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SABBATH OBSERVANCE.

The institution of a seventh day rest was the work of an all-wise and loving God in anticipation of the needs of human nature. Impair and repair follow each other in rapid succession. Toil, friction and consequent waste result from the struggle for bread, and it is a merciful provision of providence that seasons of rest come for repair. So night follows day with tired nature's sweet restorer, balmy sleep. This is the law of all healthy organisms—rest after labor. In the beginning God himself set the example. "And on the seventh day God ended his work, which he had made. And he rested on the seventh day from all his work, which he had made. And God blessed the seventh day and sanctified it." Apart from all religious worship, a seventh part of our time is required to repair the waste of tissue and nerve force, and a civil Sabbath therefore is an absolute necessity for temporal well-being. No other division of time meets the conditions of health and longevity. In the French Revolution a tenth day rest was substituted for the divine order, and failed of its purpose. Infidel as this French nation is, and has long been, a stringent Sabbath law has been enacted within the past few weeks and is being rigidly enforced. Japan, in its awakening, has been sagacious enough to see the wisdom of a seventh day rest and has officially recognized the Christian Sabbath. Even China, with its half-opened eyes, sees the need of a Sabbath rest for its submerged millions, and the Emperor has recently proclaimed an edict recommending the Sabbath rest. A civil Sabbath is recognized by the Constitution of the United States, and the Supreme Court of the nation has upheld it, and the rulings of the Supreme Courts of the several States has been in harmony with the highest tribunal. It is true the plea has been persistently made that such laws are in violation of personal liberty, but that is the vaporing of an ignorant brain and the effusion of a heart at enmity to God and the best interests of mankind. Rev. Wilbur F. Crafts, Field Secretary of the American Sabbath Union, who is our authority for the attitude of the courts on this subject, says: "The Supreme Courts of all the States in which the matter has been tested have declared Sunday laws constitutional." Again: "The best answer to the objection that the proposed Sunday law is unconstitutional is the Constitution itself, which already contains a Sunday rest law. In the seventh section it is provided that the President shall have ten days (Sundays excepted) in which to consider a bill sent to him by Congress before it can become a law without his signature." Congress respects the Sabbath days. Contracts made on the Sabbath day are void. We have on our statute books Sunday laws, and those who violate them are not the law-abiding citizens, but the most vicious elements of our body politic. The men and women who are contending for the abrogation of Sabbath laws are equally opposed to the other commandments of the decalogue. It is time for law-abiding American citizens to live up and protect our sacred institutions. The continental Sabbath of lust and revelry, of drunkenness and the vile theater,

the open saloon and the beer garden, is fast breaking down our American Sabbath and the sanctions of law and morality. And for these vile practices brought to us from foreign shores the contention is made by many of our American born citizens and by some who profess respect for religion, that as the Sabbath is for rest every one should be allowed to spend the day in the way most enjoyable to him. Be it said to the honor of our American Congress, when they appropriated five million dollars of public money to the great Fair at St. Louis (1904), it was on condition that the gates should be shut on the Sabbath day, and when this plea was made they peremptorily said no! And yet the managers of another Fair in our State rebuked the Churches for protesting against Sunday trains and cried out narrow, Puritan, etc. The children of this world were wiser than many professed Christians who patronized our Fair in its defiance of God's law. This question is becoming more complicated all the time. The increasing multitudes of immigrants from Europe and Asia are reinforcing the enemies of good government, and the Protestant religion and every good citizen, regardless of creed or nationality, should awake to the peril that threatens to sweep from us the holy Sabbath. These subtle and malignant forces of evil are affecting our law-makers, our Judges and our constabulary—our office seekers. The secular press, in a large measure, is responsible for Sabbath desecration, both directly and indirectly. The advertisements of the base and football games, the Sunday theaters and the innuendoes and the contemptuous allusions to the blue laws and the Puritans are intended to pour opprobrium upon the Churches and break down family government and the Churches, and thus demoralize the youth of the land. It is possible to save our Sabbath day and turn back this tide of evil, but it is to be done by heroic and prompt measures. This reformation must begin in the home. Parental authority, kindly asserted and rigidly enforced and sweetly and beautifully illustrated in the charmed circle of home, is of supreme importance. Stronger legislation, curing the defects in our Sunday laws, will go far in this direction. And as we have seen we have the constitutional authority for such legislation, Christian people should petition the Legislature to this end. And, above all, the men holding public office should be required to execute the laws. They have a right to feel in the execution of law they have the support of good people. With the co-operation of these factors the Sabbath day will be a delight, God will be honored, the rising generation saved to virtue, to noble citizenship, to the Church and to life everlasting. Heaven speed the day!

When you lose your patience and indulge in a petulant temper and say ugly words to your children or your neighbor, do not attribute it to nervousness, but to a failure to properly control yourself under provocation. A genuinely obedient child to the spirit and practice of the gospel, brings himself or herself under subjection, whether nervous or otherwise.

IMPORTANT MORAL LEGISLATION.

We have pending before the Legislature of Texas, and reported favorably by the proper committee, bills for the suppression of Sunday base ball and foot ball games. As a matter of course they will now receive a great deal of opposition since a strenuous effort is being made to prohibit all such games where gate fees are charged. These diversions have become a positive nuisance and it is time to check them by law. Where the games are played for amusement pure and simple, and no one pays to witness them, these pending bills do not interfere with them. It is the professional games that the law is to forbid. These games are just as much a desecration of the Sabbath as plowing or any other secular employment. Men who engage in them, do it, not for past time, but for remuneration. They are trained for the work and devote their entire time to it. Any of them receive larger salaries than leading teachers in our colleges, or clerks, or bookkeepers in large stores. While the people pay their money to enjoy such amusements just like they do for performances at the theater, the men furnishing the amusements, and paid a large price for the same, are engaged in the business for a livelihood. Were they confined to Sunday in these performances, they might claim that to deprive them by law from such exhibitions, would rob them of their living and work upon them a great hardship. Even that plea ought not to hold good where one of the ten commandments is wantonly violated. But it does not hold good as a plea; for these professionals play nearly every day in the week, and they insist on using Sunday also for their purposes of gain. As a matter of right these professional games have no more claim on Sunday than any other business that is conducted for money pure and simple.

Such professional games are very demoralizing to the moral sentiment of the country. They rob the Sabbath of its sanctity and reduce it to the level of other days. They bring together great crowds of people where they shout and become boisterous, greatly to the annoyance of the entire contiguous community. They often bring cheap railroad excursions into the town or city and dump the hoodlum element of the country into communities who do not care to be over-run by such an element on Sunday. More than this, these Sunday professional games encourage gambling among the young people. It is a known fact that at the Sunday ball games betting is promiscuous and money is lost and won just like the pool room betting at the race tracks. There is even a worse element of gambling in the Sunday games than at the race courses. In the latter, the betting is mostly done by men of a certain grade, but in these Sunday games it is practiced by young men and young women to the detriment of good morals and upright character. And it has grown into such gross abuse that right thinking people are becoming alarmed at the progress of the evil. Public sentiment, outside of a few centers, is opposed to it, and these proposed bills, now before the Legislature, are the results. We are confident

that a large majority of the law-abiding people of the State are opposed to the prostitution of the Sabbath to any such purposes; and if so, now is their time to use their influence at Austin against these evils and in favor of these proposed laws. Let every good citizen write his Representative and Senator a special letter, asking their support of these bills. We owe this much to the public morals of the country and to the weal of the young life of the commonwealth. Six days is enough to devote to this sort of a questionable recreation, without robbing us of our Sunday and debauching it upon the altar of mammon. There is no denying the fact that these professional games are doing more to bring our Sunday into disrepute than most all other influences combined. When we thus look at the matter, it is high time that we use our utmost endeavor to suppress this growing and dominant evil.

THE GRACE OF GRATITUDE EXPRESSED.

We do not always express our gratitude. When we approach God in prayer we are prone to tell him our misfortunes and burdens of heart and life; but we often forget to tell him our gratitude for his innumerable mercies to us. Even in our worst afflictions and distresses, we have more to be thankful for than to bemoan and bewail. Every day, every hour, yea, every moment, is crowded with some evidence of God's goodness to us. But we are so prone to selfishness that we often forget a score of mercies while we remember and exaggerate a single affliction. Our prayers are too often the articulate expression of our needs, our sorrows, our deprivations; and we more frequently ask for larger blessings than we speak forth our gratitude for many blessings already received. We forget to tell God that we greatly appreciate all that he does for us in health, in friendships, in home comforts and in spiritual peace and joy. We too often become spoiled children in God's household. We whine and fume and fret, instead of being satisfied and happy and cheerful. We ought, often, in the course of the day, to meditate on the goodness of God and tell him how grateful and thankful we are for his care and protection, for his compassion and tender mercies toward us. Such a course would help us to become self-forgetful, and it would broaden and deepen our experience and bring us into larger views of our duty to God and to our fellow-men. When we dwell upon God and the riches of his grace, it lifts us into the higher regions of faith and gives to us a closer communion with the Father of our spirits. Therefore, it is our duty to put more of gratitude and thanksgiving into our secret and public devotions, and to give larger expression of our appreciation of our Father's bounty. Yes, we need to cultivate an increased capacity for gratitude and thanksgiving. "O that men would praise the Lord for his goodness and for his wonderful works to the children of men!"

God takes cognizance of our smallest acts, and he holds us to strict account for them.

"I Believe in the Holy Catholic Church."

BY REV. W. H. HUGHES.

In all the wide scope of Methodist doctrines and ceremonies the above from the so-called Apostolic Creed is the only sentence which I can not and will not repeat. There is not a true Protestant in all this broad land who can truthfully repeat these words without reserving to himself the right to place his own meaning upon the words "The Holy Catholic Church." No genuine Methodist is willing to teach his child to repeat that sentence without explaining to that child that he does not mean to say he believes in the Roman Catholic Church, but that he believes in the general or universal Church, and that child knows that that is the only Church on earth which arrogates to itself the exclusive right to the name of the "Holy Catholic Church." And when he investigates the history of this so-called Apostolic Creed, he finds it took its present form somewhere about the fifth or sixth century, which was about the time when the Roman Catholic Church assumed its present form, and hence could not have originally referred to anything but the Catholic Church. Had we not, therefore, better teach our people in language which is neither ambiguous nor misleading?

The old Discipline put it in plain language, which needed no explanations when it taught us to say, "I believe in the Church of God." These words need no explanatory note, and every true Protestant can repeat them heartily without mental reservation.

That every organization has the right to select its own name will not be denied by any. The Roman Church in the exercise of this acknowledged right, long before any of the present Protestant Churches existed, called themselves the "Holy Catholic Church," claiming at the same time to be the general or universal Church. So that when we explain we do not mean the Roman Church but the universal Church, our explanation will not explain. Let us, when we give expression to the broadness of our Christian liberality, leave off all prefixes and qualifying terms, and say from the heart, without mental reservation, "I believe in the Church of God." It will not do even to say, "I believe in the Christian Church" without some qualification, because there are those among us, and they are not few, who, like the little boy who made a picture of a horse which was so unlike the genuine article that he thought it necessary to write the name, and hence they wrote themselves "The Christian Church." Therefore we would have to explain we did not mean to express belief in the Church of the followers of Alexander Campbell.

Our young people are storing their minds with knowledge and preparing themselves for future Church alignment, and are often bewildered when they turn to Webster's Unabridged Dictionary and find he defines Catholic, "An adherent of the Roman Catholic Church. This epithet is rightly applied to the whole Christian Church, although it has been claimed exclusively by the Church of Rome to which it is often limited." We frankly admit that the explanation you make to this unfortunately worded confession is technically true. It is also true that you are softening in the minds of our people, by constantly repeating these words, the name and memories of the mother of harlots who is drunk with the blood of saints.

After all there is something catching in a name, and the constant repetition of a name most repulsive in the beginning will sometimes not only remove its offensiveness but win the affections. Familiarity with even murder robs it of much of its gruesome horrors. Therefore, I beg to be excused from saying every Sunday morning "I believe in the Holy Cath-

olic Church" when I know, and everybody else knows, Rome legitimately first claimed that name.

Can we not find language in which to express our religious belief which is neither doubtful nor misleading? The words at the head of this article are admittedly liable to be misunderstood, and are sometimes construed into an indorsement of the Catholic Church with her hands red with the blood of the martyrs. But these good men who would thrust these double-meaning words into the mouths of our people to be publicly repeated every Sunday morning tell us they only mean the universal Church of God. And yet these very men retain the right to themselves to interpret the meaning of these words to suit the occasion. To illustrate, these men meet an Irishman and ask him about his religious belief and Pat answers readily: "Faith, and I believe in the Holy Catholic Church." And our wise men unanimously say: "This fellow is a Roman Catholic." How do they know? Was it not because it is universally known that the Roman Catholics have been taught for multiplied hundreds of years to repeat these very words? So they themselves interpret the words, "I believe in the Holy Catholic Church," when repeated by one man as meaning one thing, and when repeated by others as meaning the very reverse. The Catholic denies that the Protestant is in the Church at all, and the Protestant as emphatically denies that the Catholic is the Church of God. Now I ask in all candor was it consistent in these men, who interpret these words to mean one thing at one time and another at some other time, to require the Church to repeat them as having but one meaning? When the revisionist comes along I do hope, instead of revising our Articles of Religion, that he will revise this argus-eyed, two-faced declaration, which is so misleading, and which is pig or puppy, just as the man who repeats it may wish.

DOCTRINE.

The Necessity of Sound Bible Doctrine Being Preached.

I Tim. 4:16: "Take heed unto the doctrine." Doctrine is from the Greek word, "didaskalia." It means teaching, instruction, what is to be received. This doctrine is called "The doctrine of God."—Jno. 7:16; "The doctrine of Christ."—Heb. 6:1; "The doctrine of the apostles."—Acts 2:42. Christ said through the apostle: "Till I come give attendance to doctrine."—I Tim. 4:13. Then we can not cease preaching it till Christ comes. We think our doctrine should be preached more than it has for the last few years. A great many think when we say "doctrine" we mean water baptism, but this is not much of a doctrine. People have made water baptism a babel of confusion. Scripturally, no salvation depends upon it. We can not indorse this great wide unionism so many are wanting to fall in with—it gives us trouble, for it is sacrificing and setting aside our true Bible doctrine of repentance, regeneration, faith, and of the witness of the Spirit—and puts a low idea of a Methodist Church. Of course, this wide unionism claims, or consents to some of these things, but will not preach earnest sermons on them; won't preach a deep repentance, that stirs the whole moral nature and causes regeneration and the witness of the Spirit, and a joy unspeakable and full of glory. Our doctrine has made us what we are. We stand upon a broad, able Bible doctrine. We should all love these old-time doctrines and stay with them. If unionism is the thing, then we should not build Methodist churches, but preach in school-houses and build union churches. We must stick to what we claim to be, and teach and preach it to the young folks. Such unionism as some would take in everything, and land in Universalism. Yes, teach it in our Sunday-

schools and occasionally and lovingly preach it with no challenges nor rough edges to others. Our young folks need it. Acts 2:42: "They continued steadfastly in the apostles' doctrine." This was written for our good, that we should continue in the doctrine, love and cherish it, and be glad and thankful. We do not mean to become cranks or lobbyists, nor to abuse any one, but preach it so all may hear it occasionally. If you say no use to preach it, all will believe as they please anyway, then no use to preach the gospel—all will believe as they please, anyhow. Such slack, loose ways of thinking, talking and acting are filling up the world with comeoutism, stayoutism. Putting a low standard on doctrine weakens our Church. We should preach it or have it done. If we put our doctrine before the people, our Church becomes the Church of their choice. This is the truth. II Tim. 4:2: "Exhort, with all long-suffering and doctrine," the Catholic sects and all the sects preach their doctrine and find that it builds them up and pays to do so. Then why will it not be greatly edifying and build us up to do so? Some of our people are indoctrinated, but thousands are not, and yet have large families. Some of our members are lame, grumbly and grumpy and don't want to hear their doctrine preached. What a pity! Every member should love it and hold up their preacher to preach it when it is needed—and it is needed now. The Holy Ghost says to the preachers, Acts 20:28-30: "Take heed, therefore, unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that, after my departing, shall grievous wolves enter in among you, not sparing the flock; and also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." The wolves after our flock and catching some of the sheep, the flock in a great many places scattered—then afraid to preach the doctrine? Afraid it will make somebody mad? No! Pshaw! Preach it, no use to make people mad. People have no need to get mad. Jesus preached it against the Pharisees and Sadducees. People who can not stand to hear doctrine preached would have got mad at Jesus had they heard him, for "They were astonished at his doctrine."—Matt. 22:33. People get mad at practical preaching!—must we let practical preaching alone? No! People get mad at the law of our land—must we let the law alone? It ought to be preached in the town churches as well as in the country. Acts 5:28: "Ye have filled Jerusalem with your doctrine." Doctrine was once fit to be preached in the great city, and it is yet fit. What was the doctrine? It was the doctrine of the resurrection, the doctrine of eternal life, of repentance, of the new birth, of faith, of the witness of the Spirit, of the Lord's day, of the Holy Ghost baptism, and the doctrine of the kingdom of God and immortality of the soul. All of which we ought to cherish as Methodists and preach, and not be afraid. I Tim. 4:16: "Take heed unto thyself, and unto the doctrine, continue in them; for in so doing this thou shalt both save thyself and them that hear thee." Yes, doctrine saves us. There is not a greater demand in all the word of God to the preacher than to preach the doctrine and continue in it. The doctrine of repentance and of faith brings people to Christ, gives them the witness (I Jno. 5:10); saves us. Doctrine is not strife (as some think)! It should not be preached ever as strife. Every preacher should learn to preach it; Christ preached it.—Matt. 22:33. I Tim. 4:6: "In the word of faith and good doctrine." This is the way to preach it. The world was full of strange doctrines in time of Christ and he preached against them—the doctrine of the scribes, Pharisees, Sadducees, Essenes, Herodians and Nicolaitanes—called them "hypocrites;" and Matt. 23:15: "Hated the doctrine of the Nicolaitanes." Rev.

2:15: The way some act and talk now they would have gotten insulted at Christ, gotten their feelings hurt, and went home, saying he is fighting; he ought to let them alone. "The doctrine of Christ" (Heb. 6:1), we should preach all of this, and not forget it, like the Church of England, when John Wesley was in it, had forgotten their doctrines. "The doctrines of baptism" (Heb. 6:2) we should explain this, "My doctrine" (Deut. 32:2), "abide in the doctrine of Christ."—II Jno. 1:9. Then we must teach it so all will know it, and know what it is, so they can be in it, and abide it.

This article ought to give our people an appetite to hear and love our doctrine. We ought not to be willing to remain silent and let these erroneous doctrines creep into our Churches and poison up our people, until we can't get a penitent to the altar, nor a prayer prayed. I Tim. 5:17. "Labor in the doctrine," to keep the weeds from taking the crop. Heb. 13:9. "Be not carried about by divers and strange doctrines." All of us should know the doctrine, some of it at least, and be steadfast and unmovable and abound. I Cor. 15:58. "I give you good doctrine." Prov. 4:2. Solomon taught doctrine. It was needed then, and has always been needed, and will always be needed. It builds us up and encourages and strengthens. It edifies us, makes us better and truer and wiser to God's cause. 2 Tim. 3:16. "All Scripture is profitable for doctrine." There never will come a time but what doctrine will be needed somewhere and some way, as the Bible is a large book of doctrine. "Not endure sound doctrine." 2 Tim. 4:2, verse 4, "turned into fables." Yes, we see doctrine is needed to make us sound and keep us out of fables. So Paul taught. Titus 2:10. "Adorn the doctrine of God," make it plain, beautiful, delightful, winning to all. Good people, let us never hang our heads when our preacher is preaching our doctrine. Titus 1:9. "Be able by sound doctrine to convince the gainsayer." All should get up these things and know them. We have known some Churches to run down, and some die, and some go into heresy, for want of doctrine. Eph. 4:14. "Tossed to and fro and carried about with every wind of doctrine." In some places our Churches and preachers have been cried down, condemned and preached against, abused and criticised, and God's altar (Heb. 13:10) talked against till a penitent can not be got to the altar. Yet some one will say we don't need doctrine, we want peace! Your nose skinned, you sit still, we want peace! Pshaw, such peace! If you resist, some call it strife. We know of a Methodist preacher who says "he never preached a doctrinal sermon in his life, nor ever expects to." What a pity to have a flock to feed and have such a distaste against our grand old doctrine of repentance, and of the witness of the Spirit, and regeneration, etc.! How can one be true to his flock and say such a thing? This preacher expects always to keep close to the doctrine of repentance, and of faith, regeneration, the new birth, Holy Ghost baptism, witness of the Spirit, Kingdom of God, and a living, active, working, visible, organized body called the Church, and the doctrine of the immortality of the soul—of both good and bad—and everlasting happiness for the righteous.

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."—I Tim. 4:6. Paul.

H. M. PIRTLE.

Dallas, Texas, Station A.

ENDOWMENT FOR SOUTHWESTERN UNIVERSITY.
\$100,000 Club.

The interest in raising one hundred thousand dollars for endowing Southwestern begins to grow. S. J. Weeks makes the suggestion that we call it "the hundred thousand dollar club" and make it a historic society with

organization to perpetuate its existence.

I am agreeable to this and beg to say we shall have the hundred thousand dollar club and as soon as ten are enrolled we shall elect officers and perfect our organization.

The first hundred thousand dollars endowment for Southwestern will go into history, and the club that raises it will make history for Southwestern and for Texas.

In 1910 the following item will appear in the dailies:

"The hundred thousand dollar club of Southwestern University held its annual meeting in the assembly hall of the university yesterday. Of the one hundred members, sixty were present and participated heartily in the public exercises.

"In the evening a banquet for one hundred was spread in the spacious dining room of Mood Hall. The sixty members with forty guests partook of the delicious viands and gave full praise to the manager and the cook. Toasts and responses were felicitous and brought forth enthusiastic applause. At the conclusion of the feast, Mr. —, who was one of the first to enroll in the club, arose and said: 'Ladies and gentlemen: In February, 1907, I reluctantly gave heed to the call for this club and signed for one thousand dollars. The results have been so happy in my own heart, and the outcome of the movement so great in the growth of Southwestern, that I have decided if the giving of one thousand dollars helps me and the cause so much, I will take a larger share in the matter and now announce that I shall endow a chair in the institution.' (Great applause followed.)

"Next morning before leaving the city, the hundred thousand dollar club reviewed the one thousand students who formed at Mood Hall and the Annex—in four classes, from Freshman to Senior, and marched as separate bodies before the sixty club men."

Friends, one thousand students in the college department at Southwestern is not at all out of reason. There is coming a great educational movement in the State—a movement for college education among the boys and young men. There is coming a reaction from the past state of things when young men cared only for a business course. A reaction is obliged to come and will come.

When it comes—and it will not be long about coming—college students will go in bodies to the institutions prepared for them. They will go by hundreds and by thousands. Southwestern has met the past conditions nobly and has done a great work for the Church and the State. Many of the statesmen, professional men, business men and ministers of Texas are from the halls of Southwestern.

But we are now facing a new problem. The State is rapidly filling up with thrifty and well-to-do immigrants from other States, the population of the State will soon be next to Pennsylvania and New York. These millions of people have sons and daughters for colleges. We owe it to them that our central school shall give them the equal advantages of any in the State.

We have at least fifty thousand Methodist families in the State. If one family in ten sends a son or daughter to college, there is a demand for college education for five thousand young men and young women.

Talk about not letting Polytechnic be a college! Why, dear sirs, if we do the right thing and get in ahead of the coming educational movement, we'll have to have Polytechnic endowed so it can help take care of this great army of students. Southwestern is already the accepted head of Texas Methodist schools, therefore, I plead for her endowment first. If any other school had been accepted by all the conference I would in the same way plead for it.

Who will join me in the first ten of the hundred thousand dollar club?

J. E. HARRISON.

The helps we build by breaking our word always prove our greatest hindrances.—Ram's Horn.

Devotional and Spiritual

WHY DO WE WORRY?

Why do we worry about the nest?

We only stay for a day,
Or a month, or a year, at the Lord's
behest

In this habitat of clay.

Why do we worry about the road,

With its hills or deep ravine?

In a dismal path or a heavy load
We are helped by hands unseen.

Why do we worry about the years

That our feet have not yet trod?

Who labors with courage and trust
Not fears,
Has fellowship with God.

The best will come in the great "To
be,"

It is ours to serve and wait;
And the wonderful future we soon
shall see,
For death is but the gate.

—Sarah K. Bolton.

CHRIST'S ESTIMATE OF US.

Our heavenly Father will judge us not by the results of our labor; will not take the bare outward measurements of our service—so much done, so much left undone, therefore so much reward and payment. He will strike a balance between capacity and opportunity, between the chances offered to us and the use we have made of them; and if with a small chance we have done our best, the man who has done no more than his best with a bigger chance will be rewarded on an equality with us. Each will get his denarius, his full day's wage for as much of the day as he has been able to work. There is no respect of persons with him, and no respect of superior chances. His eye as he judges us is kind as well as just. He will take into account all of the difficulties that have hampered us, all the hindrances that have hemmed us in; and will reward us accordingly. God is not a hard taskmaster, but a just and loving Father, who exacts no more than it is possible for us to do and to accomplish.

Two deductions follow from this exposition:

1. There is no room for complaint or for a sense of injustice in view of these painful contrasts in human opportunity.

I do not mean that these contrasts are illusory, and that, if we knew everybody's life perfectly, we should see that they disappear into a perfect balance. But our parable does suggest unmistakably that they are not fundamental. There are qualifying circumstances probably in every case. Often, certain disadvantages follow the fortunate man, and neutralize some of his privileges. "Every heart knoweth its own bitterness," and many a man envied by his neighbors would possibly be pitied if they knew all. And there are compensations probably in the narrowest and most perverse lots which tend to soften the hard edge of poverty and disability and make them bearable. The outward circumstances of men do not settle everything, nor determine rigidly their possibilities into neat philosophic aphorisms; but even in the hearts of those into whose depths the gracious eye of the Son of God, filled with the prophecy of all good to all, have looked.

The longing to know the purpose of service and happiness. But we can easily press this idea of compensation too far, as is undoubtedly done by Emerson in his brilliant essay on the subject. It is not in

ignoring the facts that we escape from their legitimate pressure, but by unveiling other and more fundamental facts, which mitigate their severity, and help to trim the balance of their unevenness. And in the case before us we are assured that all the outward inequalities of human lot are neutralized by the perfect consideration and just regard of the Great Judge, who in the "day of his power" will readjust according to the strictest law of righteousness all that is ill balanced in the relation of ability and opportunity in this life.

