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## Editorial.

### THE MORAL USE OF DARK THINGS

It is not always the bright things that give stability to character and permanence to the elasticity of the spirit. The sunshine in the early spring is exhilarating and delicious. It warms the world of vegetable life into activity and transforms nature into beauty and attractiveness. But the unbroken continuance of the steady sunshine withers the flower, blights the grass and arrests the progress of growth and development. All nature then lifts up its voice and cries for the return of the clouds and the downpour of the rain. When it comes, the sky is overcast, the jar of the thunder is felt and the lightning blinds with its glare. But there is life in the commotion and joy throughout the realm of nature. The cereals grow, the fleecy staple blossoms and boles, the birds sing and the fields ripen into a prolific harvest. It takes both the sunshine and the rainfall to produce the result. Human life rejoices under the genial rays of prosperous times and healthful experiences. None of us relish misfortunes or court disappointments. Dark visitations burden us, and pain causes us to cry out in anguish. Sorrows wrinkle the face, bend the form, deepen the eyes and chase away gladness. A casket in the home, crepe on the door, a hearse near the sidewalk, a new mound in the cemetery, a vacant chair round the hearthstone, a silent voice in the chamber and a vanishing hand tell of anxious night, wearisome days, broken hearts and blighted hopes. But we need these experiences to break us away from the world, to deepen our sympathy, to strengthen our trust, to inspire our hope and to remind us of our kinship with God. Uninterrupted joy, continued prosperity and large success in our earthly enterprises, without the intervention of shadows and the smiting of the spirit, make us hard, selfish, forgetful, self-willed and ungenerous. These dark things are the elements of moral and religious tuition, and when they enter the heart and the mind at occasional intervals we develop and grow strong, and the best that is within us has an opportunity to assert itself. It takes storm and billows to develop the courage and steady the nerve of the sailor. Placid seas are beautiful and lovely, but they never determine the strength of the ship or test the heroism of her crew. God knows what is best for his children, and gives to them successions of sunshine and shadow, daylight and darkness, life and death. Out of the sum total of these varied experiences come the wealth of character and the perfection of life's excellencies. Christ was made perfect through suffering; that is, the fullness of his nature, in its power of adaptation to our needs, was made possible, yes, a fact, for our spiritual good. He learned in this way how to get under the world's burden and make himself a real help to those who suffer and fall by the way. It is thus that he is touched with a feeling of our infirmity. In like manner we learn how to make the

most out of the faculties and the possibilities with which God has blessed us. The alternations that necessarily come to us touch the great deeps of our being in a way that fortunate and prosperous conditions would be unable to reach. Thus it is that our heavenly Father deals with us, not in some given event, or solitary exception, but all along the journey of our existence from the cradle to the grave. Every event has a place in the divine economy, as a factor in our mental, moral and spiritual training. There may seem to be no system or order in the plan as the process is in operation, but in God's good time he will make the fabric complete and the finished whole will show his purpose and vindicate his wisdom. Therefore, cheer up, drooping soul; you are in the hands of One who sees the end from the beginning, and in the long run the dark things will fade into the brightest blessings of which the soul is capable.

### THE BLOODY SIDE OF 1906.

Last year, according to all reports, was the most prosperous year in the history of our country. All lines of industry had wonderful growth. In a large measure, the Church shared in these results. Ministers of the gospel were paid better salaries, more money was put into parsonages, church edifices, benevolent institutions and schools. A healthy increase in Church membership was recorded, and the progress of temperance sentiment was remarkable. There is much in the year 1906 for which we are thankful and of which we feel a degree of laudable pride. But all is not gold that glitters. There is a tragic side to 1906, the results of which, when tabulated, send a shudder to our nerver centers. In order that our readers may get a glance at this opposite we quote the following from an exchange:

"A tabulated statement of the tragic side of the year 1906 follows: Number of murders and homicides in the country, 9350; an increase of 138 over the previous year. Number of suicides, 10,125; an increase of 143. Of these 7242 were men and 2883 women. Number of legal executions, 123; exactly the same as in 1905. Thirty-five were hanged in the North and eighty-eight in the South. Number of lynchings, 69; an increase of three. All were in the South except one, and all were negroes but five, Mississippi leading with twelve. The wholesale killings by mobs are not included in the number. Number of people killed by automobiles, 209; injured, 851. Number killed while hunting or by hunters, 178; wounded, 167. Killed on railroads as passengers or while crossing tracks, 3295; injured, 9561. Killed on electric lines, including employes, 674; injured, 2953. Lost their lives in fires, 1184; in explosions, 623; in cyclones and storms, 719; in mines, 599; by drowning, 2985; by lightning, 205; by electricity, 176. The record of embezzlement, forgery, defaulting and bank wrecking aggregated \$14,734,863, an increase of more than \$5,000,000 over 1905. The fire losses approximated \$352,000,000, of which \$325,000,000 is charged to the calamity at San Francisco."

### THE DUTY OF THE RICH MAN TO THE CHURCH.

We have put in a great deal of time preaching and writing about the masses and the relation of the Church to them. How to reach them and how to bring them into the kingdom are questions to which we have given a great deal of earnest thought and inquiry as preachers and Church people. This is well, and our duty in this direction ought never to be neglected. Christ preached to the multitudes, and the mission of the Church to them has never changed. But the Church has a message also for the rich man. Christ dealt with this sort of an individual on several occasions. The rich young ruler received a message from the Savior that broke his heart, because it was a plain message and made great demands of him. He went away sorrowful. One of the most startling utterances Christ ever delivered was about a "certain rich man" who died and "lifted up his eyes in hell, being in torments." Christ neglected no class in his earthly ministry. The ministers of today ought to have a message for our men of large means. Many of them do not specially need such a message. They are genuinely converted, and they open their hearts to the truth and their purses to the demands of Christ. Such men are a blessing to themselves and to the kingdom of our Lord. But we have in Texas men of large means who have not yet learned the alphabet of their duty to Christ, his Church and to humanity. They are in the Church, give "their part" to support the preacher and to the conference claims, but when the larger demands of the Church are made upon them they close up like clams and positively refuse to respond. You can not do anything with them. They look upon what they put into religious matters as that much to be charged up to profit and loss; and they have prepared themselves with hard arguments with which to prove that they can do nothing more for these larger interests. They have satisfied their consciences by taking upon themselves the vows of the Church and by doling out the least amount possible for its claims, and beyond this you can do nothing with them. They want to gauge their contributions by the amount the man in far less circumstances contributes. Their vast possessions remain untouched for God and his kingdom. They are willing to make large expenditures upon their families and upon the gratification of their pride and vanity, but when it comes to the Church their purse-strings tighten and they refuse to respond. What good does religious, so-called, do such men? None in the world! They are simply on their way to hell, while they delude themselves with the thought that because they are in the Church, paying a little to its support, they are saved and on their way to heaven. These men need to have their mind disabused and to have their mistakes pointed out to them. No man is religious and on his way to heaven who owns large possessions and positively refuses to hear Christ's calls upon him for help! He is in darkness

and in awful danger, if what Christ says on this subject is true. The pastor who leaves such a man in his security and self-deception falls very far short of his duty as a minister of Christ's gospel. We once heard of a pastor who was so anxious to get a rich family into his Church that he actually gave the head of the household a letter exempting him from the payment of money to the Church if he would affiliate with his congregation. We do not know whether this incident ever occurred or not, but there are a few people here and there who seem to think that they are immune when it comes to giving a small part of their vast belongings to the help of Christ's gospel. It is an absolute shame. They own and control their hundreds of thousands, and yet they do nothing worthy of respect for these causes of humanity. They need to be instructed in the primary duties of Christianity. Their eyes need to be opened that they may see their real danger. Otherwise they will wake up later to realize their sad and irrevocable mistake. The gospel of Jesus Christ is absolutely suffering for means with which to carry on its mission, and it not only appeals to the masses for help, but it is thundering into the ears of our wealthy men for something worthy of the mercies with which God has blessed them. They can not continue to hoard their money and enlarge their belongings to the neglect of their liberality to the gospel and expect to find in Christ's words the least degree of comfort. The Church is a poor refuge for men of this character. "Be not deceived, God is not mocked. Whatsoever a man soweth that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption." Only they who sow to the Spirit reap life everlasting. It is, therefore, time that some of our rich men were undeceiving themselves in these matters.

Human beings are not the only persons who make mistakes. Once in awhile the wicked one overreaches himself and startles humanity by some crime inspired by his spirit. Then people rise up and smite him with a great blow. Recent events prove this statement.

Afflictions when sent of God have a wise purpose in them. They work together for good; not that they have any merit in them, but as educative in our life and experience. Some flowers have to be crushed to yield their sweetest perfume. So some lives have to be afflicted to bring out the best and the sweetest that is in them.

When we see so much in people that disappoints us, it is not because they are always mean. They are often peculiar, and we have to make allowance for their idiosyncrasies. Not all the faults we see in others are sins. They are weaknesses and infirmities. Sin lurks in a bad motive in an evil intention. Weaknesses and infirmities are to be deplored, and they ought to be corrected; but they can exist without sin. For in them we find no vicious motive to injure others.

## Gibraltar and Algiers

Letter From S. J. Thomas on His Trip Abroad.

It was a pleasure to emerge from the dark ages in which Spain is still living into the light of modern progressiveness such as prevails under British rule on the fortified rock of Gibraltar; and to hear our mother tongue once more from the lips of those who can speak it intelligibly.

Gibraltar is the strongest natural fortress in the world—a giant sentinel, stolid, imperious and terrible at the gateway of the great mid-continent sea. From the Atlantic its outline is an abrupt slope that does not impress one as he approaches, but a closer view, such as is possible from the harbor inside the bay, brings out the grim, defiant features and establishes the splendid commanding position it occupies. One is almost surprised and is greatly relieved to find that no insurance company has vandalized its noble front with advertising signs and that it stands in all its virgin and primitive grandeur undamaged by chisel or paint.

Gibraltar may be described as a bold headland promontory jutting into the sea, a huge rock projected, as it were, by some powerful force from the Sierra Nevadas, in an attempt to dam the communicating seas, with a low train of sympathetic sand connecting the dislodged boulder with its mother mountain source. It is a solid mass of limestone, three miles in length, seven in girth and three-quarters only at its greatest breadth. On the north it is connected with the mainland of Spain by a valley but a little higher than sea level, and there is where the rock shows up to superb advantage. Full 1,400 feet the adamantine monster rears his pomped head and sweeps the Mediterranean Sea and Spanish hills with never sleeping eye. It is not hard to imagine this bold climax an ossified emblem of the great nation that holds it, a recumbent lion with uplifted head and sloping posterior.

Around this famous pile the navies of the world have battled for advantage and the floor of the sea is strewn with the wrecks of conflict. Gibraltar took its name from the word Gabel, the Moorish term for mountain, and Tarik, the Moorish chief who first occupied it as a stronghold in 711 A. D. From that date to the present it has been taken and surrendered fourteen times, the Moors holding it altogether 726 years. It is related of Queen Isabella of Spain, she who purchased America for a ring and a necklace, that she was so intense in her desire to recover Gibraltar from the Moors that she seated herself on a certain rock in the vicinity now called "Queen's Chair," and asserted her determination never to move until the Spanish flag should float from the fortress. She would have perished had not the Moorish commander gallantly run down his own flag for a few moments and supplanted it with the colors of Spain, allowing the foolish sovereign to save her face.

But the most miserable of all the sieges that have tried the merit of Gibraltar's bulwarks and the mettle of its defenders was the last one, that of 1779 when Spain, mortified and all but heartbroken at the loss of her cherished fort, brought the full force of her great resources to bear upon the citadel of English endurance. For four years the isolation was complete and the bombardment continuous, but in the end the siege was a failure, the British won out and to this day are in undisputed control. During that war the English dug a tunnel, technically termed a gallery, in the solid rock, to bring a flanking fire on the enemy without exposing themselves. Since then the gallery has been extended and others constructed until to-day there are seven miles of them.

It was my privilege to walk through a portion of this underground network of communication. The rough jagged walls of solid rock; the resounding

echoes of feet and voices; the damp, dark and sinuous passageways; every twenty or thirty feet a powerful dog of war, silent, severe and threatening, with his muzzled nose through the windows of the rock; the very presence of the uniformed soldiers in charge of our party; great precipitous depths underneath; the uplifted tremendous heights above and the great guns visible there—altogether conspired to give an impression of powerful latent military possibilities, of terror of war; of Britain's unstinted efforts to perpetuate her prestige behind the great-

a subterranean passage at the bottom of this abyss, the apes which now infest the rock passed originally from Africa. These apes are respected by the soldiers and roam over the mountain with impunity and absolute immunity, as they have done from time immemorial.

From Gibraltar, Trafalgar Bay is plainly visible, for it is only a few miles distant. This was the site, it will be remembered, of the battle between Admiral Nelson's fleet and Napoleon's navy, resulting in a victory for the English and in Nelson's death. At night no lights on the seaward side of the mountain are allowed, but the illumination of the town on the landward side, when seen from a ship in the bay, is almost equal to that of Funchal, Madeira. The British gov-

ernment has fine dry docks, and while we were there a huge warship was high and dry in the hands of machinists and painters. The visitor is always shown the beautiful Alameda Park, but as he is not at Gibraltar hunting flowers he feels almost insulted when shrubbery is mentioned. There is also a Moorish cathedral 1,200 years old, but the visitor is likewise averse to mixing religion and war, and passes up the churches for the guns. The constant blare of trumpets, the marching of troops, the galloping of officers, the frowning of engines of destruction, and others still, that we know are ready for use, concealed behind barriers and bastions, the men-of-war in the harbor, the sentries, the walls, everything proclaims the military character of the place. Gibraltar is strong, but when to its natural impregnability is added the military skill and dogged endurance of the British soldier, it becomes, as it has become, a synonym of all these superlatives of stability.



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Between the rock and Spanish soil is a strip of neutral ground 200 yards wide which by agreement is not to be used by any nation. Near this point are located the cricket and tennis grounds where the soldiers engage in games, and a cemetery holds in its solemn vaults the fruits of a dozen wars.

On the west side of the hill the town of Gibraltar is located, tier and tier, pell mell and promiscuous among the rocks. On its main street there is a constant stream of men of many nationalities—a rare opportunity for the student of ethnology. Such a cosmopolitan mixture of breeds cannot be seen anywhere else in the world. Europe, Asia, Africa, and the isles of the sea jostle each other in a confusion of costumes and faces and a babble of tongues; tall, stately, slow-pacing Moors from Morocco; red-turbaned Turks from the Levant; thick-lipped negroes from Ethiopia; gesticulating, jabbering Greeks; olive-hued Spaniards; gabardined Jews; red coated British soldiers and fine looking Americans. The city consists entirely of military officials' residences, their quarters and barracks, and the homes of those necessary for supplying and serving the garrison. Of the total population of 25,000, 6,000 are soldiers. No one is allowed to establish a residence or business there except to supply the wants of the garrison, and must have a government permit. At 6 o'clock every afternoon when the signal gun is fired the foreigners are routed out like a lot of sheep and at that time the Spaniards may be seen in droves going to their homes at Linea a town across the neutral ground. Then the gates of the city are locked and there is no admission except on special order.

The rock abounds in caves, the largest of which, 1,000 feet above the sea, has a hall 220 feet long, 90 feet wide and 70 feet high, supported by stalactite pillars. This cave presents a most beautiful effect when lighted up. It contains a fathomless gulf which recently became the tomb of a couple of English officers who fell into it.

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And yet it is doubtful if Gibraltar will ever be more to England than a place to sink her money and to harbor and coal her ships. It is the opinion of experts that war vessels could pass through the strait unharmed under fire from the fort, by hugging the African coast, and if it be useless for this purpose there is no excuse for its maintenance except as a matter of pride.

At midnight we lifted anchor and silently stole past the sentries, unnoticed by the watch dogs of the mountain embrasures, or aught else so far as we could tell, save the revolving signal light that threw its searching rays full and fair upon us. The great lion lay still with its shaggy head turned alert and menacing toward the unhappy people who were his last enemies. The shadow of the world's best expression of strength and stability fell athwart the Mediterranean far out, and the moon traced its outlines in the water, as it has done since the morning stars sang together and Gibraltar was born in the labor of a world.

For thirty hours we traversed the trackless thoroughfare that has borne the commerce of every age of man, and has been the scene of conflicts of galleys, triremes and of ironclads that changed the trend of history time and time again. This part of the

of her citizens.

We are now approaching the old nest of these bandits of the past, and we have already pictured it in our minds as a desolate and forbidding stronghold overlooking the sea and flanked by the sand dunes of Sahara, a fit and becoming habitation of desperate characters. The low African hills along which we cruise are mantled to the feet in sand rolling before the winds except where it is pinned down in occasional folds by a boulder or cactus. Forsaken by the seasons, it is no wonder that is untenanted by man or beast. Surely on all this coast there is no place for civilization to harbor its commerce or to rear tolerable homes for its men of trade. We shall see. The ruffled sheen of the blue Mediterranean glides by in charming monotony; the unoccupied hills rise and fall in graceful undulations; and night shuts out the prospects and plays its drama of dreams.

Most of our company are still asleep when in the early dawn the Arabic entered the expansive harbor of Algiers and only a few were fortunate enough to get the first glimpses of the city. To these few it was a revelation of successive surprises. A serrated chain of blue-black mountains with crests of snow were visible in the background far inland. As the steamer approached, a range of hills in the foreground detached themselves from the darker mass, and on their front a white city appeared and gradually grew upon the vision—a city so white that it seemed the hills had been uncovered and their bosoms embellished in carvings of alabaster. Nearer, the scene resolved itself into white houses, tier on tier, from the water up the steep declivities, square boxlike concerns, most of them, but washed clean, and gleaming in the rising sunlight like the pearly teeth of maidens at play. Was this Algiers?

In the bay a number of large ships were at anchor and a score of fishing vessels were spreading their white wings for the work of the day. We landed by tenders, and pushed our way through a crowd of strangely dressed men who surveyed us with gaping curiosity, our guide himself being the most strikingly grotesque of them all—a fat, turbaned Arab with trousers that dragged the ground in the rear, their ample folds drawn together be-

low the knee. But he had a merry and rather intelligent face and in this respect he differed from his companions on the pier who were a picturesque gang of cut-throats unless their faces belied their character.

We secured carriages and drove, first to the left up a long grade, then to the right and up, and again to the left, until we reached a wide boulevard splendidly paved and fronted by wholesale mercantile buildings, massive and modern. Electric cars ran by with uniformed motormen at the helm and there was nothing to indicate that we were in an African town of former barbarian ownership and occupancy, except the strange and polychromatic dress of the pedestrians. French enterprise and skill had reared a duplicate of Paris, in white stone, on the ruins of the old Arab lair. Farther on we entered a street that was thronged with babbling natives—the great market thoroughfare of Algiers, its main artery of supplies where caravansaries from the desert, tired and dusty, drop their bundles of tropic fruits and after a rests of days load up again with the commerce of the interior. The camels with ponderous awkward strides come and go here with lazy indifference to the prancing bobbed steeds of the soldiers and the modern caravans of the rail and sea.

The drive carried us through shaded streets and lanes where palms and tropical verdure abound, and into the Jardin D'Essai, where the most charming specimens of tropical vegetation delight the eye. Angular-limbed rubber trees with capacious canopies of foliage, sequestered retreats with pillars of palms and architraves of abounding vines, groves of lemon, banana and orange, rippling streamlets; and every flower that blooms in the summer sun—a very wilderness of verdure and bloom—in all the world there cannot be a lovelier beauty spot. It was a pity to leave this place where you could almost "hear the voice of God walking in the garden," but we were to see yet grander and more beautiful sights than this exquisite garden. The French have constructed a magnificent turnpike around the ravines of the hill and on either side of it are located the homes of the aristocracy of Algiers.

Swinging around the road, now far inside where we felt the fragrant breath of the dells whence the rills and gulches spring, now doubling the bold projection of the mountain, always climbing, always above the glistening city, the ascent to Mustapha Superieur, as the climax of this tortuous way is called, was a delightful and refreshing experience. The villas were denude; draped from cornice to steps with cataracts of vines, the white walls were scarcely visible through the verdure, and the merest sprinkle of sun fell through the foliage of orange, aloe and palms upon the velvet lawns.

But prettiest of all, and sublimest of all, the view from the lofty summit. There the masses of clematis hanging in festoons from the olive trees, cactus and aloes running riot in the glens, sweet odors from oleander and jasmine steaming from invisible and unsuspected gardens, the emerald nests of fern in the dells, the milk-white city sparkling in the sunlight, the blue, arching sea and the polished dome of the sky, made up a picture that surpasses Madeira and I dare say has no superior in the world; though I have been surprised so many times on this trip that I have thrown my opinions and beliefs into the junk pile and am forming new ones from ocular contact with the real article.

And this is Algiers, the city of the desert. Astounded beyond measure, bewildered as if suddenly startled from a dream, we drifted back to the business section. There we visited the old Arab part of the town.

In those malodorous alleys and the long, narrow streets, where "every prospect pleases and every scent is vile," old Moors in soiled and ragged robes emerged from half-concealed openings; ladies muffled up to the eyes with tea towels and draped in sheets, silent and ghostly as disembodied spirits, fitted from place to place; veiled figures glided softly as

a merry and in his com- re a pic- s unless cter. I drove, de, then n to the e boule- nted by gs, mas- s ran by he helm ate that f former upancy. romatic ouch en- a dupli- , on the rther on throug- re great lers, its ere car- red and f tropic ys load of the nderous go here prancing and the id sea. shaded lms and into the t charm- ation de- l rubber of foll- h pillars ounding ma and id every mer sun ure and e cannot is a pity could al- walking see yet l sights The nificent the hill ated the giers. now far fragrant he hills pling the ain, al- the glis- ustapha his tor- ightful The vil- m ex- cets of scarcely and the through l palms blimest summit. s hang e trees, in the der and de and ernald e milk- unlight, polished picture are say though y times wn my ink pile ocular of the ceasure, startled to the visited and the "every cent is ragged nealed to the ped in disem- lace to ightly as

if to inaudible music; all so weird and so strange that it seems like a seance of spooks. Everything so alarmingly quiet, so solemn and sepulchral. In the little shops men were sitting on the floor and when a customer made a purchase they would reach for the goods and deliver them without rising. Every Arab denizen of the town had sore eyes and most of them were short at least one optic. From what I could see of the women I think they do the proper thing in concealing their features.

Algiers has a population of 160,000, of whom two-thirds are Europeans. The State of Algiers has 5,000,000 people and is fertile, well watered and has fine seasons. It grows everything. The city has a great foreign trade, is growing rapidly and bids fair to become the chief port of the Mediterranean. It is a protectorate of France. In 1815 Commodore Decatur with an American fleet first brought the pirates to time, and later France completed their overthrow and took their country in charge. Under her magnificent management the Arab and his customs are fast disappearing and will soon be swallowed up and lost in the new and progressive civilization swarming around him.

**A PHASE OF EDUCATION NEGLECTED AMONG OUR DENOMINATIONAL SCHOOLS.**

Taking up the subject where we left it last week, some one may say that all this question of "Methods" is the work of the normals and we have plenty of them to do the work needed. Let such a one not fail to read this paper through and see that I am discussing another subject than "Methods." But such has been the attitude of the colleges and universities of the South to this question that rarely indeed has a college graduate gone to a normal to get any training for his work, and almost as rarely has a normal graduate gone to a college for an education. And even those who have gone to college have made so strong a demand that the work done in the normal be recognized that they might finish in a year or two, that the result has been disastrous to the cause of education.

The normal can attempt only practical work in pedagogies, and that very meagerly. They have not the time nor their students the ability to go into the science of education. This is emphatically the work of our colleges and universities. We often hear calls for "practical educators," but we need equally as much scientific education. I cannot better explain my conception of this subject than by quoting from Prof. H. Holman, professor of education in the University College, Wales. In his book, "English National Education" (p. 210), he says of English teachers:

"As a body it is probably true to say of the teachers of our public primary schools that they have no superiors as practical teachers in the world, and yet it is probably not untrue to say of them that not one per cent of them are true educators. They have been trained to the last state of complete preparation to be practical teachers; they have not been taught and trained to be educators; and at present the teaching in our schools is, as a whole, but little better than intelligent cramming." Again (p. 241) he says, "Ought not, therefore, the training of our teachers to be educators to be the first feature of future reform? Should not mental sciences be the main part of their training, and should these not be studied in the same way as other natural sciences? The mental sciences should be studied not only as pure sciences, but as applied sciences.

Note the important distinction he makes between practical teachers and educators. As I conceive it, the practical teacher is one who has learned how to use methods commonly recommended as true pedagogical methods, and to use them pretty much in a me-

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chanical way, as when a miller pours corn, good, bad and indifferent, into the hopper and grinds, grinds, grinds away, all coming out together. Whereas, the educator, going into the science of education, is able to deal with each pupil as an individual personality, is not a slave to any method but a master of all methods, even superior to all methods, able to forge ahead and advance the cause, keeping step with the vanguard in his day. The practical teacher at best can only utilize what the educator has found to be true.

Now, what is necessary to give us the scientific educator? He must deal with two things at least, with the knowledge to be imparted, the content of education and with the human mind. He needs mastery in each. We take it for granted that the college and university courses give him mastery of the content. How is he to get the other? Prof. Holman, as quoted above, calls us to the study of psychology; and that not only as a pure science but also as applied science—that is, as applied to pedagogical principles. Now, it is quite evident that you can't study it as an applied science, until you know it pretty well as a pure science. That is why I am contending for its introduction into our Southern colleges and universities. The normals cannot do the work. They have usually only about ten to twelve weeks to devote to the subject. No student can even get a smattering of it in that time. I have studied ten years and feel unequal to the task today. Oh, may the colleges and universities of the Southland realize the responsibilities that rest upon them: for to them alone we must look for help in this work!

Only he who has carefully looked into the schools of the North can realize how far our section is behind in this work. The city of New York will not allow one to even teach in her secondary schools until they have had as a minimum a completed college course, one year's work in a university, studied the science of education one year and had seven years' experience in secondary school teaching.

The University of Chicago lays stress on this subject. Quite a variety of courses are offered covering every phase of education. I am now taking a course in the "Psychology of the Educational Processes" under the celebrated Dr. Angell, and every seat in his lecture room is taken. Work in this line can be offered in our colleges and universities as an elective for the bachelor's degree, or as the body of the year's work for the master's degree. If the latter was offered, the number who remained or returned to take the degree would rapidly increase  
ATTICUS G. WEBB,  
5718 Kimbark Ave., Chicago, Ill.

**"DEATH OF AN OLD INDIAN FIGHTER"—JOHN BOWLES.**

In a sketch by H. G. H. in the Texas Christian Advocate of January 24 past is a name I would love to correspond with Brother H. G. H. about—namely, Rev. Ivey H. Cox. I have seen his name as presiding elder in the old Texas Conference Quarterly Meetings. He traveled our circuit as junior preacher in 1856-7, LaGrange Circuit, Kentucky Conference. I met him in New Orleans at the General Conference in 1866. He often was at our home; we loved him very much. He took the vote at old Wesley Chapel for my license to preach, and heard my trial sermon, July 21, 1851, ere I went to academy, college and university. He went West. I know not if he still lives. If Brother H. G. H. or any one knows his whereabouts, I would love to learn, and, if dead, correspond with those who knew him well. I will be in Texas in March. Address me at Prospect, Kentucky.

You will be interested with his many Texas friends and just admirers to know how Dr. Alonzo Monk is getting on in old Broadway Church, Louisville, Kentucky. I've not met the Doctor, but two of my three daughters belong to his Church, also my youngest sister, Mrs. W. S. Smith, her daughter, my niece and her children. So my people are

workers in that noble Church. The past Sunday was not a good day—a cold, ugly day—but the house was full, and they tell me it was the largest communion they ever witnessed—just simply wonderful. And the Doctor's praise is on every tongue. Broadway has been more highly favored with the average best preachers of any Church in our denomination. Dr. Messick, a princely gentleman, a sound instructor, faithful pastor, a splendid scholar, and fine orator, served them for years. Dr. Rivers preceded him. Bishop Morrison, courteous, spiritual, mighty in charming eloquence, companionable as the noble Messick, served them full time. Dr. Riddick had the house packed for years—the delight of that excellent congregation. Then came Dr. Pinson. You Texans have heard of him, for I preached for him in Houston and Austin. Now Dr. Monk succeeds to this illustrious line of exalted pulpit orators and faithful pastors. Each time Broadway thinks she has the very best, and she thinks rightly. Dr. Monk is a great preacher. What is better, he is a devoted, wise pastor. Dr. Messick is presiding elder of the city. Louisville is proud of her preachers. But the pastors are proud of her laymen. When one of our laymen whom I knew from childhood died, Wm. Kendrick, years ago, the finest jeweler in Kentucky and the sweetest-spirited man in Kentucky died. His funeral was preached in the churches of different denominations. The jewelers of New York sent to his two worthy successors, his sons, the most splendid compliment ever received by a citizen of Louisville, engraved: "An honest man is the noblest work of God."

