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

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## Editorial.

### THE DECADENCE OF CHURCH AND STATE.

As republican ideas of government advance, and the people get a taste of their political and religious rights, the old idea of Church and State gradually weakens in public sentiment. The idea is of Roman Catholic origin, but more than one Protestant nation has become its beneficiary. In the middle ages it dominated the world, and its evils are now matters of history. The Reformation, lead by Martin Luther, gave it a deadly shock; but it continued until England exchanged the Roman Church rule for that of the Anglican Church. This was an improvement, but it was not and is not satisfactory. Finally, Italy, right under the nose of the Vatican, rose up and smote the old system and separated her government from the temporal power of the Pope. Now France comes along and takes a similar step, but to accomplish it she adopts a less spectacular method. Mexico, some years ago, threw off this bondage; and the agitation is in progress in England. It is a relic of the dark ages, when the Church was dominated by the world, the flesh and the devil, and it is altogether out of harmony with the teachings and the practice of the gospel of Jesus Christ. The day is not far distant when the separation of Church and State will be complete throughout the world. In our country we have never been tainted with the idea, and no robust American would stand for it for a moment. The State is a civil institution, the Church is of God and will remain to the end of time as such. The State uses temporal authority, and often resorts to force to apply its mandates, but the Church uses instruction and moral suasion.

It is the duty of every citizen to respect the laws of his country, pay his part of the taxes, vote for good men for office, help to enlighten public sentiment; and it is his duty to do these things whether he is a member of the Church or not. But it is not the province of any Church organization to usurp civil authority, make itself a part of the government, receive emoluments from the government, or try to control the civil affairs of government. All men are citizens and entitled to the right of public speech, to liberty, to the pursuit of happiness, to aid in the betterment of the civic weal and throw his influence in favor of honesty and purity in public officials. But the Church, as such, is not authorized by the Scriptures to enter into any unholy alliances with the State. It can teach men their duty, inculcate righteousness, build up a wholesome public sentiment, and encourage and inspire all moral movements; and where moral legislation is involved, any denomination or all denominations have the right of petition; but beyond this the citizen is responsible for the government. Under our form of government, the union of Church and State is an impossibility. It is not dreamed of by any Protestant people. Our forefathers, who were ardent Church people, came to

this country and established this government where people could be free to live under their own vine and fig tree in peace, serve God according to their own consciences and enjoy equal rights before the law. The further we advance from the middle ages, the more we revolt against the Church dominating the State, or the State dominating the Church. In our country, the idea has never possessed life; and in the old countries it is either dead or in its decline. Ours is a government by the people and for the people. The majority rule obtains. We are all citizens, and equally interested in the promotion of the peace and order of society. But above us all is the Church of God, made up of all denominations and all believers, seeking the salvation of men. It stands for Jesus Christ as the Savior of the world. When his teachings permeate all hearts and influence all lives, then civil government will become ideal and the world will be a vital Utopia.

### CHRISTIAN SCIENCE IN LITIGATION.

All cults and organizations have their troubles, and Christian Science, so called, is no exception to the rule. It has been known for several years that Mrs. Mary Baker Eddy, the founder and the inspiration of this theory, is a woman of great wealth. With all her desire to do good and to help her large following, she has constantly had an eye to business; and as a result, money, in large volume, has continued to flow into her coffers. Whether she began her movement with an eye to accumulating a large fortune we are not at liberty to say; nevertheless, it is true that great wealth has rewarded her labors. And such is her clear judgment of men that she has kept in her confidence as her counselors and advisers a few persons of clear heads for business and correct ideas of large financial schemes. By their aid she has made wise investments, and these in turn have added to her prosperity. Her belongings are estimated on an extensive scale. As the years have accumulated upon her, with the necessary infirmities of old age, she has gradually left the management of her estate to these men whom she implicitly trusts. Be it said to her credit that, from time to time, she has made liberal donations to the promotion of her work, and through her effort, Christian Science has several of the most magnificent temples to be found in any of those Northern cities.

In the meantime it has developed that Mrs. Eddy has a son living in poverty in one of our Western towns, and a few other very needy relatives. It came to them some time ago that the managers of her estate were in supreme control and that she is incapable of looking after it, or of transacting any of her business; and that it is possible they would be left unprovided for at her death. So they have instituted suit to have her property appraised, and put into the hands of executors who will look carefully after the interests of these indigent heirs. Therefore, the whole matter will be laid before the public, and all the secrets of her busi-

ness will be made known. Courts are cold blooded and have no respect for the sanctity of private affairs, and when they lay their icy hand on matters in litigation they chill the ardor of all cults and fads, remove the veil of mystery and lay bare the things that have long been hidden from the public gaze.

What will be the effect of this litigation on the weal of Christian Science? We are hardly prepared to answer this question in full; but we do not hesitate to say that it will weaken its hold on public sentiment. It will reveal Mrs. Eddy's life to the public, and show her to be a woman made up of flesh and blood, just like the common members of her sex. For a great many years she has been a sort of a puzzle to people generally. She has kept herself out of the public eye, and about her person there has been a sort of a mystery. People have wondered if she were a real woman, and if so is she dead or alive? If alive, what is her manner of life? All this air of mystery has added to the veneration in which the common run of her followers have held her. It has increased their faith in her teachings, and caused them to regard her as something beyond ordinary humanity. Mystery always enhances the reverence of people and inspires them with awe. Mrs. Eddy has made the most of this secret power, and for years she has restricted herself to her mansion and to the association of a few of her trusted followers. But now she will emerge from the shades of mystery, come out into the full light of day and the public will see for itself who and what she is, and how her business has been conducted by herself and by those who have been standing the closest to her. In this light she will be plain, human Mrs. Eddy, a clear headed, clever, shrewd business woman, and at the same time a woman of gifts and rare endowments, with a deeply spiritual nature and possessed of wonderful acumen and intelligent foresight. But a human woman, after all, with flesh and bone and blood and nerve fluid like the rest of us poor mortals.

### ROBUST HOME TRAINING.

The home is the place where citizenship is produced. Just as children are trained and developed in the home, so they will enter life either to bless or to curse it. Home is the school where they either learn obedience or willfulness. If they are given the proper training in the way of good principles and self-control, they will enter the business of life with a proper respect for law and for the rights of other people. But if they are permitted to grow up like weeds in the garden, have no wholesome restraints imposed upon them and allowed to have their own way in matters of conduct, then as a matter of course they go out into the world feeling that it is their right to continue that sort of life. In fact, they are unacquainted with any other rules of conduct. Therefore, the home responsibility is the most important one that bears upon the human mind and conscience. The good Book says: "Train up a child in the way he should go, and when

he is old he will not depart from it." This is as true today as when it was first uttered. It means exactly what it says, and needs no other explanation. You may point to exceptions which have come under your observation, but they are not exceptions when you reduce them to the last analysis. Either the home in which such exceptions were born or the home in which the ancestors of these supposed exceptions were born was defective at some point in the domestic training. God's Word is true. The great evil of our modern home government finds itself in the fact that we have, in many instances, nothing in the nature of true home government. Children, as a rule, govern their parents, instead of their parents governing them. They are humored and indulged until not many of them know anything about proper control. The home is at their mercy, and the father and the mother are the slaves to the whims and exactions of their children. The good old-fashioned switch has largely ceased to be a factor in the conduct of family government. Many parents permit their children to talk to them and disregard them in a way that is alarming. Boys, by the time they enter their teens, are permitted to select their own associates, to stay out of nights and to enjoy the freedom of the streets. They do very much as they please. With girls it is often worse. Before they lay aside short dresses they have their young gentlemen friends, take buggy rides with them, go to balls and theaters. Girl-like modesty is often an unknown quantity with many of them. Mothers frequently push them forward and encourage their popularity with boys and young men. No wonder that fathers and mothers are having trouble with their children and are often perplexed as to what course to pursue with them. The cause of it all is found in a failure to bring them up in the way they should go. They are reaping the harvest of their own sowing. And when such children go out in the world to try their fortunes they have either to reform their home bringing up or become a burden to society. The good citizen is made such in the home, and the criminal originates in the same source. We are greatly in need of a revival in the old laws of bringing up children. The modern way is radically imperfect, and its results are painfully apparent. Fathers and mothers rarely ever have time these days to give to their children the close attention necessary to make good men and women out of them. They are too busy with other matters. Yet God intends the home to be the great training school of the world. In too many instances it has departed from the divine purpose. We need to return to the Bible method of ordering our households.

A joyous emotion is a pleasant experience, but it is not always a sign of religion. A good case of religion usually carries with it a happy experience, but not invariably so. Emotions are occasionally the result of a physical condition. The only infallible test of religion is an uncompromising faith in Jesus Christ followed by a clean life before the world.



## MALTA, HISTORIC CITY OF THE MEDITERRANEAN

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

The Apostle Paul was a tent maker before he was a lawyer; he was a prosecutor of Christians before he was a Christian himself and he was all these before he was a sailor. When he was shipwrecked on the island of Melita he was making his last trip on the sea, for he was a prisoner on a Roman ship and never returned from the fateful voyage.

It is a matter of record (Acts 27: 33) that the great first and foremost promoter of Christianity was a victim to seasickness. For fourteen days he ate nothing and that is evidence that he was seasick, he and the whole tempest-tossed crew. Luke is very artful in his description of this most aggravating feature of the stormy episode and graciously refrains from details, or it may have been that Paul edited the manuscript and cut out all that he considered not germane to his serious purposes.

With a feeling of deep reverence and of profound respect for the noble hero of the cross, I stood in the place "where two seas met," and with the story in sacred print before me, recalled in imagination the incidents of the wreck and its interesting sequel—the breaking in two of the ship, the purpose of the soldiers to kill the prisoners, the interference of the kind centurion whom Paul's diplomacy had won, the swim to shore and Paul on a broken timber drifting in, the camp fire built by the natives to dry and warm the 276 passengers. On a rock marking the place of landing of the stranded party stands a tall monument in memory of the incident and in honor of the chief actor in it.

And then we drove eight miles upon a splendid road and up the steep inclines to the home of Publius, where Paul and his party were entertained for three months. A Catholic chapel stands over the spot and we were conducted through the various rooms and halls to an altar marking the exact place, we were informed, where Paul held mass each morning while a guest in the house of Publius. I have made it a rule to comply with the Pauline injunction to "believe all things" on this trip and so began just here to cudgel the heads of the first doubts that began to rise. Thoroughly subdued and credulous, we entered a grotto cut in the chalky rock under this chapel and in the light of wax tapers beheld the very room where Paul slept and dreamed for three long months of the future of the great gospel he preached. I do not know why he slept underground unless the capacity of the house of the Governor was limited to the entertainment of the captain of the boat; the centurion and the prisoners had to take stowage accommodations. Henceforth I shall always prize the fragment of chalky limestone I chipped from the historic cave for the kindly shelter it afforded the great gospel chieftain. In this chapel a marble slab relates in Latin how Publius after conversion to the Christian belief, became the first bishop of the island and lost his head in the cause.

In an imposing cathedral close by, dating back to the misty past, are numerous paintings, in most of which Paul and Publius are conspicuous. The kind attending priests lights a taper on the end of a long pole and holds it high over an altar sacred to Mary. Dropping to his knees in obeisance, he arises and withdraws a curtain, disclosing a medallion of the Virgin; and then in soft and exultant Maltese gives some information which we are sure from his manner is important. Our guide, in mangled and bleeding English, interprets the declaration.

This is surely worth a penny, and dropping several copper disks into the outstretched palm of the church officials, we pass out and on to another revelation, the catacombs. There we descend by a flight of stone steps into

a subterranean graveyard, where gruesome history flaunts its ghostly robes from 6,000 sepulchres and 100 aisles vocal with solemn and terrible tales of woe. So far as we go, and we go only a short distance, and beg to see the light of day again, every grave but two has been despoiled of its bones and is vacant. In this sleeping room of the dead there are upper and lower berths, berths for adults and smaller ones for children, berths for the lean and wider ones for the corpulent. There are ground floors, basements and galleries and a bewildering labyrinth of aisles, at every foot or so a dark, silent, vacant bed in the solid rock. The flickering tapers we carry only make the dismal prospect more ghastly and our spoken words are hurled back, it seems by mocking demons from the cavernous recesses, until the presence becomes oppressive and we clamor to be taken out.

We are told by the guide, in a sputtering medley of Arabic and English that the early Christians were buried there, many of them martyrs in the days of wholesale persecution. I confess a failing for souvenirs, and here, as elsewhere, I picked up as I supposed in the darkness to be a piece of stone from the walls, but which proves in the light to be a bone. I wonder what a story of sorrow it would tell could it only speak of the unhappy days when it lived in the upholstery of flesh.

A chapel near the entrance has its place for the bier, an altar for the funeral service and space for the assembled mourners, hewn from the rock.

All these things, the chapel, cathedral and catacombs, are at Citta Vecchia, the old capital of Malta, or Melita, as it was formerly called. Cicero in one of his best orations arraigns Verres, praetor of Sicily, on a charge of plundering the temples and robbing wealthy citizens of Citta Vecchia, and states in the same connection that Verres had factories there for the manufacture of cotton goods. But it is almost deserted now, only the walls are left, showing little of the wear of centuries, and rows of vacant houses, and a few brown natives who are mendicants living on the charity of the visitor.

Valetta is now the capital and chief city of Malta and is quite modern—anything in this part of the world that is less than a couple of thousand years old is regarded as in its kilns—and a fine city it is, splendidly located on a hill of rock rising abruptly out of the sea. The fortifications are said to be even more formidable than those of Gibraltar and form the strongest link in the chain that unites England to her eastern possessions. The city has 90,000 people and the island a total of 200,000. Malta is said to be the most densely populated country in the world, the average being 2,000 people to the square mile (not of course including the city.) I had the pleasure of a ride across from shore to shore in two directions and saw practically the whole of it, for it is not over ten miles across the widest portion. Never was a ride more replete with interest; never were views more picturesque, nor customs more quaint. In the first place the island is a rock upheaved from the bed of Pasiedon, and it is nothing but rock, rock from base to rugged summit and to fretted perimeter, except that a thin soil has settled upon it somehow from somewhere. The roads are carved from the rock and beveled and drained by British military engineers and are not surpassed anywhere. As in Madeira, only more so, every available inch of surface is fenced with rock walls and cultivated for all there is in it.

The outlook from Cetta Vecchia, the highest point on the island (7500 feet) brings before the eyes a scene not presented anywhere else in the world.

It is a wilderness of stones erected into fence-walls around countless little patches of green, all the way to the water's edge and in every direction. It is said there are no snakes on the island and that there has been none since the curse of Paul fell upon them when he was bitten. But to all appearances it is an ideal place for snakes and goats. Imagine yourself on an eminence looking down the long slopes to the sea, not a tree nor any obstructions but the undulations of the surface, honey-combed with enclosures of stone like small cattle pens, not a shrub nor a vine, and yet in every little cove a patch of something green, and you have a conception of the picture. It is a veritable crazy-quilt of rock and vegetation, without order and without break in the continuity of patches except where a fort rises prominent here and there in a commanding locality.

Malta was first occupied by the Phoenicians. They were succeeded by the Romans in 259 B. C.; by the Vandals in 534 A. D.; by the Arabs in 870; by the Knights of St. John in 1530; by Napoleon in 1800, and by England from that year to the present. The Knights of St. John, or Knights of Malta, as they are best able history. Organized at Jerusalem in 1048 as a military and religious secret order, they were confirmed as such by the Pope; removed to Rhodes in 1300, and to Malta about 1550, their numbers increasing in the meantime and their battles on land and sea being an almost unbroken chain of victories. Their struggles were mainly directed against the piratical ravages of the Turks and the repeated attempts of the barbarians to overrun Europe. Their gallantry elicited the admiration of the Christian world. Under La Valetta, the most famous of the grand masters of the secret order, the city bearing his name was founded and a series of fortifications began that have long been without a parallel. Two of the cardinal tenets of this order were temperance and chastity, but with the growth of power and wealth they fell from grace in these respects, and their virility as an active force declined. There is no page in history more romantic or more delightful than that which relates the thrilling story of the Knights of Malta.

The design of the cities of Malta is similar to those of Spain and all Oriental cities so far as have seen—narrow streets, white houses, the people upstairs over shops and stores. The inhabitants are of mixed Arab and Italian origin, chiefly of the former, and they are known throughout the Mediterranean as a plucky, enterprising, temperate and industrious people. Maltese artificers in gold and silver are without peers and the dreamy creations in lace that come from the deft fingers of the Maltese women are esteemed above all others by women the world over. The decks of our ships were lined with this exquisite finery during the day we were anchored in the harbor and there must have been enough, in the aggregate, to have taken one woman a thousand years or a thousand women one year to create. It was a battie royal between the shrewd salesmen and the bargaining lady buyers. Holding up an ethereal collar a lady with a 98c look in her eye, would inquire "how much?" and the shrewd native, divining the inevitable "jewling" that was to follow, would fix his price up in the clouds. The feminine hands were up in surprise. But the trader had only begun the combat which his customer had summarily forsaken. "How much?" was his wary challenge to further negotiations and the lady, knowing the prestige of Maltese manufacture and confirmed in her estimate of its value by the exaggerated price named, readily offers one-half the figure, and it is her property. She boasts of her bargain, and he of a sale of twice the price in the shops of Malta.

The women of Malta wear a peculiar headdress, called a faldetta, that is invariably black and shaped like a sun bonnet with one side extended into a very large, stiff loop, and reach-

ing to the waist on the loop side and the back. Only one-tenth of the people can read and write, and this to the shame of England, who in the past hundred years has spent a hundred millions on her fortifications and hardly a farthing on the education of her wards. The law permits the marriage of children and it is frequently the case that parents have large families before they are themselves 21 years of age. The prevailing ignorance, the great density of population and early marriages contribute to an infant mortality that is appalling. The Roman Catholic is practically the only religion that has a foothold on the island, and it is said that in this church there are 2,000 clergy, or one to every twenty families.

