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THE POWER OF DOING WITHOUT.

It is generally thought that a man's progress towards the highest manhood is measured by what he can do; but it is none the less measured by what he can do without. One of the very best tests of a man's progress is his advancing power to do without the things which used to be essential to his life and happiness. Many things are only good because they make it possible to do without them. The lives of men who have been growing are strewn along their whole course with things and pleasures which they have learned to forego. Thackeray said, "When I was a boy I wanted some taffy; it was a shilling. I had no shilling. Now that I am a man, I have the shilling, but I do not want the taffy." Every power in us is capable of culture, and of being brought up to appreciate higher and higher foods; and loving the higher and better it is able to let go that in which it once delighted, and rest in a new-found satisfaction. God promised Canaan to Abraham, but led him on to where he did not need Canaan, could do without it. "Wherefore God was not ashamed to be his God!" When we become men the things of our childhood are put away. The place in the class, the prize at the end of the year, the honors to be given at college are no longer goals, but left behind the ripened scholarship which can do without all these things. We have got something else better. We sometimes think we should be happy were we children again, and could once more live in the old home of our childhood. But when we go back to the old homestead on a visit, we find that its charm is gone! It is because we have progressed toward the reality which the precious things of our childhood only represented in symbol. The woman, the mother, has learned to do without the dolls, because now a real babe of flesh and blood smiles in her arms. The man does not want the boy's sports, for he has found in the serious work of life the true field for those emulations and activities of which the playground was the forerunner. He has moved on from symbols to realities. Now, as every one of us is a child to our own possible maturer self in the future, ought we not rejoice that, as our life advances in education and spiritual growth, we can do without many things that were once so essential to our happiness? For instance, the law is good as our school-master to lead us in our moral culture up to a place where we do not need the law; because its reality is in us—the law of the Spirit of life. One may not look back with regret at Sinai if he has come up to Mt. Zion with its perfect love and perfect law of liberty!

Some men, again, can do without wealth, and are not dependent upon it for comfort, happiness or respectability any more; for they have all these things in reality. When one has nothing but his money, he can not do without it. When it is gone he commits suicide. Another loses his money, but keeps his honor, good name, his self-respect, and he can do without money. Money is poorly used if it is not making us inde-

pendent of money. If it is not doing that for a man it is enslaving him. The young lover must have for his adoration raven locks, rosy cheeks, a buoyant form and the elastic step. But there comes a time, if he is a true husband, when the outward beauty of his beloved wife is the least prized of all, and the faded cheeks, the white hair, the frail form and the feeble foot-falls of his wife are dearer than the beauty of youth. His love has been more perfect, and he can do without the mere physical beauty which was once so indispensable. Again, praise of men is good, but if it does not stimulate us to reach a height of worthiness that can do without the praise of men, and stand serene and firm when all men shall speak evil of us, we have not profited by it. To be able to do without the praise and plaudits of men, and stand in conscious rectitude alone, is real progress. And "the progress of the spirit is the smile of the soul;" it is better than happiness; it is blessedness. Growth sometimes demands that a tree cast its foliage. The time sometimes comes that the patriot must give up his limbs or lose his honor, or lay down his life to keep his manhood. But happy the man who has grown so virile that he can do without health, or beauty, or wealth, or reputation, or even life itself, and stand complete on immortal heights where even the sun and the moon are needless to him for light, nor any temple for worship. For the Lord God Almighty and the Lamb are his temple, his everlasting light, and his God his glory. Ah! that man is richest who has learned to do without everything but his God! Possessing God he has an everlasting portion. When youth and health and beauty and earthly pleasures and human praise and business and discipline are all left behind, or dropped like scaffolding, shall there not be a building disclosed, a spiritual temple, a habitation of God, a city that hath foundations built in the soul of man, not made with hands, eternal in the heavens—a glorified manhood independent of all but God, to have fellowship with the eternal in the far-reaching designs and high emprise of the life beyond? Let us, then, not turn means into ends, and so entangle ourselves in them, and be so attached to them that we cannot see through them the divine realities to which they should lead. Jesus illustrated the kind of life we are trying to depict. The entangling veil of earthly things did not allure or overwhelm him, for he saw beyond them the greater things. What did it matter that he missed its rewards; he had bread to eat of which it did not know. Or that men insulted him; the angels were waiting upon him. Or that men forsook him; He was in constant communion with his Father. Or that men took his life; he is glorified and is alive forevermore!

When a man develops more conscience than piety there is something wrong either with his conscience or his piety. If the two are not in harmony, it is time to examine for the cause. A morbid conscience is very elastic, and it is badly in need of Scriptural guidance.

THE FLING OF A LOW-GRADE POLITICIAN.

For the most part, the men who occupy places in the Senate of Texas are men of ability and character. The most of them are consistent members of the different branches of the Church, and they feel very kindly toward the ministers of the gospel. Occasionally you find one whose habitat is in the region of beardom and among a class of people who have no respect for our American ideas of morals, who always identifies his nationality and emphasizes his contempt for Protestant ministers whenever the occasion presents itself. For instance, not a great while ago there was before the Senate a stringent anti-free pass bill, and one of the members of that body offered an amendment exempting ministers of the gospel from the operation of the law. Then it was that another member of the description above given said: "Is it not a fact that some ministers of the gospel dabble in politics and often receive passes for their influence?" This question shows a piece of coarse impertinence upon the part of a man whose views disqualify him for passing on any law affecting ministers of the gospel. But the occasion afforded him an opportunity to make a gratuitous fling at ministers of the gospel because they never lose an opportunity to oppose the liquor and beer trade. Hence he calls their attitude on that question "dabbling in politics." Well, that is what his sordid old masters, the brewers, think about ministers and, of course, he had to echo their sentiments. As a matter of fact, railroads very rarely extend the courtesy of free passes to ministers of the gospel, and when they do it is because of the high position of some ministers in the Church, and because of the purely humane work of a few. The great bulk of them are not possessed of free passes and do not seek them. The man who made the above remark has his official pockets full of free passes and has had ever since his connection with the Senate—yet he does not dabble in politics! We mean beer politics. What does the railroad grant him free passes for? Is it because he is entitled to them as the servant of the people? Hardly. Railroads are not interested in the people to that extent. They do it on the ground that "the ass knoweth his master's crib." Yet because the ass is thus possessed of such knowledge it does not follow that ministers are to be influenced in like manner. Ministers are asking nothing, as a class, at the hand of such members of the Senate as the one under consideration.

THE FIERCENESS OF THE WHISKEY DEMON.

There is nothing more heartless in its feelings and more desperate in its lawlessness than the whiskey fiend. It hates everything sacred and opposes everything that restrains. It lifts its hand against infancy, childhood, womanhood, manhood and the entire human race. It degrades, it impoverishes, it wounds, it murders. The individual, the family, the community, the commonwealth and the nation hold nothing that it respects or reverences. It is as cruel as the angel of death and as insatiable as the yawning grave. The

venom of malice fills its heart and the inspiration of hell incites its deeds. Its victims, if called from their sleeping dust, would constitute an army more numerous than ever followed Bonaparte through Europe, even more numerous than the allied forces which finally overthrew the Corsican and forced him into exile in the midst of the sea. Their wails, if gathered into one awful chorus, would startle the world and send a rasping shudder through the nerve centers of humanity.

We have recently had another concrete example of the awfulness of this whiskey fiend as the enemy of law and the murderer of men. In one of our Texas towns, not a hundred miles from where we write, the people voted out the saloon by a good majority. They had to close, but their infernal spirit remained to menace the peace of the community and to defy the laws of the land. It assumed the form of the bootlegger and the joint. There it entrenched itself and carried on its nefarious business. Two peace officers, sworn to enforce the law and preserve the order of the community, put themselves in the way of this whiskey demon, and it made up its mind to slay them. So the two forces met on the public streets, and when the smoke cleared away four men were either dead or mortally wounded and died afterward; three women were left in the weeds of widowhood and more than a dozen children were made fatherless. Rangers had to be sent by the Governor of the State to restore order and prevent further bloodshed. As a further result, the whole community is in gloom, the good citizens feel humiliated and the sanctity of human life outraged and soiled with blood. This is the work of the whiskey devil one afternoon and in one little community! Yet there are those still among us who defend this fiend and contend that the people ought to protect it by law. Yet its soul is steeped in iniquity and its hands are dripping with blood. No wonder that the people of this State have just about made up their minds that this lawless fiend, known as the whiskey devil, has about seen its day in Texas. Its impending doom will not be many years withheld. On with the battle!

It ought to be an easy matter to love Christ. When you come to think about it, he is the most lovable character whom this unlovable world has ever known. Look at him from any standpoint, and where can you find anything repulsive or grotesque in his personality? But every trait that goes to make up a beautiful life is found in his character. He is love embodied in the flesh.

Human nature is so constituted that a favor is soon forgotten, but a fancied wrong abides forever. Yes, it is easy to forget a hundred acts of kindness, and treasure, with care, one unkindness. Just the reverse of this ought to be true with the Christian. If we would forget our real and fancied wrongs and remember the kindness of life, how much more happy we would be in this world. Try it, brother, sister, and see if it is not true.

The Prince of Peace

An Address Delivered by Hon. William Jennings Bryan on Various Occasions and now Published by Request.

I offer no apology for speaking upon a religious theme, for it is the most universal of all themes. If I addressed you upon the subject of law I might interest the lawyers; if I discussed the science of medicine I might interest the physicians; in like manner merchants might be interested in a talk on commerce, and farmers in a discussion of agriculture; but none of these subjects appeal to all. Even the science of government, though broader than any profession or occupation, does not embrace the whole sum of life, and those who think upon it differ so among themselves that I could not speak upon the subject so as to please a part without offending others. While to me the science of government is intensely absorbing I recognize that the most important things in life lie outside of the realm of government and that more depends upon what the individual does for himself than upon what the government does or can do for him. Men can be miserable under the best government and they can be happy under the worst government.

Government touches but a part of the life which we live here and does not touch at all the life beyond, while religion affects the infinite circle of existence as well as the small arc of that circle which we spend on earth. No greater theme, therefore, can engage our attention.

Man is a religious being; the heart instinctively seeks for a God. Whether he worships on the banks of the Ganges, prays with his face towards the sun, kneels toward Mecca or, regarding all space as a temple, communes with the Heavenly Father according to the Christian creed, man is essentially devout.

Some regard religion as a superstition, pardonable in the ignorant but unworthy of the educated—a mental state which one can and should outgrow. Those who hold this view look down with mild contempt upon such as give to religion a definite place in their thoughts and lives. They assume an intellectual superiority and often take little pains to conceal the assumption. Tolstoy administers to the "cultured crowd" (the words quoted are his) a severe rebuke when he declares that the religious sentiment rests not upon a superstitious fear of the invisible forces of nature, but upon man's consciousness of his finiteness amid an infinite universe and of his sinfulness; and this consciousness, the great philosopher adds, man can never outgrow. Tolstoy is right; man recognizes how limited are his own powers and how vast is the universe, and he leans upon the arm that is stronger than his. Man feels the weight of his sins and looks for One who is sinless.

Religion has been defined as the relation which man fixes between himself and his God, morality being the outward manifestation of this relation. Every one, by the time he reaches maturity, has fixed some relation between himself and God and no material change in this relation can take place without a revolution in the man, for this relation is the supreme thing in his life.

Religion is the basis of morality in the individual and in the group of individuals. Materialists have attempted to build up a system of morality upon the basis of enlightened self-interest. They would have man figure out by mathematics that it pays him to abstain from wrong doing; they even inject an element of selfishness into altruism, but the moral system elaborated by the materialists has several defects. First, its virtues are borrowed from moral systems based upon religion; second, as it rests upon argument rather than upon authority, it does not appeal to the young, and by the time the young are able to follow their reason, they have already become set in their ways; and third, one whose morality is based upon a

nice calculation of benefits to be secured spends time on mathematics that he should spend in action. Those who keep a book account of their good deeds seldom do enough good to justify keeping books.

Morality is the power of endurance in man; and a religion which teaches personal responsibility to God gives an unyielding strength to morality. There is a powerful restraining influence in the belief that an all-seeing eye scrutinizes every act of the individual.

I passed through a period of skepticism when I was in college; the theories of the scientists concerning the creation confused me. But I examined these theories and found that they all begin with an assumption. The materialist assumes matter and force as pre-existing and he assumes force working on matter and upon these assumption builds a solar system. I have a right to assume as well as he, and I prefer to assume a Designer back of the design—a Creator back of a creation. No matter how long drawn-out the period of creation, so long as God stands behind it my faith in Jehovah cannot be shaken. In Genesis it is said that God created the heaven and the earth, and I shall stand on that proposition until some one presents a theory that gives a more reasonable beginning.

The miracles also disturbed me and I am inclined to think that the miracle is the test question with the Christian. Christ cannot be separated from the miraculous; His birth, His ministrations, and His resurrection, all involve the miraculous, and the change which His religion works in the human heart is a continuing miracle. Eliminate the miracles and Christ becomes merely a human being and His gospel is stripped of divine authority.

The miracle raises two questions, Can God perform a miracle? and, Would He want to? The first is easy to answer. A God who can make a world can do anything He wants to do with it. The power to perform miracles is necessarily implied in the power to create. But would God want to perform a miracle?—this is the question which has given most of the trouble. The more I have considered it the less inclined I am to answer in the negative. To say that God would not perform a miracle is to assume a more intimate knowledge with God's plans and purposes than I can claim to have. I will not deny that God does perform a miracle or may perform one merely because I do not know how or why He does it. The fact that we are constantly learning of the existence of new forces suggests the possibility that God may operate through forces yet unknown to us, and the mysteries with which we deal every day warn me that faith is as necessary as sight. Who would have credited a century ago the stories that are now told of the wonder working electricity? For ages man had known the lightning, but only to fear it; now, this invisible current is generated by a man-made machine, imprisoned in a man-made wire and made to do the bidding of man. We are even able to dispense with the wire and hurl words through space, and the X-ray has enabled us to look through substances which were supposed, until recently, to exclude all light. The miracle is not more mysterious than many of the things with which man now deals—it is simply different. The immaculate conception is not more mysterious than any other conception—it is simply unlike; nor is the resurrection of Christ more mysterious than the myriad resurrections which mark each annual seed-time.

It is sometimes said that God could not suspend one of His laws without stopping the universe, but do we not suspend or overcome the law of gravitation every day? Every time we move a foot or lift a weight, we temporarily

interfere with the operation of the most universal of natural laws and yet the world is not disturbed.

Science has taught us so many things that we are tempted to conclude that we know everything, but there is really a great unknown which is still unexplored and that which we have learned ought to increase our reverence rather than our egotism. Science has disclosed some of the machinery of the universe, but science has not yet revealed to us the great secret—the secret of life. It is to be found in every blade of grass, in every insect, in every bird and in every animal, as well as in man. Six thousand years of recorded history and yet we know no more about the secret of life than then knew in the beginning. We live, we plan; we have our hopes, our fears; and yet in a moment a change may come over any one of us and then this body will become a mass of lifeless clay. What is it that, having, we live and, having not, we are as the clod? We know not and yet the progress of the race and the civilization which we now behold are the work of men and women who have not solved the mystery of their own lives.

And our food, must we understand it before we eat it? If we refused to eat anything until we could understand the mystery of its growth, we would die of starvation. But mystery does not bother us in the dining room; it is only in the church that it is an obstacle.

I was eating a piece of watermelon some months ago and was struck with its beauty. I took some of the seed and weighed them, and found that it would require some five thousand seed to weigh a pound. And then I applied mathematics to a forty pound melon. One of these seeds, put into the ground, when warmed by the sun and moistened by the rain goes to work; it gathers from somewhere two hundred thousand times its own weight and, forcing this raw material through a tiny stem, constructs a watermelon. It covers the outside with a coating of green; inside of the green it puts a layer of white, and within the white, a core of red, and all through the red it scatters seeds each one capable of continuing the work of reproduction. I cannot explain the watermelon but I eat it and enjoy it. Everything that grows tells a like story of infinite power. Why should I deny that a divine hand fed a multitude with a few loaves and fishes when I see hundreds of millions fed every year by a hand which converts the seeds scattered over the field into an abundant harvest? We know that food can be multiplied in a few months' time, shall we deny the power of the Creator to eliminate the element of time, when we have gone so far in eliminating the element of space?

Those who question the miracle also question the theory of atonement; they assert that it does not accord with their idea of justice for one to die for others. Let each one bear his own sins and the punishments due for them, they say. The doctrine of vicarious suffering is not a new one; it is as old as the race. That one should suffer for others is one of the most familiar of principles, and we see the principle illustrated every day of our lives. Take the family, for instance; from the day the first child is born for twenty-five or thirty years the mother's time is devoted to her offspring, she sacrifices for them, she surrenders herself to them. It is because she expects them to pay her back? Fortunately for the parent and fortunate for the child if the latter has an opportunity to repay in part the debt it owes. But no child can compensate a parent for a parent's care. In the course of nature the debt is paid, not to the parent, but to the next generation, each generation suffering and sacrificing for the one following.

Nor is this confined to the family. Every step in advance has been made possible by those who have been willing to sacrifice for posterity. Freedom of speech, freedom of the press, freedom of conscience and free government have all been won for the world by those who were willing to

make sacrifices for their fellows. So well established is this doctrine that we do not regard any one as great unless he recognizes how unimportant his life is in comparison with the problems with which he is connected.

The seeming paradox: he that saveth his life shall lose it and he that loseth his life for my sake shall find it, has an application wider than that usually given to it; it is an epitome of history. Those who live only for themselves live little lives, but those who give themselves for the advancement of things greater than themselves find a larger life than the one surrendered. Wendell Phillips gave expression to the same idea when he said, "How prudently most men sink into nameless graves, while now and then a few forget themselves into immortality."

Instead of being an unnatural plan, the plan of salvation is in perfect harmony with human nature as we understand it. Sacrifice is the language of love and Christ, in suffering for the world, adopted the only means of reaching the heart, and this can be demonstrated, not only by theory, but my experience, for the story of His life, His teaching, His suffering and His death has been translated into every language and everywhere it has touched the heart.

But if I were going to present an argument in favor of the divinity of Christ, I would not begin with miracles or theory of atonement. I would begin as Carnegie Simpson begins in his book entitled, "The Fact of Christ." Commencing with the fact that Christ lived he points out that one cannot contemplate this undisputed fact without feeling that in some way this fact is related to those now living. As he studies the character of Christ he becomes conscious of certain virtues which stand out in bold relief, purity, humility, a forgiving spirit and unfathomable love. The author is correct. Christ presents an example of purity in thought and life, and man conscious of his own imperfections and grieved over his shortcomings finds inspiration in One who was tempted in all points like as we are, and yet without sin. I am not sure but that we can find just here a way of determining whether one possesses the true spirit of a Christian. It he finds in the sinlessness of Christ a stimulus to greater effort and higher living he is indeed a follower; if, on the other hand, he resents the reproof which the purity of Christ offers he is likely to question the divinity of Christ in order to excuse himself for not being a follower. Humility is a rare virtue. If one is rich he is apt to be proud of his riches; if he has distinguished ancestry, he is apt to be proud of his lineage; if he is well educated, he is apt to be proud of his learning. Some one has suggested that if one becomes humble, he soon becomes proud of his humility. Christ was the very personification of humility.

The most difficult of all the virtues to cultivate is the forgiving spirit. Revenge seems to be natural to the human heart; to want to get even with an enemy is a common sin. It has even been popular to boast of vindictiveness; it was once inscribed on a monument to a hero that he had repaid both friends and enemies more than he had received. This is not the spirit of Christ. He taught forgiveness in that incomparable prayer which he left as a model for our petitions. He measured our forgiveness by our willingness to forgive. He not only taught forgiveness, but He exemplified His teachings in His life. When those who persecuted Him brought Him to the most disgraceful of all deaths, His spirit of forgiveness rose above His sufferings and He prayed Father, forgive them, for they know not what they do.

But love is the foundation of Christ's creed. The world had known love before; parents had loved children and children, parents; husband had loved wife and wife, husband; and friend had loved friend; but Jesus gave a new definition of love. His love was as boundless as the sea; its limits were so far-flung that even an enemy

could not travel beyond it. Other teachers sought to regulate the lives of their followers by rule and formula, but Christ's plan was, first to purify the heart and then to leave love to direct the footsteps.

What conclusions is to be drawn from the life, the teachings and the death of this historic figure? Reared in a carpenter shop; with no knowledge of literature, save Bible literature; with no acquaintance with philosophers living or with the writings of sages dead, this young man gathered disciples about Him, promulgated a higher code of morals than the world had ever known before, and proclaimed Himself the Messiah. He taught and performed miracles for a few brief months and then was crucified; His disciples were scattered and many of them put to death; His claims were disputed, His resurrection denied and His followers persecuted and yet from this beginning His religion has spread until millions take His name with reverence upon their lips and thousands have been willing to die rather than surrender the faith which He put into their hearts. How shall we account for Him. What think ye of Christ? It is easier to believe Him divine than to explain in any other way what He said and did and was.

I was thinking a few years ago of the Christmas which was approaching and of Him in whose honor the day is celebrated. I recalled the message Peace on earth, good will to men, and then my thoughts ran back to the prophecy uttered centuries before His birth, in which He was described as the Prince of Peace. To reinforce my memory I re-read the prophecy and found immediately following the verse which I had forgotten—a verse which declares that of the increase of His peace and government there shall be no end, for, adds Isaiah, He shall judge His people with justice and with judgment. Thinking of the prophecy I have selected this theme that I may present some of the reasons which lead me to believe that Christ has fully earned the title, The Prince of Peace, and that in the years to come it will be more and more applied to Him. Faith in Him brings peace to the heart and His teachings when applied will bring peace between man and man.

All the world is in search of peace; every heart that ever beat has sought peace and many have been the methods employed to find it. Some have sought to purchase it with riches and they have labored to secure wealth, hoping to find peace when they were able to go where they pleased and buy when they liked. Of those who have endeavored to purchase peace with money, the large majority have failed to secure the money. But what has been the experience of those who have been successful in accumulating money? They all tell the same story, viz., that they spent the first half of their lives trying to get money from others, and the last half trying to keep others from getting their money and that they found peace in neither half. Some have ever reached the point where they find difficulty in getting people to accept their money; and I know of no better indication of the ethical awakening in this country than the increasing tendency to scrutinize the methods of money making. A long step in advance will have been taken when religious, educational and charitable institutions refuse to condone immoral methods in business and leave the possessor of ill-gotten gains to learn the loneliness of life when one prefers money to morals.

Some have sought peace in social distinction, but whether they have been within the charmed circle and fearful lest they might fall out, or outside and hopeful that they might get in, they have not found peace.

Some have thought, vain thought! to find peace in political prominence; but whether office comes by birth as in monarchies, or by election as in republics, it does not satisfy a selfish ambition. An office is conspicuous only when few can occupy it. But few in a generation can hope to be the chief executive of their city, State or nation. I am glad that our heavenly Father did not make the peace of the

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human heart depend upon the accumulation of wealth, or upon the securing of social or political distinction, for in either case but few could have enjoyed it, but when he made peace the reward of a conscience void of offense toward God and man, he put it within the reach of all. The poor can secure it as easily as the rich, the social outcast as freely as the leader of society and the humblest citizen equally with those who wield political power.

To those who have grown gray in the faith I need not speak of the comfort to be found in the belief in an over-ruling Providence. The Bible is full of assurances that our lives are precious in the sight of God, and poets have taken up the theme and woven it into immortal verse. No uninspired writer has expressed the idea more beautifully than William Cullen Bryant in the Ode to a Waterfowl. After following the wanderings of the bird of passage as it seeks first its Northern then its Southern home, he concludes:

Thou art gone; the abyss of heaven
Hath swallowed up thy form, but on
my heart
Deeply hath sunk the lesson thou hast
given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky
thy certain flight,
In the long way that I must tread
alone,
Will lead my steps aright.

He has brought peace by giving us assurance that a line of communication can be established between the Father above and the child below. And who will measure the consolation that has been brought to troubled hearts by the hour of prayer?

And immortality! Who will estimate the peace which a belief in a future life has brought to the sorrowing? You may talk to the young about death ending all, for life is full and hope is strong, but preach not this doctrine to the mother who stands by the death bed of her babe or to one who is within the shadow of a great affliction. When I was a young man I wrote to Colonel Ingersoll and asked him for his views on God and immortality. His secretary answered that the great infidel was not at home, but enclosed a copy of a speech which covered my question. I scanned it with eagerness, and found that he had expressed himself about as follows: "I do not say that there is no God, I simply say I do not know. I do not say that there is no life beyond the grave, I simply say I do not know." And from that day to this I have not been able to understand how any one can find pleasure in taking from any human heart a living faith and substituting therefor the cold and cheerless doctrine, "I do not know."

Christ gave us proof of immortality, and yet it would hardly seem necessary that one should rise from the dead to convince us that the grave is not the end. To every created thing God has given a tongue that proclaims a resurrection.

If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn and to make it burst forth into a new life, will he

A FACT ABOUT THE "BLUES"

What is known as the "Blues" is seldom occasioned by actual existing external conditions, but in the great majority of cases by a disordered LIVER.

THIS IS A FACT which may be demonstrated by trying a course of

Tutt's Pills

They control and regulate the LIVER. They bring hope and buoyancy to the mind. They bring health and elasticity to the body.

TAKE NO SUBSTITUTE.

leave neglected in the earth the soul of man, made in the image of his creator? If he stoops to give to the rose bush, whose withered blossoms float upon the autumn breeze, the sweet assurance of another spring time, will he refuse the words of hope to the sons of men when the frosts of winter come? If matter, mute and inanimate, though changed by the forces of nature into a multitude of forms can never die, will the spirit of man suffer annihilation when it has paid a brief visit like a royal guest to this tenement of clay? No, I am as sure that there is another life as I am that I live today! I am sure that, as the grain of wheat contains within an invisible germ which can discard its body and build a new one from earth and air, so this body contains a soul which can clothe itself anew when this poor frame crumbles into dust.

A belief in immortality not only consoles the individual, but it exerts a powerful influence in bringing peace between individuals. If one really thinks that man dies as the brute dies, he may yield to the temptation to do injustice to his neighbor when the circumstances are such as to promise security from detection. But if one really expects to meet again, and live eternally with those whom he knows today, he is restrained from evil deeds by the fear of endless remorse. We do not know what rewards are in store for us or what punishments may be reserved, but if there were no other punishment it would be enough for one who deliberately and consciously wrongs another to have to live forever in the company of the person wronged, and have his littleness and selfishness laid bare. I repeat, a belief in immortality must exert a powerful influence in establishing justice between men and thus in laying the foundation for peace.

Christ has given us a measure of greatness which eliminates conflicts. When his disciples disputed among themselves as to which should be greatest in the kingdom of heaven, he rebuked them and said, "Let him who would be chief among you be the servant of all." Service is the measure of greatness; it always has been true, it is true today, and it always will be true that he is greatest who does the most of good. And yet, what a revolution it will work in this old world when this standard becomes the standard of every life. Nearly all of our controversies and combats arise from the fact that we are trying to get something from each other—there will be peace when our aim is to do something for each other. Our enmities and animosities arise from our efforts to get as much as possible out of the world—there will be peace when our endeavor is to put as much as possible into the world. Society will have taken an immeasurable step toward peace when it estimates a citizen by his output rather than by his income, and gives the crown of its approval to the one who makes the largest contribution to the welfare of all.

Christ has also led the way to peace by giving us a formula for the propagation of good. Not all of those who have really desired to do good have employed the Christian method—not all Christians even. In all the history of the human race, but two methods have been employed. The first is the forcible method. A man has an idea which he thinks is good; he tells his neighbors about it, and they do not like it. This makes him angry, and seizing a club he attempts to make them like it. One trouble about this rule is that it works both ways; when a man starts out to compel his neighbors to think as he does, he generally finds them willing to accept the challenge, and they spend so much time in trying to coerce each other that they have no time left to be of service to each other.