Another grand old man I knew when I was a boy was the princely J. S. Lithgow, mayor of the city. A photo of him hung in a room of our Publishing House. Another grand old man belongs to old Fifth and Walnut, John L. Wheat, layman in the last General Conference. But even Paul said time would fail to let him tell of the many noble ones of the host. One of the Kendricks, William, is a very prominent worker in Dr. Monk's Church. His brother, George, is an equally faithful worker in Fourth Avenue, where Dr. Messick was pastor the last four years. It is perhaps the finest building in the Southern Methodist Church, and has a most excellent body of members. And it does a preacher's soul good to recognize in the smiling, approving faces of these two lofty souls—Clarke Smith, son-in-law to the sainted Lithgow, and T. L. Jefferson, both of whom are princes in Israel, and do enjoy real, good preaching. I have been honored to fill those pulpits many times, and love to face both congregations. But in the olden times, in the long ago, Louisville had the famous John Newland Moffit, the most charming, famous orator on our continent in the forties; the mighty Bascom, the charming E. W. Schon, Secretary of Missions longer than any in our Church; the eloquence of G. W. Smiley, forgotten long ago, sad to relate; Dr. Lewis, eloquent and true, and Dr. C. B. Parsons, who was the most thrilling orator I ever heard on hustings or in pulpit, and Mrs. Magee, the sweetest singer I ever heard or expect to hear on earth.  
J. DITZLER,  
Prospect, Ky.

**THE LIVING LINK. Our Forward Movement!**

The Discipline provides that upon recommendation of the Annual Conference Board the Bishop may appoint a specialist in Sunday-school work, whose duty shall be "to travel throughout the bounds of the conference for the purpose of establishing and aiding Sunday-schools," etc. Your board felt that the magnitude and importance of this great interest called for the entire time of one man, and the board unanimously recommended to the Bishop the appointment of Rev. C. S. Field. This was done at Brownwood, Texas, at our last conference. Upon recommendation of the board

**ARE YOUR KIDNEYS WEAK?**

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

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

If you are sick or "feel badly" begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

**Didn't Know I Had Kidney Trouble**

"I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers.  
Gladly yours,  
MRS. A. L. WALKER,  
340 Boulevard Place, Atlanta, Ga.

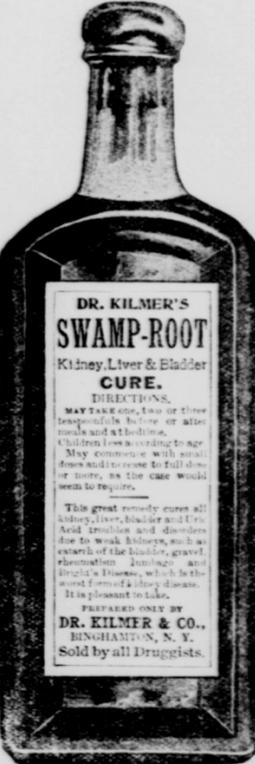
Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; make your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away. To overcome these troubles take Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has yet been discovered.

**How To Find Out**

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle, and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

**EDITORIAL NOTICE.**—So successful is Swamp-Root in promptly overcoming even the most distressing cases, that to prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women who found Swamp-Root to be just the remedy they needed. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Texas Christian Advocate. Swamp-Root is pleasant to take and you can purchase the regular fifty cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.



(Swamp-Root is pleasant to take.)

Brother Field has moved to Fort Worth, Texas, and is now in the field and busy at work. His duty will be:

1. By correspondence to keep in touch with our Sunday-school workers, distribute literature bearing upon every phase of modern Sunday-school work, edit and distribute our Annual Year Book, etc.
2. To encourage and assist in organizing Sunday-schools in mission territory and to furnish those who are not able to purchase for themselves Sunday-school literature free of charge.
3. To visit pastoral charges, hold institutes in same. Preach on the subject and bring the Sunday-school interest prominently before the entire congregation.

Also to lead in Circuit, County or District Institutes upon invitation from those having same in charge. We all know that the problem of the improvement of our work is a great one. A recent writer said: "There is no great institution on earth in which so much bungling work is done as in the Sunday-school."

Brother Field has met with much encouragement in his work. He has all he can do at present and calls for assistance are coming in to him continually. He is well qualified for the place, and is showing himself to be a workman that needeth not to be ashamed in the line of his work.

Mrs. Field is a trained teacher, an experienced Sunday-school worker of many years in primary work, and she

is assisting in this department. His postoffice is Fort Worth, Texas, Station A., and he invites correspondence and suggestions from any and all who may be interested in Sunday-school work. If your Sunday-school interest needs reviving, stimulating and pushing forward, confer with Brother Field, and he stands ready to assist you as far as possible.

**Finances.** We call attention to the fact that the income of this board is insufficient for the work we are trying to accomplish.

We trust that Children's Day will be observed this year by every Sunday-school in our entire connection, and that the collection will be taken as the Discipline requires and same forwarded to our Treasurer, B. W. Dodson, Colorado, Texas.

Will all our pastors and superintendents do this? It is especially important this year.

Children's Day programs will be furnished free to all who apply to our Secretary, C. S. Field, Station A, Fort Worth, Texas.

We ask for our work the sympathy and co-operation of our entire Church.

E. HIGHTOWER,  
Chm. S. S. Board N. W. Texas Conf., Belton, Texas.

B. W. DODSON,  
Treasurer, Colorado, Texas.

**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.

**DROPSY** Cured; quick relief; removes all swelling in 8 to 20 days; 28 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circulars, testimonials and free trial treatment write Dr. H. H. Green's Sons, Box 6, Atlanta, Ga.

Secular News Items.

The following dispatch from Brussels is dated April 14: King Leopold's unprecedented action in withdrawing by royal decree the Government bill concerning the hours of labor in the mines, has aroused the greatest indignation in all parties. The situation is aggravated by the fact that the decree was countersigned by Ministers who had officially resigned and therefore possessed no authority before Parliament.

The Government, under the law, is entitled to withdraw a bill presented in both houses until the Senate adopts it, but in not announcing the decree until after its resignation, and when it had been demonstrated that it had only thirty-two supporters, the Government is considered as being guilty of political sharp practice.

The situation is grave and discussion of Parliament appears to be inevitable.

The shock of an earthquake lasting four and a half minutes startled the City of Mexico April 14. The earth rocked in a long, swinging motion, terrifying the inhabitants, but doing no damage so far as can be learned at this time.

Clocks in the city stopped at 11:34 (Mexican time), and the perceptible motion of the earth ceased at 11:38 1/2. Telegraph wires were put out of commission and for a short time the city was in darkness, owing to the failure of the electric lights. One wall of the Associated Press office was cracked from floor to ceiling.

The asphalt on a corner of Cinco de Mayo street, one of the principal streets of the city, was cracked open for a distance of ten yards.

The shock was pronounced the heaviest here in years. People through the streets, many having fled from the hotels and dwelling houses in their night robes.

Telegraphic communication as far south as the cities of Oaxaca and San Juan Bautista has been established now, but beyond the report that the shock was very heavy in that region and along the Gulf coast, nothing more was learned.

From the city of Vera Cruz south, the shock is reported to have been very severe.

At the Meteorological Bureau it is said that the shock was the heaviest experienced since 1882.

From what is known at this time the shock extended from the city of San Luis Potosi on the north to Oaxaca on the south, a distance of 500 miles.

The following dispatch from Guilford, Mo., is dated April 14: Determined that the bachelor business men and bachelor residents of Guilford shall quite the lonely manner of grappling with domestic problems or take the consequences, the City Council of this town passed an ordinance requiring all unmarried male citizens between the ages of 18 and 60 years to wed. Should any stubborn-minded masculine believer in the single life refuse to obey the mandate of the law, the rebellious one must either pay a fine of \$10 or become an inmate of the town calaboose for thirty days.

The payment of the fine or the serving of the jail sentence does not secure permanent immunity from the marriage decree. The penalty will be repeated next year, and the next, and the next, and so long as the bachelor cousin shall flout, neglect or be unable to get himself a wife.

The court-martial of Captain Edgar A. Macklin began at Fort Sam Houston April 14. The accused was the officer of the day at Fort Brown at the time of the shooting up of Brownsville on August 13 last. He had just returned from Washington, where he was called as a witness in the Senate committee's investigation of the Brownsville affair.

Captain P. A. Murphy, assistant counsel in the Penrose trial, will defend Macklin. Lieutenant Roger S. Fitch, Assistant Judge Advocate of the former case, will prosecute. The trial will be much shorter, as the evidence has practically been gone over in the Penrose case.

The most unhappy group of department clerks in Washington for many a day are those in the office of the auditor of the Navy Department, on account of the appointment of the negro, Ralph W. Tyler, of Columbus, Ohio, as their chief.

There are ninety-eight clerks in the office, thirty-one of whom are from Southern States, and twenty-five of the ninety-eight are women, and nine of these are from Southern States.

It was said by one of the best known negroes in the country, who has himself held high office, but who wishes his name withheld, that the appointment of Tyler would not help the President or Taft in Ohio, as there was not a leading negro in Ohio who was not opposed to Tyler being given any office of prominence.

"Tyler," he said, "has been nothing but a busybody reporter on a Columbus, Ohio, paper, and he got Book-

er Washington's backing for a Federal appointment by boosting Booker's school and his visit in the North in the paper that he worked for. He is no part of a representative man of the colored race in Ohio."

The ex-colored official said he doubted whether Tyler was competent to fill so responsible a position in the Treasury Department.

Continuous heavy rains have caused the rivers to overflow, seriously flooding Macedonia and Asia Minor. The plains of Brusa, Adabaza, Kutahia, Aidin and almost all the villages are submerged and there has been heavy loss of life and destruction of cattle and property. Coming immediately after the severe winter and ruin of the crops, the floods have entailed great distress among the population and the interruption of railway traffic renders relief difficult.

The Moore-Heartsill bill, which prohibits speculation in futures, and had been passed by both the Arkansas legislative bodies several weeks ago, was signed by acting Governor Moore April 11. The bill, which, it is alleged, had been "doctored" after its previous passage through the Legislature, was carefully gone over by Mr. Simpson of the House Enrolling Committee and was in its corrected form when it was signed. There is no chance of error in this case, as all due precaution has been taken in the progress of the bill through both legislative branches.

Senor Corea, the Nicaraguan minister, officially corroborates reports that a peaceful settlement will shortly be effected in Central America. He received gratifying advices from his government April 13. He was advised that President Bonilla of Honduras would be given protection while he remained in Central America on the condition that he leave the country. It is believed that the exiling of Bonilla was the demand made by President Zeleya before he would listen to peaceful overtures.

Commander Derile of the United States cruiser Chicago advised the Navy Department that Bonilla had sought refuge on his ship and that he would shortly leave Central America. He said that a provisional government had been established in Honduras with General Sierra in charge, and predicts peace.

The small number of the women who have just petitioned against suffrage in England, compared with those who had petitioned for it (257,000 for and 21,000 against) emphasizes anew the fact that a great many more women are interested in getting the ballot than in opposing it. The same is the case in this country.

In Maine, Massachusetts, New York, Illinois, Iowa—in short, wherever petitions for suffrage and remonstrances against it have been sent in, the petitioners have always vastly outnumbered the remonstrants.

In New York, at the time of the last constitutional convention, the suffragists obtained more than 300,000 signatures to their petitions; the anti, only 15,000. In Massachusetts, on the referendum on woman suffrage twelve years ago the woman's vote stood: Yes 22,204, no 861. In the recent effort of the Chicago women, led by Jane Addams, to secure a municipal woman suffrage clause in the new city charter, eighty-seven organizations of women with an aggregate membership of 10,000, petitioned for it, while only one small organization of women petitioned against it. Most women are indifferent, but of those who take any lively interest in the question, the great majority are in favor. This has been shown wherever the matter has been brought to a test says—Alice Stone Blackwell.

Gen. Luis Terrazas, whose wealth is conservatively estimated in the hundreds of millions, lately celebrated the seventy-fifth anniversary of his birth at his home in Chihuahua, Mexico. Terrazas is said to be the largest individual land owner in the world, his estates in Western Mexico covering 15,000,000 acres. He owns several hundred thousand head of cattle, horses, sheep and goats. Some of the richest mines in Mexico belong to him.

In order to apprehend a number of Japanese, who the Immigration Department is satisfied have secured illegal entry into the United States from Mexico, a number of additional immigration inspectors have been ordered temporarily to Texas.

They will be stationed in the interior and will be constantly on the lookout for Japanese and every man who can not prove he is here legally will be taken into custody to show cause why he should not be deported.

Owing to the length of the Thaw trial and the consequent holding up of other criminal prosecutions, the Tombs is today holding the greatest number of prisoners in its history. The Warden makes no secret of the

fact that it is crowded for beyond its capacity. There are 634 prisoners in the Tombs, about twice the number usually there at this time of the year. Twenty-nine of the prisoners are charged with homicide. Attention has been called to the conditions in the prison by a case of scarlet fever, which developed there.

The highest previous record of prisoners in the Tombs was 610, in 1894, when Col. John Fellows was District Attorney.

Tennessee has just admitted its first woman lawyer to practice, in the person of Miss Marian Griffin. Until January of this year the laws of Tennessee did not permit women to practice law. Largely through Miss Griffin's efforts the new law was passed.

On April 15 changes in the local government of the Panama Canal zone, which will abolish all the municipal governments now in existence and result in the harmonizing of the various parts of the zone, became effective.

The Brooklyn Democratic Club held a Jefferson Day dinner in Brooklyn Tuesday evening. W. J. Bryn was the guest of honor.

Democratic Congressman George K. Favrot, of Baton Rouge, La., was set free April 11, after having been in jail continually for about five months under arrest on a charge of murder and awaiting the action of a Grand Jury.

The second Grand Jury refused to indict the Congressman. Mr. Favrot last November shot and killed Dr. R. H. Aldrich of Baton Rouge, who had been his lifelong friend. The Congressman declared that the physician had made disparaging remarks about Mrs. Favrot. The shooting occurred immediately after an exciting election and while Favrot was still Judge of the Baton Rouge Court, which has set him free. He resigned and was indicted by a Grand Jury which had been selected under his jurisdiction before the shooting. Because one of the jurors was illiterate, the finding was quashed.

Application has been made to the Supreme Court at Topeka, Kansas, today by Attorney General Jackson for writs of quo warranto and injunctions against eight brewery companies mostly Missouri and Wisconsin concerns, and whiskey jobbers, to not only compel them to cease doing business in Kansas through their agents and cold storage warehouses, but also with the ultimate purpose of having receivers appointed for the properties located in this State.

The cost of municipal government in New York is \$31 per capita. In Philadelphia it is 13 per head; in Buffalo, 12; in Washington, Bridgeport, Schenectady and cities of that sort, \$11 per capita pays the tax; in Texas cities the charge is under \$10; in lively Los Angeles, \$7.50; in Seattle each collect \$6.50, and Nashville, Tenn., is at the bottom of the list of progressive cities, with a taxation of about \$6 per capita, less than one-fifth of New York's rate. The average city tax throughout the country is estimated to be about \$10 to \$11 per capita, or almost exactly the amount by which New York has raised its per capita figure in only nine years.

Most of the 40,000 employees of the Southern Railway have made contribution toward the erection of a monument to the late Samuel Spencer, who was killed last Thanksgiving Day. The monument will be erected at Atlanta, Ga., at a cost of something like \$50,000. Reports from all over the great system show that nearly every employe is active in the movement.

Herr Bebel, the leader of the German Socialists, who has been so much in evidence of late, is a wheelwright by trade. Although entirely self-educated, he is one of the finest orators and debaters in the Fatherland, and, distasteful as his views may be in the Reichstag, whenever he addresses the Assembly he is certain of having a large attentive audience.

UNANSWERED LETTERS.

- April 11.—T. B. Vinson, sub. J. C. Huddleston, sub. O. A. Shook, has attention.
- Ben Hardy, trial sub. J. T. Kirkpatrick, sub. W. L. Gibbons, sub. W. W. Watts, sub. J. N. Vincent, sub.
- April 12.—C. L. Browning, sub. J. T. McClure, sub. A. E. Turney, sub. T. R. Cain, sub. T. W. Ellis, sub.
- April 13.—S. C. Riddle, sub. C. L. Browning, sub.
- April 15.—W. H. Brooks, sub. E. H. Lovejoy, has attention. C. E. Simpson, change. G. J. Iryin, o. k. W. H. Vance, sub.
- April 16.—G. W. Kincheloe, sub. N. W. Turner, sub. C. B. Smith, thank you. P. I. Milton, sub. L. M. Fowler, sub. J. M. Barcus, sub. J. L. Massey, sub.
- April 17.—S. J. Vaughan, sub. J. B. Curry, sub. E. C. Escoc, sub; thank you.

A GREAT MEETING AT FORT TOWSON, INDIAN TERRITORY.

Early on the morning of the 29th ult., I boarded the train for Dallas, where I took the northbound Santa Fe for Fort Towson, I. T. About 2 p. m. I arrived at Hugo, where it is necessary to change cars. The Santa Fe here crosses the Choctaw and Arkansas. From here I went east on the C. & A. This train waits for the Santa Fe going north and south. A delayed southbound train on the Santa Fe caused a lay-over of about three hours. Many things conspired to make this a very disagreeable delay. Hugo is a new and developing town. It has some good business buildings and two lumber mills. The inevitable and far-famed Abe Mulkey had just closed a meeting here, which was very successful. It resulted in great good to the community in general and Methodism in particular. Abe brings things to pass where he goes. It was about six p. m. when I reached Fort Towson, my objective point. The pastor, Bro. J. F. Hendry, met me at the depot and conducted me to the parsonage, where I found abounding hospitality for ten days. The evening was cold, damp and threatening, the streets were muddy from the rain the night before, so I began the meeting that I had gone to conduct with a very small congregation. We announced preaching for 10 a. m. and 7:30 p. m., the next day. No one came at the morning hour, but at the evening service we had a fairly good attendance. The chilly weather, uncomfortable house, muddy streets, poor seats, which, for the most part, were improvised—planks placed on runners—and the absence of good music rendered the beginning unpromising. To add to the discouraging outlook, there was a municipal election on hand and partisan feelings were rife. On Thursday evening we were rained entirely out. The membership of our Church there was small, with but little zeal. If we had had an organ, an organist and a good choir, our music would have been all right, but having none of these, we were very short on the singing. However, as the meeting advanced, things changed for the better. We got an organ, a few people joined us in singing and the pastor fortunately could play the organ. God gave us a great meeting. The last day we held three services and they were all marked with great power. I suppose that not less than 50 or 60 people pledged themselves to live a better life, never to stop short of eternal glory. Among these were some of the leading citizens of the community. It was a day of repentance and of weeping over sins past; a day of reformation. The like one does not often see. There were about 25 conversions and nearly that number gave their names for membership. Ten were received and one infant baptized on the last day of the meeting. The people said it was the best meeting in the history of the community. I shall never cease to thank God for this meeting.

Fort Towson is about a half mile from the old fort, and not far from Doakville, which in its palmy days was the distributing point for all the adjacent country. A wholesale business was done there. It is situated on the C. & A. road, about 17 miles from Hugo. It has about 1000 inhabitants. The surrounding country is fertile and picturesque. This is a timbered country, for the most part. The timber is quite similar to that in Southeast Texas. It is but a little way to fine pine timber. There is now a planing mill in operation. But a lumber company, called the Pine Lumber Co., is putting in a \$100,000 plant for cutting pine lumber. They are now building a tram-way to the timber.

I took great interest in a visit to the old fort. The foundations of the old buildings are still intact, and also some of the walls. Some of these buildings were twenty by sixty feet in the clear, two stories high. The barracks for the privates were on the east and west and the officers were quartered on the north. The open court occupied about eight or ten acres, and was open on the south. Large trees now grow where once rested the bodies of soldiers by night. A few hundred yards to the west was the cemetery. The bodies of all the soldiers who were buried there have been removed to Fort Gibson. A few graves yet remain in this forest burying place. A rock wall encloses the graves of G. C. Gooding, wife and two daughters, one of whom died in 1841. Gooding was the sutler. I had the privilege of a conversation with Mrs. H. E. Turnbull, the widow of a Choctaw Presbyterian minister. She was born in the fort in 1844, also her sister, Mrs. F. A. Jones. Their mother came as a missionary when quite a girl from Mississippi with a Presbyterian minister by the name of Byington. Her maiden name was Martha Gates. She married a Mr. S. E. Willard, who was an interpreter.

Fort Towson is well supplied with water. There are two large springs in easy reach. One of them is mineral water, possessing medicinal properties. Gates Creek flows down from the mountains to the north and east

CLERGYMEN ADVOCATE

Duffy's 1842 Apple Juice as a Pure Non-Alcoholic and Healthful Tonic Drink.

A wave of popular enthusiasm is going over the country for Duffy's 1842 Apple Juice, the great temperance drink. It is welcomed as a refreshing spring and summer beverage, and the rich, ripe flavor of the apple makes it appetizing and satisfying.

Words of praise from many clergymen are being heard daily. The Rev. Fred Reiner, Pastor of the First Congregational Church of Steger, Ill., says: "Duffy's Apple Juice, in my estimation, fills a long felt need among Christian people and all others who advocate total abstinence. It has a rich, sweet apple flavor, and is a very refreshing drink. Being made of pure apple juice, unfermented, it commends itself from the standpoint of good health. It will give me great pleasure to advise my friends and congregation to use it."

Duffy's 1842 Apple Juice must not be confused with apple cider. It is the pure juice of the apple sterilized and prepared by a new secret process by which, without the use of preservatives, all the nutrition of the apple is retained and the fermentation of the juice is permanently stopped so that alcohol positively cannot develop, no matter how long it may be kept in any climate; the pure, rich flavor of the apple, mingling with the carbonation is indeed a most palatable as well as highly beneficial drink.

As is well known, apples contain great medicinal properties, and Duffy's Apply Juice, under this new process, retains all the phosphates and food values of the apple in a concentrated form. The Rev. A. Sangston, Pastor of the Baptist Church of Wesleyville, Pa., says: "I have tried Duffy's Apple Juice and find it to be a pleasant and healthful drink, aiding digestion, removing gas from the stomach, and stimulating the liver with beneficial effects." As every ounce of Duffy's Apple Juice contains all the juice and goodness of two large apples it is a powerful aid to the digestive organs and correct any disorders of the stomach and liver.

Duffy's Apple Juice should be kept in every household in place of alcoholic and other beverages. It is an ideal drink for dinners and social gatherings. Clergymen are recommending Duffy's Apply Juice to those who have a craving for alcoholic stimulants, as it is wholesome and satisfying, and many have testified that it removes all desire for intoxicants.

The manufacturers will send to any Clergyman or President of a Temperance Organization who would like to satisfy himself as to the merits of Duffy's 1842 Apple Juice and know of a pure, wholesome, non-alcoholic beverage which he can safely recommend, a large bottle absolutely free of charge upon receipt of his name and address, together with the name of the church or temperance organization with which he is connected.

The American Fruit Product Company also manufacture Duffy's Grape Juice, a guaranteed pure, unfermented and absolutely non-alcoholic beverage. It is used very extensively as communion wine; it is also a palatable, delicious family beverage.

Duffy's 1842 Apple Juice and Duffy's Grape Juice are sold by all grocers, druggists, and dealers, and used exclusively at banquets and dinners when a temperance beverage is served.

A trial order of one dozen pints of either Apple Juice or Grape Juice, or a half dozen of each, all charges prepaid, will be forwarded on receipt of \$3 sent to the American Fruit Product Co., 83 White street, Rochester, N. Y.

and sweeps majestically along just to the east. Good water can be had by digging wells. Klamitia River is just a few miles away, and is said to abound in fish.

This is a hard field for ministers. The people have not been educated to Church work and do not appear to know that they must take care of their pastors. Of course this does not apply to all. Bro. Hendry, the pastor, is getting his work well in hand, and I doubt not will accomplish a great work during the year. Next August four years ago I held a meeting at Kennedale, at which time he was reclaimed from a backslidden condition. When he called me to assist him in a meeting I at once decided to do so. It is a great relief to me to step aside from the routine of raising money and engage in revival services. The latter I expect to do more of, and the former less of, in the future.

R. C. ARMSTRONG.

# Notes From the Field

## Waller.

In affords me great pleasure to know that since I have been a licensed exhorter God has given me the grand opportunity to labor with people who desire the gospel preached, and as it is my duty I have preached to a people who seldom have Methodist preachers to preach for them. As we had no church, preaching had to be done in the school house, but at every service we had a good old heart-felt time. People seem to be moved out for God at this place. The Lord has wonderfully blessed the people in the vicinity of the Penick School House. A good Methodist Sunday-school has been organized at this place with a membership of about forty children. Easter Sunday was a memorable day for everybody. I had the pleasure of preaching to the largest congregation we have ever had, both morning and night; every seat in the house was occupied and the blessing of our Father rested upon the whole congregation. May the Lord bless the good people in this neighborhood and save them all from sin.—S. W. Stokely.

## May.

Our second Quarterly Conference convened at Holder April 7th and 8th. Rev. J. S. Chapman, presiding elder, was present and presided and preached as only our presiding elders can do. Each point on the charge was well represented officially. The stewards' report on pastor's salary was most encouraging. During the quarter a most bountiful supply of water has been secured at the parsonage at a depth of 101 feet. In addition to this a most elegant windmill has been attached, with hydrants for every convenience. Through the energy of our good women the parsonage has been papered. All of our churches have been well supplied with our new "Joint Hymnal." Some new lamps have been added and Green's Chapel has supplemented the old organ with a new one. Measles, mumps and small pox have been very much in the way of devotional interests during the quarter, but now these have subsided and we are planning and praying for a gracious revival. We are devoutly thankful to Almighty

God for his mercies and to the good people of the charge for their pecuniary assistance. We trust all of our people will be ready to lay aside every care and throw themselves heartily into our revival meetings. There are multitudes of people in the bounds of the charge unconverted, some of whom are of Methodist families. May our parents study the value of the immortal souls of their children.—Mac M. Smith, April 9.

## Montague.

Our second Quarterly Conference was held Saturday, April 6, with Presiding Elder Stafford in the chair. The reports were excellent considering the time of the year. Our circuit increased the salaries of the preacher in charge and the presiding elder \$200 over those of last year. They are a little behind with salary, but this is common in circuits in cotton countries where their largest payments are made the fourth quarter. Brother Stafford was at his best and preached three excellent sermons to the delight and edification of the people. In all our second quarterly occasion was an encouraging and profitable time. We have held no revivals so far this year. Had planned one for first week in April, but were disappointed in our help. But we are praying and hoping for gracious results along these lines. We lack only a little of having one-half of our collection secured in cash and subscriptions. We expect to come out in full in everything this year. We are serving a good people and under the blessings of God are getting along nicely in every way.—S. M. Black, April 10.

## Huntsville District.

As our presiding elder is too modest to write concerning his work I'll write for him. Our District Mission Conference met at Trinity some time past. It was very well attended and the interest good. The results already revealed in early collections. Old Huntsville District is to the front. We expect to pay every claim and more this year. Willis is in labor abundant since the enlargement of the district. Too much work for one man to do, and do it well. He can't give enough time to the country charges. Willis is an evangelist in the true sense. He helps the boys in their meetings. People are converted under his ministry. Conroe takes the lead in revival work. Have just closed a good meeting with a general warming up of the spiritual force, and a goodly number added to the church. Other charges will not be behind, for we shall hear from them later. Our District Conference will meet in the old town of Anderson some time in June. We will miss Davis, Kilgore, Betts and others. I must have a scrap with some one to keep up interest. Coberly at Montgomery is preparing to build a new church. Bedias is finishing a nice new house of worship. Anderson a new parsonage, Conroe seating with oak pews, a new church for Magnolia, and other material progress. "The Lord of hosts is with us; the God of Jacob is our refuge."—R. W. Adams.

## Matador.

We were unable to attend conference at Brownwood last fall, but when orders came from headquarters we were ready to move. We had served the Paducah charge three years and there were many friends that we hated to leave, but this was one of the things that was taken into consideration before we joined the conference. It was with "fear and trembling" that we came to Matador. My predecessor, Bro. J. T. Hicks, was loved by all who knew him (and they all knew him) and right well did he deserve their love, for he worked nobly here for three years, and his work was of that character that will abide. Having served but three years, so far as the time limit was concerned, he could have been returned and the people would have received him joyfully, hence our statement as to our fear at coming here. We have known people who called themselves Methodists that would become offended if the Bishop saw fit to remove a preacher that they were pleased with before the time limit moved him, and would vent their spleen on the poor fellow who was sent to take his place, but not so with the good people of Matador, we have found here Methodists in the true sense of the word. They hated to give up Bro. Hicks, yes, but "you are our pastor now, sent to us by our church, and we gladly receive you as such," and so they did. Thank God for such a people!—a people who love and respect their pastor because he is their pastor, and not simply because he happens to tickle their fancy; a people who feel that it is an honor to belong to the church of God and a privilege to work for its advancement. Such are the people that we serve,

We have a beautiful home in which to live and a church furnished with modern, up-to-date furniture in which to preach—thanks to brother Hicks and his (now my) noble band of H. M. workers. Our work has been hindered on account of sickness, but we are praying for a glorious rounding out of the year's work. We want to give the people the very best service that we can. The kindness that has been shown us should demand the very best service possible from any man that has a spark of appreciation about him. We have a Board of Stewards that look well after our financial interests, being a little ahead on salary up to date. But it would be impossible for us to tell all the good things we have and have had. The pounding commenced the first night after we arrived and is still going on. For fear some scheming brother will try to beat us out of this place another year we will not report any more this time, except to say that we had heard, before coming, of the big-hearted people who compose the church at this place, but since coming, seeing, hearing and experiencing, we can truly say, "The half has not been told."—R. L. Jameson.