Every city in or on the Mediterranean is full of places of interest to the antiquarian, and Malta has its share in proportion to its size. Besides those mentioned there are Phoenician temple ruins 4,000 years old, Roman villas and tombs, and any amount of relics of the chivalric days of the Knights. The church of St. John is one of the most remarkable in Europe. Its half a thousand marble monuments to the knights, its many curious emblems of their days of chivalry, its 450 years of age, its rich decorations, make it a place of great interest. But in the event these, its attributes and contents, are not sufficient to arouse the interest of the traveler surfeited, as I confess I have been, on cathedrals and relics and ruins, St. Johns has four priceless treasures that make it a place of supreme concern.

In a chapel, under lock and key, is a thorn from the Savior's crown, stones with which Stephen was slain, and some of the bones of the apostles. Must I accept this? I tried hard. Oh, shade of the lamented Ananias, help my incredulity. The fact that no one has taken the trouble to refute the claim establishes their genuineness beyond a doubt. Of course it does. And there, too, is the right hand of John the Baptist, a little worse for wear, but still wonderfully preserved. On a finger of the cadaver there was once a diamond ring which the great herald of Christianity was supposed to have worn. When this bit of information was vouchsafed by the guide my faith shook like a reed. John the Baptist in camel's hair clothing and living on a fare of locust and honey—John the Baptist wearing a diamond ring! I could not accept it. I do not charge anybody with deception, but there is a mistake some where, that is all. When Napoleon captured the city in 1800 he took the diamond ring from the finger and threw the withered hand aside in disgust, exclaiming, "Keep the carrion." And they kept it.

But there is yet a more startling apartment in this remarkable edifice, a chapel with wall and ceiling lined with grinning human skulls. They are not placed at random, but arranged with artistic skill and care in all sorts of designs, shaped into full framed skeletons that leer at you with startling and ghastly fixed smiles, in curves and arches and forming windows and wainscoting. In the world, civilized and savage, there is not such a gruesome and appalling spectacle. In the church of the monks, not far distant, is a scene almost as horrible, for the bodies of all the monks of Malta lie there unburied in the various dried and twisted stages of decay without decomposition, and wearing the cloaks they wore in life. A story is told of a young man who playfully pinned the dress of a lady to one of these cloaks, and when she moved the skeleton seemed to rise and follow her. The shock destroyed her reason.

But all these superstitions and follies are partially offset by the splendid frugal habits of the people. Education will in time remove these horrible nightmares. Let us think of that day rather than of poor Malta's present moral and mental plight. Let us dwell on the marvelous pluck of her people, upon her illustrious past, upon her commerce amounting to \$5,-

000,000 annually, upon the pleasing fact that in her saving banks, where the inhabitants deposit their earnings, there is \$20 for each of them, even to the babes, and all this earned off bleak, rocky hillsides that would not support a goat in Texas, and which it would be impudent to offer for sale there at any price.

Farewell, Malta, with thy crazy streets of stairs, with thy darling, delicate, wooly dogs and dove-coated, soft-eyed cats, thy ethereal lace and smart tradesmen, and wilderness of rocks and commerce of sacred frauds. Hall, lovely, historic Athens, with thy marble ruins and glorious past.

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

III

In my two former papers I tried to show the importance of the scientific study of education in colleges and universities. My prime aim is to urge it upon our own denominational schools. These are upon my heart and therefore I address them. Of the twenty institutions classified by our General Board of Education as colleges, only three offer any "systematic instruction in pedagogy." Randolph, Macon Woman's College in class A; Emory and Henry in class B, and Lagrange Female College in class C. While our only university, the Vanderbilt, offers none. It will be noticed that two of these three are colleges for women only. The writer does not know how extensively the science of education is taught in these schools, but it is quite evident that Southern Methodism is doing very little for this cause. Of those schools classed as secondary by our Board twenty seven "offer systematic instruction in pedagogy." The zeal for the cause is commendable, and in the absence of better work the people should duly appreciate this work and doubtless do. But we have seen that students of that grade are not prepared to do work in real science of education. It requires something like the college graduate to undertake the subject. No doubt great good is done in a way by these secondary schools and ought to be continued. But the high grade schools of Methodism, if they do not take hold of this work, will be derelict in duty, and not only so, but will pay the price of this neglect. The colleges and universities of our land will see the need—are seeing the need now—and will offer inducements that will attract our students, and will send out graduates who will be educators, and thus obtain a hold upon the public that our schools will never be able to loosen. The writer has already seen this plainly as he looked over our educational work. He could give facts to corroborate the statement. But that would be to advertize our rivals and he could never do that.

But look the facts squarely in the face. In a ten years' pastorate, urging education upon the young people, the writer has found a large percent of prospective students among the teachers of the public schools. They more than others feel the need, catch the spirit, of education. Ask them what further work they expect to do in school, and they answer: I want to go until I can get a first grade certificate, or a permanent certificate, or a State certificate, or an A. B. degree, or a university degree. Even those whose ambition reaches the college or university degrees realize it will take years to do it, and expect to help themselves along by teaching, and so make the various certificates intermediate steps to the end.

Now those schools which offer special inducements to the pupils will get them, and this in itself is no inconsiderable thing. But it is the least of the consequences. The schools will naturally soon be filling the public common and high schools with their leading teachers. The influence of a teacher over the pupil is well known. The very fact that the principal or superintendent of a school was educated in a certain college will often be sufficient to decide a pupil to attend the same. But the gradu-



ates of these public and high schools will often ask the advice of their teacher on the question. It is only natural for one to recommend their old alma mater. Almost as soon go back on the dear old "mater" (mother) as the cherished alma mater.

We simply cannot expect but one result. Those colleges and universities which take up this work will not only secure the present pupilage, but will tie themselves on to the schools of the land in a way that will make for their salvation in coming years. The last conversation I had with an ambitious young man before leaving Texas exemplified this course of reasoning. He is a Methodist, loves his Church and has confidence in her educational institutions. He has had one year's work at the State University and told me the regret of his life was that he went there rather than to Georgetown. I asked him why he did so. His reply was that his superintendent where he finished the high school had been educated there, and so a crowd of the graduates of that year went to Austin.

There is another influence to go along with this, and which during the next twenty-five years will go far toward sealing the destiny of the schools of Texas for all the future. This is the strong tendency for pupils to attend the schools where their parents were educated. These, perhaps, are the two strongest influences that a school can have over the public. So far in Texas this influence has not been noticed except as it drew pupils to the east of the Mississippi. But soon the graduates of Texas schools will be sending their own children to school. Then the school that has not these two influences in its favor will be doomed to fight a losing battle. So it is high time that our schools were waking, and throwing out these lines of influence to bind together these forces for the future.

No doubt the schools will reply that they realize all these facts, but where is the money to establish such a chair? And this gives point to the whole argument. "Our people must rise and endow," as has been the cry, and let it still be the cry. This is a crisis. Twenty-five thousand dollars now will be worth as much to our institutions as a hundred thousand given ten years from now when the lines of influence have been crystallized—when the tide has once set forward. On with the agitation! On with the organization! till a half million endowment blesses grand old Southwestern. **ATTICUS WEBB.**  
5718 Kimbark Ave, Chicago, Ill.

Light is the symbol of purity. By this means our Savior gave point to many precious truths. "Let your light so shine before men that they may see your good works and glorify your father which is in heaven." This light that should shine in the life of the Christian is his distinctive badge that separates him from the world. If he has no light, his influence for good is worthless. There is darkness everywhere that needs this divine light in the way of good deeds to drive it away. There are many sad hearts all about us that need words of cheer. Let your light shine, shine into the hearts of these sad ones. Let it calm the throbbing heart and drive away the tear. That neighbor of yours whose life is dreary, drops in for a little comfort. Oh! then a few chosen words to shine upon that sad heart will restore it to its wonted joy and sunshine.

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committed to the hands of men. He is to carry or send this light to the uttermost part of the world. "Go ye into all the world, teach." Let this light shine—shine away the darkness—and bring in the bright light of the gospel of our Savior. Yes, let it shine everywhere. But it must shine first in our own hearts before we can expect it to shine elsewhere. Oh! that the Church everywhere would shine out as it is her privilege to do and dissipate the shadows that are gathering over many lives in this fast age. But it requires much care to keep these lights shining. Our lamps, so to speak, must be carefully trimmed and supplied with oil. Prayer and supplication to our heavenly Father will secure the oil; then guard the walk and conversation and the light will shine before men. Let us not mar the light by idle conversation or foolish jokes. Let your light shine into the heart of the old and weary soldier of the cross. Make the little ones glad by shining into their young hearts with messages of love from the blessed Savior. Yes, shine, for darkness is all around us every day.

J. R. TAYLOR, M. D.

**IMMORTALITY, CREATION AND ELSE.**

This seems to be a day for strange doctrines, or more properly, vague utterances in some of our pulpits and Church papers in regard to our doctrines—what the Bible teaches, and whether it is God's own revelation to man or men's declarations of their own conceptions, concerning God and his relation to mankind. I never expected to see the day when men professing to be the ministers of our Christianity would question the doctrines of the immortality of all men and the resurrection of all who die and sleep in death. Yet the question is asked and argued whether the wicked are to be annihilated or doomed to eternal punishment for the willful violation of immutable law? My conclusion is that if one soul is to live forever, then each and every soul, whether pure or impure, will likewise live on through the eternity to come. If the pure and undefiled are immortal, then it follows as an inevitable fact that the Bible clearly teaches that the "wicked will be turned into hell with all the nations who forget God." Destroy one and away goes the other.

Another writer lately is much concerned about the creation or formation of souls. I confess here and now that I often think some men have very small souls. Yet according to my Bible, if one human being possesses a soul, every other one is likewise in possession of the same indestructible principle.

One editor boldly declares that the "Ten Commandments, the very heart of the Mosaic Covenant, has been abolished." He does not tell us when, how nor by whose authority this was done. Our Savior did not do it, for in the last chapter of Revelation he says: "Blessed are they that do his commandment that they may have right," etc.

It is not necessary here to set forth other proof showing that our Savior recognized the Ten Commandments as being in full force and were neither annulled nor abolished by his Word or authority. I can not perceive of any possible good arising to the Church as a body, nor to the individual membership of that body, by our wise young theologians or would-be "higher critics" airing themselves in questioning the inspiration of the Bible—the soundness of our Methodist doctrines and the truth of these doctrines that have brought peace and joy to millions of souls in this life and has given light and triumph to the mighty host who have "died in the Lord." I sometimes fear that we have many men filling Methodist pulpits today who were never genuinely convicted of sin and thoroughly converted or made "new creatures in Christ Jesus," much less having been called of God to the ministry. I think every preacher, after taking upon himself the ministerial vows, should strive earnestly to prepare himself to preach clearly and forcefully every doctrine of our Church, and if he can not or does not believe these doctrines, he should as an honest man get out of our pulpits at once. Every man has a right to investigate and think for himself, but no right to inveigh against any doctrine he has vowed to teach while occupying a Methodist pulpit.

One reason so many fail to see their charges prosper and souls saved and the great wave of salvation roll on is or may be found in the fact that so many preachers fail to proclaim the distinctive doctrines of our Church. It is a fact that hundreds in the Church today do not know what they believe for the want of clear,

scriptural preaching from our pulpit; while some say it "matters not what we believe so we live right." This is often said, but is very false. We can not be right and believe and practice that which is untrue or false. Now I did not intend in the outset to write what I have, but will let it stand, if the "powers that be" allow it.

Bro. Whitehurst has passed through an ordeal of personal and family affliction, having buried his eldest son, a promising Christian boy. While both he and Sister Whitehurst have suffered much physical pain, they are both improving and we trust they may soon be strong again, as Bro. Whitehurst is now able to preach again.

Bro. Moore, at Eleventh Avenue, is just beginning a protracted meeting in his charge with Bro. Fort, of Comanche, to assist him. After finishing and paying for their elegant church he and his people will in a few days begin work on a \$2500 parsonage. Moore and his elegant little wife fit the place well and would fit most any other charge, as he is a good preacher and both of them fine pastors. I refer to Sister Moore as one of them.

I suppose we have a presiding elder, but I have only seen him one time in the past five years and four months. Other presiding elders come often to see us and I enjoy their visits. Why Brother B. has not come I know not, for we live near each other and I hear he goes fishing, etc.

This "old shut-in" and "super-useless" has been forty-nine years in the ministry and thirty-eight of that number actively engaged. It is rather lonely to be shut in with my books, papers, pencil and tablet. My children gone, except one daughter and her family, who watch over and care for me. I am waiting, just waiting, for the weary wheels of life's complicated machinery to cease their revolutions, when I feel assured of rest, freedom, joy and peace on the other side of the last river to whose shores I am swiftly coming. I believe the Bible as it is, and "know whom I have believed that He is able to keep that which I have committed unto Him." No doubts disturb my soul, nor clouds obstruct my faith or spiritual vision. "There is rest for the weary."

Among the 126 preachers with whom I started more than forty-nine years ago, only M. H. Neely is now effective, while Brothers Joyce, Binkley, Alexander, John Adams, Lowe, Chalk and possibly Terry and Harvey Cummings still survive; all noble, tried and true. To each of them and all my host of brethren and friends I send my hearty greetings, until we meet again in the "house not made with hands." My sufferings at times are intense, and I am never free entirely from pain, yet grace sustains me and I am patiently waiting. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" "from the bondage of corruption into the glorious liberty of the children of God." Encouraged and strengthened by the many promises, I wait in hope.

It has been quite a while since I have written a line for the Advocate, and this scattering missive is due to so many saying and writing to me, "Why don't you write for the Advocate more often, and your letters do me good," and many other kindred expressions. So I feel now as I have always felt, if I can do good for any one I ought to do it.

I love God and his Church and have and feel great interest in every movement that accomplishes good to men. I have confidence in all good, honest people. I believe the Bible from "In the beginning" to "The peace of the grace of our Lord Jesus Christ be with you all. Amen." And I have little patience with any man who essays to create doubt by criticism, taking away our foundations without giving anything in return.

Inquire for the old paths and walk therein, and the end will be joy and peace evermore.

E. L. ARMSTRONG.  
Corsicana, Texas.

**EDUCATORS IN THE PANHANDLE.**

The Financial Agent of Clarendon College, Rev. W. B. Wilson, has been indefatigable in his labors since conference. The business men of the town are organized into a club that up to date has raised \$22,000 toward the erection of a new auditorium, so badly needed. The catalogue now in preparation shows an enrollment of four hundred and twenty in all departments. Clarendon College has captured the Panhandle Summer Normal. It opens in the chapel June 25, under the direction of Prof. Silvey. Drs. Burkhead and Mood are among the instructors.

The revival now in progress is conducted by Bros. Hilburn and R. B. Bonner, of Quanah. A large number of students have been converted and reclaimed. In fact, the revival began in the young men's prayer-meeting. We are distinctly an institution of learning, and for the next few days everything a d everybody

will give right of way to the protracted meeting.

Agent Wilson bought from Brooks, Sullivan and Camp the two blocks of land immediately north of the present college campus, paying therefor \$2,750. We believe in expansion.

The life-size bust of Lincoln looks down upon the pupils in chapel from the desk of Prof. Burkhead. Emerson said of this great man: "His heart was as great as the world, but there was no room in it to hold the memory of a wrong."

Rev. J. R. Mood leaves Saturday for the great Educational Convention of Southern Methodism at St. Louis.

New instructors have been added to our faculty since last notice. Miss Stella Tugwell has charge of the Primary Department. Prof. W. Y. Switzer directs classes in the Intermediate Department. Children of ministers actually engaged in pastoral work and acting as agents for the school receive free tuition in the Literary Department. There are now on our rolls thirty-five of these sons and daughters of our honored brethren of the conference. No class of men have done so much for the uplift and progress of the Panhandle as the faithful itinerant preacher, the picket of an advancing civilization. They do more work for less pay than any men under the canopy of heaven.

Mr. W. F. White, of Rowe, that good friend of the college, has directed Bro. Mood to subscribe for the leading magazines of the day at his expense for the college library. These periodicals are already coming and are of untold benefit and pleasure to the students. Our library is the best feature of the institution.

The last lyceum number was a delightful treatise by Elmer Marshall and wife. Our next number is given by Miss Emma Dee Randle during the last days of April.

The following is an outline of commencement program: Friday, May 24, 8 p. m., entertainment by young ladies Literary Societies; Saturday, May 25, 2 a. m., meeting of trustees; 3 p. m., art leave in the third story. Saturday, 8 p. m., graduating exercises by class of 1907. Sunday, May 26, commencement sermons. Monday, May 27, 10 a. m., oratorical contest; 3 p. m., educational rally; 8 p. m., final concert by Music and Elocution Departments. **REPORTER.**

**WESTERN NOTES—NO. 5.**

Now it came to pass as I went forth among the brethren in their fields of labor that I came to a certain place in the western part of Scurry County called Bethel. After spending a few days marshaling the scattered forces of Methodism to be found in the community an organization of twelve was effected. The new plant starts off with promise. This is in the bounds of Bro. Trice's charge.