2. Therefore there is no ground for discouragement on the part of the unfortunate, nor for pride on the part of the privileged. If we look to the estimate formed of our work formed by the world that now is, we shall find it crude and often cruel enough to create a bitter revolt against its injustice. But if we look to the laws that govern the spiritual kingdom which we must all ultimately come under, a fresh and exhilarating sense of justice visits our hearts; we are encouraged to do our best with what opportunities we have, and, however narrow these may be, they are broad enough to win the "Well done" from our Father, and the benediction of his appreciative love. *Sarsum corda!*

Those only who neglect their opportunities and utterly refuse the call of service will be finally rejected. There is room for imperfect service in the kingdom, for even the grumbling laborers are paid their due wages. But there is no room for sloth, indifference, or willful neglect of time's vast vanishing chances in the Lord's vineyard. There is no mention made of the idler in this parable, for the lesson does not specifically include him, and our Lord never overloads his canvas. But here, as well as in other parables, we can imagine a darkness beyond the twilight and realize the stern judgment that will be passed on him who has refused to make what he can of such chances as come to him. Let us then "work the works of Him that sent us while it is day, for the night cometh when no man can work!"—From the "Economics of Jesus."

THE PERSPECTIVE OF LIFE.

The human heart has been so fashioned that its first self-conscious cry is for understanding of the deep riddle of the purpose of life. The austere Brahmin whispers the holy secret of a divine center toward which all are traveling, and the Buddhist sadly beckons us toward the great peace of entire self-repression; the Jew, with the spirit of narrow proprietorship, looks over his fence and pities us shut off from his Jehovah of the Tabernacle and the Temple, and the voice of the Mohammedan cries "Allah" as he proclaims the irresponsible mogul of the universe.

The Christian answers the call of One who came not to destroy but to fulfill; who said, "I am the Light of the world," and realizing in one perfect whole, himself, all that is highest and truest in the world, wisdom, philosophy, and service, throw luminous meaning on all which has ever surged or striven in the heart of human race.

He alone has the answer to the elemental query, "What is the use of life?" which rises at times in all hearts; not only of those who sit unregarded and alone with their questionings before mute irresponsible idols; not only of those who have reduced the problems of our earthly life and its meaning is one which comes out of anger and distress, out of love and despair, out of passionate sorrow and prayers which seem to have passed unheard; and there is none to satisfy it save the Son of God.

His answer, however, can be understood only by the finest and best instincts within us—the child's instinct and willingness to understand

and enter into his Father's plans.

In a word, it is only borne in upon us when we exercise a full sympathy with God himself.

Some of the great masters have deliberately set upon the frames of their pictures a sufficient description of their subject to guide even uneducated persons to some understanding of their meaning; but many have left the picture itself to disclose their message to such as are able to receive it, deeming that they only, whose hearts are practiced in sympathy and whose souls are sensitive to the portrayal of truth and beauty, can right grasp which they wish to tell.

Before a picture without printed text or description given concerning it, watch two clowns.

They take their stand within a foot of it; they remark that the point seems to have been laid on with a spoon in irregular, careless patches—as indeed from that distance looks not unlikely—and each feels that he himself could easily have produced something better.

Still standing close up to the canvas, having looked at it from one point of view only, they have no sense of hesitancy or of shame in criticising it with such powers of ridicule as they can command, and in asking loudly, "What does it mean?"

Before the same picture watch two art students whose eyes are keen to recognize and enjoy work which is far beyond themselves.

They approach it quietly and for many minutes make no remark; they are in no hurry to pass their judgment on it.

With eyes on the canvas they slowly take up one position after another, until they are standing several feet from it and at a certain angle, until they can see it in the light and at the distance which is proper to it, that is, the light which the artist painted it and in which he meant it to be seen.

Having once got the right point of view, you can note their delight, their wonder and their excited speculation; you can see how they are amazed at the effect of depth in some shadow, at the daring brilliance of a color in the foreground, at the detail which from a distance is so fine and accurate, but which, near, seemed like careless smudging. They are filled in the end with admiration for the work of the master who knew that some at least would approach his picture wisely and catch his thought.

And we? Are we not, by the very being, students of life and of the meaning of that great canvas, the earth, and of all which it contains. It is then fair to ask ourselves whether we are taking the wise and reasonable way of discovering its meaning, for find some meaning we all must; and many there are who stand so close to it all their days that they would dare to hint that they could greatly improve upon it.—From "A Reasonable View of Life."

A TIME FOR PRAYER.

No doubt there may be very sweet moments of prayer where there is no secret chamber with shut door and no outward quiet either. Nehemiah could lift up his heart in prayer and get an immediate answer, too, even while standing as cupbearer before the king, and carrying on a conversation with him all the time. So may the busiest of busy men in the very midst of their engrossing work, or when walking the crowded street—the tradesman amid the duties of shop or mill—hard-working mothers amid all the distractions of their children's cries—the traveler amid the noisy jolting of the railway train—all practice the art of sending glances and petitions upward to the throne on high, and know the comfort of getting immediate answers back that will make them calmer, wiser, braver that they were before. How strengthening such wayside prayers may be none know until they have practiced them. But if we are to know the full joy of intercourse

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will Do for YOU, Every Reader of the Texas Christian Advocate May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, many fatal results are sure to follow. Your other organs may need attention—but your kidneys most, because they do most and should have attention first. If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest because its remarkable curative power has been proven in thousands of the most distressing cases. If you need a medicine, you should have the best. A thorough trial will convince anyone. Wilson, Conn., Feb. 18, 1906.

Dear Sirs: A man could not be in any worse condition than I was with kidney and bladder troubles. I doctored with several good doctors and one physician told me I had Bright's Disease and that I would not live over six months. Another told me it was gall stones. I had severe pains in my kidneys all the while, could not stoop over, would be dizzy, could not lie down without someone helping me up; my back was weak and pained me; urine was as thick as cream and it would scald me something dreadful. I had to get up many times in the night to urinate. I took Swamp-Root and to-day I am a well man and never felt better. All of my troubles have gone and show no signs of returning. I take my oath that Swamp-Root put me where I am to-day and I can prove it by acquaintances. Very truly yours, E. H. RAND.

Swamp-Root is not recommended for everything, but it promptly overcomes kidney, liver and bladder troubles, the symptoms of which are obliged to

EDITORIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women who found Swamp-Root to be just the remedy they needed. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Texas Christian Advocate. The genuineness of this offer is guaranteed.

pass your water frequently night and day, smarting or irritation in passing, brick dust or sediment in the urine, headache, backache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, maybe loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to re-



main undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is also evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty cents and one dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

ed faces up to hers, and smiles; and though she does not speak, we know what she would say, and lay our hot, flushed cheek against her bosom, and the pain is gone. Night's heart is full of pity for us; she takes our hand in hers, and the little world grows very small and very far away beneath us, and borne on her dark wings, we pass for a moment into a mightier Presence than her own, and in the wondrous light of that great Presence all human life lies like a bark before us, and we know that pain and sorrow are but the angels of God.—Jerome K. Jerome.

"The good of simply being kind helps ease mankind's great pain, Each human soul our love has touched grows strong to bear again And thus by helping those in need, we help ourselves the most, And at the journey's end well find that kindness was not lost."

BEWARE OF IMITATORS. The Combination Oil Cure for Cancer and Tumor has its imitators. The Original Oil Cure may be had of the Originator.—Dr. D. M. Bye, 316 N. Illinois St., Indianapolis, Ind. Free books upon request.

"The very God! think, Abib, dost thou think? That the All-great were the All-loving too! So through the thunder comes a human voice, 'O heart that have made, a heart here.' —Rev. Geo. Elliot, D. D., in "The Beauty of Jesus."

And yet it seems so full of comfort and strength, the night. In its great presence, our small sorrows creep away ashamed. The day has been so full of fret and care, and our hearts have been so full of bitter thoughts, and the world has seemed so hard and wrong to us. Then, night, like some great loving mother, gently lays her hand upon our fevered head, and turns our little tear-stain-

SEEDS SOLD ON HONOR

Our new 1907 catalog with 128 finely illustrated pages is now ready and will be sent free upon request. It fully describes the best seeds and plants for the Southern Grower. High bred Cotton Seed, Alfalfa Seed, Watermelon Seed, Seed Corn, Roses and all kinds of plants for House and Lawn are our specialties. Oldest seed house in Southwest, 24 years of successful seed sowing. Write tonight for catalog. Robinson Seed & Plant Company, 2832 Elm Street, Dallas, Texas.

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IRA D. SANKEY'S LATEST HYMN BOOK.

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ROUND or SHAPED NOTES, 24 pages, 6 1/2 in bound, 25c. each; 35c. by mail. Buy of Your Book-Dealer or THE BIGLOW & MAIN CO., Chicago or New York. Examination copies mailed.

Secular News Items.

Returning to El Paso recently from a trip of investigation at Mexican ports and along the border between the United States and Mexico, Marcus Brauns stated that he had found extensive, thoroughly organized and wholesale schemes for smuggling Chinese into this country. The investigation was undertaken for the personal information of President Roosevelt.

Mr. Brauns declined to give details as to his conclusions and discoveries. He did state, however, that one remedy would be to have mounted line riders in sufficient numbers to patrol the border.

The Tribunal, published at Rome, in a semi-official communication concerning the recent fight between Franciscan, Armenian and Greek monks in the Sacred Grotto at Bethlehem, says that on January 22 an Italian Franciscan monk went to burn candles in the grotto. Armenians who were officiating at their altar prevented him from passing, and attacked and felled him with sticks. Other Franciscans rushed to the rescue of their compatriot, and in the general fight which ensued one Italian, one Spanish and three Armenian and Greek monks were wounded.

The Italian Consul at Jerusalem went to Bethlehem and opened an inquiry. The Armenians say that the quarrel began because the Italian Franciscan monk insisted on passing to burn his candles without waiting for the Armenian ceremony to end. The inquiry made by the local authorities was favorable to the Latin monks and the Italian Consul is now seeking to have the guilty persons punished.

Mrs. Jacob H. Gallinger, wife of Senator Gallinger of New Hampshire, was taken ill in Belasco's Theater at Washington, D. C., on the night of February 2, and died shortly afterward.

Senator Gallinger, his wife and four friends went to the theater as the guests of David Belasco. The party had just entered the building when Mrs. Gallinger swooned, and it at once became evident that she was very ill. Dr. A. S. Rowan, of Baltimore, who happened to be near, attended her. While waiting for the ambulance of the Emergency Hospital, where Dr. Rowan advised that she be taken, Mrs. Gallinger expired. Death was due to angina pectoris.

The body was put aboard a train for Concord, N. H., where the burial took place on Tuesday. The funeral services were conducted at the Hotel Normandie, by Rev. Dr. Samuel B. Greene, pastor of Calvary Baptist Church.

The crest of the high water in the Mississippi River has passed Memphis, and it is believed that the worst of the flood is over. The inundated districts in the southern part of the city remains unchanged, and are being visited by thousands of sightseers. No flood fears are entertained at New Orleans, though the river continues to rise slowly.

King Edward and Queen Alexandria of England are on a visit to France. Formal visits were exchanged between the English King and President Fallieres at Paris.

The war talk of the American press has been received at Tokio with great surprise and regret. The correspondent of the Associated Press talked with several leading men in and out of the Government. They concur in the opinion that the United States is the last country with which Japan would go to war; besides both nations are unaggressive in their trade rivalries, which seldom leads to war unless territorial acquisition is intended.

In some quarters the belief is ex-

BETTER THAN SPANKING.

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

pressed that the misrepresentation that Japan is suffering from on account of the San Francisco school question is the outcome of the immunity shown disaffected war correspondents in the late Russian War. It is believed these correspondents are watching for an occasion to victimize Japan. Even those inclined to be caustic ridicule the idea of war with the United States.

The Japanese press has been silent so far, apparently considering the matter unworthy of comment.

At the convention of Japanese and Korean Exclusion League, held at San Francisco on February 4, resolutions adopted by the executive board of the league on Saturday night, demanding that the United States and the State of California maintain the right to exclude Japanese from public schools used by white children, were unanimously adopted after much spirited discussion by men prominent in the movement to exclude Asiatics from this country. The pith of the resolutions, which declared that the yielding of the United States to Japan on the school question, was tantamount to taking vassalage, was dwelt upon by several of the speakers. President Roosevelt was severely criticised.

The Burleson-Livingston resolution directing the chief of the Bureau of Corporations to investigate the transactions on cotton exchanges, and a study of the effect of these speculations upon the price of cotton, has been passed at Washington and Mr. Burleson thinks the information to be got will greatly facilitate the effort that is being made to put the bucket shops out of business.

The jurors for the Thaw case have, after considerable delay, been chosen, and the prosecution of the case will be pushed as rapidly as possible. The State laid its case—a plain unemotional story of the shooting on the Madison Square Garden roof, of Stanford White, leaving the malice and motive to be inferred from the act—and the defense replied with a plea of hereditary insanity. Both the wife and mother of the prisoner are to be present during the trial and will testify in his behalf.

The usual problem of what is the best policy of a State toward its school and public lands confronts the Constitutional convention at Guthrie, Okla., in taking care of the 3,100,000 acres set aside for Oklahoma's public buildings and educational institutions. The convention estimates the land to be worth \$10 an acre, taken as a whole, to which may be added the \$5,000,000 Congress gave to Indian Territory as its portion of the common school fund and the estimated wealth will be \$36,000,000. Of the last grant about 1,413,800 acres go to the public free schools, 1,372,000 to the higher educational institutions, and 315,000 acres to the public buildings and penal institutions. The grant of 1,372,000 acres to the higher educational institutions, which includes the 1,050,000 acres of indemnity land given out of the United States public domain in Oklahoma Territory, is approximately divided in this proportion: The State University, 303,600 acres; university preparatory school, 203,600 acres; State normals now established or hereafter established, 407,300 acres; the Agricultural and Mechanical College, 303,600 acres; and the Colored Agricultural and Mechanical College and Normal University, 153,600 acres.

After a respite of two weeks, Ramon Campos was hanged in the county jail at noon at Karnes City, Feb. 1, for the murder of the McHayne girls March 26, 1906. As the prisoner, accompanied by a priest, was being led to the scaffold, he collapsed and requested assistance to mount. Campos, then realizing his situation and apparently crazed with terror, fought madly against the attempts of the officers to bind him, piteously calling for Mr. Coleman, the jailer to come and save

him. He continued to fight until overpowered by officers. He was placed in position and thus supported until the tray was sprung by Sheriff Seal. Life was extinct in fifteen minutes. The crime for which Campos was executed was for the murder of two young and handsome Mexican girls, who lived near Choate, that county.

The deed was prompted by a spirit of revenge because one of the girls refused to become the bride of Campos. Some time previous to the tragedy Campos had divorced his wife in the hope of marrying Juana McHayne, with whom he had become infatuated. After being legally rid of his first wife, he pressed his suit very seriously but was rebuffed. Greatly enraged, he nursed his desire for revenge, but in Mexican style said nothing. On the morning of March 26, 1906, Campos met Juana, her sister and little brother returning home from Karnes City. The women hospitably invited him to ride with them. He accepted and climbed up in the rear of the buggy. He as once began to press the girl to marry him and she refused. He took a razor out of his pocket and almost severed her head from her shoulders. He then drew his pistol and attempted to shoot Juana's sister. She grappled with the murderer and made a desperate fight for her life. In the struggle both fell from the buggy. This loosened the girl's hold on Campos and she jumped to her feet and attempted to escape the fiend by running away. He fired on her. The bullet struck her in the back of the head, producing instant death. In the meantime the horse attached to the buggy had proceeded on its journey. Campos ran after it, emptying his pistol at the little boy and wounding him slightly. The firing frightened the horse and he ran. This alone saved the boy's life. Since he has been convicted and given the death sentence, Campos had stoutly maintained that he had no regret for killing Juana but was sorry that he murdered her sister.

Dublin District—Second Round.

Stephenville Cir., March 2, 3.
Stephenville Sta., March 3, 4.
Bluffdale Cir., March 9, 10.
Bunyan and Lingleville, March 16, 17.
Huckabay Miss., March 23, 24.
Harbin and Greens Creek, Mar. 30, 31.
Cisco Cir., April 6, 7.
Cisco Sta., April 7, 8.
Eastland Cir., April 13, 14.
Carlton Cir., April 20, 21.
Hico Sta., April 21, 22.
Proctor Cir., April 27, 28.
Dublin Sta., April 28, 29.
DeLeon Miss., May 4, 5.
DeLeon Sta., May 5, 6.
Desdemona Miss., May 11, 12.
Carbon Cir., May 18, 19.
Gorman Cir., May 19, 20.
Granbury Miss., May 25, 26.
Granbury Sta., May 26, 27.
Gren Rose Miss., June 1, 2.
Duffau, Miss., June 8, 9.
Iredell Cir., June 9, 10.

District Conference will convene at Gorman June 27-30. The conference will open Thursday, June 27, at 9 a. m. and continue over the fifth Sunday.

Committees of Examination.

For License to Preach.—C. V. Oswalt, J. H. Morris, R. A. Clements.
For Admission on Trial.—H. M. Long, U. J. Morton, J. E. Stephens.
Deacon's Orders.—S. P. Brown, E. J. Maxwell, W. V. Jones.
Elder's Orders.—W. H. Terry, B. R. Wagner, L. B. Tooley.
J. G. PUTNAM, P. E.

El Paso District—Second Round.

Roswell, Feb. 16, 17.
Artesia, Feb. 20.
Hagerman, Feb. 23, 24.
Dayton and Lakewood, Feb. 27, 28.
Carlsbad, March 2, 3.
Odessa, March 6.
Pecos, March 9, 10.
Alamogordo, March 13.
Lordsburg, March 16, 17.
Las Cruces, March 20.
Deming, March 23, 24.
Marfa, March 30, 31.
Alpine, April 6, 7.
El Paso, April 13, 14.
East El Paso, April 13, 14.

At this conference delegates to the District Conference will be elected.
J. T. FRENCH, P. E.

Waco District—First Round.

Bosqueville Cir., at Bosqueville, Feb. 9, 10.
Riesel, at Riesel, Feb. 16, 17.
Penelope, at Penelope, Feb. 23, 24.
W. L. NELMS, P. E.

What you dedicate, God will consecrate.—Ram's Horn.

Tyler District—Second Round.

Lindale Cir., Sabine, March 9, 10.
Lindale Station, March 10, 11.
Mineola Station, March 15.
Emory Cir., Woosley, March 16, 17.
Alba Cir., Pleasant Ridge, Mar. 23, 24.
Tyler Cir., Bascom, March 30, 31.
Tyler, Cedar Street, March 31, April 1.
Marshall, North Marshall, April 7, 8.
Wills Point Cir., Burnett Chapel, April 13, 14.
Wills Point Station, April 14, 15.
Blg Sandy, Gladewater, April 20, 21.
Colfax, Oakland, April 27, 28.
Grand Saline, April 28, 29.
Chandler, Chandler, May 2.
Edom, Union Grove, May 4, 5.

Other dates will be furnished later. I hope both the pastors and the stewards have begun early to look after the business interests of the charge, and that all reports will be good. To put off is to invite failure and to do injustice to faithful men and important causes.
THOMAS H. MORRIS, P. E.

Corsicana District—Second Round.

Coolidge Sta., Feb. 9, 10.
Purdon Cir., Dover, Feb. 16, 17.
Dawson Cir., Harmony, Feb. 17, 18.
Richland Cir., Quinby, Feb. 23, 24.
Wortham Cir., Wortham, Feb. 24, 25.
First Ch., Corsicana, 8 p. m., Feb. 26.
Eleventh Ave., Corsicana, 8 p. m., Feb. 27.
Corsicana Cir., Pleasant Grove, 11 a. m., Feb. 28.
Frost Cir., Jones' Chapel, March 2, 3.
Brandon Cir., Mertens, March 3, 4.
Thornton Cir., Locust Grove, Mar. 9, 10.
Groesbeck Sta., Groesbeck, Mar. 10, 11.
Mexia Sta., Mexia, 8 p. m., March 13.
Blooming Grove, Blooming Grove, Mar. 16, 17.
Powell Mission, Long Prairie, 11 a. m., March 19.
Kerens Cir., Roane, 11 a. m., Mar. 19.
Rice Cir., Chatfield, 11 a. m., Mar. 21.
Barry Circuit, Love's Chapel, March 23, 24.
Kirk Cir., Prairie Hill, April 6 and 7.
Horn Hill Cir., Ben Hur, April 13, 14.
Cotton Hill Cir., Forest Glade, April 14, 15.
Irene Cir., Emmett, 11 a. m., April 17.
Alma Cir., Tupelo, April 20, 21.
Dist. Conf., Rice, 11 a. m., Fri., Apr. 26.
The Preacher's Institute resolved to meet on Friday and remain in Rice through Sunday. Brethren will kindly make their arrangements accordingly.
HORACE BISHOP, P. E.

A PHYSICIAN WANTED.

Pideoke is now without a physician. It is a little town in the midst of a thickly settled community—a very fine Christian community. A very fine opening for a good Christian physician. A Methodist preferred. All interested apply to C. M. Stribling, or others, of Pideoke, Texas.

A. D. LIVINGSTON,
Pastor M. E. Church, South.

A REQUEST.

I have been for sometime interested in the history of our great State. I believe our Methodist Church ought to have in her possession as nearly a complete list of all the books touching upon the history of Texas as possible. To that end, I am gathering up such. I already have many of the best and some of the rarest copies of Texas history. When you read this, look through your books, and if you have any books, pamphlets, papers, magazines published before 1885, please write me, giving the name of the author, publisher and date, provided you will sell, exchange or give them to me. There are enough of such books scattered about over the State—dirt covered—many of them in the cellar or garret, or on some shelf in a back room, that are never read, nor cared for, to make a complete bibliography of Texas, and to us would be of incalculable value, while as a single book it is worth little or nothing to the owner.
E. L. SHETTLES,
Calvert, Texas.

A TESTIMONY.

This is one of the saddest days of my life. I have just received information of the death of my mother, Sister Mrs. C. R. Shinn, of Winnsboro. She passed to her reward yesterday at 9 a. m. At the death of my mother, when I was but little more than a babe, she took my three brothers and myself, and has been a mother to us ever since. Having no children of her own, she has truly loved us and cared for us with the love and solicitude of a mother. She has been a consecrated member of the Methodist Episcopal Church, South, nearly all her life. Her life has been one of self denial and hard labor for her Lord, her family and her neighbors. She has been a living sacrifice upon the altar of the

Church and her home. The greater part of her life she has borne great bodily affliction, and has passed through many sore trials. But her bark is now sailed into smooth waters. She is resting from her labors, and with the loved ones gone before, has received the reward of the finally faithful. Our consolation is the hope of the resurrection.

M. H. HUDSON, P. C.
Westbrook, Feb. 4.

TREASURER'S REPORT.

Report of the Treasurer of the Texas Conference for December, 1906, and January, 1907:

Brenham District.—Cardwell, A. A. Kidd: Conference claimants, \$67; foreign missions, \$71; domestic missions, \$77; Orphanage, \$41. Cameron, J. T. Smith: Foreign missions, \$11.25; domestic missions, \$132; Orphanage, \$35.90.

Calvert District.—Centerville, J. W. Treadwell: Conference claimants, \$3; domestic missions, \$2.80; Orphanage, \$15. Fairfield and Dew, domestic missions, \$60. Reagan, A. T. Walker: Foreign missions, \$26.00; domestic missions, \$26; Orphanage, \$14. Martha, O. T. Hotchkiss: Korean Sunday-school fund, \$20.

Houston District.—Houston, McKee Street, F. M. Boyles: Foreign missions, \$5; domestic missions, \$10. Rosenberg, J. W. Hennessee: Foreign missions, \$10; domestic missions, \$35; Orphanage, \$12.

Huntsville District.—Dodge, G. W. Henderson: Domestic missions, \$25.75. Grapeland and Lovelady, J. C. Cameron: Domestic missions, \$40. Postoria Mission, J. C. Huddleston: Foreign missions, \$30; domestic missions, \$35; Orphanage, \$6. Huntsville, D. A. Hotchkiss: Foreign missions, \$140; domestic missions, \$140; Orphanage, \$25. Hempstead, B. C. Ansley: Foreign missions, \$15; domestic missions, \$15. Navasota, H. B. Urquhart: Domestic missions, \$90. Huntsville, D. A. Hotchkiss: Korean Sunday-school, \$50.

Jacksonville District.—Hallville, I. P. Pace: Orphanage, \$5. Henderson, L. B. Elrod: Foreign missions, \$27; domestic missions, \$103. Neches, W. W. Horner: Foreign missions, \$15; domestic missions, \$15; Orphanage, \$5. Pittsburg District.—Atlanta, J. C. Jones: Foreign missions, \$90; domestic missions, \$90. Gilmer Circuit, J. O. Dent: Domestic missions, \$10. Jefferson, A. A. Wagon: Foreign missions, \$50; domestic missions, \$50; church extension, \$21; Orphanage, \$10. Gilmer Station, J. M. Adams: Foreign missions, \$50; domestic missions, \$50. Park, J. N. McCain: Domestic missions, \$4; Orphanage, \$10. Redwater, J. M. Mills: Orphanage, \$12.

San Augustine District.—Center Station, L. H. McGee: Domestic mission, \$75; Orphanage, \$16; Bishop's fund, \$18; foreign missions, \$50. Beckville, C. M. Simpson: Orphanage, \$10. Key-tys, B. C. Rausch: Orphanage, \$6.

Tyler District.—Edom, T. C. Sharp: Conference claimants, \$2; foreign missions, \$14.50; domestic missions, \$19.50; church extension, \$2; education, \$2.50; orphanage, \$1.50. Grand Saline, Allen Tooke: Bishops' fund, \$3; conference claimants, \$12; foreign missions, \$13; domestic missions, \$10.85; church extension, \$6.50; education, \$7; Children's Day, \$7.50.
Total \$2,180.65.

L. L. JESTER,
Treas. Texas Conf.
Tyler, Texas.

Elijah's Manna

This new breakfast food has a natural sweetness and "toasty brown" flavor all its own.