## Conroe.

We closed our revival last night. Had a great awakening; many resolved for a better life; several converted and joined the church. John Green did the preaching and he did it well. I like his style of work—it will last. I consider the Texas Conference fortunate in having him free to aid in our revivals. We have paid our mission assessment in full with ten dollars extra for Songdo, Corea. Have also let contract for seating church at Conroe at the cost of \$509. This is my fourth year here and my eighth year at Willis. No, the time limit has not been removed in my case, but I served Willis four years as a station, now four years as half station. Dear old Willis is like home to me. Some of God's noblest spirits dwell there. There will be a good charge to let to some good man this fall—happy the man, for he will be cared for and loved, and that is the best, after all. I pray God we may have a sweeping revival throughout Texas this year. Let Texans set the pace for the world in devotion and liberality.—R. W. Adams.

## Archer City.

This is our second year at Archer City. We were heartily received at the beginning of the conference year by many hand shakes and a severe pounding. The spiritual state of the Church is growing. For a time it seemed that we would fail, but by the help of God we are moving upward. We are praying for a great revival of religion in our town and we believe that we are going to have it. Our meeting begins the twelfth of April. We ask the Advocate readers to pray for its success, as we have not had a revival here for years. Bro. Abe Mulkey is to do the preaching. Our first Quarterly Conference has passed. Our much loved presiding elder, Dr. T. R. Pierce, was on hand with a great sermon. The assessment for the pastor was raised \$85.00 over last year. We have repapered and carpeted the church and bought stoves for the parsonage.—A. P. Johnson.

## Daingerfield Circuit.

The good Lord is still with us in great power; good congregations; Sabbath-schools growing in numbers, the officers and teachers faithful in the work. The W. H. M. Society growing in numbers and interest and doing a great work—put new curtains in the parsonage and a new set of chairs in the parlor, and pounded our widowed daughter and her babies with a nice box; oh, so many good, nice things we can't enumerate. This is the best people this side of heaven. We do hope to meet all of them in that good world where we can express our gratitude for their kindness to us. Some of our good Baptist sisters joined in the work. May the good Lord bless them all. Last, but not least, our prayer meeting is well attended and is doing great good.—S. N. Allen.

## Eleventh Ave., Corsicana.

The few months since conference have been full of activity and growth. This is our third year and evidences of the loyalty and devotion of our people have been many. Soon after conference Dr. Horace Bishop appeared on the scene as presiding elder. He captured my people the first opportunity—preaching and presiding to our delight. The Board of Stewards raised the total amount to be paid the pastor and presiding elder one hundred dollars. At the second Quarterly Conference a few days since the salaries were up in full. I have collected and paid on our new furniture about \$850. Brother Vaughan came over and preached and took a collection for the Orphanage. I have preached on Christian education and took a collection for Corsicana University Training School at Blooming Grove. We had a raise in our conference collections, but I now report every-

thing covered with good subscriptions, with Orphanage and domestic missions paid and some on foreign missions in hand. In the midst of all this financial work a parsonage movement sprang up. Rev. Abe Mulkey, God's great nobleman, gave the church one thousand dollars to go into a parsonage, provided the church would raise the rest necessary to build. We immediately accepted this generous offer and now there is more than \$1800 in valid subscription and we have not solicited a dollar. Who ever heard of such a wonder? Our plans are now in course of construction and before many days pass we hope to hear the sound of hammer and saw at work on this building. On March 10th we began a revival. Rev. J. W. Fort, of Comanche, came and with power and vigor preached the gospel for one week. He is fine help and rendered me splendid service. There were several conversions while he was here. Desiring to continue another week, Bro. C. E. Simpson, of Barry, came to my relief. He is a new man among us, but he knows how to preach and God continued to bless and save the people. The last Sunday was a great day—two conversions in the Sunday-school and four at the last service. About eighteen additions to the church. The meeting was a good one and left us more religious. Therefore we are hopeful and moving on.—A. L. Moore.

## Hempstead.

After two years on Colfax work, soon after conference at Tyler we landed away down here at Hempstead, and found a town of some twenty five hundred inhabitants, a large percentage of whom are negroes, who seem to be somewhat behind in the race, at least so far as the church is concerned, but who had recently taken on at least a degree of the new life and were anxious for a forward movement. We, as Methodists, are weak, both numerically and financially, but have a brave little band—mostly women—that it would be hard to find their superiors when it comes to faithfulness to the church. We came on from conference ahead of the family and had not been here many hours before these good people came around with a nice pounding, and when we locked the parsonage the second day after and went up the road to meet the family at Hearne these same women got in at the windows and put down some new matting and cooked a nice meal and set it on the table ready for us when we came in hungry and sleepy. Our presiding elder came down almost as soon as he could get here from conference and held our first Quarterly conference. The stewards raised the salary \$215 over last year, and the church at Hempstead is paying by the month. Congregations are reasonably good at every service. We have the collections ordered by conference more than covered by good subscription; over half paid in cash. Sunday-school doing fine. Home Mission Society doing splendid work. Have raised since conference over \$100, and last, but not least, we have nearly \$1,200 in bank for a new church, which we propose to build right away. Our aim is to make our new church cost about \$4000. Will have it ready (D. V.) before the new preacher gets here from next conference. Our women also have a move on foot to renovate the parsonage. So you see we aim to fix Hempstead Methodist so that the preachers will cease to have the blues when they are read out to this place. Hempstead, as a town, has made for herself in the past a hard name away from home, but she has turned over a new leaf, and if she will keep it turned we will soon take our place higher up in the scale of Texas towns; in fact have already done so. If you don't believe it, come and see. Prohibition prohibits here and will in any place that has such officers as we have here. All honor to our county officers, one and all. Well, all of you listen next fall at Houston and see if some preacher is not after this appointment if it is nobody but—B. C. Ansley.

## Tenaha.

In a few days after conference we had our goods packed up ready to leave Coffeville charge with its many good people. So on December 19th we turned our household goods over to our big-hearted friend, "Bob" Hagy, and as he went one way to get our goods on the cars, we started the other to try the trip in our buggy. The first night we spent with our good friends, Bro and Sister D. C. Webb, of Harleton, Texas. Then after two more days hard driving we landed at Tenaha on December 12th, a little later in the night than I like to stir. As I was rushing around up and down the streets hunting for something, I hardly knew what because it was dark and I was not over-stocked with money nor friends at that time (I kinder felt) but with heart and mind full of wishes, I met a good brother that offered to help me out of trouble; so he said follow him, and I did it, and that one time I made a successful landing by following a "Campbellite," for he landed me in the

pleasant home of Brother and Sister E. Morris. After a few days' pleasant stay in their home our goods came and we moved to the parsonage. In a few days after we got in the parsonage Brother Arch Robertson, of Lone Oak, came around, sized up the preacher, found out his needs, turned away and went home. But in a few days here came his brother with a wagon loaded with such things as I suppose they thought would "mend" a preacher up, so I went to eating, but do not look very well yet. Then on April 1st the Tehana people sent up a wagon loaded with good things. They called it an April fool. The only thing I see to regret about it is we only have one April a year. That night the young people gathered in, spent a while with us and left us feeling much better. We find this work to be composed of very fine people and perhaps there are a few otherwise. Things are moving off fairly well on the work. The Joaquin people will soon have their nice new church completed, but for some trouble in getting windows and framing it would have been completed. Our second Quarterly Conference is passed. The people are taking good care of their preacher and family. Our presiding elder is very popular and is doing good work. We have gotten some new subscriptions to the Texas Advocate. We have collected and paid our missionary and Orphans Home assessments. We are praying and hoping for a revival all around the work.—P. R. White.

## Revival Meetings.

I will begin my meetings with a camp-meeting at the Culp-Mineral Wells, one mile from the Texas Central railway. I gave the analysis of these wonderful wells in this paper some time since. The camp-meeting will be strictly on the self-supporting plan. Tents can be had in Waco and perhaps at Hillsboro. The use of the mineral water will be free during the meeting. This camp-meeting will begin Monday night, June 24, and run over fifth Sunday. I will hold at Par's Chapel, Friday night before the first Sabbath in July and run eight days. I begin at Abbott Saturday night before the second Sunday in July and run over the third Sabbath. I will begin at Honest Ridge, Monday night after the fourth Sabbath in July and run over the first Sabbath in August. At Willow, Tuesday night before the second Sabbath in August and run over the second Sabbath. At Bell Springs, Friday before the third Sabbath in August and run over the third Sabbath.—W. H. Crawford.

## Quail.

It seems, judging from some of the recent field notes, that some of our brother pastors are short on good, all-round Methodists from the way they are advertising for more. We are not to say "short," but if a good Methodist wants cheap land among a people of his own "stripe," we can accommodate a limited number more within the bounds of this charge. This is a splendid country. When traveling in the West or Northwest, if anywhere south of Salt Fork of Red River, be sure and see Quail and make it headquarters. If you are going north of said river, have your baggage checked for Aberdeen. If in search of good tight land, come and see the country in the region around about Lake Creek and Aberdeen. If you choose deep sand, pitch your tent in the suburbs of Quail or Lillie (as a matter of course, are in the garden spot of Texas—where else would a lily be found?). The soil around Quail is very deep and at times, especially in the spring, is very high. The Methodists of this country—men, women and children—become quite "gritty" every spring. I pen this advertisement of the country as a preface to my letter, simply speaking after the manner of preachers in West Texas. I think we are getting our part of the Western immigration. Have received about twenty-five into the Church this year; many more to follow soon. The 23d and 24th of last month Bro. Howard held our second Quarterly Conference at Lake Creek. He delighted and edified the people with his preaching, both Saturday and Sunday. Lest I should unnecessarily worry the other pastors of the district, I shall refrain from telling how long he preached Saturday during (and following) the

# BABY WASTED TO MERE SKELETON

In Torments a Year and a Half with Terrible Sores on Face and Body—Hands Tied to Stop Scratching and Tearing at Flesh—But

CURE BY CUTICURA COMPLETE AND SPEEDY

"My little son, when about a year and a half old began to have sores come out on his face. I had a physician treat him, but the sores grew worse. Then they began to come on his arms, then on other parts of his body, and then one came on his chest, worse than the others. Then I called another physician. Still he grew worse. At the end of about a year and a half of suffering he grew so bad I had to tie his hands in cloths at night to keep him from scratching the sores and tearing the flesh. He got to be a mere skeleton, and was hardly able to walk. My aunt advised me to try Cuticura Soap and Ointment. So great was her faith in it that she gave me a small piece of Cuticura Soap to try and a little Cuticura Ointment. I took it home without any faith, but to please her I tried it, and it seemed to dry up the sores a little. I sent to the drug store and got a cake of Cuticura Soap and a box of Cuticura Ointment and followed the directions, and at the end of about two months the sores were all well. He has never had any sores of any kind since. He is now strong and healthy, and I can sincerely say that only for your most wonderful remedies my precious child would have died from those terrible sores. I used only one cake of Soap and about three boxes of Ointment. Mrs. Egbert Sheldon, R. F. D., No. 1, Woodville, Conn., April 22, 1905."

# ITCHING PIMPLES

Cured by Cuticura in Nebraska.

"I had suffered with itching pimples for years. At last a friend told me to get Cuticura Soap and Ointment. I did so and in three weeks my face was entirely cured. I am so pleased with Cuticura Remedies that I will recommend them to other sufferers. Mrs. Florence Delavergne, R. F. D., No. 2, Auburn, Neb., Aug. 28, 1906."

Complete External and Internal Treatment for Every Humour of Infants, Children, and Adults consists of Cuticura Soap (25c) to Cleanse the Skin, Cuticura Ointment (50c) to Heal the Skin, and Cuticura Resolvent (50c), or in the form of Chloro-lane Coated Pills 25c per vial of 60, to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass. Mailed Free, How to Cure Every Humour.

# The Home Circle

## THE WISE AND FOOLISH VIRGINS.

Matthew 25:1-13.  
Behold a prince went forth to wed,  
From heaven's eternal throne,  
A crown of glory on his head,  
A kingdom all his own.

The worlds in dazzling splendor shone,  
And charmed his loving heart,  
He saw them as on ether borne,  
Millions of leagues apart.

But one appeared in awful death,  
Back to his youthful bloom,  
His heart was drawn toward this earth,  
To save it from its doom.

He came this world to woo and win  
Back to his tender love,  
He told his message-wish, and then  
Went back to courts above.

His heart he gave without reserve,  
His constancy he pledged,  
But one and all must wait and serve  
In love their living head.

The time of nuptials drawing nigh,  
This prince went forth to meet,  
And summons to a palace high,  
His love and spouse to greet.

The cry was made, behold he comes,  
To meet him go in haste,  
Ten virgins rose and trimmed their lamps,  
They had no time to waste.

They came with vessels all alike,  
Emanuel's face to see,  
But five had failed to bring the light  
To guide them o'er the sea.

"Lend us your oil; our lamps are out,"  
Said they to others wise,  
"Not so, but so ye with the pay,  
To those who sell and buy."

They went their lamps to fill in haste,  
And came their cause to plead,  
They found the door forever closed,  
No voice within to heed.

L. B. THOMAS.

## GENTLENESS OF SPIRIT.

Let the sweetness of Christian character find expression in the house. One of the most pleasing aspects of modern times is the presence of art in lowly homes, giving the touch of grace to every humblest, household, necessary thing; delightful manifestations of skill and ornament appearing in the wood, lead, iron, and common crockery of the cottage. But if art thus makes the house into the house beautiful, what will not gentleness, consideration, and politeness do for the household? "The aim of art is to express the sublime in the trivial," said J. F. Millet; if in the home we reveal our sublime faith and righteousness in doing gracefully many little things, the home will be far brighter than it sometimes is. Conscience expressed

in corrosives and godliness in gauche-rie are not the happiest demonstrations of the Christian spirit. A house in which there is nothing but reason, conscience, and duty is one of the most forbidding places of a trying world. Having reared our pillars and buttresses, let us carve out a psalter and make life pleasant for all that are in the house.

Sweetness is equally called for in the business sphere. Christians fairly gracious elsewhere put the softer qualities aside when they enter upon business scenes and relationships, as if only a certain severity of temper suited that department. They do violence to their finer instincts out of a mistaken notion that grace is misplaced in business. Although in heart sincerely kind and generous, they feel obliged to keep on hand a ready fund of harsh words and ominous gestures for the offensive and defensive tactics of business, just as some of the magnificent orchids of Guiana are garrisoned by a swarm of ants, hairy spiders, cockroaches, and centipedes which on occasion troop forth from the depths of the flower. It is a mistake. Nowhere is gentleness more effective than in the shop, the warehouse, and the market-place. Silk has a fiber more tenacious than that of steel and the graciousness of a strong man secures him most commanding influence.

Fine behavior and considerate speech in masters and men are infinitely more effective for all purposes of advantage and peace than explosions of vulgar wrath on the one side or a hostile habit on the other. While you are sure of the hard, firm columns, without which successful business is impossible—precision, punctuality, diligence, economy, and subordination—bring in also the psalter, and show that the poetry and music of humanity have a place even there, and that they can convert stern duty into delight, and make the inexorable conditions of life a discipline of what in our nature is noblest and best.—From "Inspiration in Common Life."

## FAITH.

You cannot believe little things and do great things; you cannot believe in half successes and accomplish whole ones. A man's faith sets the boundaries of his work. He will do what he believes and accomplish what he believes can be accomplished. Mountains are not subdued by men who stand discouraged at a molehill. A man must conquer the fatigue of the way in his own heart, or he will never set out on the road.

Back of all the free action lies some creed, some conviction. All great battles have been fought and either lost or won in the heart. The simple or stubborn confidence that leads to all-conquering effort—this is faith, the vision that vitalizes. The eye of faith sees the prize at the end long before it is reached; the eye of fear looks so closely at the difficulties and dangers of the course that the prize

is not seen at all. There is a good deal of fatalism seeking to pass as faith. People say we must have faith in God; let things take their course, and they will come out all right. But faith feels the certitude of a harvest because it has first diligently plowed and sown and because of the goodness that has ever brought the seedtime and the harvest.

Your faith forms you. If you do not believe in things better, nobler, purer, how can you move toward them? If at bottom your faith is in things mean, sordid, sensual, base, then thither turns your life, and no extraneous efforts, nor badges, buttons, nor creeds, can change its course.

You can measure a man's weight in this world by the strength and clearness of his convictions. Poor you may be, friendless, alone, weak, unlearned; but this can be overcome if bright in the heart there burns the unquenchable flame of some great passion, some high faith. Given this fire within, all the tools shall be found, but without it the finest endowment of brain and body is valueless.

Given but some great principle, some purpose that becomes a holy passion, something that leads you, like one of long ago, who "steadfastly set his face to go up to Jerusalem," then all power is yours. The man who has faith to remove mountains always finds the picks and the steam shovels somewhere. He takes the tools he has, though they seem but toys besides his task, and lo! some morning when the dreamers awake the mountain is no longer there. Faith has had her perfect work.—Exchange.

## WHY NOT READ THE BIBLE THROUGH.

There is no reason why the average Christian should not read all the Bible every year. The task is not nearly as formidable as it seems. By actual experiment it is found that, with only a fair speed—less indeed than is employed in perusing the daily paper—it requires less than twenty-three hours to read the whole book, or less than four minutes a day. It is nearly correct to say that two and a half minutes a day will take one through the Old Testament in a year, and one and a half minutes a day will cover the New Testament in the same time.

Of the sixty-six books in the Bible, more than half can be read in less than thirty minutes each, twelve in from thirty minutes to an hour each, and sixteen in less than two hours each. Only Psalms and Jeremiah require over two hours each. There are eleven books in the Old Testament which can be read in less than ten minutes each.

With a carefully-prepared plan, the reading the Bible through next year would be not only feasible, but inspiring and profitable. Perhaps the order of Doctor Moulton is as good as any: For the Old Testament, start with the "Wisdom" books—Proverbs, Ecclesiastes and Job—which, together with Deuteronomy, Ruth, Esther and the Canticles, will take until Washington's Birthday. The Pentateuch will be finished in April, the other historical books by the middle of August, and the prophecies by

## FREE TO YOU—MY SISTER



## Free to You and Every Sister Suffering From Women'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 White Discharge, Laceration, Displacement or Falling of the Womb, Protrusion, 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, weakness, kidney and bladder troubles where caused by weakness 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 cure a 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 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 Sicknes and Painful or Irregular Menstruation in Young Ladies. Pimples 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.

Thanksgiving, leaving a month for the sweetness and the jubilation of the Psalms. In the New Testament, the first two Gospels are finished early in March, the General Epistles by the middle of April, Luke and Acts in July, the Pauline Epistles the last of October, with a glorious ending in the Epistles and revelation of St. John.

This should not, of course, constitute the exclusive reading of the Word for the year. The lessons for the Sunday-school and the young people's society, and the passages for special study, would all be helped by this reading in course. Nor would that reading be so superficial as is sometimes feared. It is an excellent drill to get the swing of a book or an author, perhaps at a sitting, and to catch the sweep of the wonderful themes of God's Word, as shown by compassing it within a year.—Zion's Herald.

A plant grew up in the spring, and spread its leaves and looked abroad, rejoicing in its life.

"To grow!" said the plant. "To be beautiful and gladden the eyes of those who look on me; this is life. The Giver of it be praised!"

Now the plant budded and blossomed; lovely the blossoms were, and sweet, and men plucked them joyfully.

"This is well!" said the plant. "To send beauty and fragrance hither and thither, to sweeten the world even a little, this is life; the Giver of it be praised!"

Autumn came and the plant stood lonely, yet at peace. "One cannot always be in blossom!" it said. "One has done what one could, and a little is part of the whole."

By and by came a gatherer of herbs and cut the green leaves from the plant. "They are good for bruises," he said; "or, distilled, their juice may heal an inward wound."

The plant heard and rejoiced. "To heal!" it said. "That is even better than to gladden the eyes. The Giver of this too be praised!"

Now it was winter. The dry stalk stood in the field and crackled with the frost, its few remaining leaves clinging black and shriveled about it.

"All is over now," said the plant. "There must be an end to everything."

But now came a poor soul shivering with the cold, and took the dry plant and carried it to his home; and breaking it in pieces laid the fragments on his naked hearth and set fire to them. Puff! the dry stalks crackled into flame and blazed up merrily, filling the room with light and warmth.

"And is this death?" said the plant. "The Giver of all be praised!"—Laura E. Richards, in "The Silver Crown."

## "GETTING THE GLORY."

A would-be witty writer makes fun of an old time negro meeting, and particularly of one old man who shouted a good deal, and had "the witness of the Spirit," and was sure that the old Apollyon couldn't hinder his getting to glory, and that he was going to see his blessed Master, and have a room in the big house with him.

We see nothing ludicrous in all this. It is quaint, but all right. He who has the witness of the Spirit that he is a child of God has a right to shout. Whether white or black, he is an heir to heavenly inheritance. No matter if the very old Apollyon bars his way as he did that of Christian in "Pilgrim's Progress," he can go on in confidence.

He knows there is a personal God, his Father in heaven; he knows there is a divine Saviour, Jesus of Nazareth, now seated at the right hand of God; he knows that the Bible is inspired, for it meets his deepest and purest consciousness in his hours of meditation, and responds to his highest and holiest emotions. He knows that the

heaven it pictures is real, and is his. He knows that in his Father's house are many mansions, and that Christ prepared a place for him. Neither argument nor persecution can disturb him. He may be unable to answer arguments and convince others, but he has one answer which satisfies him—that of the man whose eyes Jesus opened: "Whereas I was blind, now I see." I was a sinner, but now I am saved. We have been in a good many negro meetings, and have heard some unwise shouting and some unjustifiable testimonies; but we have also known some negro men and women whose prayers and testimony and exaltation carried us to the very gates of heaven.—Herald and Presbyter.

## "DISHONEST MORTAR."

The Imperial University of Japan sent one of its faculty over to San Francisco to study the earthquake. He saw much, learned much, but said little. One remark made by the professor is worth keeping in mind. He said that much of the damage in San Francisco was due to defective masonry, and this was caused by the use of "dishonest mortar—a corrupt mixture of sea sand and lime."

This may be true of the situation in San Francisco. It certainly is true with reference to individuals. "Dishonest mortar" may be written over against many a human wreck. The character that is built by dishonesty will not stand the strain. The hurricanes of temptation beat upon it, and it falls; the seas of evil influences dash against it, and it is overwhelmed. Like the house in the parable that had its foundation in the sand, its power of resistance is pitifully small, although it makes a show of strength.

A well-built character, like an honestly built house, will stand the storm and reflect honor upon its builder; while the character or house in the creation of which "dishonest mortar" has been used will bring disaster, humiliation, disappointment and suffering to many, because in the crisis of life it surely will fail.—Epworth Herald.

## STRENGTH

### Without Overloading The Stomach.

The business man, especially, needs food in the morning that will not overload the stomach, but give mental vigor for the day.

Much depends on the start a man gets each day, as to how he may expect to accomplish the work on hand.

He can't be alert, with a heavy fried-meat-and-patates reakfast requiring a lot of vital energy in digesting it.

A Calif. business man tried to find some food combination that would not overload the stomach in the morning but that would produce energy.

He writes: "For years I was unable to find a breakfast food that had nutrition enough to sustain a business man without overloading his stomach, causing indigestion and kindred ailments."

"Being a very busy and also a very nervous man, I decided to give up breakfast altogether. But luckily I was induced to try Grape-Nuts."

"Since that morning I have been a new man; can work without tiring, my head is clear and my nerves strong and quiet."

"I find four teaspoonfuls of Grape-Nuts with one of sugar and a small quantity of cold milk, make a delicious morning meal, which invigorates me for the day's business." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

# THE BIBLE SAYS:—



THE LAW OF THE TITHE; OR THE MINIMUM OF CHRISTIAN OBLIGATION.

I believe that the caption of this article conveys the true idea of the correct statement of the whole subject of tithing. It is the minimum of Christian obligation. The article on this subject of Rev. J. T. Smith, in answer to an editorial in the Nashville Christian Advocate, to my mind, is conclusive, as well as timely. The purpose of this article is to emphasize the position of Brother Smith. I believe that our people everywhere need education on the subject of systematic and proportionate giving. There is, I believe, a real awakening of the Church in Texas touching this matter. This is doubtless due, in large measure, to the faithful work of the good women of the Home Mission Society which has incorporated the tithe idea in its organization. As one of the manifest results, I gather, from official sources, the gratifying information that the Home Mission Society of the Texas Conference report for the fiscal year just closed, 467 tithers, as against 165 for the year previous; in other words, an increase of 302 in twelve months. Not the least among the influences that have brought this about is the liberal sowing of the soil with tithing literature, especially Bishop Key's admirable pamphlet on this subject.

God, in wisdom, has established his Church, and in his power sworn that the "gates of hell shall not prevail against it." Moreover, having founded his Church and girded her with his own unfulfilling promise, he has made adequate provision for her support, extension and perpetuation. Indeed, it has been said that "The very circumstance of the existence of the Church in the world is regarded by many as implying a certain definite, fixed provision for its maintenance." "Layman," of Chicago, has said: "God never establishes arbitrary institutions nor promulgates arbitrary laws. This is just as true in the physical as in the moral realm." "The law of the tithe, the tenth of income," he adds, "rests upon exactly the same basis as the law of the Sabbath, the seventh of time. Equally with that law, it has its foundation and origin in our nature and needs. We need to recognize God's claim upon us for a definite proportion of our income, as well as of our time. The need necessitates the law in either case; in fact, was the cause of the law."

The tithe denoted originally a tenth part both of the product of the land and the increase of the flock, enjoined in the Mosaic law to be devoted by every Israelite to the maintenance of the servants and the sacrifice of the sanctuary. The law of the tithes, as recorded by Moses, was definite and specific, as well as divinely authoritative. "An all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And concerning the tithe of the herd or of the flock, the tenth shall be holy unto the Lord." This one-tenth of the annual increase is that which was required from the beginning as the least that would meet the demands of God's law. So, then, it is clear that at the very beginning God instituted the law of the tithe for the express purpose of maintaining his worship and perpetuating his Church. It has been contended that the law of the tithe was a "mere ritual law, beginning and ending with the Mosaic economy." This is the position of Dr. Winton, editor of our general organ, and of just a few other prominent men in our Church. I confess that this was my own view of it till within recent years. My later study of the subject has convinced me that the law of the tithe is a permanent institution, which is still in force, and therefore, that it is not to be ignored or carelessly set aside by Christians today. I quote again from "Layman," of Chicago: "To suppose that the tithe was a mere temporary

provision of the Mosaic institution is to suppose that while we owe God one-seventh of our time in a special sense, when it comes to recognizing our obligation, in a special sense, for material blessings, we are left in the dark, with nothing to guide us but our varying impulses and emotions." He says further (and I would have this carefully noted): "Very much of the confusion and misunderstanding of this subject arises from the fact that there were the Tithe and tithes. Before the time of Moses there was only the Tithe (that is, the Tithe proper, or God's original tenth). Moses had no more to do with instituting this original tithe than he had to do with instituting the Sabbath. It was reaffirmed by him, and its use designated, but other tithes were instituted which were clearly ritual and national."

It seems to me that this view of the case is very plain and eminently satisfactory. The idea is this, that "The Jews had other tithes besides the original, just as they had other sabbaths or solemn feasts and holy days, besides the original Sabbath, which dates back to creation. But all these other tithes, offerings and holy days were clearly ritual, ceremonial or national, and of necessity they ended with Judaism; but the Tithe, the original Tithe, like the Sabbath, is an institution of the ages."