Passing from Scurry County northward through the eastern part of Kent County, there is a great sand desert called by the natives "The Shinery." Now, I had heard of the Shinery, but had never experienced the full meaning of it until on this occasion. I was told it was about eight miles through it; so I plunged into it soon after noon, fully expecting to drive through and get into the settlements before night. However, my eyes were soon opened to the fact that I was plunging right into the center of a big difficulty. A mile seemed to stretch out to two or three, the faithful ponies began to fag, and at some point near the center of this great Sahara they stopped still and would not proceed further. Unhitching from the vehicle, I mounted a tired steed and pushed forward in search of some sort of human habitation. After passing over some miles of sand heaps some kind of a house was discovered far off to the left. Upon nearer approach it was found to be a deserted dug-out. The thought of spending the night in such a place all alone, with the coyote and the norther both howling on the outside, was not a bit pleasant. But then the protection that the dug-out would afford was so far superior to spending the night on the desert with no protection at all that the little ricket, creaking thing rose in imagination like a great palace with nicely furnished rooms. The sun was bending low in the west; so here my journey for the day must end. So dismounting and entering the little dug-out, I proceeded to put things in order for the night's lodging. Opening the door and entering, I found plenty of feed for the ponies; there was also a chimney in one end of the dug-out and abundance of wood scattered about. Now, if I can find a match I am justified. Thrusting my hand into my vest pocket, sure enough there it was—only a piece, however, but it turned out to be that end of the match that had the sulphur on it. It looked very much like special providence; I had never realized the worth of a match before. There was soon a roaring fire in the chimney, which was kept up through the night. I kept by the fire and wished for the day. In the early morning I went forth again in search of some live human somewhere or somewhere else. About a mile from the lonely dug-out

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

Such a medicine is Dr. Kilmer's Swamp-Root, the great Kidney, Liver and Bladder Remedy.

The same standard of purity, strength and excellence is maintained in every bottle of Swamp-Root.

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If you are already convinced that Swamp-Root is what you need, you will find it on sale at all drug stores in bottles of two sizes, fifty-cents and one-dollar.

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

I found a Nestor frying steak. I thought the frying of that steak was among the sweetest music I ever heard. Of course I ordered breakfast at once, which was soon ready for use, and was devoured by the hungry missionary with great relish. I paid the Nestor three dollars to carry me across the sand desert and I proceeded on my journey. I call that thing a desert, but have no doubt that when the people get there it will blossom as the rose. It extends over a large scope of country and is very fine for fruit growing. If this region were put in grapes it would supply the markets of the world.

I visited the home of Mrs. Murphy in Scurry County, who has only two vines, but she gathers from the two vines at least a thousand pounds annually.

Passing on northward I spent a Sunday with Bro. Clark on the Dickens charge. A large portion of Dickens County is included in the great Spur pasture. This pasture has lately been sold and nearly 500,000 acres will be thrown on the market to homeseekers the first of April. This is an excellent body of land and will furnish a great many homes.

From Dickens I passed on to Matador, the capital of Motley County. All this vast country seems to be well adapted to farming. I hear reports all up through Scurry, Kent, Dickens and Motley Counties of farmers gathering more than a bale of cotton to the acre the past season. Gins were still doing business in March.

From Motley County I passed up into Floyd—my first introduction to the plains—and spent a delightful Sunday at Floydada, the capital of the county. Bro. Howell, the pastor, was away; so I took charge and preached three times to attentive audiences. One thing in particular was noticeable about the Floydada people: they are not of that type who darken the door at once when the benediction is said, but they come forward and get acquainted with the preacher and tell him who they are and where they live, with a pressing invitation to come to see them. In fact, hospitality abounds in the west. Near Floydada Dave Curry resides, a disciple from Ellis County. He is highly pleased with the west. Many are coming this way, seeking homes and there is room for many more. **C. G. SHUTT.**

**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, 235 Olive Street, St. Louis, Mo. Send for Texas testimonials.

The modern wife is beginning to astonish the modern husband. A man came home at 3 a. m. He took off his shoes on the front step. Then he unlocked the door and went cautiously upstairs on tiptoe, holding his breath. But light was streaming through the keyhole of the bedroom door. With a sigh he paused. Then he opened the door and entered. His wife stood by the bureau fully dressed.

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Beware the script name of Stewart Hartshorn on label.  
Get "Improved," no tacks required.  
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Secular News Items.

Pressure is being brought to bear on President Roosevelt by the governors of eighteen States to tour the projected course of the deep sea canal and to make the deep waterway project the big thing of the administration policy during the next session of congress.

The inland waterways commission meets in Washington, April 29, and during the session the eighteen governors who constitute the advisory board will request that the President and commission cover the route from Chicago to St. Louis and thence to St. Paul to get a first-hand idea of how a deep sea channel would develop commerce and industry in the Mississippi valley.

An alleged plot of the Pennsylvania Anarchists, who are said to have headquarters at Hazleton, Pa., to assassinate President Roosevelt is being investigated by the United States Secret Service.

Information which led to the investigation was given to the officers by Chief of Police Adams a few days ago, just before he shot and killed himself. The Chief told the secret service officials that he obtained his information from Jean Bartula, who recently came here from Audenried, Pa., and who claims to be a member of the band of conspirators. He said they had gone back on him and it was with a desire to be revenged that he exposed the plot. He gave Chief Adams the names of several who, he said, were implicated in the plot, and further said that Czolgosz, who assassinated President McKinley, had been a member of the band.

Chief Flynn of the New York district of the United States Secret Service, has had several men at work on the case ever since the information was given him by Chief Adams. They have interviewed Bartula, and he told them practically the same story.

Writing to London from the Russian famine district, Dr. Kennard, who was sent by the Society of Friends to investigate conditions among the peasantry, draws an appalling picture of the suffering. After calling attention to the urgent and immediate need of funds, he says:

This is the worst famine Russia has known. Less than 20,000,000 distributed throughout the southwestern Provinces can not live without aid to see another harvest. I may say that this figure has been not only moved by the Zemstvo organization, but also by the Government.

Funds will be needed to the end of July to feed all these millions and then the harvest will bring relief, but there are many hundreds of thousands to whom the harvest will not bring relief, for they have neither land or cattle. The few cows that are in existence are in such a pitiful condition that they are useless for milking purposes. The result is that babies and young children are being forced to eat coarse black bread and the indigestible young cucumbers which are luxuries to the adult Russian peasant, but are death to the baby. These people have sold their all. They have sold themselves and from all over the eastern Provinces reports are coming in of young women and girls forced to prostitute themselves to obtain food. For these suffering people to whom the coming harvest means nothing, relief must be afforded during the whole of the coming year. Meanwhile epidemics of disease add terrible conditions.

Dr. Kennard makes an urgent appeal for tinned milk, meats and meat juices. He said:

"I have seen the Zemstvo work and I approve their methods and can vouch for it that the most is made out of every farthing."

Commenting upon the signal victory of the Nicaraguan armies engaged in war with Honduras brings to light the fact that the Nicaraguans have for centuries been known as the Japanese of Central America. This nickname was attached to them by their neighboring countries, owing to their peculiar color and contour of the face, which in numerous instances compares favorably with the Japanese. There is also a current report in that country that some two centuries or more ago a flotilla of boats, containing a large number of Japanese, landed upon the western coast. They readily took up with the natives, and as a result the outcome of the present fracas has been a revelation to their neighbors.

From very recent advices from Salvador and Guatemala these two countries are apparently terror-stricken, and are ready for peace upon any terms. The figures officially to date for killed are 3,215, wounded 7,255 and missing 4,215, which is believed to be much less than it really is.

A SUCCESSFUL COMBINATION.

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

The following dispatch from the City of Mexico is dated April 17: Owing to the great difficulty in establishing communication with the cities which suffered from the recent earthquake, details are coming to this city very slowly. Each succeeding intelligence magnifies instead of diminishing the extent of the disaster.

From the latest reports it is learned that the earth is now still in the region which was sorely afflicted, but the last shock occurred as late as noon to-day.

In the list of known dead, which now totals fifty, and of the injured, which approximates 300, are many names of Mexicans prominent in the official and social life of the region.

So far the name of no American of other foreigner has appeared in the meager list of dead and injured as sent to this city, although many are residents of the district afflicted, being engaged in mining and agricultural pursuits.

The country most damaged is a particularly rich territory.

The following dispatch from Liberty, Miss., is dated April 16:

There was a bloody clash between negroes and whites here this afternoon in which scores of shots were fired and several persons wounded. W. H. Bates, Jr., son of Sheriff Bates, had an altercation with Will Harris, a negro. Bates, together with Louis Ratcliff, went to the house of another negro, Monroe Anderson, a relative of Harris. Bates was fired upon by a crowd of negroes. Harris has three brothers, who were in the crowd. There were about eight negroes in the house. There were over fifty shots fired. The negroes had armed themselves and were evidently waiting to kill Bates.

Before the sun went down every white man in town was armed and ready. A posse has gone in every direction. Bloodhounds have been telephoned for. Bates was shot eight times and is in a very critical condition. Louis Ratcliff was shot in the arm. Monroe Anderson, a negro, was shot and it is thought he will die. Will Knox, a negro, was shot in the hand.

Pope Pius X. held a secret consistory April 15 in the Vatican and created seven new cardinals as follows:

Mgr. Cavallari, patriarch of Venice. Mgr. Rinaldini, papal nuncio to Spain.

Mgr. Lorenzelli, ex-papal nuncio at Paris.

Mgr. Lualdi, archbishop of Palermo. Mgr. Mercier, archbishop of Malines.

Mgr. Maffi, archbishop of Piza. Mgr. Aguirrey Garcia, bishop of Burgos, Spain.

The ceremony took place in the hall which takes its name from the consistory and was performed with the usual gorgeousness and impressive pomp.

Colonial Director Dernburg informed the budget committee of the Reichstag at Berlin that a cable message had been received from the Governor of the Island of Yap announcing that a disastrous typhoon swept over the Caroline Islands on Good Friday, March 29, and 230 of the 800 natives of the Ululhi group were drowned. The Coconut trees were destroyed and famine threatened the surviving natives.

The steamer Planet of the German navy, which has been engaged in geodetic work, and the steamer Germania of the Jalut Company have proceeded to the Ululhi Island taking food. It is proposed to bring as many of the suffering natives as possible to the Pelew and Ladron Islands.

Communications have now been opened with all the important points in the section most affected by the earthquake. The latest reports from the City of Mexico indicate that the loss of life will not reach 100, but many persons have been injured and the property loss is very great.

Vice-President Corral in a communication published declares that the whole of the State of Guerrero has been devastated.

Thousands of dollars are being subscribed to the fund being raised in the city for the relief of the earthquake sufferers.

Serious disturbances have again broken out in Odessa, April 17 several members of the Union of Russian People attacked workmen along the harbor front, killing two and wounding five of them. No arrests were made.

The workmen at once retaliated by going on strike, demanding that the members of the union be disarmed. The authorities, however, declined to grant this demand.

The railway laborers joined in the strike, with the result that the harbor is at a standstill. The situation is causing immense losses to trade.

The Emperor of Japan joined in the popular welcome to G. n. Booth of the Salvation Army and received the General in special audience Sunday.

ABOUT ORGANIC UNION.

I wish I could write like Sam Steel. I have just read his article in the Texas Christian Advocate against the organic union of the two great Methodisms of the United States. He is right on that question. In 1845 we went out sadly, hesitatingly; but we went to stay, I hope. Amen. The negro divided us and I believe he will keep us divided. The Northern and Southern people, as wholes, can never harmonize on the negro problem. I agree with Dr. Steel that the negro is an inferior race when compared with the white race. All history proves this. What great thing has the negro ever done? What great cities has he built? What great work of art has he produced? What great scientific discoveries has he made? What great scientific books has he written? What great epic was ever composed by a negro? What great military achievements were ever due to his genius? Where are the negro Napoleons, Newtons, Miltons, Bacons, Des Carteses, Morses, Edisons, Marcconis? Echo answers—Where?

But "the negro has had no chance." He has had the same chance with the white man. "The negro was for a long while enslaved by the white man." Why was not the white man enslaved by the negro? It is true his shackles were broken in the sixties, but it was by the blow of the white man. It is no disgrace to the negro to be inferior to the white man; it is no disgrace to man that he is inferior to the angels; and it is no disgrace to the angels that they are inferior to God.

"Order is heaven's first law, and this confessed: Some must be wiser, greater than the rest."

The negro problem has torn the Churches to pieces. It disrupted the American Union; and it threatens to be an apple of discord for years to come in politics, religion and in social life.

Ideas rule the world. When the negro was taught and believed that he belonged to an inferior race, no one ever heard of a brutal assault on a white woman by a black brute; but when he was inoculated with the false idea that the negro is the equal of any man, then came into his mind the corollary that the prohibition of the intermarriage of the races is an outrage on his rights, and this corollary has materialized in brutal assaults and equally brutal lynchings.

But I do not take the position that the negro is a beast. No; he is a man, an individual of the species negro, of the genus homo. There is a wide difference between the negro and the brute. There are many missing links between the chimpanzee and the lowest order of negro. The negro has all the elements of humanity—the soma, the psuche, the pneuma—body, soul and spirit—while possibly the beast has only the body and soul.

I do not believe that the negro is wholly without capacity; that he is not susceptible of the higher education. Some two or three hundred years of slavery have tamed, domesticated and civilized him; yea, more, have converted him to Christianity—the highest order of civilization. Thus civilized and Christianized, and now admitted to schools and colleges, he may and perhaps will display possibilities and develop powers which in his race have lain hidden from the foundation of the world. It is the duty of the white race to give the negro a fair chance for development and progress in his place.

But on the negro question the M. E. Church and the M. E. Church, South are antipodes. For this and other reasons organic union would be very unnatural and disagreeable. The principles of social equality held by the M. E. Church would, if reduced to honest practice, lead to the intermarriage of the races, and the hybridizing of the people of the United States.

I go further than most Southern people on the negro problem. With Prof. Agassiz, I believe in the plurality of the races. With Prof. Huxley, I hold that mummies show that the negro is physiologically now just what he was two thousand years ago, and that two thousand years is the measure of four thousand years. If the negro was a negro four thousand years ago, he could not have been a white man six thousand years ago. The evolution of the negro from the white man in six thousand, or eight thousand years, for that matter, is a process more rapid and radical than science allows or history demonstrates.

When God wanted negro he made one; he did not make a white man and black him; and when he wanted a white man he did not make a negro and bleach him.

The popular notion that the No-

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All Correspondence Confidential.

A KIND WORD FROM THE EDITOR

Dallas, Texas, Dec. 25, 1906. To Whom It May Concern: It gives me pleasure to testify to the worth and reliability of Dr. White as a physician and as a Christian gentleman; also to express my confidence in the merit and in the success of the treatment he is giving to people addicted to the whiskey and drug habit. For quite a while he has been accomplishing beneficial results in matters of this character and I can, and do, most cordially recommend him as worthy of the confidence and patronage of the public. He is a trustworthy man in every sense of the word, and those needing treatment for the habits above referred to, can rely upon what he proposes to do for them. Very truly, G. C. RANKIN, Editor Texas Christian Advocate.

WHITE SANITARIUM, Tyler St., Sta. A., Dallas, Tex.

chian curse blackened the skin of the descendants of Canaan is both unscientific and unhistorical. The Canaanites of Palestine, whom Joshua conquered and drove out, were white people; and all the descendants of Noah in Northern Africa were white people—not negroes. Hannibal and the Carthaginians were white folks. Joshua and the Israelitish Kings inflicted on the descendants of Canaan the curse of Noah in Palestine, and the Romans and other white nations did the same in Northern Africa. This curse never fell on the negro. His color is not a curse. It is the dress the Creator gave him for wise and benevolent purposes. It adapts him to the tropical zone, where he was created, and where God intended him to live.

Science has shown that the negro's black skin was evidently intended by the Creator to protect him from the dissolving power of the excessive electricity with which tropical atmospheres are charged. A black surface arrests the rays of light and at the same time the actinic of electric rays which accompany the luminous rays. A dark surface is dark because it does not reflect the rays of light. Not reflecting it, must absorb them; hence, a dark skin tends to prevent the radiation of heat from the body and to raise its temperature, and would be unfavorable to health in tropical climates but for two facts: 1. That in excluding the light, it excludes the electricity; 2. That owing to perspiration the thermal range of the body is very small. When a man is in health a zero temperature of the atmosphere does not materially lower his temperature, and a high temperature of the atmosphere does not materially elevate his. Two or three degrees of fever is known to be a dangerous symptom. Conditions that materially lower or elevate the temperature of the body, unless checked, soon result in death. But nature has provided in perspiration a protection against excessive heat. Perspiration is a safety valve. The water which oozes from the skin rapidly evaporates in a warm, dry atmosphere, and evaporation is a cooling process. Hence, the black skin does not materially increase the danger from thermal considerations, while it wards off the disintegrating effects of excessive electricity. For these reasons the negro naturally belongs to the tropical zones. No great things can be expected of the Eskimo in his struggle with darkness and ice, or of the negro who dozes under tropical suns, "where every prospect pleases and man alone is vile," and where the people do little more than sleep and eat.

If my theory is correct, and it is supported by science and history, the negro is only our brother by creation, and the common characteristics of human nature. True, Paul says God "hath made of one blood all nations for to dwell on the face of the earth. (Acts 17:26). On this passage Dr. Whedon (M. E. Church) remarks: "The apostle does not here explicitly

declare that all men have descended from one pair of parents, though, in the opinion of the best philosophers, he states a fact which implies it." Sumners on this passage says: "A. B. sin; 3, cursives, the Vulgate, Copt, Aethiop, versions omit blood, perhaps by accident. It means stock, nature." Hence he would read the sentence, "hath made of one nature," which does not imply a common parentage. The Biblical genealogy is evidently the genealogy of the Abrahamic race, and does not run back to the family into which Cain married, or to the daughters of men whom the sons of God (Adamites) took for wives, from whom sprang giants, human monsters, the hybrid product of amalgamation. This amalgamation seems to have been the cause of the great wickedness of man on the earth spoken of in Genesis; so great indeed that God repented that he had made man, and determined to destroy the race by a flood. (See Genesis 6: 1-7.) A similar amalgamation Dr. Steel and myself would by proper precautions prevent in our day.

When we concede the physiological unity of the races, we put a stick into the hands of miscegenationists to crack our heads with. Bishop Gilbert Haven, of the M. E. Church, boldly and plainly advocated miscegenation, and his views were well understood by the members of the General Conference when they promoted him to the episcopacy. A prominent minister of the M. E. Church, in conversation with me a few weeks since, remarked that Bishop Haven was only ahead of his times. You know what he meant by that.