The other is the Bible plan—he not overcome of evil, but overcome evil with good. And there is no other way of overcoming evil. I am not much of a farmer—I get more credit for my farming than I deserve, and my little farm receives more advertising than it is entitled to. But I am farmer

enough to know that if I cut down weeds they will spring up again, but I know that if I plant something there which has more vitality than the weeds, I shall not only get rid of the constant cutting, but have the benefit of the crop besides.

In order that there might be no mistake about his plan of propagating good, Christ went into detail and laid emphasis upon the value of example—so live that others seeing your good works may be constrained to glorify your Father which is in heaven. There is no human influence so potent for good as that which goes out from an upright life. A sermon may be answered; the arguments presented in a speech may be disputed, but no one can answer a Christian life—it is the unanswerable argument.

It may be a slow process—this conversion of the world by the silent influence of a noble example, but it is the only sure one, and the doctrine applies to nations as well as to individuals. The Gospel of the Prince of Peace gives us the only hope that the world has—and it is an increasing hope—the substitution of reason for the arbitration of force in the settlement of international disputes.

But Christ has given us a platform more fundamental than any political party has ever written. We are interested in platforms; we attend conventions, sometimes traveling long distances; we have wordy wars over the phraseology of various planks, and then we wage earnest campaigns to secure the endorsement of these platforms at the polls. But the platform given to the world by the Nazarene is more far-reaching and more comprehensive than any platform ever written by the convention of any party in any country. When he condensed into one commandment those of the ten which relate of man's duty toward his fellows, and enjoined upon us the rule, "Thou shalt love thy neighbor as thyself," he presented a plan for the solution of all the problems that now vex society or may hereafter arise. Other remedies may palliate or postpone the day of settlement, but this is all-sufficient and the reconciliation which it effects is a permanent one.

If I were to attempt to apply this thought to various questions which are at issue, I might be accused of entering the domain of partisan politics, but I may safely apply it to two great problems. First, let us consider the question of capital and labor. This is not a transient issue or a local one. It engages the attention of the people of all countries and has appeared in every age. The immediate need in this country is arbitration, for neither side to the controversy can be trusted to deal with absolute justice, if allowed undisputed control; but arbitration, like a court, is a last resort. It would be better if the relations between employer and employe were such as to make arbitration unnecessary. Just in proportion as men recognize their kinship to each other and deal with each other in the spirit of brotherhood will friendship and harmony be secured. Both employer and employe need to cultivate the spirit which follows from obedience to the great commandment.

The second problem to which I would apply this platform of peace is that which relates to the accumulation of wealth. We can not much longer delay consideration of the ethics of money-making. That many of the enormous fortunes which have been accumulated in the last quarter of a century are now held by men who have given to society no adequate service in return for the money secured is now generally recognized. While legislation can and should protect the public from predatory wealth, a more effective remedy will be found in the cultivation of a public opinion which will substitute a higher ideal than the one which tolerates the enjoyment of unearned gains. No man who really knows what brotherly love is will desire to take advantage of his neighbor, and the conscience when not seared will admonish against injustice. My faith in the future rests upon the belief that

Christ's teachings are being more studied today than ever before, and that with this larger study will come an application of those teachings to the every-day life of the world. In former times men read that Christ came to bring life and immortality to light and placed the emphasis upon immortality; now they are studying Christ's relation to human life. In former years many thought to prepare themselves for future bliss by a life of seclusion here; now they are learning that they can not follow in the footsteps unless they go about doing good.

But this Prince of Peace promises not only peace, but strength. Some have thought his teachings unfit only for the weak and the timid, and unsuited to men of vigor, energy and ambition. Nothing could be farther from the truth. Only the man of faith can be courageous. Confident that he fights on the side of Jehovah, he doubts not the triumph of his cause. What matters it whether he shares in the victory? If every word spoken in behalf of truth has its influence, and every deed done for right weighs in the final account, it is immaterial to the Christian whether his eyes behold victory or whether he dies in the midst of the conflict.

Only those who believe attempt the seemingly impossible and, by attempting, prove that one with God can chase a thousand, and two can put ten thousand to flight. I can imagine that the early Christians who were carried into the arena to make a spectacle for those more savage than the beasts, were entreated by their doubting companions not to endanger their lives. But, kneeling in the center of the arena, they prayed and sang until they were devoured. How helpless they seemed and, measured by every human rule, how hopeless was their cause! And yet within a few decades the power which they invoked proved mightier than the legions of the Roman Emperor, and the faith in which they died was triumphant o'er all that land. It is said that those who went to mock at their sufferings returned asking themselves, "What is it that can enter into the heart of man and make him die as these die?" They were greater conquerors in their death than they could have been had they purchased life by a surrender of their faith.

What would have been the fate of the Church if the early Christians had had as little faith as many of our Christians now have? And on the other hand, if the Christians of today had the faith of the martyrs, how long would it be before the fulfillment of the prophecy that every knee shall bow and every tongue confess?

Our faith should be even stronger than the faith of those who lived two thousand years ago, for we see our religion spreading and supplanting the philosophies and creeds of the Orient.

As the Christian grows older he appreciates more and more the completeness with which Christ fills the requirements of the heart and, grateful for the peace which he enjoys and for the strength which he has received, he repeats the words of the great scholar, Sir William Jones:

"Before thy mystic altar, heavenly truth,
I kneel in manhood, as I knelt in youth.
Thus let me kneel, till this dull form decay,
And life's last shade be brightened by thy ray.
Then shall my soul, now lost in clouds below,
Soar without bound, without consuming glow."
—The Commoner.

MAKING FRIENDS.

"And I say unto you, Make unto yourself friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."—Luke 16:9. The parable of the unjust steward is often used in the Methodist pulpit to inspire Church members with greater zeal and activity and in connection with that parable our Lord's injunction, as set forth

IF YOU NEED A MEDICINE, YOU SHOULD HAVE THE BEST.

We ask you to consider the fact, that, although there are hundreds of preparations advertised, there is only one that really stands out pre-eminent as a remedy for all diseases of the kidneys, liver and bladder.

Dr. Kilmer's Swamp-Root stands the highest, for the reason that its remarkable curative power has been proven in thousands of even the most distressing cases.

Swamp-Root makes friends quickly because its mild and immediate effect is soon realized. It is a gentle, healing vegetable compound—a specialist's prescription for a special disease.

Swamp-Root is not recommended for everything.

A Sworn Certificate of Purity is with every bottle.

For sale at all drug stores, in bottles of two sizes—fifty-cents and one-dollar.

Sample Bottle of Swamp-Root Free by Mail.

In order to prove what Swamp-Root, the great kidney, liver and bladder remedy will do for you, every reader of the Dallas Christian Advocate who has not already tried it, may receive a sample bottle by mail absolutely free. Address Dr. Kilmer & Co., Birmingham, N. Y. Write to-day.

in this ninth verse, should be properly explained and applied to impart the true meaning.

It does not imply that we are to make unto ourselves friends of the mammon of unrighteousness (the world's people) by going over to them as their friends in their sinful practices and ways of living and doing, but that as Christ's disciples, we are to win those worldlings to ourselves, our Christianity, our Christ, as our friends and co-workers in His service—thus they become Christians, working for the Lord, and so gain the glory land, some going before ready to receive us and all whom we shall have influenced in Jesus' name, those going before and those following, will all be in evidence to receive us, for at the end of this world the general judgment comes "When the Son of Man shall come in His glory" (Mat. 25:31-34), "and before Him shall be gathered all nations." Everybody will be there on time—"the first last and the last first." "Then shall the King say unto them on his right: 'Come, ye blessed of my Father.' Then shall we be welcomed and received by the Lord of lords and King of kings. Then also shall we mutually welcome and receive one another into the 'everlasting habitations.'" DAVID ROWLEY.

DREADED TO EAT.

A Quaker Couple's Experience. How many persons dread to eat their meals, although actually hungry nearly all the time!

Nature never intended this should be so, for we are given a thing called appetite that should guide us as to what the system needs at any time and can digest.

But we get in a hurry, swallow our food very much as we shovel coal into the furnace, and our sense of appetite becomes unnatural and perverted. Then we eat the wrong kind of food or eat too much, and there you are—indigestion and its accompanying miseries.

A Phila. lady said, the other day: "My husband and I have been sick and nervous for 15 or 20 years from drinking coffee—feverish, indigestion, totally unfit, a good part of the time, for work or pleasure. We actually dreaded to eat our meals.

"We tried doctors and patent medicines that counted up into hundreds of dollars, with little if any benefit.

"Accidentally, a small package of Postum came into my hands. I made some according to directions, with surprising results. We both liked it and have not used any coffee since.

"The dull feeling after meals has left us and we feel better every way. We are so well satisfied with Postum that we recommend it to our friends who have been made sick and nervous and miserable by coffee." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

REPORT FORT WORTH PREACHERS' ASSOCIATION.

Bro. Lane, of North Side, reports things on the upgrade. The Sunday-school is doing well; a fine teachers' meeting; three additions.

Bro. Sensabaugh, Wednesday evening at Mulkey; first Quarterly Conference. Chairman reported every steward present with report at every stewards' meeting during quarter. Everything up in full to date.

Thursday at Missouri Ave. First time in history of church, everything up in full to date. Everything very encouraging.

Friday at the College, everything up to date in full and over.

Sunday at 1st Church, immense audience and splendid services. People responsive. In the evening Bro. Browning preached and P. E. exhorted. Two bright conversions.

Bro. Singleton, Glenwood; five additions by letter.

Bro. Kiker, Missouri Ave. Sunday-school reached 498 this quarter. Immense attendance and great interest. One addition on profession and two by baptism.

Bro. Hearon, of Weatherford St.: Bro. Field preached to large crowd in the morning. Good attendance in evening.

Bro. Bickley, of Riverside: House moved and located in fine place. Things very hopeful.

Bro. Slover, of Mulkey: House filled at Sunday-school and church services. Everything moving along very harmoniously. New pews ordered and ladies paying \$50 per month for them. Two additions.

Bro. Shearer, of Rosen Heights: Good congregations; three additions. Things progressing; collections taken to paper auditorium.

Bro. Webb, of Central: Sunday-school reached 150. Morning services broken up by fire next to tabernacle. At night, service largely attended.

On Friday night the house warming was a great success. A large number were present and made the evening a fitting climax for the finishing and furnishing of their new parsonage. Bro. Webb declares it is one of the best furnished and prettiest parsonages in the country.

Reports of the committee on arrangements for the banquet for the organization of a city board of church extension are very encouraging. A great time is expected.

L. A. WEBB, Pres. Pro. Tem., F. E. SINGLETON, Sec'y.

HOUSTON DISTRICT.

To the Preachers and Laymen of the Houston District.

Dear Brethren.—In the Advocate of February 7, may be found the report of Bro. Jester, Treasurer, Texas Conference, for December, 1906, and January, 1907. The total, from the nine districts is \$2,180.65. Had it not been for the Houston District that report would have been only \$2,108.65.

Will the preachers and people note carefully the above figures? Your brother,

CHAS. F. SMITH.

N. B.—It is pretty certain that the Galveston Churches will report their missionary assessments paid in full by the end of the present month.

C. F. S.

Calvert District—Second Round.

- Lott and Chilton, at Chilton, Mar. 9, 19. Kosse, at Harmony, Mar. 16, 17. Travis, at Wards Chapel, Mar. 23, 24. Rosebud Sta., Mar. 24, 25. Reagan and Stranger, at Reagan, Mar. 30, 31. Marlin Sta., April 3. Bremond, at Petteway, Apr. 6, 7. Calvert Sta., Apr. 10. Durango, at Blevins, Apr. 13, 14. Centerville, at Pleasant Ridge, Apr. 20, 21. Wheelock, Harris Chapel, Apr. 27, 28. Hearne Sta., May 1. Fairfield and Dew, at Mt. Zion, May 4, 5. Teague Sta., May 5, 6. Millican, at Alexander, May 11, 12. Bryan Sta., May 12, 13. Jewett, at Buffalo, May 18, 19. Freestone Mis., at Personville, May 20, 21. Owenville, at Mt. Vernon, May 25, 26. Franklin Sta., May 26, 27. Normangee, June 1, 2. District Conference, at Calvert, June 25-30. E. L. SHETTLES, P. E.

Dallas District—Second Round.

- Grace Sta., Feb. 24. Ervay St. and Colonial Hill, Feb. 21. Lancaster, Feb. 2, 3. Wheatland, at DeSoto, Feb. 9, 10. Denton Sta., Feb. 16, 17. Lewisville, at Garza, Feb. 23, 24. Cedar Hill and Duncanville, at Duncanville, Feb. 30, 31. Argyle, at Prairie Mound, Apr. 6, 7. Grand Prairie and West Dallas, at W. D., Apr. 13, 14. First Church, Apr. 20, 21. Trinity, Apr. 27, 28. City Mission, May 4, 5. St Marks, May 5, 6. Oak Lawn, May 11, 12. Cochran, and Maple, at M., May 18, 19. Hutchins and Wilmer, at H., May 25, 26. J. L. MORRIS, P. E.

Secular News Items.

The San Francisco school controversy growing out of the segregation of the Japanese school children in that city has been settled.

The basis of the agreement reached at the White House is that Mayor Schmitz and the members of the School Board will, immediately after the passage of the immigration bill, as reported by the conferees in Congress, abolish the Oriental schools and again admit Japanese to the white schools.

The President and Secretary Root gave the San Franciscans assurances that if the bill is not passed an extra session will be called immediately after adjournment.

Zion City has passed away. Prophet Dowie's plan involved the city's ownership of everything within its borders; and the property included not only lands and houses, but business and industries—lace mills, a newspaper, a printing shop, a bank, candy and pickle factories and other enterprises. The thousands invested in these under takings are all lost. The experiment lasted five years, but at no time did it show substantial success. The bank collapsed long before Dowie's authority was questioned.

Unless both branches of Congress overrule the House Judiciary Committee, there will be no child labor legislation. A report unanimously adopted by the committee declares that Congress has no jurisdiction over the question, and that the regulation of woman and child labor falls under the police powers of the several States.

The woman suffragists, whose leaders have sworn not to desist in their violent agitation until Parliament has granted their demands, appear likely to give the authorities considerable trouble. February 13 they made a more determined and better organized demonstration than ever before, in the course of which over sixty women were arrested. It was nearly midnight before they were all bailed out.

A large force of police had their hands full in defending the members of Parliament from suffragists' raids. Every entrance to the House of Commons was guarded by detachments of policemen, while other officers of the law were engaged in clearing the adjacent streets and a body of fifty constables were kept in reserve for emergency.

Galveston is to have a laboratory established by the National Government, in compliance with the pure food and drugs act, which bill was passed in June of last year, and which provides for the inspection of food and drugs at all ports of entry.

The bill is most commonly known as the pure food law, and is calculated to protect the public against the consumption of any impure food or drugs.

Dr. W. E. Bigelow, chief of the Division of Foods, United States Agricultural Department, arrived in the city for the purpose of selecting a suitable location for the establishment of the laboratory.

The Legislature has been requested by the convention of fruit and truck growers which met at Jacksonville on Wednesday last to make an appropriation of \$12,000 for more efficiently equipping and maintaining the State's experimental substations at Beeville, Troup and Barstow. Those in charge of these stations, and conducting experiments with a view of benefiting the farming and other industrial interests of the State, say they have been heretofore hampered in their work by the want of sufficient funds, that experiments could not be conducted on a basis sufficiently comprehensive to bring out the fullest results.

President Eliot of Harvard University is in favor of segregation for negroes, when their numbers justify it, particularly in educational institutions.

"If," said he, "we had a large negro element here in Boston, we should maintain separate schools. In half the students in Harvard College were ne-

groes, we should think of separating the majority from the minority. There are now twenty, perhaps thirty, negroes as students at Harvard, but they are absolutely lost in the mass of 5,000 whites, and they have no influence of any sort for evil on the mass of whites.

"There is a great deal to be said for separation in the South of the negroes from the whites in the schools and colleges. In the two races living together, it is vastly worse for the whites."

Sir William Dunbar, the Register General, in a report on British vital statistics for 1905, defends a low birth rate, which is generally held to be a sign of a nation's decay. There is some ground, he states, for the opinion that moderate birth rates, associated with low mortality among children, may be more effective toward keeping up the population than a high birth rate, associated with high mortality. In too many cases, he states, high birth rates are associated with excessive sickness and mortality during the first few years of life. Only four European countries had lower birth rates in 1905 than Great Britain.

A fact that stands out prominently in the report is that the death rate in England and Wales in 1905 was the lowest on record.

Gov Campbell has approved the Thompson bill, which levies an occupation tax of \$5,000 to the State upon express companies for each office where they deliver intoxicating liquors on the C. O. D. plan, and authorizing the counties and towns to each levy a tax of \$2,500, making a total tax of \$10,000 in all on each such office. This act takes effect at once, so that hereafter any C. O. D. delivery of liquor in Texas without the payment of such tax will subject the express agent and the express company to the penalties prescribed by the act. The law applies at all points in the State, whether local option or not, and it applies to any person, firm or corporation which may deliver liquor on the C. O. D. plan, whether in the express business or not.

A marine disaster with an appalling loss of life and entailing suffering almost beyond the limit of human endurance came to light February 12 when a lifeboat of the Joy Line Steamer Larchmont, bound from Providence to New York, drifted into Block Island. The Larchmont had been in collision with the three-masted schooner Harry Knowlton and sank within half an hour after the accident.

In the boat were several bodies of men who had died from the effects of long hours of exposure to a death-dealing temperature. In the boat also were eleven men whose sufferings were so intense that they seemed oblivious to the fact that relief was in their midst and that they had escaped only by virtue of their ability to withstand the rigor of zero weather in an open boat at sea.

The boat brought a tale of disaster that has rarely been equaled in New England waters and 138 persons lost their lives.

Following closely in the wake of the solitary lifeboat came bodies, lifeboats and rafts cast upon the beach by angry waves.

President Roosevelt notified the members of his Cabinet last week that he would personally favor excluding from the mails the New York papers and one Brooklyn paper, which he named, for their publication of the "foul, disgusting particulars" of the Thaw trial.

Postmaster General Cortelyou has given it as his opinion that it will be impossible to bar the publications above referred to from the mails.

Attorney General Bonaparte expressed himself as follows: "Personally I take very little interest in the Thaw trial and have read hardly anything beyond the headlines and few of these, about it in the newspapers since it began. This is partly because I have been busy, but mainly because all the

attendant circumstances of the tragedy are very repulsive and disgusting, and I see no reason to trouble my mind with them. It is no doubt the duty of the Judge, the prosecutor and the jury, the prisoner's counsel and the court officers to listen to such revolting details, because this is necessary to the administration of justice. If I were one of them or if it were my duty to do the like for any other good reason, I should discharge that duty without complaint; but as it is not, I see no reason why I should occupy my thoughts with nauseating cases of depravity. Somebody must clean out sinks and cesspools to preserve the public health and such work is as creditable and useful as any other, but I, at least, feel no inclination to take part in it as a matter of choice, and the cleaning out of these moral sinks and cesspools through the operation of the criminal law, although equally vital to the welfare of the community, it is to my mind even more unpleasant. As for the newspapers which give these details, I think their course indicates what kind of people they wish and expect to have as readers; they provide the wares their customers want or what they think their customers want and probably their judgment as to the taste of the latter may be trusted."

One day we learn that Mr. Rockefeller has given the Education Board \$32,000,000, and the next day we read as follows: "Marietta, Ohio, Feb. 11.—The heaviest single advance in oil ever made by the Standard Oil Company was announced today. Amber, or deep oil was advanced 12c per barrel and shallow oil 5c."

GATEVILLE DISTRICT.

I want to call attention to the preachers of the Gatesville District to the resolution passed by our last Annual Conference at Brownwood on page 44 of the Conference Journal in regard to the endowment of Southwestern University. Will you get in correspondence with Rev. C. M. Harless at Georgetown, Tex., and arrange a rally at a time that will best suit your charge and have him send you some one to represent the school?

Secondly, I call attention to Bishop Key's pamphlet on tithing. It is timely, Scriptural, and will do a great work in the Church, if our preachers will literally sow their charges down with it. Let us get the people to tithing and then after we have practiced this high standard for a while it will do to talk about going beyond it. Some of our people will depart from the faith and pierce themselves through with many sorrows if the Church does not help them solve the problem of disposing of their wealth.

JAMES M. SHERMAN. Gatesville, Texas.

Ft. Worth District—Second Round.

- Grapevine, at Minters, Feb. 16, 17. Smithfield, at Oak Grove, Feb. 17, 18. Kennedale, at Kennedale, Feb. 23, 24. Preach at Weatherford St., 7:30 p. m. Feb. 24. Azle, at Harwell's Chapel, Feb. 30, 31. Preach at College, 7:30 p. m. Feb. 31. Covington, at Covington, Apr. 6, 7. Covington, 11:00 a. m., Parker, 3:00 p. m., Main St. Cleburne, 7:30 p. m. Apr. 7. Blum, at Kopperl, Apr. 13, 14. Kopperl, 11:00 a. m., Green Brier, 3:00 p. m., Blum, 7:30 p. m. Apr. 14. Godley, at Denton's Chap., Apr. 20, 21. Joshua, at Marystown, Apr. 21, 22. Bono, at Lone Willow, Apr. 27, 28. North Cleburne, Apr. 28, 29. Arlington, May 5, 6. Grandview, at Price's C., May 11, 12. Main St. Cleburne, May 12, 13. Polytechnic, May 15. Britton St. Paul, May 18, 9. Mansfield, May 19, 20. Weatherford St., May 22. North Ft. Worth, May 26, 27. Central, June 1, 2. First Church, June 2, 3. Mo. Ave. June 8, 9. Mulkey Memorial, June 9, 10. Riverside, June 15, 16. Glenwood, June 16, 17. District Conference at Godley, 11:00 a. m. June 19.

O. F. SENSABAUGH, P. E.

Doing nothing for others is the undoing of ourselves.—Horace Mann.

A Reasonable Plea For The Stomach

If Your Stomach is Lacking in Digestive Power, Why Not Help the Stomach Do Its Work—Especially When It Costs Nothing To Try?

Not with drugs, but with a reinforcement of digestive agents, such as are naturally at work in the stomach? Scientific analysis shows that digestion requires pepsin, nitrogenous ferments, and the secretion of hydrochloric acid. When your food fails to digest, it is proof positive that some of these agents are lacking in your digestive apparatus.

Stuart's Dyspepsia Tablets contain nothing but these natural elements necessary to digestion and when placed at work in the weak stomach and small intestines, supply what these organs need. They stimulate the gastric glands and gradually bring the digestive organs back to their normal condition.

Stuart's Dyspepsia Tablets have been subjected to critical chemical tests at home and abroad and are found to contain nothing but natural digestives.

Chemical Laboratory, Telegraphic address, "Diffindo," London. Telephone No. 11029 Central. 20 Cullum St., Fenchurch St., E. C.

London, 9th Aug. 1905.

I have analyzed most carefully a box of Stuart's Dyspepsia Tablets (which I bought myself at a city chemist's shop for the purpose), manufactured by the F. A. Stuart Co., Temple Chambers, London, E. C., and have to report that I cannot find any trace of vegetable or mineral poisons. Knowing the ingredients of the tablets, I am of opinion that they are admirably adaptable for the purpose for which they are intended.

(Signed) John R. Brooke, F. I. C., F. C. S.

There is no secret in the preparation of Stuart's Dyspepsia Tablets. Their composition is commonly known among physicians, as is shown by the recommendations of 40,000 licensed physicians in the United States and Canada. They are the most popular of all remedies for indigestion, dyspepsia, water brash, insomnia, loss of appetite, melancholia, constipation, dysentery and kindred diseases originating from improper dissolution and assimilation of foods, because they are thoroughly reliable and harmless to man or child.

Stuart's Dyspepsia Tablets are at once a safe and a powerful remedy, one grain of these tablets being strong enough (by test) to digest 3,000 grains of steak, eggs and other foods. Stuart's Dyspepsia Tablets will digest your food for you when your stomach can't.

Ask your druggist for a fifty cent package or send to us direct for a free trial sample package and you will be surprised at the result. F. A. Stuart Co., 64 Stuart Bldg., Marshall, Mich.



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BELLS.

PLYMYER CHURCH... Every House of Worship... Bells... PLYMYER CHURCH... 201 E. 2nd St., Fort Worth, Texas.

Britton. We ha... Church o... a total r... ence, tw... (Senior... ized two... ing hour... program... Service". The Lea... J. L. Rea... Durango... To all... abroad... Texas, I... It is ind... be able... tidings i... in the... ligious i... clouds o... be dispe... ence of... partment... ing. At... pastor a... ing from... We are... ing On... ceived a... large cr... good thi... as suga... sage, po... We mad... sive of... the stro... comman... feelings... of love f... bless th... them in... B. Grego... Linglevil... Since... ago, we... ings" in... ally in... night, J... riod" in... more se... age, esp... ment, wh... BABY... BY... Face a... Broke... Out... Baby... Soap... IMME... "My... old whe... feet. F... in a fe... one box... were w... since... is know... head, a... cleansed... time. I... on hand... insect b... mation... the me... babies... ton, Me... CUTI... Cons... A sin... the mos... burning... rashes... hair, fr... other re... cians fa... Complet... Every Hu... sists of... Cuticura... cura Rese... Coated P... Sold thro... Corp., So... Mail

Notes From the Field

Britton.

We had a great day at Britton yesterday. Received seven into the Church on profession of faith, making a total number received since conference, twenty. Last night our Leagues (Senior and Junior), which were organized two weeks ago, took the preaching hour and gave us an interesting program. This being our "Installation Service" the officers were installed. The Leagues at Britton are hopeful.—J. L. Rea, Feb. 11.

Durango.

To all of my friends, scattered abroad throughout the regions of Texas, I send affectionate greetings. It is indeed quite gratifying to me to be able to chronicle you some glad tidings from this my field of labor in the Master's vineyard. The religious interest is increasing, and the clouds of sin and dissipation seem to be dispersing under the benign influence of the gospel light, and every department of Church work is advancing. At the preaching services, both pastor and people are filled with the Spirit, and we have "times of refreshing from the presence of the Lord." We are praying for a great awakening. On the ninth instant we received a genuine "pounding" by a large crowd, and quite a shower of good things fell in the pantry; such as sugar, coffee, rice, lard, ham, sausage, potatoes and canned fruits, etc. We made them a brief speech expressive of our high appreciation, but the strongest language that we can command fails to fully express our feelings for delight at such a token of love for pastor and wife. May God bless the donors, and may we repay them in divine things and service.—J. B. Gregory, Feb. 11.

Lingleville and Bunyan.