It is made of white corn into crisp flakes and forms a most delicious "starter" for the morning meal. It requires no cooking or bother, just pour what you want into a bowl, add good cream or milk, and there you are.

Children can't seem to get enough of Elijah's Manna and they can eat all they want, because it is as wholesome as it is appetizing.

Grocers sell pony package for 5 cents; family size 15 cents. Get one and try it!

Elijah's Manna

Made by Postum Cereal Co., Ltd., Battle Creek, Mich.

Notes From the Field

Argyle.

Rev. J. L. Tarter is pastor at Argyle. He took charge of the work as a supply, and two months, or a little more, ago, five of the leading business houses of the town burned. Of course, the loss was great to a small place, but the men at the head of affairs are made of good stuff, and are replacing the houses with brick buildings; and the pastor's salary and all the connectional claims will no doubt be paid in full. We are in a good meeting. The Holy Ghost has been with us from the beginning. Will close here next Sunday night. The pastor is much beloved by his people and is doing a fine work here. He has a good parsonage, and the congregation have a good house of worship, and we predict a bright future for Argyle.—W. H. Evans, January 30.

Avery Mission.

The first Quarterly Conference for Avery Mission was held January 26 and 27. There was not a full attendance of the official members on account of the bad weather. The following reports were made: Paid pastor in charge, \$70.20; presiding elder, \$11.70; for barn at the parsonage, \$37.00; for furniture, \$13.00; incidentals, \$1.25. A Sunday-school was organized with about fifty members. A W. H. M. Society with nine members and seven copies of "Our Homes" taken. In addition to this the presiding elder, Rev. J. F. Alderson, preached us two very fine sermons and collected \$19.00 for a cistern. We all feel that Bro. Alderson's preaching and the interest he is taking in the work can but bear fruit to the honor and glory of God. We are working and praying for a great awakening on this charge.—H. H. Goode, Jan. 29.

Stanton.

Bishop Hoss appointed us to this new charge, which is a missionary station. Stanton is a beautiful little town of seven or eight hundred inhabitants, situated on the foot of the plains, twenty miles west of Big Springs on the T. & P. Railroad. On our arrival here we found no parsonage, but are now comfortably housed

in a nice three-room parsonage, the cost of which is \$428.85; \$401.00 of this has been paid, leaving us in debt on the parsonage only \$27.86. Our first Quarterly Conference was held the 26th and 27th of this month. Bro. Griswold, our presiding elder, was on hand and preached three very fine sermons. Sunday, at eleven o'clock, just before Brother Griswold announced his text, we had our babe dedicated to Christ in holy baptism. This, our first Quarterly Conference, was a grand occasion from beginning to end. Our stewards made a liberal assessment to the preacher in charge, more than a fourth of which was paid. We would not fail to mention the nice little parsonage which came in due and modern form soon after we moved into the parsonage. I am glad to report that we have a W. H. M. Society organized at Stanton, which is doing very excellent work. We are well pleased with our new work. Wife and I often say with one of our old, "Ours is a goodly heritage." Our lines have fallen to us in pleasant places.—A. C. Bell.

Cherokee Circuit.

This is our first year on this circuit. After a trip of one hundred and fifteen miles over the rough mountains of Bandera, Kerr, Gillespie and Llano Counties, we arrived at Cherokee. The good ladies of Cherokee had set the parsonage in order. They have remembered the parsonage with many tokens of kindness. We are pleased with the prospects for success. Have organized two prayer-meetings—one at Valley Springs and the other at Cherokee. We have the best of Leagues in the district, and one of the best Home Mission Societies in the conference. Our Sunday-schools are fine. Have arranged to organize two Juvenile Missionary Societies. Have all these institutions praying for and expecting a revival. And we are going to have it and everything else that ought to come to pass over here this year, by the help of the Lord. Materially, we are paying off an old debt on the parsonage. Have just about enough money to pay it off. We also have most enough money raised to build a vestibule and cupola to our church at Cherokee. We are then going to seat both of our churches with nice pews. And I wish I could raise a thousand dollars over here for that University Church at Austin. I know it would make Brother Booth feel good, and God would be glorified. May the Lord help us to help others.—B. L. Glazier, January 26.

Hallville.

We arrived here late in the afternoon of December 12; were met at the depot by Dr. J. C. Hill, who carried us to his nice home for the night. Next morning early our household effects arrived and we were soon domiciled in the nice parsonage. We have certainly been kindly received and well housed, for which we are very grateful. A good portion of the business part of our town was burned early last year and our church also. Hence we are dependent upon our Baptist brethren for a church to worship in, which has cordially been tendered us, which we much appreciate; so we began at once to build. With Dr. Hill and his untiring energy that knows no failure we are progressing finely. Will soon have a neat frame church, which will be a credit to our town. Never have known people more willing and anxious to help. Unless we are interrupted by bad weather or otherwise we will soon have it completed. Our first Quarterly Conference was held here on January 26 and 27. Bro. Ellis Smith, our new presiding elder, was on hand and preached and presided to the delight of us all. He seems to be very hopeful of the district. We believe, with his wise advice and faithful work, that the district will make a fine record at conference. The stewards increased the preacher's salary \$100 over last year and seems very hopeful, so we have things to encourage us to do our very best. May God help us. We shall not be content without a revival at each one of our appointments. We will also look after the Advocate interest.—I. F. Pace.

Kirk Circuit.

The farther I go in the ministerial life the better I like it. We loved the people of Richland Circuit and were sad when we had our parting good by. The work assigned us by our good Bishop was in a country where we had never been and among a people we had never seen, but they received us with a most hearty welcome. Kirk is a new circuit, located in a very fertile belt of land. The people are enterprising and liberal. The preacher and his family found awaiting them a beautifully located parsonage of five rooms, celled, papered and matted. A nice

yard, cistern at back door, good garden spot, more than twenty fruit trees old enough to bear well, a cow lot well fenced, stall and feed bin, a barn with shed large enough for two buggies, two splendid horse stalls; also room for feed to correspond, good shingle roof over all; besides more than a hundred dollars worth of furniture. The good ladies have presented the parsonage with a nice toilet set and also a nice dinner set of fifty pieces. Before we arrived a load of wood was placed on the ground and a nice lot of groceries with which to test the new cook stove. Have received a start of chickens, of which we expect to leave ten per cent of all we raise for the next man as we did at Richland. We spent a happy Christmas with our new acquaintances, visiting and dining. On New Year's we reversed the order of visiting and had a number of our friends at the parsonage. After dinner we organized a Woman's Home Mission Society. The day begun and ended very pleasantly as well as quite profitably. Quarterly Conference convened January 24 with the work well represented. Our beloved presiding elder, Horace Bishop, preached at 11 o'clock to the highest appreciation of all present. The public school dismissed to attend the services. They are still talking about the sermon. The conference came together at 3 p. m. and proceeded with unusual business tact. In response to question 6 the Board of Stewards elected R. J. E. Miller President and B. W. Fowler Secretary and assessed the work \$90 for presiding elder's salary and pastor's \$600. Delia has a live Sunday-school, with J. M. Oliver as superintendent. The Kirk school couldn't have any other than a healthy growth under Bro. Fowler as superintendent. The prospects for a good year are very encouraging.—Z. L. Howell, Jan. 28.

San Marcos.

Our work at San Marcos is moving along finely. Since conference I have received forty-five members into the Church. Mrs. Whaling's Monday afternoon Bible class for ladies has eighty names on the roll, and forty-six of them have subscribed for the Quiet Hour Quarterly, and pledge themselves to spend fifteen minutes every day in the prayerful study of God's word. Last Sunday morning I talked to the Sunday-school, and took a collection for our missionary work in Korea. In addition to what I said myself, I got Prof. John Pritchett, Dr. J. H. Combs and Bro. Geo. Johnson to make brief talks. They are all consecrated and gifted men, and told of the work of Mr. T. H. Yurr, at Sungdo, Korea, in such a telling way, that when I called for the collection we got \$160 (one hundred and sixty dollars) in a very few minutes. If there is a Sunday-school in Texas that has done any better than that, let the brother who is at the helm take the floor and tell us about it. Our Sunday-school and our congregation are outgrowing their quarters, and the day is not far off when San Marcos will be compelled to have a new church. Bro. Johnson, the financial agent for Coronal Institute, is meeting with very large success in his work. If he continues to do as well for the remaining months of the ecclesiastical year as he has done for the past two or three, the Coronal will have a new wing added to the main building by the opening of the next session. The school is enjoying very large prosperity under the management of Rev. Sterling Fisher, and the enlargement of the main building is an absolute necessity as every room is now occupied. In about a month I expect to begin my usual annual revival meeting; and the conditions are all so favorable that I am anticipating large and gracious results.—H. M. Whaling.

Hamilton Circuit.

The year moves off more favorably than we had anticipated under the circumstances. Many were the words of welcome received on our return from conference. A few weeks ago a crowd of ladies, old and young, together with four of the Hamilton stewards, slipped up on the blind side of us and gave us an old-fashioned pounding. No one knows, except a pastor in a "strange land," how these little tokens of kindness and appreciation gladdened our hearts. There are as many loyal Methodists on this work, in proportion to membership, I judge, as can be found on any work in the conference. How can we succeed without them? Had it not been for Aaron and Hur holding up the hands of Moses, the battle would have gone against Israel. Such members are as essential to the success of any work as the pastorate itself. The longer one is in the itinerancy the more he appreciates the service of his co-laborers. Is this tie binding pastor and people just for the moment? Or, as we sometimes hear, "out of sight, out of mind?" Nay, neither space nor time severs it; if any change is wrought it is strengthened as the years roll on. So much for the Church at present. How about the material prosperity of the

county generally and Hamilton in particular? This is an inland town—off the railroad—and yet Hamilton will handle in the neighborhood of fifteen thousand bales of cotton. The surrounding county was never more prosperous. How about our little city? It is enjoying a little railroad breeze at present. Among the many enterprises I must not forget to mention one that "draws much trade" and affords employment to quite a number of men, and that is the open saloon. Last year we had three saloons, selling one hundred kegs of beer each week and "red-eye" in abundance, to say nothing of bottled beer, wine, etc. This year we are preparing to do a much larger business, for we now have our fourth saloon in full blast and property rented for the fifth. So generous are we that we extend a welcome invitation to all who have been "thrown out of a legitimate business" to come to Hamilton; we will receive you with open arms. It is true now and then one of our citizens crosses the river of the whisky route, and many are following in their wake, some of whom are the flowers of our county; but we must not say anything, because this business "draws trade!" Who is so little and selfish as not to be willing to sacrifice a part of his children to this Moloch for the "sake of gain?" O ye "fanatics," don't you envy us our success in this nefarious business? O ye "sissy" preachers, when you come near Hamilton say nothing derogatory to this "legitimate business," upon which the curse of God rests, for to do so will be to enter politics, and it will not do for any "minister to enter the political arena." Yes, in all seriousness, the whisky devil is here, bold, insulting and defiant. This preacher has been made to feel his "stabs in the back" as never before. How long, O Lord, how long? Brother S. W. Turner, our presiding elder last year, finished his quadrennium on the district and went back into the pastorate. We learned to love him as a brother. He is able, conservative, and has the courage of his convictions. Brother Sherman, his successor, is aggressive and in every way competent to fill the position he occupies.—Jno. W. Holt, Jan. 31.

Kilgore.

We have been kindly received by the good people of Kilgore charge, and everything seems to indicate a good year. When we arrived at the parsonage on the night of December 19, we found a splendid, warm supper, and the pantry full of good things. And still we are receiving substantial tokens of appreciation. On January 19 Brother Smith, our new presiding elder, came over and held our first Quarterly Conference, capturing every one with his genial smile and excellent preaching. The Board of Stewards made an assessment of \$800 for the preacher in charge, and paid \$149. Provision was made to paint the parsonage, and the W. H. M. Society is furnishing it nicely. These good women have wrought well at this place. During the past two years they have bought and paid for nice oak pews for the church that would be an ornament to any church. They also bought and paid for a gasoline lighting plant at a cost of fifty dollars. Well, our lot seems to have fallen in pleasant places, and now for the revival. We are praying and working to the end that Kilgore may have a great coming to the Lord this year.—Jesse Willis, Feb. 1.

Marysville.

We desire to express our thanks to the good people of Marysville and community. They welcomed us into their little town and showed their kindness in various ways, notwithstanding being disappointed in their preacher. Our congregations have been good and the people manifest a desire for a good year. On New Year's night the people gave us an old-fashioned pounding. Our Quarterly Conference was held yesterday, but our dear presiding elder was not able to reach us, so Rev. H. B. Johnson came and held our conference for us. We are praying for a good year and ask the prayers of the many brethren to pray for the mission preacher at Marysville.—J. C. Gibbons, Feb. 1.

Sealy.

We arrived soon after conference and found a hearty welcome. Everybody speaks well of Bro. Ingram, our predecessor, which I am glad to note. We are praying and laboring, so the good work may go on with increasing interest. We have just closed a week's meeting at Sealy in which there were ten additions, eight on profession of faith. The writer did the preaching. Bro. Lamar came the last Sunday of the meeting and preached for us Sunday night and Monday night and held Quarterly Conference Monday. The stewards made a good report and increased the pastor's salary, though the exact amount has not yet been determined upon. The salary for pastor and presiding elder will be at least

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\$752, probably \$850. Sealy will pay monthly. We have a splendid W. H. M. Society at Wallis, and have just organized one at Sealy with fifteen members. One Junior League has been organized and another one will soon. We preach at San Felipe, the old capital of Texas. It is quite a small village, but some fine people live there. We have been treated no better by any people than by the good people on this charge. I must not forget to mention that we received a splendid pounding soon after our arrival and many tokens of love and appreciation continue to come in every week. At Sealy we have a membership of only sixty and an average of about thirty at prayer-meeting every Wednesday night. Our Sunday-school attendance is equal to our Church membership. We are just back from Brenham Missionary Institute, where we were completely filled with missionary zeal. We hope to impart to our people some of the inspiration and information received while at Brenham.—J. W. Mayne.

Cloud Chief, Okla.

We have been on our new charge six weeks; have been sick ever since we came. I have been to all the appointments; have visited but very little, but have found that we are in the midst of a fine people, who know how to care for their preacher. It has been a busy winter with us. We left Roll, our former charge, November 11, 1906, for Tulsa, the seat of the Indian Mission (now Oklahoma) Conference, at the close of which we were read out to Cloud Chief Circuit. We then went to Royce City, Texas, to spend a few days with loved ones, and shake hands with old friends, where we spent two weeks very pleasantly, and took up our line of march for our new charge, and here we are, and find from the time we left our former charge until we

Continued on Page Sixteen.

FEARFUL ITCHING BURNING SORES

Boy in Misery 12 Years—Eczema Spread Over Body in Rough Scales, Cracked, Inflamed, and Swollen—Case Pronounced Incurable, but Completely Cured by Two Sets of Cuticura Remedies.

HIS SKIN NOW FINE AND SMOOTH AS SILK

"I wish to inform you that your wonderful Cuticura has put a stop to twelve years of misery I passed with my son. As an infant I noticed on his body a red spot and treated same with different remedies for about five years, but when the spot began to get larger I put him under the care of doctors. Under their treatment the disease spread to four different parts of his body. The longer the doctors treated him the worse it grew. During the day it would get rough and form like scales. At night it would be cracked, inflamed, and badly swollen, with terrible burning and itching. When I think of his suffering, it nearly breaks my heart. His screams could be heard down-stairs. The suffering of my son made me full of misery. I had no ambition to work, to eat, nor could I sleep.

"One doctor told me that my son's eczema was incurable, and gave it up for a bad job. One evening I saw an article in the paper about the wonderful Cuticura and decided to give it a trial. "I tell you that Cuticura Ointment is worth its weight in gold, and when I had used the first box of Ointment there was a great improvement, and by the time I had used the second set of Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent my child was cured. He is now twelve years old, and his skin is as fine and smooth as silk. Michael Steinman, 7 Summer Avenue, Brooklyn, N. Y., April 16, 1905."

FOR WOMAN'S EYE

Too much stress cannot be placed on the great value of Cuticura Soap, Ointment, and Pills in antiseptic cleansing, thus affording pure, sweet, and economical local and constitutional treatment for inflammations, itchings, irritations, relaxations, displacements, and pains, as well as such sympathetic affections as anemia, chlorosis, hysteria, nervousness, and debility.

Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass. Mailed Free, Give to Cure Skin Humors.

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The Home Circle

GETTING OLD.

They tell me I am getting gray.
What do I care!
Gray locks seem just as good to me
As raven hair.

"Ah, but"—they say—"you're getting old!"
Well, that may be;
But age has charms as well as youth,
For aught I see.

I envy those who're getting old,
For they have passed
The slippery paths of youth and gained
The heights at last.

The heights from which they look
adown
The bygone years,
And see escaped a thousand ills,
And greater fears.

The lofty pinnacles of age,
On which they stand,
Like one of old and view afar
A better land.

A land, not of eternal youth,
But where the soul
Full-orbed shall manifest itself
While ages roll.

Full-orbed with no eclipse to dim
Its glories bright,
No darkening shadows to bespeak
A coming night.

'Tis true, youth's pleasures, like ripe
flowers,
Are dead and gone,
And hopes that once burned bright
have paled
Like stars at dawn.

But with these nobler things in view,
Why backward turn
To gaze upon departed joys
And for them yearn?

The hunted hind would sooner leave
Her hiding place
Than I would turn to run again
Life's weary race.

Then welcome age, with bending form
And silvery hair,
Life has no stage in all its course
To me more fair.

The pathway may yet rougher be
Ere fully run,
And earthly shadows darkest grow
At set of sun.

But still I bow submissively
To God's decree,
Tho' age and feebleness extreme
My portion be.

I know my Shepherd, with his staff
Shall still attend,
And guide me safely till I reach
My journey's end.

—Michigan Christian Advocate.

BLACK BEAR AND RED FOX.

Donald was delighted with the Indian suit which he found at the foot of his bed one summer morning. It was made of brown canvas and fringed all down the trousers and the seams of the sleeves with red. It seemed as though he would never get through his exercises and his bath, for he could hardly wait to put them on. He found an old leather belt into which he stuck his toy sword and wooden hatchet, and then bounced out on the startled Bridget with a whoop.

"I'm Black Bear, a most terrible Indian," he proclaimed. "If you don't give me a feather out of the duster, I'll tomahawk you."

Bridget seemed very much frightened and handed over the feather.

"Won't Ted be frightened when he sees me coming," laughed Donald to

himself. "When I see him, I'll pull out my sword and rush at him. I'll whoop just like Black Bear did in the story; and when he is terribly frightened, I'll just call out that it's I and laugh at him."

Ted was Donald's chum. He lived a little way down the street on which Donald's house stood.

Donald's mother smiled a very queer smile as she saw her young son, with cheeks reddened from a dab of his paint brush and in full war regalia start out to surprise his friend.

Donald gave one mighty whoop, jumped the steps of the piazza, with sword waving in one hand and hatchet in the other, and started across the field.

His whoop was answered from Ted's yard.

"It's Ted, and he's scared," thought Donald, and his moccasined feet flew all the faster.

But what was that coming toward him in a brown suit, with face all streaked with green and a red feather waving in his hair? Something that presented a bow and arrow to him as he approached!

Two little Indians stopped short in the path and gazed at each other blankly.

"Why, where d'you get that suit?" demanded Donald, as soon as he found his voice.

"Where did you get yours, yourself?" broke out Ted, bluntly.

"Mother bought it."

"And my mother bought mine."

And then the two boys heard something like a laugh. They looked up. Donald saw his mother standing on her piazza, and there was Ted's mother on hers.

"Why, Mrs. Thornton," called Donald's mother, "do you know that there is a real live Indian around here? One by the name of Black Bear came right in the house and stole a feather out of the duster."

"Why, is there another?" cried Ted's mother, in alarm. "One calling himself Red Fox, at the point of the bow and arrow, made the men who are painting the house give him some paint. He also demanded the feather I wore in my last year's bonnet."

"O," gasped Donald's mother, "do you suppose they are going to stay around here long? Bridget says there's a w'gam all fixed up with blankets, with a bow and arrow in it, hidden among the fruit trees in the garden."

"And there's one in back of our barn," said Ted's mother, in a scared tone. "And do you know there's a pair of snowshoes in it, so they must be going to stay until winter."

Evidently they had not seen the two fearful-looking Indians standing in the path. Suddenly the Indian Red Fox, made a rush in the direction of Ted's mother, and the Indian Black Bear toward Donald's mother.

"O mother, you are so good!" cried the grateful Red Fox to Ted's mother.

"You are the dearest, darlinest!" cried Black Bear, with his arms around the neck of Donald's mother.—The Christian Register.

HOME NURTURE IN PIETY.

The religious training of our children must always vitally interest those of us who are looking forward to the future success of the Church in a world that is either indifferent or hostile in its attitude toward Christ. The children are with us to-day; they are ours to mold to direct, and to influence. In a swiftly coming morrow they will be men and women beyond the reach of restraint and guidance, with the entire responsibility of their own lives laid upon themselves.

A year ago many of the most thoughtful women in the land took up this subject, and discussed it from several points of view in their clubs. They arrived at differing conclusions, as might have been expected. There were some who maintained that to educate children in the principles of the Christian religion was to lay an undue burden on their consciences at an early age. There were others who suggested that to leave the field of childhood fallow without sowing in it the good seed of the kingdom was to afford the devil a splendid opportunity for pre-empting the soil. Both arguments were ably presented, and few topics enlisted an attention so general and so personal.

Perhaps the best way for us to reach the end we have in view is to look at the matter as we have reason to suppose our Lord saw it when, after his resurrection he said to Peter, "Feed my lambs." When the tender Hebrew mothers brought their little ones to the Master seeking his blessing, the disciples rebuked them, and would have driven them away "Why do you come here with these babies?" they said, no doubt roughly and impatiently. But Jesus said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." When he had completed the great work of redemption he claimed the children as his

own. He said to Peter by the sea, first, "Feed my lambs," and then, "Feed my sheep."

The little children in our homes are Christ's as much as they are ours. We may easily make it stronger, and assert that they are his before they are ours. Does not every Christian mother dedicate her child to the Lord long before she holds it in her arms and looks upon its face?

Very likely in a day when theology rather than religion swayed the hearts and lives of Christian people, there were too much rigidity and harshness, too much severity and asceticism in the household life, and piety took on an aspect of gloom wholly unnecessary and distressing. The rectitude of the Puritans and their inflexible adherence to ideas that were stern and narrow had much that we now realize was splendid and noble, but it sometimes antagonized children, and in later years, when the pendulum swung the other way, resistance and reaction followed. Yet no one who reads New England history with any fairness can fail to acknowledge that piety in a majority of cases descended to the third and the fourth generation, and that children and grandchildren walked in the ways the fathers by precept and example had marked out for them.

We have not to do with the past, but with the present. In the religious training of the children we should adopt the scientific methods which obtain in the rest of their education. Nowhere should we draw a hard-and-fast line between what is sacred and what is secular in the training of our darlings. The truth is, that in the balanced life nothing is really secular, and all things are sacred. Plant a flower in the right place, give it care and nurture, air and sunlight, dew and rain, and it will reward you with abundant bloom. Set a child in a Christian home, and let the child grow daily toward heaven in a sweet and fragrant atmosphere, with parental teaching and beneath the sunshine of parental love, and by the time the child has passed the seventh year the stamp is set upon it for the years that are to come. As soon as little hands may be clasped, as soon as a little voice can lip words, a simple form of prayer should be taught the child, and the habit of daily and nightly prayer should be formed. Every one knows how carefully we begin to form habits of refinement and gentle breeding in children. With just the same attention to detail, with the same watchfulness we should begin their training in the outward observances of the Christian life. So early should this training begin that no child in a Christian home should be able to remember a time when a blessing was not asked at the table, and when the sight of the mother kneeling by the bedside before she said good-night was strange and unfamiliar.

By what singular and perverse fatality any of us have arrived at a place where we think that religion in itself is austere, penitential and unrelieved by happiness, it would be difficult to explain. Who should be so light of heart, so full of contentment, so delivered from wearing anxiety, as the one who day by day commits the whole care of life into the hands of a faithful Savior, and who day by day realizes that sins are blotted out and pardoned by the grace of One who knows human nature and human frailty?

Why should children looking at grown people ever receive the impression that to be religious is to be disagreeable? Why should grown people expect from a child in any circumstances a degree of solemnity foreign to his years and utterly unnatural?

Religion is simplicity itself. It is commands, and living as he would live were in his visible form among us as once he was in Palestine. Invisibly he is with us in even a more intimate relation.

"Closer he than breathing,
Nearer than hands and feet."

A little child who loves Christ will sometimes do wrong, speak hastily, neglect duty, commit an indiscretion. So do we when our heads are gray; but the child, as the adult, will be sorry, own the fault, receive forgiveness, and begin again. Are we not all children of our heavenly Father, and who of us does not make mistakes, and at times run into the Father's arms for shelter and approach the throne for strength to go on again?

The question of definite religious instruction can not be left to chance or accident. We select with discrimination the schools wherein we place our children. From the kindergarten to the university we secure for them the highest advantages within our power. We provide them with teachers who have been graduated from the finest schools of learning, and who have the most advanced ideas. We not only take it for granted that our children study, but we insist that their work shall be done to the fullest extent of their capacity. No one expects a youth to be proficient in ad-



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NITRATE OF SODA is the sure way to cultivate healthy, heavy bearing plants. Cotton planters have made tests for us in various localities with satisfactory results. We want more tests made on COTTON and will send

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to the first 300 planters who apply, enough Nitrate of Soda to let them try it. Write at once as this offer is necessarily limited. To the twenty-five planters sending the best results from these trials, we offer as a prize, Prof. Voorhees' book, "Fertilizers," a most valuable work for every planter, containing 327 pages handsomely bound. "Food for Plants," a book no planter should be without, sent free upon request as long as the edition lasts, if paper is mentioned in which this advertisement is seen.

WILLIAM S. MYERS, Director, John Street and 71 Nassau, New York

Post Card Replies Will Receive Early Consideration.

vanced mathematics until he first acquires the principles of simple arithmetic. No one endeavors to make a linguist of one who never was taught the alphabet. Some creed should be instilled in the mind and fixed in the memory of every child. The simplest and easiest method of doing this is by reverting to the old method of obliging children to memorize a catechism, or some other compilation of questions and answers, which in time shall furnish them with what may be called the skeleton of religious doctrine.