I wish to remind my younger brother, Dr. Steel, that if he would avoid objectionable results, he should be careful to avoid the steps which logically lead to these results. As he is an enemy of amalgamation (for so I take it), he is wise in opposing social equality between the white and black races. Now let him cultivate equal wisdom in opposing the steps that logically lead to the organic union of the two Methodisms—such as federation and a common hymnal and a common order of worship. Federation is only flirtation before marriage; a common hymnal and a common order of worship are only adroit methods of paving the way for organic union, the new order or worship being also objectionable as a step backward towards the English Church, whence we came out with a squinting at Latinizing. R. N. PRICE.

Morristown, Tenn.

1000 LETTERS—NO CHAIN, NO EXCHANGE.

We have the ground and \$360 toward building a country church. Out here where people are buying and building this church must be built. We want 1000 letters in the next two weeks. Send us the quarter right now and you will scarcely miss it. Direct your letters to Throckmorton National Band, Throckmorton, Texas. State at the bottom of your check or in your letter for Methodist Church. W. P. DAVIS, P. C.



# Notes From the Field

## Somerville.

We are in the midst of a fine meeting here. Brother Potter, the pastor, has been planning and preparing his folks for it for some time. He began under a large tent down in the business part of town last Sunday. Rev. C. C. Bell, recently from the Memphis Conference, now pastor at Lexington, Texas, came Monday, and has been doing the preaching. He has had large experience in revival work and is a fine manager of revival services. His sermons are strong presentations of the fundamental themes of the gospel, interspersed with telling illustrations. He has made a profound impression on the town, and, despite the bad weather, large crowds are attending day and night. There have been quite a number of conversions already, and some additions to the Churches. The service last night was indeed a great service. Scores came for prayers and twenty or more made profession of the Savior. Assisted by a splendid choir, made up of members of the different Churches, I am directing the music. We are expecting greater things yet.—Herschel M. Timmons, April 20.

## Wortham—A Great Revival.

Last Sunday night Rev. A. P. Lowrey and wife closed one of the most successful meetings ever held in the town of Wortham. For two weeks this man of God, with the Word of God in his hand, condemned sin with all the power of his soul. Never have I heard sin condemned in stronger terms. The sinner, both in the Church and out, was made to see himself in the light of the Scripture, and to believe that there is a sin of omission as well as commission, and that any sin unrepented of would damn a soul in hell. God honored the preaching of his Word with the old-time power, and as a result a mighty revival swept over the town and community. Christians confessed that they had been only playing at religion and promised to do better. Backsliders were reclaimed, sinners were convicted and mourners converted. There were one hundred and sixty conversions and reclamations; forty-one have been re-

ceived into the Methodist Church on profession of faith, and more than as many more have given their names for membership in the other Churches of the town. At a special service on Friday Brother Lowrey laid great stress on the duty of parents to their children, and especially the great importance of family worship, and as a result many family altars have been erected. A Senior Epworth League has been organized, and in a few days we will organize a Junior. Truly, we have had a great awakening, and we are looking for greater things further on. Brother and Sister Lowrey are certainly consecrated to the great work to which they have given themselves, for while he is a success as an evangelist, she is equally as great as a helper, for she is at home at the organ, leading the choir, doing personal work in the congregation, talking to and praying for penitents, or holding services with the children. Just before the Sunday morning service the pastor asked for a free-will offering for the faithful service rendered by these two servants of God, and as a token of their appreciation they gave \$178.95. At the Sunday night service, notwithstanding the pounding which found its way to the parsonage only a few days before, the good people made a free-will offering to the pastor and his wife to the amount of \$58.15. Then came the hallelujah service, the benediction and the good-byes, and thus closed a meeting, the effects of which will be felt throughout the ages to come. It is due the business men to say that most of them closed their doors for the morning services during the last week of the meeting.—S. P. Nevill, April 18.

## Rock Springs.

We have just closed the greatest meeting ever held in Rock Springs. We began on Friday before the second Sunday and closed on the night of the fifth Sunday. Brother Nicholson, a Presbyterian minister, was with us a number of days, and did some good preaching. Brother Weeks, our presiding elder, was with us four days, including the third Sunday; and the town will not soon forget his visit. He completely captivated the people. It made them think of the sermons they "used to hear in Alabama." While here he held our second Quarterly Conference, and at the close informed us that our reports were second to none in the district. The last week of the meeting, we had Evangelist T. N. Lowrey, of Merkel. From his first service "things began to happen." Before his arrival there had not been a conversion—no, not even a penitent at the altar. But the tide turned. Sinners were convicted and flocked to the altar. Mourners were converted and shouted praises to our God and the Church was baptized with the Holy Ghost. Glory to God! To Him be all the praise.—W. L. Barr.

## Era.

Our second Quarterly Conference was held at Boliver last Saturday and Sunday. Bro. Stafford came and did his work carefully; preached four times to the help and comfort of my people. This is proving to be the best year for him on this district. We are doing very well; have organized one prayer meeting, one Senior League and one Junior League. All doing well. Paid this quarter for support of the ministry \$121, which is good, considering condition of things. Green bugs ate the wheat and everything is dry here now. The dinner, however, at Boliver Saturday did not look like hard times. It was fine. Ask Hendrix, of Sanger, who visited us. Yes, we were pounded yesterday. Era, Spring Creek and Boliver all taking part in it. It was the largest pounding we ever received, except one. We pray God's blessing on our people who thus remembers us, and hope and pray that we may be a help to them.—J. P. Rodgers, April 18.

## Pearl.

Last Saturday and Sunday was Quarterly Conference occasion at Pidcoke. We were sad that the physical condition of our presiding elder prevented him from being with us. But his place was delightfully filled by Bro. J. W. Story, our pastor at Gatesville. We had a good congregation at the eleven o'clock service on Saturday and still a larger one in the afternoon at the conference. We found at the roll call that every steward and Sunday-school superintendent was present. The conference was an interesting one, as a number took part and made speeches on the departments of Church work. The preaching of the occasion was done by Bros. J. W. Story, Leech, J. W. Shook, Sr., and the pastor. Both days of the conference the good people spread an ample dinner of everything that was delig-

ful to look upon and pleasant to the taste. We are progressing nicely on this charge. Have three appointments, with one additional that I reach in the afternoon. Have an excellent Board of Stewards that are standing by their pastor. But I think they always do that here. So a preacher is safe in coming to this charge. Our finances are well up. At the first Quarterly Conference the stewards assessed for the preacher in charge \$600, and the presiding elder's is \$113.75, making for both preachers \$713.75. They have paid up to date to both preachers \$316.50. We have also canvassed the parsonage and have the paper to paper it. We have organized a Sunday-school at Pearl that has now something like 50 members. We are preparing for Children's Day. The Sunday-school at Pidcoke has increased in interest five hundred fold. We have one of the most interesting classes here I have ever seen anywhere. It is the young people's class taught by Miss Eppie Perriman. She also attended the Sunday-school Conference at Houston. Our congregations at the church services are large. Have taken some twenty into the Church since I came. We are in fine condition to have great revivals. We are making our arrangements now to camp on the Pidcoke camp ground. So we look up and take courage.—A. D. Livingston, April 17.

## Jasper Circuit.

Our second Quarterly Conference of the Jasper Circuit is past. It was held the 10th inst. Our beloved V. A. Godbey did not get there the opening day of the conference; was in the shop one day for repairs; but he got there next day and made us all glad. He made a big trip on my charge and we all love our presiding elder. He is a fine preacher, and then the social side of him is just grand. Sister Godbey was with him, but did not get out on this charge. She is doing a grand work among the people, especially among Sunday-schools and Leagues. We got some of the good of her work at Jasper Station. Our financial report was some better the second quarter, although we have lost a goodly number of our best members, who have moved to Oklahoma and New Mexico, etc.—S. H. Allison, April 18.

## Woodbine Circuit.

A few of the faithful brethren at Bethel on this charge have been trying to honor God this week by painting and beautifying the interior of our church. By the help of our faithful pastor, Bro. Dickson, we have succeeded in making our church beautiful; also, with these duties done, we are praying to God to cleanse, purify and beautify our souls that he may work through us to the honoring and glorifying of his name in a great revival this summer, for the salvation of the many lost in our community and the upbuilding of his kingdom. We have learned to love Bro. Dickson and he loves his faithful people. We have some burdens to bear and the snares of the devil are many, but by God's grace we expect to conquer. As the poet says:

"Not to the strong is the battle,  
Nor to the swift is the race;  
But to the poor and the humble,  
We shall conquer through grace."

May God's kingdom over all prevail.  
—J. E. Price, Steward, April 19.

## Neches.

We are making some progress on this work, as the following facts will show: Easter Sunday was a very profitable day with us here. Our Junior League, under the efficient leadership of the new superintendent, Sister Fannie Dunn, had a very instructive and entertaining service in the afternoon, and raised about \$4.00 with which to buy song books for the League. On the same day we had a missionary mass-meeting at Swanson's Springs, and we trust it was instructive and profitable. The pastor preached a missionary sermon at 11 a. m. to a large and attentive audience. Then at 3:30 we had songs and the young ladies read some very fine selections on different phases of the missionary question. We had one beautiful recitation by little Cora Gilbert and a paper, "What Shall I Give for Missions This Year?" read by Annie Dean. Then we had "Missionary Education in a Presiding Elder's District," read by Miss Viola Pennington. This was followed by a paper, "Gospel Need in the United States," read by Miss Prudence Gibson. Following this was "The Layman and Missions," written by Dr. Lambuth, and read by Frank Pennington. We then had a strong address on "The Appeal of China's Women," selected from "The Students' Volunteer Movement," read by Miss Mintie Dean. Then followed a short talk on missions by the pastor. Last Sunday, with the assistance of my better half, we organized a Woman's Home Mission Society at Pleasant Grove Church, with fifteen

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S T U T T W I X L O N G H A N D T A B L F P  
J A N U B O W R D N T H E P R D N P P I W T  
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M Y J O U R N E Y S E N D I N G C A N D T F

**HOW MANY WORDS CAN YOU MAKE,** using the above letters? Each word must contain three or more letters, and you must not use any letter more than the number of times it is to be found in the above lines.

For example, should you make the word "shears" you would use S twice and you must not use it again in any other word; or, if you make the word "life" you will use F twice, and that is all you must use it.

This is not a lottery or game of chance under a disguise, but simply a merry little CONTEST in WORD BUILDING, for all the family to engage in with their "thinking caps" on, and in which it is possible for you to secure a very liberal award.

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All who can make a dozen or more words send in your lists at once if you want a share in this free gift of cash. Should there be a tie on either of the lists the amount will be divided among those entitled to it, as we are surely going to give away the amount stated.

There are positively no special conditions or subscriptions required before you can enter this contest. It is free to all.

Show this to your friends and let them into it with you. The puzzle looks exceedingly simple, and so it is, for any school boy or girl can make a dozen or more words out of the above letters with an hour's thinking. You need not use all of the letters.

If you receive only one of the smaller awards you will be just that much ahead, and it will repay you well for your trouble.

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members. Here are the names of the officers elected: President, Mrs. Eleanor Broyles; First Vice-President, Miss Naomi Harner; Second Vice-President, Mrs. Ben Broyles; Third Vice-President, Miss Lizzie Broyles; Corresponding Secretary, Miss Maggie Broyles; Secretary and Treasurer, Miss Annie Broyles. The officers elected are splendid Christian women and we shall expect to hear of the society doing some good work.—W. W. Horner, April 19.

## New Boston Mission.

This is our fourth year on the New Boston Mission, and we are trying to make it the best one. Our second Quarterly Conference is now gone upon record, and we are looking on, but I must say we had a good Quarterly Conference. We took four subscriptions for the Texas Christian Advocate. Our fifth Sunday meeting held at Daniel Chapel, was a grand success. There were good impressions made that will be there when a goodly number of the old people of Daniel Chapel and New Boston Mission have gone to glory. Well, our congregations are large, and we are very hopeful of a good year. I once heard a little boy say, "I have as good a papa as anybody." Well, I thought he had a right to say so; so I want to say I have as good a presiding elder as anybody, and believe I have a right to say so, for Rev. R. A. Burroughs, presiding elder Pittsburg District, thinks of everything and forgets nothing. He is a fine preacher and looks well to the interest of the Church. Well, we have had many ups and downs during our stay on the New Boston Mission, many of which have been very pleasant; but I think some of our best downs have been eating chicken. Well, everybody on New Boston Mission knows "Little Jim," my buggy horse. When the time came for our first Quarterly Conference for this year Presiding Elder Burroughs and I got in the buggy and started for Daniel Chapel, and "Little Jim" sorter looked around as if he thought I had forgot to grease the buggy; but it seemed to all to be well understood when I told him we had a new presiding elder weighing the rise of 200 pounds. Well, brethren, pray for us on our charge. We need your prayers. We are expecting many conversions and additions to the Church this year.—J. S. Ogle.

## Roxton Circuit.

We are making progress on the Roxton Circuit. No interest of the church but that we are getting better in hand. Perhaps the most marked advance has been in our Sunday-schools. They have been reorganized and have, as a result, taken on new life. More scholars have been enrolled, new classes organized, more modern plans inaugurated, and withal greater effort and new life in every department of Sunday-school work. We are trying to make the enrollment of our schools greater than that of the membership of the church, and we must succeed. Our Woman's Home Mission Society is doing a magnificent work. They have a high conception of their work and place in the church, and their plans are thoroughly approved. They have done well since their organization, but the work done by them last year and this is deserving of special mention. They believe in going on to perfection and are making good effort in that direction. May the Lord give to them abundant success. Our second Quarterly Conference for the current year was held at Elm Grove, and we had a good old Methodist time. Rev. J. F. Alderson, our presiding elder, was at his best and gave us three great sermons. The one at 11 o'clock Sunday morning

was at the top. His work as presiding elder of the Paris District promises to be efficient in every way, and his administration of the affairs of the church strong, liberal and successful. The outlook is hopeful and we confidently expect a most successful year in the Paris district.—W. R. McCarter, April 22.

## Rusk Station.

The meeting was a great blessing to our Church. Bro. H. W. King did some earnest preaching the last week. I received four by letter and fourteen on profession of faith. I have true and faithful helpers here. Chas. B. Emanuel, a young lawyer, is stirred, and is stirring for God and the Church. He joined the Church in January. Everything is favorable and the future is full of hope.—Irvin B. Manly.

## Concerning Gilmer and Some Other Things.

After three pleasant years at Mount Pleasant I was ordered to Gilmer. On arriving I found everybody in a good humor and the Church in good condition. So far the year has been very pleasant. The stewards raised the salary \$100. The pastor is paid monthly and the presiding elder is paid quarterly. The conference collections are all paid in full. We will double our missionary assessments. We had Dr. W. E. Carter with us in a meeting. While there were but few additions, we are sure his earnest preaching will produce fruit. We miss our former "beloved." The untiring efforts and brotherly associations of J. T. Smith are sources of inspiration and comfort to any preacher; but think not that we have no "beloved" on the Pittsburg District. We have, and already he is a "dearly beloved." R. A. Burroughs is strong of body, strong of brain, great of heart. His preaching is of the highest order, and his association is a benediction. Pittsburg District is at the front, as it usually is. My neighbor and brother, Rev. I. O. Dent, of the Gilmer Circuit, is active in labor and is bringing things to pass. He has secured a parsonage at Rosewood and paid his missionary assessments. My "Timothy," John Bell, of the Leesburg Circuit, is earnest, religious and popular. There has never a word but good been said of Bro. Bell, and now his people love him. God bless our boys! I hope the brethren will heed the call of Bro. Morgan to erect a monument over the remains of Bro. W. T. Melugin. Bro. Melugin was a worthy brother, a man of courage, and his preaching was in the demonstration of the Spirit. He was my pastor when I was a child, and I remember him as one of the Lord's elect ordained to the ministry. His name is as perfume to me, and no doubt to many. Now that his work is ended here, let us perpetuate his memory by erecting this monument.—J. M. Adams.

## Avery Mission.

The 20th and 21st was the occasion of the second Quarterly Conference for Avery Mission at Lydia. The first service of the occasion was Friday night. Brother Alderson preached to a good-sized congregation of young people from Eccl. 12:1. Saturday was cloudy and cold, but it had been announced that we would have preaching at eleven o'clock and then dinner on the ground, so the people came in wagons, buggies and on foot, till there were about two hundred present. Brother Alderson preached a most uplifting sermon from Matt. 17:20. It had the old-time ring, and tears fell from the eyes of both old and young and there

Continued on page 13.

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## CURES ARE SPEEDY AND PERMANENT

"I was afflicted with eczema on my face and hands and I used medical treatment for two weeks, but to no avail. I then commenced using the Cuticura Remedies, and after using two cakes of Cuticura Soap and one box of Cuticura Ointment for a little over a month I was entirely cured. Miss Jennie B. Chamberlain, Marey, R. F. D. No. 1, N. Y., May 28th, 1906."

## ANOTHER CURE

"I suffered for more than ten years with a skin disease. Sores were on my legs and they made me sick. Physicians were called in to attend to me, but they did me no good. Nothing seemed to do me any good until one day one of my friends advised me to try the Cuticura Remedies and which I did, and in less than four weeks I was made well. I used the Complete Treatment, consisting of Cuticura Soap, Cuticura Ointment and Cuticura Pills and I found them all very successful. My friends were surprised at such a quick cure, and I am glad to tell everybody what the Cuticura Remedies have done for me. Bertha Simpson, Alviso, Calif., May 24, 1906."

## AND STILL ANOTHER

"My two children had the eczema, the first one had it for five months all over the body and we had two doctors treat her. I saw the Cuticura Remedies advertised and bought the Cuticura Soap and Cuticura Ointment and Cuticura Pills, and after using them it wasn't but a short while before she was cured. My other child was also afflicted and the Cuticura Remedies cured her also. We think the Cuticura Remedies the best on the market, and we always keep the Cuticura Soap and Cuticura Ointment on hand. R. R. Crowson, Lovelady, Texas, May 30, 1906."