Since our last report, about a month ago, we have had "showers of blessings" in this new field of labor—especially in a temporal way. Saturday night, January 12, was a "storm period" in Bunyan, and the wave was more sensibly realized at the parsonage, especially in the culinary department, where its effects were most in-

tensely appreciated. The evening was quiet and serene and the soft moonlight overspread "mother earth" from a cloudless sky, when "suddenly and without warning" the gathered cloud (of Bunyan Methodists) pounded (and pounded) down upon the little preacher and parsonage until they almost "fairly groaned" under the "great weight" thereof. We have heard of it raining down frogs and fishes, and have read of it raining down manna for bread, but when the parsonage doors gave way to the force of this "mighty movement," there poured into it all manner of things for the "inner man"—flour, meat, coffee, lard, potatoes, fruit, jellies, canned goods and even live "yaller-legged" chickens—some were frying-sized roosters and were just ready to "go into the ministry." Of course these would not make very good "lay-members," anyway. (I state this upon the authority of Bro. C. S. Cameron, my predecessor on this work.) Again, on the 17th of January, we had another shower of blessings, both spiritual and temporal. It was our first quarterly meeting occasion, and many of the members as well as the official board gathered "from far and near" at Bunyan Church, where we didn't exactly have "dinner all day and preaching on the ground," but we had a feast to both soul and body. We listened to a masterful sermon on "A Model Church" by our present efficient presiding elder, Rev. J. G. Putman—in whom we (pastor and people) "are well pleased"—after which we partook of the sacrament of the Lord's Supper, administered by Bro. Putman, assisted by Revs. Courtney, of Green's Creek; Earley Morton, of Bunyan, and John McClesky, of Lingleville—the local deacons present. Then came the dinner, and though the congregation fairly filled the 40x60 church house, yet there was plenty and enough to have fed double the crowd, of all manner of edibles. The business session in the afternoon was attended by sixteen of the twenty-five members of the official board, which reported \$181.35 collected on salary of preacher and presiding elder. Verily "the lines have fallen to me in pleasant places; yea, I have a goodly heritage."—Chas. D. Spann.

Larue Circuit.

Our first Quarterly Conference was held at Larue February 9, 10. The weather was fine. Our new presiding elder, Rev. Ellis Smith, was on hand in due time and preached us three most excellent sermons. He completely captivated everybody, both saint and sinner. Held the session of the Quarterly Conference after the old fashioned experience meeting. It was good to be there. He also presides with dignity and honor to himself and the Church. The stewards made a good report and raised the pastor's salary over last year. We are on a new circuit, this being the second year of its existence. We have our new parsonage near completion and planning to build a Methodist Church at Larue. We are expecting great things of the Lord this year. Our Women's Home Mission Society is doing a good work; in fact, all lines of Church work are moving up.—C. T. Bridges.

Umbarger.

When our beloved Bishop Hoss read us out for Umbarger last November we could not imagine where we were going. I did not know whether it was in Texas or Cuba; but soon after conference I got in my buggy and started out for Umbarger, and reached this place the following Saturday, and spent the night in the hospitable home of Brother C. M. Houser. I took in the situation and went back and moved my family. So we are now moving along fine on our new work. I have five appointments, which embrace a part of four counties. Our first Quarterly Conference has just passed. Our beloved presiding elder, Brother G. S. Hardy, was with us, and preached us a most excellent sermon on Sunday at 11 a. m. We also had a fine sermon preached by Brother Robinson, of Canyon City. Our work is seventy-five miles long, but we are going from place to place, talking, preaching and praying for a great year on this charge. I am doing all I can for the Advocate. May the Lord give us a great ingathering of souls this year.—G. H. Bryant, Feb. 11.

Whitt.

The first Quarterly Conference for this charge was held the fifth instant by that prince of presiding elders and good fellows, Rev. M. K. Little, who, notwithstanding the rather cold day and fifteen miles of buggy travel, was promptly at his post of duty. It was his first visit among us, and was very satisfactory indeed. It was a very profitable occasion. Finances well up. Salary of pastor advanced from \$470 to \$600. Our reception among this

kind people has been very cordial and assuring. The year's work has been very happily begun. We are planning and praying for large things. The parsonage had but recently been improved and beautified preparatory to our coming; the barn has since been rebuilt, and a new fence is to be put round the yard. We have entered into a new church at Garner. Have an eligible lot secured, with several hundred dollars subscribed, and the good work still going on. We serve a good and loyal people. We have as good and efficient a Board of Stewards as can be found. Truly we may say with the Psalmist: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."—J. M. McCarter, Feb. 11.

Panhandle Circuit.

We have met with a warm and pleasant reception on this work at all the points. There are no gross violations of our laws, and the public sentiment is decidedly local option. The people will welcome any laws from our Legislature that will prevent the railroads from over-riding the expressed will of the majority by shipping whiskey into our dry territory. This is a fine country, with amazingly fertile soil and staunch citizenship. We have no church buildings on this charge, but will have some day. Our people at Groom have built and furnished a nice, little four room parsonage at that place since conference. It lacks paint and paper, but that will be added in a very short time. We had a good quarterly meeting about a month ago, with a presiding elder to match, and at the conclusion took seven into the Church here and four more added today. A Woman's Home Mission Society was organized last week with eight members. This society will do much good, and will grow in numbers and efficiency. We are to build a church here some day, and they will take their part in that enterprise. More such societies will doubtless be organized on the charge, and likely a Woman's Foreign Missionary Society, too. There are very flattering prospects for this country and for our Church. Many substantial edibles have found their way into the parsonage kitchen.—J. C. Carpenter, Groom, Texas, Feb. 10.

Spring Creek Circuit.

The good people of this charge have received us with great kindness and everything seems quite promising for a fine year on this circuit. Our first Quarterly Conference is a thing of the past. Our beloved presiding elder, Bro. W. H. Howard, was with us, held our conference and preached three excellent sermons, which were very encouraging and helpful to all. Our newly organized Woman's Home Mission Society and Epworth League are both moving off nicely and doing some very fine work, and we are expecting to see much good come from them this year. We have six preaching points on this charge, which keep this young preacher pretty busy looking after them. We need some good revival meetings in this charge worse than anything else I know of at present. So we are praying and trusting God that we may have them before the close of this year.—J. O. Little, Feb. 12.

Chillicothe.

Since coming to Chillicothe the people have been so uniformly kind I have often felt constrained to publish it abroad. But hitherto I have kept silent. However, when Brothers Neece and Martin came around to the parsonage the other day, and in behalf of the good people of Chillicothe presented us with a new \$95 buggy and harness, we felt that further "forbearance would cease to be a virtue." Of course, we are not simple enough to accept these as tokens of personal esteem, but we appreciate them the more because of their more comprehensive scope. They would seem to say: "We love God and his Church, and esteem you very highly for your work's sake." God bless every one of them! We are hopeful of a good year.—T. B. Hillburn, Feb. 11.

Caldwell Station.

We will speak of three events.—First, Bishop Morrison changed us from Carthage to Caldwell. This was quite unexpected to us; yet we try to be always adjustable to the Methodist form of government. We left friends who were true and were the salt of the earth in that community. On December 11 we reached Caldwell. We found Rev. C. U. McLarty, that prince of good fellows, and Bros. W. M. Stone and R. S. Bowers, at the station with buggies. We were soon domiciled in a neat, well-kept parsonage. The people had fitted us up for living till our goods should arrive. Bro. McLarty had opened the way for us, and we soon found that he was universally loved by the people of Caldwell. He made these people believe that their new preacher was a good pastor and preacher. We do hope that we will, at least in a measure, meet their demands. The parsonage has been re-

fitted with new furnishings, making it one of the best furnished parsonages in the conference. The ladies are now ready to rebuild the front porch and repaint the whole house. Pounded! Well, when the pounding stops we will write it up. It came with a hard shower at first and continues like a slow rain follows a shower. Good things come all along. Second—Our first Quarterly Conference came on schedule time and made a fine showing. Bro. C. R. Lamar, presiding elder, moves around among us as one acquainted with his work. He delighted this congregation with his two sermons Sunday. The stewards report ahead with the finances, and we reported our home and foreign mission assessment, conference claimants, orphanage and district parsonage assessments raised and \$15 for furnishing district parsonage and \$50 for furnishing station parsonage and \$50 special for missions for Songdo school by our Sunday-school. The stewards increased pastor's salary \$100 over last year. Third—It seems that we have just reached the beginning of events. At 7:30 p. m., February 12, a bright faced company filled the parsonage parlor and were passing away the happy moments when one of the company rose, seized a well wrapped bundle and started at this scribe, notifying him that he must simply submit to any undertaking. We were bodily led out and a fine raincoat was put on us without ceremony. What could a fellow say or do under conditions like that? A birthday surprise party in Caldwell means something. The outlook is good and we are hopeful. Our Sunday-school, under Supt. W. M. Stone, is doing well and is increasing gradually. "Our lines are fallen to us in pleasant places."—A. A. Kidd.

Pittsburg Circuit.

We filled our appointment on first Sunday after Annual Conference. The days since we reached here have been busy ones. We have been received very kindly. Have not had a "regulation pounding," but it would be impossible for us to mention all the good things that have found their way to the parsonage since our coming. Congregations have been good. The year is starting in fine shape. The stewards met at the parsonage and fixed salary of pastor at \$750, and at first Quarterly Conference paid nearly one-fourth of it. This was a good showing in finances, but my people don't stop with a good financial showing; almost the entire official board was present at Quarterly Conference. There was some readjustment of plans of circuit which will make the charge stronger. We rejoice most over the paying off an old debt of several years' standing on the parsonage of \$575, and last night the pastor and family slept in a paid-for parsonage home. We have a splendid property. With some needed repairs it will be first class in every way. Our new presiding elder captured us all with two splendid sermons and pleasant way of presiding over the conference. The Sunday morning sermon was followed by a collection, and raised the assessment for domestic missions in full. All feel happy and are ready for a strong pull against sin.—J. C. Stewart, Feb. 13.

DeLeon.

We have just closed a good meeting at this place. It was not so sweeping in visible results as we had hoped for, nevertheless it was a great success. The Church was very much revived in fully one-half of the membership. The drawing of the line between the Church and the world, which was done here, I feel sure, was of great benefit to many of our members and other Church people. The establishment of family altars and the resurrection of those that had fallen down, of which there are many, is a great blessing to our Church and town. We had five conversions and five additions. We have many noble people here who stand by the Church and pastor and will not let her suffer. I was ably assisted in this meeting by Bro. Lee, our preacher in charge, of Gorman. He is a lovely man, a fine preacher, a true yoke-fellow. DeLeon Station is all O. K. God bless the Advocate and its force.—C. S. Cameron, February 16.

Rosen Heights, Fort Worth.

It was with fear and trembling that we entered upon the duty of this conference year. We were sent to a field which by no means we were prepared to occupy, never having had work of this character before. But we were sent, and go we must. We felt that we would have at least a measure of success, for the presiding elder was our friend, and God's promises were yea and amen; and with a good elder and a good God, who can fail? The people received us kindly, and are co-operating with us in the work. The Church debt is all provided for, except about sixty dollars, which will be paid during the year. Our predecessor, Rev. F. M. Neal, wrought admirably. How he did what we now enjoy in one year is an increasing wonder. The people appreciate his la-

How to Get Rid of Catarrh.

A Simple, Safe, Reliable Way, and it Costs Nothing to Try. Send For it and See.

Those who suffer from it well know the miseries of catarrh. There is no need of it. Why not get it cured? It can be done. The remedy that does this is the invention of Dr. J. W. Blosser, an eminent Southern doctor and minister, who has for over thirty-two years been identified with the cure of catarrh in all its worst forms.

He will send you, entirely free, enough to satisfy you that it is a real, genuine, "home cure" for catarrh, scratchy throat, stopped up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, asthma, etc.

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If you have never tried Dr. Blosser's discovery, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 478 Walton Street, Atlanta, Georgia, and a good, free trial treatment and also a beautiful illustrated booklet, "How I Cure Catarrh," will be sent you at once, free, showing you how you can cure yourself privately at home.

Write him immediately.

There are many communities where societies could be formed if there was some one to look after it. We are glad that we are here. Good Sunday-school, good congregations and very good prayer meetings encourage us much. We will see to the interest of the Advocate.—G. W. Shearer, Feb. 12.

Jefferson.

Old Jefferson is leading the Texas Conference in some things. All the collections paid in full except one, and some in hand for that. Ten received since conference. Best prayer-meetings we have had in years; congregations about 200 per cent better than they have been in years. Pastor's salary advanced \$250, being paid monthly. Large W. H. M. Society. Have organized a Senior and Junior and they are doing finely.—A. A. Wagnon, Feb. 16.

Jasper.

Our first Quarterly Conference for Jasper Circuit has gone into history. Our beloved, V. A. Godbey, was with us in the Spirit of the Master January 30, 31, and preached for us in the Spirit and in power. He held the Quarterly Conference, looking carefully after all the interests of the Church. Every service and the business session of the conference were spiritual. My people all fell in love with Brother Godbey, and look forward to the time when we will be blessed with another visit from him. We are making a better start than last year, and praying for a gracious revival. The assessment for preacher in charge was advanced a little. Quite a number of our best members are leaving the State. We are going to try to bring up all finances in full at conference at Houston.—S. H. Allison, Feb. 15.

Lockhart.

Anent W. G. Lee Woods' report as Missionary Treasurer for West Texas Conference, in your last issue, I think it is due Lockhart and San Marcos District to point out that at our first Quarterly Conference Stewards (who do all the collecting) reported domestic mission assessment for the year in hand, as well as salaries paid in full, and other financial claims. The conference was held on the first Sabbath in February, too late to get its missionary assessment into Treasurer's first quarterly report. Notwithstanding quite a number of Methodists are leaving Lockhart for other pastures, our work is

Continued on page 18.

BABY TORTURED BY ITCHING RASH

Face and Feet Covered—Rest Broken and Would Cry Until Tired Out—"Cradle Cap" Added to Baby's Torture—Tries Cuticura Soap and Cuticura Ointment.

IMMEDIATE RELIEF AND SPEEDY CURE

"My baby was about nine months old when she had rash on her face and feet. Her feet seemed to irritate her most, especially nights. They would cause her to be broken of her rest, and sometimes she would cry until she was tired out. I had always used Cuticura Soap myself, and had heard of so many cures by the Cuticura Remedies that I thought I would give them a trial. The improvement was noticeable in a few hours, and before I had used one box of the Cuticura Ointment her feet were well and have never troubled her since. I also used it to remove what is known as "cradle cap" from her head, and it worked like a charm as it cleansed and healed the scalp at the same time. Now I keep Cuticura Ointment on hand in case of any little rash or insect bites, as it takes out the inflammation at once. Perhaps this may be the means of helping other suffering babies. Mrs. Hattie Currier, Thomaston, Me., June 9, 1906."



CUTICURA—THE SET, \$1.

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A single set is often sufficient to cure the most torturing, disfiguring, itching, burning, and scaly humors, eczemas, rashes, and irritations, with loss of hair, from infancy to age, when all other remedies and even the best physicians fail. Guaranteed absolutely pure.

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Send for Free How to Cure Skin and Scalp.

The Home Circle

OLD AGE.

It is too late. Ah! nothing is too late
Till the tired heart shall cease to pal-
pitate.
Cato learned Greek at eighty; Sopho-
cles
Wrote his grand Oedipus, and Simon-
ides
Bore off the prize of verse from his
compeers,
When each had numbered more than
four score years;
And Theophrastus at four score and
ten
Had but begun his "Characters of
Men."
Chaucer, at Woodstock, with the night-
ingales,
At sixty wrote the "Canterbury Tales."
Goethe, at Weimar, toiling to the last,
Completed "Faust" when eighty years
were past.

What then! Shall we sit idly down and
saw
The night hath come; it is no longer
day?
The night hath not yet come; we are
not quite
Cut off from labor by the falling light;
Something remains for us to do and
dare,
Even the oldest tree some fruit may
bear.
For age is opportunity no less
Than youth itself, though in another
dress;
And as the evening twilight fades
away
The sky is filled with stars, invisible
by day.
—Henry Wadsworth Longfellow.

A QUESTION OF NEIGHBORS.

It was a curious group that waited
the coming of Lois Masten that hot
Sunday in August. Ralph Wenkle, in
spotless white suit, sat between Tom
and Jerry Saunders—as clean as he,
but in gingham blouses and shabby
linen knickerbockers. Mike Phinney's
face showed his nationality no plain-
er than did his name, and the Father-
land was written in every gleam of
Fritz Schroeder's blue eyes. A mot-
ley, ill-assorted group held together by
the loving faithfulness of their teach-
er.

"She's the best teacher in this
school!" cried Mike, at the close of
a heated argument with the boys of
the next class, and Tom added loyal-
ly, "She's the best teacher there is
anywhere!"

"Who is your neighbor, boys?"
asked Lois, as the lesson study be-
gan.

The boys looked puzzled. At last
Fritz said a bit slowly, "Carl Hengel's
my neighbor—'t any rate, he lives
cross the hall. But I don't like him,"
he added, as the memory of sundry
encounters came to mind.

"And I don't like Tom O'Rary,"
cried Mike. "I just hate him, and
I'll never let on he is my neighbor at
all."

"We have some nice neighbors, I
guess," said Ralph; "but we don't know
them any. Out in the country, where
we used to live, we knew everybody,
and it was lots nicer."

"Oh, we've got an uncle," said
Tom, eagerly, "an uncle who lives
out west—way out west—and he
hasn't got any neighbors nearer'n ten
miles."

"Whew!" whistled Mike, under his
breath. Small wonder that the story
seemed incredible to the tenement
house lad, in whose mind the country
was a mixture of play-ground, sand
heaps, recreation-plex breezes, and
Mulberry Park trees.

Lois smiled, as she said, "Listen,
boys, and I'll tell you a story. Once
on a time a great crowd of people
were standing around Jesus and talk-
ing with him. At last somebody
asked a question, and Jesus told
the story in answer. He said that there
was a man who went down from Jeru-
salem to Jericho. The people he
was talking to knew all about the
road. Robbers lived along the way,
hiding in the rocks, and pouncing on
travelers and stealing all they had—
their money and clothes and every-
thing."

"Why didn't the police stop 'em?"
questioned Mike.

"I am afraid the police on that road
were not good ones," answered Lois.

"Praps they made the thieves di-
vide up with 'em," concluded Mike
sagely.

Unheeding the interruption, Lois
went on. "One day a traveler went
along this road, as I said, and the
thieves fell upon him, and took his
things away, and half killed him, and
then ran off. There the poor man
lay, almost naked, and bleeding, and
sore, with nobody to help him. A
priest came along and looked at him
and then crossed over to the other

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side of the road and went along down
toward Jericho."

"I call that mean," said Tom. "I
should think he might have helped a
fellow."

"Mebbe he was scared of the rob-
bers himself, and wanted to hurry
away," said Jerry.

"Then another man came along,"
continued Lois, "a man who went to
the same church and belonged to the
same country as the traveler. But he
just looked at him and turned away."
"That's meaner yet," said Ralph.
"You'd think that a man who went to
the same church would help him, any-
how."

"What if he didn't have any mon-
ey?" suggested Tom.

"Well, he might ha' told him that
he was sorry for him, and tried to
help him up. Did he do that, Miss
Lois?"

"No," said Lois. "He just went by
on the other side. Then there came
along another man, but he was of a
different nation, and his people and
the people of the man who was hurt
hated each other. They were always
quarrelling and injuring one another.
When he came and saw the man,
what do you suppose he did?"

"Hit him again," said Mike.
"Did he kill him, Miss Lois?" asked
Ralph, his eyes growing wide at the
thought of the possible tragedy.

"No; when he saw him he was
very sorry for him. He forgot all
about the old quarrel, and he bound up
his wounds, gave him something to
drink and to wear, and then he put
him on his own horse, and held him
there until they reached a place
where he could be taken care of. This
man came from Samaria, and people
call him the good Samaritan. All
night he looked after the man, and
the next morning he said to the land-
lord, 'I must go along to attend to
my business, but here's some money.
You take care of the poor fellow
and if it costs any more, I'll pay the
rest the next time I come this way.'"

"I said, you remember, that Jesus
told this story in answer to a ques-
tion. The question was, 'Who is my
neighbor?' Do you think that Jesus
meant that the two who 'passed on
the other side' were real neighbors
to the man who was robbed?"

"What! the fellows who went off
and left him? Not much they weren't
his neighbors!" said Mike, emphat-
ically.

"Well, did the poor man who was
robbed and half murdered live next
door to the good Samaritan?"

"No, ma'am; nowhere near him."
"Were they old friends?"

"No, ma'am; they was folks that
didn't like each other."
"I s'pect they really hated each
other, like Tim an' me," said Mike.

"Well if they didn't live near each
other, how could the Samaritan and
the wounded man be neighbors?"

Five puzzled boys' faces looked into
the earnest eyes of the teacher.

"Who is my neighbor? Who is
my neighbor?" asked Lois, pressing
the question home.

"I guess I know," said Tom, at last.
"Your really true neighbor's anybody
you can help."

"Yes," said Lois. "Our neighbors
are the people we can help, and there
are a lot of them, as Mike says."—
Alice M. Guernsey.

THE SELLING OF SAM.

Teddy sat on the edge of the back
lawn watching the new neighbor make
his garden. Teddy confided to Sam,
whom he held on his lap, that it was
very hard work to make gardens.

"You have to spade and rake and
hoe and put in the little seeds, and
then you have to pull up weeds all
the time," Teddy knew, for he had
a garden, and O dear! there were
more weeds than plants. The new
neighbor had just moved in, and that
was why he was so late with his gar-
den. "And you get so hot," Teddy
went on in Sam's ear; "look at the
perscriptions running off from that
man's face. That's the way I was
when I made a garden."

The new neighbor seemed to think
it hot work, too, for he came over to
rest in the shade of Teddy's apple
tree.

"That's a fine cat you've got there,"
he said, "would you sell him?"

"I never thought about it," said
Teddy; "would you be good to him?"

"O, yes," said the man. "I am very
fond of animals."

Teddy looked at Sam, and consid-
ered a moment. He would never have
consented to sell him but for one
thing. There was a ball glove up in
the drug-store window marked "Only
25 cents." Teddy wanted it, but his
pocketbook was quite empty, and
would be for a week. And then he
would get only his allowance of five
cents. Now, if he sold Sam he could
get the glove, for he was sure Sam
was worth at least twenty-five cents.

"How much do you want for him?"

"Twenty-five cents," said Teddy.

"I'll give you that for him, and I

think I'll take him at once, for there
are some mice in my barn."

The man gave Teddy a quarter, and
Teddy, after a final caress, put Sam
in his arms.

"Be a good cat, Sam," he admon-
ished, "and catch all the mice."

Then he ran and bought the base-
ball glove. O! that glove was a
treasure! All the other boys on the
street came over to Teddy's yard to
help him play ball. At night, when
he forgot and filled Sam's saucer with
milk, he had a queer little lonesome
feeling in his heart for awhile.

"But gloves are ever so much nicer
than cats," he said, stoutly.

The next morning when he got up,
Sam was sitting at the back door
washing his face.

"O! Sam," said Teddy, "this won't
do. You don't belong to me any more.
You're Mr. Bell's cat. You mustn't
come here."

But Sam rubbed against Teddy's
legs and purred cheerfully, as if he
didn't believe a word of that. Teddy
carried him back to Mr. Bell. "Thank
you," said Mr. Bell. "I'm glad you
brought him back. He's a fine cat.
He caught three mice last night."

That wasn't the end of the trouble.
Sam would not remember that he was
sold. He came back every day, and
followed Teddy about, and tried to
play with him. But conscientious Ted-
dy always carried him back to his
new home. "What makes him always
come back?" said Teddy in despair
one day.

"I think it's because he likes you
so well," said Mr. Bell, "and he gets
homesick if he is away very long.
When I lock him in the barn he walks
about, and mews so sadly, and looks
for a place to get out."

Teddy went away and sat under the
apple tree to think about it. So poor
Sam didn't like being sold. He loved
Teddy, and cried when he was shut
in the barn.

"I wish I didn't have the old glove,"
said Teddy, kicking it out of his way.
"I wish I had Sam back. Everybody
said he was the nicest cat in the
neighborhood."

Then he sat still and thought again.
After awhile he went over to Mr.
Bell's.

"Say," he began in a businesslike
way, "would you like to sell Sam back
for this glove. I bought it with the
quarter, and I can't pay you back in
money because I've only got five
cents."

"So you would rather have Sam
than the glove?"

"Yes, I'm lonesome without him,
and he's lonesome without me, and he
keeps coming over all the time. And
I guess I oughtn't to have sold him."

"Now," said Mr. Bell, "can't we
have a partnership in this matter? I
hate to part with the cat. He's a fine
one. So I think I'll keep an interest
in him. You let him stay in my barn
sometimes to catch the mice, and you
can have him the rest of the time."

"All right," said Teddy, with beam-
ing face; "but what about the
glove?"

"O, yes, said Mr. Bell, smiling a lit-
tle. 'I have a half interest in that,
too. You keep it at your house, and
I'll come and get it whenever I want
to play ball. I think I may have time
to play a little tonight if you can come
over.'"

Then Mr. Bell wrote a paper saying
that they owned one large black cat
and one brown baseball glove in part-
nership, and they solemnly signed
their names, James Bell and Theodore
West.

"Now," said Mr. Bell, "I think it's
your turn to have Sam."
And Teddy darted away to the barn,
the happiest boy on the street.—Zella
M. Walters.

CHIEF PALE FACE.

"If I didn't have to be washed and
dressed and combed so many times
a day I'd be happy," said Harry, after
mamma had called him three times
to wash his hands after playing in
the sand pile. "I don't see why my
hands won't do this way."

"Because you touch and handle
books and papers and furniture and
leave marks," said mamma. "It is so
much nicer to be clean that I should
think you would be glad to get your
grimy fists into this warm, soapy wa-
ter."

"Then I wish I didn't have to live
a house," said naughty Harry. "I'd
like to be an Indian and live in a
tent where there are no books and
papers. I'm tired of sitting up to a
table and being careful not to spill
things."

"You may live in a tent if you like,"
said mamma, putting away the hair
brush. "We will make a nice little
Indian hut with the strips of old car-
pet in the back yard, and you may
live there without washing as long as
you please."

"Goody! Goody!" cried Harry,
dancing up and down. "I'll be Chief
Pale Face, and have the best times
you ever heard of. When may I be-
gin?"

"Right away," said mamma, and in
half an hour the carpet tent was
ready.

Harry carried out the old blanket

Nitrate of Soda

**Cotton Planters Feed Your
Plants and Make them Flourish**

NITRATE OF SODA is the sure way
to cultivate healthy, heavy bearing
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made tests for us in various lo-
calities with satisfactory results.
We want more tests made on
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to the first 300 planters who apply, enough Nitrate of Soda to let
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To the twenty-five planters sending the best results from these
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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 7th Avenue, New York
Post Card Replies Will Receive Early Consideration.

and made a bed of straw in one cor-
ner, but then there seemed to be
nothing else to do. He thought Sarah
was baking cookies, but she said she
could not have dirty Indians about
her clean kitchen, so he was forced to
run away though he was very hun-
gry.

"Mamma!" he called, running up to
the sitting room window. "Where do
Indians get things to eat?"

"The little Indians have to take
what the big ones give them," said
mamma. "Presently dinner will be
served, and you can have something
in your tent."

Once or twice Harry thought of
washing his hands very clean on the
back porch and asking Sarah for
cookies, but he felt that no Indian
would do such a thing, so he wandered
about the yard with the little bow
and arrow Santa Claus had brought
one Christmas and played he was
shooting bear for winter. Going hunt-
ing is very hungry work, and by the
time his mamma came out with some
dinner on a tin pan he thought he was
starved.

"You may just eat with your fin-
gers, Chief Pale Face," said mamma.
"That is the way Indians do," and
she walked away, leaving the dinner
on the ground floor of the hut.

"I can't eat rice pudding and
mashed potatoes without a spoon,
mamma," he said; but his mother
only said, "You surely must be mis-
taken. Your mother is a squaw
wrapped in a blanket. I am a white
woman."

Chief Pale Face was not very pale
when at last he finished his dinner.
He managed to eat part of the food,
but most of it he spilled on the
ground, and great swarms of flies
gathered all about, making the hut a
very unpleasant place to be. The food
on his face and hands also attracted
the insects, so that he had a hard
time indeed. He tried to get into the
kitchen to wash his hands and face,
but the screen door was latched and
Sarah called him to hurry away as
she was afraid of Indians.

"Mrs. Smith, won't you please let
me have some soap and water?" asked
Harry, going to a neighbor's, with
tears making white streaks on his
dirty cheeks, after he had wandered
forlornly around for several hours. "I
have been playing Indian and I don't
like it a bit."