Then, too, there should be daily Bible reading, and from an early age the excellent habit of laying up in memory chapters and verses which will become in time the unalterable and beautiful possessions of the life. The Psalms, the Sermon on the Mount, the Ten Commandments, and many beautiful passages in the prophecies and the Gospels may be gradually added to the child's treasures of memory. This may be done without burdening a child any more than he or she is burdened by the spelling-book, the English grammar, or the other school text-books which are studied as a matter of course. The Bible is full of enchanting stories, as interesting to children as the stories of other literature, and a Bible story-book should early form part of the children's library in the Christian home.

One word more. Live lovingly with the children. Pray often for them and with them. Watch over them with scrupulous care, but do not seem to distrust or spy upon their actions. They are Christ's. He claims them. Surely you may trust the children to him. "Of such are the kingdom of heaven."

Do not fall to take them to church. There is no more charming sight than a row of little heads in the pew. Children are more interested in a church service than older people think. I know one mother who tells her little girl that if she behaves well she shall go to church when Sunday comes. Children like the rhythm and melody of a sermon long before they can understand it. They enjoy the music, and they like to be included in the great congregation. If they are not allowed to attend church when they are small, they will be deprived of much that is delightful and agreeable; and it will, besides, be harder for them to go regularly when they are older.—Mrs. Margaret E. Sangster.

RAINING UPSIDE DOWN.

The little tin basin of water was empty, just as sure as the world! And Peggy had left water in it the last time she made mud pies in the back yard, so as to be sure and have it ready to mix with next time. Peggy always made arrangements beforehand for things—even mud pies. And of course she hadn't thought of going out to grandpa's and staying so long, when she made this arrangement.

"Now, where's that water gone?" she mused. "If it had been at grandpa's the chickens would have drunk it up, but here—"

"Poh! I know where it's gone to!" Dickey cried loftily. Dickey went to a big school, not kindergarten, and so he knew a great deal.

"It rained up—that's where it went," he explained.

"It what, Dickey Plummer?"

"Rained up into the sky—it always does, and then, by'mby, it'll rain down again. Where'd you s'pose all the rain comes from?"

"Well, I didn't s'pose it came out o' my pan—so there!" cried Peggy's clear, indignant little voice, scornfully. Then she ran to mamma to see

what it all meant, for mamma always knew.

"Dickey says it rains upside down, mamma!" she cried. "I guess he'd laugh to see it!" Mamma laughed to see Peggy's face.

"He can't see it, dear—nobody can, unless the air is so cold that it runs together in tiny drops and makes a mist or fog. Dickey was right—the water in your little tin pan was taken up into the air again, to rain down some day with the other water the air has drawn up from the surface of ponds and rivers. If it should be very cold when it gets ready to come to us, it will be—what, Dickey?"

"A snow-storm," said Dickey promptly.

"Yes, dear. And so it goes back and forth between the sky and earth. It's one of the wonderful things the wonderful world is full of, little Peg."—Primary Education.

THE NAMES OF FRENCH WARSHIPS.

It is natural that the French should name their ships of war after their great men. What is curious in the list of ships now on the stocks is that not one of them is called after a warrior, whether naval or military, but that the patronymics of philosophers, and even of novelists, have been preferred. The new ironclads are named after Danton, Mirabeau, Voltaire, Diderot, Condorcet and Vergnaud; the cruisers take the names of Victor Hugo, Jules Michelet, Edgar Quinet, Ernest Renan and Waldeck-Rousseau. The most poetical names are those given to the new submarines. There are to be two Wasps among them; but there will also be an Emerald, an Opal, a Ruby, a Sapphire, a Topaz, a Turquoise, a Circe and a Calypso.—Westminster Gazette.

MAY BE COFFEE

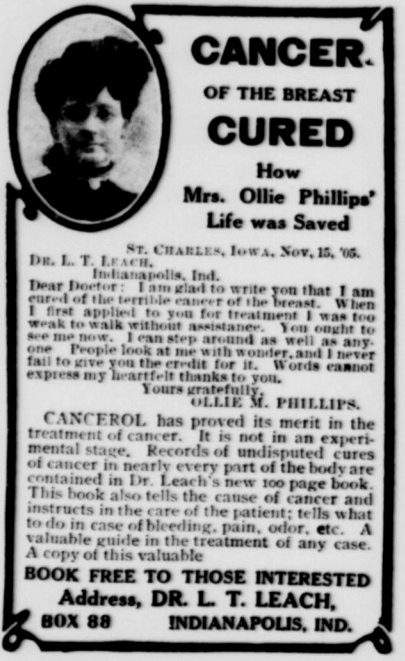
That Causes all the Trouble.

When the house is afire, it's like a body when disease begins to show. It's no time to talk but time to act—delay is dangerous—remove the cause of the trouble at once.

"For a number of years," says a Kansas lady, "I felt sure that coffee was hurting me, and yet, I was so fond of it, I could not give it up. I paltered with my appetite and of course yielded to the temptation to drink more. At last I got so bad that I made up my mind I must either quit the use of coffee or die.

"Everything I ate distressed me, and I suffered severely almost all the time with palpitation of the heart. I frequently woke up in the night with the feeling that I was almost gone,—my heart seemed so smothered and weak in its action that I feared it would stop beating. My breath grew short and the least exertion set me to panting. I slept but little and suffered from rheumatism.

"Two years ago I stopped using the old kind of coffee and began to use Postum Food Coffee, and from the very first I began to improve. It worked a miracle! Now I can eat anything and digest it without trouble. I sleep like a baby, and my heart beats full, strong and easily. My breathing has become steady and normal, and my rheumatism has left me. I feel like another person, and it is all due to quitting coffee and using Postum Food Coffee, for I haven't used any medicine and none would have done any good as long as I kept drugging with coffee." Name given by Postum Co., Battle Creek, Mich. "There's a Reason." Read the little book, "The Road to Wellville," in pkgs. All grocers.



CANCER OF THE BREAST CURED

How Mrs. Ollie Phillips' Life was Saved

ST. CHARLES, IOWA, Nov. 15, '05.

DR. L. T. LEACH, Indianapolis, Ind.

Dear Doctor: I am glad to write you that I am cured of the terrible cancer of the breast. When I first applied to you for treatment I was too weak to walk without assistance. You ought to see me now. I can step around as well as anyone. People look at me with wonder, and I never fail to give you the credit for it. Words cannot express my heartfelt thanks to you.

Yours gratefully,
OLLIE M. PHILLIPS.

CANCEROL has proved its merit in the treatment of cancer. It is not in an experimental stage. Records of undisputed cures of cancer in nearly every part of the body are contained in Dr. Leach's new 100 page book. This book also tells the cause of cancer and instructs in the care of the patient; tells what to do in case of bleeding, pain, odor, etc. A valuable guide in the treatment of any case. A copy of this valuable

BOOK FREE TO THOSE INTERESTED
Address, DR. L. T. LEACH,
BOX 88 INDIANAPOLIS, IND.

SERMONETTE FROM THE POINT OF THE PEN.

Thoughts on Church Going and Non-Church Going.

As gathered from the Bible, experience, observation and parity of reasoning.

"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice—holy, acceptable unto God—which is your reasonable service."—Paul to Romans.

"Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another and so much the more as ye see the day approaching. For if we sin willfully after we have received the knowledge of truth—there remaineth no more sacrifice for sin."—Paul to Hebrews.

Are these scriptures binding on us individually and collectively or can we set them aside with impunity without incurring guilt of disobedience, or can we for light and unworthy excuses, ignore them without forfeiting a good conscience toward God? It seems to me to be a plain duty, and ought to be an act of pleasure, to a Christian man or woman to attend Church services without pressing matters intervene at all times when we would go out to attend ordinary business and I believe it is a safe test to try our sincerity by, and I believe others will also accept it as a safe and reasonable test.

But alack a day! How far we fall short of magnifying this test—and we can get out to attend our business—when it is entirely too cold or too hot or we are too tired or too indifferent to go to Church, and feel excused at least in our own sight—but how about it in the all seeing and motive weighing eye of God?

A hard week's work, or a little blemish of the person, or the suit of clothes being a little rusty, or the dress out of style and "Miss Flora McFlimsy like," nothing to wear, will sometimes keep us away from Church and conscience is not consulted, or if so quieted without trouble.

I once read an amusing summary of such excuses merged into what the writer was pleased to call a constitutional disease and named it "Sunday Sickness" — or "Morbus Sabaticus" and runs about this way: The patient would rise of a Sunday eat a very hearty breakfast, stir around as usual, read the Sunday paper and the like until most Church time—when he or she, mostly men, would begin to yawn and feel bad—and a spell of "Morbus Sabaticus" was evidently and surely creeping on, but the scent of dinner was a sure tonic and would dispel it and they could eat dinner all right and enjoy it too.

But, strange to relate, he or she had no more symptoms of "Morbus Sabaticus" until the next Sabbath, unless there were evening services which would bring on the inevitable "Morbus Sabaticus" again, and thus it was perpetuated from week to week and sometimes from year to year.

If I am not mistaken, both in my own experience, tendencies and observations of others, this is a dangerous state and condition to fall into—for I observed in my short life of only about 84, that the staying voluntarily away from Church is one of the first and surest symptoms of religious decay or of backsliding, and I often put the question to myself, would this unpropitious weather, or this fatigue of the body, or this blemish of body, or this "nothing suitable to wear business" and the like, that is tempting me to stay away from Church, keep me away from my business or not?

Or in other words—is our temporal business of so much more importance than our spiritual interests as to thus give them the overwhelming preference, and if so where will we stand in the great assize where all will be judged according to motives, and not according to professions. It is a matter of deep concern, to see how easily so many Church members even, can excuse themselves from being at Church; even in nice weather their seats are vacant.

Not many months since this scribe was at Church where a presiding elder was to preach and a certain man was holding down three long vacant front benches alone or he thought so when said elder arose and announced his text and it was the first scripture that stands at the heading of this writing and commenced to comment on it, and came near creating a sensation by informing the lone occupant that a ghost or spirit was seated by him, even under his hat, at his side, accompanied with the asseveration that those front benches as well as some other seats in the Church were all seated with invisible ghosts or spirits.

But he soon dispelled the sensation that liked to have been precipitated—that the text besought the brethren to present their bodies, not their spirits, as a living sacrifice which is their reasonable service, further enforcing or explaining that some of the brethren and sisters would apologize that they were not at Church, but that their spirits were these, though invis-

ible, verifying that the "Spirit is willing but that the flesh is weak."

But in regard to empty seats: That may be condoned in part perhaps by a portion of the former membership being removed to a new Church established in the little city. But some of the signs of the times would seem to point to the strange and terrible disease referred to above and seem to indicate an epidemic of the strange "Morbus Sabaticus."

F. C. McMILLAN.

A LOCAL PREACHER POUNDED.

It may not be something new under the sun, but it certainly is something unusual for a local preacher to be pounded. But such a thing as that did actually occur at Iredell, Texas, last Monday at about 4 p. m. At that time many of the neighbors and friends, including the pastor, came in to see Rev. J. P. Locker, all carrying bundles or packages of some kind, to this good old brother and his wife, and a good many who could not go sent their gifts by others, and the next day two brethren, one a Methodist and the other a Baptist, made him a present of a rocking chair, and a Baptist brother gave him a shirt and two collars. The pounding was started by a good Baptist-sister. This pounding was the expressions of good will and high esteem that the Christian people of Iredell have for this faithful old preacher. Bro. Locker is now in his 78th year, is a local deacon, and has been preaching for many years. He was among the early settlers of this part of the country. He says he heard the first sermon ever preached in Bosque County, and was a charter member of the first Methodist Church in the county. He is a good man, full of faith and of the Holy Ghost. We had a real spiritual time at this pounding. The pastor made a short talk, telling the old brother and sister that these presents were tokens of the good will and friendship of his neighbors, and then called on the old man to respond. At first the old brother was overcome with emotions, as he was taken by surprise. But presently, rallying, he was equal to the occasion. He said: "I am rather awkward in responding to a pounding, not being used to such a thing. But I know something about religion and how to talk about that." Most of his visitors were ladies. He remarked: "Sisters, it is said there will be more women get to heaven than men. If that be true," he said, "I will be in good company, for I expect to go there." The pastor read part of Eccles. 12th chapter and spoke of the beginning and end of life, of youth, old age an eternity and led in prayer. Then the song, "God be with you till we meet again," was sung, after which Father Locker sang in a clear voice the song:

"My latest sun is sinking fast, My race is nearly run; My strongest trials now are past, My triumph is begun."

And when he closed there were not many dry eyes in the house. May the Lord still bless these dear old people, who will for a while at least make their home with their children near Glen Rose. J. C. CARTER. Jan. 18, 1907.

OUR CHURCH IN PORTLAND, OREGON.

His it ever occurred to you that the M. E. Church South, has a great mission in the Northwest?

This mighty empire composed of great valleys in which are to be found the most splendid farms in the United States; great cities with every industry represented; first-class harbors and navigable rivers. To this place, where homes can be secured and fortunes made, people from all parts of the world are flocking; but, sad to relate, a great majority leave their religion in the South or East, whence they came. Statistics show that not more than one in fifteen are even nominal Christians.

To help in counteracting the mighty influences of evil, the Methodist Episcopal Church, South, is erecting a magnificent temple of worship in the city of Portland, Oregon, which is the emporium of the Northwest. This city has a population of about 200,000.

The M. E. Church, South, has two Annual Conferences in Oregon and Washington, but no church buildings in this great city.

A review of the work done reveals the following facts:

The organization is only a little over three years old, yet there have been 212 received into the Church, which is fully organized, with Sunday-school, Epworth League and Woman's Home Mission Society.

Nearly \$25,000 has been received in cash and good subscriptions. With this there has been secured an excellent building site in the midst of the best residence portion of the city. A beautiful stone structure, with a seating capacity of 1,600, is one-third completed, which, when finished, will cost nearly \$40,000, and will be second to none in the city. We must

build a representative church—one that will be an honor to our great Methodism. This enterprise is fully indorsed by both the Extension Board and the Mission Board. These Boards have made liberal donations, and have authorized us to solicit aid throughout the whole connection.

We must secure \$15,000 more to complete the work already begun. One-half of this amount can be raised in the city of Portland where we have already secured \$5,000. We must obtain the remainder from our friends throughout the whole connection.

\$5.00 will pay for one ton of beautiful gray sandstone, cut and placed in the wall. Do you not want at least one ton of stone in this monument to Southern Methodism in the great Northwest? You can also help us by sending the names of five laymen whom you think able and willing to put a ton of stone in this building, which will stand as a mighty bulwark to save our young men and young women who are coming from their homes to our city on every train.

Send all communications to Rev. E. H. Mowre, 375 Halsey Street, Portland, Oregon, who will receipt for all moneys. E. H. MOWRE, Pastor. Portland, Oregon.

SOUTHERN METHODIST PREACHER "POUNDED" IN CHICAGO.

When the writer received his appointment as a special student in the University of Chicago, he felt like a presiding elder—that is, that "he was nobody's dog," but things have changed; he is keeping up with the procession, and has received a "sure enough" pounding. The storm broke suddenly, took us all by surprise and left the dining table groaning under the burden of good things to eat, jellies of many kinds, strawberry preserves and others; sugar, coffee, flour, rice, potatoes, canned goods of various kinds; buckwheat flour and maple syrup—everything usually contained in a regular Texas pounding, except the ham and the turkey. They are too costly here for preachers; only the rich can afford them. Preachers have round steak and link sausage—so linked and concatenated that when the good housewife lays hold upon it to cook, the chain jingles clear back—Baptist style—to the stockpens and sets up bleating of twelve-year-old calves and seven-year-old pigs. You see now why it is that the socialists and anarchists accuse the ministry of being in league with the beef trust. But what do I care. Buckwheat cakes and maple syrup for breakfast on Sunday morning and strawberry preserves on common days. I may let "the heathen rage and the people imagine vain things." If any Texas preacher gets out of a job and wanders off, and comes within a mile of Jackson Avenue, let him stop and I will guarantee him buckwheat cakes and maple syrup galore.

We have as neighbors the poet-laureate of Texas Methodism, Bro. James A. Crutchfield, and our little family were the happy guests at tea with them yesterday. They live in elegant apartments on Sixty-fifth Street, with two single sons whose devotion to their parents is not only a benediction to the aged couple, but sheds its aroma on all around. Near them live their beautiful, cultured and devoted daughter, happily married quite recently to a promising Chicago business man. It was indeed a privilege to be in their home.

Chicago, usually noted for its godlessness, and rightly so, is being stirred in a revival under the preaching of "Gypsy" Smith, of London. The great Auditorium Theater, the largest auditorium in the city, won't begin to hold the crowds. I stood for half an hour in its corridor, jammed like sardines in a box, waiting for the doors to open, that I might get to hear him. When the doors opened the six thousand seats were filled in about five minutes—and six thousand more scrambled to get in, and had to be driven away by the police. At this service there were 250 conversions, of the "stand up" sort; but some were evidently in dead earnest. The preacher is a real Gypsy—went from a Gypsy tent to the pulpit—is a plain, unassuming man. As a pulpit orator he will rank with the average intelligent Texas circuit preacher in most every way—strength of discourse, diction, spiritual fervor and general information.

I also attended services at the Moody Tabernacle, where Dr. R. A. Torrey was preaching. They filled his auditorium, about 2,000—and the overflow filled two other auditoriums connected with it—and the rest were sent to a near-by Methodist Church. But despite these crowds, many able preachers in Chicago were preaching to empty pews. Why? It is time the Church was seeking an answer to this question. ATTICUS WEBB. Chicago, Ill., 5800 Jackson Ave.

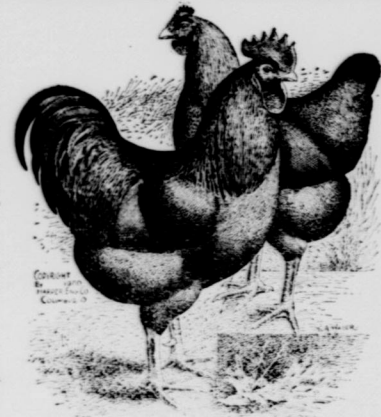
If the Baby is Cutting Teeth.

Be sure to use that old and well-tried remedy, Mrs. Winslow's SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

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THEOSOPHY REVIEWED.

It seems that along with the drift of immigration into our borders there has come also a flood of "isms" and strange doctrines calculated to disturb the faith of our people. One of these is Theosophy. Yesterday a lady member of my church handed me a book which a friend had given her to read, and asked me to review it and prepare myself to answer it. It was "An Outline of Theosophy," by C. W. Leadbeater, published by the "Chicago Theosophical Book Concern." I had heard of the doctrine, but had never read any of it; so I read this book, and wrote this "review" on the fly leaf:

This book is one of "an endless chain" of "springs to catch woodcocks." In other words, its aim is to draw on the unsophisticated to the end that the author of it may have dollars to jingle in his pocket. It is a nonsensical jumble of effete Hinduism, Buddhism, Zoroastrianism, Mohammedanism, and bastard science, with just enough of Christianity to give it color. It is a repudiation of the Bible, a slap in the face of God, a prostitution of Jesus Christ, a mass of gross presumption, and a bundle of contradictions. It repudiates the hell of revelation and proceeds to build up one yet more terrible. It banishes "blind faith" for so-called "knowledge" and then makes a still greater demand on man's credulity. It provides for an endless evolution upward in "the transmigration of souls," but does not attempt to explain or account for moral "reversions to type." It teaches that every man may become a Christ, but fails to explain why there has never been but one Christ. It belittles the material, yet makes out that thoughts are "things" (probably ghosts!) Finally it teaches that one soul—which is but a spark of the Divine—mayulti-

mately develop into an infinity of Gods—an unthinkable and preposterous conclusion. All there is in this book worth while has been pilfered from the Bible, which it repudiates. Don't be led away by it. There's nothing in its absurd pretensions. Stick to God and Revelation!

CHAS. L. BROOKS, Alpine, Texas.

\$100 REWARD, \$100.

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

To slight the rights of the weak is to make them strong to work your wrong.—Ram's Horn.

The best protection against fevers, pneumonia, diphtheria, etc., is in building up the system with Hood's Sarsaparilla.

Religion is our relation to the divine.—Ram's Horn.

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AUTHORIZED AGENTS.

Only ministers in the active work in the M. E. Church, South, are authorized 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.

Nothing would do the ants but that they must have another election in Lamar County. So they brought it on, and now they are sorry. It went dry again by nearly 500. When white Americans do the voting, the ants have a hard row of stumps. On with the battle!

We hear fine reports from all our schools. They are full to overflowing with pupils and still increasing. The prosperous times have a fine effect on our school patronage. All we need now is more room to take care of the Methodist boyhood and girlhood of Texas. The time is upon us when we must make more liberal provision for our schools' demands.

Dallas is a saloon-ridden city. We have nearly three hundred of them in all parts of the city. Most of them only carry a cheap beer license, but they sell everything else on the sly. The Advocate building is situated in a nest of these vile dens. We are on one corner, and the other three corners are occupied by saloons. As we write this note, we have one of them in full view. But the proposed new charter which the Legislature will be asked to pass, will fix saloon limits, and these dirty places will fall outside of the proposed limits. If so, they will be closed as soon as their present license expires—that is, these three near us. So note it be!

In a note from Brother C. C. Gibbs, of Roddy, a relative of the publisher of the Advocate, he says: "My son, A. A. Gibbs, peacefully passed away the 26th of January. He was planning his life work to the last. Had dedicated his life to school work. Graduated at Denton State Normal last year; was well prepared for his work. Had a stainless character and a spotless reputation—a true Methodist Christian worker. A beacon light and a mariner's compass for his three younger brothers. His mind was steady, firm and comprehensive. To his dotting parents he was a pure and perfect model." There is comfort even in the death of that sort of a boy!

A VISIT TO CLARENDON COLLEGE.

We recently spent a few days in Clarendon, the guest of the college. On Sunday we enjoyed two services with the good congregation of Rev. W. C. Hilburn. He is starting off well with his people, and they are much pleased with him. They have a substantial framed church building and a delightful membership. It comprises many of the best citizens of the town. That whole country is enjoying unprecedented prosperity. Those great ranches have been largely cut up into farms and much of the land is under cultivation. A few years ago they could have been bought for from two and a half to five dollars per acre, but now they are worth from fifteen to fifty, according to their location. Cotton does well, producing from a half to two-thirds, and sometimes a bale to the acre. Good houses are being built, and the people are moving in and settling up desirable homes. The town itself has a population of something over three thousand. They are a moral citizenship. No saloons, and the law prohibits. There is an elegant courthouse, used mostly for civil purposes; and a good jail, used mostly as a home for the Sheriff. There is practically no crime in the county. Since the saloons went out years ago, crime practically went with them. The town was never so prosperous, and the people were never so happy as now. The climate is one of the best in the Panhandle country. The altitude is not too great, and the air is dry and bracing. It is a great country for health and happiness. There is sufficient moisture for farming, but no malaria. The prairies are undulating and expansive. We have never seen a more beautiful or a more productive country. It makes fine boys and girls—strong, robust, sound. And there are lots of them. President Roosevelt, were he to visit that section, would have no cause to lecture the mothers on race suicide, as he did in New York some months ago. The children are there in every household.

But the object of our visit was to take part in a great rally in the interest of Clarendon College, located at that point. It is splendidly situated in the suburbs of the town, on a commanding elevation overlooking the country as far as the eye can reach. It has one good brick structure and a suitable wooden building as a dormitory for girls. It has a fine campus, well suited for school purposes. But the school has outgrown its accommodations and its facilities. It now has over four hundred matriculates, and is forced to turn applicants away for lack of room. It needs a much larger central building and a good dormitory for boys. Fifty thousand dollars and more ought to be spent during this year for enlargement and better equipment. Rev. J. R. Mood, son of the late Dr. Mood, and graduate of Southwestern and of the Vanderbilt, is now the President of the school. His good wife, daughter of the late Dr. John, has charge of the girls' dormitory. Dr. S. E. Burkhead, one of our best and most experienced educators, is the dean of the faculty, efficiently aided by a strong body of younger teachers in all departments. At the recent session of the Northwest Texas Conference, Rev. W. B. Wilson was appointed Financial Agent. He has moved to Clarendon and has taken hold of his work with a strong hand and a brave heart. He is who planned the occasion of our visit. He wanted to make sentiment in favor of larger things for the college. Clarendon people are well off, as a rule, and he wanted to prepare the way for something worthy of their ability. They have done moderately well in the past, but he wants them to do much better in the near future so that he can then go out into the field and appeal to the Methodists of that whole section for needed help. So he planned for a large gathering of the citizenship of Clarendon and for suitable addresses to stimulate them in the interest of their school. Through the good women a great banquet was arranged in the spacious au-

ditorium of the courthouse. Tables were extended lengthwise in several rows, where a couple of hundred or more guests could be entertained. The room was tastefully decorated and good music was a liberal part of the program. The house was well filled. In fact every seat was taken, and the intelligence and wealth of the community were well represented. We have not seen a finer body of men—for they were all men except the ladies who were there to hear and to serve. Enthusiastic addresses were made, and every phase of the school situation was thoroughly presented. This was done by ministers and by laymen. It was well nigh eleven o'clock in the night when the speaking closed. A. M. Beville, one of our leading laymen, had charge of the program. He is known to the Northwest Texas Conference, as he is their assistant conference teller. He managed the program well and felicitously. Having lived in that community a long time he knows the needs of the school, and he knew upon whom to call for impromptu speeches after the set speeches were over. Leading business men committed themselves to the help of the institution, and convincing reasons were given why the college should be permanently established there in suitable improvements. It was really an enthusiastic meeting; and then followed the banquet, loaded down with turkey, celery, cranberry sauce, boiled ham, coffee, fruits and everything good. Such was the order and system that the whole entertainment moved like clock-work. There was neither a hitch nor a jar from the beginning to the close. We have every reason to believe that a fine impression was made for the school, and that the way is now open for getting the money. No collection was called for, but the guests were given to understand that in a short while personal appeals will be made by a committee of business men in its behalf. That the money will be forthcoming the friends of the school verily believe. Brother Wilson is the right man in the right place, and he is a success in matters of this sort. After he has gotten liberal contributions from Clarendon, then he will take in the whole Panhandle country for the what else is needed. The school must succeed. The money is in that country, and the boys and girls are there to be educated. The self-interests of the people will inspire them to contribute. That whole section, from Wichita to Texline, and from the boundary of Oklahoma as far over as Plainview and Lubbock, depends upon the school at Clarendon for educational advantages. We have no Methodist school, except this one, in all that extended territory. The school does not undertake to give a full curriculum course, such as is taught in advanced college work, but to carry its pupils far enough into such a course as to prepare them for entrance into our best colleges, where their training can be completed. All our Methodist people in the Panhandle ought to, and will, lend their help to this needed and already efficient enterprise. It has the endorsement and co-operation of all our preachers in that part of the Northwest Texas Conference. We hope for it the largest success.