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## The Home Circle

### OUR CHRIST.

He walked with inward glory crowned,  
His nature balanced like a star,  
By love constrained, by freedom  
bound,  
To heal the bruised, and break the  
bar  
To set the captive free!  
He left the inner courts of things,  
Where wings of love are never  
furled,  
And lowly stooped to ope the springs  
Whose bubblings ever feed the  
world  
With love and sympathy!

His work is wages, and his smile  
Is heaven to the ransomed soul!  
Those in whose spirit is no guile,  
As in a glass, may still behold  
His glory manifest!  
Not that his glory blinds our eyes,  
And wakens in us wild despair,  
But shows the beaming Sun arise  
To scatter day-break everywhere,  
Proclaiming man is blest!

W. F. PACKARD.  
Marshall, Texas.

### THE LAST CHAPTER.

Had his mother been telling? Tod, sitting in the hammock, picked up suspicious ears intently. For a breath of time his attention had wandered from the voices of two people who rocked in capacious chairs at the other end of the trim little porch. As his mother and Miss Garnett were aware that he was within earshot, there could be no harm in his hearing anything they said; but, unhappily, in a moment of daydreaming he had lost their words, and he could not possibly question them.

Tod could not honestly have told whether he did or did not want his mother to give Joan Garnett a certain hint before leaving him in that clear-eyed young woman's care and taking the evening stage back to Overhill without him. His boyish face grew hot at the thought that she might already have mentioned it; but the next sentence that came to him was reassuring:

"A dime novel!" exclaimed little Mrs. Worthing—wonder in her gentle voice. "But—you said—Kingsley and Macaulay and Tennyson!"

"I had to make a start somewhere." But for the laugh in it, Miss Garnett's tone would have been defiant. "How will you get folks to believe that any road you know about is better for 'em than the one they're on, unless you go alongside of 'em for a piece, and get a square look at theirs from their point of view? After you've done that, they'll give you credit for fair judgment in comparin' 'em, more'n if you stood way off on a hilltop and shouted arguments and directions at 'em over your shoulder."

Mrs. Worthing nodded quick approval of the strong, direct words.

"It began with two boys that came to me when I first tried lettin' my spare rooms," went on Joan. "Both of 'em were sort of strange here, bein' from over Birch Hill way. Ned Bayless was old Squire Hayes' office boy, then; and Tommy Ford was workin' in Hagwood's grocery. Neither of 'em had had over much schoolin', and their pay hardly more'n covered their board. They were on my mind a good bit; so when I found they'd have some spare time evenings, without much idea what to do with it beyond loungin' round street corners, I offered to do their mendin' if they'd read to me, out loud, while I sewed.

"I've a notion they thought I'd want 'em to read tracts or obituaries, for their faces grew kind of long and dubious; but I'd make sure what state their socks and things were in, before I spoke; and sure enough, they came round to it.

"We might as well begin this very evenin'," says I. "I'd like to hear somethin' real lively and excitin' while I'm settin' in these patches. O' course big boys like you two, most fifteen, don't want children's books and fairy tales. Haven't either of you somethin' upstairs?"

"Nothin' but a—story," says Ned. "Get it," says I. "If it's what you boys find interestin', I don't see why I shouldn't." And I made 'em do it.

"Well, 'twas 'Dareway Dick on the Trail,' or some name like that; an' 'twas lively, right enough. All full o' highway robbers and conspirin' and shipwrecks and explosions in coal mines, all packed into so few pages that you weren't out o' one danger before you were thick in another. Land, but what I dreamed that night!"

Tod, alert and chuckling, found his heart warming toward the speaker, as

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she leaned toward his mother.

"But it gave me an idea what it was that boys'd be apt to care for, in a book. 'Tisn't the rough, coarse talk, nor wickedness, as I'd see. It's the adventures,—somethin' interestin' goin' on all the time, without too much wanderin' off into long descriptions o' places and folks' feelin's.

"Next mornin' I went over and had a talk with Squire Hayes. He's a good, common-sensible man, with grown-up sons, and he lent me some books with huntin' stories, and real, true adventures o' real men. Why, Mrs. Worthing, they woke those boys right up. They hadn't known there were many kinds o' stories like those. I could hardly get 'em to leave off and go to bed, nights when we read.

"Then I hunted out some books o' my brother's, that'd been packed away; and first thing I knew, I had Ned and Tommy bringin' a whole raft of other boys in to hear 'Westward Ho!' and 'Du Chailu's explorin' in Africa, and the siege o' Londonderry, in my old Macaulay, and 'The Battle o' Lake Regillus.' And when I asked, once, whether they didn't want to read some more 'Dareway Dick,' they looked sort o' sheepish at each other, and it came out that they'd stuffed it in the kitchen stove one day, thinkin' they'd grown too big for readin' truck printed to amuse little chaps that didn't know better 'n to believe it.

"Once they'd got used to square meals o' good, satisfiyin' bread and meat, they didn't feel like goin' back to livin' on cheap spice candy," was how Tommy put it. He's here with me yet—most seventeen, now; but Ned's off studyin' to be a lawyer, and my, how I miss him! 'Twas he sent me the book we're goin' to begin readin' tonight. 'The White Company,' it is; all about wars and castles, and real history, too. But my patience!" jumping up and smoothing her white apron. "There's the clock strikin' six! I must get supper right off, if you're to catch that stage, Mrs. Worthing. And you needn't be worryin' one mite about Tod. I'll see that he gets up in good time every mornin', so's to get his breakfast and be off to high school without runnin' risk of indigestion. And with Tommy and Max and Joe Forest makin' the house lively, he won't be homesicker 'n a healthy boy ought to, that knows he's gettin' first-class schoolin' that'll make a man of him."

She vanished indoors, but Mrs. Worthing followed, giving Tod no chance for confidences. Even when supper was over, and he went with his mother to intercept the stage at the postoffice corner, Max Holly, his new roommate, had an errand that took him the same way.

The two lads watched the lumbering, old-fashioned vehicle roll away in the deepening gloom, then turned together into the store beside the postoffice, where Max made several purchases. Once in the street again, however, the older boy paused.

"There!" he said. "I almost forgot! I promised to let some fellows know that we'd have the new story tonight, and Miss Garnett's in no end of a hurry for this yeast-cake. You run up with it, Worthing, and tell her the rest of us'll be along before she gets her bread set. You can't miss the way. It's only three squares up, and around the corner."

Before Tod could reply, Max had gone, leaving the tiny packet in his limp hand. He looked around. Nobody was near, and the street-lamps—few and far apart—shone but feebly out of the night. There was no help for him. Clutching the yeast cake, the boy broke into a dogged run along the unfamiliar sidewalk, glancing from side to side nervously, for—it must be told—though nearly fourteen, though large and strong for his years, and not otherwise lacking in courage—Tod shrank from being alone in the dark!

He was hardly to blame. As a tiny little lad he had been fearless—running out of doors after nightfall without hesitation; but during an absence of Mrs. Worthing's, an untrustworthy nurse, to save herself the trouble of following him, had so filled him with horror of dreadful unseen creatures that lurked everywhere in darkness to seize runaway babies, that no after efforts of his mother had availed to counteract the evil done his childish brain. Attempts to laugh or shame him out of his nervous terrors had resulted in actual illness, and Mrs. Worthing had forbidden any such methods of trying to remedy the mischief. Unfortunately, she had gone to the other extreme. Gentle though she was, she had insisted firmly that on no account was Tod ever to be left alone in the dark, or spoken to about his fear. As a result, the family hazily expecting him to outgrow it some day, acquired habits of shielding him which gave him no fair chance of doing so.

Of course, Tod no longer believed in

actual hobgoblins, but enough of the old unspeakable dread remained to give wings to his feet—and he sped up Main street and around the corner with cheeks burning, as he wondered whether Joan Garnett's eyes would betray any understanding—whether she would reprove Max for leaving him.

But no. She seemed to see nothing unusual in his breathless entrance, for she merely nodded bright thanks—taking the crushed condition of the yeast-cake as a matter of course. Moreover, when a stream of laughing, eager boys flowed into the front room, it was to Tod that she turned, asking: "Would you mind gettin' the book that's on the table by the head o' the front stairs?"

He was half way up before he realized that the hall was unlighted. For a second a cold shiver went through him, and with it a wild impulse to run—to run away home right now—or—at least, as soon as it was light in the morning. They needn't expect him to stay where no one cared—

"Isn't it there?" asked a cheery voice. "Shall Max bring the lamp?"

Tod started, shame surging over him. Was he, Theodore Wallace Worthing, to let a woman and a dozen strange boys guess his miserable little secret?

"No'm, I—I've found it!" he blurted, stumbling upward and clutching at the book. Somehow he was at the foot of the stairs again. Somehow he reached a low chair far back in a corner of the front room, but his thoughts were an unhappy, rebellious tangle until suddenly he found himself listening with deepening interest to what Joe Forest was reading.

He had laughed with his neighbors at the trial of great Hordle John; but now came something different. Here was a boy like himself; older to be sure, but still a boy, who was being sent out quite alone from the quiet, safe home place, at the will of his elders, to learn for himself what the world was like.

The keen imagination which had made him so easy to impress as a child, now thrust him all at once into the shoes of this new hero. He, himself, was Alleyn Edricson, journeying forth—not in the old Overhill stage-coach, but afoot—with scrip and staff, meeting adventures on the road, twanging the cistern (confused in his mind with the cistern at home!) for the merry jugglers, playing the man against the highway robbers, sharing the steaming collops (another mystery) with the guests at the "Pied Merlin," and watching with straining eyes the mighty wrestling of Aylward the Archer and Hordle John.

At this point in the tale the other boys dispersed, and Tod raced up to bed with Max Holly, so deep in discussion as to the rights of Normans in England that good-natured Tom Ford, scarcely less excited than they, had to carry away their lamp before they could agree to subside.

In the morning, Tod was the same normal, jolly youngster who had come down from Overhill to enter the Hanbury high school. He was friends at once with his mates, impressed the teachers favorably, did good service in a scrub game of ball, and beat Joe Forest running home—where the two lads, being together in their classes, grubbed away at algebra until the supper bell rang.

A little more study; then came the other boys, impatient for more "White Company." Tod, who until now had quite forgotten the discomforts of his first evening, watched Joan Garnett restlessly. Surely she would send some other—

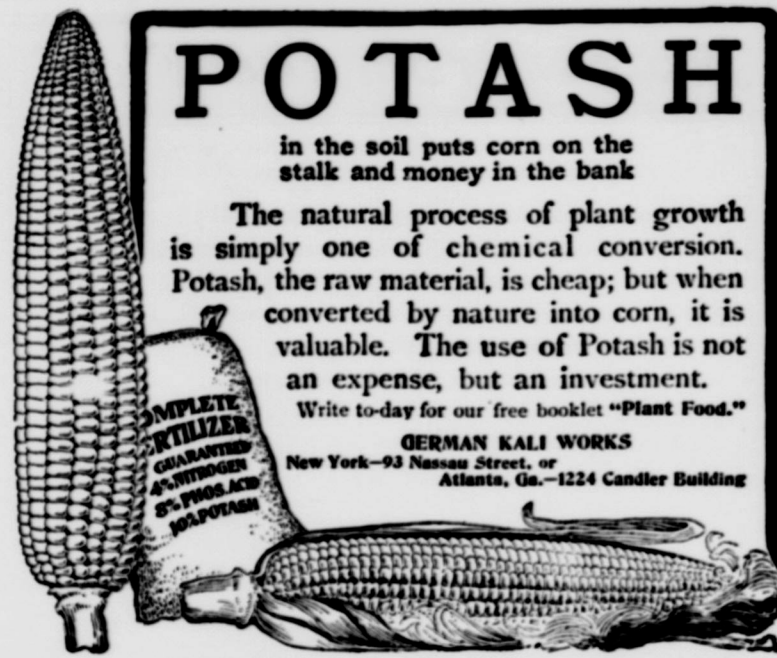
"O Tod!" It was Tom Ford's voice. "Get the book, will you? Up where you found it last night, I'm going to light another lamp."

How refuse? Tod stiffened himself and went—trying to imagine how Alleyn would have strode up that inky dark passage way—waiting for the chill, creepy feeling so sure to come. Oddly enough, it seemed rather slow in arriving, and only the impulse to come down three steps at a time would have betrayed him to any who understood.

There was the book to think about. Tonight it came his turn to read aloud of Alleyn's encounter with his brother in Minstead Wood after meeting the king; of Lady Maude; and—more absorbing still—of Sir Nigel, slight and gentle, whose courtesy was equaled only by his courage. Tod found real comfort at learning that even Alleyn, his hero, had shrunk from encountering an angry bear. It made the likeness between them stronger; and if—later—he scrambled upstairs close on Joe's heels, that was only in fun.

The story went on. By the end of the week his heroes had joined the Black Prince in France. Twice more Tod had been sent for the book, and on the following Monday evening he braced himself and actually forstalled a request to Max by hurrying up and bringing it down triumphantly.

"That's my errand, isn't it?" he appealed to Joan Garnett, whose clear eyes gave warm assent.



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"In the house is different," he argued with himself.

The stirring history swept them through France and into Spain, where many a brave deed thrilled the rapt hearers. When the Company made its final stand, almost overwhelmed by the Spanish army, Tod was not the only boy too excited to sit still. As Alleyn was chosen for the forlorn hope, half a dozen lads were crowding around Joan, who was herself the reader.

"Boys, it's too late. We can't finish tonight!" She closed the book resolutely. "I've promised your mothers to send you home promptly. I must keep my word. Tomorrow night we'll have the last chapter."

All through that next day Tod's heart glowed within him. After supper he looked up from his Latin.

"Where are you going, Max?"

"To Hayes'. The squire carried off our book by mistake."  
"Pooh! I'll go!" Tod was out of the door without even waiting for his cap. Up the dark road he flew, all the time riding with Alleyn Edricson for aid—toward the English forces; and then—bound to his horse—Back into the cottage he rushed headlong with his prize, greeted by impatient voices.

Breathless, he dropped on the rug by Joan Garnett, and lay with arms under his head while she brought the noble story to a close. There was silence for a moment; then, as many boyish voices rose in a chorus of praise and regret, Joan leaned over and put her hand on Tod's shoulder.

"I like folks that beat enemies bigger'n themselves," she said, with quiet meaning. "How'd you happen to go for the book, Tod?"

He stared up at her, flushing as the truth came to him. She had known, had let him conquer the old foe, now mastered once and for all.

"Why!" he exclaimed. "I—I wasn't thinking of anything but—but the last chapter!"—The Interior.

### "BLONGS TO LIMPY."

"Here, boy, let me have a paper."

"Can't."

"Why not? I've heard you crying them loud enough to be heard at the City Hall."

"Yes, but that was down 'tother block, ye know, where I hollered."

"What does that matter? Come, now no fooling, I'm in a hurry."

"Couldn't sell you a paper in this here block, mister, cos' it blongs to Limpy. He's just up the furdest end now. You'll meet him."

"And who is Limpy? And why does he have this block?"

"Cos' us other kids agreed to let him have it. Ye see, it's a good run, 'count of the offices all along, and the poor chap is that lame he can't gi' around lively like the rest of us, so we agreed that the first one caught sellin' on his beat should be thrashed. See?"

"Yes, I see. You have a sort of brotherhood among yourselves?"

"Well, we're going to look out for a little cove what's lame, anyhow."

"There comes Limpy now. He's a fortunate boy to have such friends."

The gentleman bought two papers of him, and went on his way down town, wonderin' how many men in business would refuse to sell their wares in order to give a weak, haltin' brother a chance in the field.—Unidentified.

### CAT UP A STEEPLE.

One beautiful summer evening the avenues were thronged with people on their way to church. At a corner several persons were standing, gazing apparently into the air. Others soon joined them until so large a crowd was gathered that the way was blocked. Soon the windows along the streets were thronged and a number of persons were seen on the tops of the houses in the neighborhood.

And what do you think they saw?

Clinging for dear life to a jutting ornament, near the top of the tall church steeple that pointed straight up into the soft evening air, was a black cat. "How did it get there?" was the first question every one asked, and "How will it get down?" was the next.

The poor thing was looking down, and at frequent intervals it uttered a pitiful cry, as if calling to the crowd below for help. Once it slipped and fell a short distance down the sloping side of the steeple, and an exclamation of pity came from the crowd, now intensely interested in its fate. Luckily the cat's paws caught on another projection and for the moment it was safe.

Some looker-on suggested that it be shot in order to save it from the more dreadful death that seemed to await it; but no one was willing to fire the shot. Ere long a little window some distance above where the cat was clinging was seen to open. Two boys had determined to save it; they had mounted the stairs where the bell hung and then by a ladder reached the window. The boys were seen to be lowering a basket down the side of the steeple.

Pussy watched it intently as it slowly came nearer. When it was within reach, she carefully put out one paw and took hold of the side of the basket, then as carefully repeated the action with the other paw; then with a violent effort flung herself over the other side into the bottom of the basket. She was safely drawn to the window, amid loud cheers from the spectators below.—St. Nicholas.

"Uncle," said the dusty pilgrim, "how far is it to Sagetown?"

"Bout a mile and a half," replied the farmer.

"Can I ride with you?"

"Sartin. Climb in."

At the end of three-quarters of an hour the dusty pilgrim began to be uneasy. "Uncle," he asked, "how far are we from Sagetown now?"

"Bout four miles and a half."

"Great grief! Why didn't you tell me you were going away from Sagetown?"

"Why didn't you tell me you wanted to go thar?"

### IN A SHADOW

Invertebrate Tea Drinker Feared Paralysis.

Steady use of either tea or coffee often produces alarming symptoms as the poison (caffeine) contained in these beverages acts with more potency in some persons than in others.

"I was never a coffee drinker," writes an ill woman, "but a tea drinker. I was very nervous, had frequent spells of sick headache and heart trouble, and was subject at times to severe attacks of bilious colic.