The law of the tithe, any more than the law of the Sabbath, was not repealed by the gospel dispensation, as some contend. Our Lord has declared with authority that he came not to destroy, but to fulfill the law. Christianity is but the fulfillment, the completion, the higher and fuller development of pure Judaism. And while the Jewish ceremonial law has passed away, and its obsolete rites and ordinances are no longer availing, its great basic, moral principles are still in force and must continue so till the end of time. And yet the erudite editor of our general organ, in his zeal for the theory he advocates, goes even further and makes the startling announcement that "as a matter of fact, St. Paul makes no distinction between the moral and ceremonial phases of the law." Our Bro. Smith, of Cameron, has answered the Doctor well on this point. The matter, however, is so very vital that I give it a passing notice. The plain, unequivocal statement that the greatest of the apostles regarded the moral and ceremonial aspects of the law as of equal authority and importance, ought not to be suffered to go unchallenged. Surely our editor made the statement inadvertently. Does he really believe and teach just what his words imply? If so, the purpose for which John Fletcher wrote his immortal "Checks" is still a live issue. In this statement of our Nashville editor is to be found the rankest Antinomianism. There is a class of teachers among us even today who insist that the decalogue is no longer binding upon the conscience and life of the believer; and this class will make great capital out of such declarations as this of our editor. If the sentence I have quoted from him as to the authority of the moral law be a correct statement of the Doctor's sober and serious views in the premises, and if it be possible that such views are shared by any respectable number of our people, then, verily we need another Fletcher who will rise up in the advocacy of a great cause and give us a "Twentieth Century Edition of the Checks to Antinomianism."

But to return: The law of the tithe in its basic, fundamental principles, is unequivocally set forth in the New Testament as well as the Old. God's purpose was never to repeal it, but to make it permanent and perpetual through all the ages. For if the Church of God is the same in every age, and if she has now, as under the old dispensation, a right to the money, the talents and the all, if necessary, of her members (and none can gainsay it), then the fundamental principle of the tithe remains the same and must apply to and enter into all the ramifications of modern business and social life.

Dr. Winton says that the tithe is no more binding today than was the law of circumcision to the early Christians, and the advocates of the tithe are ridiculed as being "as anxious to bring us under the law of tithes as those well-meaning Judaizers were to fasten circumcision upon the Christian Church." I am happy to say that it has never yet been my ill fortune to encounter such narrow-minded and intolerant views among those who believe in and practice tithing. He says further: "The conceit that we can set aside a tenth or even a third and say, 'That is God's; the rest is mine,' is simply absurd. It is all God's. And we are his, bought with a price." The sufficient answer is that we have never yet seen one person who practiced tithing possessed of the conceit that when the tenth had been systematically set apart for God, the tither has, in every conceivable case, discharged his obligation in its entirety. Hear this (for it is the gist of the whole matter): The theory and practice of the systematic tither is that the tithe

is the minimum of Christian obligation.

But we are taken to task even upon this proposition. It is insisted that the tenth is too little in many cases, and too much in some others. As we have just seen, no one is limited to the tenth, and many persons must give much more in order to meet the divine requirement. As to the other, I think it exceedingly doubtful that the tenth is ever too much, for we can scarcely conceive that there is anyone with any income whatever who is not required by God's law to give the tenth.

Now, then, I fully agree with Dr. Winton when he says that "it is not Jewish rules that the Church today needs, but more of the religion of Jesus Christ." There is not a man among us who does not believe the same thing. I fully endorse his utterance when he says further, that "The teaching of Christ, over and over affirmed, is that all we are and all that we have belongs to God." But some of us must take issue with him when he insists that when we advocate the law of the tithe "We ridiculously cheapen and weaken our hold upon men and women by leaving this grand and sweeping doctrine of stewardship, and turning back for our appeal to their consciences to a mechanical rule laid down hundreds of years ago for the guidance of a crude, unformed people, taking their first steps in getting acquainted with God." This is fine phraseology, but miserably poor logic. He has never proved that the tithe was a "mere mechanical rule" of a long vanished institution—the effete enactment of an antiquated system of a crude and ignorant age. His conclusion is clearly a case of "non sequitur," for it does not follow. It further assumes something else which has never been proved, viz: That the law of the tithe is at utter variance with "the grand and sweeping doctrine of stewardship." On the contrary, the whole tithe system, as we see and understand it, so far from minimizing and rejecting the idea of stewardship, is itself based upon the thought that we are God's stewards, and all that we have and are is a sacred trust from him. It is my belief that there is many a man who claims that the tithe is too high a standard, and who at the same time, with glaring inconsistency, falls very short of coming up to its level. In many cases it is but a miserable subterfuge, invented to shirk responsibility to God and his cause. Any man who will tithe regularly and systematically will soon find himself doing more. How will we get men to believe that all belongs to God except by a process of education? I know of no better way to bring about this result than to begin by insisting that at least a tenth must be given. He who begins thus will never do less and will soon do more. So far from contracting his views and circumscribing his generosity it will inevitably enlarge, expand and develop him. "What shall I render unto the Lord for all his benefits towards me?" will be the cry of his devoted heart; and this his joyous song:

"Were the whole realm of nature mine,  
That were present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."

H. T. CUNNINGHAM,  
Wills Point, Texas.

MEXICO LETTER.

I am just from the Northwest Mexican Conference, where we had what was the most interesting and at the same time, I think, the best Annual Conference I have ever attended in Mexico. It has been my good fortune to attend twelve sessions of my own, the Mexican Central Conference, and four sessions each of the Mexican Border and the Northwest Mexican Conferences since I have been in this work, besides attending two sessions of the Border Conference before that. That is to say, twenty-two sessions of the different Mexican conferences have been attended by me. So you see that while I have been on the field a little less than twelve years, yet I do not speak altogether as a novice when I say that this was an extraordinary session of a Mexican conference.

On the first night of the conference Bro. F. S. Onderdonk preached, and as he usually does, he set the standard high and moved his congregation to a deeper Christian experience. The following night the writer of these lines preached, and in spite of the fact that he has never been a popular speaker nor a brilliant preacher, the Lord took his poor effort and most wonderfully blessed the people. I have never seen a Mexican audience of that size moved as was that one that night. I saw at San Luis Potosi a little over a year ago such a move, but there were not more than a fourth as many people present. The people prayed, and cried, and rejoiced, and testified, and shouted, and made new vows. Five persons were converted; among

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them was one young man who had professed to be an atheist.

At one time the move was so general that there must have been at least a hundred people praying aloud. I have never seen the Mexican preachers so thoroughly filled with a spirit of hope as they were during and at the close of that conference. The writer of these lines truly believes that the dawning of a new era is upon us in Mexico.

In the first place, there is the most delightful harmony among the missionaries all over the field I have ever seen. Our Mexican ministry, as a whole, are more hopeful than I have ever seen them before. Our schools, without exception, are full to overflowing. For example, Palmore College has matriculated six hundred and sixty-nine pupils since it opened up last fall and has been forced to turn away about two hundred pupils for lack of room. Their crying need is more room. It is truly worthy of help from some of our men of money. Those noble women need a thousand dollars American money, and need it now. Not in order to take care of what they may have some day in the future, but to take care of what they are offered right now. If Miss Lizzie Wilson and Miss Lucy C. Hughes, a Texan, can ungrudgingly give their lives to that work, surely those at home can afford to help them with their money. Texas in general and Southwestern University in particular ought to take a deep interest in our Mexican work. Out of the seventeen men sent out by the Parent Board ten are sent out from Texas.

Southwestern University should feel herself honored in the fact that she has ex-students in mission work at twelve places in Mexico and has eighteen ex-students actually at work in that field. To the writer's knowledge, there have been at least thirty-one ex-students, including the ones now on the field, from Southwestern University who have done mission work in Mexico. The writer can say from personal experience that a student who has any desire to do mission work will receive sympathy and encouragement both from the student body and the professors of our great central institutions of Texas Methodism. While at this school the writer offered and was accepted for mission work. But of this enough for the present.

The last service we held was on Monday morning after the Bishop had read his appointments. The train was over three hours late, so he called the workers together after he had dismissed the congregation. This proved to be a regular pentecostal meeting. The Holy Ghost was manifested present.

Let me say in conclusion that if Texas Methodism has any more Bishop timber like Bishop Ward, let them be elected. Send them to us, we need them. If you have any more workers like Miss Lucy C. Harper, Miss Mary Sanders, Frank Onderdonk, L. B. Newbury, T. S. Barcus, E. T. Campbell and others, send them on. Surely you have been sending

out your very best blood. The writer has had it said to him more than once that some of these workers are so valuable that they ought not to be permitted to bury themselves thus. I am happy to say that you would have a hard time to convince one of these of this. If one wants good crops he buries his very best seed in the ground. This does not apply to the writer, for he has not heard any one say, neither heard of any one's having said, that he is of this type. The truth is, among the noble bank across the Rio Grande he is just a corn field hand. Twenty-odd years ago he started as a boy in Fannin County, Texas, as a cotton picker, a bois d'arc timber chopper, a land clearer and a grass killer, living on corn bread, bacon and sorghum molasses. Thus you see it is no self-denial on his part to be permitted to work for the salvation of Mexico. "The God of Jacob is with us." The Lord of hosts is our refuge.

JACKSON B. COX.

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.

A SOLILOQUY.

I sat by my window and watched the setting sun. I saw the golden fringe span the horizon. My mind flit back to other days—the days of my childhood—when I, a small boy, would watch the golden sunset as it sank behind the western hills and saw the pale moon as it arose from behind the eastern hills and shed forth its silvery light.

When we would sit out in the open air at night, and watch the stars as they would dance and sparkle as so many diamonds, father would point them out and call them by name.

How these memories twine about the heart! They are more precious than gold; yea, than much fine gold. We would not part with them for any earthly consideration; and as we near the end, the brighter they become.

I have thought for some years that I would go back to the old home and see the mounds that mark the place where sleep the dust of my father and mother, but circumstances have forbidden. But I think that sometime in the near future, if permitted to live, I will make the trip and see those mounds; perhaps for the last time. But as memory lingers around these scenes, faith leaps beyond the bounds of time to that city which hath foundations, whose builder and maker is God, where age will never creep upon us, and our locks will never be tinged with gray, where we will live in the bloom of eternal youth, and join in the song which angels cannot sing—the song of redemption—and sing with all the redeemed of earth while the years of eternity roll.

Oh, glorious hope! Amen.  
W. J. McCRARY,  
Winfield, Texas.

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2. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Blaylock Publishing Co.
3. Do not address matter for publication to any individual—either editor or publisher—but to the Texas Christian Advocate. An individual may be out of the city; hence serious delays occur.
4. 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.

DISTRICT CONFERENCE NOTICES.

Table listing district conference dates and locations: Abilene, Haskell, Vernon, Munday, Waxahatche, Italy, Beeville, Corpus Christi, Cuero, El Campo, Terrell, Grandall, Georgetown, Hutto, Corsicana, Rice, Plainview, Sherman, Fort Worth, Cleburne, Jackson, Austin, Columbus, San Marcos, Waco, McKinney, Farmersville, Albuquerque, Melrose, N. M., Clarendon, Canyon City, Brenham, Somerville, Beaumont, Liberty, Houston, Alvin, San Augustine, San A., Gainesville, Myra, Tyler, Lindale, Sulphur Springs, Cumby, Bowie, Jackshoro, El Paso, Hazerman, N. M., Huntsville, Anderson, San Antonio, Pearsall, Llano, Cherokee, Sulphur Springs, Cumby, Colorado, Snyder, Weatherford, Ranker, Dublin, Gorman, Greenville, Commerce, Gatesville, Clifton, Waco, Mt. Calm, Brownwood, Comanche, San Angelo, El Dorado.

NORTH TEXAS FEMALE COLLEGE.

We spent an hour or so at the North Texas Female College last Monday. Everything was busy with college life. The patronage has been greater than in any other session in its history. More than 500 have been enrolled, and some 300 of these are boarding pupils. The course of study is adapted to the culture and training of girls; and the department of music is in advance of anything of the kind this side of the Mississippi. Neither money nor labor is spared at this institution to make it efficient and successful. The work of the college is now looking toward the close. That will be one of the great occasions. Rev. G. S. Sexton, of Houston, and Rev. A. L. Andrews, of Dallas, will be the speakers. All our North Texas people are proud of their school, and it is worthy of their support and co-operation. Mrs. Key is doing a great work for the young womanhood of Texas.

A SUNDAY ON THE RANDOLPH CHARGE.

Last Sunday we spent on the Randolph charge with Rev. W. R. Rosser and his good people. Randolph is on the Cotton Belt, between Wolfe City and Commerce, in Fannin County, and the diocese of Rev. Martin Luther Hamilton. I went by way of the Katy to Leonard, and was met there by the preacher and conveyed to Grove Hill Church, some four miles in the country. Got to shake hands with Bro. Ulrich, preacher at Leonard. He and his people are engaged in building a brand-new brick church, which, when completed, will be a credit to the town and an honor to the Church. Grove Hill is one of the congregations in the Randolph Circuit. Quarterly Conference was in progress, and Bro. Hamilton was in charge. I attended the conference in the afternoon. The whole work was well represented. It was an old-fashioned country Quarterly Conference—the best type that we have in our system. It lasted two hours, and every feature of the work was considered. Bro. Hamilton preached at 11 and at night. I heard him at the latter hour. He had a good congregation, and he gave them a strong, earnest, evangelical sermon. It had thought, power and unction in it. He invited penitents. One young man came to the altar. The presiding elder got down in the dust with him and remained until he was happily converted. Do all our presiding elders do this? It was something out of the ordinary so far as my observation goes, but many of them doubtless preach and pray in this fashion. It was a refreshing service. He and myself were to spend the night with Bro. Clark, but the buggy broke down and we turned in and spent a delightful night with Bro. Baxter and his good family. He has a religious household. His wife is the superintendent of the Sunday-school, and she is a good one. He belongs to the North Georgia Baxters, and they are solid Methodists. Rev. J. H. Baxter was a member of the North Georgia Conference when I was admitted in 1870. He was a very bright and popular man, but died young.

Uncle Ben Blanton, a venerable local preacher, was at the meeting. He is a part of the salt of the earth up that way, and his presence is a benediction. I was glad to meet him again and grasp his good old hand. He is all gold.

Sunday morning we assembled to have dedication service. That is an old community—one of the first settled in that section of the country. They had a substantial Church three years ago, and it was prosperous. But at that time many of the people moved further west and depleted the membership; and a storm visited the community and wrecked the church building. For some time they went without a place of worship. But two or three years ago they concluded to build. So they went to work and constructed a beautiful framed edifice, and painted it without and papered it within. It looks like a new pin. They now have a good membership and a fine Sunday-school. The people were there from all over that section. The entire country is thickly settled, and I have hardly ever seen so many babies and larger children in one great gathering. When these grow up they will have to double the capacity of their place of worship. Children are God's most prosperous gift to a community. We would become extinct without them. That good section is certainly perpetuating itself. No race suicide out there—and there ought not to be anywhere. Wagons, buggies, surreys, horses, mules, people—it was like a young army. The house was packed and jammed, but more were on the outside than on the inside. Bro. Hamilton and Bro. Rosser took part in the service and we had a good, old-fashioned time. It was a religious service from beginning to close. There was no debt, and the dedication followed the sermon. It was a solemnly beautiful dedicatory service, after the manner of our splendid Book of

Discipline. Bro. Hamilton offered the dedicatory prayer. After this, the entire audience repaired to a basket dinner, and it was a bounteous feast—everything that the taste could enjoy. All were fed, and then there was much to spare.

After dinner we assembled and celebrated the sacrament of the Lord's Supper. It was a spiritual feast to us all. Then we dispersed—Bro. Hamilton to another charge to preach at night and Bro. Rosser and myself to Randolph, where we enjoyed the fellowship of the parsonage. He has had much sickness in his family this year, and lost one child. His people have been exceedingly kind to him and his family. They are held in high esteem. He is a man of devoted energy and a good preacher. He is bringing things to pass on that charge. It will not be an applicant for help from the Mission Board at the next conference. They have a new church in Randolph, and it will be ready to dedicate soon. After an early supper and domestic worship, we drove to Edhube for an evening service. This is a small country village, five miles from Randolph, and made up of a most excellent set of people. We stopped on the way and spent a season with Sister Evans, one of the oldest Methodists in that community. She and her late husband were the standbys in the Church there in the long ago. And she is the grandmother of Rev. E. A. Maness of the Greenville Mission—a young man of promise. We found him in bed sick there, but he will be out soon. At Edhube they have a real elegant church—not new, but practically so. They have it paid out of debt, in good repair and lighted with gas—home-made. It is a beautiful auditorium. As soon as they get it furnished with new seats, they will have it dedicated. We had a large congregation and a helpful service. They have a good school there, and Prof. J. B. Laughlin has charge of it. We had the pleasure of spending the night in his good home. It was a pleasure to enjoy its hospitality. They read and love the Advocate. Thus ended a busy day and one of considerable work. Again we want to say that Bro. Rosser is an efficient pastor and devoted to the interests of his charge. He has good books and he is studious. His people report well of his work. He has good stock in him and he is one of our promising young men. Bro. Hamilton is taking that country with his preaching and with his management of the district. He keeps an eye on every nook and corner of it, and he goes night and day. He is arranging for a series of evangelistic services in the neglected places of his district, and he hopes to accomplish much in this way during the spring and summer. He finds great need of this sort in a good deal of his territory. He is the right man in the right place. He is young, vigorous and full of enterprise. New blood in the presiding eldership once in awhile is a good thing, and Hamilton is a demonstration of it.

On Monday morning we were driven to Bonham and caught the 9 o'clock train for Sherman. We did not tarry in Bonham—rarely ever do. We usually reach it in a hurry and hasten on. G. C. R.

THE ANTICS OF THE FORT WORTH RUMMIES.

The Fort Worth rummies are still making rapid strides in their attainments in the grace of "law and order." Every night they are holding meetings and repledging themselves to keep every law on the statute books with scrupulous persistence. You could not, now, induce one of them to offend public sentiment, not even for a mammoth prize. They are enraptured with "law and order." They are almost ready to go on record as favoring lynch law, if one of their pious number should so far forget himself as to infract the least of our statutes. They are equal to the preachers in wanting the law enforced to the letter. They are actually converting their places of business into centers of pious training. What is the matter with the Fort Worth rum-

mies? Oh, nothing, but the progress of a local option election in Tarrant County. Simply this and nothing more. Poor things. It is a sort of a death-bed repentance with them. They are afraid of the grave and the judgment. They are willing to do anything, to pledge anything, and to promise anything, if the people of Tarrant will just let them off this time. Poor things! It is the first time in their lives when they felt that they were face to face with an awful crisis. Their tears are their meat day and night, and their piteous walls are reverberating across the plains and among the hills of the entire county. They are promising, begging, importuning and howling for quarter. They have enlisted a few "business men" to plead their cause with the people just for one more chance. Poor things! But all the good people of Tarrant know that just as soon as the election is over, and saloons are given another lease of life, they will brush away their tears, cease their lamentations, laugh away up their sleeves, and "return like the dog to his vomit and the sow that was washed to wallowing in the mire." On with the battle.

One of the officious officials of Waco recently made a red-hot anti prohibition speech in his city against local option. Among other things, he said that he was in Hillsboro recently and went to a cold drink counter and ordered a cold drink and they gave him a good quality of real beer; and that they did it openly and without molestation. His statement was published; and when the County Attorney of Hill County read it, he proceeded to have an attachment issued for the gentleman to appear before the Hill County Grand Jury and furnish the facts in the case. We have not heard the result, but we venture that before he comes before that body his memory will have failed him and his testimony will be non est. He simply spoke unadvisedly with his mouth, as many antis do when they undertake to boost the bar room. Any sort of a statement answers their purpose just as well as the truth—and a little better. The truth is always against them. A misstatement, for the time being bolsters their cause.

The Houston Post, recently commenting on the local option election in McLennan County, and the possibility of Waco having local option thrust upon its people by the rest of the county, draws a dark picture on the parody of local self-government. It intimates that a possible hope for deliverance from such a calamity might be found in separating the city from the county, as is the case in St. Louis and a few other cities. In this event the country people would have no say as to what sort of moral regulations the city would adopt. That would make the city independent of the moral sentiment of the country. It is all right to bring the country people in when you want taxes to run the county government, and when you want to build a court house and jail, and to help meet the litigation piled up in the criminal court because of the diabolism of the saloon; but the country jake must stand aside when these pests, the saloons, come in. The city people must have a monopoly of them. Bah! And again, bah!

We are in receipt of a beautifully gotten up invitation to the Commencement exercises of Southwestern University Medical College, to take place in this city, at the Carnegie Hall on the evening of April 25, 1907. The institution has had a very prosperous year, and the graduating exercises are looked forward to with much interest. It will be a most delightful occasion, and the program will be up to a high standard.

We are receiving invitations to the coming District Conferences, both from the presiding elders of the districts and from the pastors of the churches where these conferences are to meet. We wish we could attend

all these gatherings, but so many of them come either on the same dates or approximately so, that it will be impossible for us to reach many of them. Then, again, many of them are far removed from Dallas, and much of our time would be taken in going to and returning from them. The Advocate demands most of our time and attention, and we are staying more closely with the office than usually, for we want to make the paper to the full work of the Church. We appreciate the courtesy of these good brethren, but will they kindly accept this note as a reply to their many brotherly invitations?

W. C. Everett is the right man at the head of the State Sunday-school movement. He is familiar with that sort of work, has good judgment, knows the pastors and leading Sunday-school workers, and he has great enterprise. The conference at Houston did well to place him in this responsible position. This movement has taken on great interest and it represents a large factor in our Church progress. There is no department of our work more potent than the Sunday-school. This State organization has for its object the latest and most improved methods of Sunday-school work, their study, their adoption and their successful application to local Sunday-school efficiency. Bro. Everett will take great interest in these matters.

In Wood County they have been troubled for some time with the "frosty joint" and other subterfuges for violating the law. This was especially true at the town of Alba, where things were very unsatisfactory. But the County Attorney determined some time ago to put a stop to this way of doing upon the part of a few toughs. So he quietly put the machinery of the law at work and at the last term of court put the whole thing out of business. They now have local option in Wood County. Even Mineola joinists recognize the fact that local option surely prohibits. We congratulate the county on having an official who knows his business and goes at it in a business like way. And under our laws any community can do likewise. We have the law on our side, and if it does not succeed it is our own fault.

Rev. C. E. Cameron, of Pittsburg, now in his second year, is in high favor with his people and the town generally. He has his Church well organized and in good working order. They have already made provision for \$1000 for the mission cause this year. We know of no record that will excel this. It speaks well for those good people and for the work of their pastor.

Rev. W. F. Lloyd, now of Louisville, Ky., but formerly of Texas, was in the city last Saturday and called to see us. He was on his way to Cuba for a little outing and rest. He went from here to Plano and there received a telegram from New Mexico that his son, Paul, had just died and that his remains would be forwarded to Louisville for interment. With a sad heart Dr. Lloyd retraced his steps to attend the funeral of his boy. The young man had been in New Mexico for some weeks for his health, and it was thought that he was improving, but he had a turn for the worse and died. The Texas brethren will remember Dr. Lloyd in their prayers.

PERSONALS.

Rev. H. C. Willis, of the Huntsville District, reports a good condition of things on his work. His district stands second in the list on collections to date.

Brother Q. M. Sharp, of Gonzales, dropped in to see us last week. He has been a reader of the Advocate since a boy, and he wanted to shake hands with the force. We enjoyed his visit.

Rev. W. L. Clifton, the old man eloquent, gave us a most brotherly visit recently. He is one of the grand old men in our Methodism, and his inter-

many of me dates ill be im- of them. are far ch of our g to and Advocate ad atten- re close- ally, for r to the e appre- se good y accept fr many man at ty-school rth that dgment, ng Sun- as great t Hous- this re- vement and it in our no de- potent is State lect the thods of study, cessful hool ef- te great re been rth the terfuges was es- Alba, satisfac- ney de- put a pon the quietly law at of court usness. a Wood sts rec- sure- te the al who at it in der our ikewise, and if it fault. ttsburg, high fa- e town th well ; order. rovision ise this rd that ell for work of Louis- Texas, y and is way d rest. no and from ul, had would inter- Lloyd the fu- g man some it was ig, but d died. tember tsville ion of listric collec- nzales. k. He vocate shake ed his an elo- y visit nd old inter-

est in the Church grows with his years. As a preacher, he is still one of the best, and when he takes a notion to write for the public prints his words stand for something. He knows what he wants to say, and he knows how to say it.

Rev. and Mrs. C. T. Talley, of Garland, were in the city recently and made the Advocate a pleasant visit. They are doing well at Garland.

Rev. C. M. Schuffler, of Plainview, delighted us with a visit recently. He was once a member of the North Texas Conference, but for a few years has been in the Northwest. He is far out on the firing line, but thinks he is in the greatest country in Texas.

Rev. D. J. Martin, of Plano, passed through the city this week on his way to Mineral Wells for a little rest and recuperation, and did not overlook the Advocate force. He has been a trifle out of repair, physically, for some weeks, but hopes to regain his lost ground under the influence of the waters at the Wells. He speaks very highly of the work of Bro. Nash, in charge of Plano Station.

FROM OUR FIELD EDITOR.

Conroe was our last field of operation—quite a good field, too, and no wonder, since Rev. R. W. Adams, the popular pastor, has cultivated it for three years and four months. "Bob Adams" is a superior preacher and a manly man. He has a strong hold on the town and country. Many express regrets that his fourth year shall close his present pastorate. Bro. Adams has regained his health and is strong physically and every other way. Our meeting, which closed last Sunday night, was said to be one of the best the town had ever known. It grew in interest till the very last. Chairs were packed in the aisles and about the altar to accommodate the crowds. There was a general uplift of the church membership and quite a stir in the community. Nine adults were received into our Church and two joined the Baptists. A number of children decided for the Lord. They will be received later.

The Advocate cause was presented and a list of subscribers has been sent in.

Conroe is a county site town with a population of nearly 3000, at the junction of the I. & G. N. and Santa Fe railroads. The town has large lumber interests and some good farming lands near by. A large planing mill is in course of erection. The people are enjoying prosperity.

Our Methodism is in the lead religiously and is a felt force for good.

Among the enterprises of this community deserving special mention is the Industrial College for colored people. Prof. D. Abner, the President, is an acknowledged and worthy leader of his race. He enjoys the confidence and full favor of the white people. Lately he was called by whites and blacks to Edna and Victoria to address mass meetings. His wise counsel to negroes and respectful plea to white people helped to allay race prejudice and to calm the stormy feelings recently raging in that portion of the State. Dr. Abner's school, I believe, deserves the sympathy and support of our people. This writer visited the school and addressed the student body. The teachers and pupils are very susceptible to white people. This industrial college is training the negro for useful citizenship. There is a strong prohibition sentiment in the school and, withal, a good religious feeling is manifest. This scribe was born and reared in Tuskegee, Ala. He feels kindly towards Booker Washington and his work, and in fact has sympathy for the negro whom he has known and liked since the days of "black mammy." The only problem, after all, is the sin problem. Settle that and the race problem would be settled. A good white man and a good negro won't have any trouble.

On returning to Houston I found, in full blast, a revival under the leadership of Revs. George Stuart and Clarence Strause. The meeting with this "double-header" is moving up-grade despite difficulties in the way of embarrassing debts left on the Pastors' Association after a long-drawn out ef-

fort at a revival under another leadership. It's believed Stuart and Strause will make the summit with all this big load. Prof. E. O. Excell is leading the choir with old-time fervor and felicity. The Field Editor goes to Richmond, Texas, to-day to begin a meeting. Soon he will go to Indian Territory and then to Mississippi.

Bro. Stuart asked the Field Editor to work with him some. Present engagements prevent. It certainly would be a pleasure and a profit to travel with that prince of evangelists. God is greatly blessing my work. Four good meetings this year.

JNO. E. GREEN.

TALKS FROM OUR AGENTS.

I am trying to get things in shape to make a house-to-house canvass for the Advocate.—S. A. Steel.

I love the Advocate and think I fully appreciate its worth to our people.—T. B. Vinson.

It is a pleasure to preacher and people to push the Advocate.—W. W. Armstrong.

I am doing my best to get my people to read their church paper because I find a preacher cannot succeed with a people who do not read the Advocate.—J. H. Westmoreland.

I am quite sure if the Advocate could be placed in the homes of our people the financial problem would be solved. I have no trouble with people who take it, with few exceptions.—H. T. Swartz.

Those who take the Advocate are all right, at least as far as they read it. I shall be glad to do all I can toward circulating it.—E. W. Solomon.

The Advocate is receiving special attention by this pastor.—A. D. Livingston.

I wish to have the Advocate in every home.—A. W. Hall.

One of my official members said: "The Advocate is worth \$3 a year."—J. F. Hedgepeth, N. M. Conference.

There are very few of my members now who do not take the Advocate, and I am "camping on their trail."—W. W. Nunn.

I make the Advocate a part of my pastoral work.—S. Q. Bass.

I am always ready and willing to do all in my power for our great paper—the Advocate.—N. W. Carter.

I am learning to love the Advocate and I welcome the weekly visits with as much interest as that of any I receive, and I have been reading some for years and the Advocate only a short time.—J. C. Rawlings.

I've always found it so in every charge that I've ever served, that the pastor's best friends and the church's best friends were subscribers to the Advocate.—W. D. Gaskins.

I began this year with the determination to double the subscription to the Advocate on my charge. I have sent ten and lack four of having reached my aim. I found this so easy that I want to do even better. I consider that I have done more when I put the Advocate in a home than when I preach a sermon.—D. B. Doak.