Notes.

While in Clarendon we made headquarters with Brother A. M. Beville and family. They once lived in this section, but came from Sulphur Springs. They have lived nearly twenty years in Clarendon. They are among our good Methodist people of that part of the State.

We have not seen a better student body than those at Clarendon. They are healthy and strong boys and girls, just such as develop into needed men and women. We conducted their opening exercises on Monday morning and made them a short address. They and the faculty gave us a warm welcome.

We met some old friends of the days long gone in the person of a Brother Sloan and family. He was a

boy on the first circuit we ever traveled back in North Georgia. His father's house was one of our regular stopping places, and he was superintendent of the Sunday-school in his community. To find two of his sons out here and doing well was a pleasure to us.

Clarendon is the home of several of the preachers. In addition to those already mentioned, Rev. R. M. Morris, Rev. A. T. Culbertson and Rev. G. S. Hardy live there. The latter is presiding elder of the Plainview District, and will move over there in the spring when his district parsonage is completed. Brother Hardy had been in bed sick for a few days, but hoped to be up and on his work soon. He speaks most encouragingly of that new district and its outcome.

We left on the train Tuesday morning for home, and then our troubles began. About an hour's run from Clarendon, and just two miles and a half beyond Memphis, the whole train, except the engine, the diner and the sleeping car, went into the ditch. Fortunately nobody was hurt. The train was running along a very level track on the plains, and making only about twelve miles per hour, and when the tender left the rails, dragging everything else off with it, the engine stopped within two hundred feet of where the tender began the trouble. All these incidents saved us. Had it gone off a few miles further back, or had it been running at thirty miles an hour, we do not know whether the readers would have ever seen these lines or any other lines from this pen. But Providence favored us. The Fort Worth and Denver trains go prepared for accidents, we presume, for no sooner did Captain Jack Cunningham, the clever conductor, find out that all were safe than he hitched up a portable telephone to the wire, and in five minutes after the passengers were all safely out of the wreck, he was talking to the depot agent at Memphis. Inside an hour a construction train was on the ground and building an improvised track around the disaster. In the meantime a number of the people from Memphis were on the ground, among them Rev. Ben Hardy, our pastor, and he took us in his buggy to town, where we had delightful entertainment in his new parsonage. We were there nine hours—nearly all day—and it gave us a good opportunity to see Memphis. It is an ill wind that blows no good. So we are indebted to a train wreck for a good day at the parsonage in this vigorous town on the plains. We have had a good Church in Memphis, made up of good people. This is Brother Hardy's fourth year with these people, and he has done faithful and successful work. He and his good wife are deservedly popular. By the way, she is a Carolinian, and a grand-niece of Benjamin Wofford, after whom Wofford College is named. In all the thousands of miles we have traveled since our connection with the Advocate, this is the second wreck in which we have been caught.

Two fine bills in the interest of local option have already passed the lower House of the Legislature, and they have been favorably reported in the Senate—a Search and Seizure bill and a bill to tax express companies doing a C. O. D. liquor business in dry territory. These two laws will break up the blind tiger and cripple sorely the jug trade. They are sure to become laws. Neither of these laws will ever get to the Court of Criminal Appeals, as the civil courts will pass upon them. Good!

Dr. Winton, of the Nashville Advocate, scarcely gets one disturbance off his hands until he springs another. This time it is his attack on Bishop Key's pamphlet on tithing. Two correspondents for the Texas Advocate are going after him, and we presume that he will hear more "along the same line" before the discussion closes. Since these two articles were written, the Doctor has come out in his last issue with a lengthy editorial

on the subject, after having at first flipped the matter out of his way with a short paragraph. It seems that our Arkansas brother will have to rise to another point of order, since he has organized himself into the standing regulator of all matters pertaining to Dr. Winton's productions.

We are indebted to Rev. Gibbs Mood for a handsome copy of the North Texas minutes. We stated a while back that we had received a copy of the Texas Conference minutes, but this was a mistake. We have not received that or the West Texas Conference minutes. We hope to get them as soon as they are printed, as we have use for them almost every day.

There are three bills before the Legislature for a better recognition of the liquor business, and out of them will come large improvement to moral sentiment. They are not fathered by local optionists, either. Among them is the Love uniform high license bill. All of them put iron-clad restrictions upon saloon keepers, making one conviction for violating any of the laws regulating the liquor traffic a forfeiture of license for two years. The people will come out on top yet, if we will just be patient and persistent.

Rev. M. L. Hotchkiss was in the city last week in consultation with Rev. L. S. Barton, the North Texas Conference Missionary Evangelist. He is now located in Waco, and is working from that point. He is wonderfully impressed with the opportunity that his new position is affording him. He already has matters maturing that will turn good contributions into the missionary treasury, and he is holding good revivals. Bro. Barton's experience, so far, is also in keeping with Bro. Hotchkiss' reports.

In a private letter from Rev. Atticus Webb, now at the Chicago University, he closes with these appreciative words: "The weekly visits of the Advocate are a source of pleasure to me up here. You are giving us an excellent paper, and what is still more difficult, you are holding it up to the proper standard through the on-going years." We have on file a series of three good articles from Brother Webb on some phases of our educational work. We are always glad to hear from him, and his brethren in the North Texas Conference feel a deep interest in him and the work for which he is now fitting himself.

Rev. David Rogers, President of the London Conference, Ontario, in sending his subscription for the Advocate, writes concerning the paper and local option as follows: "I have taken it before and find it good—a good defender too of local option. We have it here, but our legislators made it obtainable (last April) only by securing a 60 per cent vote. Sixty Christians, moral men and temperate, are required by such an unjust law to be of same value as forty whisky men. We are seeking to have it rescinded."

PERSONALS.

Rev. and Mrs. C. T. Talley, of Garland, are rejoicing over the accession of a son to their parsonage household.

Rev. R. F. Bryant, of Royse City, made the Advocate a pleasant visit last week. He starts off well with his new work, and has the outlook for a good year.

We had a pleasant call from Rev. J. A. Whitehurst, of Corsicana, last week. He has returned from his visit of some weeks to Memphis, and his health is much improved.

Rev. A. L. Moore, pastor of South End Church, Corsicana, dropped into see us not long since. He has charge of a promising congregation, and its affairs are in good condition.

The Grace Church people have employed an assistant pastor in the person of Rev. Grover Robertson, a young local preacher in the congrega-

tion. He expects later on to go to Southwestern and make thorough preparation for the traveling connection. His experience at Grace will be good training for him, while he is rendering good service to the Church.

Rev. J. R. Wages, of Farmersville, brightened the Advocate family with a pleasant visit recently. It imparts a cheerful spirit to have him enter the social circle. He has started off well with his present charge.

Rev. G. W. Lewis, of the Indian Mission Conference, made the Advocate a kind visit recently. He is a former Texan, and was on his way to help in a protracted meeting at Mesquite.

Rev. W. D. Mountcastle, of Pilot Point, an old friend of other days, dropped in to see us the other day. He is at home in his present field, as he was presiding elder of that charge some years ago. He is much pleased with his charge.

On February 14, Mr. and Mrs. William Howard Malone, of Orange, Texas, will give in marriage their daughter, Ethel, to Mr. E. P. Starcke. The Advocate acknowledges receipt of an invitation and tenders to all concerned its hearty congratulations.

Rev. J. A. Wyatt, of Paris, was in the city this week and gave the Advocate force the benefit of a pleasant visit. He is doing well at his new charge. He is elated over the splendid drubbing given to the antis in Lamar County in the recent local option election.

We are in receipt of an invitation to the marriage of Miss Avis DeLois Tunnell to Mr. Robt. H. Bruce, the event to take place at Morgan, February 20, and the couple will reside at Valley Mills after March 1. Miss Tunnell is the daughter of Rev. and Mrs. J. S. Tunnell of the Northwest Texas Conference.

Bishop and Mrs. James Atkins of Waynesville, N. C., have issued invitations to the marriage of their daughter, Miss Love Branner, to Mr. Jno. W. Shackford, to take place at their home February 14. We have known the bride-elect since she was a child, and many tender wishes are felt for her happiness and success.

In a postal card from Rev. M. Weaver, of Wanette, Oklahoma, tells us that his mother, Mrs. C. F. Weaver, of Henrietta, Texas, is at his home very low of pneumonia. The prayers of the Advocate family are asked in her behalf, and we are sure that the request will strike a responsive chord in many hearts.

We are in receipt of an invitation to the golden wedding of Rev. and Mrs. H. M. Sears, of Austin. It is being celebrated at their home today, the seventh of February. We can not realize that these good people have reached this rare experience in their wedded life; but the card shows 1857-1907, and it must be true. We send their congratulations. Brother Sears is serving his second term as Chaplain of the State Senate.

Rev. W. H. Brown, of Whitesboro, called to see us recently. He is now the agent for the dormitory of the Girls' Industrial School at Denton. Our good women are back of the dormitory enterprise, and it is a much needed and very worthy undertaking. Bro. Brown has the promise of good help from a number of liberal people and he hopes to see the enterprise take shape before long.

LLANO DISTRICT.

The Llano District Educational Rally ordered by the last West Texas Conference will meet at Lampasas February 25 to 27. Rev. C. M. Harless, our Commissioner of Education, has prepared an interesting program. Let all parties concerned take due notice of place and date.

THEOPHILUS LEE.

We notice that our different districts are holding their preachers' institutes and they are well attended. These gatherings are very helpful. They give all the members of a given district the benefit of the reading, the experience and the observation of those who have a general survey of the whole field. It is an inspiration, especially to the younger preachers, and a great help to the entire work.

WORK AMONG THE COLORED PEOPLE.

The American Bible Society, during the year 1906, under the care of the Rev. J. P. Wragg, D. D., and eleven persons associated with him, circulated 26,365 Bibles, Testaments and Scripture portions in over 200 towns and villages in the States of Virginia, North Carolina, South Carolina, Georgia, Alabama, Tennessee, Mississippi and Louisiana. Over 24,000 of these volumes of Scriptures were circulated by colporteurs.

GEORGETOWN DISTRICT.

The Georgetown District Missionary Institute, Pastors' Conference and Educational Rally will convene at Georgetown, Wednesday Feb. 13, at 9 a. m., and will be in session at least two days. All the pastors in the district are expected to be present, and are requested to appoint as many as five leading laymen from each pastoral charge, whose presence is earnestly desired. Printed programs have been sent to all. B. R. BOLTON, P. E.

DEDICATION.

Rev. L. F. Palmer will dedicate the Methodist Church at Spanish Fort, the third Sunday in February. All former pastors are cordially invited to be present.

CHAS. P. MARTIN, P. C.

TYLER DISTRICT CONFERENCE.

The District Conference for the Tyler district will be held at Lindale, Texas, beginning Thursday evening, May 23, and continuing over Sunday. Announcement is made thus early so the preachers and laymen can have ample time to make arrangements to attend. In due time some outline of the way the business will be conducted will be published, though it will be brief and general, as the order will, in the main be after the old style, with much attention to preaching.

THOMAS H. MORRIS, P. E.

A DOCTOR WANTED.

There is a good country location for a doctor who would like this kind of practice. A pleasant little country village. For particulars write

W. E. CAPERTON, P. C.

BLACKSMITH WANTED.

A very good location for a blacksmith, in a pleasant little village. Church and good school.

W. E. CAPERTON, P. C.

BOOK REVIEW.

The Scientific Creed of a Theologian, by Rudolf Schmid, D. D., of Germany, and published by A. C. Armstrong and Son, New York.

As the title of this book indicates, it is the product of a man of scholarship and learning; and true to his German instinct and training, the author deals with the scientific phases of Christianity. He is what might be called an advanced thinker, though a man of reverential spirit and of devout faith. He starts out to harmonize the Scriptures with the facts of science as such facts have been established. This leads him to eliminate some of the Old Testament narratives as unworthy of historic belief; and satisfactory to himself he explains away the story of Eden and its settings. Though he claims to retain all that is substantial, and he strives to maintain his faith in the authenticity and inspiration of the Scriptures as a whole. Having followed the course of the Scriptures along with the progress of science, he comes to the New Testament and takes up the virgin birth of Christ, answers objections to it, and asserts his belief in it upon the evidence of those who have proclaimed it. Also he adheres

to the validity of Christ's miracles upon the ground that they are well established and accounted for on the proposition that Christ was divine as well as human, and capable of mighty works. He holds that in working miracles that Christ did not disturb the ordinary course of nature, but introduced a new force that worked in harmony with laws already in operation—a force known to him, but not known to limited human intelligence. He then takes up prayer and Providence, and reconciles them with the principles of scientific truth. The latter part of the book is devout, cogent and orthodox; and barring his theories concerning portions of the Old Testament, it is a most interesting, broadening volume, worthy of a close reading.

BOOK NOTICES.

We are in receipt of a handsome volume entitled, "Life and Memories of Rev. J. D. Barbee," by Rev. H. M. DuBose, and published by Smith & Lamar. It is a fine volume of two hundred and forty-three pages, beautifully bound in muslin crepe, gold lettered and gold top. It is one of the most attractive books ever issued by our House, and a worthy tribute to one of the noblest characters in the Church. It is not a fulsome eulogy, but a careful analysis of a true man, a splendid preacher and a devoted official. Dr. DuBose has rendered the Church a real service and done himself a credit in the production of this handsome and well written book. It is listed at one dollar and is on sale at our Branch House in this city.

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 requests, to-wit:

1. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Blaylock Publishing Company.
2. Do not address matter for publication to any individual—either editor or publishers—but to the Texas Christian Advocate. An individual may be out of the city; hence serious delays occur.
3. Bear in mind that all communications should be written on different sheets of paper from that intended for the business office, and should be written on one side only.
4. Orders for books, Sunday-school supplies, etc., should be sent to Smith & Lamar, and no Texas Christian Advocate 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 different buildings; hence a request for a change of address, or sample copies, or any other matter, should be sent direct to the respective papers.

POSTOFFICE ADDRESS.

Rev. J. W. Kelley, Rochelle, Texas.

UNANSWERED LETTERS.

Jan. 31.—C. F. McKinney, sub. J. P. Cornelius, sub. C. A. Bly, sub. C. B. Garrett, sub. o.k. J. C. Huddleston, subs. T. W. Lovell, subs. L. L. Naugle, sub. and change. J. D. Hudgins, subs. A. D. Livingston, sub. W. H. Crawford, sub. P. C. Archer, sub. J. H. Clark, subs. C. H. Adams, sub. W. W. Horner, sub. J. P. Rodgers, sub. S. L. Bass, sub.

Feb. 1.—J. D. Crockett, sub. C. C. Hightower, sub. A. B. Roberts, has attention. M. W. Clark, sub. G. W. Harris, sub. M. H. Hudson, subs. J. W. Long, trial subs.

Feb. 2.—O. P. Kiker, sub. E. C. Escoe, subs. J. A. King, sub. T. W. Ellis, sub. G. J. Irvin, sub. E. Hightower, sub. J. W. Wayne, sub. J. F. Alderson, sub.

Feb. 4.—R. L. Jameson, sub. Ross Williams, sub. W. B. Bayless, sub. R. B. Bonner, sub. B. H. Passmore, sub. J. W. Long, sub. J. L. Russell, sub. F. Pilley, subs. W. W. Gollighugh, sub. G. H. Phair, subs. C. E. Lindsey, subs.

Feb. 5.—I. W. Clark, sub. B. S. Crow, sub. W. H. Ware, sub. G. W. Kinchee, sub. T. W. Sharp, sub. J. E. Short, sub.

Feb. 6.—H. T. Hart, sub. Thos. I. Beck, subs. A. L. Bowman, sub. C. Williamson, subs. G. C. Cravy, sub. G. B. Cameron, subs. M. C. Dickson, sub. R. C. Hicks, sub. T. C. Sharp, subs. J. H. Clark, sub. J. S. Wilson, subs. J. T. Farris, sub. J. P. Callaway, sub.

FROM OUR FIELD EDITOR.

A successful meeting was closed Thursday night, Jan. 31, at Rosenberg. The town was mightily moved. The church was even crowded with chairs in the aisles. Penitents filled the altar. A fine force of altar workers rendered intelligent service. We rejoiced to see many "come through." There was a general revival in the Church—a number of happy reclamations. Seventeen members were received into our Church, and eight joined the Baptists. Bro. J. W. Hennessee, the pastor, has his work well in hand. He enjoys the confidence of his people, who keep on loving and praising him. The domestic missionary assessment is collected, and all other collections are well provided for in cash and good subscriptions. The Field Editor was a pastor twenty years. He strives to help a brother in more ways than one.

Our efficient presiding elder, Bro. C. F. Smith, came in during the meeting to hold the first Quarterly Conference. He said: "Of all charges on the district yet visited, Rosenberg made the best showing." The town had been thoroughly canvassed and the Texas Christian Advocate was in nearly every Methodist home. This fact, doubtless, contributed much to the success of the work.

A harmonious and hopeful little band are those Rosenberg Methodists. A new church enterprise is the talk of the town. They hope to erect a good brick building.

Several splendid young men were converted and brought into our church. One of these has been selected for the office of League President. The young people will meet next Friday night to organize an Epworth League.

The town is making marked improvements. The adjacent country is filling up with a good class of settlers—people from Illinois, Kansas and Missouri, and some from North Texas. The report had gone abroad that the county—Fort Bend—was noted for its rowdysim. This hurt and hindered its progress. That is all a thing of the past. An intelligent and law abiding people has supplanted the rowdy element of other years. Homeseekers are being attracted by the mild climate and fertile lands of this coast country. Here "every prospect pleases." While we have to say yet: "Only man is vile," we are trying to clean him up some. What a great field for Methodist operation in South Texas, and "there are many adversaries." The problems are many, but our gospel can and ultimately will settle them.

JOHN E. GREEN.

MAGAZINE NOTICES.

Scribner's Magazine for February is an interesting number. It is rich in well prepared articles on leading subjects, in contributions of good fiction, in genuine poems and splendid illustrations. Every page of it is interesting, and much of its subject matter is very instructive and entertaining.

The Pilgrim is a very attractive monthly, and the February number has a very inviting table of contents. Its editorials and contributions are well written and up to date. It has many superb illustrations.

The American Boy for February is one of its very best issues. It contains fine matter for boys and young men. As a monthly for the youth of the land it has no superior.

The Circle, issued by the Funk & Wagnalls Publishing Company is a new venture in the magazine line. Its February number is its second issue, but it is one of the most comprehensive and attractive of all the magazines published. It comprises original matter on almost all subjects, particularly on all phases of the domestic and social circle. It contains one hundred and fifty pages.

The Review of Reviews for February is before us. The special features for this number are a character sketch of James Bryce, the new British Ambassador

Eruptions

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

to the United States, by W. T. Stead; the story of South America's industrial progress, illustrated with a remarkable series of photographs of manufacturing and natural resources, by G. M. L. Brown and Franklin Adams; an account of a successful experiment at cotton growing by Italians in Arkansas, by Alfred Holt Stone; an interesting illustrated survey, entitled "The Civilizing Work of Modern Christian Missions," by Cyrus C. Adams; a study of the varied philanthropies of the Baroness Burdett-Coutts, by Joseph B. Seabury; a brief article apropos of the centenary of Longfellow's birth (February 27, 1907) by Frank Gaylord Cook; an illustrated description of the open-air parliaments that have been an institution in Switzerland for a thousand years; and two concise and practical contributions—"Protecting the Farmer against Fraud," by John P. Street, and "The Secret of Successful Motoring."

It is safe to say that the February Atlantic will make its first claim upon the reader's attention because of its unusually effective array of serial features. May Sinclair's novel, "The Helpmate," which goes this month into its second installment, has already proved its right to be counted among the "big" novels of the year, evincing, as it does, a remarkable insight into one of the most dramatic and vital situations of modern life. Edith Wharton's "Motor Flight Through France" comes to its end—all too soon for the reader's satisfaction. Lastly, "The Spirit of Old West Point," by General Morris Schaff, begins its publication this month; and if one may judge from the opening chapters, we are to have in this series the most graphic, spirited and sympathetic account which has yet appeared of life at the great Military Academy during the momentous years just preceding the Civil War.

PERSONAL.

I am now living in Elgin, Texas. My sight is some better than it was at conference. I have one monthly appointment near Red Rock, Texas. I hope to secure one or two more. I will be glad to assist the brethren in revival meetings wherever my services are needed. I am ready to go anywhere.

Write me at the above place, box 83.

I still have a large part of my library on hand for sale.

Let me know your wants. Perhaps I can fill them. S. H. MORGAN.

Elgin, Texas.

METHODIST PHYSICIAN WANTED.

In a good town, with good school, good churches, a population of about eight hundred, with a thickly settled surrounding community. There is a good opening for a good man. I will take pleasure in giving further information to those who answer with stamp for reply. Address Neal W. Turner, Valley Mills, Texas.

Oriental Tour

For February, 1908.

Organized by John R. Allen, of Southwestern University. He and his wife will be on the trip. The tour takes in the Holy Land. If interested, write to John R. Allen, Georgetown, Texas, for itinerary.

WANTED—At once, responsible representative—business position—in every county in Texas, Oklahoma and Indian Territory by popular daily newspaper. Splendid proposition, good pay, permanent income to steady, competent workers. Honest, energy perseverance necessary. The chance of a lifetime for real live ones. Address P. O. Box 557, Fort Worth, Texas.

Epworth League Department

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. Berling, Jr., Houston.

State League Cabinet.

President, Allan K Ragsdale, 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.

NOTES.

President Tom C. Swope, of the Texas Conference Epworth League, has prepared a four-page circular which he is mailing out to the pastors and League Presidents in his conference asking for information concerning League work. The circular embraces fifty-four questions, which if fully answered, will place at the disposal of President Swope a wealth of information. It is by far the most extensive effort at statistical compilation which we have ever seen.

League Editor Horace N. Caldwell, of the Pacific Methodist Advocate, states that "the number of Leagues in the conference has decreased by 9, and the membership has decreased by 247." This in the Pacific Conference, which embraces practically all of the State of California. Brother Caldwell thinks that unusual adverse conditions account for this falling off, but he observes that it is a loss which can ill be sustained. He urges the League leaders to make an earnest effort this year to regain the lost ground, and assures them that this may be done if the proper effort is put forth.

We publish this week an article from Miss Hortense DeChaumes, of Houston, on Charity and Help Work. Miss DeChaumes is an active and efficient worker and what she writes is more from practice than theory, so that this article will be well worth the reading.

Mrs. George Langston sends us an interesting letter from Cisco. We have no more capable leader than Mrs. Langston. She is at the head of her district, and is a loyal and enthusiastic Leaguer.

Mr. Victor Howell writes us from Dallas that he is keeping up with League matters by reading the League Department, and says that he expects to be on hand at the Encampment this summer. Brother Howell made many friends at the Encampment last summer by the splendid manner in which he handled the music.

We hear some talk of a special party to visit Old Mexico at the close of the Encampment session. The plan seems to be to organize a party similar to

the one which went to Detroit in 1903, chartering a sleeper and occupying it all the way around. G. W. T.

FROM THE JUNIOR SUPERINTENDENT.

My Problem.

When the Junior League Study Course came out, rather more than a year ago, I gave it careful attention. On investigation it appeared that my own Juniors had already paralleled, and in many points had covered exactly the work of the first two years. They were already at work on Diffendorfer's "Life of Christ." This had been accomplished by keeping in touch with the Junior Study Course of the M. E. Church. For this reason, in little more than a year, by taking those things not already studied, we are able to graduate a class.

With the last fall opening all the Juniors were together and ready for work. Those members that had belonged for three years, and were well up in the work, were set aside as a Senior Class.

Certain memory work already learned was reviewed and recited after the meetings. The Life of Christ was made the subject of six written examinations, covering the different periods. A map of Palestine with those places given in the map song, was prepared from memory, and handed in. Oral examinations on the subject matter of the catechisms, and other work not required by the regular course, were given.

The Deitz Diamonds were used for memory work. The first Sunday in January we held commencement exercises, and gave diplomas and Reading Course certificates to the graduates.

The problem that presented itself was—what next?

Two of the class were under thirteen, all the others fourteen and over. To the latter were added three other Juniors over that age, who had not belonged to the League long enough to know the work, and with these as a nucleus there was organized the following Sunday a Senior League of twenty-five or more members.

The two younger ones were willing to stay in the Junior League, especially when it was pointed out to them that they were being depended on for our future officers and that the work next year would not be exactly the same as last.

Quite a number of little folks had been waiting to join us, having been told that a new course would begin the first of the year. This they did, and here was a problem of twenty-five Juniors, from nine to fourteen, some entirely new, and some having belonged for two or even three years.

After studying course and children, I made out two courses of study, and divided the members into Junior and Intermediate Departments. The Junior age is nine, ten, eleven, except in the case of one or two of the latter age, who were prepared to take the Intermediate work. Both will begin, so to speak, at the same point, but expect the older ones, with what they already know, to be able to finish the course in two years, or little more. The others will take twice as long. The opening services and Bible lessons will be together, then the departments separate for catechism and memory work, the Associate Superintendent teaching the Juniors. Of course the Methodist Drills and Missionary Drills have been simplified before teaching. As they stand they are beyond Junior Leaguers.

MRS. W. F. ROBERTSON,
State Junior Superintendent,
Gonzales, Texas.

AT CISCO.

The Senior League of the Cisco Church has started out with renewed energy and zeal, expecting to make the best record of its life this coming year. The new President, J. M. Williamson, said last Sunday, "Let none

say anything of not being able to do all and anything we undertake, or want to do. The past has its own successes and failures; we have to deal with the present. We can do anything."

Speaking of progress reminds me of another feature of our church here. It has never come under my observation that so many good people made the same resolution at the beginning of the year as the increased attendance at the prayer meeting would seem to indicate had been made here. Perhaps it was not the result of new resolutions, however, but from the earnest appeals made in the deeply spiritual sermons of our pastor, Bro Henson. Anyhow there we are, every Wednesday night, the house half full of people all eager to live better this year, and the hearty amens, earnest talks and the old time shout indicate that God is with us.