"Why, how do you do, Harry?" said
Sarah, as he appeared at the kitchen
door all cleaned up and happy. "Come
right in and try some of my warm
doughnuts. I missed you all morn-
ing." And Harry has never wanted
to be an Indian since that day.—
Western Christian Advocate.

THE CRIPPLES' FACTORY.

Among the many charities in Lon-
don there is none more interesting
to the American visitor than the fac-
tory where girls who are blind, cripples
in wheeled chairs, and dwarfs,
some of them only a yard high, are
taught the art of making artificial
flowers, and when they have mastered
the rudimentary branches they are
paid for their time. The factory is
maintained by the Water Cress and
Flower Girls' Christian Mission, which
was organized forty years ago by the
late Earl of Shaftesbury, and it is
now under the patronage of the
Queen and the Princess of Wales. To
give the girls some employment that
would help them to feel that, after all,
they could be of some use in the world
was the desire of the earl, whose no-
tion of charity was to help others to
help themselves, and the idea of mak-
ing flowers was hit upon as being
just the thing, for the work is light,
cheerful, and interesting. The experi-
ment was immediately successful. The
girls, many of whom were un-

able to walk or to stand, developed
such skill in making high-class flow-
ers, for which there is always a mar-
ket, that the charity soon became al-
most self-supporting, and the girls
earned wages of from five to ten shil-
lings a week. The cripples' factory
soon became famous with dealers,
and since its first few years it has
prospered to such an extent that the
cripples and the blind journey from
all parts of the kingdom to enter the
school.—Leslie's Weekly.

THE WONDERFUL BEAVER.

The beaver is the most intelligent
and interesting little animal, and some
of the feats he performs are really
wonderful. A writer in *Outdoor Life*
says that he has frequently seen cut-
tings of cottonwood large enough for
fence posts which had been moved by
a colony of beavers to water several
hundred feet away. Beavers are very
skillful wood-choppers, and seldom
fail to fell a tree in the right direc-
tion; that is, with the butts all point-
ing toward the trail to the stream,
and never felling the top of one tree
into the top of another. After getting
down the larger trees, the branches
are all cut off and made into lengths
suitable for transporting and taken to
the water, after which the trunk is
cut up and as much of it removed as
possible.

The bark of these pieces, which
with the twigs forms the principal
item of food, is all gnawed off in the
water or at the houses. The barked
sticks are then used in repairing or
strengthening the dams or stacked on
top of the house.

Beavers generally work on moon-
light nights only, and scarcely ever in
the daytime, though they may some-
times be seen making repairs on a
broken dam.

FOOD QUESTION.

Settled With Perfect Satisfaction by
a Dyspeptic.

It's not an easy matter to satisfy
all the members of the family at meal
time as every housewife knows.

And when the husband has dyspep-
sia and can't eat the simplest ordi-
nary food without causing trouble, the
food question becomes doubly annoy-
ing.

An ill woman writes:
"My husband's health was poor, he
had no appetite for anything I could
get for him, it seemed."

"He was hardly able to work, was
taking medicine continually, and as
soon as he would feel better would go
to work again only to give up in a few
weeks. He suffered severely with stom-
ach trouble."

"Tired of everything I had been
able to get for him to eat, one day
seeing an advertisement about Grape-
Nuts, I got some for him to try for
breakfast the next morning."

"We all thought it was pretty good
although we had no idea if using it
regularly. But when my husband
came home at night he asked for
Grape-Nuts."

"It was the same next day and I
had to get it right along, because when
we would get to the table the question,
'Have you any Grape-Nuts?' was a reg-
ular thing. So I began to buy it by
the dozen pkgs."

"My husband's health began to im-
prove right along. I sometimes felt
offended when I'd make something I
thought he would like for a change,
and still hear the same old question,
'Have you any Grape-Nuts?'"

"He got so well that for the last two
years he has hardly lost a day from
his work, and we are still using Grape-
Nuts." Name given by Postum Co.,
Battle Creek, Mich. Read the book,
"The Road to Wellville," in pkgs.
"There's a Reason."

FORT WORTH METHODISM.

There never was a time in the history of our Church in this city when the outlook for its success was so flattering. Everything seems to speak in loud tones for the prosperity of our Church here. One of the things that mostly impresses the observer is that not in the memory of the oldest member has there ever been reported by the pastor as many conversions as are being had at the regular services on the Sabbath. First Church, Missouri Avenue, Central Church, Mulkey Memorial, and doubtless others, report conversions nearly every Monday morning. Is that not enough to make the saints rejoice, and to prove to the most skeptical that the pulpit is not losing its power? May that power increase till the city is set on fire with a desire for the redemption of lost men and women.

Then again have you noticed the reports of the pastors of our Churches hereabout, the crowds that throng the Churches on the Sabbath? So much so with some of them that standing room is at a premium and this happening when there is no set effort at a revival. The house of worship crowded at the ordinary services! The old gospel still attracts the people and is the power of God unto the salvation of men. It has always been, and always will be, when its acceptance is urged upon men. Whatever may be said of dogmatism it is the one "sine qua non" to the successful preaching of the Gospel. Christ was a great dogmatist. His ambassador should be the preacher who assumes the role of an apologist, need not expect to attract men to Christ, for he cannot. He may draw men to himself, but not to his Lord. The statements of the gospel we preach are final or nothing. It is a great pleasure and comfort to the believer to sit under the ministry of a preacher who has absolute faith in his message and who refuses to be an apologist for his Master's statements; while on the other hand it is a source of discomfort and alarm to the unbeliever bringing him to repentance and trust in Christ. Judging by the way the saints are pleased and sinners are being converted, the preachers in charge of our Churches here are preaching, without apology, the old gospel. May it ever be thus.

In the midst of this religious fervor the preachers are not neglecting the material side of Church work. First Church, when completed, will be one of the most beautiful and imposing church edifices to be found in the State. And who among us would dare to say that it will not be finished in quick order since H. D. Knickerbocker is behind the enterprise with his hand already in control of the people's pocketbooks? He has the capacity to find two dollars where other preachers have not been able to see but one or none. So any of you who have had any fears about the completion of the building of First Church had as well rest easy, for it will be done.

Missouri Avenue is on the high seas of success. The pastor, O. P. Kiker, announced last Sunday night that the money to pay off the last cent of indebtedness had been raised and

enough over to put a nice furnace in the basement. I have not heard the pastor say, but I would not be surprised if the next move is to put a magnificent pipe organ in the Church. Then will Missouri Avenue take rank with the foremost Churches of the city.

To those of us who know and love she and George Mulkey, and who know how liberal and true to the Church they have been and are still, it is a source of untold pleasure to watch the ever increasing prosperity of Mulkey Memorial Church. The new church is going up rapidly and when completed will be a thing of beauty and a joy forever, notwithstanding that Central Church is largely a part of the Mulkey Memorial membership, yet Mulkey is a far better and stronger Church than it has ever been, and under the masterly management of Bro. G. S. Slover is rapidly forging to the first rank. God bless with a Benjamin blessing Mulkey Memorial!

Central Church is one of the latest Methodist plants in the city. It is now under the direction and pastoral direction and pastoral oversight of Rev. L. Webb, than whom there is not a greater. His people tell him that he is the biggest preacher in the city, and well he may be, for he has the most difficult field. But those who know him have never doubted his ability to handle the situation. He does not storm the citadel, but by continuous, persistent effort, with a grip that never lets go, he takes the stronghold. He has a splendid tabernacle that will hold his congregation till he gets ready to build. Besides, his people have just finished and furnished nicely an excellent seven-room parsonage with all modern improvements, into which he will move his family tomorrow. He has already outlined his plan of procedure and at the proper time the dirt will fly for the foundation of a beautiful up-to-date church. His congregations are growing and the membership rapidly increasing. He has a fine field and knows how to work it. The writer heard him preach last Sunday. "As a man thinketh in his heart so is he" was his t. x. t. "That which a man believes affects his life so that it materially matters what a man believes," was his t. x. t. With very few preliminaries, he goes to the heart of his subject, using just enough striking illustrations to impress his position upon his hearers, leading them to say at the close: "Well, that is the truth." He impresses you that he believes what he says. He had a good congregation and held their attention throughout. At the close of the service he received four into the Church, one by transfer and three by baptism. You may expect to hear great things from Central, for they have a great leader and the people are full of zeal and enthusiasm. You take a leader like Webb, with such followers as Burgher and wife, Lusher and wife, Woods and wife, Hawes and wife, Cochran and wife, Sisters Norred, Lancy, Armstrong, and others, I could mention, and something must happen, something will happen.

I have not had the pleasure of hearing Bro. Browning preach, but the gentleman who officies with me says he is a fit at the Polytechnic Heights, and the gentleman knows. It is a pity, though, that our people on the Heights do not build themselves a church, for our church there will never be what it should and can be till they do. Many of us remember how Georgetown Methodism did the same thing, using the chapel as a house of worship for years, and never did put on the glory of her strength till they set up housekeeping in their own house. So will it be at the Heights. Bro. Browning, with his ability and the universal favor he has with his people, should build a splendid house of worship in keeping with the high standard of the Heights, made so by the unparalleled success of Polytechnic College under the management of the most remarkable school builder that has ever been at the head of a school in Texas. Dr. Mood not excepted. I understand that the lots on which a church is to be erected have already been purchased and paid for and that Bro. Browning contemplates building in the near future. May success, as doubtless it will, crown his effort.

Lane at North Fort Worth, Neal at Rosen Heights, Bickley at Riverside, and Singleton at Glenwood are all doing well. In fact, so far as I have been able to observe or hear, there is not a charge in the city that is not doing extraordinarily well. Good congregations, numerous additions and the members well at work. I look for the most remarkable year that has ever been in the history of our Church here. Methodism is out of the woods in Fort Worth and to the front as leader—the place with her doctrine and polity that she can and should always occupy. Now I have said all these good things about all of these good men and the beauty of it is that every thing I have said is true.

GEORGIA LETTER.

REV. C. G. SMITH.

It is Sunday and because I found that the cold wave we have been looking for was on its way I did not go to Church. So I will spend the hours in writing to my old Texas friends. Few of them I have ever seen and fewer have seen me, but our medium of communication has been the Advocate. Blaylock sent me some envelopes the other day and then in a spirit of generosity sent me afterwards some stamps to put on them, so I am under obligation to do what I had a mind to do anyhow—write a Georgia letter.

We old fellows, perhaps, ought to keep quiet, but we are so much in the habit of making a noise that when we can't preach we are apt to write. I have been enjoying Bro. Littlepage's reminiscences in Texas and I see some delightful letters from Dr. Hinde and Bro. Stanley in the St. Louis which greatly interest me. Dr. Hinde being from Missouri, where they have had no little rivalry and contention between the two Methodisms—Northern and Southern—seems to think organic union would quiet all ills. We had organic union up to 1844 and there was division. We had organic union in the State till 1861 and there was secession and war. We have organic union in the M. E. Church and it is split into factions and in the M. E. Church, South, and we have holiness associations and come-outers and contests about the new statements. The Kilkenny cats were peaceable felines till they were tied together. Peace does not result from outside relations, but from inside conditions. So while I enjoy Dr. Hinde's letters I don't care to join him in his call for organic union. I am honest in my conviction that we of the Southern Methodist can better spare some newspapers and some editors and some leading preachers, and it may be some Bishops, than to surrender and give up our separate existence as a Church. I never expect to see the M. E. Church, South, merged into another body and I certainly don't want it to swallow up any other that is doing well and happily. There is a place for all denominations in this world and the greatest evil which ever came was when there was only one great Church, but this is by the way.

I received a letter yesterday from a North Carolina sister which did me good. It was only a few words of thanks for one of my sermon letters, as she called it. I have never reached that period of self-complacency when a word of commendation was not grateful, especially a word like that. The object I had in view was to help just such good women as she. I know but little and never expect to know much, but I ought to know in these fifty years of ordinary Christian life something of its trials and something of its triumphs. I realize, now that I am seventy, how very imperfect I am and how very defective has been my life and feel almost ashamed to take the role of a teacher when I know so little, or of a guide when I have been so often mistaken in the way, but when I have written a line or said a word that has helped anyone it gladdens my heart to know

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering From Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 187 - - - Notre Dame, Ind., U. S. A.

of it. The experiences of Christian life, by which we often mean the sensations of which we are conscious, are perhaps somewhat different with every man. The experience of Bunyan as it is presented in his Grace Abounding, the Pilgrim and the Holy War, comes nearer in many of its features to be like mine than any I have ever known of. Mr. Wesley's calm, perfect self-repose, Flood, Fletcher, Doddridge, Edwards—all are to some degree unlike mine, but Bunyan tells the story just as I know it. I hear, somewhat amazed, the apparent glorification of themselves by some evangelists and wonder how such rapturous heights and such perfect satisfaction with oneself can be found in this world, but I would get discouraged if I did not have the Bible to which to fly for refuge.

I have been thinking of whether such scenes as those in the Mount of Transfiguration are ever found in modern times. During these thirty years when the Master was only known as the faultless young man of Nazareth when he was known merely as the carpenter whose father we know and whose brothers we know, we know nothing of are the events which occurred, but when he was near the end of his earthly stay the glorious transfiguration took place. He was the Christ; none ever came before, none after him who was his peer; none were ever so honored with heavenly visitants; none so transfigured but those who were with him. Peter and James and John were men, and they had an experience not unknown to men—the delightful sense of the Divine presence and the Divine favor. Their souls were flooded with ecstasy, and so wonder Peter did not know what he said. That glorious old hymn which says:

"I rode on the sky Truly justified I, Nor did envy Elijah his seat, My soul mounted higher, In a chariot of fire, And the moon it was under my feet."

expresses the sensation of one who sees the Lord as these disciples saw him on the Mount. It does not speak extravagantly to some hearts. It is an occasional, it is a rare experience. It does not abide. It does not transform. It is God given and unlooked-for, but it is a precious memory. Paul had such a vision, and did not know whether he was in the flesh or out of it. Peter had such on the housetop. Flood had such by the spring. Edwards had such when a youth at Northampton, and his wife had such an experience, which Edwards describes at length. Many a simple-hearted Methodist preacher, like old Jack Dervonis at Mapp Creek campground, or old Claiborn Trussell on the Okmulgee Mission, or my grandfather on the banks of the Ediston, or the Psalmist on the Hill Mezar, have had such an hour. The humblest Christian can with joy, it may be, recall more than once an hour when he was so filled with delight as wave after wave of heavenly joy swept over him that though he was lying on the

straw in a country campmeeting, he felt it was "a heaven below his Redeemer to know." Oh! how the sense of one's demerit and unworthiness comes over him as he thinks of those rapturous heights! He soon finds God has other work for him than to enjoy these raptures. He has fed him as he fed Elijah, and now sends him down to the plain. Poor Peter awoke from that horrid dream that awful night and wept bitterly when he found from his sad experience that no joys, however great, secure against a fall; but he found too that the man who weeps bitterly may shout again. "Blessed be God who hath begotten us again unto a lively hope by the resurrection from the dead."

Dr. Munhall, who recently closed a series of religious meetings at Emporia, Kansas, told, according to the Kansas City Journal, an interesting story. The Journal says: "A great many pennies had been put in the offering, and his attention was called to this. One night he held up a silver dollar and a copper penny and gave a conversation held by the two coins. 'You poor little red cent, you don't amount to anything. I'd hate to be you,' said the big dollar. 'I know I'm not very big,' replied the cent, 'but the children like me, and I can buy a good many things.' 'Hub! you can't buy anything at all,' said the dollar. 'Just look at me, big and bright and shiny. I can buy a whole lot more than you can.' 'Maybe so,' said the little red cent, meekly, 'but I go to Church a heap oftener than you do anyway.'"

False pleasure grows into true pain. —Ran's Horn.

Sunday Evening

Many persons do not feel like eating a regular supper but need something light and wholesome to sustain them. Elijah's Manna seems the most convenient and appetizing food obtainable.

It is made from white corn, rolled between steel rollers into light fragile flakes and toasted to a light brown which makes it very easily digested and gives the peculiar, appetizing flavor.

Pour out what you want and with the addition of good cream you get a dish so delicately tempting as to create a desire for more. And don't stop with one dish if you want more.

Sold by grocers in two sizes:—pony 5 cents; regular family size 15 cents.

There's enough in a small package for a convincing "taste" for the whole family, but you'd better take home a full size family package for over Sunday.

Elijah's Manna

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

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 170, 109 Delaware Avenue, Buffalo, N. Y.



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

Rev. J. F. Webb, missionary evangelist
of the West Texas Conference, is in
his field and hard at work. At present
he is engaged at Lockhart in a good
meeting. He is young, vigorous and
deeply interested in mission work
and an evangelical minister, and his
work will be a success. His conference
will hear good reports from him
during the year. His address is San
Antonio.

In a private letter from Rev. Jno. M.
Moore, Ph. D., one of the editors of
the Nashville Christian Advocate, we
quote the following passage: "I have
not in any sense lost my interest in
the Texas Advocate, but read it every
week with great pleasure. It is, indeed,
like a letter from home." When once
a man becomes acclimated in Texas
and then changes his abode for a
season, he can not get along without
the Advocate. There are so many
warm-hearted people out here whom
he has learned to love that he wants
to hear from them every week, and
the Advocate is to him a brotherly
medium. Dr. Moore, who spent two
quadrenniums in Texas and whose
conference membership is still here,
is no exception to the rule. He is
arranging to bring out a special
edition of the Nashville Advocate at
an early day, and it will be of interest
to the entire connection.

In the last issue of the Western
Methodist Rev. Jack A. Anderson, the
editor, makes the following statement
on the Sabbath question: "As to the
Sabbath issue, the brethren ought to
understand that the Jewish Sabbath
and every Jewish ordinance and
commandment, even to the Ten Com-
mandments, have all alike been abo-
lished." The above statement, how-
ever, is qualified by the explanation
that there is a difference between
"abolishing a thing as an institution
and abolishing a principle contained
in the institution." Are the readers
of that paper willing to concede that
the "Ten Commandments have been
abolished?" It is very probable that
some of them will proceed to raise a
"point of order" on Brother Jack.

A SUNDAY AT POLYTECHNIC COLLEGE.

It was our pleasure to be with Rev.
C. L. Browning and his college con-
gregation last Sunday morning. It is
always a pleasure to worship with
that host, and especially so last Sun-
day. Their Church services are still
conducted in the spacious chapel of
the college, though there is a move
taking shape to build a large, roomy
church. The chapel is growing too
small, though it is a large room. The
student body about occupy the whole
of it, to say nothing of the growing
congregation made up of people living
in the community. Sunday morning
it was packed, and a more interesting
audience no one need want to meet.
They are appreciative and responsive.
The singing was fine and the religious
atmosphere very perceptible.

I had not been at the college for
some months, really since last com-
mencement. I was surprised at the
marked improvement. Two more
buildings have gone up on the cam-
pus, making five in all; and the gen-
eral effect is that of a college com-
munity sure enough. The central
building is of white stone, three
stories, and a beautiful and a well-
proportioned piece of architecture.
The girls' old dormitory has been
finished and greatly enlarged and im-
proved. The boys' dormitory is a
three-story brick, and it is the pur-
pose to add still another story to it.
The new dormitory is to the front,
and a handsome structure. The new
Science Hall is an elegant brick and
well equipped. The estimated value
of these properties is \$180,000, and
at the present time they could not be
reproduced for that amount of money.
And \$3500 will cover the actual in-
debtedness of the property, and this
is provided for. The most surprising
thing is that nearly all these improve-
ments have taken place within the last
three or four years. Rev. H. A. Boaz
is the spirit back of all this progress.
He knows how to appeal to business
men, and they have faith in him. He
also has back of him a fine Board
of Trustees, made up of business men
and leading ministers. He plans,
while they examine the details and
do the execution. The students now
have a \$10,000 enterprise on hand in
the way of a new Y. M. C. A. building.
They have already secured \$6000 of
the money, and its success is assured.
Everything seems to succeed now that
the college projects. To date the col-
lege has matriculated something over
seven hundred pupils this year. The
hill is alive with them. They are as
thick as black birds and apparently
under excellent discipline. Their
course of study is equal to that of
any other college in the State, and
their faculty is large and growing.
They have filled it in largely with
thoroughly trained and up-to-date
young men and young women. They
are nearly all university trained work-
ers. The community round the col-
lege is building up rapidly. A great
many fine people are building and
moving there, to get the advantage
of the school and the moral senti-
ment of the town. The position is a
commanding one. It is the most ele-
vated place in all that section, giving
a splendid view in all directions; and
the city looks like a panorama to the
west. Polytechnic College is surely
to the front and one of our most prom-
ising institutions. Bro. Browning is
ministering to the community in spiri-
tual things and doing it well. A large
number of preachers are living at
Polytechnic and looking after their
work near by. It is almost an ideal
community.

Dr. Boaz was absent on a mission
of sadness. His venerable father died
Saturday at Benbrook, and his fun-
eral took place Sunday afternoon.
He had been in feeble health for
some time. He died in peace.

Rev. Jerome Duncan was present
at the service. His mother and sis-
ter live in the city, and he was visit-
ing them. He preached Sunday night.
His work at Stamford is on a boom.
Their enterprise is taking shape and

will be ready to receive students next fall.

Rev. O. F. Sensabaugh, the presid-
ing elder of the district, lives in a
neat district parsonage at the college.
He preached Sunday morning for the
First Church people, but came back
and we dined together at the good
home of Brother and Sister Browning.
He is tussling with a slight attack
of gripe, but still hard at work. He
is a far-seeing man and plans large
things for the Church.

In the afternoon there was a large
temperance mass-meeting at the City
Hall. It was filled with people. They
have a local option campaign in con-
templation during the year, and the
enthusiasm is already reaching the
white heat stage. The meeting Sun-
day was a warm one. The ants over
that way are scared and they will
wake up to the fight of their lives
soon.

I looked at the First Church enter-
prise. The location is one of the best
in the city, and the walls of the struc-
ture are nearly to the tops of the
windows. When completed it will be
a \$100,000 plant and one of the hand-
somest in the State. It will over-
shadow anything in Ft. Worth, not
to say North Texas. It will be fin-
ished in gray brick and ornamental
trimmings.

Mulkey Memorial has been taken
down and a splendid \$25,000 structure
is in its place and ready for the roof.
It is modern, convenient and a credit
to that part of the city. North Ft.
Worth is also planning for suitable
enterprise in that part of the city.
Central Church, the youngest of the
number, also has a bright future; and
the other suburban congregations and
pastors are pushing matters.

Ft. Worth Methodism until recent-
ly was behind all our Texas cities in
enterprise, progress and wise loca-
tions. But this is not true now. The
whole city is being occupied, wisely,
judiciously and progressively. In the
above list I failed to mention Mis-
souri Avenue, which is already com-
pleted, and its property is worth \$30-
000. This is an elegant modern struc-
ture in a splendid location. I met
nearly all the preachers, and they are
in good spirit and harmonious. Rev.
H. D. Knickerbocker was in Louisiana
at a family reunion. The First Church
people thought they were ruined when
Dr. Monk left them, but now they
seem to think that they have the best
man in the State, or out of it, for
that matter. Such is the beauty of
Methodism. When one man has to
go, there is always just as good a one
to take his place. Ft. Worth is cer-
tainly coming to the front in its Meth-
odist enterprise and progress.

G. C. R.

Says one of our exchanges: "The
M. E. Church has 162 Annual Confer-
ences: in all parts of the world \$222-
191,636 worth of property; collected
last year for missions, all sources, \$2-
798,592; for Church Extension, \$172-
981; and total for benevolence of \$3-
503,591. Their grand total for all ex-
penses of the Church last year is
\$23,001,689. They have an army of
18,669 preachers, and the average of
salary is nearly \$1,600. There are
3,236,661 members.

Rev. R. C. Hicks, of Kaufman, was
in the city last week, looking after
plans for a proposed new church
building. His people are becoming
very much interested now in an en-
terprise of that character, and they
hope to put up a structure that will
be a credit to their community and
an honor to the Church of God. We
are glad to see them moving in this
direction. For years they have need-
ed just such an improvement as they
now contemplate to make their work
a success. That they will carry the
project through there is no doubt, and
we congratulate Bro. Hicks and his
people upon their encouraging out-
look.

TEXAS METHODIST STATE SUNDAY-SCHOOL CONFERENCE.

Thursday, February 14, the Execu-
tive Committee, composed of members
from all the Texas Conferences, met
in the Publishing House in Dallas to
perfect plans for the third annual
conference of Sunday-school superin-
tendents and workers. The meeting
was well attended by the members of
the committee.

D. H. Abernathy, of Pittsburg, acted
as Chairman, and Mr. Frank Reedy
as Secretary. Plans were made for
the State Conference, which will
meet this year in Shearn Church,
Houston, beginning Tuesday night,
March 25, and closing Thursday
night, March 28. Among the speak-
ers we notice the names of Bishop
Ward, Dr. and Mrs. Hamill and a
large number of the best men in the
State. Very low railroad rates are
assured.

A pleasing feature of the program
will be an excursion to Galveston on
Friday, the next day after the conven-
tion adjourns. A rate of \$1.00 for the
round trip has been secured and the
visitors will all be the guests of the
Galveston Methodists for the day, and
a most delightful time is assured.
Rev. James W. Moore, Houston, is
Chairman of the Committee on Enter-
tainment, to whom all correspond-
ence should be addressed.

DEATH OF REV. SAMUEL W. JONES.

Rev. Samuel W. Jones, a superannu-
ate member of the Texas Conference,
died in Pittsburg, the 15th instant. The
funeral service was conducted by Rev.
J. C. Stewart, after which the Masonic
order took charge of his remains, and
they were interred in the cemetery at
Leesburg. Brother Jones was a ven-
erable member of the conference and
for a great many years had been one
of its most faithful and consecrated
workers. For several years he has
been on the retired list, but his inter-
est in the Church grew apace. As
long as able, he filled appointments,
and his preaching was helpful and
inspiring. His was a good life, and
his end was like that of the righteous.
He will be missed at the annual gath-
ering of his brethren, but he has joined
the number of those who have passed
on to the conference on high.

The rummies have already gone in-
to the courts to try to arrest the op-
eration of the law just passed by the
Legislature taxing express companies
carrying C. O. D. liquor packages into
local option territory. The thing has
delivered to them such a knock out
blow that they are hysterical and ask
both the Federal and the State courts
to come to their relief. It awaits to
be seen what these tribunals will do
in the case. If the interests of a
long suffering people cut any figure
in the case, it is not difficult to fore-
see the result. It looks like the
liquorites are determined to force a
State prohibition election. If the
courts favor the liquor people to set
aside the will of the honest, sober
people of the State, then they have
but one course to pursue. This li-
quor fiend is already intolerable.

Lent is now in force in the cities,
and some people who profess to be
religious will devote themselves for
forty days to their spiritual interests.
The other three hundred and twenty-
five days they devote to the world,
the flesh and—pleasure. Well, per-
haps, it is better to be religious forty
days in the year than not to be reli-
gious at all; but it is a rather lame
sort of religion that can last only
forty days. We prefer to have a reli-
gion of the more durable kind, and it
is about the only type that is of value.

Bishop Key's published tract on
"Tithing" is going like hot cakes. It
only costs a dollar a hundred, and any
preacher can afford to sow his con-
gregation down with them. The sec-
ond edition is already gone, and the
third is going. It matters not what
you think of tithing, this pamphlet
will help to develop systematic liber-

ality among our Methodists, and this
is what we greatly need at this time.
So it will pay any preacher to send a
dollar to our Dallas Branch House
and get a hundred copies of this tract
and circulate them among his people.
Try it and see if the benefit will not
be large and the returns great.