The Advocate is the best steward in the State. It will collect more money and make more visits. The Advocate is the best agent that ever started out to collect conference collections. Did you ever hear of the Advocate failing to get money for the Orphanage, home and foreign missions, education, Bible cause and all other worthy causes? The Advocate will make the people loyal, faithful, constant, true. They will come to church and cure them of the "blues." In fact it will settle all church work if the people will only take it. I pray God's blessing on the Advocate.—Ben S. Crow.

We ought to double our subscription to the Advocate here at Hondo, and to this end I will do my "level best." It is absolutely distressing to see how men are growing corpulent physically and financially, while at the same time they are starving to death intellectually and spiritually. There are men who gladly pay \$300 for a pair of mules to make another crop, who, when asked for a dollar or two to pay for their church paper for their wives and children to read, squirm like a worm in hot ashes. "O tempora! O mores!"—J. T. Fariss.

My experience of little more than one year as pastor thoroughly vindicates the fact that the Advocate is indispensable to both preacher and people. I believe, notwithstanding my limited experience in the pastorate,

that the charge, circuit or mission in which can be found the greatest number of Advocates is the charge which always delights in paying its pastor, and is, beyond a doubt, wide awake to all the needs of the benevolent institutions of the church. To place the Advocate in a home is an investment the income of which can never be estimated. If "knowledge is power," then the reading of the church paper is essentially vital to every communicant of a powerful church. Am I going too far to say that one's attitude toward the religious press determines very largely one's attitude toward all other Christian agencies? As I see it, the dissemination of our church literature, and especially our church papers, will be one of the chief agencies in solving that perplexing problem: "How to get the Methodists of Texas to see and comprehend their duty in regard to home and foreign missions and the endowment of our educational institutions. There may be a few who read the Advocate that do not contribute a vast amount to the church and religious enterprises, but it is an evident fact that the folks who do contribute of their means for the support of the church are, almost without an exception, readers of their church paper. It is not a very difficult matter to get money from men who are keeping pace with the progress of the church, but how are they to keep pace with a thing without first having a knowledge of the thing itself? Would not the church paper, to a very large degree, be the solution of the foregoing question? Yea, would it not be the very best incentive under the circumstances? It is the best medium—practically the only one—through which we may keep abreast with the workings and doings of a great church. I find no difficulty in getting renewals, and this is certainly a compliment to the editor and a vindication of his efficiency in giving the people a great paper.—Arbaces Julien.

RESOLUTIONS ON DEATH OF MRS. C. L. DEALEY.

To the Officers and Members of the Woman's Home Mission Society of the Ervay Street Methodist Episcopal Church, South:

We, your committee appointed to draft resolutions of respect to the memory of Mrs. Chas. L. Dealey, beg leave to submit the following:

Whereas, Our Heavenly Father in his infinite wisdom has seen fit to take from us one of our most faithful and lovable members, Mrs. Charles L. Dealey, one whose place can never be filled, the memory of whose gentle Christian character will ever linger with us as a sweet incense to all with whom she came in contact—a model woman, a loving wife and mother, a true friend, ever ready with a soothing word of comfort or pity to those in distress; always charitable, always magnanimous. We find it hard to realize our great loss, but we find comfort in the thought that she has gone to her reward, where she awaits the coming of her loved ones and friends. Be it

Resolved, Therefore, that this society extend to her family our sincere sympathy in their bereavement. And be it further

Resolved, That a page of the minutes of this society be given these resolutions and that a copy of the same be presented to Bro. Chas. L. Dealey and family, and that they be published in the Advocate and the King's Messenger.

- MRS. R. R. GILHAM. MRS. W. C. CAMMACK. MRS. E. A. DeWITT. MRS. L. L. DANIELS. MRS. W. H. POTTS. Committee.

MAGAZINE NOTICES.

The Atlantic Monthly for April has a good table of contents. "The Ideal Teacher. The New Tariff Issue. The Spirit of Old West Point. The Lesson of the French Revolution, Theology and Human Nature," are among the many good things discussed by able writers in this bright number of the periodical.

The American Review of Reviews for April starts out with "The Progress of the World," which is a summing up of the current events of the past month, and discussed in such a way as to give the busy reader a correct statement of what is going on throughout the world. Following this is heavy matter on great subjects, prepared by expert writers in their several departments. The Review is a current library within itself, and no student can afford to be without it.

The Methodist Review for April is before us. Dr. Gross Alexander, the editor, is furnishing the Church a really popular quarterly. And best of all, he does not lower the standard of the periodical by serving it up in a readable style. This number opens with an exhaustive contribution from Bishop Hendrix on "The Creed of Ecumenical Methodism—Where Can It Be Found?" It is prepared with great care, as the Bishop never puts pen to paper without first maturing his

Spring Medicine

The best is Hood's Sarsaparilla. It is the best because it does the most good.

While it makes the blood pure, fresh and lively, it tones the stomach to better digestion, creates an appetite, stimulates the kidneys and liver, gives new brain, nerve and digestive strength.

An unequalled list of cures—40,366 testimonials in two years—proves its merit.



Sarsatabs—For those who prefer medicine in tablet form, Hood's Sarsaparilla is now put up in chocolate tablets called Sarsatabs, as well as in the usual liquid form. Sarsatabs have identically the same curative properties as the liquid form, besides accuracy of dose, convenience, economy,—there being no loss by evaporation, leakage, or leakage. Sold by druggists or sent by mail, C. I. Hood Co., Lowell, Mass.

Mrs. J. F. Geo., 50 Gould Street, Stoneham, Mass., says: "In 25 years experience I have never known Hood's Sarsaparilla to fail, for spring humors and as a general blood purifier; it cures scrofula, eczema, has no equal as a general spring medicine. It gives me genuine satisfaction to say this."

GUARANTEED under the Food and Drugs Act, June 30, 1906. No. 324.

thoughts. "The Crisis in France," by Henry D. Dosker, throws much light upon the disturbed conditions of things between the Roman Church and the Republic of France. "The Divorce Problem—Facts and Causes," by G. W. Dyer, ought to provoke the serious thought of the Church. Its statement of facts is enough to stagger the moral sense of the Church. "Hugh Price Hughes," by Arthur Mather, is a splendid biographical contribution; and it reads well. The editorial department is fresh and instructive.

A STATEMENT.

Bro. M. S. Hotchkiss, in a recent issue of the Advocate, suggests that the Northwest Texas Conference, or some church in its bounds become responsible for the support of Bros. E. T. Campbell and L. B. Newberry. The fact is that Dr. Mouzon, of Travis Park Church, has already taken upon himself and church the support of Bro. Campbell. It was while Bros. Mouzon and Campbell were touring in Mexico last summer that Bro. Campbell finally decided to offer himself for that field. Bro. Mouzon took great interest in Bro. Campbell and had little trouble in securing his support. The West Texas Conference in session at an Angelo pledged the salary of Bro. L. B. Newberry, but before we had notified the Parent Board of our desire to support him, some man in Georgia had taken him. I am glad of Bro. Hotchkiss' effort in behalf of these brethren, but rejoice more over the fact that there home conference was willing and prepared to support them. The West Texas Conference is well represented in Mexico; Bros. Cox, Onderdonk, Campbell and Newberry have gone out from us, and Bro. J. A. Phillips, who is now doing a most excellent work among the Mexicans of San Antonio, is a native of our conference.

JOE F. WEBB.

CHAMPION SUNDAY-SCHOOL.

J. T. Upchurch, Superintendent of the Sunday-school at Reno is willing to challenge any country Sunday-school in Lamar County to show a better record than his Sunday-school can show for the past three months. Beginning January 1, including thirteen Sundays, there were 64 on roll and about an average attendance of 35, including the officers and teachers. There are four classes in the Sunday-school—Senior, Intermediate, Junior and Little People. The scholars have read 4,411 chapters in the Bible and have recited 9,000 lessons. Supt. Upchurch says that he will put his teachers and Secretary against any Sunday-school and that he would like to hear from some of the others.

PARIS, TEXAS. OBSERVER.

AN EXPLANATION.

The minutes of the Northwest Texas Conference for the past year, 1906, fail to give the report from the Bluff Dale Circuit, Dublin District, so I give the report that should have appeared in the minutes. Table No. 1: Local preachers, 2; additions on profession of faith, 16; additions by certificate and otherwise, 156; present total membership, 525; adults baptized, 6; infants baptized, 4; societies in charge, 6; houses of worship, 6; value, \$9,800; indebtedness, \$1000; parsonage, value \$700; expended on churches \$3000. 1 Senior League, 30 members, 1 Junior League, 51 members; 5 Sunday-schools, officers and teachers, 40; scholars, 325; raised by Sunday-schools for missions, \$10; Children's Day, \$6.50; for other objects, \$75. Presiding elder, assessed \$120, paid \$120.25; preacher in charge, assessed \$800, paid \$1.55; Bishops, assessed \$10.85, paid \$10.85; conference claimants, assessed \$1.55, paid \$1.55; foreign missions, assessed \$58.95, paid \$54.40; domestic missions, assessed \$58.95, paid \$54.95; Church extension, assessed \$37, paid \$30; education, assessed \$37.50, paid \$34.50; delegate to General Conference, as-

essed \$2.75, paid \$2.75; for Paine and Lane, assessed \$1.85, paid \$1.85, orphanage, assessed \$12.40, paid \$12.40.

The following letter from Bro. A. W. Hall will explain why my report did not appear in the conference journal. S. P. BROWN, P. C.

Temple, Tex., March 22, 1907.

Dear Bro. Brown:

In reply to your letter of inquiry in regard to why your report did not appear in the conference journal, I would say that the table that was given us to work at at conference was not a very private affair. On this account we found great difficulty keeping our many papers together. After the papers had all been copied ready for additions, it was found that yours was missing. We could not find it and so the additions were made. After we had made all the totals we found your stub on the floor in the conference room, but it was too late then to make the change that it would have necessitated. This is the first time anything of this kind has occurred and we regret it, but our table was used for so many other things that it was with great difficulty that we could work at times. Wishing you success in your work, I am yours truly, A. W. HALL.

REV W. T. MELUGIN.

The following have donated to the Melugin monument fund since we last reported. Please remember that this call will continue until enough is collected to place a nice monument at his grave. It may be October before we receive enough to buy a nice monument. Names of subscribers: Nathan Lawson \$2 00 Mrs. S. A. Robinson 50 Mrs. A. M. Driver 5 00 Mrs. T. H. and Miss Rose Revis 2 00 Rev. J. M. Adams 1 00 Amount already reported 12 50

Total amount received \$23 00 K. T. MOORE. Naples, Texas.

BEWARE OF PIMPLES.

An ounce of prevention is proverbially worth a great deal; but a 50c box of Tetterine is worth proportionately as much to anyone suffering from a small pimply blotch; for it is from just such an appearance that the worst cases of Eczema are developed. Tetterine is an absolute cure for this dread disease, as well as for Tetter, Ground Itch, Chaps, Insect Bites, and all cutaneous affections. For sale by druggists, or by mail, postpaid, from J. T. Shuptrine Savannah, Ga. Bathe with Tetterine Soap, 25c Cake.

A CARD FROM BRO. DEETS.

I am now living at Duncan, I. T. I came up to this country last summer; saw it was a fine opening for a young man, so I came here to grow up with the country. I closed a fine meeting at Ryan, I. T., a few days ago. Am now in a fine meeting at Walter, Okla; prospects good for a great meeting. I am preaching three times each day and feel like a boy; in fact, feel better than I have for twenty years. I go from here to the Creek Nation. The possibilities of this conference are simply immense; in fact, this is a wonderful country from every standpoint. Our Texas boys are all doing well here. My presiding elder, Rev. N. L. Linebaugh, is a worthy son of a noble sire. His father was Rev. D. H. Linebaugh, well known in both Texas and Arkansas. My, my, but Arkansas has sent a lot of fine preachers out here; in fact this conference is manned by a lot of heroes.

The Texas Advocate comes to me every week filled with letters from home. Texas and Texas preachers will always have a large place in my heart. God bless them all. My home is in Duncan, I. T. All letters sent there will reach me. R. J. DEETS.

OIL CURE FOR CANCER.

Dr. D. M. Bye's Combination Oil Cure is a recognized cure for Cancer and Tumor. Beware of imitations. Write to-day to the Originator for his free books. Dr. D. M. Bye, 316 N. Illinois St., Indianapolis, Ind.

# Epworth League Department

## 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. McNeny, Dallas. Assembly funds should be sent to Theo. Bering, Jr., Houston.

### State League Cabinet.

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

### COMING LEAGUE MEETINGS.

McKinney District, Prosper, April 11-14.  
Sherman Dist., Collinsville, May 16, 19.  
Fort Worth District, Grapevine, June 19 and 20.  
North Texas, Conference, Paris, June 20-23.  
Texas Conference (place to be selected), June 28-30.  
State Encampment, Epworth by the Sea, Aug. 1-11.  
N. B.—Other dates will be inserted as sent in.

### ENCAMPMENT TRUSTEES.

The Board of Trustees of the Texas State League Encampment met in called session at Epworth-by-the-Sea April 11. In the absence of the Chairman, W. G. Lee Woods was elected Chairman pro tem. A. K. Ragsdale, President of the State League, was present, and by request, addressed the board in regard to the plans for this year's program and the progress in raising funds for improvement. Mr. W. N. Hagy of San Antonio was elected consulting architect. Mr. Hagy is President of the State Builders' Association, and a Methodist steward. Because of his skill as an architect and his sympathy as a Methodist, he is a valuable acquisition to our staff. Plans for a hotel of 80 bed rooms and dining room with seating capacity of 250 people were adopted, and the Executive Committee was instructed to contract for the construction of same at the earliest possible date. This will be a plain, substantial building, with a view to furnishing accommodations for the largest number of people possible at least expense. Plans were also adopted for a bath house of 200 rooms, with pavilion above for restaurant and recreation. As soon as sufficient funds are available, this building will be erected. The following improvements were ordered made: inclosing grounds with a picket fence six feet high, installing a sewerage system with sanitary toilets, providing water for grounds, bath house and fire protection, building walks where needed and the erection of store room, offices, etc., at entrance of grounds near station.

Dr. C. P. Yeager of Corpus Christi was elected Assemply Physician, and the establishment of an emergency hospital is contemplated. A. W. Fisher, of Galveston, was made Physical Director for this season. Standing committees were agreed on as follows, and members of the board assigned to each: Police and Fire Commission, Sanitary Board, Bath House and Bathing, Admissions.

The following charges for admission to the grounds were agreed upon: Season tickets, adults, \$1.00; children over 12, 50 cents; single admission, adults, 15 cents; children, 10 cents. No charge for children under 12 years of age. The grounds will be open to the public on Sunday. A unanimous vote of thanks was tendered the Corpus Christi Epworth League and their pastor, Brother Beall, for the rest pavilions recently erected on the grounds.

The resignations of Rev. Jas. Campbell and R. W. Hall as trustees were accepted with regret, and Rev. T. S. Armstrong and W. E. Hawkins were elected as members of the board from Northwest Texas Conference.

The Board confidently expects the hearty co-operation of the Texas Leaguers in the equipment of this magnificent plant. With their aid we can make it the best thing of the kind in the South, and we must do it.

A. J. WEEKS,  
Secretary.

The Board of Trustees for the League Encampment manifest their faith in the Texas Leaguers by beginning active work on the improvements. Mr. Ragsdale is in East

Texas this week endeavoring to secure lumber for hotel and bath house. A number of Leagues have subscribed for bonds and it is essential that the money be furnished at once. If you have not remitted for your bonds, do so at once.

Each League has an interest in the Encampment, and is expected to aid in placing the bonds. What has your League done so far?

### FIELD NOTES.

We give herewith a few letters recently received in regard to the bonds, as an evidence of the interest shown by our people:

San Marcos, April 9.

"You may count on San Marcos for \$100 worth of the bonds. We would do better, but remember that San Marcos has raised about \$50,000 during the last two years for various purposes. This money will be available by the first of May, and you may look to me for it.

I hope you are making fine progress in the work of selling the bonds. There will be a big crowd from here at Epworth-by-the-Sea this summer.

Your brother,  
W. A. PALMER."

"You can send me one of the Epworth Improvement Bonds and inform me where to send the money for same.  
J. E. RAGSDALE.

Jacksonville."

"Held meeting of the Senior League here yesterday. They will take four bonds and will start immediately to raise the \$100. Appointed an Encampment Committee, with Mr. Ed Brown as Chairman, and we meet tonight. I think the Leagues here—Senior and Junior and the Sunday-school—will be able to take ten.

EDWARD PHELAN.  
McKinney, Texas."

"Replying to your letter of 8th, will say that Brother Dobbs, of Missouri Avenue and First Church League, have sold four bonds each, and we have arranged to borrow \$150 each, which makes ten bonds apiece, or \$500. Then Brother Boaz of Polytechnic takes four, making another four hundred. Riverside will probably take two. We will send the money to Bro. Walsh in a few days.  
OSCAR WHYTE.  
Fort Worth, Texas."

"I am sure that Weatherford Street and Mulkey Memorial and the Juniors in Fort Worth will take up the rest of the forty to be taken up by Fort Worth.—A. K. R.)

"Your Encampment literature was turned over to one of our foremost Leaguers and I spoke to Brother Davis, our pastor, about the matter. Bro. Davis is inclined to "do things," and he speaks very hopefully of the matter, and I think our League will be able to take several of the bonds.

I enjoyed the Encampment last summer more than anything I have ever attended, and certainly hope to be with you again this season.

MRS. WILLIE E. FORD.  
Timpson, Texas."

Brother Matthews, of Texarkana, writes: "Send me one of the Epworth bonds for young Matthews, Jr. I only regret that I am not in position to do even more to aid in this great enterprise."

The Board of Trustees decided to begin at once the needed improvements in order to be ready for this season, and instructed me to go to the mills and see if lumber could not be secured for immediate shipment. This means that my time will be taken up in this part of the work for several days, so I will expect every loyal Leaguer to act for me at once. Take up the bond question with your League; make up a club of ten who will invest in one bond each. Borrow the money and order the bonds so that we can use the money now; then pay for them five dollars a month each, or in any other way you deem best. No league should expect to be exempt from a part in this. The bonds are easily handled. It only needs a "willing heart and a determination to go" and success is assured.

A. K. R.

### ERVAY STREET LEAGUE.

The regular monthly business session of the Ervay street League, Dallas, was held Thursday night, April 11, in connection with a social meeting. There were approximately fifty young people present, and twenty-six new members were added to the roll.

The Ervay Street congregation has recently moved to Colonial Hill, a very select residence section of the city, and bought a \$12,000 lot, on which they propose to build a handsome church in the near future.

Nearly 150 new members have been added to the Church roll since January 1. With this increase in membership comes a very fine increase in

the Epworth League. The services are well attended, and special music adds to the interest. Last Sunday's service was deeply spiritual—a great number testified and there were several requests for prayer.

MILTON WALBRIDGE, Secretary.

"He that hath the Son hath life, and he that hath not the Son of God, hath not life."—Ps. 36:9.

For two centuries the scientific world has been absorbed by the discussions on the origin of life. There were two views concerning it; one was the spontaneous generation of life—that is, that life is capable of springing into existence of itself. The other is the doctrine of Biogenesis, or that life comes from pre-existing life. After many careful experiments, Huxley Tyndall and other great scientists were compelled to acknowledge that life in our day has never appeared independently of antecedent life. For the same length of time there has been a similar discussion in the religious world. Two great schools here also held exactly opposite views concerning the origin of life. One contended that spiritual life was spontaneously generated, the other that it came from pre-existing life. Thus we see the analogy of the schools in positions they held concerning the origin of life in both the spiritual and the natural or scientific world. The difference between the two positions is radical. Reasoning, in a scientific way, in a religious world, spontaneously generation is that a man may gradually improve his religious nature until he reaches that quality known as spiritual life. Biogenesis opposes this theory of regeneration. The spiritual life is a gift from the Living Spirit, and is not a gradual development. A spiritual man is not a perfectly developed natural man, but is a new creation here from above.

We find these two views are antagonistic in both the spiritual and natural world. That being so, and knowing that the two worlds are analogous in many other respects, we may use an illustration in one to prove a problem in the other. Take a stone and a plant in the natural world. We realize there is a great gulf between the two—the great abyss of death that separates the organic from the inorganic world. Just so is the spiritual world separated from the natural, by a chasm too wide and deep to be bridged. The spiritual world is guarded from the world next in order below it, by the law of Biogenesis—"except a man be born again—except a man be born of the water and of the Spirit he can not enter the kingdom of God." Can a stone gradually develop into a plant? You instantly answer, "No," and yet a stone contains all the qualities of a plant except one, but this single exception is all to the plant. This new quality contained by the plant and not known by the stone is that indefinable something called life! Why a virtuous man cannot by degrees become until of his own right he can enter the kingdom of God is not understood by many. Philosophy fails us here, but science answers at once. "Tis a case similar to that of the stone and plant. A man of the natural world—meaning a man who is not a Christian—and one in the spiritual world, are alike, maybe, in all things except one—that is life. 'Tis true, the former has life but 'tis of so poor a quality 'tis not life at all. "He that hath not the Son of God, hath not life"—the difference then is not development, but generation, that distinction is neither quality nor quantity.

Now it is the law of Biogenesis that distinguishes Christianity from all other religions. There is no analogy between Mohammedanism and Christianity. Mohammed has nothing to do with life. He may be the means of developing the natural, mental and moral man, but Christianity does more than this. It does all these, adding to them an infusion into the man of a new life. This gives Christianity, alone of all the religions, her strange mark of divinity.

What is this new life? It is Christ! "He who hath the Son hath life." We are not disobeying the laws of science in giving this answer. Science says

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ROME, August 24, 1903.—In the Hospital of San Giovanni Calibrita (del Fatebens Fratelli) in Rome, directed by myself, I have largely experimented with the natural mineral water placed in commerce under the name of **BUFFALO LITHIA WATER** and am glad to state that, by its richness of composition of lithia, it is of marvelous efficacy in cases of Gout, of Chronic, Articular, and Muscular Rheumatism, of Hepatic Congestions and Functional Disorders, of Gastro-intestinal Dyspepsia, of Gravel and Renal Insufficiency, of light Nephritic Affections and of all the various forms of Uric Acid Diathesis.

The same water is also to be recommended highly in the initial processes of Arterio-sclerosis and in obstinate forms of Bronchial Asthma.

May also be used as a good table water. So much I declare for the truth.

(Signed) PROF. GIUSEPPE LAPPONI.  
Principal Physician of the Hospital of San Giovanni Calibrita (del Fatebens Fratelli) in Rome, Member of the Academy of Medicine of Rome, etc., etc.

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the new endowment must be different from everything else with which we have dealt. Revelation names this new life—it is Christ. Spiritual life is not something outside of us—foreign to our everyday life, but it is a definite resident.

Natural life remains indefinable, then it follows that nature is silent regarding the spiritual life's definition. When Christ spoke to Paul when on the road to Damascus, Paul answered, "What is it? Who art thou, Lord?" The answer came, "I am Jesus." As the scientists have proven in the natural world that "life is a gift of life," then in the spiritual world "life can only come from life," therefore our spiritual life comes from Jesus; it is Christ living in us. As there is mystery in the natural world, so there is the corresponding mystery in the spiritual, as a great scientist years ago insisted—religious difficulties are simply those of nature.

Life is invisible; when it manifests itself 'tis a surprise. "Thou canst not tell whence it cometh nor where it goeth." From where does life come into a live plant, where does it go from a dead one? "Thou canst not tell, so is every one that is born of the Spirit. For the kingdom of God cometh without observation."

Life comes suddenly, it can not come gradually. There are cases where the moment, though sudden, has been obscure, but the real moment and the conscious moment are two different things. Science pronounces nothing as to the conscious moment. We do not know the moment of our birth into the natural world. There are some to whom the origin of new life has been perfectly clear. Paul could have told the exact moment of Christ's coming to him. Growth is the work of time. Life is not. One moment we have life, the next we are dead. A man in his heart is dead spiritually. There is no more life in him than there is in the stone when compared to the live plant. This sudden infusion of new life is conversion—"the passing from death unto life."

PEARLE JAMISON.

It is better to suffer than to be incapable of suffering. Keen grief is more of a blessing than stony indifference. A father whose heart was wrung by the death of a little daughter wrote to a friend: "The passing of the days does not make it a bit easier for me to think of the little one as absent from the home of which she was the light and delight. I am glad that we have not the cheap and degrading comfort of callousness, of the hardening of the heart to its liss. It is a joy to feel the pang of it each day, and to be made the more sure that she is now, and that our eyes are only holden." That God-sent grief lifts earth nearer to heaven and enriches the hearts that it blesses. Let us see to it that our lives are made only greater blessings to those about us because of the griefs with which we are entrusted.—Sunday School Times.

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 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 Constipation, 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.

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## BELLS. BLYMYER CHURCH

When the day came for the council to take place, the chiefs all got together and got down in a ring on the ground, bringing their peace pipe with them. This was a pipe on top with a

### XIX PSALM IN VERSE.

The heaven's declare God's glory,  
 The sky his handiwork;  
 Each day repeats the story  
 Of what his hand has wrought!  
 Throughout his vast creation  
 Wisdom and might are shown;  
 And men of every station  
 His sovereign genius own.

The law of God is perfect,  
 Converting every soul  
 That yields to its just verdict  
 And bows to its control;  
 His fear is clean and lasting,  
 His judgments true and fair,  
 And more to be desired  
 Than gold and honey rare.

Still more by them, thy servant,  
 Is warned to keep them all,  
 And great reward is offered  
 To them who do not fall.  
 Then, Lord, keep back thy servant  
 From sin's presumptuous way,  
 Let not its dire dominion  
 A moment o'er us sway.

Let words of my own choosing,  
 And thoughts of my own heart,  
 Be prompt in e'er refusing  
 To act a sinful part.  
 O Lord, my great Redeemer,  
 My strength and wisdom be,  
 And may my whole demeanor  
 Acceptance find with Thee.

W. J. WILSON.  
 San Saba, Texas.

### TREATIES WITH INDIANS.

BY N. C. DUNCAN.  
 The first effort to make a treaty with the Indians was at San Antonio. This, as we know, was unsuccessful, because Texas had demanded that the Indians bring in their white prisoners and give them up. When the Indians came in they only brought one little white girl and they were known to have other white prisoners. Judge Hood told the interpreter to tell them that they would be held prisoners until the white prisoners were brought in. The interpreter at first refused to tell them this as he knew they would at once begin to fight. Judge Hood ordered him to tell them and he did so. They immediately began to fight and in the fight all the Indians were killed except one, there being 14 or 15 killed. Among the white men killed was Maj. Hood, who at one time was Land Commissioner under Sterling C. Robertson at old Viesca.

The next attempt to make a treaty was during President Lamar's administration. Maj. Weston was appointed Commissioner to treat with the Indians. Under his work and influence the Indians were induced to come to Waco and make a treaty. They gathered and came as far as the Bosque valley. Their horses were in the Bosque valley between the Bosque and Brazos Rivers. There came an overflow and the horses were all drowned. The Indians, ever superstitious, took this as a bad omen, saying it was evil spirits. So they went back to their homes and the attempt to treat with them was again a failure.

The next and only successful attempt to make a treaty with the Indians was made by Gen. Houston. Through the influence of Col. Len Williams, the great interpreter, (who was said to have spoken the dialects of thirteen different Indian tribes) they got the different tribes of hostile Indians to agree to meet in the Brazos valley, not far from where Marlin now stands. The intention of Gen. Houston was to meet them in person, which he did. I remember seeing him, riding a mule and attended by his servant, as he passed through Wheelock on his way to this council of war. When he got to the appointed place many Indians had already gotten there. Whole tribes, men, squaws and children, with the ever present dogs, all to be fed at the white men's expense. I recall vividly the scene as the white men would drive up cattle shooting and butchering them for the Indians' use. As soon as a beef was shot, down a squaw would run with a knife, cut a hole in the beef, begin to pull out entrails and eat them ravenously. This shows the quality of savageness with which we had to deal—savageness may be said to have a quality.

When the day came for the council to take place, the chiefs all got together and got down in a ring on the ground, bringing their peace pipe with them. This was a pipe on top with a

hatchet underneath. In it they smoked sumach leaves and wild sage. Each chief beginning with Accona, the oldest, would smoke, then pass it on to the next. All smoked, including Gen. Houston. They began smoking about 10 o'clock in the morning and smoked until 2 in the afternoon before any of them ever spoke. Finally about 2 o'clock one of the chiefs grunted, then the next and the next, until the grunt had gone around and Gen. Houston had grunted with them. They then had a long consultation, each chief talking until peace was agreed on and the treaty made. Gen. Houston was familiar with the language of the Cherokees from long association with them, but there were many tribes in this council of whose language he knew nothing. So the interpreter, Col. Len Williams, rendered valuable services to Houston in explaining the chief's talk. When they had finished, Gen. Houston took his hand and swept a place clean on the ground and the old Indian Chief Accona stuck the hatchet in the ground, signifying that the past was swept out and the hatchet buried and all were ready to begin over and live a life of peace. The Indians called Houston "The Great White Chief" and always had great confidence in him. G. W. Hill was Indian agent under Houston. This treaty lasted until well into the 50's. In this time the counties of Comanche, Bosque, Hamilton, Coryell, Lampasas and possibly others had settled up, the Indians giving no more trouble. The names of some of the chiefs in this treaty were Accona (who was said to have been commander of the Indians in Bowie's fight at the old silver mines at San Saba) Santa Anna, Yellow Wolf, Buffalo Hump, Pahanca and Monchachuca, and Caviya Blanco.