A NEW ROAD.

Brother Henson's sermon, recently, suggested this little incident:

One of the memories of my childhood is a new home in a sparsely settled locality where the roads were only trails. I am not sure this particular fact would have lingered with me had it not been for the misfortune of a traveler who halted at my father's gate early one morning, and, reining up his horse, accented three or four of us little chaps playing in the yard: "Good morning, my little friends! Can any of you tell me how to get into the train leading into the big blazed road between Fort Worth and Cleburne?"

All of us, except the tinsy brother, turned toward our big sister who came to the door, and who always knew everything.

"Es, sir, I can tell you," announced the little brother. "You 'st go up by the fence there an' the ol' tree where Towser treed a coon, and on by where me an' pa twisted a 'tittle rabbit' out of a hollow stump where Towser was a-barkin, an' when an' when you get to the place in the road where the wagon bogged up the day me an' pa was haulin' wood, why—why—you 'st turn aroun' that-a-way!" pointing to the right.

The man lifted his hat and, laughing, said, "Thank you, my little man, thank you."

My big sister, or my mother, gave the man more substantial directions. But the thought is still lodged in my memory: "Did the man find the big blazed road, and travel in it?"

Then, presently, that man's character is speculated upon—his perseverance, courage, endurance, dogged determination, or if it were dogged determination, for it would take that, and nothing less than that, to help make new roads in a new country.

Again I catch myself wondering what his purpose was in forging his way through such a new country, when there were plenty of localities where the roads were good, and cities where the streets were paved.

Back across the years this message goes: "It takes hardy endurance, Mr. Traveler, to help make a new road. It calls for great courage to "blaze the way," or even to help beat out the path—courage that includes sympathy for and with the other fellow. All honor to the men and women who blaze and beat out the way for the multitudes to follow."

MRS. GEO. LANGSTON.

TEXAS CONFERENCE LEAGUE NOTES.

I am in receipt of a letter from Brother W. A. Wilson, of Oita, Japan, in which he enclosed me one silk hand painted book-mark, and two crepe book-marks. Brother Wilson says that his congregation at Kitsuki numbers about fifty, and that they are anxious to own their own church and parsonage. At present they are renting, and are liable to have to change quarters at any time. Brother Wilson desires to enlarge the church at Oita, which was built about fourteen years ago, and says that it needs repairs badly, and when it is enlarged it will have an Epworth

League room. Part of the necessary money has been raised, but they need \$250 more. Neither of these congregations are able to contribute much money, but they can and will make the hand-painted book-marks and the crepe book-marks, and he has asked me to see if I can not get some of them sold for the benefit of these Churches. The white silk hand-painted ones will be sold at fifteen cents each, and the crepe ones at ten cents each. I want to sell at least one thousand of them for him. We all feel an interest in our work in Japan, and I do hope that our Leaguers and others will send me in orders. I am going to send him an order for some, and if any Leaguer desires one or more, if they will send me their order, I will secure them for him or her. Send your order now, as it will take nearly sixty days to get them. Will not every pastor, or some member of every League, bring this to the attention of their Leagues, and let the orders pour in. Wouldn't it be nice if we could raise at least \$250 in this way?

I want to congratulate and at the same time to thank Brother W. E. Gibbs, President of the Port Arthur League, for being the first League official to respond to my request for some items of interest regarding his League and its work. Port Arthur League is in a fine spiritual condition, and the League gave \$25 as a free-will offering to their parsonage fund. A goodly number of its members have signed the Quiet Hour Covenant, and good results are already apparent. They had a fine missionary meeting on the fourth Sunday, led by Brother J. T. McBurnett.

Now, won't every League send something to me for the "Texas Conference League Notes?"

Brother H. J. Johnson, of Port Arthur League, was an appreciated visitor at the devotional meeting of Tabernacle (Houston) League last Sunday night.

Tabernacle League had a joint meeting of its mission study classes Tuesday, and reviewed the first four chapters of "Daybreak in the Dark Continent." If there was ever a missionary League it is Tabernacle, and the spiritual condition of its members evidences the value of the missionary spirit.

Brother J. M. Perry, of Brunner, tells me that he has asked his League to take care of his foreign missionary assessment this year. Brother Perry has about \$2000 to raise this year outside of the usual channels, and if his League will undertake this work for him they will be greatly benefited by it, and next year they will be prepared to take on some special missionary work.

Brother I. W. Campbell, of Corrigan, reports that they are going to organize a Junior League, and that they have material for an Intermediate. It is to be hoped that this may be accomplished.

Brother C. D. Montgomery, of Kountze, reports that owing to existing conditions that it is impossible at this time to organize a Senior League, but that he hopes to have a Junior in the near future.

Ex-President Daniel Walker writes from Center that they have tried and failed and that, although they have about thirty young people, only about five will do League work. Miss Eva Sanders, Mrs. Armstrong and the Misses Wilson have promised the writer that they will go into the reorganization, and, with Brother Walker, this makes five. Now, if these five will only get five more who will be faithful, their example will cause the rest to fall in—intermittently at least—and Center League will once more be a reality and a success. Center tried to have their meetings in the afternoon, and that was very trying, especially in the summer time. An hour before the evening service

I Can Cure Cancer

At Home Without Pain, Plaster or Operation and I Tell You How Free.



I have discovered a new and seemingly infallible treatment for the relief and cure of the dead cancer. I have made some most astonishing cures. I believe every person with cancer should know of this marvelous medicine and its wonderful cures, and I will be glad to give full information free to all who write me and tell me about their case.

Pete Keagan, Galveston, Ill., had cancer of the mouth and throat. Doctors said, "no hope." Mr. Keagan wrote: "It is only a question of a short time—I must die." Today he is cured at home. No cancer is healed up Pain, No Plaster, No Knife.—Dr. Wells.

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Write for full information—it's free. Write today.
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A DOCTOR'S PRAISE

What a Conscientious Physician Has to Say About a Great Female Medicine.

Many a doctor, who has tried the remedies of his particular school in vain, for the relief of his lady patients, falls back on nature's own remedy, Wine of Cardui, as a means of effecting a cure. Its reputation, as a remedy for the relief or cure of the diseases peculiar to women, extends back over a half a century, and in that time it has benefited over a million women.

Dr. O. P. Walker, of Motz, Ark., writes: "I send you my unqualified indorsement of the two great medicines, Wine of Cardui and Theford's Black-Draught. I am, as most doctors are, slow to accept and slower to recommend patent medicines, but having seen so much good accomplished by the above remedies (especially Cardui), I unhesitatingly say they are all their manufacturers claim for them. I use Cardui in my practice and recommend it to my patients, and lastly, which is the highest proof of a doctor's confidence, I gave it to my wife all through pregnancy and one bottle after parturition with great benefit."

"I have also lately used Wine of Cardui in four cases, two of amenorrhoea of young girls, aged 12 and 14, respectively, one of habitual miscarriage and one of sterility, with the happiest results, and by the way, I have cured a case of fits with it. A colored girl, aged 16, would have, every month, cold hands and feet, shortness of breath, choking sensation, palpitation of the heart, severe headache, then a fit and at last a scanty period. I gave her the usual round of liver medicine, and put her to taking Wine of Cardui. She took two bottles, and all symptoms disappeared, and now I believe she is permanently cured, as she has not taken any for four months. I do not know what is in Wine of Cardui, but it was of great benefit to my wife, and does what I want done, so I shall continue to use it."

No stronger indorsement could be written by a reputable medical man than the above. Cardui relieves women's pains, by acting as a remedy for the diseases which cause them. It regulates, restores, revives the female functions and constitution. Try it. Sold in every drug store in \$1.00 bottles, or sent to any address prepaid on receipt of price. For Free Medical Advice on your case, send a description of your symptoms, with age, to Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn., who will reply in plain sealed envelope. Do it today.

A HAPPY HOME

is one where health abounds. With impure blood there cannot be good health. With a disordered LIVER there cannot be good blood.

Tutt's Pills

revivify the torpid LIVER and restore its natural action.

A healthy LIVER means pure blood. Pure blood means health. Health means happiness.

Take no Substitute. All Druggists.

Cancer

Plaster or No Plaster Free.

I have discovered a new and entirely unfailing treatment for cancer... I have made the most astonishing cures... I have cured every person with cancer...

Stomach

Stomach is in the South... it's free.

RAISE

Physician a Great

as tried the school in vain, patients, falls edly, Wine of setting a cure. nedy for the a peculiar to a half a cen- has benefited

Motz, Ark., nqualified in- at medicines, ford's Black- doctors are, o recommend ing seen so y the above i), I unhesi- cair manufac- se Cardui in d it to my is the high- idence, I gave regnancy and with great

Nine of Car- amenorrhoea 14, respect- miscarriage the happiest have cured a ed girl, aged 1, cold hands ath, choking heart, severe last a scanty al round of r to taking two bottles, ed, and now ly cured, as our months. Vine of Car- nent to my done, so I

ould be writ- man than s women's for the dis- t regulates, e functions old in every or sent to pt of price. a your ease, symptoms, Dept., The hattanoga, lain sealed

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Cost Nothing To Try.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

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 eating onions and other odorous vegetables and completely neutralizes the disagreeable breath arising from any habit or indulgence.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

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., 76 Stuart Bldg., Marshall, Mich.

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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 hair Cars and Pullman Sleepers.

seems to be the time when the most successful Leagues meet. Try it, Center.

Brother J. C. Huddleston writes me that they are thinking of trying to organize a Senior at Fostoria and a Junior at Shepherd. This is good news, and Brother Huddleston may depend upon receiving all possible encouragement and help from the Conference League officers.

If any pastor in the Texas Conference has failed to receive the circular sent out, asking for information in reference to League work, it is because it has miscarried in the mails, and a duplicate will be sent him upon request. And the request is requested.

The next meeting of the Texas Conference League Conference will likely be held either in June or July, and it is desired that invitations be presented at the earliest possible date. If any League would like to entertain the conference at that time, please send your invitation to Miss Eva Sanders, Secretary, Center, Texas, and at the proper time it will be brought before the cabinet.

There are about ten young people at Davilla, and about twenty at Friendship, whom we hope to get into Leagues with the assistance of Brother G. W. Riley.

If there are any pastors who haven't an Epworth League handbook, and who need this information so they can organize their Leagues, I will be pleased to furnish them with a copy on request.

Brother H. B. Smith reports no League at Angleton, yet there are twenty young people. We will have to see what help we can give him.

Brother C. E. W. Smith, of First Church, Mineola, reports on the League work in his Church, showing that both Leagues contribute to missions, but neither of them did as much in 1906 as they should have done.

Brother C. J. Oxley ought to be proud of the Junior League at Orange, and Brother H. T. Cunningham should be proud of the condition he left it in. Brother Oxley reports that the Junior's pay \$4 a month for support of a student in the mission school at San Luis Potosi, Mexico. Isn't that perfectly splendid? Miss Annie Sells is the superintendent. The Senior League has organized "A Double-Up Club." That is a good idea, and if each member does his or her duty they should have that sixty members soon. TOM C. SWOPE, President Texas Conference League, Houston, Texas.

CHARITY AND HELP.

(The following paper was read by Miss Hortense de Chaumes before the recent session of the Houston District Epworth League, and is now published for the benefit of the readers of the League Department.—(Miss) Laura L. Allison, State Second Vice President.)

After years of trial it has been proved beyond a doubt that the League is a great organization. It has achieved glorious results in the past, and the future lies before it with grand opportunities of doing good. What work can be more important than the development of the highest type of Christian character among the young people. This and this alone is the sole purpose of the League. The leader of this great movement realizes that the same talents are not bestowed upon all, wisely divided the work into departments, each separate and distinct, and yet so closely related that to decide which could be best done away with would be a most difficult task. Today we wish to discuss the importance of the charity and help work, and in so doing we would not at all detract from the importance of the others. Indeed they are so closely related that it is with difficulty we discuss one without encroaching upon the work of the others. For instance without the first,

the second would be almost useless.

"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and I had not love, it profit me nothing"—love in our hearts for all humanity on account of our great love for the Master. It has been well said that the charity and help work is the practical application of the other departments, or, in other words, the teachings of the departments put into use. In the devotional work we are taught to "Seek ye first the kingdom of God and His righteousness." "Thou shalt love the Lord thy God with thy soul, and with all thy strength and with all thy mind, and thy neighbor as thyself." "And if I be lifted up will draw all men unto me." How can we lift up Christ before the world better than by trying to make the beauty of his character characteristics of our life, thereby showing to the world the power He has over man? What are some of these characteristics? Sincerity, faithfulness, strength in resisting temptations, meekness, mercy, patience, sympathy, benevolence, humility and willingness for service. All of these new traits may be developed and cultivated by the working of the Charity and Help Department.

How can we show our love to our fellow-man or neighbor?—for our neighbor is he to whom we can render the least service, whether he be on the same block or miles away, better than ministering to those in need, carrying comfort to those in distress, and causing rays of sunshine to fall in the paths of those heavily burdened and afflicted. Oh! how this old world longs for sympathy.

"He who steps on stones is glad to feel The smallest spray of moss beneath his feet."

To serve with Christ is a great and blessed privilege. Service, like "Mercy, is twice blest." Not only is the one benefited that receives the help, but what happiness and peace come into the heart of the one who has rendered the service when he realizes the fullness of this saying, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

He knows how I am longing, Some weary soul to win And so he bids me go and speak A loving word for Him He bids me tell of his wondrous love, And why He came to die, And so we work together, My Lord and I,

Again, we notice a very close relation between the second and third departments. One of the duties of the Literary Department is to cultivate a taste for good literature, and the second department follows this department by distributing literature to the jail and hospital. How careful one should be to put the best literature only in these places, for "thought once awakened does not again slumber," and perchance the channel of someone's life may be entirely changed by the reading of some beautiful thought. Our motto, "All for Christ," does not mean to the missionary department all of self for Christ only, but for all the world, every human being of all nations for Christ, and in obeying the command: "Go and preach the Gospel to all creatures." They are assisted very much by the Charity and Help Department. It may be true that men and women who visit the jails and even the slums of the city are not doing foreign mission work, but they are attempting to spread the Gospel among a much neglected class. We have tried in this paper to show the importance of the second department of the League work by presenting the relation existing between this department and the others. In conclusion, we will say, any work that make one man Christ-like is an important one, and surely if one gives himself to the work of uplifting his neighbor and doing his full duty to his fellowman he is following in the footsteps of his Savior.

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 1/2 by 8 1/2 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 permitting 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 ROBBIN 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 conveniently 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 feature. 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 absolutely 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 being which balances the shuttle and holds it delicately and firmly in proper position, and altogether obviates the noisy clicking and uncertain 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, polished and nickel plated. A set, supplied without extra charges, consists of the following: Ruffler, tucker, binder, bolder foot, shirring slide plate, four hommers of assorted widths, quilter, 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, certificate 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.

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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:

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

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The Woman's Department

Mrs. Florence E. Howell, Editor, 170 Maunten 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.

THE MISSIONARY BULLETIN FOR FEBRUARY, 1907.

(By the Woman's Foreign Missionary Society, M. E. Church, South.)

Our Church is growing in numbers and in wealth, and many are realizing that it is more blessed to give than to receive; but many do not give enough for God to bless what they have. Some conferences are coming to the front with their offerings, giving the tenth at least, and proving that God looks favorably upon tithing.

The South Georgia Conference has laid upon God's altar the past year \$103,121 for missions. Of this amount \$20,000 was given by the Woman's Home Mission Society and \$19,514.66 by the Woman's Foreign Missionary Society.

All nations are calling for the gospel, and surely the Lord is soon coming to his temple, and the whole earth should be ready to receive him.

In all the countries entered by the Woman's Board of Foreign Missions results show that God smiles upon their efforts. The natives are coming to Jesus.

Larger results would follow if more money and more helpers were available.

Miss Hounshell needs an organ for the Lucy Cuninggim Memorial, and says that if anyone will give the instrument they will pay for the transportation.

The schools opened well in Korea. The Tallulah Hargrove Memorial is now occupied, and the missionaries are happy in having a comfortable home; so are all who helped to build this much-needed home and school.

The Koreans are eager to learn and readily accept the gospel, and they need it much. Their devil worship has brought them only fear, no peace. Their customs are revolting, and some of their fashions more detrimental to health than foot-binding.

To bind the feet causes suffering and inconvenience; to bind the chest, as the Koreans do, restricting the function of the lungs, brings death.

The Koreans think a narrow chest is a mark of beauty, and Christian teachers have not yet worked a reform; but the reform is coming, and Koreans as they receive the gospel will learn that their bodies should be developed as health requires.

When a missionary says of her station in China, "I'd rather be here than in any place in the world," the inference is that, having given her life to Christ, she is happy to be used wherever he sends her.

Another, speaking of the work in Sungkong, says: "We have everything to rejoice over down here, but we greatly need a new missionary for day school work and district work. The Susan B. Wilson School is going up rapidly."

Seven of the Chinese girls once in our schools in China are pursuing extra courses of study in the United States—one in Missouri, one in Virginia, another in New York, one in Connecticut, and another in Georgia. Besides these from China, three are here from Brazil and two from Mexico.

"O the joy of gathering the Master's grain.

Knowing that our labor has not been in vain!"

China is turning to Christ, is losing her faith in idol worship. A letter reports that a crowd on the brink of a canal in China dumped the idols of several temples into the water by order of the Viceroy, that the temples might be used for school rooms.

In a mission station in Korea nine classes continuing one week were held for women. A bright, clean, earnest woman with a baby on her back walked to her class from home, one hun-

dered miles distant. She said: "It was not so difficult; God helped me along."—Life and Light.

Do our study classes on missions mean any such difficulties, or indeed any sacrifice at all?

Mrs. Cobb and Miss Peacock sailed for China December 21, Mrs. Cobb to visit the schools of the Woman's Board in China and Miss Peacock to fill her appointment as missionary. She was sick when the other new missionaries sailed, September 2.

The Bible has been translated into four hundred languages, eleven new ones having been added during the year ending March, 1906. Four of the new editions belong to Asia, three to Africa, three to Oceania, and one to America.—Bible in the World.

God working through the written Word, spreading abroad the Word, preaching the Word, and teaching with the aid of the Holy Spirit will make a new world, and missionaries will be the glorious instruments. "The Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

A newspaper syndicate has sent out a certain Mr. William S. Ellis to look after missionaries and study them as he goes forward in his work. In his first article Mr. Ellis says: "I am on the trail of the American missionary. His footprints are large and deep and many, and I shall certainly come up with him. Then we shall know what sort of an individual he is, whether a hallowed saint, as the religious papers represent, or a double-dyed knave, as many other papers and people assert, or a plain, everyday American trying to do an extraordinary job to the best of his ability." Whether the American missionary in every instance is trying to do an extraordinary job or not, he has accomplished some extraordinary results.

The cry from the fields afar is for more workers. The money will come doubtless, for it would be useless to give money without the workers. Why do not the pulpits of Methodism ring out the subject of missions Sunday after Sunday and at the mid-week prayer-meetings as well? The Bible is full of the subject, and Methodism is missionary in spirit and practice. Those who defer their gifts to their death bed do as good as say: "Lord, I will give thee something when I can keep it no longer." Happy is the man who is his own executor, so said Bishop Hall.

TO THE AUXILIARY THIRD VICE-PRESIDENTS, W. H. M. SOCIETY, N. W. TEXAS CONFERENCE.
My Dear Sisters: We are nearing the end of the last quarter, and as I confront this fact I am made to fear and tremble. I am afraid we have not been as diligent and faithful as we might have been. There is only one month left us in which we may work before our reports must close. Our history for the year 1906-1907, from March to March, will have been written. Now let us not lose one opportunity to work and make up for time lost in the past. I would be so glad if every Third Vice-President would devote as much of her time as possible during February to the baby roll and McEachern mite box brigade, especially the brigade.

Mrs. McDowell writes me that if \$1600 can be raised this quarter we will have collected the \$10,000, and in July next Mr. and Mrs. McEachern will add to that their \$10,000.

The dear old Northwest Texas Conference can raise her part of it. Will we do it? I believe we will, and to you, my dear sisters, I am looking for the accomplishment of the work. Would it be too much if I set the mark at \$500 for this quarter? I think not. Then let each Third Vice-President begin at once to create new interest and enthusiasm among the brigades and plan for the box openings.

Use the programs outlined in Our Homes and send to Miss Mabel Head, Nashville, Tenn., for leaflets, etc.

MRS. J. T. BLOODWORTH,
Third Vice-President Conf. Society.

AUXILIARY, W. F. M. SOCIETY, CORSICANA, TEXAS.

The auxiliary, Woman's Foreign Missionary Society of Corsicana, is one of the oldest auxiliaries west of the Mississippi River, having been organized by Bishop Pierce in 1880 or 1881. Its membership is forty-six and the average attendance is twenty. The meetings are a spiritual benediction, and after each one the members show new inspiration and greater zeal for work. Indeed the living motto of the society seems to be "Every member a praying, working, giving woman."

For the past year Mrs. B. H. Woods has been President, and under her leadership wonderful strides in financial development have been made. Last March she called the membership together and the entire Church roll of women was called. Each member took ten names and secured a dime for each name, thus securing a "dime shower." At this meeting mite boxes were distributed and pledges taken for amounts from twenty-five to five cents per week from most of the members. Many of the women exercise housewifely talents and make money for the mite boxes by the canary arts.

The society is divided into seven circles and each of these seven is pledged to raise \$5 a month. Circle No. 4 leads, and more than once has brought in \$25 in one month.

For ten years a Bible woman in Mexico has been supported and this past year \$100 on Miss Sophia Mann's salary has been paid. This gifted young woman is a native of Corsicana District, and when she went to China last year a box of substantial clothing, a handsome Bible and hymn book were parting gifts to her. The total cost of these was \$64.

By this time the women were so imbued with the delightful spirit of giving that another \$100 was pledged and soon paid to help defray the expenses of one of our conference missionary candidates in the Scarritt Bible and Training School. About this time a joint meeting of Home and Foreign Missionary Societies was held here, and Rev. Jackson Cox, of Mexico City, preached such an effective sermon and made such an appeal that a scholarship in Palmore College, Chihuahua, Mexico, was assumed. The beneficiary was named for Paul Whitehurst, a beautiful son of our pastor, who had just died.

At the last meeting \$50 was set aside for the endowment of a permanent scholarship, and still there is money in the treasury. Week of prayer offerings were more than \$7 and \$6 on birthday offerings has been secured. The beauty of it all is that most of our members are workers in the Home Mission Society and other departments of the Church, and that they are all developing spiritually and growing to be better women and finer characters. "The end no man can see."

A MEMBER.

The foregoing report from the auxiliary, W. F. M. Society of Corsicana, is a revelation to us regarding the scope of work and amount accomplished by one active auxiliary in our great State. The plans for work and the fine results shown by the report from this auxiliary are an example for others to follow, and we are glad to give this showing to our members, hoping it may move many auxiliaries to "righteous emulation." It is a truth, and we are sorry, indeed, that it is true, that we, as members, and as auxiliaries of the Woman's Foreign Missionary Society, are not making the most of our opportunities and using our blessed privileges to the extent that we might and should in this great work to which we are committed. Let us arouse ourselves and put on renewed zeal and activity this gracious new year of 1907, just now beginning for us, and results will tell of increase on all lines, in members enrolled and interest awakened and in money given for the sacred cause of missions. It

may be then that there will be many auxiliaries in our State whose records at the close of another year may compare favorably with that of our sister auxiliary, causing her "to look to her laurels" so well earned.

Editor Woman's Department.
W. F. M. SOCIETY, VAN ALSTYNE, TEXAS.

We observed the week of prayer and thanksgiving, beginning Sunday, January 20, with Bro. Riddle's stirring sermon. Those who heard him received a spiritual uplift and a broader view of missions.

Sunday night Mrs. Florence Howell, of Dallas, President of North Texas Conference Woman's Foreign Missionary Society, gave a talk on the work in general. The attendance was good, and those who remained away missed a great opportunity of being blessed by a closer communion with their Lord and an enlarged vision of the service he waits for them to perform. We feel particularly fortunate in having such a consecrated woman as Mrs. Howell for our leader.

The prayer service was held Monday at our parsonage, and Tuesday with Mrs. J. A. Stinnett.

Capable leaders each afternoon conducted us over the fields in which our missionaries labor. Each field passing before us in review—China, Mexico, Cuba, Korea, Brazil and Indian Mission. As we studied of these lands and their great need and what the gospel is doing for them, our minds were broadened and enlightened and we yearned to know more and do more. All hearts were touched. Truly were we thankful for all the blessings that had been bestowed throughout the year, and we proved that the "impression of gratitude had been made by the expression" it found in the offerings which we daily brought from true and loving hearts. May this week of prayer linger long in memory, inspiring us to higher living and thinking. May the influence for good continue through the year to come, that we and others, too, may do more for our great work.

PRESS REPORTER.
W. H. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

Just a word, first, to the Press Superintendents: Do I weary you by my "continual coming." If so, may I dare to hope that you will "avenge me speedily?"

Many of the superintendents report promptly and write encouragingly of their work, but this does not satisfy us—our interest extends to every member of the "family" who receive the bulletins, letters, leaflets, etc., each month. We agree that in many instances "silence is golden," but this is manifestly not one of them, with the time for my last report to the General Superintendent so near at hand, and so many superintendents failing to report.

I've never been able to answer the question satisfactorily, "How many use the secular press?" I am anxious for a full and creditable report for this last quarter. To this end will not every superintendent fill out report blank or write me at the end of this quarter?

Again, next Monday being the day for election of officers, many changes will perhaps be made in the office of Press Superintendents. Don't fail to report same to me. Send the name, even if there is no change, that I may make my list correct and enable every auxiliary in the conference to receive the bulletin promptly each month.

If there be any auxiliary so unfortunate as not to have a live, ingenious Press Superintendent (by this I mean an auxiliary having no superintendent), will the Corresponding Secretary of that auxiliary send me her name? I have several Corresponding Secretaries on my list who are making very efficient Press Superintendents.

Look out for the fine leaflet which will be inclosed with the March bulletin! If carefully read and acted upon it will make you a wiser and better Press Superintendent.