The aged father of Rev. Jno. E.
Green, of Houston, recently died at
the home of his son, and his remains
were shipped to Selma, Alabama, for
interment. Bro. Green went to Ala-
bama to attend the funeral. This ven-
erable man was a good Christian and
his end was one of peace and triumph.

The First Methodist Church people
in this city are becoming interested
in an enterprise either to sell and
build on their newly purchased lot,
or to sell their new lot, add to the
proceeds and reconstruct their pres-
ent place of worship. The latter is
most favorably considered. An archi-
tect has told them that by using three
walls of the present structure and ex-
tending the south wall so as to cover
the present unoccupied part of the
lot, and by raising the walls so as to
bring the present basement up nearly
to the level of the street and place
the main auditorium still on a second
floor, they will have one of the hand-
somest edifices in the city and in the
best location for a downtown Church.
This plan contemplates a dead wall
on the north side of the auditorium
with the pulpit also on that side and
the floor circling to that point. Some
fifty thousand dollars will make the
church to correspond to this sort of
a plan, so it is said. The Official
Board have the matter under advise-
ment, and one or the other of the
above suggested plans will be adopted
in the near future.

One of our exchanges gives the fol-
lowing piece of refined and appropri-
ate repartee to the man who does
not go to Church because too many
hypocrites are in attendance: "A visit-
ing Bishop in Washington City was
arguing with a friend of his on the
desirability of Church attendance. At
last he put the question squarely: "What
is your personal reason for not attend-
ing?" The gentleman smiled in a
non-offending way as he replied: "The
fact is one finds too many hypocrites
there." Returning the smile, the Bis-
hop said: "Don't let that keep you
away; there is always room for one
more." We need not pause to make
the application of this illustration to
those who decline to go to Church or
to join the Church because there are
hypocrites in the way. All the hypo-
crites do not attend Church.

Our readers will pardon us for the
following paragraph from a personal
letter: "In 1867 I received into the
Church at Pleasant Valley, in Murray
County, Georgia, a young man named
George Rankin, who afterwards came
into the North Georgia Conference,
but discontinued and went to Hiwassee
College, and afterwards joined the
Holston Conference. Is he the
editor of the Texas Christian Advoca-
te? I rather think he is." This
letter was written by the Rev. D. H.
Heath, now at Newbern, Ala. He has
been a member of the Alabama Con-
ference, so he tells, for a number of
years. That letter started many
memories into activity. We were
then a green country boy not quite
seventeen years of age. Had just
gone to Murray County, Georgia, from
Tennessee; and the first night we
went to a revival meeting, not at
Pleasant Valley, as Bro. Heath writes,
but Center Valley, where he was con-
ducting a good meeting. We remem-
ber the morning in September, 1867,
when we gave him our name for
Church membership, and the follow-
ing Sunday took the vows of the
Church. Forty years ago! Can it
be possible? Yes, it was forty years
ago. What changes have taken place
since that day! But, thank God, our
love for the old Church has increased
with these vanishing years. It was
delightful to hear from the man who
was the instrument in God's hand in
bringing us into our great communion.

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Sarsaparilla is unquestionably the greatest blood and liver medicine known. It positively and permanently cures every humor, from Pimples to Scrofula. It is the Best. Blood Medicine.

PERSONALS.

Prof. C. C. Cody, of Georgetown, was in the city last week and did not overlook his duty to the Advocate office. He is always a welcome visitor.

Mr. and Mrs. N. C. Burrow, formerly of Nevada, but now of Dallas, called and had their Advocate changed to their present address. They are good Methodists and Dallas is glad to get them.

We are delighted to have had a brotherly visit from Rev. J. C. Winkel, the pastor of our German Church at Bartlett. He is a constant reader of the Advocate, and he enjoys it.

Rev. J. E. Roach, of Ladonia, passed through to Terrell this week and we had a pleasant visit from him. He says that Ladonia has about righted her municipal matters, and everything is moving on in good shape.

Rev. E. W. Alderson, of the Sherman District, was in the city last week. He has two excellent boys living here and he often drops down to see them, and he always comes to this office for a social chat.

Bro. D. H. Abernathy, one of the liveliest laymen in our Texas Methodism, and particularly in the Sunday-school department, came up from Pittsburg last week, and while in the city gave us a few pleasant moments of his time.

Rev. G. E. Cameron, of Pittsburg, who is a successful pastor and preacher in the Texas Conference, dropped into see us the other day. He looks like a man whom his people love, as well as one who is rendering valuable service in return.

Rev. C. E. Clark, of Palmer, passed through the city last week and stopped to see us. He says that he is losing a great many of his members who are going west, and their places are not being filled with other Methodists.

Bro. R. C. Dial, of Greenville, was in the city last Monday and dropped in with the Advocate force for a season. He says things are moving with a boom under their new pastor at Kavanaugh. Rev. J. W. Andrews will begin a meeting with them soon.

Rev. James Campbell, D. D., of the Waxahachie District, gave us a pleasing visit recently. He was editor of this paper for six useful years, and he naturally gravitates to the office when in the city. We are always glad to see him.

Rev. B. W. Dodson, of Colorado, was to see us recently. He went into the western section of his conference a few years ago because he feared pulmonary trouble, but one would not think it now. He looks like a man who would tip the scales at 275, and he is the picture of health.

Rev. J. G. Mueller, of the German Mission Conference, sends us a copy of the printed minutes of their late session. It is neat document and we have no doubt that it is a very correct account of the proceedings of that body; but it is all in German and we have not yet had time to read it.

Rev. M. L. Hamilton, the new Bishop of the Bonham District, came into this office like a fresh breeze one day last week. He is spreading himself

in that section, and his brethren make fine reports of his work. He looks like the robes of the office are becoming adjusted to him, and we are sure that he will wear them with becoming dignity.

Rev. C. F. Field, the Sunday-school worker in the Northwest Texas Conference, now residing in Ft. Worth, made us a pleasant visit not long since. He has so developed as a Sunday-school advocate that his conference has turned him into the field and he is now devoting all his time to the work.

Rev. E. T. Bates, superannuate member of the Northwest Texas Conference, but now living in Denton, gave us the pleasure of a cheerful visit. He has been one of the most useful field hands in his conference, and his love for the work grows with his years.

We learn from Rev. A. J. Weeks, the presiding elder of San Antonio District, that the good people and pastor of Pearsall will have their \$10,000 church building ready for dedication the third Sunday in May. The District Conference will meet there at that time.

That noble layman at Uvalde, Bro. T. E. Godbold, died recently at an advanced age. He was brother to N. W. Godbold, of this city, and R. L. Godbold, of Houston, both of whom are devoted Methodists. Their deceased brother was an excellent man and a consecrated Christian. He lived godly and died in the faith.

In the last issue we had a letter from Rev. Sam Ashburn, of Winnsboro, in the field notes, and it is due him to say that it was a merely private note for the office and not for publication. How it ever found its way into the Advocate is still a mystery, but a mishap of that sort will occasionally happen despite our care and precaution.

We note that the good people of Lockhart have given their pastor, Rev. Thos. Gregory, a vacation. He will accept an invitation to spend six weeks in Oregon, preaching and lecturing during March and April. Let it be understood at once and for all time that we are willing to loan Bro. Gregory to the good people of Oregon for a season, but we shall expect him back in due time. Oregon has many attractions, but we shall refuse to transfer him on any terms. We trust that he will receive great benefit from his sojourn in that State, and we are quite sure the people who sit under his ministry will be edified and built up.

COLORADO AND PLAINVIEW DISTRICTS.

To the Pastors and Laymen of the Colorado and Plainview Districts:

Dear Brethren: All who are in the least familiar with the conditions in the bounds of the Colorado and Plainview Districts recognize a wide-spread need for special missionary, evangelistic and colportage work. At the last session of the Northwest Texas Conference Bro. C. G. Shutt was appointed to this work. He is a man of God and well qualified for this service for the Church. He is even now—thus early—making a great success of this enterprise, and we take great pleasure in recommending him to the people at large in this territory. Brethren, open up your pulpits to him, let him lay the very best of books and literature on your tables and engage him for all the revival meetings that he has time for. This done and great results will follow.

G. S. HARDY.
J. T. GRISWOLD.

CHURCH EXTENSION—WEST TEXAS CONFERENCE.

Executive Committee will meet early in March to act on applications to General Board for donations and loans, and for same to Central Committee of Woman's Home Mission Society. Let papers be in my hands by 1st of March.
H. G. HORTON.
Seguin, Texas.

PLAINVIEW DISTRICT.

The time of the District Conference for the Plainview District has been changed from March 28 to April 26. Hereford Station has been filled.
G. S. HARDY.
Clarendon, Texas.

CLARENDON DISTRICT.

The Clarendon District Missionary Institute and Preachers' Conference will be held at Claude, embracing Feb. 28 to March 1 inclusive.
J. G. MILLER, P. E.

IMPORTANT NOTICE.

The Executive Committee of the Board of Church Extension of the North Texas Conference will meet in Greenville, Texas, Tuesday, March 12, at the pastor's study in Wesley Church, at 2 p. m.

All brethren who desire assistance from the Parent Board, must have their applications properly prepared and in the hands of the Secretary, Rev. W. T. Morrow, Gainesville, Texas, by that time.

For blanks and for all needed information, write to the Secretary.

JAS. W. HILL,
President.

Bd. Church Ex. North Texas Conf.

RESOLUTIONS OF RESPECT.

Whereas, God, in His wisdom, has taken from our midst our sister, Mrs. J. H. Bass, who was called to her heavenly home January 22, 1907; and, whereas, She was for twenty years a faithful officer and member of the Home Mission Society; and, whereas, We, the committee, feel that in her death the society has sustained a loss and that the golden chain has again been severed; therefore, be it

Resolved 1. That in the death of Sister Bass we have lost a faithful member, whose influence for good will abide with us, and that the beauty of her life as exhibited daily will ever remain with us.

2. That in her death the society the Church, the Sunday-school and her family have each sustained a loss that can never be replaced; and while we cannot understand God's ways, we bow in submission and pray the Giver of all good to sanctify this loss to the good of all.

3. That we tender the bereaved family our sincere sympathy in this dark hour and pray that this bereavement may only bind them closer to their Heavenly Father.

4. That a copy of these resolutions be sent to the family of the deceased, a copy to be spread upon the minutes of the society and copies be sent to each of the local papers and to the Texas Christian Advocate, with request to publish.

MRS. L. A. GRIZZARD,
MRS. N. G. ROLLINS,
MRS. J. F. CLARK,
Committee.

Abilene, Texas, February 1, 1907.

Whereas, Our Heavenly Father in His all-wise providence has taken our dear sister, Mrs. E. V. Martin, who fell on sleep June 9, 1906; and, whereas, She was for many years a faithful and consistent member of the Home Mission Society; therefore be it resolved:

1. That the society, the Church and the community have each sustained an irreparable loss, and though dead she yet speaketh.

2. That we tender the bereaved family our sympathy and pray that the influence of her life may rest upon them as a benediction.

3. That a copy of these resolutions be sent to the family of the deceased, a copy be spread upon the minutes of the society and copies be sent to each of the local papers and the Texas Christian Advocate, with request to publish.

MRS. L. A. GRIZZARD,
MRS. N. G. ROLLINS,
MRS. J. F. CLARK,
Committee.

Abilene, Texas, February 1, 1907.

A CORRECTION.

From the obituary of Mrs. Elvra E. Osborne, which appeared in the Advocate of October 11, 1906, the name of Mr. C. W. Osborne, formerly of Hill County, but now of Lubbock, was unintentionally omitted in the list of living children by the writer. The Advocate has been requested to make the correction.

Bro. Blaylock: I wish you would tell the preachers of the the Northwest Texas Conference to write to me on postal card inclosed with my circular sent to them concerning the Moltke piano.
GEO. MULKEY.
Ft. Worth, Texas.

Brethren: I saw a sample of Moltke piano at Brownwood and Bowie and must say that I was surprised at the low price at which they are offered to the preachers.
L. BLAYLOCK.

Through The Storm

the lighthouse shines. During the year 1906, while subjected to criticism just and unjust, the Mutual Life paid for death claims and endowments over 26 million dollars. After the storm the lighthouse stands. To-day, under a new management that has cheerfully conformed to every new legal requirement, and car fully installed every possible economy, the Mutual Life stands before policyholders and public on a sounder basis than ever.

The Mutual Life Insurance Company

has never had its solvency questioned. On the other hand, its great solidity and strength have caused wonder in the financial world. With its vast resources and great advantages employed solely in the policyholder's interest, still more is to be expected from this time on. To get behind its protection and to get the benefit of its economies is surely wise.

The Time to Act is NOW.

For the new forms of policies consult our nearest agent, or write direct to
The Mutual Life Insurance Company
of New York,
N. Y.

WHO WILL ACCEPT THE CHALLENGE.

A Baptist preacher made the statement to me not long since, in the presence of a T. & N. O. conductor and others, that Dr. T. T. Eaton, of Louisville, Ky., offers \$1000 to anyone who will show where any original Greek book ever gave any meaning to the word baptize except to dip. The aforesaid Baptist preacher stated furthermore that in case Dr. Eaton wouldn't comply with the above proposition, he would give the \$1000 for such information.

If anyone desires to accept the offer I will furnish the name and address of the man who made the bold assertion.
M. I. BROWN.
Athens, Texas.

SINGER WANTED.

I want to secure the help of a good revival singer for my protracted meeting at this place, beginning April 7. Address me at Jefferson, Texas, as early as possible.
A. A. WAGNON.
Jefferson, Texas.

WANTED.

A good physician with a small family. Could do well here. Our physician has moved away to Carrizozo and we have none.

S. M. ROBERTS.

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.

UNANSWERED LETTERS.

Feb. 14.—D. B. Doak, subs. I. W. Campbell, sub. S. Q. Bass, subs. J. H. Braswell, sub. W. W. Graham, subs. H. C. Hilburn, sub. B. H. Bounds, sub. C. H. Ledger, sub. E. A. Maness, subs. W. B. McKeown, subs. I. E. Hightower, sub. J. E. Roach, sub. M. H. Neely, subs. T. E. Graham, sub. J. T. Trice, sub. J. E. Green, subs. B. W. Allen, sub. G. W. Conly, subs. A. C. Smith, sub.

Feb. 15.—C. W. Dennis, subs. Lee Sanders, sub. P. I. Milton, subs. A. C. Smith, sub. J. P. Callaway, sub. J. E. Short, sub. J. T. McKeown, sub. W. L. Brandon, sub.

Feb. 16.—S. W. Turner, sub. A. B. Davidson, sub. Frank Hughen, sub.

Feb. 18.—E. A. Potts, sub. J. M. Baker, sub. J. L. Sullivan, sub. E. R. Wallace, sub. M. H. Read, subs. O. P. Kiker, subs. A. C. Smith, sub. H. B. Clark, has attention. W. T. Gray, sub. J. M. Lynn, sub.

Feb. 19.—Ross Williams, sub. W. F. Bryan, sub. G. W. Kincheloe, subs. M. A. Turner, sub. H. T. Hart, sub. E. T. Bridges, sub. W. H. Harris, sub. L. B. Saxon, subs. G. W. Conly, thank you. S. M. Black, sub. G. J. Irvin, sub. G. Z. Sadler, sub. A. J. Anderson, sub.

Feb. 20.—N. W. Turner, sub. T. W. Sharp, sub. J. H. Clark, sub. G. C. Cravy, sub. C. E. Simpson, sub. S. J. Franks, sub. W. H. Crawford, sub. D. B. Doak, subs. W. A. Craven, sub. and change.

Don't think less of your system than you do of your house. Give it a thorough cleansing, too. Take Hood's Sarsaparilla.

WISDOM



IN "SAYIN' NOTHIN'.

BUT SAWIN' WOOD" there's virtue oft-times, and when it's a question of the value, wear and staunchness of these Enterprise vehicles it's truly so, because under any and every condition they prove their worth and demonstrate that for little money they represent the greatest carriage values possible to secure anywhere.

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

PARLIN & ORENDORFF IMP. CO.,
Dallas, Texas.

Epworth League Department

GUS W. THOMASSON, EDITOR
Van Alstyne, Texas.

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

The following rules should be observed in remitting money on account of the State Organization. Local Chapter dues should be sent to Frank L. McNony, Dallas. Assembly funds should be sent to Theo. Bering, 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. McNony, Dallas.
Treasurer, W. E. Hawkins, Ft. Worth.
Junior Superintendent, Mrs. W. F. Robertson, Gonzales.

THE BOND ISSUE.

The bond issue is, at last, a glorious reality. To bring about this result it was necessary to request the General Conference of our Church to pass a law authorizing the League to acquire and improve property. It was then necessary to request each of the patronizing Annual Conferences in this State to approve a bond issue. In all these things acquiescence has been made by the Church authorities, so that the League in Texas stands today upon the threshold of an epochal era. With bonds amounting to \$25,000, to be sold to the Methodist people of Texas, and the funds arising therefrom to be used in improving and equipping the magnificent site at Epworth by the Sea, surely a new and far reaching impetus will be given to the young people's work in our Church. Who can measure at this time what the extent of this effort will be? We rejoice that the day has come when this work can go forward. Let all our Leaguers and other Methodist people subscribe for these bonds quickly, and in this way contribute doubly to the success of the movement. No more important enterprise has engaged the attention of the Church in modern times. It only remains for every Methodist to do his duty!

FINANCIAL AGENT EMPLOYED.

We have pleasure in introducing to our readers Mr. Allan K. Ragsdale in a new capacity. Brother Ragsdale has been employed as the Financial Agent of the Board of Trustees of the Texas State Epworth League to give his entire time for some months to the work of placing the bond issue and superintending the construction of improvements at Epworth by the Sea. If our people rally, as we expect that they will, and co-operate in this movement, Brother Ragsdale will continue indefinitely in the field. In order to do this work, Brother Ragsdale has made considerable sacrifice, but having this work deeply upon his heart, he realized that what is done should be done at once, and has consented to do the work himself. He goes into the field and will travel from one end of this State to the other, informing our people of the great movement and engaging their co-operation for a successful establishment of the enterprise which means so much to future Methodism in this State. Our people, one and all, should rally to him and with their influence and prayers, assistance and money, equip at Epworth by the Sea a religious resort unequalled by its kind in all this beautiful Southland of ours.

THE BOND TRUSTEE.

In issuing the bonds for the improvement of the Assembly Grounds it became necessary, under the law, to designate some person or corporation to hold the property in trust for the bond owners, and for this responsible position Judge C. C. Walsh, of Van Alstyne, was selected. We have pleasure in presenting his picture herewith. He is not altogether a stranger to our Leaguers, for he acted as the legal adviser in the negotiations leading up

to the selection of Corpus Christi as the permanent home of the League, assisted in drafting all the legal papers in connection therewith, and later prepared the resolutions in proper form to be submitted to the Annual Conference for their adoption in approving the bond issue. Judge Walsh is a man of affairs, being President of the Farmers National Bank of Van Alstyne and director in several other financial institutions. He is, withal, a broadminded, liberal-hearted Methodist, and his work for and in behalf of the Epworth League has never cost the organization one cent. He has assumed the trusteeship of this property, and of the bond issue, without fee, so magnanimous is he. For the benefit of those who may not understand exactly what the duties are of a trustee of this kind we will state that the property at Epworth by the Sea has been deeded by the Board to Judge Walsh, to be held by him, as trustee, until the bonds and interest thereon are fully redeemed, and by the authority given him he may at any maturing period, in event of the non-payment of interest, foreclose upon the property and sell it for the benefit of the bond holders. In this way every dollar paid for a bond is secured to the fullest extent. The bonds will each bear the validating certificate of Judge Walsh, and will be payable at his bank in Van Alstyne.

THE BEGINNING AND PROGRESS OF THE ENCAMPMENT MOVEMENT.

In calling attention to the bond issue it is not necessary to recount the history of the Encampment movement.

WHAT A BOND WILL YIELD.

4 per cent interest, 20 years.....	\$20 00
Season admissions, \$1 each for 20 years.....	20 00
Redemption of the bond itself, at maturity.....	25 00
Total.....	\$65 00
Less cost of original investment.....	\$25 00
Net revenue on each bond.....	\$40 00

All reading Methodists know of the enterprise. But I think it not amiss to say some few things concerning the beginning and progress of the movement up to the present time.

Every new enterprise, in the beginning, must be supported by a few who have thought of it from many standpoints and who believe that its success means a blessing to the many. This is true in regard to the Epworth League Encampment. A few Texas Leaguers gave themselves, their time, money and work, in the beginning, be-

lieving that the Methodist population of Texas would, in time, see things as they did, and would rally to their support. Many have done this. Our Bishops, Key and Ward, and the leaders of Methodism who know of it, have indorsed it. The Encampment enterprise has been successfully launched. The time has come for all the people to help.

By the authority of the General Conference and all the Texas Annual Conferences, the Board of Trustees have decided upon a \$25,000 issue of bonds, for improvement purposes, of which some \$10,000 will be offered to the public at this time. This amount provides for the improvements that are imperatively necessary at the present time. The Methodist people generally, and the Leaguers, particularly, ought to subscribe for the \$10,000 apportionment without any hesitancy or delay. Let us follow the example of Galveston. When it became necessary to protect the city by a sea-wall, the people took the bonds—Galveston people with their city storm swept, wasted by flood, fire and pestilence and with millions lost—saying we will take our own bonds. They did, and the sea-wall protects the city. Leaguers, let's consider these our bonds sacred things, only to be handed by us. Let's subscribe for them all ourselves. They are a good business proposition. The business world will take them, as such. We cannot afford, it seems to me, to let them do it, for we should own them ourselves.

As stated Galveston people took their bonds that the sea-wall might be built to protect a city. If we subscribe for our own bonds we will build not a sea-wall, but characters which shall enter into the "city not made with hands, eternal in the heavens."

A WORD TO OUR METHODIST PEOPLE.

With the enthusiastic indorsement of a large number of our preachers and people the Epworth League of Texas decided upon an Assembly to be located at some permanent point where our people could gather each year for religious instruction, recreation and mutual benefit. The beautiful beach at Corpus Christi, after careful consideration, was selected as the place, and the people of Corpus Christi donated to us eighteen acres of land, together with sufficient funds to erect an auditorium, and the Arkansas Pass Railway Co., built for us a station and recreation pier, giving up property, owned and controlled, to the value of several thousands of dollars. Those who attended the first two sessions know that the location is ideal, both as to climate and recreation purposes, but they also know that it is imperative on us at this time, to properly equip the grounds for the comfort and accommodation of the thousands who desire to attend, or to frankly state that we can accommodate only a few and limit the attendance. We need a substantial hotel, or boarding-house, of not less than 100 rooms. We need, also, a bath house equipped to meet the demands. We need a better water supply, more rec-

recreation sheds, walks and sanitation. Without these we cannot operate the plant, but with them we can run through the entire summer affording pleasure and comfort to visitors at reasonable rates, and turning in a substantial revenue to the organization. In order to provide the necessary funds Bishops Key and Ward, who were in attendance last summer, recommended the issuance of bonds in small denominations, to be offered to our Methodist people. The Board of Trustees, therefore, with sanction of the several patronizing conferences, have issued one thousand bonds of \$25 each, bearing 4 per cent interest, running twenty years with privilege of redemption after five years. These bonds are drawn up in legal form and are secured by a first mortgage lien on the property, which is held in trust by a duly appointed trustee. Having met the conditions outlined by the conference, the Trustees now confidently expect every League member in Texas, and every Methodist member as well, to take a working interest in the future growth of the Encampment and to co-operate with them in the negotiation of these bonds.

We want these bonds in the hands of our Methodist people, and as a special inducement it has been agreed to issue to the holder of each bond a ticket of admission to the grounds. This gives one right of way at any and all times, and exempts one from payment of the registration fee, which is hereafter to be a fixed charge to defray incidental expenses.

We have ready for immediate delivery \$10,000 of these bonds, and as soon as a sufficient number of them are placed we will begin active work in improvements. The time is very short until the opening of the summer season, and we urge upon you prompt action. We desire every League to take at least four of these bonds for its treasury, and we feel sure that each congregation will aid in raising funds to invest. If your League is languishing for something to do, take up this question at once and aid us in the development of your own property.

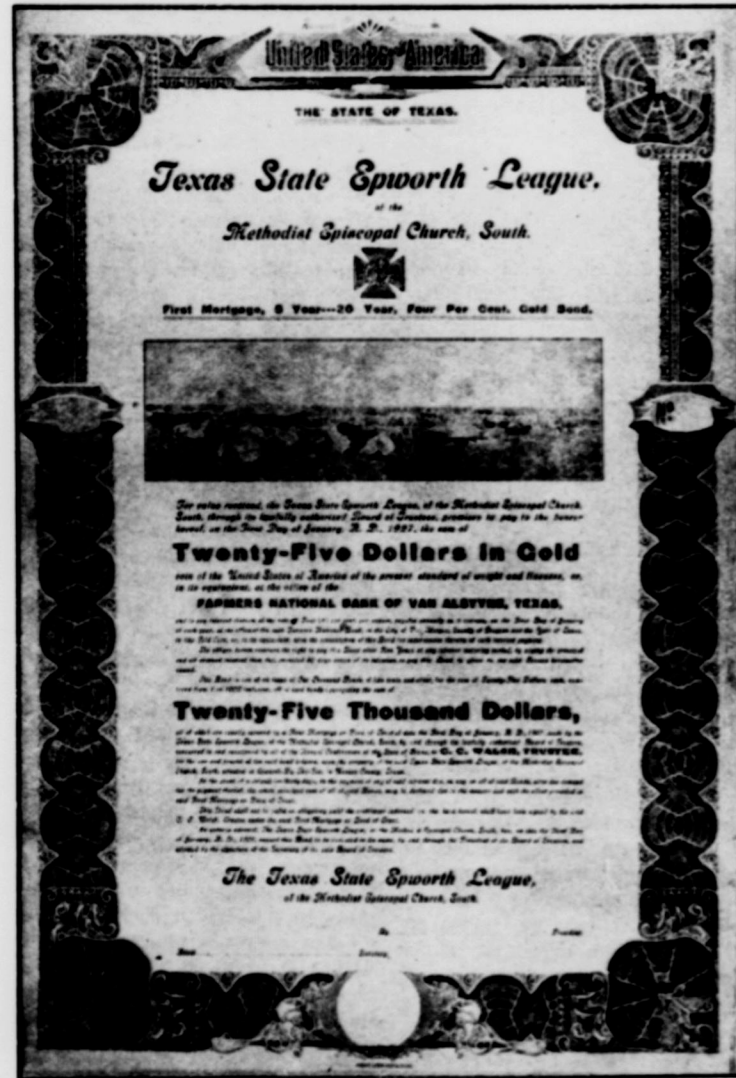
A. K. RAGSDALE,
State President.
Dallas, Texas.

PRESIDENT RAGSDALE'S SUGGESTIONS FOR HANDLING THE BOND ISSUE.
Every Epworth Leaguers should feel



Very Sincerely Yours
C. C. Walsh

President Farmers National Bank of Van Alstyne, Special Trustee Epworth League Bond Issue.



FACSIMILE OF BOND. (One-sixth Actual Size).

an active interest in the equipment of our Encampment grounds at Epworth by-the-Sea, because they are the prop-

A SUCCESSFUL COMBINATION.
The Combination Oil Cure for Cancer and Tumor is a recognized success. Beware of imitators. Write to-day to the Originator for his free books. Dr. D. M. Potts, 316 N. Illinois St., Indianapolis, Ind.

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RADWAY'S READY RELIEF

For Internal and External Use.
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, Pain 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 Congestion, whether of the Lungs, Stomach, Bowels, or other glands or organs, by one application.

A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency, and all internal pain.

There is not a remedial agent in the world that will cure Fever and Ague, and all other malarious, Bilious and other Fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

Sold by Druggists.
RADWAY & CO., New York.