### THE TEXAS WONDER

Cures all Kidney, Bladder and Rheumatic troubles; sold by all druggists, or two months' treatment by mail, for \$1. Dr. E. W. Hall, 226 Olive Street, St. Louis, Mo. Send for Texas testimonials.

### THE DOCTRINE OF REPENTANCE

Repent, therefore, and be converted. Brethren, I would to God that all men, everywhere, were more concerned about their conversion, and God will take care of the regeneration. We must, as God's creatures, comply with His demands, and he has demanded of us to repent; to be sorry for our sins and to be sorry that we have omitted to do right, and He also demands us to be converted, to change our lives, this is turn away from sin and folly and cleave to truth and righteousness. We must do all this in Christ's name, not trusting in any worth or merit of our own, but in the merit of the Blessed Son of God. If we do this then regeneration takes place, that is, God converts us into holiness, or, in other words, God reproduces us and makes new creatures of us in Christ, Jesus. So we can see plainly that we come to God in Christ's name and God comes to us through Christ, for He is the mediator between God and man, and we must come to God in Christ by repentance and conversion or we cannot be saved, for there is no other name given under heaven and among men whereby we can be saved. Repentance and conversion is the act of the creature.

While regeneration is the power of God upon the soul of men, brethren, there is great truths that we should study that we might be strong in the inner man, and that sinners might be brought to Christ and infidelity might be banished from the land.

R. M. JONES.  
 Canton, Texas.

### Beware of Ointments for Catarrh that Contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.  
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THE BED PLATE is without obstruction of any kind, and sets into a recess in the machine table, bringing the surfaces flush with each other, greatly improving the appearance of the machine and facilitating the handling of work.

THE ARM is the largest size furnished with any family sewing machine; strong and perfectly proportioned, the clear space being 5 1/2 by 8 1/2 inches, permitting the easy handling of the bulkiest work.

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

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

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

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

THE AUTOMATIC 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, quilter, foot hemmer and feller.

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

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

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. 41.....	\$24.00
Ordinary Drophead.....	23.50
Upright.....	22.00

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

# Blaylock Pub. Co.,

Dallas, Texas.

## The Woman's Department

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

### TWENTY-NINTH ANNUAL SESSION

Woman's Board of Foreign Missions,  
M. E. Church, South.

The twenty-ninth annual session of the Woman's Board of Foreign Missions, M. E. Church, South, will be held in Centenary Church, Richmond, Va., May 9-14, 1907.

Instead of the usual certificate plan, delegates will buy Jamestown Exposition round trip tickets to Norfolk, Va., good for fifteen days with stopover at Richmond. These tickets are for sale at all points over all roads for one fare plus \$2.25. They must be signed on the Exposition Grounds before they will be honored on the return trip, but Norfolk is only two hours by rail from Richmond.

Delegates and visitors are requested to send their names promptly to Mrs. A. L. West, 500 East Clay St., Richmond, Va., who has charge of the arrangements.

MISS MARIA LAYNG GIBSON,  
President.  
MRS. MARY LIPSCOMB HARGROVE  
Rec. Sec.

Kansas City, Mo.

### W. F. M. SOCIETY, M. E. CHURCH, SOUTH.

#### A Call to Prayer.

"Therefore wait ye upon me, saith the Lord," Zeph. 3:8.

In the Greek liturgies of the ancient Church, the deacon was accustomed to cry aloud, "Let us pray fervently," and again some time after, "Let us pray more fervently still." This appeal is repeated to the members of the Woman's Foreign Missionary Society, M. E. Church, South, looking toward preparation for the twenty-ninth annual session of the Woman's Board of Foreign Missions which will convene at Richmond, Va., Thursday, May 9, 1907.

Our prayers have been offered in faith during the year just closed. For increased opportunity and enlarged responsibility we have given thanks and as the new year begins, shall we not cry aloud "Let us pray more fervently still" for the blessing of God upon the work of the society and upon the assembly of women entrusted with its management? Let our prayer be fervent, definite and in faith. The promise of Jehovah through the lips of his prophet in Jeremiah 33:3 and the promise made by our Lord in John 16:23 are ours.

On Thursday, May 2, let the members of the Woman's Foreign Missionary Society pray as we have never dared to pray before for wonderful blessings—the blessing of wisdom in the conduct of business, enlarged faith, broadened horizon and above all "That in all things Christ may have the pre-eminence."

MARIA LAYNG GIBSON, Pres.  
Kansas City, Mo.

### ANNUAL MEETING.

The annual meeting of the Woman's Home Mission Society of Texas Conference will be held at Galveston, Texas, April 21 to 25. Send names of delegates and visitors to Mrs. R. H. Dudgeon, 1716 Winnie Street.

The pastors are invited to meet with us.  
Rates will be made on the railroads, notice of which will be given later. Be sure to inquire for rates from your local railroad agent.

MRS. ALEX WORDERT,  
President Conf. Society.  
MRS. J. W. MILLS, Rec. Sec.

### NOTICE.

The union district meeting of the W. F. M. Society and the W. H. M. Society, of the Sherman District, will be held in Whitewright, May 15-16. All auxiliaries of both organizations in the district are hereby urged to send delegates to the district meeting.

MRS. J. A. STENNETT,  
District Secretary.  
Van Alstyne, Texas.

### NOTICE.

The district meeting of the Woman's Foreign Missionary Society for Terrell District will be held in Mesquite, April 20. All auxiliaries on the

district are requested to send delegates to the district meeting. Miss Ruby Kendrick, missionary candidate of W. F. M. Society, of North Texas Conference, will be a visitor at the meeting, and will take part in the exercises.

MRS. M. J. DASHEIL,  
District Secretary.  
Terrell, Texas.

### PROGRAM ANNUAL MEETING THE W. H. M. SOCIETY, NORTHWEST TEXAS CONFERENCE, STAMFORD, TEXAS.

Thursday Morning, May 9—9 a. m., "Come ye that love the Lord;" invocation; Scripture lesson, Eph. 1:3-23, President; "Come thou, Almighty King;" roll call; enrollment of delegates; rules of order; fixing bar and hours of sessions; distributing badges; "What Do You Expect From This Meeting?" announcement of Committee on Platform Courtesy; devotional; shake hands.

2:00 p. m., executive session; devotional; minutes of morning session; reports by districts; music; reports by districts continued; music; announcement of committees; executive session.

Thursday Night—8:30, music. Scripture; music; "You Are Welcome." Mrs. S. C. Tadlock; "We Are Glad We Came," Mrs. D. T. Averitt; President's message; music; "Fragments From Houston Feast," Mrs. Nat G. Rollins; committee announcements; music.

Second Day's Session, Friday, May 10—9 a. m., devotional; minutes of previous session; reports by districts continued; music; reports by districts concluded; committee meetings at 11:12 a. m.

Friday Afternoon—2 to 2:30 p. m., executive session; devotional; minutes of morning session; report of Conference Corresponding Secretary, Mrs. Nat G. Rollins; report of Conference Treasurer, Mrs. D. L. Stephens; report of Auditor, Mrs. C. C. Steele; music; reports of Superintendents of Departments; music; committee meetings 4 to 4:30 p. m.

8:30 p. m., devotional; music; "Loan Funds," Mrs. W. B. McKeown; music; "Our Interests at Scarritt," Miss Alice Conner; music; "Oriental America," Miss Verna Sellers; music.

9 to 9:30 a. m., Saturday, May 11, committee meetings; devotional; music; report of institutions: (a) Mission Home and Training School; (b) Rebecca Sparks Deaconess Home; music; report of committees; "Praise God From Whom All Blessings Flow."

Saturday Afternoon—2 p. m., devotional; minutes morning session; our schools: (a) Mountain Schools; (b) Cuban Schools; (c) Paine Annex; music; Workers' Conference.

Saturday night—8:30, music; devotional; music; "Trial by Jury;" music; announcements for Sunday.

Sunday, 11 a. m., annual sermon.  
Sunday Afternoon—3:30, music; devotional; music; "What Have We Done To-Day?" Mrs. D. L. Stephens; report of Committee on Memorials; memorial service; consecration service.

Sunday Night—Address, Miss Mable Head.

Monday morning, May 13—9, devotional; minutes of Sunday's sessions; silent prayer; election of officers; where shall we meet next year? unfinished business; report of Committee on Resolutions; what did you get from this meeting? "Blest Be the Tie That Binds;" adjournment; executive session.

MRS. A. B. HONEYCUTT,  
MRS. NAT. G. ROLLINS.

### DISTRICT MEETING, MCKINNEY DISTRICT.

Program: Woman's Foreign Missionary Society, April 24, 1907, at the M. E. Church, South, McKinney, Texas. Mrs. A. R. Nash, District Secretary.

10 a. m., opening hymn; Scripture lesson; prayer, Rev. J. F. Pierce; praise service; enrollment of delegates; District Secretary's report; hymn; appointment of committees.

Afternoon Session—2, devotional service, Mrs. Abbie Allen; reports of delegates; question box, conducted by Mrs. F. E. Howell; report of Committee on Extension of Work; discussion.

Evening Session—8, devotional, Rev. J. B. Gober; report of "Student Volunteer Convention," Miss Maye Dye; music; "Our Success, Our Opportunity and Our Duty," Miss Ruby Kendrick; report of committees; benediction.

MRS. A. B. HONEYCUTT,  
MRS. NAT. G. ROLLINS.

W. H. M. SOCIETY, WEST TEXAS CONFERENCE.  
District Secretaries of Home Mission Society, West Texas Conference, Please Take Notice:

No doubt some, if not all of you, have seen from our Conference Press

Superintendent's report of executive meeting held some weeks ago that I was appointed to fill out the unexpired term as agent for Our Homes and the King's Messenger. Now, I kindly ask each of you to please send me at your earliest convenience the number of subscribers in your district. I deem this the only way to get anything like a report for our annual meeting, as the time is so limited. Address: MRS. JIM LANGSTON, Cleburne, Texas, P. O. Box 401.

### AUXILIARY W. F. M. SOCIETY, GRACE CHURCH, DALLAS.

The Woman's Foreign Missionary Society of Grace Church, Dallas, has undertaken the support of a Bible woman in China this year. The society has taken on new life, and we're hoping for great things.

MRS. PAUL JONES.

### W. F. M. SOCIETY, WAXAHACHIE.

The Woman's Foreign Missionary Society met in regular session April 5, and after a delightful program arranged by our sweet and gracious President, who seems to be full of Christian strength and zeal, the following officers were elected for the ensuing year: President, Mrs. T. W. Gulet; First Vice-President, Mrs. E. F. Ray; Second Vice-President, Mrs. B. B. Moore; Corresponding Secretary, Mrs. Lee Campbell; Recording Secretary, Mrs. R. E. Moore; Treasurer, Mrs. E. W. Sims; Agent for Missionary Advocate, Mrs. Mae Maggard; Librarian, Mrs. B. B. Moore.

(MRS.) B. B. MOORE.

### W. H. M. SOCIETY, WAXAHACHIE.

Our Home Mission Society has become wider awake in the dawn of our new year. In February we elected officers for the ensuing year as follows: President, Mrs. Hawkins; First Vice-President, Mrs. Moore; Second Vice-President, Mrs. Willis; Third Vice-President, Mrs. McClure; Corresponding Secretary, Mrs. Lasswell; Recording Secretary, Mrs. Olsten; Treasurer, Mrs. Pierce; Local Treasurer, Miss Phillips; Agent "Our Homes," Mrs. Hunter; Press Superintendent, Mrs. Boyd.

In the same month, our President entertained our friends and us in a delightful social session. It is well, in some ways, to cultivate the social side of life as well as the spiritual. On March the 8th, we had the most beautiful and impressive installation service. We are exceptionally fortunate to have in our own home a consecrated, zealous District Secretary, and at her hands this service was conducted. Our President, of lovely Christian character, is ever alert to make our work more inviting and profitable. She has divided the society into three circles, each with a leader, to call us together to devise ways and means to enable us to become more financially able to do the great good our Church demands. The outlook for a successful year is very encouraging.

### AUX. PRESS SUPT.

### HOME MISSION ITEMS.

The Woman's Home Mission Society at Blossom has been reorganized and in fine condition. Following officers were elected: Mrs. Emma Blackburn, President; Mrs. Charles Cruchfield, First Vice-President; Mrs. Geo. Lowrance, Second Vice-President; Mrs. Math Johnson, Third Vice-President and agent for "Our Homes"; Miss Eva Cane, Recording Secretary; Mrs. Effie Thompson, Corresponding Secretary; Mrs. Lucy Johnson, Corresponding Treasurer; Mrs. A. R. Moore, Local Treasurer; Mrs. W. A. Thomas, Press Reporter. We meet on every Monday, and have a program for each meeting. The first Monday is business meeting, the second is Bible study, the third is literary, the fourth is prayer and praise. We have a membership of twenty-one, and all meetings are fairly attended.

We are soon to begin work on a new church building, and the society will be found ever ready to do its part. About two weeks ago we had a "Parsonage Shower," and it showered things in a substantial way. A handsome velvet carpet for the parlor, an iron bed for the sitting-room, a Morris chair for the pastor, and all necessary articles for the culinary department, two center tables, dining chairs, and an elegant clock. You see, we are in earnest in our work. When we begin our new church, we intend making it one of the most up-to-date buildings, according to our means, of any in the conference. Pray for us in our new work.

We hope to soon take up the work of our society in full. Each member is seeking to fully understand the work of the society, connectionally as well as locally.

Let us ask the prayers and help of stronger and older societies that ere this conference year close, we may be in the front along these lines. O, that each mother could realize that the Church has a work for her to do! Sometimes, our home affairs seem

more than we can do, but God help us to move out and do more than this. Think of the visits to the sick and strangers, the kind word spoken, garments given to the needy, that only one of Israel's mothers can give. It may seem only a little, but God knoweth the fall of even the sparrow. It is a rest to us to leave our home for a few hours and do some mission work. We feel that our homes are brighter when we return, and after all it is the sacrificing persons who gains an eternal rest.

O, that every woman in Southern Methodism could realize this fact.  
MRS. W. A. THOMAS,  
Press Reporter.

### AUXILIARY W. F. M. SOCIETY, HOUSTON, TEXAS.

We have been silent a long time, but we are still at work, though we have labored under many difficulties the past year.

Our President was prevented from attending the meetings for some time, on account of illness and death in her family, and then she, too, passed over the river.

Our Auxiliary is not strong numerically, but the few who do attend are very much interested in the work, and strive to increase the interest in the work.

The election resulted in the selection of the following officers: Mrs. P. W. Horn, President; Mrs. Shepherd, First Vice-President; Mrs. I. M. E. Blandin, Second Vice-President; Mrs. Jonathan Lane, Third Vice-President; Mrs. Liston, Recording Secretary; Miss Amy Bering, Corresponding Secretary; Miss Henrietta DeChauxes, Treasurer. Mrs. Blandin was also elected Press Correspondent; Mrs. N. Darrow, agent for the Missionary Advocate.

Financially, the Auxiliary is in good condition; the pledge of \$50 has been raised; a scholarship in Mexico has been raised, lacking about \$10; dues are well high collected, and the children in Laredo school have been clothed; that is, two of them.

The literary work has been faithfully attended to; Christian Liberator has been studied; sometimes the interest has been good, sometimes poor. Still, we plod along, hoping for better times and brighter prospects.

### PRESS REPORTER.

(We regret we did not know to what pastoral charge in Houston to credit the foregoing excellent Auxiliary report, but there was nothing connected with it to give the information. — Editor Woman's Department.)

### THE WOMAN'S HOME MISSION SOCIETY OF HONDO, TEXAS.

Having never seen any mention of our Auxiliary in the Advocate, we thought a word or two in regard to what we have done might not be considered out of place.

At the usual annual election no new officers were installed, but the faithful ones who had stood at the post of duty, were still the choice of the society. Our pastor's wife is our President, and, we all think, a fine leader. We have enrolled 15 members, but considering the membership of our Church, we should have many more. For the past fiscal year we have sent to the Conference Treasurer \$23.10, and paid out for local work \$120.12. We have sent to the district parsonage, \$11.25; paid for Miss Smith's board on Deaconess Fund, \$3.00; paid on Deaconess Fund, 1.50. Sent Christmas box to the Orphanage, valued at \$15; money to the same, \$2.50; sent Easter box to the Orphanage, value \$8.00; sent Christmas box to the Rescue Home, value \$15, also \$2.50 in money.

Our business meetings are held on Monday after the first Sunday at the homes of the members. Our devotional meetings are held on Monday after the third Sunday at the Church. Our meetings are well attended, and much interest is manifested. We have made 99 visits to the sick and strangers; have held twelve cottage prayer meetings and Bible readings; have given money, food and clothing to the poor and needy.

We have monthly teas at the homes of our members, as a means for raising necessary funds. These, also, are well attended by others, as well as our members. Last week we had a box supper at the parsonage. Each lady member of the Methodist Church was requested to prepare a box with a lunch sufficient for two; from this we realized \$22.45.

We are now planning for a bazaar, and would be glad to hear from other societies of their plans, etc., as an exchange of ideas is often helpful.

We intend organizing the children soon.

We ask an interest in your prayers for power and guidance from on high.  
MRS. G. W. MONKHOUSE,  
Press Reporter.

### W. H. M. SOCIETY.

The Woman's Home Mission Society of Shepherd, Tex., of the M. E. Church, South, was organized February 11,

Mrs. I. B. Slaughter, President, with a membership of twenty and twenty subscribers to "Our Homes."

We meet twice a month. At present we are getting up a bazaar and ice cream supper for May 3, the proceeds to be devoted to repairing our church. We hope to do good work this year, not only in the Church, but among the poor and sick of our town. Let us pray for divine help and guidance in all we do.

MRS. E. B. SMITH,  
Corresponding Secretrary.

### MARRIED.

Caldwell-Strickland.—In South Austin, Texas, December 12, 1906, Mr. Wallace R. Caldwell and Miss Willie F. Strickland, Rev. E. G. Hocutt officiating.

Partlow-Dalry.—At the First Street Methodist Church, Austin, Texas, Jan. 20, 1907, Mr. Sidney Partlow and Miss Mary A. Dalry, Rev. E. G. Hocutt officiating.

Hunter-Hunter.—At the home of the bride, Austin, Texas, March 14, 1907, Mr. G. A. Hunter and Mrs. Mary Hunter, Rev. E. G. Hocutt officiating.

Martin-Wells.—At the home of the bride's aunt, Mrs. S. A. Murphey, Austin, Texas, March 28, 1907, Mr. T. G. Martin and Mrs. Camilla Wells, Rev. E. G. Hocutt officiating.

De Ruyee-House.—At 1104 East Third St., Austin, Texas, April 3, 1907, Mr. Wm. De Ruyee and Miss Mattie House, Rev. E. G. Hocutt officiating.

Griffin-Bloomecke.—At First Street Methodist Church, Austin, Texas, April 3, 1907, Mr. Val Griffin and Miss Lillie Bloomecke, Rev. E. G. Hocutt officiating.

Johnson-Thomas.—At the bride's home, one mile south of Randolph, Sunday, March 31, 1907, Mr. E. F. Johnson and Miss Debra Thomas, Rev. W. R. Rosser officiating.

Garner-Stone.—At the home of the bride's mother, at Edhube, Texas, Mr. L. R. Garner and Miss Grace Stone, Wednesday evening at 8 o'clock, April 3, 1907, Rev. W. R. Rosser officiating.

Dyer-Cooper.—At Klondike, Texas, April 7, 1907, Mr. G. C. Dyer and Miss Annie Cooper, Rev. W. R. Rosser officiating.

### PREACHER WANTED

For a \$500 circuit of four appointments, with a parsonage well furnished. Give references.  
C. R. LAMAR,  
P. E. Brenham District, Texas Conf.

### "TWO HEARTS THAT BEAT AS ONE."

On Sunday, April 7, 1907, I united in marriage Mr. Clarence Bounds and Miss Cecil Halsey, both of Manitou, Okla.

The groom is a brother of Rev. Minor Bounds, of St. Jo, Texas, and the bride is formerly from Kansas. These are very popular young people of their town.

### CHAS. H. ARMSTRONG, Snyder, Okla.

### ROMANTIC DEVONSHIRE

The Land Made Famous by Philpotts' Novels.

Philpotts has made us familiar with romantic Devonshire, in his fascinating novels, "The River," "Children of the Mist," etc. The characters are very human; the people there drink coffee with the same results as elsewhere. A writer at Rock House, Orchard Hill, Bideford, North Devon, states:

"For 30 years I drank coffee for breakfast and dinner but some 5 years ago I found that it was producing indigestion and heart-burn, and was making me restless at night. These symptoms were followed by brain-fag and a sluggish mental condition.

"When I realized this, I made up my mind to quit drinking coffee and having read of Postum, I decided to try it. I had it carefully made, according to directions, and found to my agreeable surprise at the end of a week, that I no longer suffered from either indigestion, heart-burn, or brain-fag, and that I could drink it at night and secure restful and refreshing sleep.

"Since that time we have entirely discontinued the use of the old kind of coffee, growing fonder and fonder of Postum as time goes on. My digestive organs certainly do their work much better now than before, a result due to Postum Food Coffee, I am satisfied.

"As a table beverage we find (for all the members of my family us) that when properly made it is most refreshing and agreeable, of delicious flavour and aroma. Vigilance is, however, necessary to secure this, for unless the servants are watched they are likely to neglect the thorough boiling which it must have in order to extract the goodness from the cereal." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The road to Wellville," in pkgs. "There's a reason."

**Rider Agents Wanted**  
in each town to ride and exhibit sample 1907 model. Write for Special Offer. 1907 Models \$10 to \$27 with Coaster-brakes and Puncture-Proof tires. 1908 & 1909 Models \$7 to \$12 all of best makes. 100 Second-Hand Wheels All Makes and Models, good as new. Great Factory Clearing Sale. We Ship on Approval without a cent deposit, pay the freight and allow TEN DAYS FREE TRIAL. Three coaster-brakes, sundries, etc. half usual prices. Do not buy till you get our catalogue. Write at once. MEAD CYCLE CO., Dept. 2715 Chicago

# North Texas Female College

## 'KIDD-KEY'

### Conservatory of Music and Art.

Sherman, Texas.

FOUNDED 1877.

The Oratorio Society of the Kidd-Key Conservatory has arranged for a music festival to be held in Sherman on the 2d and 3d of May that will be one of the most notable music events within the history of the State.

The Chicago Symphony Orchestra, under the directorship of Mr. Beach, will give three symphony concerts and the Oratorio Society will present Gounod's beautiful "Redemption," with several other choruses. Six of the ten soloists will be from the Kidd-Key Conservatory.

During the festival Benard will play the Schmitt Concerto; Tronitz, the Schuman Concerto; Harold, the Paganini Concerto, and Helen Norfleet, the gifted young pupil of Krueger, will give a number also, the Weber Concerto stuck. The other solo numbers will be given by the soloists of the Orchestra Company, except Miss Rosenthal, who will sing Schubert's "Am Spinnerade." Miss Rosenthal's voice has developed wonderfully during the past year in musical quality and flexibility. It is a voice pre-eminently fitted for dramatic work, and though comparatively immature, fills a much larger auditorium than the Sherman Opera House.

The Orchestra this year has for conductor the eminent musician and composer, Von Flietz. As a song writer he ranks among the first of the moderns and has successfully conducted some of the most noted orchestras of Europe.

The Oratorio Society has a membership of 250, principally pupils of the Kidd-Key Conservatory, assisted by Prof. Geo. Case and the Austin College Glee Club, and a number of gentlemen from both Sherman and Denton.

Louis Versal, of the vocal department, is conductor of the Oratorio. Mr. Versal has had large experience as a conductor, and has rare music taste and culture.

'Tis needless to say that no previous work of the society can compare in artistic finish to their singing of this beautiful composition of Gounod's under Mr. Versal's skillful direction.

Too much can not be said in commendation of Mrs. Key's enterprising and progressive artistic spirit in assuming all financial risks in giving to Sherman and the school this rare treat. The expense for the two days' festival will be at least \$2000.

Mrs. Key's guarantee to the Orchestra alone for the four concerts is \$1500. M. W. B.

#### For Information, Address

Mrs. L. A. KIDD-KEY, President. Sherman, Texas.

Rev. E. L. Spurlock, Business Mgr



#### DON'T SINK YOUR DOLLARS

In buying a vehicle simply because it's cheap. See the quality of the Enterprise carriages we display and know that though they're cheap in price they're dependable in quality and worthy any man's buying and use.

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

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

Have you Johnson or Bermuda Grass in scattering patches on your farm? Why not kill it for good with "KILLFAST," the first chemical exterminator that does not kill the ground ever placed on market, and has been successfully used for 2 years. Costs 1 cent a gallon. Made at home. For further information, write THE CLIFF CHEMICAL CO., Station A, Dallas, Texas.

PARALYSIS, Rheumatism, Asthma, Lee Bridges, Llano, Texas, is the only man to guarantee to cure these diseases. Not drugs. Nothing to send. Patient must come and stay till cured. Only a few at a time.

#### NOTES FROM THE FIELD.

Continued from Page 5. hour of 11. However, notwithstanding the good dinner that was in waiting the people seemed sorry when he quit. The business session was well attended and interest exceptionally good. Three of the four appointments paid the past quarter over one-fourth of their assessments for support of ministry. We have organized one new Sunday-school and raised in cash and interest-bearing notes, \$550, which cover the debt on our Quail church. We are serving a true, loyal people. They are taking care of us and we are trying to do our best to take care of them.—Sam'l L. Culwell, April 11.

#### Quanah mission.

We are neither dead nor sleeping in these parts of the moral vineyard, but are endeavoring to do the work of an evangelist, and to prove us a workman that not be ashamed. In the first place, our good people neatly and nicely furnished the parsonage at a cost of nearly one hundred dollars, then we sold our parsonage property in Quanah, and have built a nice three room parsonage in Kirkland, which is now in the center of our work. Kirkland is destined to make a splendid little town. We shall soon erect a house of worship here. To this end we are laying ourselves out. The stewards made a liberal assessment at the first Quarterly Conference for the support of the pastor. Union Chapel was taken off of the Esteline charge and given to us instead of Garden Valley, which added very materially to the strength of our work. We have organized one new society which gives six appointments in the charge. We have received fifty-six members thus far, and baptized thirteen infants. Our second Quarterly Conference convened at Tennessee Valley the 6th and 7th inst., and was indeed a great and a good time for us. Our presiding elder was truly at himself and preached three strong sermons, characteristic of the man of God, and they will surely bear the fruits of righteousness. The pastor preached on Saturday night. There was dinner on the ground both Saturday and Sunday, and many came to enjoy the occasion, and truly the Lord was with us. We are planning and praying for gracious revivals throughout our work. We are surely in good hands this year and we are expecting great things of our Lord.—M. D. Hill

#### Renner.

I began a meeting at this place the fifth Sunday in March with Bro. J. W. Tinscher to help me. We ran the meeting a week and a half. Bro. Tinscher did us some good, earnest preaching. He preached the plain, gospel, filled with love and yet going after sin with great power. The Church went to work in good earnest; all in harmony. We had fine singing by our own people. We have a good choir and they did us fine singing, and did it willingly. The result was that we had about twenty-seven conversions and several were reclaimed. The Church at this place has not had such a meeting for years. Fourteen have joined our Church and more will join later on. We are in fine working order and are moving on nicely on the whole work.—Sam'l Weaver, April 15.

#### Venus.

Our second Quarterly Conference was held last Saturday at Cahill. It was a great occasion from every point. Dr. Campbell preached us three splendid sermons and made a good talk in the Quarterly Conference for the Advocate, urging the people to take it. The stewards made the best report I ever had at a second Quarterly Conference. The Venus Circuit is improving along all lines; it is second to none in the Northwest Texas Conference. The Home Mission Society at Venus has papered and put new furniture in one room of the parsonage. The Cahill ladies are furnishing another room. We will soon have our parsonage newly furnished throughout. We will soon be in our campaign of revival meetings. We hope for a great year. The Advocate is popular with those who read it.—C. E. Lindsey.

#### Yoakum.

I am sure Bishop Morrison made no mistake in sending Bro. V. G. Thomas to Yoakum station. He is the right man in the right place—a good preacher and a faithful pastor. The citizens all know Bro. Thomas is here. He has got hold on them. House full at all the regular appointments. Two prayer-meetings per week. Thursday night general prayer-meeting for all the Church and everyone that will come, and Tuesday evening in each week at 4 o'clock p.m. the ladies have a prayer-meeting, and Tuesday night in each week the men's prayer-meeting. I have attended several of these meetings and have felt it was good to be there.