"No end of sleepless nights—would have spells at night when my right side would get numb and tingle like a thousand needles were pricking my flesh. At times I could hardly put my tongue out of my mouth and my right eye and ear were affected.

"The doctor told me I was liable to become paralyzed at any time, so I was in constant dread. I took medicine of various doctors and no end o' patent medicine—all to no good.

"The doctors told me to quit using tea, but I thought I could not live without it—that it was my only stay. I had been a tea drinker for twenty-five years; was under the doctor's care for fifteen.

"About six months ago I finally quit tea and commenced to drink Postum. "I have never had one spell of sick-headache since and only one light attack of bilious colic. Have quit having those numb spells at night, sleep well and my heart is getting stronger all the time. Name given by Dr. J. M. Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."



GEORGIA LETTER.
Geo. G. Smith.

I read today the story of two old ministers. One lived in Judea nearly two thousand years ago; the other in Texas in this year, 1907. The Judean may not have been a preacher. It is certain he was a priest. We know little of him, save that he was a wonderfully good man in the day when they were not too common. He was righteous before God and walked in all the commandments and ordinances of the Lord blameless and was filled with the Holy Spirit. He was doubtless quite a poor man. The house he lived in was a little flat-roofed, stone cottage, with scant furniture within, and his table was doubtless very plainly spread with simple food; but he was a very happy old man, who had seen the angels.

The other old preacher writes from Texas. He has spent all the small stipend he received at conference in moving and buying furniture, and has a somewhat gloomy prospect for the near twelve months to conference, when the ravens will come again. Well, they will come, and when the brook dries up he will find another barrel where the meal will not give out and another cruse with a ceaseless flow of oil.

I am now past seventy. I reckon I am an old man. I don't feel so, but I reckon it is so, for the figures can't be disputed, and I feel like saying a word to the old preachers, of whom I am one.

The thing absolutely indispensable in old age is to be good, good inside and out. The fiery tempers and wild passions of youth are gone. There is no room for wild ambition now. "I must decrease," is written over all our doors. High places are not for us, and we ought not to aim to secure them. We ought to excel in piety and grow daily in grace and in the knowledge of the Lord.

There are some things we ought not to do. We ought not to complain. We have had our day, and now that the shadows are falling we ought not to fret. God has been good and still is. He does not tell us why he deals with us as he does, but we know he does what is best. The Church may not have done all it could have done for us, but God is over all and will see to it that all shall work together for good. Let us count our blessings one by one. A poor invalid in India said she could count on her fingers her trials, and the world said they had been great. But "Ah!" she said, "how could I count my blessings." We might, it may be, have done much better, but we would certainly, save for God's grace, have done much worse. It is a joy to preach, but if we don't have a chance to do so, it is God's will that we should be silent. A querulous, complaining old man is a very unpleasant neighbor, if he is much around.

We must not be too exacting. This is a world of struggling men and women, and all have their cares and burdens. They have about as much to do to bear their own burdens as their strength permits, and we may not expect them to be as attentive to us as we would find it pleasant for them to be. I have known good men who made themselves very unpleasant by the demands they made for really needless service. We should not be sensitive. This is a world of which we have dropped, and another is in our place, and if we expect consideration we will be disappointed. The young folks think they know best, and we may be very sure they are wrong, but it is their affair and they will ignore us even though they don't mean to be disrespectful or to give offense. The young preacher does not give us a chance to preach, and it may be his official board told him not to do it. We would preach too long. He does not call on us to pray because he thinks we would take up too much time. He loves us well and when he comes to take the conference collection he will say very sweet things of the heroism of the old guard and point to us as of the bravest of the line.

Don't be too tenacious of your own opinions. You and I may think we know, but others may know far better. As I look back I see how many mistakes I have made and how well things I condemned before they were tried have turned out. I see I never would have done for a leader, and bolder men have dared and done when I would have shrunk from beginning. I don't think there is any disrespect

in not deferring to me, and when others have spoken decidedly I shall not, if I can help it, decide that all is lost because I did not have my way. I did not like the new form of service; and I don't like it yet, but when the General Conference accepted it I did not pout and fret about it. Others do like it, and others have their rights, and I am not going to complain because my way is not taken.

I think a great many of the new notions of our young preachers are childish and absurd, but I will let them find it out for themselves.

On the other hand, I don't think because we are old we ought to be servile. We do know some things and we know we know them, and we have a right to say what we think, and ought to do it. Bishop Atkins takes large space in the Nashville to present his idea of uniting and then dividing again the two great Methodist Churches. Of course, it will not be done in our time, nor I think in his; and I say so boldly. Dr. Palmore is waiting for some funeral that his plan of union of the Churches may be adopted. Well, I am one of the obstructionists. I am opposed to it now and ever will be, world without end.

Dr. Steel thinks when the M. E. Church gets rid of the negro then we can come together. The negro has nothing to do with it, as far as I am concerned. The war has nothing to do with it. The insuperable objection, and no other is needed, is the impossibility of so large a Church acting through one body. I am sure we are large enough now, and the M. E. Church is too large. The declamations of young fadgelings about Methodist statesmanship being able to settle all difficulties is simply bosh. If we were to unite we would be forced to divide again.

So about other matters. That we are old is no proof that we are imbeciles, and we ought to have opinions and express them and allow others the same liberty.

We ought to give much time to meditation and prayer. To be very gentle and meek and as cheerful as our physical condition will allow. The old tabernacle is being taken down, and we are being clothed upon with our house not made with hands. We are nearer our Father's house than we have ever been before. We have no time for resentments or ambitions, or even vain speculations. We have no time for gloomy recollections nor forebodings. We have committed all to the Lord, and he is able to keep what we have committed to him against that day. We are not to be impatient, but simply to wait our Lord's coming.

I am now the fifth man on a great conference roll. Near three hundred men are behind me. I have lived much longer than most of my comrades did, who have gone before me. God has been good to me all my days, and while I praise him for that which is past, I will trust him for that which is coming. Fifty-two years ago I turned my feet to the testimonies of the Lord and learned to trust in an atoning Savior.

"Through many dangers, toils and snares I have already come. 'Tis grace has brought me safe thus far, And grace will lead me home.

"The Lord has promised good to me, His Word my hope secures; He will my shield and portion be As long as life endures.

"Yea, when this flesh and heart shall fail, And earthly life shall cease, I shall possess within the veil A life of joy and peace."

While I abide here I want to do all the good I can to everybody I can and in every way I can. To show by my patience, cheerfulness and goodwill to all the grace which abides in my heart.

We old men can do much still. All have some work they alone can do. If we must work to supplement our small stipend, so be it. None of us are rich, and all must do some work. To sell books, to be agent for a newspaper, to write insurance, to write in a clerk's office, to teach a small school, to write for the newspapers, to work a garden, to care for an orchard, is perhaps, not so pleasant work as that we once did, but if God says so it is all right.

Let us comfort the sorrowing by word and by letter and support the weak and show the power of grace to sustain. When we awake depressed by physical weakness and are tempted to give up our faith, let us look to the hills from whence cometh our help. Let us remember God from the Hill Mizar and the land of the Hermonites," and go forward calmly, if not joyously. Never give up your faith. The night is far spent, the day is at hand.

Read the second part of Pilgrim's Progress and the thirty-fourth Psalm and the fourteenth chapter of John. Macon, Ga.

WAS IT AN ACCIDENT?

Our missionary evangelist, Brother Hotchkiss, was here recently. His chart of the Northwest Texas Conference, showing the status of the 266 pastoral charges on missions, was very interesting and instructive.

For the benefit of those who have not seen this chart I will say that it is divided into 266 blocks, representing each charge of the conference. Where a charge pays its assessment on missions, foreign and domestic, the block contains the name of the charge on a white background. If it fails to pay out, a proportionate part of the block is black; if it overpays, a proportionate part is red.

The following interesting facts are shown: There are 165 white blocks, 71 red and 30 black. Two districts, Vernon and Colorado, have no black, with 6 and 5 red, respectively, to their credit. The Weatherford and Dublin Districts lead in black, 7 and 6. Waco and Waxahachie lead in white, 16 and 15. Taking the conference by districts, 6 overpaid their assessments on both foreign and domestic missions out of 13 districts in the conference and 12 overpaid on foreign missions.

By turning to the minutes we find our conference paid to foreign and domestic missions 35.2 per capita. If we include specials, 38.3 per capita.

We should by no means be satisfied with this result. It is far too small, but, taking everything into consideration, it is the best report we have ever made.

In looking over this showing I wondered if it was an accident. If it was due to the good crops and prosperous times, and if as soon as we meet with a little reverse we shall drop back, or if this report has been brought about as the result of education. A little comparing of our past record will determine this.

There have been spurts in the past, spasmodic efforts more or less frantic doubtless, but the steady onward march for the last five or six years, over good crops and bad crops, financial plethora and stringency is unmistakable evidence that back of all this advance is a motive for supporting missions not dependent solely on good times.

A comparison of the per capita contribution is, I think, the fairest way.

The year 1891 seems to have been one of the spasmodic years, for the contribution was 35.6 per capita, almost as much as now, but after this there was a steady decline to 1896, where we reached the ebb tide of 23 cents per capita.

After that date there was an increase, with some fluctuations, as follows: 25, 26, 28, 31, 30, 33, 33, 36, 36, 38. We are higher now in individual contributions than ever before.

Now, let us see how variations in crop conditions affect us. If we make a chart of the year 1900, which we remember was a great year, we have the following: White, 94; red, 44; black, 63. Per capita, 31 cents.

Now, 1903 was a bad year in cotton sections, but that year the minutes show this: White, 109; red, 53; black, 66. Per capita, 33 cents. This shows a gain over the prosperous year 1900 of, white 14, red 9, per capita 2 cents; but a loss of 3 to the black.

We made a favorable showing over year before last as the following proves: White, 128; red, 50; black, 35. A gain of 37 white, 21 red and the knocking out of 5 black.

There are many other hopeful omens that I might point out, but space forbids. There is much yet to be done, however. When we remember that we are contributing possibly less than 20 cents per member for foreign missions, it should cause anything else than feelings of satisfaction and contentment on our part. And when even this pittance is withheld we should blush for very shame.

I trust that the next chart of our conference will be covered all over with red, with every black spot knocked out. JAS. M. WYNNE. Groesbeck, Texas.

A FRANK WARNING TO THE SALOON.

A remarkable editorial in Bonfort's Wine and Spirit Circular (New York) warns the saloon that it must reform or go, for the people are becoming disgusted with its evils. The recent prohibition victory in Knoxville is thought by some papers to be due to a revulsion of feeling against the saloon rule of city politics rather than to the conversion of the voters to total abstinence; and it is the conviction of this weighty organ of the liquor trade that if the saloon business throughout the country does not mend its ways it will "be prohibited in all places save the business or tenderloin precincts of our larger cities." So serious is the situation, indeed, that last June the National Wholesale Liquor Dealers' Association issued an appeal for the purification of the saloon, and a few weeks ago the Kentucky Distillers' Association appointed a commission of five to consider the advisability of calling a national convention to frame a license law that can be presented to the State

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Legislatures in place of the "radical and impracticable legislation now being urged, and often successfully, by the Anti-Saloon League. We quote these striking paragraphs from The Wine and Spirit Circular:

"With more than one-half of the geographical limits of this great country under laws prohibiting the sale of alcoholic beverages; with Tennessee passing through her Legislature a bill that almost amounts to State prohibition; with the West Virginia Legislature passing a measure to submit the prohibition of the manufacture and sale of wines and spirits to a vote of the people; with Texas providing that express companies transporting wines and spirits shall take out a \$5000 license; with the Illinois Legislature considering a county unit local option measure and Indiana a \$1000 license for the few saloons that the remonstrance law will leave in that State; with Kentucky almost a dry State and facing probably a legislative session that will submit a prohibitory amendment; and with an organization opposing us and sworn to our destruction that seems to lack nothing in the way of money or brains, enthusiasm, or persistent, untiring work—what, may we ask, is the wine and spirit trade doing to arrest the current of events or to alter in any way the radical conclusions which are being forced upon the people in every State, county and precinct?"

"If there is one thing that seems settled beyond question it is that the retail liquor trade of this country must either mend its ways materially or be prohibited in all places save the business or tenderloin precincts of our larger cities.

"If the Anti-Saloon League can maintain its present organization it looks as if it will certainly destroy the legalized saloon in all of the Southern States, excepting perhaps in Missouri, and it is certainly making strong headway in Indiana, Ohio, Illinois, Wisconsin, Minnesota and other Western and Northwestern States."

Far from sneering at the Anti-Saloon League, the Wine and Spirit Circular pays it its respects thus:

"The Anti-Saloon League \* \* \* is not a mob of long haired fanatics, as some of the writers and speakers connected with our business have declared, but it is a strongly centralized organization, officered by men of unusual ability, financed by capitalists with very long purses, subscribed to by hundreds of thousands of men, women and children who are solicited by their various churches, advised by well-paid attorneys of great ability, and it is working with definite ideas to guide it in every State, in every county, in every city, and in every precinct.

"If the Anti-Saloon League is defeated at any point it immediately prepares for another attack along new lines, and when it succeeds it at once begins work for a more telling victory.

"Precinct local option, with the Anti-Saloon League, is but the forerunner of county local option, and this again is merely intended as a stepping-stone to State prohibition. There is no question that this organization has well-prepared plans for controlling the legislative branch of the Government at Washington, and of passing a national prohibitory law at

some time in the future, but before it undertakes so gigantic an enterprise it is working to cripple the trade in every possible way, and—while we sleep—it is succeeding in the most substantial manner."—Literary Digest.

FROM SALT LAKE. This is a great city, but I find no Southern Methodist Church out here, and I am glad to say, very few negroes. The Mormons had their Annual Conference last week, and they were here from the four winds of the earth. It was estimated that eighteen to twenty thousand were here. I heard the one-hundred-thousand-dollar organ and choir of 1200 voices last Sunday evening. The singing was needed fine. The Tabernacle would hold only about half of the people. It will seat about ten thousand. Weather here is all you could ask, and Salt Lake City is growing rapidly. The Gentiles have control of the city, and have had for about three years; since which time the city has taken on new life in every way. More rain the past winter than for years, and the famous Salt Lake, which has been drying up the past eight years is now filling up and will soon be back to what it was several years ago. This is a great place for tourists. They are going and coming all the time. They stop on their way to California. Some of the greatest mines in the country are located in this State. The principal one is copper. Some twenty-five million heirs reside here. Don't find many Southerners here. JOE T. BURGER. Salt Lake City, 45 E. Street.

APPENDICITIS. Not at all Necessary to Operate in Many Cases.

Automobiles and Appendicitis scare some people before they are hit.

Appendicitis is often caused by too much starch in the bowels. Starch is hard to digest and clogs up the digestive machinery—also tends to form cakes in the cecum. (That's the blind pouch at entrance to the appendix).

A N. H. girl had appendicitis, but lived on milk for a while—then Grape-Nuts and got well without an operation.

She says: "Five years ago while at school, I suffered terribly with constipation and indigestion." (Too much starch, white bread, potatoes, etc., which she did not digest.)

"Soon after I left school I had an attack of appendicitis and for thirteen weeks lived on milk and water. When I recovered enough to eat solid food there was nothing that would agree with me, until a friend recommended Grape-Nuts.

"When I began to eat Grape-Nuts I weighed 98 lbs., but I soon grew to 115 lbs. The distress after eating left me entirely and now I am like a new person."

(A little Grape-Nuts dissolved in hot water or milk would have been much better for this case than milk alone, for the starchy part of the wheat and barley is changed into a form of digestible sugar in making Grape-Nuts.) Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

"Eli" Hay Press. HORSE AND BELT POWER. For many years the standard. Lead in character of work, speed, easy and safe operating. Don't buy until you see the Eli catalogue. Mailed free. Write for it today. Rolling Implement & Machine Co., Dallas, Texas.





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**TO OUR CORRESPONDENTS.**

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

1. Do not send money or any business for Texas Christian Advocate to anyone but Blaylock Pub. Co. or Texas Christian Advocate, Dallas, Texas.
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.**

Arlene, Haskell	April 12
Vernon, Munday	April 23
Waxahatchie, Italy	April 23
Beeville, Corpus Christi	April 24
Cuero, El Campo	April 25
Terrell, Crandall	April 25
Georgetown, Hutto	April 25
Corsicana, Rice	April 26
Plainview, Plainview	April 26
Sherman, Tioza	April 30
Fort Worth, Cleburne	April 30
Jacksonville, Henderson	May 1
Austin, Columbus	May 3
San Marcos, Waunder	May 3
McKinney, Farmersville	May 7
Albuquerque, Melrose, N. M.	May 8
Clarendon, Canyon City	May 10
Brenham, Somerville	May 14
Beaumont, Liberty	May 14
Houston, Alvin	May 15
San Augustine, San A.	May 15
Gainesville, Mera	May 16
Tyler, Lindale	May 23
Sulphur Spres, Cumbly	May 29
Dowse, Jackboro	May 30
El Paso, Hagerman, N. M.	June 5
Huntsville, Anderson	June 13
San Antonio, Pearsall	June 19
Llano, Cherokee	June 19
Sulphur Springs, Cumbly	June 20
Calvert, Calvert	June 25
Colorado, Snyder	June 26
Weatherford, Ranger	June 26
Dublin, Gorman	June 27
Greenville, Commerce	June 27
Gatesville, Clifton	June 28
Waco, Mt. Calm	June 28
Brownwood, Comanche	July 1
San Angelo, El Dorado	July 12

We failed to note on the Children's page of this issue the number of answers received to the puzzle in the issue of April 4. The number reached 197. The answer is: "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath."—Matthew 25:29.

San Francisco and Philadelphia are in the hands of the grafters, according to the newspaper accounts. Hundreds of thousands of dollars have been filched from the people by designing bosses, and now the Grand Jury and the courts are after them. The probability is that a few prominent men will get the full benefit of the law before the investigation is over. It would be a healthy indication were several of these rich criminals sent to the penitentiary. It is not a hard matter to convict a common man for crime; but it is difficult to reach the rich man who violates or evades the law.