DROPSY Cured: quick relief; removes all swelling in 3 to 20 days; 25 to 60 days if feet permanent cure. Trial treatment given free to sufferers; nothing farther. For circulars, testimonials and free trial treatment write Dr. H. H. Green's Sons, Box 6, Atlanta, Ga.

CASH SALARY and all expenses to introduce our Guaranteed Poultry and Stock Remedies. Send for contract, we mean business and furnish full information. G. R. HILF, P. O. 1, 400, Springfield, Ill.

COUPON 25 Beautiful Post Cards mailed to any No. 1215. A great variety of subjects, including, Washington, D. C., Easter, Holiday, U. S. Battleships, Niagara Falls, U. S. Capitol, etc. Sold by some stores at 2 for 5 cents and 10 for 5 cents. REFERENCE STUDIO, 60 W. Broadway, New York.

AFTER NINE YEARS, RELIEF

A True Story, With a Moral Which Points to Some Interesting Ways for Women to Cure Themselves from the Agonies Caused by Female Disease and Disturbance.

LETTER FROM A LADY

Nine Years of Constant Suffering and Failure of Doctors to Give Relief, Left the Writer No Chance But to Try This Method of Home Treatment, Which Afforded Prompt and Permanent Relief.

FREE ADVICE FOR LADIES

Nine years is a long time to suffer from the terrible pangs of female disease. Think of it! Nine long, weary years, of seemingly endless suffering! A long, dark inferno, with no turning! And then, one day, a light in the distance, a feeling of new health, freedom, relief and realization of perfect cure.

Such, in brief, is the story of Lizzie Matthews, of Mount Vernon, Ga., whose letter we print below. She says:

"I was troubled with female disease for nine (9) years. The doctors first called it 'nervous prostration,' then 'change of life,' and finally 'catarrh of the organs,' but no matter what they called it, they could give me no relief.

"At last I decided to take Wine of Cardui. I have now taken three (3) bottles and can say that my health is better than it has been in nine years. Before I began to take Cardui I could not eat anything, could hardly sleep, my back and hips would ache, and then I would be nervous and I was troubled with leucorrhoea. Once a month I would have to go to bed for two or three days. Since taking Cardui I do not have to stay in bed more than a half a day, and all my other troubles have gone.

"I have praised Cardui to all my friends, and shall continue to do so. I wish every suffering lady would try it."

For young, middle-aged and old, Wine of Cardui forms a perfect female tonic. It is a pure scientific vegetable extract, perfectly harmless, absolutely non-intoxicating, always reliable and effective. Obtainable at all prominent drug stores in \$1.00 bottles.

You are earnestly urged to write for Free Advice about your case to Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn., stating age and describing frankly your symptoms. All requests for advice sacredly confidential, and replies sent in plain sealed envelopes.

erty of the Texas Epworth League and will be operated for the pleasure and benefit of the young Methodists of Texas.

The Board of Trustees is, under the direction of the Leaguers in conference assembled and with the sanction of every patronizing Annual Conference in Texas, planning for extensive improvements, for the purpose of providing such equipment as is absolutely essential for the comfort and pleasure of those who visit the grounds from year to year.

These bonds which have been issued and are now offered for sale afford an opportunity to our Methodist people to make an investment which will be both safe and profitable. The rate of interest (4 per cent) is more than is paid by the majority of savings banks, and is guaranteed by a first mortgage lien on the property.

The President of each League should call, at once, a conference of the officers and active members, and lay before them this matter, first as a personal obligation upon each member and, next, as an investment for the local chapter. Each League should decide to take not less than four of these bonds, and many could, and should, take as many as ten. Appoint an "Encampment Committee" and, after general and thorough discussion, turn the matter over to it with full power to act.

It being important that the board have the money at once in order to complete the improvements in time for use this season, this suggestion is made for the guidance of the Encampment Committee: Arrange with one or two (more, if necessary) of your well-to-do Church people for a loan covering the amount of bonds subscribed for, depositing with them the bonds as collateral in addition to your note for the amount.

Funds to purchase these bonds may be raised by direct subscription among the Church membership and fellow townsmen, in accordance with the special subscription blank which we furnish, or by high-class entertainments under the supervision of the Third Department. Should neither of these plans appeal to you, we will be more than glad to have you adopt others and notify us of your success, so that we may acquaint other Leagues with your plan.

Working Motto: "And they said let us rise up and build. So they strengthened their hands for this good work."—Neh. 2:18.

HOW TO SUBSCRIBE FOR BONDS.

A special blank form for bond subscriptions has been prepared, and any number of these blanks may be had upon application to A. K. Ragsdale, Dallas, Texas. In the absence of one of these forms, a letter addressed to Mr. Ragsdale, stating how many bonds are desired to be reserved, will meet all requirements. Instructions regarding payment for bonds will be issued in circular letter form by Mr. Ragsdale.

BISHOP JOSEPH S. KEY'S ENDORSEMENT.

(The Father of the Texas League.)
The decision of Epworth Leaguers and the Church authorities to locate "Epworth-by-the-Sea," near Corpus Christi, marks an important advance in our Church plans. Our young people must be cared for by the Church, for the Church. The Encampment, with its fellowship and services, its recreation and rest for young and old, looks like a necessity. To sustain it, the plant must be adequate—accommodation provided for all and inducements held out to all who can attend. The management have voted an issue of \$25,000 in bonds. Our people should take them, and thus become personally interested in the movement. Epworth Leagues, Sunday-schools, Churches and individuals of wealth

and liberality should come forward promptly and cheerfully, and, by taking up these bonds, put the trustees in condition to add many facilities and attractions to the already beautiful Encampment. I wish the greatest success to this well-planned enterprise.

JOSEPH S. KEY.

BISHOP SETH WARD'S ENDORSEMENT.

I am glad to know that the Encampment bonds are ready. Epworth-by-the-Sea can be made a blessing to the young Methodism of Texas, and at the same time a most delightful summer resort. The plan for selling the bonds is, in my judgment, the very best that could be devised for raising funds and making the necessary improvements. I hope our people will rally to the enterprise. They ought to do so.

SETH WARD.

WACO DISTRICT.

The Preachers' Institute, Missionary Institute and Educational Rally of Waco District will meet in Fifth Street, Waco, Monday, March 10, at 9 a. m.

Preachers will please select six lay delegates from their several charges and send their names at once to Rev. W. H. Matthews.

Programs will be mailed at an early date.

Let arrangements be made to be promptly on hand at the opening hour.
W. L. NELMS, P. E.

THE CONSOLATION OF THE "SHUT-INS."

In making a pastoral round I found two members of a church to which I preached that impressed me much. Away up on the Brazos River, far from the busy marts of men and off from the highways of the commerce of the land, there live two gentle, refined, old Southern ladies, upon whose ears never break the sounds of the fierce conflict of the world around them. The frost of many winters is upon their heads, and by virtue of loss of physical strength they are confined to the limited sphere of their own home; but they are joyful and happy. If you would know the cause, go with me to their home and I will show you a book on the table. It is the Bible. Examine it and you will find the finger marks tell of hours, days, months and years in which it has been the consolation of these two "shut-ins." And speed the day when this preacher shall know the Scriptural truths as well as they who so marked by use this book. Thank God for the Bible, the consolation of all, but especially to those "shut-in." By faith we will know that they will have the reward of the saints, and that the fingers that turned the leaves of this old book will be allowed to run over the strings of a harp in the kingdom of heaven, and from the crown factory of heaven will be brought forth a rare and radiant diadem to adorn the brows of those who found consolation on earth in God's Word and in the religion of our Christ.

J. HALL BOWMAN, P. C.
Farmer, Texas, Feb. 5, 1907.

Have a purpose in life, if it is only to kill and divide and sell oxen well, but have a purpose; and, having it, throw such strength of mind and muscle into thy work as has been given thee.—Carlyle.

A COMPLETE CHURCH HYMNAL
CHURCH HYMNS
and **GOSPEL SONGS**
the author of the famous GOSPEL HYMNS
S. Key, McGraw-Hill & Stebbins
ROUND OR SHAPED NOTES
\$25 per 100. Single copies, by mail, 5c. extra.
BUY OF YOUR DEALER OR
The Biglow & Main Co., New York and Chicago
Returnable samples mailed to "earnest inquirers."

The "Improved" Texas Advocate SEWING MACHINE



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

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

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

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

THE NEEDLE is short and made with an enlarged shank, flattened on one side, which assures perfect setting. It is held in place by our patented needle clamp which locks it securely, at the same time 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 BOBBIN WINDER is a vital improvement; with it the bobbins are wound as accurately and uniformly as a spool of thread, contributing much to the perfection of the sewing.

THE TENSION is of the latest improved disc type, situated 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 lining 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, braider foot, shirring slide plate, four hemmers of assorted widths, quilting, foot hemmer and feller.

THE ACCESSORIES include 12 needles, 6 bobbins, oil can filled with oil, large and small screw drivers, sewing guide, thread cutter, 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.

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

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

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

Automatic Lift, No. 44.....	\$24.00
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The above prices will place the machine at the nearest freight depot of the purchaser. **WE PAY THE FREIGHT.** Address

Blaylock Pub. Co.,

Dallas, Texas.

The Woman's Department

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

WHERE'S MOTHER?

Bursting in from school or play,
This is what the children say,
Trooping, crowding, big and small,
On the threshold, in the hall—
Joining in the constant cry,
Ever as the days go by,
"Where's mother?"

From the weary bed of pain
This same question comes again;
From the boy with sparkling eyes,
Bearing home his earliest prize;
From the bronzed and bearded son,
Perils past and honors won:
"Where's mother?"

Burdened with a lonely task,
One day we may vainly ask
For the comfort of her face,
For the rest of her embrace;
Let us love her while we may,
Well for us that we can say:
"Where's mother?"

Mother with untiring hands
At the post of duty stands;
Patient, seeking not her own,
Anxious for the good alone
Of her children as they cry,
Ever as the days go by:
"Where's mother?"

—Selected.

DORMITORY BONDS.

Something over a year ago the wisdom of using our State's equipment and appropriation for the College of Industrial Arts at Denton to more perfectly prepare our Christian workers for their varied and practical duties, suggested itself to the minds of a few interested workers. A Dormitory was planned, calling for the outlay of thirty thousand dollars. This will accommodate about sixty girls. Of course, not all of these will be Christian workers, but, as all good things will do, the thought grew to larger things, and while planning for a work that has for its ultimate aim the good of humanity we could not overlook the opportunity of surrounding our girls who attend this institution with the best conditions of school life—a Christian home. In so doing we would have the additional advantage of having a self-supporting institution instead of one constantly demanding appropriations by our Conference Society.

To this end we have been endeavoring to enlist the friends of the enterprise in generous donations. We have not been wholly disappointed in the result; but to crystallize sentiment into tangible assets takes time and is too slow a process for so pressing a need. After carefully going over the income we may reasonably expect, it has been decided by the Board of Managers to issue bonds for the building and equipment of this institution, and have it ready for the fall term. In placing the enterprise upon a commercial rather than an eleemosynary basis, we do not expect the interest of our people to grow less. These bonds will bear eight per cent interest and will be matured in ten years. With the subscriptions we now have, and the income we may reasonably expect, this is a sound business proposition and would be a good investment. Any of our Methodist friends, wishing to make an investment for their children, could do no better than buy some of these bonds payable to them at maturity. We have them in one thousand and one hundred dollar denominations.

Rev. W. H. Brown, of Whitesboro, is the agent for the Training School Dormitory, and will have these bonds in charge. Correspond with him at once, as several thousand are already taken. Mr. J. W. Ogburn, a well known capitalist of this city, was the first purchaser.

We are intending to begin the building upon the grounds already secured

the first of April, and confidently announce to our patrons, both present and prospective, that we will be ready to receive their daughters when the autumn term opens.

MRS. L. H. POTTS.

DISTRICT MEETING

Of Woman's Home Mission Society of Tyler District.

There are twelve auxiliaries in the district and seven were represented at the three sessions of the annual district meeting held at Lindale, February 12 and 13. From the time the committee met the delegates at the train until their departure evidences of hospitality and good will were the order on every hand. The meeting was called to order at 3:30 o'clock Tuesday afternoon. The reports of delegates showed progress on most lines.

Lindale was the banner auxiliary in the baby roll. Cedar Street led on Wesley House fund. Every feature of the work was discussed. Tithing, duties of the First Vice-President and Wesley House came in for the greater part of the time.

An "ideal auxiliary" meeting was conducted, every officer reporting. If these conditions prevailed in all our local auxiliaries the work would go forward much more rapidly. The conference President was a visitor to the meeting. The presiding elder of Tyler District, Rev. T. H. Morris, preached Tuesday evening a splendid Home Mission sermon, to a full house, considering the Home Mission Society in its relation to the world, the Church and the preacher. After such a rousing meeting Home Mission affairs in this district ought to make a great forward move.

MRS. N. B. HUNT,
District Secretary.

A VISIT.

A recent visit to a prosperous W. F. M. Society suggests the wish that women would make such visits often. First Church, in Corsicana, has an auxiliary that would awaken zeal and inspire a longing for knowledge in any one. Since all cannot see it perhaps an imperfect account of it may do some good. From the moment of entering the church, it was manifest that those women were working for a holy purpose; and after hearing the devout reading and song, and about fifteen voluntary prayers, the secret of their success was known. The reports of officers showed that their work was done heartily as "unto the Lord." The payment of dues showed that the little things were not neglected for the great ones. But their dues are a small part of the work.

In calling for the work of "circles" here an interrogatory note was made; the presiding officer explained that less than usual was expected, on account of the gifts made at Christmas; not gifts at home, or to those who will return the value in some other way, but to the needy. Then the circles began to bring in their work. In a few minutes, \$45 lay on the table. The minutes of the one month before had reported more than \$60. Question: "How many members have you?" "Nearly fifty." "Have you a Home Mission Society?" "Yes, thirty-nine of us are members of that, and many others who do not join the foreign." "How do you get the sums of money?" "By our own labor and self-denial." Then it came out that every woman earned at her sewing machine or her cook stove or in some similar way what she brought into this treasury. "Where and how is the money appropriated?" One hundred dollars was pledged for them by their Corresponding Secretary at the annual meeting. That is used in paying the salary of Miss Manns, the new missionary, who went last summer from this district to China and whom they claim

peculiarly. They gave fifty dollars more for her outfit. One hundred to pay the expenses of a candidate now in the training school, fifty dollars to endow a permanent scholarship in the training school, forty dollars for a scholarship in Chihuahua named "Paul Whitehurst," for their pastor's ascended son; sixty dollars to support a Bible woman in Mexico. "What methods are used?" All honest ones. One has been the use of mite boxes, and when after one month they opened their boxes for the first time they sang the doxology. Twenty-seven dollars had been saved! Then they had a silver shower, the members endeavoring to get ten cents from every member of the Church. Birthday gifts have amounted to eight dollars. Their Easter collection and a sacred fund in memory of Irma Chrisman White-



MISS NORWOOD WYNN,

Missionary of the Woman's Foreign Missionary Society, North Texas Conference, employed by the Woman's Board of Foreign Missions M. E. Church, South, and stationed at Guadalupe, Mexico.

hurst, Dorothy Calieutt and others helped largely. Do not be alarmed, dear home missionary reader, no Christian does such work as this for the heathen abroad without doing much also for the heathen and needy at home. Witness the collection plate at a social given during the same week at the home of Judge O. C. Kirven for a circle of the Home Mission Society.

The societies are divided into circles, each having its own head, each devising and carrying out its own plans, and all reporting at the monthly meeting. This is already too long, but the half has not been told. They found and brought forward one of our best new missionaries. One for the honor of whose membership two city Churches contend good humoredly, but which really belongs to a little country Church in the Corsicana District cotton gin. MRS. S. PHILPOTT,
Dew, Texas.

W. H. M. SOCIETY, OZONA, TEXAS.

I have read so many good reports in our Woman's Department from different auxiliaries of the North Texas Conference that I have decided our readers would like to see something of our West Texas folks, hence I write in behalf of our auxiliary away out here in Ozona, San Angelo District. Our society was organized in September, 1902, Mrs. T. H. Allis, West End, San Antonio, assisting. There were eight women who gave their names for membership. We have increased every year, till now we are twenty-eight, all connectional. Many of us take Our Homes and use the programs laid down in our meetings. This last year was a prosperous one for us spiritually and financially.

Through the energies of the society we have made over \$383.90, dues not included. Our members are very prompt in keeping up their dues, hence our Treasurer's quarterly reports are good. We send supplies every year to the Rescue Home in San Antonio and have aided other enterprises. We have a comfortable parsonage, the W. H. M. Society having furnished it nicely. Our church we also have helped to furnish this new year, having donated \$270 to refurbish-

ing—pews, carpets, papering, etc.

Bro. W. W. Nunn, our pastor, is a great strength to our society. He and his wife are much loved by the Church and town. This is his second year with us.

We are a courageous band of workers and love to do what we can in carrying on the great work of the W. H. M. cause. Pray for us that we may grow stronger in faith and good works. MRS. L. B. COX.

NOT SO IN HEAVEN.

In this world, we are confronted with temptations strong; and the pitfalls of sin are constantly met with along the journey of life.

Sorrow and misfortune are liable to overtake us at any time.

Sickness, pain and death are the inevitable lot of us all.

And our hopes and loves oft vanish, as the dews of the night, before the rising orb of day.

And the friendships formed are often as ephemeral as that flower which blooms but for a day.

But in Heaven, that home of the blest, it is not so. There the storms of sorrow shall no more break o'er us; nor the waves of adversity bear us down; nor the quicksands of sin any more entangle our feet.

"Sorrow, pain and death are felt and feared no more."

There will be no discordant notes, nor lack of harmony, in the music of that Celestial Choir; but every note shall be a perfect note; and the anthems of praise shall unceasingly roll.

Deliverance! and holy is the Lamb! shall be the chorus of our song of praise, forevermore.

It behooves every one to make such footprints in the sands of time that the waves of eternity shall not obliterate them.

No storms of sorrow shall break o'er us there;
In that "golden city," so bright and fair.

T. H. YARBROUGH.

Ennis, Texas.
"Come unto me, all ye that labor, and are heavy laden, and I will give you rest."—The Bible. T. H. Y.

DOTS FROM CORPUS CHRISTI.

This is Sunday night. I have just gone through the Advocate. I sat in my office Saturday afternoon reading the Advocate. While thus engaged, Bro. O. W. Kendall came in and touched me. Looking up, I said, "Kendall, do you take the Advocate?" "No." "Why?" "Well, I just haven't taken it." "I ask you now, will you take it?" "It's a good time. Thomas, of Comanche, is going to Egypt, the Holy Land, etc., and will tell us in the Advocate what he sees and hears." "All right, I will take it." So easy to put splendid reading in a home with just a word or two.

The editorials on the "Liquor Traffic" inspire in my heart an amen and prayer to God to bless you. We ought to thank God for one good enough, wise enough and brave enough to fight the battles of our homes and country as the Advocate. "On with the battle!" Thousands pray for you.

We can do much, with God's help, when we try. When I came to Corpus, saloons and business houses were open on Sunday. I read a preamble and resolutions to a large congregation in our Church. With some remarks the congregation adopted the paper. Our daily (the Caller) got hold of it and supported the paper in an editorial and the next Sunday, all saloons were closed, and now all business houses in this place are closed on the Lord's day. So much for a little effort. The people were rejoiced at the opportunity to express themselves regarding the evils prevailing here. This is a fine place and a great country—the best I have ever found. The land produces wonderfully, the health is good, the climate is ideal, and all that is needed here are the tillers of the soil (and they are coming in groups) and the principles of our holy religion to dominate the county, then this would be a veritable paradise.

While I am very busy I sometimes

THE VALUE OF CHARCOAL.

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

Costs 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 a 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.

get lonesome down here—so far from my brethren of the North Texas Conference—but I have two country appointments and will have more. My health is better here and that of my family. The town is overrun with people—at this season of the year, mainly from the North. Many are interested in land and city property. Everything is going up (in price I mean). Many consumptives get well here. Catarrh is certainly cured and many other human ills are relieved or cured.

Bro. Harless made a flying trip recently to Corpus. So glad to see him. Am glad to know that Dr. S. A. Steel is in Texas. I hope he will continue among us. I knew him when he and I were boy preachers in Tennessee. I bespeak for him an open field. He is "true Steel."

I wish in closing to amen the letter of Bro. E. R. Barcus in the Advocate of January 31 on "Prayer and Revivals." It ought to inspire reflection.

Come to the League Encampment this summer.

Friday morning I went out in a skiff and caught about forty-five fish. Now don't your mouth water?

W. M. LEATHERWOOD.

AN OPPORTUNITY FOR MINISTERS AND OTHER HONEST MEN.

There is a special provision Life Insurance Policy issued by the strongest and largest Western Life Company which you can sell and make more money out of during your spare moments than you can out of your salary, and every time you insure a man you have done his family a kindness and made money yourself. Write me for particulars about this policy. G. R. DRAUGHON,
Agency Director National Life Ins. Co. of the United States of America,
608 Whison Bldg., Dallas, Texas.

North Texas Female College

'KIDD-KEY' Conservatory of Music and Art.

Sherman, Texas.
FOUNDED 1877.

The coming 22d promises to bring together a larger gathering of former pupils than any previous anniversary. Not only many of the alumnae have written that they would be with us, but others who at some time have belonged to our college family.

Interest in the building of the new dormitory has stirred the hearts of these "North Texas" girls far and near, and they will return to us this year with their love for the school they have done so much to uphold, burning brighter than ever in their loyal hearts.

The senior class report donations to the building fund from Miss Edna Zuber and Miss Beulah Hensley. We all extend hearty thanks to the these young ladies for their prompt response to the appeal to former pupils.

The Juniors have entered into the building campaign with an unusual zeal and enthusiasm that promise great results.

This much needed addition to the college should, however, interest not only those who have personal ties to the school and are directly benefited, but all who would forward the cause of education in the South. Chairman Gates, of the General Education Board, calls attention to the fact that the most immediate and imperative educational need of to-day is the upbuilding of women's colleges. Men's colleges are crowded and women's colleges are over-crowded, and, in his judgment, "There is absolutely no economical advantage in uniting them." The policy of the board is to enlarge and increase the facilities of the colleges for women already existing and to assist "The great centers of population and wealth" which have no colleges. The policy of the General Education Board might well be adopted by the Church as regards its own institutions.

The fourth and last of the series of lessons on the play of "Julius Caesar," conducted by Mrs. Barry for the XXI Club of Denison will be given on Thursday evening.

For Information, Address

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

LOCATION WANTED.

I want a good location in Texas to practice medicine. 20 years experience. I prefer a small R. R. town with a good M. E. Church and school, surrounded with a good cotton country, free from boll-weevil, Johnson grass and saloons. Address DR. J. W. PHILLIPS, Benbrook, TEXAS.



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DALLAS PREACHERS' CONFERENCE.

The conference met at the parlors of the Publishing house February 18. Rev. J. L. Morris, President, in the chair. The roll call showed the following members present: J. L. Morris, A. L. Andrews, S. G. Sandel, D. G. Stokey, D. Schrimpf, W. D. Bradford, Grover Robberson, Jos. Parkin, E. R. Barcus, W. H. Stephenson, W. D. Thompson, H. A. Bourland, J. H. Reynolds, J. M. Peterson, W. T. Young, Geo. H. Adams and J. W. Hill. Rev. F. O. Miller, agent of the North Texas Conference for Homes for Superannuates, was present as a visitor.

After the reading and adoption of the minutes of last meeting, the following reports were made by the preachers of their labors on Sunday:

First Church.—Large congregations at both hours. The Sunday school and prayer meeting are growing both in numbers and efficiency. Our class of thirty-five young men have assumed the support of a worker in Mexico. Other classes have combined to support a pastor's "helper" in Korea. The official board unanimously determined to build a new church on the present site. Two accessions to the Church. Grace.—Fine day. Four hundred and thirty in Sunday school. Three conversions; eight accessions.

Trinity.—Fine missionary meeting Wednesday evening. Church has assumed the support of a "helper" in Korea. Five accessions to the Church yesterday. Fine congregations at both hours. One young man reclaimed at the evening service. Three hundred and nine at Sunday-school. Miss Janie Vickory, who has spent one year at the Scarritt Bible and Training School, has been employed as the pastor's helper.

Oak Lawn.—Good day. Junior League organized with fifty members. Church has assumed the support of two "helpers" in Korea.

Colonial Hill.—More enrolled in Sunday-school than are Church members. Two hundred and thirtythree in attendance yesterday. Epworth League held forth in the evening. Seven accessions to the Church.

Oak Cliff.—Twenty new persons at prayer meeting. High water mark yesterday in the matter of congregations. Church membership now over 500; Sunday, 350. Rev. Morris preached last night. Ten accessions.

City Missions.—Small-pox broke into Sunday-school attendance. One hundred and sixty-eight members enrolled, fifty-eight of whom are at "Hope Chapel," in connection with the Settlement Home. Thirty conversions since conference; two at the altar last night. One conversion. Held service at county jail. A good day.

Bro. Robberson reported a service at the jail in which there was much interest. Is pleased with his work as assistant pastor of Grace Church.

Maple Avenue and Cochran.—Fine day. All the people seem to be on the Lord's side. Work in good shape. Pastor "happy on the way." Bro. Reynolds preached at the county farm. Good service. Old man happy and ready for the Master's call.

Bro. F. O. Miller talked of his work with special reference to an effort to secure a Superannuate Home for Bro. Stephenson. On motion, Dr. Bourland, Bros. Barcus and Adams were appointed a committee to look into the matter of a location for such a Home.

Bro. Schrimpf held funeral service yesterday. Bro. Stephenson preached at Letot. Good service.

Bro. Stokey said the people at Riley wished him to give them regular preaching.

The Committee on Program then submitted the following:

Homiletical Studies.

Feb. 25.—A. L. Andrews.
March 11.—J. M. Peterson.
March 18.—J. W. Hill.

Study of Books.

March 25.—Types of the atonement in the book of Leviticus, Morris.
April 8.—The lesson taught in the book of Job, Bradford.
April 15.—Studies in the gospel of Mark, Barcus.

The presiding elder then submitted

the program for the Dallas Educational Institute to be held in this city March 21, to April 2. This program is quite elaborate and includes the names of Dr. R. S. Hyer, Jno. R. Allen, Bishop Ward, J. S. Barcus, besides several of our local celebrities. It arranges for all our Methodist pulpits to be filled on Sunday by visiting brethren.

The order of the day having arrived, the conference indulged in an old-fashioned experience meeting. It was great! It was good to be there. It was a sermon of gracious fellowship. The meeting closed with the benediction by Bro. Miller.

J. W. HILL, Sec'y.

MEXICAN BORDER MISSION CONFERENCE.

The Mexican Border Mission Conference held its session at Monterey, Mexico, February 7-11. Bishop Ward presided with ease and dispatched business as rapidly as we Mexicans would permit him.

Dr. W. W. Pinson, Missionary Secretary, was present and made some fine addresses. A number of visitors were present and cheered us by their fraternal words and timely sermons. Among them were Revs. J. D. Scott, A. J. Weeks and N. B. Harmon, of San Antonio; Dr. Bourland, of Dallas; J. B. Sears, Texas Conference Missionary Secretary, and Rev. S. S. McKeeney, of Houston. These brethren added much to the pleasure and interest of the conference.

A severe sick spell deprived Dr. Bourland of the opportunity to preach and us of the pleasure of hearing him. Rev. J. C. Wilson, of Del Rio, was also an interested visitor and careful observer.

The following appointments were made by the Bishop:

San Antonio District.

