Home Mission Society, \$338,841; for Church extension, which is a true missionary interest, \$113,080—making the total paid for missions \$1,246,236. The gain for the year in the regular foreign and domestic missionary collections was \$43,012; in the Woman's Foreign Missionary collections, \$7,269; in the Woman's Home Mission collections \$17,185; in Church Extension \$5,620—making a total gain of \$76,087. The average amount paid per member for missions, counting, as we should, the collections for Church Extension, was 74 cents. As long as the figures are so low we cannot delude ourselves that we are on boasting ground. Yet, comparatively, the annual growth of the amount paid per member is very gratifying.

**Ministerial Support.**

The figures show a wonderful growth in the spirit of Christian liberality in the direction of the support of the ministry. Here is the exhibit: Paid for pastors, presiding elders and Bishops, \$3,798,235; conference claimants, \$224,777—making a total of \$4,023,063, as against \$2,838,002 for 1905. The gain in amount paid to pastors, presiding elders and Bishops was \$75,719; conference claimants, \$10,678. Total gain, \$85,601. The amount per member for ministerial support was \$2.41.

**Sunday Schools.**

There was a gain of only 33 in number of Sunday-schools; 1,375 in Sunday-school officers and teachers; and 43,880 scholars. There are 4,883 Sunday-schools; 111,091 officers and teachers, and 1,982,965 scholars. These figures show that while individual schools have grown, there has not been the growth which we would naturally expect from a great Church. The Church roll has grown more than the Sunday-school roll. There are 583,729 more Southern Methodists than Southern Methodist Sunday-school scholars. There is great room for development in this department of the Church. The M. E. Church has more Sunday-school scholars than Church members. Our open field is only a little larger than our plant bed.

**Epworth Leagues.**

We have 3,575 Epworth League Auxiliaries, a gain for the year of 94. We have 123,629 Epworth League members, a gain for the year of 3,257. There is some encouragement in these figures, as for 1905 there was a gain of only 65 auxiliaries and a loss of 233 members. The Epworth League shows a more marked growth during 1906 than the Sunday-school.—Raleigh Christian Advocate.

**UNDER THE TRIBULUM.**

For the fourth time our dear companion has been under the surgeon's knife. For more than an hour last Thursday, the 3rd, she was on the operator's table at the Scott and White Sanitarium, Temple Texas. We trust this may prove successful and overcome the trouble that has been in the way so long. While wife remains in the sanitarium, it is our sad lot to care as best we can for our six children—yes, what is home without mother?

These are gloomy days within our parsonage life. We had hoped that our appointment would be so we could spend our nights at home. However, we serve a fine charge and a splendid people. We love them and want to do better for them than we can under the circumstances. We want to be humble and submissive while under the tribulum of this mysterious providence. Please, brethren, remember us in your prayers.  
J. F. TYSON.

**METHODIST TRAINING SCHOOL INSTITUTE.**

The third term of the Midwinter Institute of the Methodist Training School will be held in Nashville, Tenn., January 31 to February 29. The Institute will provide courses in the English Bible, in city evangelization, in foreign missions and in Church methods. A strong program has been prepared covering the entire three weeks. Three hours each morning will be devoted to the class work and two hours of five evenings of each week. In view of the large attendance that is expected, it has been necessary for the school to rent a handsome three-story residence, adjoining the Training School property, in order to accommodate the delegates. Persons who expect to attend the Training School should notify the office at the earliest possible date, so that proper arrangements may be made for room and board. Address  
J. E. McCULLOCH,  
422 Sixth Ave., North Nashville, Tenn.

**THE IMPORTANCE OF BIBLE STUDY.**

BY REV. J. M. SOLLIE.

This subject strikes me as being appropriate for thought and consideration, even in the golden light of the twentieth century. Somehow, as strange as it may seem, I am impressed with the idea that the study of the Bible is being sadly neglected by a number of our Church members. Despite the fact that it is the most attractive and widely circulated book in the world; taking ten million copies each year to supply the demand for the book that has been longest in the market of any other. The importance of the Bible over other books, seems to me to be sufficient to warrant even a much larger circulation of the Bible, besides a more thorough knowledge of its teachings on the part of many who profess Christ. When we undertake to measure the importance of the Bible over that of other books, the finite mind fails in the powers of comprehension. It is the basis of all civilization—the oldest history in the world, having withstood the criticisms of skeptics for many ages past, winning in every battle—the foundation of all good law. We are told that there are fifteen thousand volumes of codified law extant, all of which grew out of the first book of Moses—it is the woman's best friend. Whenever the truths of this good book have been taught, woman has been rescued from a servant's past as slave for man, and placed in her proper sphere as queen in her home. With the light before us, the question to settle is, how we may derive the greatest benefit from it? This question once settled properly gives us access to a storehouse of great and valuable treasures. First, we should admit or believe it. But on the word "admit," we might be careful, because there are two ways of admitting a thing. We may suffer, endure, or tolerate a thing, for reasons that are selfish. Men who live in Christian communities may suffer the Bible to be brought into their homes, when they do not want it, or believe it, but simply because it is the custom. How may we know when the Bible has thus found a resting place in the home of its enemies? "By their fruits ye shall know them."