We call attention again to the election of two new District Secretaries, these offices having been made vacant by removal from district and by mar-

FREE TO ASTHMA SUFFERERS

A Home Cure that Anyone Can Use Without Loss of Time or Detention From Business.

We want every sufferer from Asthma to write us to-day for a free trial of our wonderful New Method for curing Asthma. We especially desire those cases of long standing which have tried all the various kinds of inhalers, douches and patent smokes without number and without relief. We know we can cure them. We want to and are willing to prove it absolutely free of cost. Many thousands have accepted this opportunity and are now cured. There is no reason why anyone, old or young, rich or poor, should continue to suffer from Asthma after reading this marvelous offer.

Our method is not merely a temporary relief, but a cure that is founded upon the right principles, a cure that cures by removing the cause.

Don't put this off until you have another attack, but sit right down to-day and write for the method. It is free and we send it with all charges prepaid. Address: Frontier Asthma Co., Room 179, 169 Delaware Avenue, Buffalo, N. Y.

range of former Secretaries. Brownwood District, Mrs. G. G. Peterman. Brownwood; Dublin District, Miss Vera Sellers, Stephenville. The auxiliaries in the above districts are requested to report promptly to these Secretaries.

The auxiliary at Taylor recently sent a nice box of fruit, jellies, etc., to the Waco Deaconess Home. This wide-awake society is certainly obeying the Bible injunction to "bring forth fruit," and setting an example worthy of imitation.

Do the Press Superintendents keep the interests of this home constantly before the societies? There are only two deaconess homes, and Northwest Texas Conference enjoys the distinction of having one of these within her bounds. We should show our appreciation of the fine work being done by our Deaconess Home by giving largely of our prayers, sympathy and substance.

What about those delinquent dues? You know "d. d." stands for other things than delinquent dues—"done dead" for example. Have you paid all in full? Are you alive to its necessity? Or are you still delaying?

Let us hear from each auxiliary. We must make every minute of the three remaining weeks count.

Listen! If you want to get your name in the paper, just write your superintendent what you are doing!

MRS. J. C. MIMMS,
Conf. Press Superintendent,
Weatherford, Texas.

The severest blizzard in twenty years is now raging over Eastern Montana. Snow is falling fast, and no immediate prospects of ceasing. The storm has reached the southern and western portion of the country, as Kansas, Missouri, the Territory and Colorado are in the grasp of sleet and snow.

A BRAINY CHILD
Wise Mother Proves the Value of Grape-Nuts in Rearing Children.

There is no surer test of real knowledge than the personal test: observation with our own eyes and other senses.

"Having been raised to believe that one could not exist without meat, hot biscuit and coffee for breakfast, I was skeptical at first about the value of Grape-Nuts.

"But our little girl as well as myself had indigestion all the time and I could not understand why.

"About five years ago, attracted by the advertisements concerning Grape-Nuts, I decided to try to see whether it would afford nourishment like meat, etc. I was worried about our little girl.

"In a short time after changing from heavy food at breakfast and supper to Grape-Nuts, she had no more headache, put on flesh and now, after five years of this way of living, at the age of ten she is 4 feet high, weighs 81 lbs., is in the 5th grade and in every way is a fine brainy child.

"Our boy 5 years old, has been raised on Grape-Nuts, eats it for two meals each day, is very large for his age and fine looking." Name given by Postum Co., Battle Creek, Mich.

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

CASH SALARY and all expenses to men with rig Remedics. Send for contract, woman business and furnish test references. G. H. HIGLER CO., 2500, Springfield, Ill.

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North Texas Female College

'KIDD-KEY' Conservatory of Music and Art.

Sherman, Texas. FOUNDED 1877.

My Dear Girls:

Another year full of blessings and success for the North Texas College has passed by since we had our annual home coming and now we are again hoping to have you with us on the 2nd to meet Gen. and Mrs. Washington, the faculty and our new girls. To one and all where ever you may be, I send love and greetings and invite you to be with us.

LUCY A. KIDD-KEY.

We have had the pleasure of having with us for the past month Misses Eva McFarland and Lillah Bookin Lewis, of Beaumont, both former pupils of the College.

Having heard of our great need for a new building, these devoted girls at once offered their services in arranging a unique entertainment for the benefit of the building fund. They have worked like Trojans, and indications are that they will be greeted by a crowded house on Tuesday evening.

These young ladies conceived the idea of starting a fund to be gotten up through the efforts of the former pupils in every department. We sincerely hope that their enthusiasm will find a responsive chord in every heart. If every girl who has enjoyed the benefits and privileges of the North Texas College would make even five dollars, it would be possible for us to meet the demands of the present, and if they could make it twenty-five or fifty, we might really have our heads turned.

The present Senior Class have entered into the idea with enthusiasm. They have already made one hundred dollars, and before school closes they expect to have several hundred more. The money usually spent on the "annual" will go to the building fund this year.

The building is to be erected as a memorial of the great work done by Mrs. Key for the educational advancement of our young women. All who know her devotion to the interests of the North Texas College and the work it is accomplishing must realize that no more fitting and grateful tribute could be paid to Mrs. Key than the erection of this building, which will give all that the College will need in the way of equipment, and realize the cherished ideal to which this great and good woman is giving the best years of her life. Let me hear from you, girls. Tell me your plans and let me help you.

MAGGIE W. BARRY.

For Information, Address

Mrs. L. A. KIDD-KEY, President. Sherman, Texas. Rev. E. L. Spurlock, Business Mgr



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in one of our comfortable carriages, buggies or vehicles, and you provide them with a genuine and much appreciated treat. If they're strangers to our city they'll have a much better impression of your home place. Glad to show you vehicles and quote prices.

When you see the P. & O. Co. name plate on buggies on the floor of your merchant, you will know that it stands for full value and a good guarantee as to quality. Look for it. Write for our new Vehicle Catalogue, which will be sent free to any address.

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BOX OF SEEDS GIVEN AWAY

This is our 25th Anniversary in the Seed Business and we are giving away 500 Boxes of this great selection of new crop seeds, over 100 packages, all direct varieties, many novelties. We give this entire Box of Seeds to any person who will hand out a little encouragement, telling matter in their neighborhood. If you want a box, SEND FOR PARTICULARS AT ONCE. Our new Seed Catalog for 1907, 25th anniversary edition, is the greatest Catalog we have ever issued, full of bargains, mailed free. Address, Mills Seed Co., Box 250, Rose Hill, N. Y.

Trellis Tomato

Grows 15 feet high. Each plant bears from 1,500 to 2,000 tomatoes. One vine will supply an entire family all summer. The most wonderful Tomato in the world. Photo of my plant and package of seed with full directions for eight 2-cent stamps. Address Mrs. Frank Holt, 25 Military Park, Ft. Thomas, Ky.

REV. W. T. MELUGIN.

Rev. W. T. Melugin was born Aug. 9, 1833. He was converted while in his ninth year and joined the M. E. Church, South. At nineteen years of age he was admitted to the Memphis Conference on trial and was sent to Covington Circuit, where he served two years. He came to Texas in 1858 and attended the East Texas Conference then in session at Tyler, Texas. This conference assigned him to McKenzie Circuit. In 1867 he transferred to the Texas Conference and was sent to the Lexington Circuit. From the Annual Conference at Crockett in 1902 he was sent to the Naples and Omaha Circuit. He fell at his post of duty here on August 27, 1903. He was laid to rest in Naples Cemetery.

There is no monument to mark his last resting place. This veteran of the cross spent half a century in the faithful service of God and his Church, and many people have been blessed by his ministry. We believe in showing proper respect to our dead, and feel sure that his many friends will gladly contribute to a fund for the erection of a substantial monument to mark his grave. Hence, we feel inclined to ask his friends who may read this to send any amount they may see proper to apply on this monument fund. Subscriptions will be acknowledged through the columns of the Texas Christian Advocate. Send your offerings to K. T. Moore, Naples, Texas.

J. E. MORGAN, P. C.

NOTES FROM GATESVILLE DISTRICT.

After a move of over four hundred miles, we are found in the district parsonage at Gatesville. And while our five years in the Panhandle of Texas caused us to very much fall in love with that people and great country, and we shall even watch its progress with more than usual interest, we find ourselves among a most excellent people down here.

The first round on the Gatesville District will soon be a thing of the past. We are pleased to note progress and are hopeful for a good year. Our predecessor wrought well, and is highly esteemed by both preachers and people.

But now to the work: Brother Story, of Gatesville Station, has a fine hold on his people, and is planning for a great year. He has a new parsonage enterprise under headway that is very much needed at this place.

Brother Garvin, of McGregor, is already worshipping in his new church, and expects greater victories during the year. Brother Neal Turner and his people at Valley Mills are putting about fifteen hundred dollars' improvement on their church at that place.

Rev. George F. Campbell is very much alive at Meridian. His work is growing. Conversions and accessions to the Church seem to be the order of the day. He has a new parsonage enterprise before his people.

The Meridian and Womack Mission has taken on new life, and Brother Saxon expects a year of success and victory.

Over at China Springs Brother Bowden and his good wife are housed in a parsonage that has been completely worked over and painted, also some good furnishings since conference.

Brother Edwards starts off well on the Crawford charge, and expects to answer, "A good year, Bishop," at Amarillo in November.

Rev. R. F. Dunn has a firm grip on his work at Killen and Nolanville, and began his work by enlarging and improving the parsonage.

Brother Sharp, at Oglesby, with his people, is repapering their church and doing some very necessary work down there. He is doing faithful work as a good master-builder.

C. C. Hightower, at Evant, starts off well, and has spring and life to his movements. While he is young, he is no novice, but has a bright future of usefulness before him. Some material improvement on the charge has already marked his pathway.

J. W. Holt, over at Hamilton, has

a good hold on his people, and justly deserves it. He is bringing things to pass in that part of the moral vineyard.

At Jonesboro we have Brother Evans, whose name stands for faithful work and success wherever placed. He has been well received, and is full of hope and good cheer.

Rev. A. D. Livingston, on the Pearl charge, with his good wife, is vigorously visiting his people, preaching to them; and the people are painting and papering the parsonage, also looking well to his support.

Over at Turnersville they have a new church enterprise before them, and harmony and good will prevail, while A. P. Lipscomb leads the host. This is his third year there, and he will close the third year successfully.

Brothers Caperton and Grimes are both well initiated in their respective charges; they are faithful men and will bring things to pass.

Brother Kiker, of Fairy and Cranfill's Gap, has served part of that charge for two years, and the people very much love him. He is planning and putting forth effort to make a good record and most surely will as in the past.

There has been an advance in salaries on most of the charges, and while in some respects this is one of the weakest districts in our conference, we expect full collections; good revivals, many accessions to the Church, our young people directed to our own schools, and "Go Forward" shall be our motto for the year.

J. M. SHERMAN, P. E.

BRENHAM DISTRICT.

Our Missionary Institute was held January 29-30 at Brenham. I expected Bishop Ward to preside, but he failed to put in his appearance, or to explain his absence, so we put ourselves under the leadership of the Holy Ghost, and from the opening hymn to the closing benediction we followed the pillar of cloud by day and of fire by night. It was the best Institute I have ever seen, and I have never known a district to enter upon a year's labor with a higher degree of enthusiasm, or more definite plans for a general advance. The attendance was good. I was sorry that any of the preachers had to miss the meeting and its inspiring influences. No one doubts that this will prove the very best year in the ministry of all who attended. Faith took a deeper and more intelligent hold upon the divine promises, and the tide of religious sentiment ran higher and higher as the hours passed. We had no cut and dried speeches, nor anything else of the dry variety. There were no wordy addresses with empty platitudes and showy rhetoric, but every word from first to last seemed a sword drawn for execution alone, and used by the Spirit. There was no program, but wherever the Spirit of the Lord is there is not only liberty, but order and decorum. As I look back upon it all, I do not see how the exercises could have been more wisely planned, though our discussions drifted from topic to topic by a movement that was purely providential. Though there is a large increase in our assessments, every one is confident of full collections, and several have the missionary money already in hand.

The first day began with a great speech from Dr. J. W. Moore, of Houston, on the Motives to Missionary Effort. It put every heart in a quiver, and everybody wanted the floor because everybody had a speech—not a speech manufactured at home and carefully embalmed in a manuscript, but one that leaped from the heart, born from above and full of nascent energy and vigor. Verily, every one had a Psalm, a hymn, an interpretation or a doctrine. It was a combination love feast, debating society, Board of Directors and council of war. I didn't know that I had so many eloquent and able men! It reminded me of the times when every Roman was a king, for every preacher was an orator. I felt that we had reached the high-water mark, and feared that the second day would bring an ebb in

A Cough Medicine

Ayer's Cherry Pectoral is a regular cough medicine, a strong medicine, a doctor's medicine. Good for easy coughs, hard coughs, desperate coughs. If your doctor fully endorses it for your case, then take it. If not, then don't take it. Never go contrary to his advice. We have no secrets! We publish the formulas of all our preparations. J. C. Ayer Co., Lowell, Mass.

HILL'S BUSINESS COLLEGES.

You can achieve the highest success in the wide field of commerce. A course in Bookkeeping, Shorthand and Typewriting in Hill's College will swing wide open the door of opportunity to you. It ranks with the best schools in New York and Chicago. It trains students for the highest places. It prepares them to use existing circumstances as stepping-stones to higher success. If you want a paying position prepare at Hill's. Write today for catalogue. Address R. H. HILL, President, Waco, Texas.

QUEEN CITY BUSINESS COLLEGE

So a month is gone too much for you. Others no bigger or smarter are earning \$50 a month but they prepared themselves. The thing you should do. Only \$2 for a three months scholarship worth \$0. You'd better jump quick at this offer. Write for proposition—it's an eye-opener. G. W. HILL, 1314, Dallas, Texas.

the tide; but J. B. Sears, our Conference Missionary Secretary, had arrived, and with the skill of a master proceeded to harness our enthusiasm to the grand machinery of our Forward Movement. We had already provided for our assessments, and he showed us what to do with our surplus. He has just returned from Nashville, and brought a live coal from off the missionary altar that burst forth into a holy flame and infested his entire being. Look out for Sears. He is coming—a bundle of facts, figures and fire, ready to burn a whole as big as his great heart through every crowd he meets.

I. Z. T. Morris was also visiting us, and was called upon unexpectedly to discuss our duty to the foreigners among us. He bore down hard upon the consciences, and was interrupted with several voluntary pledges of fifty dollar specials for putting missionaries into the field among the Bohemians, Italians and Japanese now pouring into our own State. I will not have space to speak of the part played by our own men, but must add that Brothers Urquhart and Ansley, of the Huntsville District, and Brother Barker, of the Baptist Church, were present and contributed much to the interest of the meeting.

Other work is keeping pace with our progress in the missionary cause. We have already had successful revivals with a goodly number of conversions and accessions at Bellville, Milano and Sealy. Thus our three youngest men—Childress, Timmons and Mayne—have taken the lead in this line of work. You will hear from them again and again.

I am fortunate in securing C. C. Bell for Lexington and Ferd D. Dawson for Thorndale. Both are just arrived. C. R. LAMAR, P. E.

ABILENE DISTRICT MISSIONARY INSTITUTE AND PASTORS' CONFERENCE.

The Missionary Institute and Pastors' Conference of Abilene District met in Stamford January 23, 24. Most of the pastors were present, and an interesting program was carried out. It consisted in the main of Missions, Revivals and Christian Education. So you can readily see that ours was a practical bill of fare.

Brother Morris, our presiding elder, was wide awake, and gave much counsel and help to the brethren. He has his district well in hand, and his preachers all love him and his leadership. Brother Jerome Duncan put the cap stone in its place by preaching an able sermon on Christian Education. He has never had a work that did not flourish with the greatest prosperity.

He has never had a greater opportunity than now, so you may expect nothing else but for him to bring things to pass in his present work. Stamford Collegiate Institute is the ringing note in the Abilene District, and was ably discussed and continually talked in our conference. On Wednesday night Mr. Hastings of Stamford, Judge Tillett and Mr. Bynum, of Abilene, prominent laymen, made interesting speeches pertaining to the college. The contract has been let, and foundation for the building has been laid by this time. No more beautiful college site, consisting of twenty

acres of land, was ever seen than this one, and but few college buildings in Texas will show to a better advantage. It is to cost \$50,000 with 125 feet front, 120 feet deep and four stories high. It is to have a complete sewerage system, which bespeaks much for its sanitary conditions. Two dormitories, one on each side, in keeping with the main building, are to be built. President Duncan is busy trying to select a faculty, looking after the general plans, with a view to opening in September next. He proposes the best faculty he can possibly secure. So that when a person has been carried as far as is proposed, they will be qualified to enter Southwestern University, or any other leading school. With its proposed faculty and thorough training, it is to be a blessing to the Methodist boys and girls of the "West." The Baptists are here with Simmons College, and are leaving no stone unturned. Stamford Collegiate Institute is an absolute necessity.

R. B. Evans, the pastor, has his work well in hand, and helps Brother Duncan care for his tremendous "parish." He spared no pains to make our stay pleasant. We are planning for great revivals; that means a great year. So note it! C. BRUCE MEADOR, Sec.

WILL AID IN MEETINGS. If any of the brethren should desire my help in protracted meetings I would be glad to communicate with them and fix dates. My health is good and I desire to devote at least a portion of my time to revival work. My postoffice address is First Avenue, Weatherford, Texas. J. W. BRIDGES.

LLANO DISTRICT CONFERENCE. The Llano District Conference will meet at Cherokee June 19, at 9 a. m. Rev. T. F. Sessions will preach on Christian Education at 11 o'clock on June 19. Friday will be devoted to missions, including the Woman's Home and Foreign Missionary Societies.

The Llano District Epworth League will convene Friday evening at 8 o'clock June 21, and continue through Saturday. THEOPHILUS LEE.

READY TO HELP. If any of the brethren are needing help in meetings, they will find Rev. W. J. Lemons, a supernumerary member of the Northwest Texas Conference, now residing in Stephenville, a good helper. Brother Lemons will be glad to hear from you if you need his services. R. A. CLEMENTS.

CORRECTION. I notice in the Journal of Northwest Texas Conference, Wheeler Mission, S. B. Sawyers, which is a mistake. I am pleasantly located in a nice, well furnished parsonage, with one of the best Churches in the district to preach in, and drawing a salary of \$900.00.

Sixteen years ago I was the missionary for nearly all the territory embraced in the Clarendon District north of the Fort Worth and Denver Railroad. "A chip off the old block" is pastor at Wheeler Mission. SAM'L B. SAWYERS, Canadian, Texas.

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.

MASSENGILL.—W. M. R. Massengill was born in Henderson County, Tennessee, August 7, 1831. On December 25, 1859, he was married to Miss Mary Tidwell, daughter of Dr. and Nancy Tidwell, of McNairy County, Tennessee. Two sons were born to this union—Edgar S. and Lee E.—both of whom survive him. His first wife died May 26, 1868. In the early seventies he moved to Texas, and located near College Mound, in Kaufman County. In June, 1877, he was married to Miss Lizzie Hays, step-daughter of the late A. H. Henry. To his last marriage were born seven children—two sons and five daughters. Brother Massengill professed religion in Tennessee, but never joined any Church till after moving to Texas. In May, 1877, the writer of this obituary received him into the M. E. Church, South, at College Mound, and up to his death he lived a most exemplary and consistent life. He fully realized and strove to meet the obligations growing out of the various relations of life. As husband, he was all that a wife could ask; as father, he was kind and affectionate; as neighbor, he was obliging and true. His home was in the fullest sense a Christian home. He loved God's word, his Church, its doctrines, its polity; he loved humanity and, best of all, he loved the Christ who redeemed him. He could truly sing, "I love thy Church, O God, the house of Thine abode." I was the pastor of this good man for seven years, and learned ardently to love him and his family. Nothing pleased him and his family more than to have their pastor visit them, and on him they lavished their kindest hospitalities. The Texas Advocate has been a weekly visitor to his home for years, and no one loved it better than did Brother Massengill. For several years he was in poor health; and a great part of that time was not able to attend Church, yet he was uncomplaining, bearing his afflictions with Christian fortitude. When the end came he was ready. On the 21st of November last he quietly "fell on sleep." He was buried in the cemetery at College Mound, where he had held his membership for twenty-nine years. His devoted wife and children are left to sorrow, but not as those who have no hope. May the God of all truth and love comfort and protect them. O. P. THOMAS.

BRADY.—King Brady was born in Georgia November 12, 1829, and departed this life December 22, 1906. In his death a loving wife, two sons and two daughters sustain an irreparable loss. Truly a good man has fallen. For more than forty years he had been a faithful, loyal member of the M. E. Church, South. He was ever ready to defend her doctrines and support her institutions. Those who knew him best say there was no better or more faithful man than he. For a number of years he had been blind and partially deaf, but he bore his affliction with patience and good cheer. While for some time his physical eyes were sightless, thank God his spiritual vision was undimmed. By faith in God's dear Son he could read his title clear to mansions in the skies. To the bereaved we would say, "Only be faithful in the service of the Christ he served and very soon you shall meet him again. FRANK HUGHEN.

DAUGHERTY.—Agnes Daugherty (nee Warner), aged 88 years, was born in Lincoln County, Ky.; was married to Hiram Daugherty July 3, 1849; settled in Burnet County, Texas, 1855, where she remained until death, January 17, 1907. She was a member of the Freewill Baptist Church. Her doors were always open and hospitalities extended to the pioneer Methodist preachers, who found a hearty welcome. She was always a reader and student of her Bible, which was well worn out, and was placed in her coffin and buried with her. She was confined to her bed for seven months. Never a murmur escaped her lips. Her death was peaceful and quiet, like the going out of a candle. Her husband and three children preceded her; four are left to mourn their loss, together with many friends and relatives. She was buried in the Burnet Cemetery. A long procession accompanied her remains to her last resting place. Weep not, dear loved ones; you know where to find her. L. G. WATKINS. Burnet, Texas.

CULWELL.—T. B. Culwell, the subject of this sketch, was born in Washington County, Arkansas, December 19, 1837. His father moved to Texas and settled in Collin County about the year 1844. Here Brother Culwell grew to manhood, and was married to Miss Elizabeth L. Powell in 1836. To them were born seven pledges of love—four sons and three daughters. One of the precious girls died in childhood. All the other children survive their father, to mourn his departure. Brother Culwell was powerfully converted to God about the age of twenty-two years, and immediately joined the M. E. Church, South, in which he lived an exemplary Christian till the day of his death, which occurred January 6, 1907. In November, 1875, Brother Culwell moved with his family to Erath County, and settled and improved a good farm on Green's Creek, where he spent the remainder of his life. Brother Culwell was not loud spoken, i. e., was not very demonstrative on any line in life, but was humble, reserved, and exemplary on all lines, always contending for living and acting the right in every relation of life. He was a true patriot, hence he spent three years and three months in the Confederate Army during the sixties, where he had the respect and confidence of all his command who knew him, and he returned to his home without a stain upon his Christian manhood. He was an affectionate father, and it was one of the greatest joys of his heart that he lived to see all his children who survive converted and members of the Church. His youngest son, Rev. S. L. Culwell, is now a member of the Northwest Texas Conference, and is distinguishing himself as a young man of promise. This fact was a great joy to Brother Culwell. He was a devoted and painstaking husband. His wife, who still survives, has been an invalid and almost a continuous sufferer for a number of years. She had his unqualified devotion, sympathy and unstinted care day and night, and though he himself was the unfortunate subject of bronchial trouble, which manifested itself in almost an incessant cough, yet, day or night, he always was glad to respond to Betty's call, and cheerfully to minister to her wants. Brother Culwell was a man of prayer. He had an altar in his home; and in all the days of his earthly pilgrimage, either in prosperity or adversity, without let or hindrance, he and his household worshiped at the family altar. It may truly be said of him: "He was the friend of God, the friend of the Church, and the friend of his pastor." He served the Church in the capacity of trustee during the last thirty years of his life; also in the capacity of class leader for the last few years; but now his work on earth is done. His last illness was exempt from extreme suffering, and yet he knew the end was nigh. He sent a message for the writer and our pastor, Rev. E. J. Maxwell, more than a week before he died. We visited him together. He said he wanted to talk with us about the Church and what he thought would be to our mutual best interest, etc.; and while it was manifest to us that Brother Culwell was failing fast, yet he seemed to be wholly unconcerned about his own physical condition, but expressed great anxiety about the future welfare of the Church, and thus it continued with him to the last and final moment. He talked with his family, his brethren and sisters, who visited him, about his Master's business to the end, and with perfect complacency died like a Christian hero on Sunday evening, January 6, 1907. The funeral service was conducted in the Methodist Church on Green's Creek by the writer, Rev. E. J. Maxwell and Rev. C. S. Cameron, and we consigned his body to the ground to await the resurrection of the just. May all his family have sustaining grace, and follow him as he followed Christ, and meet him again in the land of cloudless day. U. J. MORTON.

KIGHT.—Sister Dovie Texas Kight was born in Collin County, Texas, December 16, 1853, and died at Mineral Wells, Texas, July 19, 1906. She was laid to rest in the Claude cemetery, surrounded by a host of friends and loved ones. Sister Kight was the daughter of C. W. Blanton and Zilpha Blanton, and on May 18, 1873, she was happily married to Huffman A. Kight. To them were given two children, Jessie Kight Clark and C. Walter Kight, who, with their broken-hearted father, now mourn their great loss. Our sister was a devout Christian—a strong believer of experimental religion—and in her face glowed a holy light as she told of her conversion in 1879 and the comforts and joys she had known as a child of God. She joined the Methodist Church, South, soon after her conversion and in it she lived and labored until she passed to the Church triumphant. Some years ago Bro. and Sister Kight moved west into Cooke County, then into Montague and on into Wilbarger and finally into Sherman County. Thus they kept in the frontier settlements

and always stood a force for civic righteousness and sound Christian character. To such persons the State and Church owe much for the high moral character of our frontier settlements. What a benediction is a Christian home in a new, unsettled country! Sister Kight made the weary, toil-worn preacher feel a sense of welcome and rest when he reached her home. As a wife she was loving and devoted, entering into all her husband's plans and labors and thus contributing much to their success. As a mother, she was tender and true, and in her home circle was found that type of parental love and filial devotion that is beautiful to see. As a friend and neighbor, she was kind and sympathetic, always ready to alleviate every form of distress. For many years Sister Kight had been a sufferer from rheumatism. Seeking relief from this disease, she left her home in Stratford and went to Mineral Wells. She seemed to improve, but serious complications arising, she grew rapidly worse and passed away before her husband could reach her bedside. Her son and daughter were with her, however, and with loving hands, ministered to her to the end. She was conscious almost to the last and spoke comfortingly of the rest into which she was entering. The precious promises of God's Word, which had sustained her in life, were on her lips as she neared the dark river. To loved ones we would say, "Weep not as those who have no hope." Be faithful and after awhile you will meet your dear one where sorrow and suffering never come and where partings are no more. W. B. McKEOWN.