D. W. Carter, P. E.
San Antonio—J. A. Phillips.
Austin—Basilio Soto.
C. P. Diaz—Andres San Miguel.
Del Rio—Santos Romo.
Pearsall—James Tafolla.
Allende—A. R. Cardenas.
Picoso—P. G. Perduzo.
San Marcos—A. C. Riojas.
Seguin—J. M. Vasquez.
Tobey—Felix Tavaris.
San Diego—M. D. San Miguel.

Monterey District.

W. D. King, P. E.
Monterey, Mex. Cong.—R. G. Farias.
Monterey, Am. Cong.—S. P. Barcus.
Saltillo—Julian Castro.
Laredo—L. F. Castro.
Cerralvo—E. Chavez.
Teran—Pedro Grado.
Mear—F. N. Galvan.
Rio Grande City—Ignacio Escalante.
Reynosa—Matilde Trevino.
Lampasas—F. S. Fernandez.
Monclova—D. T. Terres.
D. M. Navas was transferred to the Central Mexico Conference.

The schools at Laredo, Saltillo and Monterey are all doing finely and are crowded. Misses Park and Roberts and Bro. Campbell each gave highly interesting reports of their school work. Dr. Hanson made a splendid report of the Monterey hospital. A great work is being done there for the bodies and souls of many people daily, and its importance grows steadily.

D. W. CARTER.

MARRIAGES.

Cromer-Black.—By Rev. J. T. Smith, in the Methodist Church in Cameron, Texas, Mr. M. Cromer and Miss Alma Black, on Dec. 18, 1906.

Ryan-Thompson.—By Rev. J. T. Smith, at the home of the bride's parents, Mr. W. L. Ryan and Miss Lizzie Thompson, on Dec. 31, 1906.

Barnett Weaver.—By Rev. J. T. Smith, on South Bound Santa Fe train, between Cameron and Milano Junction, Mr. B. H. Barnett, of Caldwell, and Mrs. Flora Weaver, of Ft. Worth, Jan. 20, 1907.

Rector-Hefley.—By Rev. J. T. Smith, in the Methodist Church in Cameron, Texas, Jan. 22, 1907, Mr. J. B. Rector and Miss Lulu Mea Hefley.

Holt-Hines.—By Rev. J. T. Smith, at the home of Mr. S. T. Dickinson, Mr. Roy Holt and Miss Hattie Hines, on Feb. 3, 1907.

Morgan-Fuller.—On Feb. 14, 1907, at Haskell, Texas, Mr. Earl Morgan and Miss Willie Fuller, Rev. M. M. Beavers officiating.

Rodgers Allen.—At the home of the bride, six miles from Clarksville, Texas, at 7:00 o'clock Sunday night, Feb. 10, 1907, Mr. C. T. Rodgers and Miss Mary Allen, Rev. Fred A. Bond officiating.

Raider-Engel-dow.—On Feb. 14, 1907, at Forest Chapel, in the presence of a large congregation, Mr. J. W. Raider and Miss Eugenie Engel-dow, all of Limestone County, Texas, Rev. J. O. Jorden officiating.

Grantland-Vaughn.—At the M. E. Church, South, in Mineral Wells, Tex-

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Ask your doctor about the wisdom of your keeping Ayer's Cherry Pectoral in the house, ready for colds, coughs, croup, bronchitis. If he says it's all right, then get a bottle of it at once. Why not show a little foresight in such matters? Early treatment, early cure. We have no secrets! We publish the formulas of all our preparations. J. C. Ayer Co., Lowell, Mass.

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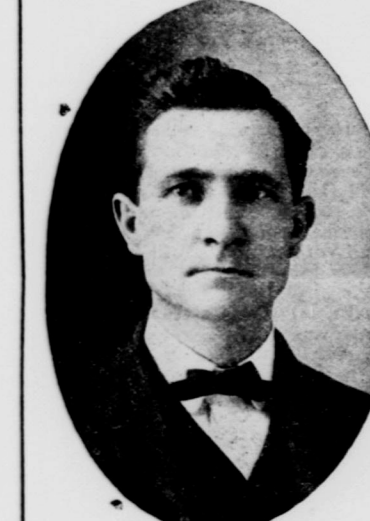
\$50 a month is none too much for you. Others no bigger or smarter are earning \$150 a month but they prepared themselves. The thing you should do. Only \$22 for a three months' scholarship worth \$40. You'd better jump quick at this offer. Write for proposition—it's an eye-opener. G. W. HILL, Prin., Dallas, Texas.

The Volunteer Cultivator

We originated this type of Walking Cultivator. It appealed to the practical farmer, creating such an enormous demand that nearly every manufacturer of farming implements in the United States attempted to duplicate it. Still its original exclusive features owned solely by us make it far superior to any of its imitations. You will, therefore, get best results by buying the Original Volunteer. The Volunteer Riding Cultivator is also a world beater. If your dealer does not supply you, write us direct for circulars and special prices. We are headquarters for everything that is best in implements, wagons and vehicles. If it's a standard implement or machine we are sure to have it. Write us. PARLIN & ORENDORFF IMPLEMENT CO., DALLAS, TEXAS

A TRIP TO THE HOLY LAND.

We give here a good cut of Mr. S. J. Thomas, editor of the Comanche Chief, Comanche, Texas. He is one of the brightest men in the newspaper work of our State. Mr. Thomas is going to make a trip to the Orient and spend several months in those interesting countries, taking in Palestine, Egypt and other countries of special interest to Christian people. The Advocate has arranged with him for a series of letters of his travels and of the places visited, and we are anticipating a most instructive and entertaining correspondence from him in these columns. He is a layman, well informed, with eye quick to discern people and items of interest, and he has a fine use of good English with which to express himself. He will not follow the beaten track of the guide books in what he will have to say, but write from personal observation and experience. As an editor of long years of experience he knows what will interest the masses of the people and he knows how to tell it to them in a way not to tire or to weary the reader. We would be glad if our pastors will put this special phase of the Advocate before their congregations and give them an opportunity to get the benefit of this series of letters furnished by Mr. Thomas.



S. J. Thomas.

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as, Mr. Hernando E. Grantland and Mills County, Texas, February 17, 1907. Mr. George Shuffield and Miss Alma Davis, Rev. G. W. Templin officiating.
Hudson-Taylor.—At the parsonage in Emma, Texas, November 4, 1906, Mr. John Hudson and Miss Myrtle Taylor, Rev. J. W. Childers officiating.
Gaither-Williams.—At the home of Mr. Frank Williams, in Morgan Mill, Texas, November 11, 1906, Mr. Clint Gaither and Miss Bessie Williams, Rev. J. W. Childers officiating.
Knox-Waldrup.—Near Mart, Texas February 12, 1907, Mr. C. J. Knox and Miss Fannie Waldrup, Rev. J. H. Braswell officiating.
Shuffield-Davis.—At the home of He that shows passion tells his enemy where to hit him.

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.

In Memoriam.

George Washington Palmer, the subject of this memoir, was born in Buncombe County, North Carolina, February 29, 1829, and died at Canyon City, Randall County, Texas, November 21, 1906. He immigrated to Texas with his parents in 1859, and settled in Cooke County, then a frontier county, into which frequent destructive raids were made by the Indians. These were perilous times, and while many families abandoned the county for their safety, Brother Palmer, with a well trained horse and rifle, remained with a few officers, fighting and conquering until the last red-skin was driven from the soil of Texas to return no more to commit their deeds of savagery. This spirit of heroism and achievement was of great value in the early history of Texas. In fact, it made it possible to settle the frontier. But the greatest victory of his life came when riding alone on the prairie one day in 1879, while meditating on the goodness and providence of God, which had kept him through the war between the States and delivered him from the savagery of the Indians, that then and there he gave his heart to God and his life to the service of the Church. In 1882 he married Miss Lou Porter, formerly of Kentucky, who still survives him, and in whose loving arms he suddenly expired of heart failure. We shall miss him in the sanctuary and look no more upon him in the church pew, devotional in worship and listening attentively to the precious Word as if indeed it were manna to his soul and a refreshing stream from the fountain of life. But he worships today in the temple not made with hands, with many of those with whom he was wont to worship in the Church below.

How peaceful and resigned he entered the valley covered with splendid sunshine, and found rest from the labors and sufferings of earth.

He has left behind him to his kindred and to us the rich legacy of a splendid character and unsullied record. May we all imitate his example, emulate his virtues, and at last be counted worthy of a place with him in the kingdom of heaven. Peace to his slumbers! His old friend, T. F. ROBESON.

ADAMS.—Samuel Adams was born in Brazos County, Texas, February 16, 1842, and at the age of three months his parents moved to Rusk County, Texas, where he grew to manhood and lived till he died, May 22, 1906. He was the brother of our Dr. Adams, of the Texas Conference. His father we never knew, but his mother—well and favorably known to a large and intelligent circle of friends and acquaintances—was a woman of fine sense and approved piety. Her influence over her children was great and led them all to piety in life. Samuel was a man of fine morals from his youth. He was all his life a friend and supporter of the Church, but never united with the Church till 1901. He was regarded as a devout Christian from his youth, and gave every support to the Church he could, except that he did not enroll his name as a member. In fact, he was all his life a pillar in the Church in his community, even when not a member. He lived and died enjoying the confidence of all who knew him, and his death was the regret of all who knew him. "He was a good man, full of faith and the Holy Ghost." I. ALEXANDER.

KEY.—Wm. J. Key, the subject of this sketch, was born in North Carolina, November 29, 1844; came to Texas in 1854; was married to Miss Ella D. Coppedge in 1885; was converted and joined the Methodist Episcopal Church, South, in 1882, and departed this life February 5, 1907. There were four children born to them—three boys and one girl. Bro. Key was a good man, full of faith and good works, but he is gone to his reward, and we are sad and feel that the Church has lost a good member and the community a good citizen; but our loss is his gain, for he was ready, and so expressed himself. Oh, how sad to carry our father to the grave, but we submit, for the good Lord doeth all things well. Bro. Key leaves a heart-broken wife, four children, three sisters and one brother and a host of friends to mourn for him; but we will look up and remember that we can meet him in a better world, for the Lord has called him home. S. N. ALLEN, P. C.

BASS.—Sister Amelia W. Bass was born in Madison Parish, La., May 17, 1844. She has been a resident of Texas for more than forty years, having come to this State with her mother, brother, and the parents of her future husband during the Civil War. She was happily married to Dr. J. H. Bass December 30, 1863, by Rev. H. Shotwell, a Presbyterian minister. She was converted in early life, and with her mother united with the Presbyterian Church. After her marriage to Dr. Bass, who was always a Methodist, she and her mother also came into the Methodist Church, in which she lived as a faithful and consistent member till the day of her death, which occurred January 22, 1907. She was the mother of four children, three of whom—a daughter and two sons—survive her. She lived to see all her children members of the Methodist Church that she loved so well. About a year ago, her daughter Mary—Mrs. A. S. Hardwick—passed over the river in triumph, since which time she has had charge of her daughter's children. Her time was given almost entirely to these children, until stricken with apoplexy about the first of December last. Sister Bass has spent a life of activity in the work of the Church. She assisted in the organization of the Woman's Home Mission Society of the First Methodist Church in the early days of Abilene, and was always a worker in the society until about a year ago, when home duties made it necessary that she retire from active participation in the management of the affairs of the society. She was President of the society for about twenty years. Frequently, during the last few years, she expressed a desire that some of the younger members of the society should be chosen to take her place, but such was the love for her and confidence in her executive ability upon the part of all the members of the Society, that they would never consent for her to give up the place, until about a year ago, when she positively refused to serve any longer in this capacity, owing to the fact that the care of her grandchildren made it impossible that she attend regularly to the meetings of the society. During her last illness, her husband knowing that she was in a very critical condition, asked her if she realized that she was very sick, and that in all probability she would not recover; and inquiring about her spiritual condition, asked if all was well with her soul? She very promptly replied, "O, yes, I settled that matter a long time ago." During the weeks that she lay in a state of delirium, her talk was almost entirely about the children and members of the family, arranging and planning for them, showing that her life-long habit of caring for them, was the "ruling passion strong in death." Sister Bass was of a very retiring disposition, never wishing to put herself forward, yet she was positive in her convictions of right and wrong, and did not believe in compromising with evil of any kind. Her funeral sermon was preached by the writer, to a large concourse of relatives and friends, from a part of Solomon's inspired description of the model woman. It is safe to say that no woman ever lived in Abilene who was more universally esteemed by her neighbors, and tenderly loved by her intimate friends, than was Sister Bass. She has most assuredly gone to her reward, and her works do follow her. This community is richer, in all those spiritual forces that conspire to uplift humanity, because she lived and died here. DANIEL L. COLLIE.

ELLETT.—On January 12, 1907, the death angel took from the home of Dr. and Mrs. Ellett their darling daughter, Toinette, in a very tragic way. She was handling a target gun (which she thought was unloaded), and it was accidentally discharged, killing her instantly. She was born in Harrison County, August 15, 1893, and came with her parents to Annona in 1902. She joined the Methodist Church in 1903, of which she was a member, and also of the Sunday-school, until her death. We miss her bright face and cheery words so much in the class. Her amiable disposition caused every one who knew her to love her. Little did we think of giving her up so soon. May this sad dispensation cause her associates to think of the uncertainty of life and the certainty of death. Her remains were followed by a large concourse of friends to the Annona Cemetery. The parents looked forward to much comfort and happiness in Toinette—their youngest child. But such is life! While the hearts are torn and bleeding, yet we feel that heaven is sweeter than ever, because of the dear one gone. Dear ones, look up a little while, and we all, one by one, will go to meet Toinette at that beautiful gate, where she is waiting and watching for us. May the family be united in heaven in the prayer of her SUNDAY-SCHOOL TEACHER.

PEERY.—Aliene, the little daughter of Brother and Sister T. H. Peery, was born October 9, 1902, and died December 20, 1906. A flower budded on earth now blooms in heaven's garden. How sad for us, but how glorious for heaven and her! A more intelligent and lovable child I have never known. Though young, she had a knowledge of God that few her age have. Nearly her last words on earth were: "Mother, I love you; but I love God best." Yes, mamma, her love for God was shown in her love for you. The home will not resound with her musical voice again, but heaven's music is strengthened. Her little words so innocently spoken will long linger with us here, and we hope to meet her again on the other shore and hear her angel voice. Little angel hands beckon mamma and papa on to heaven's realities. Dear parents, look away from your sorrowful home to heaven's happy one, and remember that by faith in Christ you shall enter the golden gates swung open by baby hands. Her little prayer just before departure, "Lord, if I die before morning, take my soul to thee," has been answered. ALLEN TOOKE.

LEWIS.—W. D. Lewis was born September 29, 1855; was married September 30, 1882, to Miss Amanda J. Hackworth. She joined the Methodist Episcopal Church, South, about fifteen years ago and was a faithful and consistent member of the same until his death on February 10, 1907, near Midlothian, Texas. He leaves a wife and seven children, six boys and one daughter. The writer preached his funeral at the Methodist Church at 2:30 p. m., February 11, in presence of a large and sorrowing congregation of neighbors and friends, and he was buried at Midlothian Cemetery with Masonic honors. A good man has gone from us to join the Church triumphant in heaven. S. W. TURNER, P. C.

LOVEJOY.—Little Margaret Fletcher Lovejoy was born October 6, 1906, and left us for heaven, February 10, 1907. She stayed just long enough to charm us with her little baby love. She was the only child of Rev. E. H. and Mary Ida Lovejoy. It is hard to give our dear children up, though we know that they are better off with Jesus, for he said, "Of such is the kingdom of heaven." We laid her little body to rest in the Daingerfield Cemetery to await the resurrection. Then, dear parents, you can enjoy your sweet baby forever. Oh, won't it be joyous to meet our loved ones on that day! So the little beckoning hands are inviting us homeward, and we will go and meet little Margaret Fletcher in that home where we will never say good-bye. S. N. ALLEN, P. C.

RICHARDSON.—Edgar M. Richardson, son of John W. and Mary J. Richardson was born in Wilson County, Texas, September 22, 1866. He professed religion in the pasture near their home a short time before his father's death, in 1891, and later joined the M. E. Church, South, in which he lived until his death on December 9, 1906. In 1893 he removed to Atascosa County, and on November 28, 1894, was married to Fannie May Purger. To them were born two daughters and five sons, all of whom are still living and sustaining the loss, with the aged mother and two brothers, J. L. and E. W. Richardson. J. L. is the present excellent Sheriff of Atascosa County, a consistent member of the Methodist Episcopal Church, South, and a Christian gentleman. I was not acquainted with the deceased, but his aged mother and devoted wife bear most excellent testimony of many high traits of character as a son, husband and father. He had a long, lingering illness, but bore it patiently, and commending his family to God and the Church said: "I am going to heaven." May the good Lord sustain the wife and give strength and wisdom to her, guiding the family into wisdom's paths and all finally reach the Beulah land. JNO B. SMITH.

BOND.—Nathan S. Bond was born August 3, 1827, in Henry County, Georgia. He moved to Alabama about 1853, where he remained till 1881, when he came to Texas, where he only remained one year, removing to Arkansas, where he spent sixteen years, then coming again to Texas. He spent his last years with his son, near Carbon, Texas, where he died January 7, 1907, in quiet peace. He was made a Mason in 1853 and was converted and joined the Methodist Church in 1873, in which Church he lived a consistent Christian life to the end. Bro. Bond was married to Sarah Garrett, and to them were born seven children, six remain. Sister Bond and one having preceded Bro. Bond to the better world. Sister Bond was born July 14, 1832, in Henry County, Georgia. She was a faithful Methodist, a loving companion and a tender mother. She died near Carbon, Texas, May 11, 1906, preceding Bro. Bond only nine months. May the Lord tenderly bless all the children and bring them all home at last. B. R. WAGNER, P. C.

MALLARD.—Mrs. Elizabeth B. (nee Knight), July 10, 1810—Dec. 30, 1906. These are the dates covering the useful and quiet life of one of our oldest members of Rusk Methodist Church. Sister Mallard was born in Bedford County, Tennessee, and was a daughter of Col. and Mrs. Knight, who moved to Dallas, Texas, when Elizabeth B. was a child. Rusk has been her home for many years where she made many friends and reared a large family, seven of her children living, and they "call her blessed." She expressed her unshaken faith and loyalty to her blessed Lord, who sustained her as the shadows gathered and she got a glimpse of loved ones, "beyond the sunset's radiant glow," to whom she smiled and of whom she spoke as the light from that brighter world broke upon her ascending spirit, and she departed to be forever with the Lord. Blessed are such dead. Her works follow her, for her Christian children and grandchildren are beautiful monuments to a faithful Christian mother's devotion. May they all meet her beyond the parting and weeping! I. M. MANLY, Pastor.

SCRUGGS.—Mrs. Mary Scruggs was born in Arkansas, August 6, 1862, and died at her home near Kenedy, Texas, January 6, 1907. Her husband, Cortez Scruggs, and five children survive her, three children having already preceded her to the better world. She was a devoted wife and mother. Unselfishly she worked for the happiness of those she loved. Sister Scruggs was converted in 1893 at a camp meeting held on the San Antonio River, under the pastorate of Rev. C. H. Maloy. She at once united with the Church and her life was always such as to adorn the gospel of Christ. Among her neighbors and friends she has left the fragrance of a good name, and in the lives of her children the influence of her true, gentle life will not be lost. In the presence of a large number of friends her body was laid to rest in the cemetery at Kenedy to await the dawning of the resurrection. There the hands that had grown tired with life's burdens shall receive immortal strength, and every sorrow of earth shall be forgotten in heaven's unending joy. May God's protecting care be round about her children as a shield. J. W. BLACK, Kenedy, Texas.

RICKETTS.—Mrs. Louella Ricketts (nee Massey) was born Sept. 19, 1883, and died Jan. 23, 1907. On June 7, 1903, she was married to L. B. Ricketts. Sister Ricketts professed faith in Christ at the age of ten and joined the Methodist Episcopal Church, South, in which Church she remained until her death. She was a woman of sweet disposition, ever willing to lend a helping hand to all. Her home was always found to be a place of happiness and cheerfulness. Sister Louella has found a better home than this, in which she may remain forever and in which there can be no sorrow, pain nor death. Yes, dear loved ones, "there'll be no parting there." I would say to the father, mother, husband, brothers and sisters, live true to God and it won't be long until you can see Louella again. We know where to find Louella. She called her loved ones to her bed, and after telling them good-bye and sending the same to those who were not there, she said, "I am going home." Dear loved ones, we can't afford not "to meet her there." The funeral service was conducted by Bro. Bowden, of Mansfield. Her pastor, J. LEONARD REA, Britton, Texas.

KEMP.—Little L. C. Kemp, infant son of L. C. and L. R. Kemp, was born November 26, 1905, and died July 24, 1906. His stay on earth was not long, but oh how we missed him! We thought him a gift, but he was only loaned to us for a few short months, then the Lord took him home to bloom in paradise, free from sickness and pain. Sweet, precious babe, he can not return to us, but we can go to him. May we so live that we will meet dear little L. C. in heaven, to part never more. GRANDMA.

MOORE.—Mrs. Eppie Moore, wife of D. W. Moore, passed to her reward February 8, 1907. How sad we are! Sister Moore was born January 31, 1859; joined the Church when she was 14 years old, and gave her life to God. She was the mother of ten children, and when we say mother, we mean all that that expresses. One of her infant children went before her. She leaves nine to mourn for her—five boys and four girls—and two brothers and a husband. Sister Moore had been a great sufferer for a long time; the family had expected the dreaded hour for some days. But, oh, how they fought against it! As ministering angels they nursed her, but the good Lord said, "Come up, dear Christian mother." Sister Moore died as Christians die—in sight of heaven; nothing to do but to fold her hands and go home. Thank God, if we have to give up our mothers we only send them on ahead. We can and will meet them again. So, look up, dear weeping friends, mamma is looking for us; let us go and join her by-and-by. S. N. ALLEN, P. C.

STEEDE.—The subject of this sketch, Henry Hearne Steede, was the son of Brother and Sister N. A. Steede, of Groom, Texas. He was 8 years, 8 months and twenty days old at the time of his death, a dutiful child, a lover of the Sunday-school, and well beloved by his little associates, all of whom attended his funeral. All the people of this section were there, which fact attests the respect in which the people hold Mr. Steede and family. Every heart beats in sympathy with the bereaved ones. J. C. CARPENTER, P. C. Groom, Texas.

NUNNALEE.—Nellie Gay, daughter of Brother and Sister J. O. Nunnalee, was born on September 16, 1899, and went home to Jesus May 30, 1906. Thus a life, though brief, fulfilled its mission by leaving its impress upon all her companions and acquaintances here. She was the sunshine of her home—God's expressed blessings of joy to her parents. All loved her who knew her. She was sick for some time, and bore her sufferings with the fortitude of one far in advance in years. With her it was well—for she has entered the portals of glory and now awaits the coming day when mamma and papa will be privileged to meet their darling, and with her realize the bliss of heaven's citizenship. The Sunday-school has lost a model student; the little girls have lost a congenial playmate; home has lost a sunbeam, but, dear ones, look up and remember that a brighter sunbeam plays in heaven's parlors of gold. Be true to the Savior with whom she dwells, and you shall see her face to face. AMEN. ALLAN TOOKE, P. C. Grand Saline, Texas.

SIMMONS.—Wendell Holmes, infant son of Dr. J. W. and Maud Simmons, was born July 4, 1906, and died November 17, 1906. Four months and near a half was the length of his sweet life in this world. For over two months he was a great sufferer. We cannot understand why our Heavenly Father allows our precious little ones to suffer so in this world, but we know that he is of tender mercy and doeth all things right. Fond parents, grieve not for your precious darling, for he has just gone on before to welcome your coming. A RELATIVE.

Ring Worm Cured. After a month of torment, perfect peace comes to a poor sufferer from tetter, ring worm or other severe itching skin diseases, using a box of Tetterine, the infallible cure for all skin diseases; fragrant, harmless, effective; used by physicians in their practice. Endorsed by druggists. Only 50 cents a box at druggists, or by mail postpaid from the manufacturer, J. T. Shuptrine, Savannah, Ga. Bathe with Tetterine Soap, 25c. cake.

Sunday clothes do not make a saint.—Ram's Horn.

\$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, 75c. Take Hall's Family Pills for Constipation.

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I Can Cure Cancer

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



I have discovered a new and seem only unailing treatment for the relief and cure of the dead y cancer. I have made some most astonishing cures. I believe every person with cancer should now of this marvelous information free to all, who write me and tell me about their case. P. O. Keagan, Galesburg, Ill. had cancer of the mouth and throat. Doctors said "no hope." Mr. Keagan wrote: "It is only a question of a short time and I die." Today I am cured. No cancer is healed; pain, no plaster, no knife.—Dr. Wells. It has other just such cures to its credit. It is saving people every day and restoring them to health and strength. If you have cancer of any kind or sore that you believe is cancer, write to day and learn how others have been cured quickly and safely and at very small expense. No matter what your condition may be do not hesitate to write me about it. I will answer you promptly, giving you absolute remedy, free full information and proof of many remarkable cures. Dr. R. Wells, 4564 Radol Bldg. St. Louis, Mo.

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WEST... Corpus... Mathis... Kingsville... Floresville... Rockport... Runge... Pleasant... Oakville... San Diego... District... Christi... Tuesday... T. White... ference... Llan... Ogles at... Lampas... Kingslan... San Sab... San Sab... Marble... Johnson... Willow... Blanco... Cherokee... Soerne... Llano at... Center... Bandera... Kerrville... San Ma... Staples... Seguin... Kyle an... Gonzalez... Buda... Martind... Dripping... Apr. 6... Luling... Belmont... Lockhar... Waelder... 4, 5... Tilman... San Ma... Amphio... Cue... Yoakum... Ganado... Edna... Pierce... Palacios... Clear... 23, 21... Ciero... Shiner... Stockdal... Port La... Laverna... Hope... Nursery... El Cam... Diatri... April 25... Thomas... April 24... Aust... Mancha... McDade... Tenth S... First St... La Gran... Webber... West Pt... Smith... Weimer... Eagle L... Columbi... Univers... South A... Walnut... The... vane at... April 19... JOI... San An... Milburn... Brady... Fredoni... Mason... Brady... March... Paint R... Miles S... San An... Water... March... Sterling... April... Garden... April... Midland... Sherwo... in Ap... District... Thurs... Ozone... NORTH... Gates... Gatesvil... Hamilto... Killeen... Mar... Meridia... and I... Meridia... a. m.

WEST TEXAS CONFERENCE.

Beeville District—Second Round. Corpus Christi, Feb. 23, 24. Mathis, at Ramirena, March 2, 3. Kingsville Cir., March 9, 10. Floresville, March 16, 17. Rockport and A. P., at R., Mar. 23, 24. Runge, March 30, 31. Pleasanton, at Campbellton, April 6, 7. Oakville Cir., April 13, 14. San Diego, April 20, 21. District Conference at Corpus Christi, April 24-28. Opening sermon, Tuesday night, April 23, by Rev. A. T. White. Delegates to District Conference will be elected this round. F. B. BUCHANAN, P. E.

Llano District—Second Round. Ogles at McCreeville, Feb. 23, 24. Lampasas sta, Feb. 24, 25. Kingsland, at Mays, March 2, 3. San Saba cir, at China, March 9, 10. San Saba sta, March 9, 10. Marble Falls sta, March 16, 17. Johnson City, at R. M., March 24, 25. Willow, at Post Oak, March 27. Blanco, at Flat Creek, March 30, 31. Cherokee, at Valley Springs, April 6, 7. Boerne, at Salado, April 13, 14. Llano sta, April 20, 21. Center Point sta, April 28, 29. Bandera, at Medina, May 1. Kerrville, May 4, 5. THEOPHILUS LEE, P. E.