They are surely spiritual. Brother Thomas had protracted meeting commencing on the February 17. Rev. R. R. Jones, an evangelist, conducted twelve days of this meeting. Bro. Jones is a good, safe gospel preacher. His preaching is effective. He did good work which helped to prize the old wagon of Zion. After he stopped Bro. Thomas went on with the meeting for nearly a week, with fine success. Bro. R. A. Rowland, our presiding elder, was here and preached for nearly one week at the first of the meeting. In all Bro. Thomas has received 179 members into the Church since conference—nearly doubling the membership. One hundred and twenty of these were on profession of faith. Bro. Thomas pays special attention to the Sunday-school, and has brought it up to an attendance of 239. The average attendance is from 85 to 90 per cent of the enrollment. Who can beat this? Bro. Thomas is one preacher that is at the Sunday-school every Sunday and looks after every detail of the work. He knows all the children and they all love him. We have 100 and over in the League. About 25 of these will be organized into a Juvenile Missionary Society. 47 members of the Home Mission Society; very active and a great help to the preacher. Finances all around better up than ever before, so says the Board of Stewards. Bro. Thomas don't forget to look after the babies. He has baptized ten and will have a good report on this line at the Annual Conference. He is surely an all-around man and a very hard worker. He is young and stout, but I don't see how he holds up under all the work he has to do. He is watching closely after all the young converts. He is a great worker and great to keep all others at work and is greatly blessed by having a good, faithful helpmeet. Sister Thomas is a faithful worker in the Sunday-school and the Woman's Home Mission Society. She was one of our strong workers in the protracted meeting. She is a good preacher's wife in every sense of the word.—A. G. Nolen, April 15.

#### Revival at the North Texas University School.

We have just closed a meeting at Terrell which proved a gracious revival of genuine religion. Nearly all of our boys and girls in the boarding halls have been converted. Our hearts are full of gratitude to God; his grace and power have done great things for us. Dr. J. W. Hill, of First Church, Dallas, was with us at the beginning of the meeting and he preached the pure, unadulterated gospel with splendid effect. He had to leave us last Wednesday, and Bro. Mood, our pastor, did the remainder of the preaching. The meeting grew in power every day. Our young people were convicted and went to the altar in the old-time way. They repented of their sins, made restitution, gave up bad habits and surrendered to God. Much good was accomplished through the prayer services held at the school and conducted by the teachers. Never before has the responsibility of our relation towards our students weighed so heavily upon us. We all felt it, and the result was about twenty conversions and a young man consecrated to the ministry. More than ever are we of the opinion that a Methodist school that does not give first place to the religion of our Christ is a failure, and there is no place for it as an institution. God be praised for the victory he gave us at Terrell. We cut our recitations half in two last week, but we will make up more than we lost in better work and more of it from now until commencement.—J. J. Morgan.

#### AN INQUIRY.

I write to learn the whereabouts of a Mrs. H. T. Cassels. When last heard of she lived in Cooke County. She is a member of the Methodist Church. Her brother, W. M. Phillips, of Hico, wants to communicate with her. If any pastor in Texas or anyone reading this will notify Bro. Phillips of her whereabouts, they will confer a great favor on him.

Hico, Texas. J. E. STEPHENS.

#### DALLAS METHODIST PREACHERS' CONFERENCE.

In the absence of the President, Dr. H. A. Bourland occupied the chair at the Methodist Preachers' Conference last Monday morning. Several of the members were absent when Bro. Schrimpf opened the meeting with prayer. Two of the leading pastors Drs. Peterson and Andrews, did not get in at all. They were reported to be engaged in revival work. The following finally were noted as present: H. A. Bourland, D. Schrimpf, Henry Diceman, Jos. Parkin, E. R. Barcus, W. D. Thompson, Grover Robberson, Geo. H. Adams, W. D. Bradford and J. W. Hill. Visitors: Revs. C. T. Tally, of Garland; W. A. Pritchett, of Pleasant Mound Circuit; J. J. Creed, of Ferris, and Rev. G. I. Jackson, of the C. M. E. Church. The reports of

the pastors in person and by proxy showed progress.

First Church, Trinity Grace and Oak Cliff had each several accessions Sunday. Oak Cliff is in the midst of a fine revival. Bro. Barcus stated that revival services would be held at Oak Lawn through this week.

The reading of the paper for the morning was deferred and the time was taken up with a talk about the superannuate home. Dr. Bourland was authorized to go before our several congregations and ask for money to pay for it.

Adjourned with benediction by Bro. Tally. J. W. HILL.

#### INTERESTING COLORADO NOTE.

The Advocate comes regularly, and it is a blessing and an inspiration to me in my work. I wish I could place it in every home.

I have thought many times that a few items concerning the work in this somewhat remote field might not be out of place, but up to this time I have been too busy to write. I make it a rule to pull under a "cold collar"—wherever the work requires it, and when prospects are not promising, to pull all the harder—and I have never failed yet to find tokens of success.

We are not altogether in the background at this point, and I believe I have never served a more interesting people. Many of them are true to the core, and faithful to the Church in all of her interests, and so we keep moving up. We are at this time building a handsome, modern, two-story brick parsonage which will be in keeping with our church building and the locality. We are finely and fortunately located. Our membership has increased materially and our people are in fine spirits generally.

R. C. GEORGE.

#### THOMAS JEFFERSON' BIBLE.

I have just finished reading a little book of one hundred and twenty pages, called Thomas Jefferson's Bible. In the preface, or introduction, he is represented as saying, "There never was a more pure or sublime system of morality than is to be found in the four evangelists." He was a member of the Episcopal Church in Charlottesville, Va., contributing regularly to its support and serving as a vestryman. He wrote of himself: "I am a Christian in the only sense Christ wished any one to be—sincerely attached to his doctrines in preference to all others." His Bible is made up of the account of the birth of Christ, and of such sayings and doings of his as any good and wise man might have done and said, or at least such as Christ might have done and said had he not been divine. Every hint of a miracle, or anything bordering on the supernatural, is cut out. Otherwise the narrative is just as it is in the King James' Version.

The last sentence in the book is, "And rolled a great stone to the door of the sepulchre, and departed." How glad I am that Thomas Jefferson's Bible is only in part the Christian's Bible! Jefferson leaves Jesus in the tomb and death triumphant. The Christian's leaves the tomb demolished and Jesus victorious over death. Jefferson's Bible leaves Jesus in the chains of endless captivity. The Christian's Bible leaves him leading captivity captive. Jefferson's Bible leaves the disciples with their hopes buried forever in Joseph's new tomb. The Christian's Bible leaves them on Olivet gazing heavenward, while their triumphant Lord makes the clouds his chariot and rides back to God.

It is said that Mr. Jefferson meant to leave out of his Bible "every verse or paragraph that to his mind was ambiguous or controversial and every statement of fact that would not have been admitted as evidence in a court of justice."

Mr. Jefferson may have been a true Christian, but his Bible leaves the world without a Christ able to save. Cameron, Texas. J. T. SMITH.

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Beeville District—Third Round. Beeville, May 5. Goliad, Charco, May 11, 12. Karnes City, Helena, May 18, 19. Alice, May 25, 26. Corpus Christi, June 1, 2. Mathis, Wades, June 8, 9. Kenedy, Couch, June 15, 16. Rockport and A. P., Ingleside, June 22, 23. Floresville, June 29, 30. Kingsville, Nuecestown, July 6, 7. Runge, July 13, 14. Pleasanton, Fairview, July 20, 21. San Diego, Hebronville, July 27, 28. Oakville, August 17, 18. F. B. BUCHANAN, P. E.

Austin District—Third Round. Bastrop, May 11, 12. Liberty Hill and Leander, at L. H., May 18, 19. Bertram, at Mt. Horeb, May 25, 26. Elgin, June 1, 2. McDade Cir., at Beakiss, June 8, 9. Manor, June 15, 16. LaGrange, June 22, 23. Tenth Street, 11 a. m., June 30. First Street, 8 p. m. June 30. Manchaca, at Cedar, July 6, 7. Smithville, July 13, 14. Webberville, at Col. Ch, July 15, 16. West Point, at Ford's Prairie, July 20, 21. Walnut Cir., at Walnut, July 27, 28. Eagle Lake, Aug. 3, 4. Columbus, Aug. 7, 8. Weimer Cir., Aug. 10, 11. University Church, 11 a. m., Aug. 18. South Austin, 8 p. m., Aug. 18. J. M. ALEXANDER, P. E.

Waco District—Second Round. Mart, April 28, 29. Bosqueville, May 4, 5. Hubbard City, May 12. Morgan, May 18, 19. Penelope, June 8, 9. W. L. NELMS, P. E.

Half the happiness in living Comes from willing-hearted giving Comes from sharing all our pleasures, From dividing all our treasures. And the other half is loving First the Lord, then all things living. So each good child should be sowing Love seeds while his life is growing; For all happiness in living Comes from loving and from giving.

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### Our Departed Dead

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.

**SHINN.**—Mrs. Cornelia Roberts Shinn, daughter of Capt. and Mrs. W. S. Hudson, was born in Pontotoc County, Mississippi, February 6, 1859, and died in Franklin County, Texas, February 3, 1907. She was principally raised in Calhoun County, Mississippi. After she was grown she moved with her parents to Panola County, where, on February 7, 1871, she was married to W. A. Shinn. After four years, in December, 1874, they moved to Wilson County, Texas. Here they lived till November, 1896, when they moved to Franklin County, three miles of Wimsboro. She was not blessed with any children of her own, but within a year or two after she was married she took her four youngest brothers at their mother's death and was a true mother to them up to the very date of her death. One child from each of the two oldest of these boys were also committed to her care after the death of their mothers. These two girls were in her home and under her care for several years, and were ever afterward to her as though they had been her own daughters. Thus, we may say, she had four sons and two daughters, all of whom, with her husband, survive her, to mourn her loss, and to hold sacred her memory till the resurrection. I can say truly in the words of her husband, "I am sure that her life will live on and be the cause of many, many souls turning to work for Jesus. (I trust that in a degree, this has already been the result.) No better Christian woman ever lived. No one was ever truer to their Savior and to their husband, relatives, friends and neighbors. To the sick, to the destitute and to those in trouble she was attentive as a mother to her child. She lived a blameless, harmless, Godly life, and losing sight of herself, she became a sacrifice for God and for humanity." She was converted and joined the Methodist Episcopal Church, South, in early life, and was ever afterward a faithful member of the same. Her funeral was held by the Rev. S. A. Ashburn at Wimsboro, February 4, about 3 p. m. May God help her husband and us, her children, to emulate her life and to meet her in heaven. Her brother and son,  
M. H. HUDSON.  
Westbrook, Texas.

**MACKKEY.**—Little Alva Loreen Mackey, daughter of W. B. Mackey, was born August 22, 1906, and died Tuesday morning, March 26, 1907, being seven months and three days old. The baby suffered intensely before she died. She had been sick twenty-one days. Was first taken with measles which was afterwards complicated with meningitis, causing convulsions for three days before death relieved her. Alva Loreen was a sweet little babe, attracting the admiration of all who saw her, and it seems hard to give her up so soon. The sunshine of her smiles, her cooing voice, the velvet touch of her tiny fingers, and her baby affections will be greatly missed; but God knows best. He has taken her from suffering to eternal happiness; and though there is darkness in the home, and an aching void in fond parents' hearts, heaven is made more attractive. The earthly remains of little Alva were tenderly laid to rest in the Oakwood Cemetery at Denison, Texas, Rev. Palmer officiating. Sympathizing friends brought garlands of flowers and deposited them on the newly-made grave symbolic of their hope of the resurrection. May the Lord comfort the bereaved in this sad hour, and in the by and by happily reunite them with little Alva Loreen, where sad parting comes no more. Her Aunt Beulah,  
T. J. O'NEIL.  
F. W. BRADY.

**CROUCH.**—James Isaac Crouch was born August 16, 1848, in Clark County, Arkansas, and passed to his reward February 27, 1907, at the home of his daughter, Mrs. R. P. O. Adams. He was married to Miss Virginia Mills July 20, 1875, and to this union were born five children, three of whom still live to mourn his death. He moved to Reagan, Texas, with his family in 1896. He was converted in early life and joined the Methodist Episcopal Church, South, and lived a consistent Christian life and for this reason we can say to his loved ones, weep not as those who have no hope, but let us be faithful until death and we will be reunited with our loved ones forever more. A. T. WALKER.  
Reagan, Texas.

**COSSTEPHENS.**—On Friday night, February 9, 1907, the beautiful spirit of Willie Cosstephens passed in sweet peace to his home in heaven. He was born November 27, 1882. During his illness all that loving hands could do was done to alleviate his suffering and to prolong his life, but in spite of all death came, and by him the victory was won, and his pure spirit went up to receive its reward. Little did we think of giving him up so soon. May this sad dispensation cause his associates to think of the uncertainty of life and the certainty of death. Between his eleventh and twelfth year he gave his heart and life to Jesus, and in devoted service became a true Christian. He was a man of kind disposition, ever willing to lend a helping hand to all. In 1904 he was happily married to Miss Essie Dobbins. She being a devout Christian, they walked in harmony together with the Lord. His glad smile comes no more to rejoice the bereaved wife; no footstep meets her at the door; no joyous song echoes through the deserted halls—all seems dark and gloomy. While the hearts are torn and bleeding, yet we feel that heaven is sweeter than ever because of the dear ones gone. This is the third obituary of this family in the last month. The two little girls gone, and now their precious boy taken from them. Oh, how lonesome they must be! Parents, be reconciled to the will of Him who giveth and taketh away, for he will give them back again beyond the snares, trials and troubles of life, where death is not known. May God comfort the sad hearts.  
MRS. D. B. ENGLISH.

**SCHERMERHORN.**—J. C. S. Schermerhorn, son of Morgan L. and Elizabeth C. Schermerhorn, was born in Albany, New York, December 21, 1850, and died in Elgin, Texas, March 15, 1907. While yet a boy he went to Brazil, South America, and while there, was married to Miss Caroline B. Haynie, of Rutgersville, Texas, September 26, 1870. He moved back to the United States in 1872, and was long a resident of this section of Texas. The wife and seven children mourn his departure, two little children having preceded him to the glory world. His death came suddenly. He was a stout, healthy, active, energetic, industrious man. The night before he died he went to sleep as well as ever. Before day he waked suffering, but was better at morning and walked down town as usual. He felt a warning and said he was ready to die and was not afraid. At ten o'clock at night, a few minutes after talking pleasantly, his heart ceased suddenly, and he was gone. He was converted about the age of 27, and for 30 years faithfully served God. He was Secretary of our Board of Stewards. He greatly loved his family, his church, his Savior, and delighted to join his voice in worship and song and prayer. He was a good, pure, true man. He has gone not to return and we miss his gentle, kind, cheerful face and voice, but he has only gone home and we are following after. We shall see him again. God bless his bereaved wife and children.  
L. C. MATTHIS.  
Elgin, Texas.

**KINCANNON.**—F. P. Kincannon was born in Middle Tennessee March 2, 1848; was married to Miss E. E. Culpepper at Masterville (now Bruceville, Texas,) December 25, 1868, who, with one son and two daughters, survives him. The elder son died at 9 years of age. He joined the M. E. Church, South, in 1869, in which he lived a consistent, uniform and positive Christian life, serving efficiently as steward and Sunday-school superintendent for many years, and died peacefully at his home in the town of Eddy, Texas, March 1, 1906. Having enjoyed the hospitality of his Christian home, knowing him in his business life, and having been associated with him in the councils of the Church and worshipped with him in the sanctuary, the writer desires to say that in all these relations he was as true as the needle to the pole. The influence of his pure and solid Christian character is as strong in the community where he lived to-day as before he went to his reward, and his beautiful life, so full of fruits of righteousness, is an example that worthily appeals to the imitation of all who knew him. May the broken chain that bound together the family circle here be reunited at the last day without the loss of a single link. B. R. BOLTON.

**LOVELACE.**—Mrs. Annie Lovelace was born in Chambers County, Alabama, on March 13, 1870. Moved to Texas when she was three years old. She was converted and joined the Methodist Church when she was fourteen years old. She was married to C. P. Lovelace on September 5, 1888. To this happy union six children were born, two of whom have preceded her. Two girls and two boys are left motherless. She fell asleep March 21 in San Angelo, Texas, where her faithful and devoted husband had carried her last September, hoping to regain her health. But loving hearts and willing hands could not stay the mes-

senger of death. Her remains were brought back to Bonham on March 23, and after services by her pastor, and in the presence of a great host of relatives and friends, were laid to rest in the Willow Wild cemetery. "Precious in the sight of the Lord is the death of his saints." May God bless and keep these precious children and devoted husband and they join where parting will be no more.  
R. L. ELY, Pastor.

**CARLOW.**—Sarah Thelma Carlow, daughter of W. A. and Blanche Carlow, was born February 23, 1906, and died March 17, 1907. Thelma's little frame was so frail to stand the shocks incident to a pilgrimage through this world of matter, and when death visited the home she had made happy for nearly thirteen months, her white spirit leaped from the dust and was carried by the angels to a blessed home far away. Her sorrowing parents do not weep for her, but for their own loss. Thelma's little feet were never pierced by thorns in life's troublesome way; her little head never burst from overwork; and her little heart was never broken with grief. She passed through only a little part of life's journeyings here, but gave inspiration and hope to her parents which will make this part of their way shine with a brilliancy which will gladden their hearts even down to old age. The silence, the darkness, and the loneliness of the tomb itself will be bearable now, because when they pass through it, Thelma, with glorious smiles, will meet them in the world of life and love and song. Hers is to wait and watch; theirs to work and pray. Heaven is nearer and dearer to them now since Thelma is there.  
IRA M. BRYCE.

**O'NEAL.**—Mrs. B. E. O'Neal (nee Miss Jessie Lay) was born November 26, 1876, married to Mr. B. E. O'Neal in 1906, and departed this life at her home in Godley, Texas, March 30, 1907. She was converted while a girl and joined the M. E. Church, South, at Weatherford, Texas, in 1890. Since that time she has lived a consistent Christian life—always happy and cheerful, and a word of encouragement for all. She leaned on the everlasting arms of Him who said: "I will never leave thee nor forsake thee." If I had not known already, or could not have found out any other way, to have visited that beside of pain and suffering and seen how this servant of the Lord bore it all so patiently and submissively, I could have but said: "Truly there is something in this religion which she professes. There is certainly something in basing your hopes and placing your confidence and trust in Christ." We followed the remains to Cresson, where we laid her to rest. To the broken-hearted husband and grief-stricken father and relatives we would say, "Loo kup," for soon we will meet her "in that land of joy and song, where we'll never say good-bye." Her pastor,  
JOHN M. NEAL.  
Godley, Texas.

**TUCKER.**—Sister Mattie J. Tucker (nee Clifton) was born in Alabama December 24, 1879, and died near Lawn March 25, 1907. Sixteen years ago she came to Texas, and December 21, 1901, was united in marriage to J. L. Tucker. Of this union two children are left to face the world without a mother's care. In childhood Sister Tucker was converted and joined the M. E. Church, South, the Church of her choice, but soon after united with the M. E. Church. A few years ago she again united with our Church. She had been afflicted sorely before she died, and though we sorrow greatly in her departing, yet we know that God has received his own into a far better world, where sickness and pain are no more. May God comfort her father, husband, relatives and friends, and abundantly bless her children.  
J. N. VINCENT, Pastor.

**BRADSHAW.**—Little Ralph Bradshaw was born July 4, 1902, and God received him unto himself March 19, 1907. Ralph was loved by all and was so bright and cheerful that none could help but love him. He was the object of the deepest love of fond parents. He was sick but a few days, and when he was quickly taken from us our hearts were exceedingly torn. We know well where to find him, and in our grief we look only to the "city where cometh no night." We can only say, "Thy will be done." May God comfort greatly those who sorrow deepest.  
J. N. VINCENT.

**FAIREY.**—Died, in Santa Anna, Texas, on March 15, 1907, J. L. Fairey, aged 50 years. Bro. Fairey's death was sudden, though not altogether a surprise, as he had for some time been in impaired health. He was a good man, and family and friends sorrow not as those who have no hope. He was converted fifteen years ago and had been a devoted member of the Methodist Church ever since.  
J. W. PATISON.  
Santa Anna, Texas.

**JONES.**—Rev. Samuel W. Jones, a superannuated member of the Texas Conference, was born May 18, 1828, in Illinois; converted when 21 years old; moved to Texas in 1852; joined the Methodist Episcopal Church, South; was licensed to preach August 21, 1856, by Rev. James Young. He entered the Civil War as a private and was afterwards elected Chaplain. After the close of the war he served as supply on various charges until the fall of 1875, when he was admitted on trial into the North Texas Conference at Longview, Texas, Bishop Doggett presiding. He served various circuits and missions until December 4, 1901, when, at his own request, his name was placed on the superannuated list. A superannuated relation did not mean "stop preaching," but as long as he was able to go he preached the Christ he had loved so long. He was ordained deacon by Bishop J. C. Keener November 10, 1872, and elder by Bishop Kavanaugh December 4, 1880. He was married to Miss Sarah Elliott November 2, 1848. To this union were born nine children. His first wife having died, he was married again to Mrs. Mary E. Wynn November 19, 1884, who survives him. "Uncle Sam," as he was lovingly called, never failed to impress men that he was a "son in the gospel," called of God to preach his word. He was a man with a message from on high, and many have been turned from the dark path of sin unto the marvelous light and liberty of the Son of God by his preaching. Everything that loving, tender hands could do for him was done; and after giving some details for his funeral, even requesting who should make his coffin, then with a parting blessing on his lips he fell on sleep in Jesus, on the morning of February 15, 1907, being 78 years, 8 months and 27 days old. Thus ended the earthly walk of one who had heard his Lord's call to service—one who never counted any service too hard to be borne for the "One who loved him and gave himself for him." Bro. Jones died in the triumphs of a living faith. He left a rich heritage to his children and his children's children.  
J. C. STEWART.  
Pittsburg, Texas.

**SMITH.**—On March 27, 1907, the death angel came to the home of Bro. Wm. Smith and took away the spirit of his mother, Mrs. Jane Smith (nee Reed). This mother in Israel was born in Hempstead County, Arkansas, October 18, 1831; was married to William Smith September 22, 1852, and moved to Brazos County, Texas, in 1860. Her husband died in 1869, leaving her with seven children. Soon after this she moved to Freestone County; thence to Eastland County, in the year 1876, where she lived a number of years and came to Stonewall County in 1901, where she spent the remainder of her life. Mother Smith professed religion early in life and was a member of the Presbyterian Church. After moving to Eastland County and the M. E. Church, South, being the only organized Church there, she united with this Church and remained an acceptable member until her death. She was preceded to the glory world by two of her children—one in childhood; the other, the wife of Bro. Geo. Townsend, dying a few years since. The other five were with her in her last hours and did all that loving hands and anxious hearts could do. Mother Smith was truly a good woman; her calm and tranquil life was a benediction to all who came under her influence. She was a devoted mother and was tenderly loved by her children. Mother Smith was a sufferer for many years, yet she never complained, but bore her afflictions with patience and the fortitude of a Christian soldier, living to see her children all grown and members of the Church. 'Tis sad to realize that they will never again know the tender touch of a dear mother's hand. She will be sorely missed by her children and grandchildren and all her friends. But, blessed by God, they know where to find her. Her sweet spirit is with the God who gave it. It can be truthfully said of her, "Her children arise up and call her blessed." May they form an unbroken family in heaven.  
A. B. KEEN, P. C.  
Aspermont, Texas.

**CURRY.**—On April 5, 1907, Sister Mary A. Curry, beloved wife of D. W. Curry, of Santa Anna, Texas, departed this life. On that day she and her husband left home for an extended visit with their married children and other relatives. They left on the morning train to Ballinger, spent the day with their son; after supper were talking, enjoying each other's society, when suddenly Sister Curry ceased to breathe. Perhaps never were our people so shocked, as Sister Curry was a woman of noble Christian character. No night was too dark or storm too severe for this Dorcas-like woman to respond to the call of sickness or distress. This pastor feels a keen sense of personal loss in her death. May the God of all grace comfort and sustain the heart-broken husband and the dear sons and daughters.  
J. W. PATISON.  
Santa Anna, Texas.



**PRESTON.**—Emma Lee, the eldest daughter of R. H. and Alice C. Preston, was born in Leesville, Gonzales County, Texas, November 20, 1889, and died in Cuero, DeWitt County, February 22, 1907. She joined the Methodist Episcopal Church, South, at Cuero December 11, 1904. She possessed a sweet disposition and a religious nature. A bright, attractive girl, she loved instinctively the things of God. She was a regular attendant of the Sunday-school, the prayer meeting, the young people's meetings and the Church services. We buried her in Hillside Cemetery. Her last earthly resting place was literally covered with flowers, furnishing a fitting symbol to her life, for her refined earthly nature was purer than the white lily, and her heavenly, spiritual nature stronger than the immortelles. To the heart-broken family I would say: "She is not dead, but sleepeth." And the Master himself with his loving voice shall say unto her, as he said to that stricken maiden when he was on earth: "Damsel, arise." And he shall lead her with his own hand unto mansions of everlasting light. Therefore, so live that when the summons shall come, "Thou shalt be prepared to meet her in that upper and better kingdom, where God shall wipe all tears from your eyes. Her pastor,  
WILLIAM H. NELSON.

**FAIREY.**—On March 23, 1907, the home of Bro. I. L. Fairey and wife was made sad by the death of their little Edith Alberta, aged one month. May this stricken family have a sweet and everlasting reunion by and by.  
J. W. PATISON.  
Santa Anna, Texas.

**DAVIS.**—Miss Bessie Lee Davis was born February 18, 1889, and died March 8, 1907. The deceased joined the Methodist Church when quite young and lived a true Christian. She was always bright and cheerful, carrying sunshine wherever she went. Hers was a beautiful character, and while heaven has been made richer by her death, earth has been made poorer. In her death her parents have lost a kind and obedient child, her brothers and sisters, a sweet, loving sister, her friends a kind and loving friend and the church a consecrated worker. May our heavenly Father comfort her relatives and her many friends in their sorrow.  
OTTIE SHOOK.  
Mt. Calm, Texas.

**SHELTON.**—On March 21, 1907, the friends and relatives of Mr. O. L. Shelton were shocked to hear of his death after but a few hours of serious illness. A wife (nee Miss Ola Milligan) and little two-year-old son and many relatives and friends mourn their loss. He was but 28 years of age, and his sudden taking off was a forceful comment on the text used at his funeral, "Set thine house in order, for thou shalt die and not live." Funeral and burial service at Stewardson Cemetery.  
J. W. PATISON.  
Santa Anna, Texas.

**RICHARDSON.**—Bro. J. P. Richardson and family, of Rockwood, Texas, mourn the loss of their daughter, Edith, aged twenty-four years. Sister Edith died in Georgetown, where she was keeping house for her brother and sister, who were students in Southwestern. Her death occurred on March 26, 1907, after an illness of near a month. The body was shipped to the saddened home, and in the absence of the pastor funeral services were conducted by this writer. A great multitude of those who loved her were present at the services, for hers was a sweet, self-denying Christian life. More than half her short life she had been a member of the Church and she will be sadly missed in the little Church at Rockwood.  
J. W. PATISON.

**RIDLEY.**—Jerome B. Ridley, son of J. C. and L. C. Ridley, was the first white child born in Kerr County, Texas, his birth occurring at Center Point, Texas, August 1, 1856. His parents were among the earliest white settlers in this county. He made his native county his home through life, with the exception of only a few years. On December 19, 1876, he was married to Miss Bettie C. North, of Center Point. To this happy union four sons and one daughter were born, four of whom, with their mother, survive him.

At 30 years of age Bro. Ridley was happily converted and joined the Methodist Church. He threw his whole soul into all that he ever was or ever did in life. He possessed an indomitable energy and never knew his limit of physical endurance. He was a loyal friend, a considerate and devoted husband and an affectionate father. He was exceedingly fond of music and had been a splendid singer. He enjoyed the old-fashioned Methodist revivals, and only a few weeks ago he attended a great revival in Junction City, where he seemed to have received a great blessing to his own life. He was a staunch prohibitionist, and withal he possessed many admirable qualities of character. Only a few days ago he was prostrated by a violent attack of pneumonia, and on March 25, 1907, at 11 a. m., his magnificent, robust body succumbed to the disease and his noble, generous spirit was released. He was unconscious the last forty-eight hours of his life here, but Friday afternoon he talked with his devoted wife, saying that all was well with his soul and that he had no fear of meeting his God, as he felt ready to go in peace into his presence. Thus a good man closed his earthly career to enter upon the "Life infinite in the realm of endless day." A large assemblage of sorrowing relatives and friends attended the funeral service at the Center Point Cemetery Tuesday at 10 a. m. May God's richest grace comfort the bereaved family.