The husband and wife who bring a Bible into their home, and relegate it to some back-shelf, finding no further need for it until the preacher calls for it to have prayer, may be found guilty, and the Judge of all the earth will sentence them at the proper time. I have had the sad experience a few times in life of going to places where to find the Bible was like searching with a search warrant. Another way of admitting a thing is in point of argument. Bible arguments may be so presented to a man, as that they will appear to him sufficient to offset all arguments brought against it by skeptics, and when thus admitted, he believes it. This is good as far as it goes, but to receive the greatest good from the Bible he has not gone far enough. He must study it. Simply to allow the Bible a place in our homes, believing it to be the word of God because others have said so, is not enough. To do that, is like a young man deciding to practice law without studying it, on the ground that he believed the law to be a good thing, because others said so. On this ground he procures an office, a set of law books, placing them on the shelves, hanging out his sign in large letters, "Attorney at Law." You ask him why he didn't study the books, that he might be able to practice the law intelligently, and he answers, that from what others had told him he believed the law to be a good thing, hence, no need of studying it. What would his neighbors say about him? The more conservative would say doubtless that he was a fit subject for the insane asylum, while others might mockingly say, his is a fine market for mental greenstuff.

There are people who are using the Bible very much in the same way today. They have heard it said by others that the Bible is a mighty good book, that it was written by men inspired of God, and on this ground they have procured a copy, placed it on a shelf, and now expect to get to heaven on what others have said about it. One might wonder what God thinks about such Bible students. To my mind, one of the Church's weakest points today, despite the many Bibles sold and given away annually, is a lack of real knowledge of the Bible, the result of which grows out of the fact largely of depending too much on what others say about it. A revival of real Bible study on the part of many of us would render the task of being put to silence by some little skeptic much more difficult. However little the Son of God might have gone to school while on earth, He was always ready with "It is written," when confronted by the devil. He knew the Scriptures.

But it is not enough to admit, believe, or study the Bible. We must incorporate its teachings in our lives, and put them into practice, if we

would get from it the greatest good. This is necessary, not only for our own good as Christians, but that we may persuade sinners to come to Christ and be saved by showing them a life of Bible Christianity. The Church, in a large measure, is the sinner's Bible, hence they look to us for an interpretation of its teachings, by our faith and practice.

It is claimed for the Bible that to be governed by its teachings, gives perfect satisfaction, and however paradoxical it may seem, the world is hungering and thirsting for a religion that makes men happy, a religion that satisfies. The Church, to my mind, would be much more inviting to sinners, if even a majority of its members were happy and uncomplaining in its service. For illustration, a tramp stands at the back door of a beautiful residence, shivering from cold, and starving for food, looks into the face of the lady of the house, saying, "Give me bread, for I am starving." "Oh!" says she, "come with me into my parlor, and I will show you something that will satisfy you." When they reached the parlor, she shows him the beautiful paintings that hang upon the walls, saying to him, "Are you not satisfied?" "No, madam," is the reply. "I am yet hungry." "Wait," says she, "and I will call my daughter to come in and play for you, and that will satisfy you." She has him seated in cushion rocker, while the daughter sings and plays beautifully. "What is your condition now," she inquires. "I am still starving for bread," is the reply. "Well," says she, "A game of progressive euchre will give you perfect satisfaction." The game is played, and she inquires again, "How is it with you now?" "Oh!" says he, "madam, I am dying for bread. Your paintings are beautiful, your daughter sings sweetly, and plays beautifully, and your game might be animating to a man that is not hungry, but none of these satisfy me, for I am starving for bread."

The world may be represented as standing at the door of the Church today, looking into the faces of the membership, saying, "Give us bread, the bread of life, that which satisfies." But so often, like the lady's play of satisfying the tramp who was starving, they are invited to the theatre, the ball-room, the club-room, the horse-race, and the like, that sinners become disgusted. Bible Christianity alone satisfies. The world is looking for it, demanding it at our hands, God expects it; so let us have it for Christ's sake, for the sake of the Church, and more especially for the sake of bringing the world to Christ.