**A FEW DAYS IN McLENNAN.**

Last Saturday I dropped down to McGregor to spend the Sunday with Rev. W. P. Garvin and his people. McGregor is a prosperous town on the Santa Fe Railway, of 2500 population. The Cotton Belt to Gatesville and Waco crosses the Santa Fe at this point, giving to the people good facilities. The town is in a fertile section and very productive. They have had prosperous crop years and are in good financial condition. The business houses are substantial buildings; nearly all of them stone and brick. The merchants carry large stocks of goods. The McGregor Precinct is wet, and they have five saloons there. And the county has a local option campaign on at the present time. It will come off Saturday. There is no doubt but that the precinct will vote dry by a good majority. Nearly all the business men favor local option. If the county should go wet, which is not at all conceded, then this precinct will order an election of its own and vote out the saloons at McGregor. We have an excellent church there. It is new. This is Bro. Garvin's third year, and he has done a splendid work. He always does. He has led the new church enterprise. A part of the old structure was retained, but they have reconstructed it, added to it and now it is a new and elegant property. The improvements cost \$5,000 and the church is a credit to the community. They have placed in it a good pipe organ. The membership is a good one, and Bro. Garvin and his family are greatly loved by the people. He is a student, a pastor and a good preacher. It was a delight to be the guest of his good family. Sunday was a rainy day. There was no cessation from morning till the next day. We had thirty people out and a good service. At night we intended to have a great temperance rally, but it was rained out. We had a helpful service at the church. I met a number of old Georgia friends living there—the Connallys, Whites, Wadells, and others. I dropped down to Temple about midnight. Next morning I called at the parsonage. Rev. Simeon Shaw is prospering. It was too muddy to see anything of the town. The saloons were crowded. I saw them as I passed along the streets. At noon I ran up to Bruceville to give them a lift in the local option fight. I was the guest of Rev. M. M. Morphis and his family. This is a small town on the Katy. Had a joint discussion. Large crowd and enthusiastic meeting. Bro. Morphis is doing a good work, and has large influence in the community. We had good communion in his home.

Next day I spent a few hours in Waco. The campaign is warm and people are hopeful. Antis doing everything possible, fair and unfair. Met Bros. Matthews, Armstrong and Riley. They are in the fight. The preachers generally are doing their best.

Went back to McGregor and spoke in the afternoon to a large audience. The people are greatly stirred. The outcome is awaited with anxiety.

G. C. R.

The Legislature has given us a law prohibiting betting on base ball and foot ball. If the game is played for amusement, and if the players are reasonably compensated for their part, there is no law against it. But no one is allowed to bet on the game. Gambling, of every kind, is under the ban in Texas—unless the horse race gambling at the Fair grounds is a possible exception. But we are told by good lawyers that even this is a penitentiary offense under the recent anti-gambling law passed by the Legislature. We hope this is correct, for horse race gambling is just as pernicious as any other form, and even more so.

Our old friend, Col. William Sterett, of the State Press Department of the Dallas News, is not in love with the tendency of the Legislature to enact much legislation in favor of good morals. He is an old time Democrat, and believes in the largest liberty of the citizen. Recently he said: "Our Legislature is a fair sample of lawmakers. It is true it passed good and whole-

some laws, but it appeared to be moved by the regulating spirit. It even proscribed the playing of dominoes, in certain places, as if dominoes, in the game itself, were criminal. There would be just as much sense in proscribing marble playing by children. This is only a sample of the undemocratic tendency of the times to restrict the citizen at every turn." The Colonel wants large "liberty." He does not always restrict his amusements to dominoes; but he does not tell what those "certain places" are where the Legislature has put an embargo on dominoes. They are the saloons; and if saloonkeepers were to permit children to "play marbles" in saloons, we presume the Legislature would pass a law prohibiting it. At least they ought to, if such an evil should exist. Nobody will interfere with our old friend if he wants to play dominoes anywhere else except a saloon—if he does not play for a wager. But dominoes is a very dull game for Col. Sterett.

The local option campaign in Tarrant waxes hotter. The antis are organized and have a few business men pleading their cause. The pros are equally organized and at work, and the antis have the fight of their lives. The daily papers are against the pro side of the question, and they are pleading with the county voters to let Fort Worth manage Fort Worth affairs. But it is a county election, and the county voter will be much in evidence next Saturday when the polls are opened. Why not? The country suffers as much from the saloon influence as the city. And the country has a right to help determine what goes on in his county seat.

Mrs. Mary D. Spurlock, wife of Rev. E. L. Spurlock, the Business Manager of North Texas Female College and a member of the North Texas Conference, died in Sherman, Texas, on the morning of April 22, 1907, after a lingering illness. She was buried at Cedar Hill, Bishop Key conducting the services. The Advocate extends heartfelt sympathy to the bereaved. She leaves a husband and one child. She was a woman of sterling worth and was a helpmeet indeed to her husband in all his work.

The Thaw trial was a mistrial. It dragged itself through the courts week after week, and cost the State thousands of dollars; but it will all have to be gone over again. A majority of the jury favored the extreme penalty of the law, but a minority—two we believe—caused a mistrial. To the credit of our Southern press, the salacious features of the case were not published in their nauseating details; but Northern papers—some of them—were full of this sickening matter. During the progress of the trial, one word has come into public use, and it bids fair to live—"brain storm." One of the physicians used it in his expert testimony in support of the insanity plea. One phrase also has bobbed up and refuses to get down—"American dementia." This was used by one of the lawyers for the defense, and it is now going the rounds. As he defined its meaning to be—that disposition in a man to slay the person who invades the sanctity of the home and despoils its virtue. Had Thaw been a common, poor man, we would not have heard much of his trial. But he is a rich young rake and this, together with the sensational manner in which he killed Stanford White, another rich old rake, has given the young man great prominence.

The meeting in Oak Cliff, conducted by Rev. J. M. Peterson, aided by Rev. A. L. Andrews, has been a great success. There were many genuine conversions and a goodly number of accessions to the Church. It was the sort of a revival that imparts to the Church great spiritual benefit. The preaching was deeply spiritual, and the appeals to the unconverted were earnest and powerful. We believe in revivals of this character. They leave permanent results, and the Church receives an impetus in genuinely religious matters.

**THE NEW THEOLOGY.**

The above is the title of the book just written by the Rev. R. J. Campbell, of the City Temple, London, and published by the McMillan Company. As is well known, Mr. Campbell is the successor of the late Dr. Joseph Parker, the great London preacher, in City Temple Church. Dr. Parker was a man of international reputation as a preacher and an author. While somewhat sensational in his style of preaching, nevertheless he was profoundly orthodox, and his one dread, toward the close of his life, was that some minister would ultimately take his place whose teachings would be unsound and whose influence would be to undermine and weaken the work to which he had devoted his life. Well, his worst fears have been realized in Mr. Campbell, if his book is an expression of his belief and teaching. He denies the infallibility of the Scriptures, questions many of the dogmatic statements of Paul, defines sin as nothing but selfishness, explains away and mystifies the atonement, idealizes regeneration, death and the judgment, and scoffs at the idea of hell. It is hard to tell what he believes about the resurrection, either of Christ or of the human body; but he is a firm believer in immortality. His ideas of Christ are hard to understand, for at times he mingles his belief with mental therapeutics, Christian Science and idealistic philosophy. In fact, his book is an indefinable mixture of a variety of incongruities. Yet he is a man of vivacious mind and sparkles from every viewpoint. Occasionally he flashes forth a truth that burns and glows like a planet in eruption, and then again he is like a man working out of sight in a mine. You can here the noise of his drill and feel the jar of his powder-blasts, but you can neither see him nor the work he is apparently performing. And when he does come to view there is nothing beyond the ordinary in what he professes to have discovered. Dr. Campbell is well versed in history, philosophy, metaphysics and theology, is gifted with a rich imagination, has wonderful power of expression; but his New Theology is at variance with the gospels and the epistles of the New Testament. It is lacking in the basic elements of well-digested truth, and his book possesses nothing of intrinsic value as a contribution to the original thought of his day. In three years from today it will have passed forever from the thoughtful reading public—yes, it will hardly be heard of after its third edition has passed through the press.

Rev. J. B. Andrews, after closing his great meeting in Greenville, went to Comanche and began service there. We have seen no account of the meeting at this writing, but his preaching and altar work produce good results wherever he goes. It is the testimony of all pastors who have had him that he is a power in revival services, and that his meetings reach and save the unconverted. He is a brother of Rev. W. J. Andrews, pastor of our Church at Cleburne. Their father is an efficient preacher in Alabama, and a strong man in his conference.

We have a great many enterprising presiding elders in Texas who have an "eye to the main chance" when it comes to pushing the work along. Preachers' Institutes are now the order of the day. Special programs are prepared and they see that they are faithfully executed. They look well after the preachers' salaries, and see that all the conference collections are promptly brought up, and engage in divers and sundry other enterprises for the good of the Church. But the liveliest one the Advocate has yet heard of is the P. E. who has organized and is successfully conducting singing societies throughout his district. He was in Dallas last week looking for an assistant instructor—one who has not only a trained but a melodious and musical voice, equal to any solo which might be called for by the pupils. After casting about for some time he finally selected "Gulliver." We have not yet learned whether he has accepted the

engagement or not. The P. E. says he is not only scattering "singing-smiths" broadcast over his district, but is accomplishing other important objects, to-wit: The circulation of Methodist song books and keeping his "singing conventions" under Methodist influence and control. And is he not wise?

Frosty, Iro and the cold storage where liquors are kept in local option territory and the solicitor will have to pay a tax of \$2000 for the privilege of doing business. Can they afford it? Well, hardly. So our local option communities have protection from these pests now. Any place in local option territory where liquor is kept is now put under the disorderly house regulation, and can be proceeded against accordingly. Yes, we can even enjoin such places; and we can go further—any house where it is reasonably suspected that illicit liquors are kept can be broken into by the officers and if liquors are found they can be destroyed under due process of law. If our people do not enjoy the fruits of local option now, it will be their fault and not that of the law.

Rev. George R. Stuart has just closed a great meeting in Houston, and it was largely attended by all classes of people. The papers of that city give glowing accounts of it, and it must have been far-reaching in its effects. We have no more effective preacher than George Stuart. He is in harmony with the doctrines and usages of the Church. Under his preaching sinners are converted, backsliders reclaimed, and the Church strengthened. His presence and work are a benefit to any community.

**PERSONALS.**

Mr. Jos. H. Wright, of Beaumont, called on the Advocate this week. He is a pleasant gentleman, and we were glad to make his acquaintance.

Rev. J. Z. T. Morris, of Ft. Worth, was a pleasant caller at the Advocate office this week. He reported matters at white heat in the local option election in Tarrant County.

Rev. J. P. Lowry, of Ke- Memorial Church, Sherman, called this week and reports a rapid growth in his charge. He is in good health and has had a fine revival. We were glad to see him.

Rev. J. B. Davis, of Lancaster, is always a welcome visitor in the Advocate office. Of a genial and pleasant nature, the time is pleasantly spent when he is with us. He reports his work in good condition.

Bishop E. E. Hoss passed through the city last week and spent an hour or two with a number of the preachers. He was on his way to McKinney to make an address in the interest of Southwestern University.

Rev. M. A. Turner and his son were in Dallas last week for the purpose of having the throat of the latter treated for temporary trouble; and they gave the Advocate a pleasant call. Brother Turner is doing well at Grandview.

Rev. J. W. Rowlett, of Merkel, Texas, like all the preachers from that section, believes he lives in the "garden spot of creation." He reports his charge in fine condition, with the prospects good for an uplift of Methodism in his section. We were glad to greet him again in this office.

Rev. A. D. Porter, of Hubbard City, will preach the commencement sermon for the University Training School at Blooming Grove, Sunday, May 19, and Rev. O. B. Staples, of Hillsboro, will deliver the literary address Tuesday evening, May 21. That school has had a profitable year, and it has done good work.

Rev. J. R. Mood, President of Clarendon College, passed through Dallas this week en route to the Educational Convention in St. Louis. He called at the Advocate office and gave a glowing account of his section of the State. He is in love with his school work, and has much improved in health since he went to Clarendon.

Mr. R. C. Dial (better known as Charlie Dial) of Anheuser-Busch notoriety (for explanation of this write to L. Blaylock), was in the Advocate office this week. He had been making



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It lively and entertaining for the anti of Tarrant County. Some men are born with a natural aversion to snakes, always killing all they find. Charlie Dial was born to fight saloons and all the evils that proceed therefrom. He is an effective worker because his heart is strictly in the cause.

Rev. Jerome Duncan writes us that they had a great day at the cornerstone laying of the new college enterprise at Stamford recently. We will give his account of it in our next issue. We rejoice in their success.

We failed to see Rev. C. R. Wright, of Austin Avenue Church, Waco, the other day; but the brethren gave us a good account of his work. He has recently had a deeply spiritual revival in his charge, and everything with his people is in good shape.

Bro. J. D. Campbell, one of the leading attorneys of Beaumont, Texas, was in the city this week attending the Grand Lodge of the Knights of Pythias. He believes he lives in one of the liveliest cities in the State. He reports the installation of a \$6000 organ in First Church and the membership much pleased therewith. We were glad to see him in the Advocate office.

Rev. W. H. Matthews, of Fifth Street, Waco; Rev. T. S. Armstrong, of Morrow Street, and Dr. Riley, of the South Side, are all doing well with their several charges, and they are in hopeful condition of mind and spirit. We had a few minutes with them recently. The local option campaign has been occupying the minds of all our pastors down there for the past few days. It will end Saturday.

Rev. J. B. Andrews and his singer, Mr. Ed. G. Phillips, called on the Advocate this week. Bro. Andrews, somewhat jaded by his arduous labors, was en route home for a few days' rest, preparatory to again entering the field early in May. Bro. Phillips was in his usual cheerful spirits and looks like he is good for a long summer's campaign.

We were pleased to have Bishop Key pay the Advocate office a visit this week. He was on his return home from Cedar Hill, whither he had gone on the sad mission to conduct the funeral of Sister Sankleek. He is in his usual vigorous health. He has recently visited Southeast Missouri on an extended trip and found everything in that section in a flourishing condition. Our readers would enjoy a report of this trip from his pen.

Rev. James M. Sherman, presiding elder of the Gatesville District, spent some days in Dallas recently under medical treatment, and has returned to his loved employ much improved in health. His affection, however, did not interfere with the prosecution of his work. He reports his district in fine condition and prospects very bright for the revival season. He is an efficient and faithful servant of the Church in whatever capacity he is placed.

Dr. Horace Bishop graced the Advocate sanctum this week. He is one of the old guard, but in no wise has he faded in his energy and zeal for the Church. His plans are as vigorous as a man of thirty, and he never fails to execute them. He is among the best posted men on Texas Methodism—her trials and triumphs—in the State. He has had some excellent revivals in his district, and is looking forward to one of the best District Conferences ever held within the bounds of his conference. A Bishop will preside—it will be Bishop Key. It will convene at Rice, Friday, April 26.

BRO. MUSSETT'S HOME.

The following have responded to the call for Bro. Mussett: Mrs. R. H. Overall, Coleman...\$10.00 S. H. Werlein, Austin... 10.00 Mrs. M. F. Barcus, Lorena... 5.00 R. M. McMullon, Chatfield... 6.00 This makes \$75 or \$80—about half of the amount needed. So let a few more friends respond at once to this worthy call. CHAS. E. BROWN.

ERRATA.

In my article in the issue of 18th Inst. I find one typographical error. I certainly said, "The teachers and pupils (of the Industrial College) were very respectful to white people," not "susceptible."

JOHN E. GREEN.

A CURE FOR THE TOBACCO HABIT

Mrs. M. Hall, 24 South 5th St., Baton, N. Mexico, has discovered a harmless remedy for the tobacco habit. Her husband was cured in ten days, after using tobacco for over thirty years. All desire for its use is gone. Can be filled by any druggist. Mrs. Hall will gladly send prescription free to anyone enclosing stamped envelope.

OLD SHEARN CHAPEL.

H. G. H.

We notice from the Houston papers that this noted old church building and adjoining property has been sold for a handsome sum, and that a new and modern church building will be erected.

Thos. O. Summers was stationed in Houston and Galveston in 1841. He was our first missionary to those cities. His first home was the house of Charles Shearn. Both Summers and Shearn were Englishmen of the good old Wesleyan stock.

In 1842 it was determined to erect a church in Houston. At the Quarterly Conference, of which Robt. Alexander was president, a building committee was appointed, and Charles Shearn made chairman of it. Summers was active in collecting funds.

History tells of that Lyttleton Fowler had secured lots in the city for a church in 1837, and on the 2d of March, 1843, the cornerstone of the new building was laid, the Masons, Odd Fellows and a military company taking part in the ceremonies, and Col. James Riley delivering an eloquent address.

That church was blown down during the Civil War and in 1867 the present house was entered. A debt of \$3,000 on the house was paid off in 1869. Mr. Shearn paying \$2,000 of the amount.

Charles Shearn was born in England October 30, 1794, and died Sunday morning, November 12, 1871, entering his 78th year. He came to Texas in 1834. He was a member of Capt. Philip Dimitt's company at Goliad in 1835, or soon after his arrival. The history of that period tells us that in the march of General Urrea from San Patricio to Goliad some squads of Texans were captured, in one of which was Charles Shearn. A Mr. Hardie and himself were tied back to back and led out to be shot. Young John Shearn, a mere lad, had been captured with his father. At this moment Gen. Urrea observed that the lad was clinging to the neck of his father. The Mexican approached the lad (who could speak some Spanish) and was informed by him that both the men to be shot were Englishmen, whereupon they were promptly set at liberty.