Z. V. LILES.

**BICKLEY.**—Little Leslie Irvine Bickley, son of W. S. and Nannie Bickley, was born February 20, 1904, and died January 17, 1907. His little body was laid to rest in the Bickley Cemetery, amidst a great concourse of weeping friends and relatives, to await the resurrection of the just. Little Leslie was an exceptionally bright child, his father's companion, accompanying him each Sabbath to Sunday-school. He was the pet of the Sunday-school and loved by all who knew him. But he has gone to join the angelic choir and his sainted mother who preceded him one year ago the 5th of December. Weep not, dear father, your loved ones are safe in the bosom of Him who said, "Suffer little children to come unto me." One by one the ties on earth are severed by gathering on the other shore.

W. S. EASTERLING, P. C.

**WALDEN.**—P. A. Walden was born in Washington County, Georgia, April 2, 1837. He was married to Rebekah Johnson in February, 1869. To this union were born five children, four of whom are still living, one having preceded him to the home of the blessed. He professed faith in Christ in 1867, and the same year united with the M. E. Church, South, of which he lived a consistent member to the day of his death. For a number of years he served the Church as steward. He loved God and the Church. In his home the preacher always found a hearty welcome. For some years before his death, which occurred March 21, 1907, he had been afflicted, and for many months was almost entirely helpless. As his power of speech was badly impaired, no one will ever know what he suffered. His funeral service was conducted by the writer in the Methodist church, after which we laid his body to rest in the Long Creek Cemetery to await the resurrection of the just. Bro. Walden leaves behind a faithful wife, three daughters and one son, besides a number of grandchildren and a host of friends, to mourn their loss. But for him it was far better to depart and be with Christ. To the bereaved we would say: Weep not, only be faithful to the Christ he served and on "that glad morning" you shall meet him again. His pastor,

FRANK HUGHEN.

**McKINNEY.**—Truly a prince in Israel has fallen. Our Church in Van Alstyne has sustained an inexpressible loss in the death of the subject of this sketch. Younger Scott McKinney was born in Todd County, Kentucky, December 14, 1819; removed with his parents to Miller County, Arkansas, in 1824, and to Texas in 1831. He settled near Van Alstyne in 1849. He was married to Miss Sarah Jones June 6, 1839. Ten children, thirty grandchildren and forty-five great-grandchildren were the fruits of their union. His good wife died March 14, 1900, just seven years and one day before his death. His devotion to her memory was beautiful and even pathetic. When asked recently if the years did not pass rapidly, he replied, "Not since Sarah left." He joined the Methodist Church in 1837; was licensed to preach in 1841 and ordained deacon in 1845. He was a strong doctrinal and evangelical preacher. In the days of his prime he was much in demand in revival meetings. He loved the Church. Its doctrines and its polity satisfied him perfectly. Up to the day when taken of his last illness he regularly worshipped in the sanctuary. How he is and will be missed! He was always a true friend and wise coun-

selor of his pastor. His name was a synonym for honor, truth and goodness. His influence will abide for generations. His long pilgrimage ended, he rests in peace. Many were the loved ones and friends who greeted him on the immortal shore, and others will follow on who, in the day of Christ, will arise and call him blessed. S. C. RIDDLE, Pastor.

**DOLLAR.**—William Lafayette Dollar was born in Shelby County, Ala., July 18, 1859, and departed this life at Lytton Springs, Texas, October 24, 1906. He was married to Miss Lena Boyd December 2, 1888. He united with the Methodist Episcopal Church, South, in Lytton Springs, and in its communion he lived faithfully until summoned to the assembly of the Church triumphant. In life he was faithful to the interests of his Lord's kingdom, and in death the Lord claimed him as his own. He breathed out his last in perfect peace. The end came like the sinking of the sun of a quiet, cloudless day. He gave evidence that death was only for him the opening of the door that enters into the temple made without hands, eternal in the heavens. He has left behind a circle of friends and loved ones, a wife and three sisters, to mourn their loss. But we mourn not as those who have no hope, for in God's own order and time there will come a union of love's broken circles. May the truths of our holy religion bring comfort to these bereaved ones, and give strength to their faith till it gives way to sight in the home of the Father.

A FRIEND.

**HOW TO GROW FLOWERS IN LIFE'S PATHWAY.**

How to grow flowers in life's pathway is a subject to my mind that is worthy of our most careful consideration. How to grow natural flowers in a garden, hot-house, pots, etc., is a subject that requires much thought, painstaking and labor to grow them successfully. The soil must be carefully prepared, so as to suit certain plants and conditions. Much care is required to give proper nourishment to each plant according to its peculiar needs, for many plants are very delicate and subject to danger from many sources. But to speak to some people about growing natural flowers is to talk to them about that which they consider folly. Such people do not know that this world would be incomplete without flowers. They consider time given to the culture of flowers wasted. To love flowers is, in my judgment, to display a fondness for the beautiful and is in perfect harmony with the will of God. Flowers are often used by the writers of the Bible as representing the sublime. In Solomon's Song he compares the glory of Christ and his Church to the Rose of Sharon and the Lily of the Valley. Christ, in his Sermon on the Mount, referred his disciples to the lilies of the field, showing them with what pains God had prepared for clothing them, despite the fact that they make no effort at clothing themselves, declaring that the beauty of any one of them surpassed that of Solomon in all his glory. "Wherefore," said the Master as a ground of encouragement to trust God, "if God so clothed the grass of the field which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

The voice of the flowers may be vocalized and serve to lead men to Christ. While stopping in the city of St. Louis in the fall of 1905 with a party, I visited one of the city's large flower gardens. While strolling through the garden we came to a small lake in which there were different water-flowers. One that we noticed especially was a round leaf, probably six feet in circumference, lying flat on the water, and neither of us knew what it was. A gentleman some sixty years of age was hurriedly passing by when I called to him to know if he had time to stop, and if so, could he tell us what the plant was. He very politely offered his services. We found him to be the gardener who had served in that garden in the same capacity for forty years. When he found that I was a minister he began to tell me how he had tried to grow every flower known to man since he had been there. Said he, "I was so anxious to carry my point that I searched the Scriptures to see if I could procure the plants and flowers mentioned therein. "But," said he, "best of all, while searching

We are going to give an elegant Piano and big cash prizes to subscribers who will solve the problem.

**1st. Prize. One Elegant Piano, Guaranteed for 5 years.**  
**2nd. " \$50.00 Cash.**  
**3rd. " \$25.00 Cash.**  
**4th. " \$10.00 Cash.**

**THE PROBLEM.**—The American Home Journal goes to exactly three times as many offices in Texas as there are dots in the map of Texas given above. At one-third of all these offices we have an average of 40 subscribers at each office. At one-fourth of all these offices we have an average of 32 to each office. At the remaining offices we have an average of 21 to each office. What is the total circulation?

**CONDITIONS.**—Sixty cents pays for a year's subscription to The American Home Journal and one cent. One dollar pays for two years subscription (to one or separate addresses) and three cents. By taking three counts you can take one on each side of the count you make and thereby increase your liability for success.

**AWARDS.**—Will be made to the persons giving the correct answers to above problem, or nearest correct. Next nearest second, Etc.

**JUDGES.**—We will have wholly disinterested judges to award the prizes. Here is what they say:

**TO WHOM IT MAY CONCERN:** We have been asked to act as judges in this contest and see that prizes are awarded fairly. This we will do. **ISAAC B. WALKER, Cashier Union Bank & Trust Company, the great Southern Savings Institution; G. W. BAKER, President Dr. Pepper Co. and President Freckelenter Co.; C. B. GARDNER, Supreme President Modern Order Praetorianus.**

As good prospects to win now as you would have had if you had put in the first count.

**BIG PRIZES IF YOU COUNT RIGHT**

Absolutely a Square Deal

A PIANO FREE



EVERYBODY WHO COUNTS CORRECTLY GETS A PRIZE

This is no chance or guessing scheme. It is a plain problem and the best man wins. Contest closes August 10th. The post office department has ruled on the proposition and pronounced it fair and impartial. We have been conducting the contest for one month, and we can say that you have had if you had put in the first count.

In case of a tie we will write each person so tying, asking them to make as many words as possible out of the letters contained in the words American Home Journal, using each letter once and only once. To the one furnishing the largest number of words will be awarded the prize. This practically eliminates any possibility of a tie, but should the still be a tie, we will divide the value of the reward between the persons so tying.

**FURTHER PRIZES.**—We further guarantee that each person (if there should be more than four prize winners) who shall give a correct count shall receive a present worth not less than \$1.00. So if you count right you are sure of a prize worth \$1.00 and may receive a fine Piano or a handsome purse of money. If you do not count right you will still get the best Home Magazine published in the South for about one-half regular price.

The directors of our Company are among the most prominent business men of Dallas. We refer as to responsibility to Gaston National Bank of Union Bank & Trust Company.

This contest is not to be confused with guessing or estimating contests. It is a plain problem and the best man wins. Contest closes August 10th. See below extra prizes for early counts. Fill out this blank and mail today.

**Pubs. American Home Journal, Dallas, Texas.**

Enclosed find.....for subscription to your Magazine. If 60 cents is enclosed my count is..... If \$1.00 is sent my count is.....

Name.....

P. O.....

This blank is not necessary but is given for convenience. In order to stimulate early counts we will give \$10 each for extra prizes to the two sending the best answers before April 16, 1907.

We refer as to responsibility to Union Bank and 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.

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We are the Largest Manufacturers in the World selling to the consumer exclusively. We make 200 styles of Vehicles, 65 styles of Harness. Send for large, free catalogue. Price complete with collar and nickel or imitation leather trimmings, \$24.00.

**Elkhart Carriage & Harness Mfg. Co. Elkhart, Indiana**

to victory, and the breezes that fan us are fragrant with hope. How the intelligent Christian of to-day could be discouraged is a question hard to settle. The Church, as I see it, is now on the eve of yet greater victories. She is now in the midst of a period of epoch making. The twentieth century will keep the Church historian busy recording her victories, and before the close the eyes of the world will be fastened upon her and the people saying, "Surely God is in the midst of his people." To the spiritual astronomer the star of hope has already made its appearance above the clouds of darkness and superstition and the mist is being cleared away. If any Christian at home be in doubt, lift up your eyes and look away to Japan, China and other heathen countries and see with what rapidity the Church is planting her batteries for a successful conquest in the near future. And then let your eyes turn back to the State of Texas, "The Lone Star State," and think of what a tenacious grip the Church has sized the whiskey devil and how he is now floundering like a whale stranded in the shallow waters of the sea, desperately striving to regain the deep.

This thought occurs to me just at this time that no intelligent man living in this age of continual prosperity along both material and religious lines, who has the proper conception of life, would be willing to consume the fruit of the labors of others without contributing his share. Then let us go forth daily sowing as we reap of others, that the flowers that grow from our sowing may truly represent the age of prosperity in which we lived and labored.

J. M. SOLLIE.

**BIBLES DID NOT AGREE.**

When the Joint Commission brought out the Common Hymnal, we sent and got four dozen copies and used the new order of worship. We had the Bishop and the District Conference brethren with us. Everything was as "lovely as a marriage bell." But alas! one day a new presiding

elder came on the district. We had our Sunday clothes on, and were ready to read the lesson from the Old Testament respectively. The "beloved" said he would read from his Bible the pastor to lead for the congregation. Everything moved nicely until the "beloved" read the sixth verse. It was not in my book. The congregation, amusingly, looked at their hymnals and then toward the beloved. I whispered to him it was the sixth verse. He said he had read the sixth verse. Then with the congregation I led the seventh verse. The beloved looked at his Bible, then at the congregation, with a "twinkle in his eye," and said: "Our books don't read alike. I always read out of my book." The pastor took his seat, the audience smiled, while the beloved read. And thus ended our responsive reading. By comparison I find thirty-four chapters in the Hymnal in which some verses are left out. In some verses sentences are left out. I do not write this in the spirit of criticism, but to keep some beloved and pastor out of trouble.

In conclusion, I might say I wish they had put in the one hundred and twenty-second Psalm. In memory of the old Jewish Church.

S. B. SAWYERS.

Salt rheum, or eczema, with its itching and burning, is cured by Hood's Sarsaparilla. So are all other blood diseases.

**COUPON 25 Beautiful Post Cards, mailed to any 10c No. 1215** A great variety of subjects, Birthday, Valentine, Easter, Holiday, U. S. Battleships, Niagara Falls, U. S. Capitol, etc. Sold by some stores at 8 for 5 cents and others at 10 cents each. **DEFIANCE STUDIO, 65 W. Broadway, New York**

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 Made of Galvanized Steel

In winter a safe. In summer a refrigerator. Requires no ice. Temperature stands 20 degrees below the atmosphere in hot weather. Sold on trial and approval. No agents wanted. We sell direct from factory and save per cent. Write for catalogue and special introductory offer. Address **MILK COOLER AND STOVE FACTORY Rogers, Bell County, Texas**

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## True Economy

The difference in cost between an alum baking powder and the highest-class cream of tartar baking powder would not amount for a family's supply to one dollar a year.

Dr. Price's is the standard cream of tartar baking powder. It makes the food delicious and healthful.

NOTE.—You cannot, if you value good health, afford to use cheap, low-grade, alum baking powders. They are apt to spoil the food; they endanger the health. All physicians will tell you that alum in food is deleterious.

### ENDOWMENT FOR SOUTHWESTERN.

#### Good News From Dallas.

As a result of the educational meeting at Dallas four names were added to the hundred thousand dollar club. We have passed the twenty mark and are moving up towards thirty. We must have fifty by the close of Southwestern commencement. Let us all work to that end.

I lay down a proposition which I think everybody will accept, viz: This hundred thousand dollar club, or something its equal, must prevail if Southwestern is to continue to move up. If we fail—but we must not fail. A Word to the Alumni and Former Students of Southwestern.

You are interested in seeing the college you attended the greatest in the State. Many of you can place a thousand dollars in this endowment fund. Even if it requires you to make some sacrifices to do so, you can not sacrifice to a nobler cause at this time. I know of no place where you can put one thousand dollars to so good a purpose. It will help to make our chief schools great, will contribute to the building up of our State in enlightenment and righteousness and will continue its blessings after you have left this world.

Gentlemen of Southwestern former student body, come into the one hundred thousand dollar club. It is the opportunity we now have to give Southwestern such a start that she shall go on gathering strength and wealth as she moves.

We now have 360 students there in strictly college work. If we move up on this endowment question with success, there will be for the next year an enrollment of 500 college students. The very growth and success of the institution demand a quick and liberal act on our part.

Remember: You agree to give \$1000 in five annual payments, provided 100 join in the club.

It is complete success or nothing. I can not afford to borrow money and put it into an insignificant endowment fund; but I am glad to borrow money and put it into a hundred thousand dollar endowment fund, because that much secured in \$1000 pledges now means at least \$200,000 endowment at an early day; and it means that our central school will soon become the best patronized school in the South. We have a great opportunity at our door.

#### J. F. HARRISON.

### BECKHAM-FLEMING DEBATE.

Rev. J. T. Beckham, of the Methodist Church, and Rev. G. H. Fleming, of the Campbellite Church, closed a six days' debate at Crandall Tuesday night. The propositions discussed were the mode, design, and subjects of baptism, and the last day was justification by faith. The debate was har-

monious from the beginning to the end. Dr. Fleming is a scholar, and well posted on his doctrine. He would make one good speech on each subject; then he was done.

Bro. Beckham is one of the strongest and cleverest men on the doctrines of our Church that we have ever heard. On the first proposition, "The Mode," he stuck to the Bible, and ran Dr. Fleming into the Greek and kept him there. He never attempted to answer Bro. Beckham's argument on the Bible! Dr. Fleming failed to show from history a single case of immersion before A. D. 200 while Bro. Beckham traced affusion a far back as A. D. 120. His argument was just simply an "eye-opener" to our deep-water people. There are a number of people here who have always been immersionists who now say that affusion is scriptural baptism.

On the second proposition Bro. Beckham affirmed that, "Infant baptism is authorized by the Scriptures and the history of the Church." Of course it could not be denied that history authorized it, so the battle was on the Bible. Beckham took the St. James' version, and made the most convincing argument, that just could not be answered. Dr. Fleming acknowledged he did not make a note on the last speech. All he could do was to say it was not so. The argument on infant baptism closed Saturday night and on Sunday morning Bro. Beckham baptized three children, whose mother was a Baptist. The debate closed with as fine a split as one ever did. The young ladies of the town presented Bro. Beckham with a cake covered with blue ribbon, and pinned nearly a whole box on him and in presenting it said, "You just simply take the cake." And the most unusual thing happened at the close. It broke up with a shout. We heartily endorse Bro. Beckham in this work and recommend him to any who may need the doctrines defended. Signed by the officials: W. D. Dea, Steward; W. J. Youngblood, Sunday-school Superintendent; J. C. Knox, R. J. Youngblood, Stewards; W. M. Gibson, J. W. W. Gibbs, J. G. McDaniel, B. H. Hill.

### DISTRICT CONFERENCE NOTICES.

#### San Marcos District.

The Epworth League will hold its district meeting in connection with the District Conference, beginning the night of May 2 and continuing through Friday, May 3. Let all Leagues send delegates.

District Conference proper will convene the night of May 3 and continue through Saturday, Sunday and Monday. Opening sermon by Rev. Thomas Gregory.

Examining Committees: License to Preach—A. W. Wilson, V. V. Boone, W. A. Hart. Admission on Trial—Thomas Gregory, N. G. Ozment, A. S. J. Haygood. Deacon's Orders—H. M. Whaling, J. T. H. Miller, Gaston Hartsfield. Elder's Orders—Sterling Fisher, W. J. Johnson.

#### D. K. PORTER, P. E.

#### Austin District.

Let all the pastors please see to it that their Quarterly Conference Records are at the conference by the first day, May 3; also notify their delegates of the time and place of meeting, and urge them to be present, if possible.

All local preachers will please comply with the requirements of the Discipline by making written reports of their work.

My address for the present will be 821 Texas Avenue, San Antonio, Texas.

#### J. M. ALEXANDER, P. E.

#### Sulphur Springs District.

Time of holding the District Conference is changed from May 30 to June 20. The conference will convene at 8 o'clock p. m. The following are the committees of examination:

License to preach—C. A. Spragins, J. E. Short, J. W. Blackburn. Deacon's and Elder's Orders—N. C. Little, J. F. Combs, C. F. McKinney. Recommendation to Annual Conference—S. A. Ashburn, T. M. Kirk, C. C. Williams. C. B. FLADGER.

#### Beaumont District.

Committees: License—L. M. Fowler, A. J. Anderson, C. D. Montgomery. Admission and Re-admission to Annual Conference—J. B. Turrentine, F. O. Favre, C. J. Oxley. Deacon's and Elder's Orders—C. A. Hooper, J. R. Ritchie, M. L. Lindsey. Rev. C. D. Montgomery will preach the opening sermon on Monday night, May 13, and conference will open Tuesday at 9 a. m. Please send your name to Rev. W. C. Bracewell, Liberty, Texas, if you intend to visit this conference.

#### V. A. GODBEY.

#### Georgetown District.

The Georgetown District Conference will convene at Hutto on Thursday morning at 9 a. m., April 25. The pastors are requested to secure some representation from each charge. If

all the delegates can not come, let arrangements be made for one, two or three to come. All the examining committees, except elder's orders, already have work to do. Twenty-one young men up to date are recommended for license to preach from Georgetown Station—all from the Southwestern University. Another strong argument for endowment. Brother Harrison's proposition for \$100,000, is winning its way daily, and he is going to succeed.

#### B. R. BOLTON, P. E.

#### Bowie District.

The Bowie District Conference will convene in Jacksboro, Thursday, May 30, at 9 a. m.

For License to Preach—H. H. Vaughan, J. A. Old, P. W. Byrd. Admission and Re-admission—J. M. Sweeton, W. A. Stuckey, J. B. Adair. For Deacon's and Elder's Orders—J. C. Weaver, G. W. Whistler, G. E. Holley.

### REPORT FORT WORTH PASTORS' MEETING, APRIL 8 AND 15.

After preliminary services the following pastors reported:

Bro. Slover: Eight additions by letter at Mulkey. Held first services in basement of new church.

Bro. Browning reported two babies baptized, fifteen received into the Church (two on profession), raised all of conference collections and \$200 over. Communion. At 7:30 evening service two young ladies offered themselves for missionary work and two young men declared their intention to preach. Three at the altar and two reclaimed. The W. H. M. Society held open service yesterday morning.

Bro. Lane has moved into the new tabernacle on North Side. Received three by letter.

Bro. Shearer: Five accessions and everything doing well at Rosen Heights.

Bro. Webb, at Central, reported the Sunday-school continues to grow. Services well attended; one addition by letter. All conference collections secured.

Bro. Bickley: Good services at Riverside.

Bro. Singleton, at Glenwood: Twenty-nine received—twenty by baptism, three by vows, six by letter. A number of reclamations. Collected \$50 to pay revival expenses. Revival postponed till after election.

Bro. Knickerbocker reports a great meeting at First Church. Every available space filled, even standing room. Nineteen additions and a number of conversions to be reported later. Collected \$125 to pay revival expenses. Will resume revival after the prohibition election.

Rev. H. R. Singleton, Jr., of Alexandria, La., was present and spoke of Methodism in Louisiana, especially of our work in New Orleans. He is building a \$3500 church at Alexandria.

### PREACHERS' MEETING.

The Preacher's Meeting and Educational Rally of the Paris District was held at Detroit April 3 and 4, 1907.

Rev. J. F. Alderson called the meeting to order at 2 p. m. After conducting a prayer and praise service for thirty minutes, he gave them a brief address in earnest, well-chosen words.

All the pastors of the district were present except Bros. Beckham, Agee and Moreland. There were very few lay delegates in attendance, although the good people in Detroit made preparation for the entertainment of about five from each pastoral charge. The regularly prepared program was taken up.

Rev. W. A. Thomas discussed the question "Breaking the Record—Can the Paris District Pay Everything in Full this Year?" He said it could, and so earnest and hopeful was his address all caught the spirit of enthusiasm and said with one heart and voice, it would, or they would know the reason why.

Rev. W. R. McCarter followed with an address upon the necessity of "A Great Spiritual Revival Throughout the Paris District this Year." He maintained that this was the great thing to be desired and sought after, and if secured would settle the financial question.

"The Necessity for Personal consecration in Revival Work" was next considered by Rev. W. J. Bludworth, followed by general discussion.

"Our Sons and Daughters for God, or for What?" was the subject of a thirty minutes' address by Rev. I. A. Thomas. He held that the great need of the Church today was the right training

### A CHANCE TO MAKE MONEY

I have berries, grapes, peaches and apples two years old, fresh as when picked. Do not heat or seal the fruit, just put it up cold; keeps perfectly fresh and costs almost nothing. Last year I sold directions to over 125 families in one week. As there are many people poor, like myself, I feel it my duty to give you my experience, feeling confident anyone can make \$100 around home in a few days. I will mail bottle of fruit and full directions to any of your readers for 25-cent stamps, to cover cost of bottle, fruit, mailing, etc. Address Francis A. Turner, 170 Eighth Avenue, New York. Let people see and taste the fruit and you should sell hundreds of directions at 25 each.

of the children. If parents would by precept and example train up the children in the way that they should go, when they were old they would not depart from it. The meeting then adjourned to hear Dr. R. S. Hyer, of the Southwestern University, at 7:45 p. m. Dr. Hyer having failed to arrive as expected, Rev. P. C. Archer was called upon to occupy the hour.

Thursday at 8:30 a. m. devotional services were conducted by W. R. McCarter. The program was then resumed.

"Educational Assessments for Conference Schools" was considered, argued, justified and recognized as essential to our schools by Rev. J. A. Wyatt.

Rev. P. C. Archer followed with an address upon the "Demands of the Future Upon the Young Men of Today."

Rev. I. W. Clark discussed in his accustomed forceful manner, "The Necessity of the Church Engaging in the Work of Higher Education."

Rev. J. F. Alderson spoke on "The Obligation of Methodist Preachers of Texas, to the Southwestern University."

2 o'clock p. m. Rev. F. A. Bond conducted the devotional services.

Our Commissioner of Education, Bro. Harless, who had been delayed, arrived, was introduced, and occupied the afternoon with a splendid address. I can not ask your space, even to give a full synopsis of his speech. By many facts and statistics given he established his propositions. He said, in part: "The college was the most potent agency in the world for our civilization." He answered the questioning of many, "How will my gifts to the Southwestern University benefit me?" "Giving to the Southwestern University contributes to our missionary enterprises. Mexico had been brought under lasting obligation to the Southwestern University through her pupil, Onderdonk." "The Christian College furnishes the greatest means for the investment in Christian character." He closed with an earnest plea for the endowment of the Southwestern University. It was announced that Bishop Seth Ward would speak at 7:45 p. m. But so threatening was the weather, raining and storming, that many of the preachers, and delegates left before the hour for service, among them your reporter. Bishop Ward, however, notwithstanding the elements, was on hand at the appointed hour, and though the audience was small, all who heard him say he gave them a masterly address, and it was much regretted that all the preachers and representative men of the district, could not have heard him. Though the attendance throughout was small, the meeting was in no sense a failure. The cause of Christian education was magnified, and the claims of the Southwestern University will be put before the people of our district and stressed as never before. A committee was appointed, with the presiding elder as chairman, whose duty it is to see that an Education Rally in the interest of the University be held at every Church in bounds of the district.

#### P. C. ARCHER.

### AUSTIN DISTRICT EDUCATIONAL RALLY.

Under the direction of Rev. C. M. Harless, Commissioner of Education, the following Educational Executive Committee for the Austin District was organized: Rev. J. M. Alexander, President; L. C. Mathis, Secretary; A. B. Davidson, J. E. Martin and A. H. Carter. From three to five delegates have been appointed from each of the nineteen pastoral charges. Eminent talent from outside the district will take part on the program. An interesting program has been arranged and printed and sent out over the district. The rally will be held in connection with the District Conference to be held in Columbus May 3-7. Saturday, May 4, will be Education Day. Our work of education is practical, essential, urgent, vital. I urge every delegate to be present and take enthusiastic and intelligent part in the discussions. Let every pastor do what he can to secure this result that the rally may prove a distinct forward move in our work of education.

#### L. C. MATHIS, Secretary.

### SAN ANTONIO PREACHERS' MEETING.

Bro. I. Z. T. Morris was a visitor; gave outline of his work; reviewed Juvenile Court bill as related to his own work; will place several children while in San Antonio.

V. M. West reported two fine sermons at West End.

Bro. J. N. Snow, of West End, reported good day; congregations good and services helpful. Bro. J. D. Scott gave helpful and inspiring address before the Sunday-school.

Bro. Mouzon reported large Sunday-school; large sacramental occasion; one addition by letter; announced in behalf of presiding elder meet-

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ing of Church Extension Society (city) for Tuesday evening.

Bro. J. F. Webb reported revival services at South Heights; signs encouraging. Bro. Waltrip confirms this report.

Bro. N. B. Harmon reports great day at Prospect Hill; 225 in Sunday-school; 700 attended revival services at night, conducted by his brother, Rev. G. S. Harmon, of Mississippi.

Bro. J. A. Phillips reported great enlargement at Mexican Church; teaching force greatly strengthened; several from Travis Park and other Churches assisting; fine Baraca class; Bro. Harrison preached at noon and learned of several conversions through a girl graduate of S. A. Female College.

#### B. HARRIS.

## WONDERFUL CURE

Great Suffering and Wonderful Cure of a Religious Woman in Kansas.

### HER HUSBAND'S LETTER

He Says It is Next to Work of Miracles.

Have you ever read of the case of Mrs. C. R. Stone, of Lawrence, Kas., given up by many doctors to die, over 14 years ago, yet today alive and well, as a result of taking Wine of Cardui? If not, the following letter from her husband will give you the details of her case. You will find it absorbingly interesting to read about.

My wife, the Rev. Mrs. C. R. Stone, was raised from the grave the doctors had given her up for, and restored to health by the virtue of the Cardui Home Treatment. She has now been taking Wine of Cardui since January, 1897. The ten years prior to that, she was a bed-ridden invalid, as a result of female troubles, two years of the ten helpless as a newborn babe. Our physician, no doubt, exerted his utmost ability to cure her, but failing, he wrote her parents that she could not live. Every physician called to see her, from time to time, decided, each in his turn, that it was useless to expect a cure, as it was contrary to the nature of her case for her to live. So it was only a question of time, some setting her death to occur within a month. In spite of this, she yet lives and is now well, and regular in her place in the different departments of church work. This beats being a constant bed-ridden invalid, at an annual expense of \$100. Wine of Cardui and Thedford's Black-Draught (like the apostles who healed the damsel that brought her master much gain) healed my wife, and the M. D.'s lost this regular income. I will gladly personally distribute some of your books, at my own expense, amongst people that I know will be benefited by Wine of Cardui. It is a pleasure to recommend so good a medicine, the result of using which is next to the work of miracles.

#### J. F. STONE.

Wine of Cardui is a gentle, non-intoxicating, strengthening tonic for women. It relieves pain, regulates irregularities, restores the functions and gives new life and energy to the weary frame. All druggists sell it in \$1 bottles.

Free Medical Advice, and a valuable 64-page Book on Female Diseases, will be sent in plain wrapper to any lady who will address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.