**PERSONAL.**

I said to a number at conference: "When you get fully adjusted in your prospective work, then drop me a card if my services are needed for meetings." I'm not infallible in revival work, but the dear Lord has greatly blessed my poor ministry as a soul-winner through a series of years. I book calls as they come; so when you "see clearly" drop me a card.  
F. M. WINBURNE.  
Glen Rose, Texas.

**McKINNEY DISTRICT.**

The Missionary Institute and Pastors' Conference of the McKinney District will meet in McKinney January 28-30. A full attendance is desired and urged.  
J. F. PIERCE.

**MINUTES OF NORTH TEXAS CONFERENCE.**

By the time this notice appears the minutes of our last session will have been mailed out. If after a reasonable time any of the brethren fail to receive theirs, let them write me and I'll look into the matter.  
R. G. MOOD, Secy.  
Terrell, Texas, Jan. 14, 1907.

**STILL DOES THE WORK.**

**THE SEWING MACHINE BOUGHT OF YOU OCT. 21, 1899, STILL SEWS ALL O. K.**

MRS. T. J. MAULDIN.  
FINIS, TEX., JAN. 10, 1907.

**THROUGH SCENT OF WATER.**

Job say that the stock of a tree cut down and waxed old in the earth, through scent of water will bud and put forth boughs. "A fine metaphor," says Adam Clarke. But why metaphor? Why not literal truth? So men said the expression, "the morning stars sang together," was metaphor, till exact science showed it to be exact truth. And this expression whether it be taken to mean the odor of water or the faculty of olfaction in the tree, is exact truth. For, if it means the odor of water, there must be sense perception in the tree or no effect follows.

Plants do have sense-perception of the propinquity of water. A tree grew on one side of a wall, a cistern was on the other. The tree sent a root straight toward the cistern, met the wall, rose up a foot to a hole, went through and down the other side to

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the water. Alfalfa roots will go down twenty feet to reach water, when if there is no water they will not go down at all. A sewer was put through Columbia Avenue, in Santa Cruz, Cal. The roots of trees on either side thirty feet away made a race for small holes in the cement, and grew twenty feet long on the inside of the sewer, nearly stopping it up. How did they know there were holes there except by sense-perception of the scent of water?

Andre, the spy, was buried six feet deep and a cherry tree planted at his head. When his remains were exhumed for transportation to England it was found that the tree had sent one root down to the head of the body and then followed the bones of the skeleton till the root was a fairly good representation of the skeleton itself. This through some perception of the scent of the body far away.

These roots are sensitive as to the amount of water required of them. They absorb just the amount required by the evaporation of the leaf, no more. A maple tree evaporates ten times as much as the pine. The roots are aware and prepare themselves to meet the draft on their resources.

Not only are these amazing marvels going on in the dark underworld but equal marvels are above. A climbing vine wants support, and it explores the region round about the place of its emergence for such support. If there be something near it leans toward it and sends out a tiny tendrill hand to clasp the desired object, and with a genuine "Lo leave ho," hauls the plant up nearer yet.

All plants have light-perception. Some lean to it as a babe to its mother's bosom. This perception is localized, as are the senses in man. It is only in the leaf and only, or mostly, localized in a part of the leaf. Others have a higher sense-perception of perpendicularity. What a joy is a fir forest, every tree straight as a plumb line, no matter what the inclination of the soil from which it springs. Light would have a tendency to make it lean, but its sense of gravitation keeps it straight and erect. Grain beaten to the earth by a storm knows that is not its true position, and erects itself in a few days.

Plants are a thousandfold more sensitive to some things than we are. A tendrill will bend under a weight we can neither feel nor think.

How truly Shelley sings in the mimosas:

"A sensitive plant in a garden grew,  
And the young winds fed it with silver dew,  
And it opened its fanlike leaves to the light,  
And closed them beneath the kisses of night."

It is easy to say that these things result from the particular nature of the plant. Is it more thinkable to suppose that all these amazing tastes for soils, thirsts for water, reachings for support, achievements of perpendicularity, communings with one another by perfumes enjoyable or offensive (for example, the grass dies out under the blue balsam trees) can be all impressed on the nature of a small dry seed, or is it more thinkable that sense-perceptions belong to every phase of life?

Is it not better to take the clear ideas of the men who interpret the mind of their Author, and say the trees of the wood rejoice, they exult, they sympathize with man in his fall and his redemption, and that God rejoices in all the works he has made? The Lord sent his disciples to preach the gospel to every creature, says the Authorized Version; to the whole creation, says the American Version. Mark 16: 15. And the new Hymnal says:

"Into the woods my Master came  
Forspent with love and shame,  
But the olives were not blind to him,  
The little gray leaves were kind to him,  
The thorn tree had a mind to him  
When into the woods he came."  
—Bishop Warren, in Epworth Herald.