San Marcos District—Second Round. Staples Cir., Hunter, Feb. 23, 24. Seguin and Mile Creek, S., Mar. 2, 3. Kyle and Maxwell, M., Mar. 9, 10. Gonzales, Mar. 16, 17. Buda Cr., Lytton Spgs., Mar. 23, 24. Martindale Cir., M., Mar. 30, 31. Dripping Springs Cir., at Wimberley, Apr. 6, 7. Luling Cir., Soda Springs, Apr. 13, 14. Belmont Cir., Belmont, Apr. 20, 21. Lockhart, Mar. 27, 28. Waelder and Thompsonville, W., May 4, 5. Tilman Cir., Tilman, May 11, 12. San Marcos, May 18, 19. D. K. PORTER, P. E.

San Antonio District—First Round. Amphion Cir., 4th Sub. Feb. A. J. WEEKS, P. E.

Cuero District—Second Round. Yoakum, Feb. 23, 24. Ganado, at Louise, March 2, 3. Edna, March 9, 10. Pierce, March 12. Palacios, at Ashby, March 16, 17. Clear Creek, at Seal's Chapel, Mar. 23, 24. Cuero, March 30, 31. Shiner, at Sweet Home, April 3. Stockdale, at Caddo, April 6, 7. Port Lavaca, April 10. Laveria, at Elmendorf, April 13, 14. Hope, April 15. Nursery, at Fordtran, April 20, 21. El Campo, April 23. District Conference at El Campo, April 25-29. Opening sermon by V. G. Thomas, at 7:30 p. m., Wednesday, April 24. R. A. ROWLAND, P. E.

Austin District—Second Round. Manchaca, at Shepherd's, Feb. 23, 24. McDade, at Morgan's, March 2, 3. Tenth Street, 11 a. m., March 10. First Street, 7:30 p. m., March 10. La Grange, March 16, 17. Webberville, at Hornsby, March 23, 24. West Point, at Winchester, Mar. 30, 31. Smithville, April 1. Weimer, at Oakland, April 6, 7. Eagle Lake, at Rock Island, Apr. 13, 14. Columbus, April 21, 22. University Church, 11 a. m., April 28. South Austin, 7:30 p. m., April 28. Walnut, at Merrittown, May 4, 5. The District Conference will convene at Columbus, on Friday, 9 a. m., April 19. JOHN M. ALEXANDER, P. E.

San Angelo District—Second Round. Milburn, at Bethel, 4th Sab. in Feb. Brady Cir., at Waldrip, 3rd Sab. in Fredonia, at F., p. m., March 6. Mason, at Loyal V., 2nd Sab. in March. Brady Cir., at Waldrip, 3rd Sab. in March. Paint Rock, a. m., March 20. Miles Sta., 4th Sab. in March. San Angelo Sta., March 27. Water Valley, at W. V., 5th Sab. in March. Sterling, at Sterling Creek, 1st Sab. in April. Garden, at Plain View, 2nd Sab. in April. Midland, 3rd Sab. in April. Sherwood, at Knickerbocker, 4th Sab. in April. District Conference at Eldorado, Thursday, May 20. Ozone, 2nd Sabbath in May. W. J. RENFRO, P. E.

NORTHWEST TEX. CONFERENCE

Gatesville District—Second Round. Gatesville, Feb. 23, 24. Hamilton, Mar. 2, 3. Killen and N. Nolanville, 11 a. m., Mar. 9, and 10th at Killen Meridian Sta., 7:30 p. m., Mar. 16, and 11 a. m. and at night Mar 17. Meridian and Womack, Grapevine, 11 a. m. Mar. 16 and 3:30 p. m. Mar. 17

Jonesboro Charge, Mar. 23, 24. Brookhaven, Winfield's ch. Mar. 30, 31. Fairy and Cranfills Gap, Fairy, April 6, 7. Pearl, Pideoke, Apr. 13, 14. Valley Mills and Clifton, Clifton, Apr. 20, 21. Turnerville Charge, Apr. 27, 28. China Springs, Coon Creek, May 4, 5. Crawford, Coryell City, May 11, 12. Copperas Cove Charge, May 18, 19. Evant Charge, May 25, 26. The District Conference will convene at Clifton, June 28-30. Preaching on Thursday night by Rev. G. F. Boyd. JAMES M. SHERMAN, P. E. Gatesville, Texas.

Weatherford District—First Round. Throckmorton, at T, Feb. 23, 24. M. K. LITTLE, P. E.

Wexahachie District—Second Round. Palmer & Boyce, Palmer, Mar. 23, 24. Ferris, 8 p. m., Mar. 24, 25. Bristol, at Hines ch., Mar. 30, 31. Midlothian, 8 p. m., Mar. 31, Apr. 1. Lovelace, U. Valley, Apr. 6. Itasca, Apr. 6, 7. Grandview, 8 p. m., Apr. 7, 8. Venus, at Cahill, Apr. 13, 14. Alvarado, 8 p. m., Apr. 14, 15. Maypearl, at Auburn, Apr. 19. Bethel, Apr. 20, 21. District Conference will be held at Italy, 10 a. m., April 23. JAS. CAMPBELL, P. E.

Fort Worth District—First Round. First Church, Feb. 24, 25. O. F. SENSABAUGH, P. E.

Colorado District—First Round. Colorado sta., Feb. 23, 24. J. T. GRISWOLD, P. E.

Waxahachie District—First Round. Red Oak, at Red Oak, Feb. 23, 24. JAS. CAMPBELL, P. E.

Waco District—First Round. Penelope, at Penelope, Feb. 23, 24. W. L. NELMS, P. E.

Corsicana District—Second Round. 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 Gin 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. HORACE BISHOP, P. E.

Georgetown District—Second Round. Bruceville and Eddy, at B. Feb. 23, 24. Temple, First Church, Mar. 2, 3. Belton Cir., at New Hope, Mar. 9. Moody, Mar. 10, 11. Temple, Seventh Street, Mar. 16, 17. Troy, at Pendletonville, Mar. 23, 24. North Georgetown at Goodeville, Mar. 30, 31. Holland, at Wilson Valley, April 6, 7. Granger, at Granger, April 13, 14. Salado, at Corn Hill, April 20, 21. Florence, Wesley Chapel, Apr. 21, 22. Hutto, at Round Rock, April 28, 29. Bartlett, May 4, 5. Georgetown, May 11, 12. Rogers, at Heidenheimer, May 18, 19. Taylor, June 1, 2. Dist. Conf., at Hutto, Apr. 25-28. B. R. BOLTON, P. E.

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. J. G. PUTNAM, P. E.

Brownwood District—Second Round. Comanche Station, Feb. 23, 24.

Coleman Station, Mar. 2, 3. Ballinger Station, Mar. 9, 10. Winters Cir., at Bowman, Mar. 10, 11. Wingate Cir., Slater Chapel, Mar. 14. Olga Cir., Rock Springs, Mar. 16, 17. Robert Lee Cir., R. L., Mar. 17, 18. Glen Cove Cir., at Rough Creek, Mar. 23, 24. Talpa Circuit, Mar. 24, 25. Blanket Cir., at Zephyr, Mar. 30, 31. Cross Plains Cir., at Cross Cut, Apr. 6, 7. May Cir., at Holder, April, 7, 8. Rising Star Station, Apr. 12, 14. Sipe Springs Cir., at S. S., Apr. 13, 14. Pioneer Cir., at Cook, Apr. 15. Comanche Cir., at White Point, Apr. 20, 21. Gustine Cir., at Fleming, Apr. 21, 22. Coleman Cir., at Rockwood, Apr. 26. Indian Creek Cir., at Winchell, April 27, 28. Bangs Cir., Chappell Hill, Apr. 28, 29. Santa Anna Cir., at S. A., May 4, 5. Pastors and delegates will meet at 8:30 a. m. at Comanche, Texas, for the following conferences: Missionary Institute and Pastors' Conference, June 27. Epworth League Conference, June 28. Sunday-school Conference, June 29. District Conference, July 1. Rev. C. W. Macune will preach the opening sermon at 8:30 p. m., June 26. Rev. S. A. Steel, D. D., will preach at 11 a. m., Sunday, June 30. Rev. W. W. Moss will preach at 8:30 p. m., Sunday, June 30. JAS. S. CHAPMAN, P. E.

Vernon District—Second Round. Quanah Sta., Feb. 23, 24. Tolbert, at Fargo, Mar. 2, 3. Chillicothe, at Big Valley, Mar. 9, 10. Estelina, at Newland, Mar. 16, 17. Quail, at Lake Creek, Mar. 23, 24. Wellington Sta., Mar. 24, 25. Vernon Mis., at Waggoner Colony, Mar. 30, 31. Quanah Mis., at Tenn. Val. April 6, 7. Goree, at Hood, April 13. Munday Sta., April 14, 15. Vera, at Truskett, Apr. 20, 21. Knox City, at Gillespie, April 24. Spring Creek, at S. C., April 27, 28. Wellington Mis., at Buck Ck., May 4, 5. Childress, May 9. Paducah, at Union Corners, May 11, 12. Crowell, at Margaret, May 15. Seymour Sta., May 18, 19. District Conference announced later. W. H. HOWARD, P. E.

Clarendon District—Second Round. Memphis Station, Feb. 23, 24. Claude Circuit, Mar. 2, 3. Rowe Circuit, Mar. 9, 10. Clarendon Station, Mar. 16, 17. Higgins Mission, Mar. 23. Miami Circuit, Mar. 23, 24. Canadian Circuit, Mar. 25. Wheeler Mission, Mar. 26. Panhandle Mission, Mar. 28. McLean Circuit, Mar. 30, 31. Dalhart Station, Apr. 6, 7. Stratford Circuit, Apr. 8. Hansford Mission, Apr. 10. Plemmons Mission, Apr. 11. Dumas Mission, Apr. 13, 14. Channing Station, Apr. 15. Canyon City Station, Apr. 21, 22. Amarillo Station, May 4, 5. The Clarendon District Conference will convene at Canyon City, May 10, at 8:30 a. m. and continue over Sunday. The opening sermon will be preached by E. B. Chenoweth at 7:30 p. m., May 9, 1907. Let all the preachers come to remain over Sunday. Following are the Committees of Examination: License to Preach—W. L. Harris, E. B. Chenoweth, S. B. Sawyers. Admission on Trial—C. N. N. Ferguson, J. G. Huffman, W. B. Wilson. Deacons' Orders—W. C. Hillburn, A. T. Culbertson, M. E. Hawkins. Elder's Orders—Ben Hardy, C. L. Cartwright, J. C. Carpenter. J. G. MILLER, P. E.

Colorado District—Second Round. Claytonville, at Wheat, Mar. 23. Roby, at Dowell, Mar. 9, 10. Aspermont Mis., Mar. 15. Aspermont Sta., Mar. 16, 17. Dunn, at Champion, Mar. 23, 24. Westbrook, at Union, Mar. 30, 31. Gail, at Durham, Apr. 6, 7. Roscoe and Lora, at L., Apr. 13, 14. Seminole, at Eclipse, Apr. 20, 21. Stanton Sta., Apr. 23. Lamesa, at Sparenburg, Apr. 27, 28. Big Springs Mis., Center Point, Apr. 29. Snyder Mis., at Crowder, May 4, 5. Snyder Sta., May 11, 12. Clairemont, at Jayton, May 14. Big Springs, Sta., May 18, 19. Colorado Sta., May 25, 26. The District Conference will convene at Snyder June 26, 8:30 a. m. Committees of Examination. For License to Preach.—B. W. Dodson, J. W. Childers, R. D. Steward. For Admission on Trial.—J. L. Hollers, J. A. Sweeney, J. B. Dodson. Deacons' Orders.—M. H. Hudson, J. T. Trice, W. C. Hart. Elder's Orders.—C. A. Evans, G. J. Irvin. J. T. GRISWOLD, P. E.

San Augustine District—First Round. Lufkin sta., Fri., Feb. 22. Keltys, at Keltys, Feb. 23, 24. Burke, at Burke, March 2, 3. C. A. TOWER, P. E.

Huntsville District—First Round. San Jacinto cir., at Johnson's Chapel, Feb. 23, 24. H. C. WILLIS, P. E.

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.

Brashear cir., Arbala, 2d Sun. Mch. Purley Cir., Pleasant H., 3d Sun. Mar. C. B. FLADGER, P. E.

Bonham District—First Round. Trenton Cir., at Trenton, Feb. 16, 17. Honey Grove Sta., Feb. 23, 24. Dodd and Window at W. Mch. 2, 3. M. L. HAMILTON, P. E.

Paris District—First Round. Paris Cir., Hopewell, Feb. 23, 24. Rosalie Cir., Rosalie, Mar. 2, 3. Shady Grove & Marvin, S. G., Wed. Mar. 6. J. F. ALDERSON, P. E.

Gainesville District—First Round. Greenwood, at Greenwood, Feb. 23, 24. Dexter, Thursday, Feb. 28. J. A. STAFFORD, P. E.

Bowie District—First Round. Crafton, Feb. 23, 24. Gibtown, Mar. 2, 3. Decatur Cir., Mar. 9, 10. Decatur Sta., Mar. 10, 11. T. R. PIERCE, P. E.

Terrell District—First Round. Chisholm, Chisholm, Feb. 23, 24. College Mound, March 2, 3. O. S. THOMAS, P. E.

Sherman District—First Round. Gunter at Gunter, Feb. 23, 24. Sadler, at Dixie, March 2, 3. Preston, at Preston, March 9, 10. E. W. ALDERSON, P. E.

McKinney District—Second Round. Anna Cir., Chambersville, Feb. 23, 24. McKinney Sta., March 2, 3. Blue Kluge Cir., Hensley Ch., March 9, 10. Farmersville Sta., March 10, 11. Prosper Cir., Elm Ridge, Mar. 16, 17. Finco Cir., Lebanon, Mar. 23, 24. Pilot Point Sta., Mar. 30, 31. Farmers Branch Cir., Carrollton, April 6, 7. Wylie Cir., St. Paul, April 13, 14. Western Cir., College Hill, Apr. 20, 21. Ceina Cir., Ceina, Apr. 27, 28. Piano Sta., May 4, 5. Princeton Cir., Blythes Ch., May 11, 12. Renner Cir., Frankfort, May 18, 19. Alien Cir., Whites Grove, May 25, 26. Josephine Cir., June 1. Nevada Sta., June 1, 2. J. F. PIERCE, P. E.

Greenville District—Second Round. Kingston, at Kingston, Feb. 23, 24. Celeste, at Celeste, Feb. 23, 24. Wesley Church, Mar. 2, 3. Greenville Mis., Bethel, Mar. 2, 3. Kavanaugh Church, Mar. 9, 10. Lee St., Jones Bethel, Mar. 9, 10. Merit, Bethel Grove, Mar. 16, 17. Campbell, Friendship, Mar. 23, 24. Commerce Mis., Columbia, Mar. 30, 31. Commerce Sta., Mar. 30, 31. Fairlie, Wesley, April 6, 7. Wolfe City Sta., April 6, 7. Floyd, Caddo Mills, April 13, 14. Leonard, Orange Grove, Apr. 20, 21. Lone Oak, Lone Oak, Apr. 27, 28. Quinlan, Quinlan, May 11, 12. Delegates to the District Conference will be elected this round. The District Conference will meet at Commerce, June 27, 3 p. m. JNO. H. McLEAN, P. E.

TEXAS CONFERENCE.

Pittsburg District—First Round. Daingerfield, D., Feb. 23, 24. Quinman, Quinman, Feb. 27. Leesburg, Morris Chapel, Feb. 28. R. A. BURROUGHS, P. E.

Beaumont District—First Round. Livingston, at Livingston, Feb. 23, 24. Liberty, at Liberty, Mar. 2, 3. Wallisville, at Wallisville, Mar. 3, 4. Westville and Bentford, B., Mar. 9, 10. V. A. GODBEY, P. E.

Brenham District—Second Round. Pleasant Hill at Retreat, 11 a. m., Mar. 23, 24. Thordale, Mar. 24, (8 p. m.), 25. Milano, at Gause, 11 a. m., Mar. 30, 31. Rockdale, Mar. 31, Apr. 1. Giddings, at Burton, 11 a. m., Apr. 6, 7. Brenham, Apr. 7, (8 p. m.), 8. Bellville, at Sempronius, 11 a. m., Apr. 13, 14. Chapel Hill, 8 p. m., Apr. 14, May 13. Other dates later. C. R. LAMAR, P. E.

Centerville, at Centerville, Feb. 23, 24. Normangee, at Normangee, March 2, 3. E. L. SHETTLES, P. E.

San Augustine District—First Round. Lufkin sta., Fri., Feb. 22. Keltys, at Keltys, Feb. 23, 24. Burke, at Burke, March 2, 3. C. A. TOWER, P. E.

Huntsville District—First Round. San Jacinto cir., at Johnson's Chapel, Feb. 23, 24. H. C. WILLIS, P. E.

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. Big 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. THOMAS H. MORRIS, P. E.

Jacksonville District—First Round. Alto, at Alto, Feb. 23, 24. Rusk, Feb. 24, 25. Elkhardt, at Elkhardt, Mar. 2, 3. Henderson Ct., Good Spgrs., Mar. 9, 10. Malakoff, at Malakoff, Mar. 16, 17. ELLIS SMITH, P. E.

Houston District—First Round. Cedar Bayou, Feb. 23, 24. Columbia and Brazoria, Mar. 2, 3. Riceton, at Almeda, Mar. 10. Harrisburg, Mar. 11. Shearn, Mar. 17. CHAS. F. SMITH, P. E.

Tyler District—First Round. Harrison Cir., Feb. 23, 24. Whitehouse Cir., March 1. Tyler, Marvin, March 2, 3. THOMAS H. MORRIS, P. E.

Brenham District—First Round. Chappell Hill, Feb. 23, 24. Brenham, Feb. 24, 25. Bay City, March 2, 3. Wharton, March 3, 4. Rockdale, Jan. 11. C. R. LAMAR, P. E. Brenham, Texas.

NEW MEXICO CONFERENCE.

Albuquerque Dist.—Second Round. White Oaks, at Carrizo, Feb. 23, 24. Watrous, Feb. 27. Gallup, March 2, 3. Albuquerque, March 6. Magdalena, March 9, 10. San Marcial, March 13. Blacktower, at Harmony, March 16, 17. Tucumcari, March 20. Puerto, at Quay, March 23, 24. Melrose Circuit, Hawkins, Apr. 6, 7. District Conference, May 8, at Melrose, N. M. B. T. JAMES, P. E.

El Paso District—Second Round. 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. J. T. FRENCH, P. E.

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 pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

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NOTES FROM THE FIELD.

Continued from page 5.

encouraging. After a substantial increase in assessment for salaries, the first quarter collections were in full. Fifteen members had been received into the Church. The different societies were found in good condition. Bro. Webb, our Missionary Evangelist, is with us. He is doing some great preaching. No mistake was made in his selection to this work. He is evangelistic and evangelistic. He hears to the line and preaches with fervor and power. We are expecting a gracious visitation. I have received a pressing invitation to spend six weeks in Oregon, preaching and lecturing in March and April. The Church is disposed to give me the time. Brethren have consented to preach to my people in my absence. This will rest the people, as well as the preacher. I hope our people will respond to Brother Renfro's appeal. San Angelo needs the school and Methodism cannot afford to miss the opportunity.—Thomas Gregory.

White Oaks, New Mexico.

We are getting along very nicely. The Railroad company has moved their division point from Alamogordo, to Carrizozo, N. M., and the first Sunday in January I organized a Sunday-school with 25 to start with, and we are doing well, with Bro. Joe N. White as our superintendent. On the first Sunday night in February we organized a church with 12 members—the same number that our Savior started with to save a lost world. We are expecting great things of our God during this year. Since then I have secured lots for a church building and parsonage, and I think it the most beautiful location in the town. All that we need now to have a beautiful church and parsonage by our next Annual Conference is money; and we are praying that God will, during this year, put it in the heart of some good man or woman to give us the money. Our people are poor, but we feel sure that God is going to bless us during this year. We hope to have a good station at Carrizozo and a new church building by conference. — S. M. Roberts, Feb. 14.

Clarksville Circuit.

Our first Quarterly Conference is now on the pages of history, having been held February 16 and 17. Our beloved was on hand and preached, to the delight and benefit of all. We had a very fine time. Nearly all the officials were on hand at the business session, and the financial report showed nearly one-fourth of the assessment paid. It seems to me that the beloved on the Paris District is a great man and a fine presiding elder, and a most excellent preacher. He surely did capture our people while he was with us. The stewards reported nearly a hundred dollars for the support of the ministry for the quarter. Ye scribe thanks God and takes courage to press the battle to victory this year.—Fred A. Bond, Feb. 18.

Winnsboro.

Bros. Anderson and Ramsey began with us on January 29 and continued until February 7, preaching two services (save on Sunday they had three services) each day. We were in great need of a revival in our Church. There were some things that were against us in the meeting, the weather at times. Bro. Andrews part of the time was unwell and seemed to be worn, and last a tragedy in which four of our citizens lost their lives. Bro. Andrews, when himself, is a fine leader,

a strong Scriptural preacher, who preaches all the gospel, not failing to discern the whole council of God. His work here was greatly blessed of the Lord in reaching strong men. Bro. Ramsey is a gospel singer of marvelous power. His voice his a wealth of compass and sweetness rarely ever heard. This wonderful voice is consecrated to the Lord. He is a fine helper in the saving of men. We have received up-to-date, thirty-eight members—men like M. D. Carlock, B. G. Andrews, B. C. Campbell, of commanding influence in this part of the State, and many other influential business men. Our Church has been greatly strengthened by their coming into the Church and every other good cause as well. We rejoice in the accession of many good women and not a few children to the Church, but the marked peculiarity of the meeting was that it reached the strong men. The men and women of my Church did faithful personal work with their friends. It is said that Winnsboro had never been on higher ground. The pastors of the other Churches and their people gave us loyal co-operation in the meeting and they and their Churches have been enriched by the meeting. The Winnsboro Church received us cordially, pounded us right heartily, and just before the meeting began the good women presented me with an elegant suit of clothes. We are pleased with each other, at least one party to the compact is, and we are striving together to do the work of the Lord.—S. A. Ashburn, Feb. 18.

to join soon. We have collected all our foreign mission assessment, two-thirds of the home mission money, and nearly all for the Orphanage, and expect to have all the assessments for these claims in a short time, and perhaps a little over. Neches is a busy little town, and is improving all the time. Quite a number of Northern people have moved here recently, and they are thrifty, energetic and enterprising. Some of them are Methodists and we expect them to unite with our Church soon. By the grace of God we hope and expect to do the very best year's work that we are capable of doing and to be able to report progress on all lines of Church work. My predecessor, Bro. Westmoreland, wrought well here for two years, and has many warm friends on this work.—W. W. Horner, Feb. 18.

Cisco Circuit.

This is our second year on Cisco Circuit, as supply, and by the Lord's help we are trying to meet the demands of the work. We are praying for a great revival all over the charge this year. We have six appointments; have good congregations at all the appointments when the weather will permit. We have four Sunday-schools. There being no parsonage on the charge, one of the stewards of Rich community kindly donated a house for the preacher to live in this year. The good people of the community canvassed and papered the walls and ceiling and placed a new heater, and have provided us a garden patch. So we are comfortably situated. We visited my parents Christmas and on our return, getting in after dark, we found the parsonage full of people and a bountifully-spread supper awaiting us, besides many other substantial, such as coffee, sugar, hams, bacon, canned goods and other things too numerous to mention. We were greatly surprised, this being our first experience of the kind. We feel more thankful than we can express to these good people for the many expressions of love and kindness which they have shown us. We are connected with all our appointments except one by phone, which is a great help. Our first Quarterly Conference is past. Bro. Putman, our presiding elder, was on hand, but owing to bad weather did not preach for us, but we are expecting great things of him the next time he comes.—Mrs. M. J. Vaughan, Feb. 18.

Carthage, Okla.

Carthage charge is moving along nicely. Since conference we have been busy with the problems of this new charge. We have a church building in progress at Hutsell; but I am afraid that we will not be able to finish it unless some of the Texas people will give us a donation for it. Anything that you can do for us will be received with pleasure. Send it to me and you will be receipted for it. The M. E. Church, South, is in the lead out here. We had a good day at Teepee last Sunday. Twenty-three joined the Church there at 11 o'clock. We are expecting and praying for a great ingathering of souls on the charge this year. The new church will be dedicated the second Sunday in April. Most of the people here came from Texas and they take the Texas Advocate, and it makes us feel at home to read it. This is my fourth year, and my third charge to serve, and I am better pleased than ever before. The presiding elder will be with us soon on his second round of Quarterly Conferences.—W. P. Meador, Feb. 14.

Kenedy.

At the last Annual Conference this growing town was raised to a three-quarter station. No mistake was made, and under the new order some substantial progress can be noted already. Our second Quarterly Conference has just been held. Rev. F. B. Buchanan, our presiding elder, was with us, alert as usual to every interest of the Church. Sunday morning he preached a masterly sermon on the salvation of children. It was good to the use both of edification and indoctrination. Clearly it belongs to the class of sermons that bear fruit. We were deprived of his pulpit ministrations Sunday night, sickness in his family making his return home necessary. He is popular with all classes and he never fails to infuse all enterprises of the Church with something of his own energy. To date we have received thirty-six into the Church. Practically all the conference claims have been secured in subscription, a good per cent. of which has been paid. The Church has been repaired, a new organ bought, a Standard-Gillett light plant put in and other repairs begun, amounting in all to about \$500. A large share of the credit for Church improvements is due to the Home Mission Society, which is one of the best, and has what military chieftains have often gone down in defeat for the want of—the rare gift of being equally great in council and execution. The Sunday-school is growing, and our prayer meeting is very much above the average. Though only three

months of the conference year are gone, fifty per cent of the salaries of pastor and presiding elder have been paid. It did not take long for me to discover that I was in a pleasant charge and among appreciative people. Many tokens of kindness have found their way to the preacher's home. Without burdening this letter with details that would be too lengthy, it is enough to say that the names of all kind friends are treasured in the heart. During 1906 Kenedy had a remarkable growth. The increase of population and business was equal to any six years preceding, and it still continues; a steady stream of homeseekers is pouring into southwest Texas. Kenedy is receiving her share. Situated at an important railroad junction, surrounded by as fine land as Texas affords, along material lines, her future will be one of steady progress. Already many of the great ranches are dotted with farms. For the Church the future seems bright with promise. Our desire is to possess this land for Methodism and Christ, putting into its social and industrial life the hovering influence of the gospel. At our third Sunday appointment, we have a noble-hearted people. There is much that might be said about the work there, but it deserves a letter to itself.—J. W. Black, Feb. 14.

ENDOWMENT FOR SOUTH-WESTERN.

\$100,000 Club.

I agree to be one of one hundred to give \$1000 each to the endowment fund of Southwestern University, to be paid in five annual installments of \$200 each. The first payment to be due when the one hundred names have been secured.

Name
Address
Date 1907.

Who will be No. 7?
Four, five and six have been enrolled.

The most important thing before Texas Methodism today is the question of having a well endowed college. Endowment is the key to the situation and by it we may unlock the door to greater prosperity in spiritual and intellectual progress; it is the foundation upon which we may build our future greatness as a church; it is the keystone with which we may complete the arch of our progressive and prosperous school system; it is the talisman made under the conjunction of the major planets by which we may ward off the disease of jealousy and bring the robust health of united effort; it is the "in hoc signo vinces" shining in the sky before advancing Methodism in Texas, which accepted as our battle-cry, will bring victory and conquest, but, rejected, and the doom of dire disaster is inevitable to our course. J. E. HARRISON.

A Warning.

To feel tired AFTER exertion is one thing; to feel tired BEFORE is another. Don't say the latter is laziness—it isn't; but it's a sign that the system lacks vitality, is running down, and needs the tonic effect of Hood's Sarsaparilla. It's a warning, too—and sufferers should begin taking Hood's at once. Buy a bottle today.

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Vol. LIII
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