JONES.—John Fletcher Jones was a native of Nicholas County, Ky. He was a son of William Jones and was born October 19, 1826. While yet a lad, he moved with his father to Missouri. There he was converted at the age of nineteen and joined the Methodist Church. He came to Texas in 1873 and has resided most of the time since in Williamson County. He was never married, but lived with one or the other of his two sisters, Mrs. Sarah Albright, now of Corsicana, Texas, and Mrs. Elizabeth Tinker, of Georgetown. He passed his reward from the home of Sister Tinker in Georgetown, Texas, on January 16, 1907. He has one brother, G. W. Jones, who is a superannuated preacher in the M. E. Church in Illinois. This brother is past seventy years of age and the two sisters are seventy-three and seventy-five respectively. These worthy and aged sisters who watched so tenderly over him during his last sickness are living in the confident expectation that the separation will not be for long and that a family reunion awaits them in the Father's house, where the inhabitants never grow old. Bro. Jones was past seventy years of age. He had been a consistent member of the Church for more than fifty years. His last intelligible words were expressive of confidence in the promises of Christ and assurance of his hope of a home beyond. JNO. M. BARCUS.

BARNES.—Minerva Custard was born in the northern portion of Arkansas February 14, 1832; moved to the southern portion of the State when eleven years old. She was married to Joshua Barnes August 12, 1846, in Hempstead County. Here they made their home for about five years. From there they moved to Missouri, where in early life, while a young mother, she was converted, and joined the Missionary Baptist Church. In 1854 they moved to Montague County, Texas, and settled on Deton Creek. At the close of the Civil War they purchased a home on the head of Bingham Creek, near Forestburg, where she spent the remainder of her days—fifteen years of which were spent in widowhood. In the fall of 1869 a great camp meeting was held under the auspices of the Cumberland Presbyterian Church, and she transferred her membership to that denomination. In this communion she lived until called home. She reared three children, two daughters and one son—the younger of the two daughters preceded her by several years to the spirit land. From her home, near Forestburg, she went to the city of light January 6, 1907, and rejoiced at the crossing of the river. The way-worn pilgrim of three-score and fifteen years has gone home. C. F. ROBERTS. Granite, Okla.

ORR.—Miss Annie Orr was born October 25, 1888; joined the M. E. Church, South, when fourteen years of age. She was converted under the preaching of Rev. Mr. Morphis. She was thoroughly Christian; always filled her place in Church and Sunday-school. I was her superintendent six years. In all her suffering she never complained. She said: "Mamma, I will have to go; I am so glad that I am going." Dear Annie has finished her allotted task in the conflict of this life. Not long shall we wait ere we obey the decree of death and follow our loved ones. Dear Annie, though lost to mortal vision, is

only waiting beyond the river to welcome us to our eternal home, where all is love, peace and joy. No pain, sorrow, nor death shall mar our happiness there. It is not far where Annie has gone. We know where to find her. She is with loved ones in glory. "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you, that where I am, there ye may be also." May the comforting assurance come to us that "If our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens." H. B. LLOYD.

SNAPP.—The subject of this sketch was a young man, twenty-seven years of age; in character, ambitious, bright, conscientious and lovable; in early life, a worthy example and a rich benediction. He was born September 30, 1879. While yet a youth he gave his heart to God, and joined the Methodist Church, in which Church he remained a consistent member until his death. In December, 1905, he was married to Miss Olive Ann, of Chico, Texas. He died September 25, 1906. His oft repeated message was, "I am ready to go." Almost unconsciously, he was using the words of the Apostle Paul, "I am now ready to be offered," and considering his long months of suffering, we may believe the quotation not inapt. To set an example worthy of emulation; to be the means of leading souls to Christ; to be a pillar in the Church; and to be loved by all acquaintances—this is no small accomplishment. We are thankful for his life, and make our resolution more firm to meet him again. The infant son of Charley and Olive Snapp was born October 9, 1906, and died December 28, 1906, following hard on the footsteps of his father. Charley, Jr., was never very strong; and though at times he gave good hopes of life, the spirit took its departure after remaining almost three months. He brightened the home; and now is one more tie that binds us on to heaven. L. F. CHAPMAN.

STINSON.—Mae Walker Stinson was born Nov. 7, 1898, and departed this life Jan. 19, 1907. Everything seemed to be happy and peaceful in this home until little Mae started from his father's field upon a mule and the mule became frightened and ran away, threw the little fellow off and caught his foot in the harness and dragged him to death. Then a shadow came over the home and a poor, broken-hearted mother and father stand wringing their hands in sorrow and grief. Little Mae's stay on earth was not long, but long enough to fasten the cords of love in his father and mother's heart. I would ask you to look up, dear parents, and be of good courage, for your boy is safe in the hands of Jesus. This old world is not free from sorrow and grief; pain and death come to us all. But there is a city which hath foundations whose maker and builder is God—the home of the good and the pure, and all children are welcome within its bounds. Strive dear parents, to meet little Mae at the great white throne. CLARENCE C. HIGHTOWER. Evant, Texas.

MYERS.—The death angel came to the home of Mr. and Mrs. Sam Myers and took from them their darling little babe. She was indeed a precious little treasure. God took the little flower from earth 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 only about three months. She weighed only about five pounds. It was touching to see the little Sunday-school girls carry her remains from the pulpit where her funeral was preached to the grave. Christ said: "Suffer the little ones to come unto me, and forbid them not, for of such is the kingdom of God." "He doeth all things well." Her grandma, (MRS.) A. G. BEATY.

TUCKER.—Johnnie D., son of E. J. and H. M. Tucker, was born July 25, 1895, and died December 8, 1906. We are reminded again that death loves a shining mark. Johnnie was a favorite in the home—possessing a bright lovable disposition. He bore his long siege of sickness with Christian fortitude and resignation. Being raised by devoutly religious parents, he was a child that was religiously inclined from the cradle up. Before retiring at night he would kneel by his bedside and pray. Just a short while before he died he sang "At the Cross" with a voice full of pathos and tenderness. We know his life, which was so short, yet so promising on earth, is going on to its fuller development in that land where the frailties incident to mortal flesh are removed. From the battlements of heaven he is looking this way with beckoning hands. To the bereaved we would say, be thou faithful until death, and you shall share the joys of the glory world with him. CHAS. P. MARTIN. Nocona, Texas.

"COLDS."

Radway's Ready Relief cures and prevents Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammation, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Difficult Breathing, Radway's Ready Relief is a sure cure for every Pain, Sprains, Bruises, Pains in the Back, Chest or Limbs. It was the first and is the only Pain Remedy that instantly stops the most excruciating pains, allays inflammation, and cures congestions, whether of the lungs, stomach, bowels or other glands or organs, by one application.



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CASTLES.—Charles M. Castles was born near Meridian, Miss., Jan. 17, 1856, and fell on sleep in his beautiful home in Corsicana, Texas, Nov. 2, 1906. He was happily married to Miss Sue Gordon in Corsicana Jan. 17, 1892. Three children were born to this union, all of whom died in infancy. These brief words tell the history of the life of a true, noble, many man. It was my privilege to know Brother Castles intimately. I was not only his pastor for two years, but our acquaintance ripened into true friendship. His home being near the parsonage, I was often there, and enjoyed beyond measure his generous hospitality and unreserved confidence. He had a charming wife; one who loved him as devotedly and cared for him as tenderly as a mother for her babe. His health had been poor for several years, and it was evident to us all that he could not stay very long. He was an ideal husband, anticipating every wish of his wife. Her pleasure was his joy. As a Christian, he was quiet and reserved, with a rich experience of grace, always ready to enter any service to his Church within his power. Before his health gave way, he was active in Church work. As President of the Epworth League and steward, he sustained these official relations with much credit to himself and the Church. Brother Castles was an uncomplaining sufferer; always patient and perfectly resigned. He expressed himself at all times as being ready to die, but it was his desire to live. He had much to live for. Many were dependent upon him, and his wise counsel and generous benevolence made him the friend of all. He wished to live that he might render service to his Master. But when the summons came he quietly passed from earth to glory without a struggle, like one who lies down to pleasant dreams. The funeral service was conducted by his pastor, Bro. Whitehurst, from the First Methodist Church in Corsicana, in the presence of a large company of loved ones and friends. Many and beautiful were the floral offerings at the grave where his remains were laid to rest, to await the resurrection of the just. My dear brother, we shall see thee no more in this life, but some sweet day, in the "home of the soul," we shall meet again and the friendships and associations which were so delightful here will then be renewed. SAM R. HAY. St. Louis, Mo.

SMITH.—John M. Smith, son of the heroic John W. Smith, of historic memory in the Mexican war for Texas independence, was born May 30, 1834, in San Antonio, Texas. His education consisted only of the limited advantages afforded in those early days. He was a printer by trade and assisted in establishing the "Western Texan," first English newspaper published in San Antonio. He was first married to Mattie M. Campbell, January 8, 1857, who only lived until March 8, 1858. At the call for volunteers, he enlisted with the Texas Rangers, Co. G., Texas Cavalry, as a Confederate soldier, in whose service he stood faithfully until its close. In the early part of 1863, in a meeting held for the soldiers by his chaplain, Rev. R. F. Bunting, he professed faith in God, which became the guiding star for his future life, and like the faith of the just, it grew larger and brighter unto the perfect day, and when life's last battle was fought, conquering in the name of his Lord, he exchanged the weapons of his warfare for a crown and a palm on the 6th day of December, 1906. Returning to San Antonio after the close of the war, he again engaged in the newspaper business, and assisted in establishing the "Ledger," the first paper published after the war in San Antonio. He was elected Treasurer of the city, but removed by E. J. Davis, the Republican Governor during the Reconstruction

days. The late Alamo Mexico whom miles after bloody. I an her saved about his A the ce him to life. J ability, blessed could the the fal marrie Antoni union i at the of Job Ricks, the mo the vi memor; Christi to Pies village, in esta and Fa Monito in the continu invalid less as years. made (Abrah tent he and pa The fe when I crude I long ag West, a reproac hercule; to God; and nev ened hi tiful te his eleg the rea ing of Zion old sain by. As was Jol And not be it sa tral rel abode i the loc neither poverist and priv life, Go neithe With Je Zion's v kept pa tion. V creased enlarged capacity smaller manage the Sun ices and whether he away The rub business ago the of about And Ma who like borah's and sto the ship life went About s limbs w and this speechle: palsy, an to walk this priv strong m or 70 pe cally de great spi mind clei fresh. I gion has I wou d; it. Not wife adv die; but Papa, T and no the fami doubt he man eve nor a s would b cial men sonal det this afflic ed into a nant tha help, wo this cov his wife's fully sto ter all ti Bethlehe of Pleasa The faith the Chur er Ricks

SOMETHING'S HAPPENED! FOR WOMEN'S SAKE. SOMETHING KILLED!

READERS LISTEN SHARP. DON'T MISS—BEST THING EVER HAPPENED! Hundred years coming, here at last, full grown—so startling will say it's impossible—but wait, don't worry—Ladies, Your Prayer Answered.

THERE'S NO MORE WASH DAY!—IT'S DEAD! LAID AWAY! WIPED OUT FOREVER!



Washing machine wash boards

The world's watched for the man to cut wash day in two. He lives—taken more than half—left only minutes—cut so much wash day's all over, changed—there's new way cleaning clothes—different from anything known—new principles, ideas, methods, NEW EVERYTHING. Wonderful, but true, family washing cleaned with no more work than getting a simple meal, less time—no rubbing, squeezing, pounding, packing, pressing, no in hurry—no drudgery—that's just it. Good-by wash boards, washing machines, laundries—throw them away—the EASY WAY is here to bless humanity. Women have prayed for death of wash day—for clean clothes without rubbing—raining health, looks—when they could wash, get dinner, see friends, indulge in recreation without fatigue—when women thought no more of washing clothes than to get a simple meal. That glorious day has come. The world's full wash boards, so-called washing machines, yet wash day same as ever—still long, dreary day—no easier, no shorter, no better. Use wash board or washing machine, its drudgery, long hours, hard work—backache—a day no woman forgets. Invention that killed wash day, named EASY WAY—name tells whole story—easy on clothes—easy on women—kept clean—handled—easy on women—makes washing easy—easy to buy and sell. Not called a machine—powers inside concealed—caution the way it gets dirt—has awful appetite for dirt—increases more if gets—goes after all the dirt in all the clothes at same time—little, but mighty—silent, but powerful—needs no sprits, yet works in darkness. OPERATED ON STOVE—more knob occasionally—that's all—screally anything to do but wait between batches—child can do it. All iron and steel—always ready—sets away on shelf. Entirely new—like old methods. Verily, wash day is dead—EASY WAY settled that—woman's joy and satisfaction. Less than an hour cleans washing which before took all day—cleans all clothes, finest laces, curtains, etc., in about one-tenth time without rubbing, squeezing, packing, pressing—without chemicals to injure goods. Saves 52

days drudgery yearly—makes woman's hardest work easiest household duty—saves clothes, labor, fuel, health, looks. Surprises—all sounds strange, is strange, but listen, it's no experiment, going on daily. You can do it. J. McGEE, Tenn., writes:—"One young lady cleaned day's washing by old method in one hour with EASY WAY. Another in 45 minutes. Everything as clean as could be." E. CRAMER, Tex., writes:—"Received Easy Way. Gave it a thorough trial. After ten minutes clothes nice and clean. Satisfactory in every respect." ANNA MORGAN, Ill., writes:—"I washed a woolen bed blanket in Easy Way in just three minutes perfectly clean." J. H. BARRETT, Ark., after ordering 38 Easy Ways, says:—"I don't understand why it does the work, but it does. You have the grandest invention I ever heard of. People are skeptical; have to be shown." J. W. MYERS, Ga., says:—"Find check to cover one dozen Easy Ways. Easy Way greatest invention for womanhood—forever abolishing miserable wash day. Saves me turning old washer for hours. I am ready to have old washer accompany all others to the Dump. Sell itself." I. BECK, Ga., writes:—"Enclose order. Find Easy Way" as represented. Worked 4 days and have 15 orders." J. T. PEAY, N. C., says:—"I can cut 2 days—sold 1 dozen, for which enclose order. Everybody is carried away that sees it working. Guaranteed, everything proven, old house, responsible, capital \$100,000. Price, only \$5.00 complete, ready to use—sent to any address. Not sold in stores.



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NOTES FROM THE FIELD.

Continued from page 5. reached the present, we had traveled 898 miles by rail, and 190 by private conveyance; total 1,088 miles. Can any Texas or Oklahoma preacher beat that? We do not hesitate to say that we are in as fine a country as we ever saw, and among the most prosperous people, yet it is here as elsewhere a faithful few have to build the churches and support the gospel. Having been shut in the past week on account of grip and bad weather, we read the Texas Advocate through and through, and three articles, with more than a "languid interest," by Dr. M. H. Neely's "Semi-Centennial Sermon, W. C. Blair, on the Confederate Home, and J. A. Puckett As Others See It. We were much interested in Dr. Neely's article, having known him so long, and my father was a member of the Quarterly Conference at Gray Rock, in 1856, when Bro. Neely was licensed to preach. I first knew him personally in 1871. I lived in Sulphur Springs and he was preacher in charge. I was then a wicked youth, but his most eloquent sermons charmed me, and had much to do in the checking of my wicked life, and I have never missed an opportunity to hear him preach from then until now. We were specially interested in Bro. Blair's article, having heard so much about the old Soldiers' Home at Austin. It does our very heart good and we rejoice to know that those old heroes of the Confederacy have "food and shelter" and some of the comforts of life, while they yet live, and oh! if they could all be made heroes of the cross of Christ, and find a home in heaven! We hope all of our friends who read this will pray for us that we may have a prosperous year, and that we may witness the conversion of many souls.—J. M. Holt, Feb. 1.

Jacksonville Circuit.

Our first Quarterly Conference has come and gone. Bro. Ellis Smith, our presiding elder, was with us and preached to the edification of those that heard him. He is liked by our people very much. We feel sure he will do well where he is. We start on our new year with great hopes. The stewards of this charge had a meeting previous to the Quarterly Conference, and raised the assessment for the pastor \$40 as an appreciation of his labors among them. May we so live and so labor this year so as to be an instrument in God's hand of accomplishing much good and the salvation of many souls. We have a very fine band of young people on this charge and they are doing some fine work. We long to see a great revival all over this country and we are in for it and for all collections in full.—D. S. Burke.

Milano.

We have been royally received by the good people of Milano charge. The opportunity for a good year's work is great and already the Lord is blessing us in a visible way. Our first Quarterly Conference was held January 14, by our beloved, C. R. Lamar. Pastor and people together fell in love with him. He preaches well, presides well, and is simply great in the home—and then he has a great big heart that is open to the boys who look to him many times for help. The Board of Stewards made a considerable increase in the preacher's salary and from the way they started we apprehend no trouble along that line. Immediately after the Quarterly Conference we began a protracted meeting, with C. C. Childress, our pastor at Bellville, to assist us. He did us efficient work—won the hearts of our people and placed the Church on a higher plane. We had five accessions to the Church.

We are praying and working for a grand time with the Lord this year.—Herschel M. Timmons, Feb. 1.

Plainview Mission.

On Monday night, about 10 o'clock, at the close of the Northwest Texas Conference in Brownwood, while that great body of preachers was listening to hear of their fields of labor, this writer sat, for his first time as an itinerant Methodist preacher, to receive his appointment. And, not to his dissatisfaction, he was dropped down upon Plainview Mission. In one week's time, traveling overland 175 miles, mostly through the rain, he was on the ground catching here and there a glimpse of the situation. The first month was very nearly taken up in viewing out the field and meeting the people. The people are just like "western folks"—great, big, generous-hearted men and women. My work takes in parts of three counties. Have as many preaching places as I can get to. I do not suffer for the want of out-door life, (and that is not undesirable). Our membership is small, yet there are some devoted Christian workers among them. The presiding elder, Bro. Hardy, was with us at the first Quarterly Conference and gave us some good preaching. The good ladies clearly demonstrated the fact that the Plains cannot be beaten for nice dinners. Our country is developing very fast and promises a great future. With the help of the good people, we hope to keep the banner of Christ in the front ranks. My first year in the itinerant service has been very pleasant so far, and the writer does not regret entering the work of the Master. We hope to accomplish great things for the Lord this year.—F. Pilley, Feb. 1.

Chico.

We rejoice to have had Rev. F. O. Miller with us on last Sunday; he presented his work to us in the morning service, at the close of which he devoted ten minutes to a collection, which resulted in something over \$50. He knew his work, its need and worthiness, and put it before us carefully. His presence was a blessing to pastor and Church. If it were not unreasonable, we would like to have him again.—L. T. Chapman, Feb. 1.

Bryan.

I have been so busy since conference that I have failed to make any report of Bryan. The work on our new church is moving forward and we now think we shall be able to finish it about the last of March or first of April. It is indeed a magnificent building, a full description of which will be furnished later. We moved into the new parsonage January 10. I think Bryan can now lay legitimate claim to the best parsonage in the Texas Conference. It is a two story, nine room house, well appointed, with the latest conveniences in house building. It is also nicely furnished and complete in every way. This parsonage has been erected and furnished by the Home Mission Society of Bryan. Too much cannot be said in praise of the noble women of this delightful charge. For them to undertake any work means success. The word failure is not in their vocabulary. Yesterday they held their annual reception at the parsonage, which, in the opinion of all, was the most successful in the history of the Church. We were fortunate to have with us Bishop Ward, Rev. E. L. Shettles and Rev. Nathan Powell. The program consisted of music, several papers by members of the society, a talk by the President, Mrs. Mattie Webb, also talks by the brethren mentioned and the pastor. At the close delightful refreshments were served. The society begins the new year bright

with promise. This is our fourth year and we hope to make it the best one of all. There is one more thing I must mention. Last night Bishop Ward delivered a very strong and helpful address to the students of Allen Academy on "Modern Manhood." The address was delivered in the Baptist Church and the house was filled with the students and citizens of Bryan. Long will that address live in the hearts of those who heard it. The Allen Academy is one of the finest training schools for boys in the State. It is owned by the Allen brothers and H. W. South, all of them Christian gentlemen and Methodists. The standard of the school is high, and the moral and religious influence of the school cannot be surpassed. Bryan is indeed fortunate to have such a school here. While not a church school I know of no school that looks more carefully after the moral and religious training of its pupils. Well, this is our last year in Bryan. We found an elegant new church, but a considerable debt unprovided for. Before that debt was paid the church burned and with it a new pipe organ. We found an old dilapidated parsonage, anything but comfortable. We will leave a parsonage that any preacher and his family will be glad to live in, one of the most beautiful churches in Texas, we trust we shall be able to place the organ before the close of the year, and a congregation well organized and ready for every good word and work. Fortunate will be the man who comes to Bryan.—I. F. Betts, Feb. 2, 1907.

Stephenville Circuit.

We are body, mind and heart into the labors and responsibilities of the new year on Stephenville Circuit. Our work is moving on harmoniously. The preacher's salary was advanced \$100 above what it was last year, and the presiding elder's proportional, making Stephenville Circuit second to none in the Northwest Texas Conference in point of finance. We have never in our life received so many tokens of appreciation as we have on this charge during this year. We feel unworthy of the place we hold in the hearts of this good people as indicated by their many deeds of kindness to usward. But we serve a loyal Methodist people and their appreciation is no doubt more for the office than the man. On the evening of February 1, 1907, we were greatly delighted by a large ingathering of people at the parsonage and every one carrying in his hand or upon his back, some burden, which he was anxious to unload in the kitchen of the parsonage. These burdens consisted of various and sundry material substances calculated to make an itinerant glad he was living, and as a result of this occasion the preacher and his family are faring sumptuously three times every day. The participants were from Sylvan class and this preacher feels under many obligations to these good people and will henceforth strive to make them a better servant. We are happy on the way, praising God daily for his goodness and mercy, expecting great things from him daily this year.—R. F. Clements, Feb. 2.

Junction City.

After having been on the supernumerary list for fifteen years, I find myself in the active work again, in charge of the Junction City Circuit. My first move was to take the collections for foreign and domestic missions. These are both paid in full, and in the hands of the Conference Treasurer. Our next move was for a revival in Junction, the capital of Kimble County. Have just closed a meeting of seventeen days' duration, with my old time friend and brother, I. N. Crutchfield, doing the

preaching and leading the services. It was a meeting of wonderful power. "God came down our souls to greet, and glory crowned the mercy-seat." Conviction seized upon our leading business men, and as they were converted one by one and entered the work for the Lord, the influence increased until the whole city was stirred and swept by its power as perhaps it had never been before. All the religious people of the town worked together in perfect unity of spirit, and all Churches represented in the work will reap of the fruits of this wonderful harvest. Twenty-eight adult members, many of them heads of families, were added to the Methodist Church. The Baptist pastor (Bro. Overton) and his Church stood shoulder to shoulder with us in the work. Bro. Crutchfield ("Uncle Ike" as he is familiarly called) is a man of great faith and is a great success as an evangelist. He is well suited to this western work. He is on the superannuated list of the North Texas Conference, but he held two services a day for us during the revival.—M. C. Blackburn.

Tolbert Circuit.

Tolbert—in a land of plenty—a fine country—among an excellent people, our lot is cast for another conference year, and we are not sorry. Answering to the summons of our higher officer, Bishop Hoss, at the close of our last conference at Brownwood we turned our face for the first time to the Panhandle. It was a good jump, but like all Methodist preachers, we're partly in the jumping business; hence did not "misput" us much. In due course of time we landed—are still looking over this beautiful country, and thinking that if we were farmers some of this land must be ours. Would certainly buy some of it now—if only able. Do not know whether the conference has a spite at us or not, but two years ago, our first charge, we were sent and no parsonage (or, in other words, a new one to build). Was there two years and left a fair parsonage, and now sent to this new charge without even a tent or a western dugout. Must think we are in the building business. Well, one consolation is, we get to live in a new house part of every year. As a whole it is not bad, anyhow. Let the good work go on until every charge has a good parsonage and each reasonably furnished. We can serve our Lord and the Church well by looking after these things. We have about \$1,000 in cash and subscriptions and will soon begin the erection of a good parsonage at Tolbert. Since our arrival we have been quartered in two small rooms of a good sister in Vernon. These good people respond readily and freely to the needs of the Church. This is a new work with four appointments—well situated. Some greedy preacher will try to beat us out of it before the year closes—may not be the presiding elder, however. The first Quarterly Conference has been held with a good attendance and hearty response financially. To the pleasant surprise of the pastor his salary for the conference year was placed at \$720; the presiding elder's extra. I find these good people want their pastor and family to live as well as the members. Would that all were that way. We expect to build a new church at one point in the spring—a nice, neat country church. These Methodists mean business. We have secured several new subscribers to the Advocate. Have had eleven additions to date. Things are moving off nicely and we are hopeful and praying for a great year. While we left a good people whom we prize very dearly, we have found their likeness out here. Thank God, He has good people everywhere, and a Methodist preacher, at least, lives among and associates with His very best. I praise God for a place in His vineyard to labor. Lord, give us more of Thy love, power, knowledge and humility. Am looking after the interest of our great paper—the Texas Christian Advocate. Want it in every Methodist home.—C. E. Clark, Feb. 1.

Desdemona.

Our first Quarterly Conference was held at Desdemona January 26, 1907. Bro. J. G. Putnam was on hand. He pleased us all. The stewards made a very good report and raised the preacher's assessment something over last year. They will take care of their preachers. We are doing some work on parsonage and churches in the way of leveling, ceiling, papering and painting. Some of this work done; all will soon be done. We have on this mission seven appointments; preach three times a week. The people have been very good and kind to us, showing their love and kindness in many ways. Let me say that some of our preachers and writers in taking up the evangelists do either the evangelists or Church an injustice. They are either a good thing or bad thing. If they are good, let us encourage them; if bad, let us do away with them. They are right or wrong—which? The Bible seems to give them a place. Let us not use a thing and then write and talk about it.—J. T. Owen, Jan. 31.

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