Mr. Shearn returned with his family east of the Brazos and became a citizen of Houston in 1837. He entered into mercantile business and was Probate Judge of Harris County. After the Texas Christian Advocate was started Mr. Shearn was for two years its financial agent. He was twice married and his body rests between those of his two companions. He died at the home of his son, John, in the triumphs of Christian faith, his countenance radiant with heavenly glory.

SOUTHWESTERN UNIVERSITY AND DR. J. E. HARRISON.

I am glad to note the effort that Dr. Harrison is making for Southwestern University. I am pleased to see that the people are responding. The good Doctor is in a position to do some fine work for our central institution, for every one can see that what he says and does must be from an unselfish spirit. Selfishness would prompt him to do all of his writing for his own school and to head a subscription for it. But instead we see him busy with voice and pen and money trying to endow the Southwestern. This is all the more remarkable when we remember that Dr. Harrison is not a native Texan, and that he had no hand in forming the policy of our school system. He came to Texas to take charge of San Antonio Female College—a school that was at one time considered a rival of Southwestern, so far as the female patronage is concerned. A man of smaller size and narrower gauge would have taken an opposite course from his, and would have done everything he could to divert the attention and contributions of the people from Southwestern University. But the Doctor has proven himself a true Texan, in that he has grasped the spirit of the founders of our school system and is swinging along at a gait that is as stately and a spirit as catholic as our empire State may hope or wish to produce. May God bless him and prosper him in this and in all his godly enterprises.

There is one thing I wish to emphasize. We need to unite and to persevere till we have endowed Southwestern University. I hope that no one will be small enough to try to get in the way of this onward movement. To cause this splendid effort of Dr. Harrison's to fall would not only hurt Southwestern University, but it would injure every other Methodist school in the State, for it would lessen the confidence that the people have in our ability to build and endow a real college or university. The wrecks of the past have made our people of means very cautious about putting their money into a school enterprise. But Southwestern has stood so long and has grown so steadily, that the moneyed men and women have begun to believe in her and they are giving their money to her. What they have done

is but an earnest of what they will do, if we will continue to work together as a unit. As Southwestern rises on the tide of prosperity, she will carry every other Methodist school up with her. The grander our central institution becomes, the grander it will be to be related to it or correlated with it. The wave of liberality that bears Southwestern University upward and forward will carry all of our other schools in a like proportion. This is not a prophecy, but a statement of facts based on observation and experience. J. KILGORE.

LOCAL OPTION IS EFFECTIVE.

The Pastors' Association, of McKinney desire to add their testimony, that after observing local option in McKinney and Collin County, we believe the law has been enforced as effectually as any other law. The results have been very satisfactory to a large majority of the citizens of the county, business men, merchants, bankers, capitalists and farmers. We sincerely believe that a much larger majority than our former large majority would now be polled for local option if the question should again be voted upon. Signed: S. L. Reeves, President, Dr. E. E. King, J. B. Gober, C. L. Dickey Secretary.

Mexia, Texas, April 15, 1907.

We, the undersigned citizens and business men of Mexia, Texas, say that we have had local option about five years; that it has not injured our town. The only line of business hurt is the saloon. Our business is more prosperous, our town is growing. More new houses, none vacant. Prices are higher. The banks have about double the deposits they had five years ago, and we regard local option as good for us in the observance of the Sunday law and decreasing crime and an educator toward higher citizenship.

- Respectfully, W. R. Story, S. J. Rucker, E. E. Bigger, J. F. Cogdell, J. F. Houx, J. M. Niekels, J. Stewart Pearce, H. T. McCorkle, H. E. Storey, Phil Karner, D. M. Prendergast, Jack Womack, E. T. Measles, V. Wolverton, F. E. Dunlap, D. A. Kerzee, J. C. Hall, J. W. Kicheloe, D. W. Means, T. M. Means, J. J. Beckham, H. T. McCorkle, Geo. M. Wood, B. S. Smith, Jackson Bros. Co.

ANSWERS TO INQUIRIES.

I have received a number of inquiries since my Lowrey meeting asking my opinion of T. N. Lowrey as a revivalist. Bro. Lowrey is a plain gospel preacher, without any show of eloquence. He understands human nature, and everything he says seems to go to the hearts of his hearers. He insists upon thorough conversions and never uses "catchy" methods. He doesn't bore the pastor about finances, but trusts everything in his hands and makes no inquiries. He brings things to pass. His results are the greatest and most thorough I ever saw. W. L. BARR. Rock Springs, Texas.

RAILROAD RATES.

The thirteenth annual meeting of the Woman's Home Mission Society, Northwest Texas Conference, will be held at Stamford May 9 to 13, inclusive. For the above occasion Texas railroads within the bounds of this conference will sell round-trip tickets at one and one-third fare. Tickets on sale May 8th, limited to return May 14th. Ask your local agent in advance. MRS. W. L. PERRY, Chm. Transportation Com.

SOME CONDENSED THOUGHTS ON MY SEVENTY-SECOND BIRTHDAY.

If it were possible to eliminate the two words, God and Devil, with their cognates, from all languages of men, there would be no standard of moral rectitude left among men. God in every language, with his cognates, includes all goodness and every characteristic of moral worth which is honored and loved in every human being. Likewise, Devil, with his cognates, in every jargon of earth, embraces all the characteristics which are loathed, despised and hated in every son of daughter of Adam. Therefore, all men are either godly or devilish. So at the last day it is character that is judged, not flesh and spirit.

The immortality of the soul of man is a Bible doctrine, self-proven. "God breathed into his nostrils the breath of life, and man became a living soul" (spirit Godlike). Then if God is immortal all his essences are. The child at birth is flesh, not a living soul till God breathes into its nostrils the breath of life—a soul, spirit, God's essence, immortality. "Then shall the dust return to the earth as it was, and the spirit shall return to the God who gave it."

P. J. WALDREP, L. D. Kiam, Texas.

Your Blood

Needs purifying and your whole system renovating in the spring, as pimples, boils, eruptions, loss of appetite and that tired feeling annually prove.

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It will make you feel better, look better, eat and sleep better and give you the best possible preparation for the hot days of summer, as over 40,000 people have testified in the last two years. Today buy and begin to take

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Usual form, liquid, or in tablet form, called Sarsatabs, 100 Doses \$1. GUARANTEED under the Food and Drugs Act, June 30, 1906. No. 324.

A WORD FROM BRO. BATES.

To my Brethren of the Northwest Texas Annual Conference: I have been waiting for some time in order to adjust myself to the surroundings and to my new relation to the conference; viz: The relation of a supernummate.

My health is reasonably good. I am at peace with God and all mankind. My Christian experience is all right, and I enjoy religion every day. I have been preaching some, but you need not infer from this that I have been idle, for such is not the case. I have been busy writing and studying since conference. I have written a pamphlet upon the Origin of Man. It contains 23 pages; the price is 10 cents. It can be had by addressing me at Denton, Texas. If brethren who may desire to circulate them among their people would send for, say ten or a dozen copies, and circulate them among their people they would derive benefit therefrom.

I am receiving orders from different parts—received one order from Virginia. I want the brethren to know that I am not dead yet, but am still speaking and preaching. I still want to do all the good I can. At any time that the brethren may need my services, they can reach me by writing to me at Denton, Texas. Brethren who may want my pamphlet, please do not send stamps.

Once more, to all my brethren: I am content with my lot; am happy in the Lord, and am on my way to heaven. EUGENE T. BATES. Denton, Texas.

SOME FIGURES FOR STUDY.

The following table shows what each district in the Texas Conference has paid on the Annual Conference assessment up to April 1. The last column shows (approximately) the per cent paid on the assessment for the year: Pittsburg .....\$226 20 .43 Calvert ..... 1712 80 .23 Brenham ..... 1292 15 .25 San Augustine ..... 1148 00 .25 Huntsville ..... 1129 33 .25 Jacksonville ..... 955 90 .18 Beaumont ..... 771 80 .18 Tyler ..... 710 85 .14 Houston ..... 525 00 .08

What change in the standing will the next month show? O. T. HOTCHKISS, Treasurer Mission Board.

LETTER FROM DR. YOUNG J. ALLEN.

(The following letter was written to Bro. E. L. Armstrong, of Corsicana, and he has given the Advocate the pleasure of giving it to our readers.—Ed.)

Rev. E. L. Armstrong: My Dear Brother—Some years ago when visiting Texas, I stopped over for a day in Corsicana to see my old friends, Mrs. J. W. Talley and her daughter, Mrs. Dr. Gulick, both formerly of Georgia, and while there Brother Hotchkiss, the pastor, took me out to see you. You may have forgotten the incident, but I have not, and always since then have been interested in reading your communications in the Texas Advocate. Rev. Dr. George G. Smith, your whilom correspondent, was a classmate of mine at Emory College, Georgia, in the early '50's. By last mail I sent you some specimens of our Chinese literature, and by this opportunity send you two other specimens from the mission field, which I hope will bring you a moment's diversion and pleasure.

Great movements are taking place over here just now, the outcome of which will undoubtedly result in the uplift of the Orient and the Christian emancipation of these ancient nations and the liberal enfranchisement of their long-oppressed subjects—victims alike of political subjection and the oppression of many superstitions. The power of the gospel is being made manifest, not to the individual only, but also to the nation organically; that is to say, the gospel is taking effect in both aspects of the great commission, "teach all nations and preach the gospel to every creature." You

must therefore not attempt to measure the success of missions by mere statistics of converts enrolled, but have respect also to the national aspects of the movements now taking place and are qualifying and preparing China to enter the comity of Christian nations.

The movements in China, if properly understood, should stir the heart of Christendom with profound gratitude, and beget in it the triumphant assurance of Paul, who said: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth," etc. With profound respect and sympathy in your long suffering, believe me, my dear brother,

Yours sincerely, YOUNG J. ALLEN, Shanghai, China, March 19, 1907.

THE BONHAM DISTRICT PREACHERS' MEETING AND ELSE.

The district is in the beginning of a great awakening. One quarter has passed. These months have been spent in earnest effort upon the part of presiding elder, pastors, and many laymen. Ladonia, Honey Grove, Ector, Petty, Crandall Chapel and Providence, have enjoyed gracious revivals. Discouraged and dejected boards of stewards are rising up with confidence and zeal to provide well for pastoral support. Every pastor seems to be a fine fit in his appointment. At least four pastoral charges reporting a deficit on missions last year have already secured the assessment in full and there is little doubt that every charge in the district will pay the mission assessment in full and over. There is a slogan in the mouth of pastors and laymen alike, "Everything in full this year." A personal prayer band is formed and praying for 2000 conversions in the district this year. Plans have been perfected by which the district purchases a large gospel tent; employs an evangelist and singer to spend their entire time in Bonham District. The pastors are each to hold an evangelistic meeting beyond the borders of our organized territory, under the direction of a central evangelistic committee. We hope to have 20 or 30 meetings in the district in neglected territory. We have in our presiding elder, M. L. Hamilton, and enthusiastic, courageous general, who can and will lead his forces to victory.

The second conference of pastors was held at Windom, April 9-11. Opening sermon by W. A. Clarke, of Honey Grove Circuit. F. A. Rosser and J. F. Sherwood each preached a great sermon of spiritual power, and shouts of praise rang out in the house of God. The victory of the gospel was evident. The entire program was intensely practical. Each number was a carefully arranged topics assigned to and discussed by persons well qualified by experience and preparation. Special mention ought to be made of J. R. Atchley's address on "How to Conserve the Results of Reading," and also John Moore's address on "The Preachers' Devotions".

Rev. C. M. Harless, Commissioner of Education, was present. He preached a great sermon on Christian Education, organized campaign for carrying out the conference resolution on Endowment of Southwestern University, and in other ways made his presence helpful to us. Our district conference will meet at White Rock, July 4, and in September we have another rally and at that time we will see what the year is bringing forth. We will all report a good year. JNO. E. ROACH.

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# 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. Boring, Jr., Houston.

### State League Cabinet.

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

### COMING LEAGUE MEETINGS.

- 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.

### THE TRUSTEES' MEETING.

The Board of Trustees of the State League met in Corpus Christi last week, with a full quorum present, and disposed of quite a volume of work. Plans were received and approved for a bath house with restaurant above, a hotel, etc., and bids are now to be received for the construction of same. All told, the expenditures agreed upon will reach \$15,000, and everything is to be completed and ready for use before the date of the Encampment; in fact, it is hoped that the hotel will be in operation by June 1. The grounds are to be nicely fenced, and the local committee at Corpus Christi will present a petition to the county authorities for permission to fence the grounds to the water's edge. We were detained in North Texas until the evening of the meeting in Corpus Christi, but journeyed to Houston that night, hoping to be present at an adjourned session of the committee which we expected would be held there. Brother Ragsdale had telegraphed us that the adjourned meeting would not be held, but the message failed to catch up with us and we had our trip for nothing. Brother Theodore Boring had just gotten back from Corpus Christi and told us of the work of the committee and the plans agreed upon, all of which so far as we understood matters, met our hearty approval. The fact that the Board of Trustees is to undertake the work mentioned, involving the immediate expenditure of so much money, ought to be an incentive to the Leaguers of the State who have pledged themselves for bonds to make payment of their subscriptions at the earliest possible moment. The Board of Trustees rely solely upon the Leaguers, and there must be no disappointments. There will not be.

### FROM MESQUITE.

Our League at this place has been "in statu quo" for some time on account of the small number of young people in our Church, but a good many of our children are getting old enough and our consciences have been uneasy for some time because we saw the need of a League and we met on yesterday afternoon and reorganized our old Chapter. Those present took the pledge as members and the following were elected officers:

President, E. L. Cullum; First Vice-President, C. F. Cullum; Second Vice-President, Miss Lellie Paschall; Third Vice-President, Mrs. Jessie Vanston; Fourth Vice-President, Miss Lela Paschall; Secretary-Treasurer, Miss Ada Hass; Era Agent, Clarence Hart; Organist, Miss Elma Hass.

We have but a small number of young people, but they are zealous and we want to do some good as we pass along this way. Please notify proper State and conference officers that we are ready to respond to calls as best we can and to put us on mailing lists.

E. L. CULLUM, Pres.  
MISS ADA HASS, Sec.

### NOTES.

Miss Mabel Montgomery, League Editor of the Southern Christian Advocate, the official organ of South Carolina Methodism, is closing her first year in the editorial chair. The State League Conference will soon meet and determine if the League Department is to be continued. Concerning this, Miss

Montgomery says in a recent editorial: "Whether this page will be continued—in fact, whether it is worth further effort—will be decided very shortly, at Bamberg. . . . So, make up your minds, fellow Leaguers. . . . We want your honest, candid opinion, for life is too short—there is too much to be done to waste time and energy upon non-accomplishing things." We can forecast the substance of the verdict of the South Carolina Leaguers on this matter, and this is what it will be: "Well done, thou good and faithful servant, thou hast been faithful and diligent in thy work, and the Leagues of this State have been blessed and edified by the splendid service of thy pen; enter thou upon the work for another year."

League Editor W. B. Ricks, of the Louisville Conference, is a preacher-Leaguer. He is pastor of the Church at State Street, Louisville, Ky., and as pastor he is showing himself a resourceful man. A copy of his Church bulletin has reached us—a four page sheet containing the photograph of his church, a budget of notes about his services, announcements of the various services, a complete directory of his official boards, helps and suggestions etc. In this bulletin he has this to say concerning his League work: "Both of our Epworth Leagues are growing. The services are all well attended. It will do you good to join in this work, and you will be a blessing to others." We are not at all surprised that his Leagues are "growing" and that the services all are "well attended." His interest in them accounts for it.

Our Junior Superintendent, Mrs. W. F. Robertson, makes this inquiry: "Do you know a boy's League run by a man in the State? I want his name." Will some one furnish this information?

We call attention to "A Scrap Bag," by Miss Williamson; and "The District League," by State Secretary McNeny, as published in this issue. Both articles are worth a close reading.

The Frisco Senior Epworth League, assisted by the citizens of Frisco, will give a big basket picnic Saturday, May 4. Hons. A. P. Barrett, of Bonham, and John Church, of McKinney, will be the speakers for the occasion.

G. W. T.

### ENCAMPMENT NOTES.

Sunday, May 5, is Epworth League Day and we trust that every League in Texas has arranged to suitably observe it. Special programs were prepared by the central office. This will be an opportune time to present our Encampment matter to your people. Explain to them what we are doing at Epworth for our Methodist people and ask for their co-operation and support.

An appeal has been mailed to every League President in Texas on the bond question. Each League must do its share for the promotion of this enterprise and the sooner action is taken the better, for we must improve now in order to meet the demands of the coming summer. We are not asking "the impossible," but simply a little effort on the part of a special committee in each League.

We hope by next week to publish pictures of the hotel and bath house to be built at Epworth. The hotel will be erected first and the bath house, if sufficient funds are received in time to complete it. This not only means that your League must subscribe for bonds, but that we must have the payment on them at an early date.

### Wanted—A Name.

I will give a five-dollar gold piece to the Leaguer suggesting the most suitable name for our new hotel at Epworth-by-the-Sea. We would prefer a "Methodist" name, so read up on Methodist history; but if you can not find one there give us the best you can find. The building will face the bay on our beautiful shell beach. Address all replies before June first.

A. K. RAGSDALE.

### EPWORTH LEAGUERS EAT PIE.

Pasty Preparations Are Disposed of at an Amazing Rate—Challenge Is Issued.

Epworth Leaguers of Dallas made for themselves last night a brilliant reputation for building and for demolishing pies. There was a sound on pie in the atmosphere for a day or two preceding and last night there was a gathering of grave and sedate stewards, dignified and queenly women and young folks of all sorts and sizes. And the taste for pie, whether natural or ac-

quired, was brought along and exhibited.

Pie permeated the parlors of the First Church, where the contest was held. This made the attention to the preliminary program a trifle crusty. There were three readings by young ladies. They did their work well and that they were applauded was under the circumstances doubly a compliment. Miss Jean Figh read "The Photographer," a selection which she both recited and acted. It was clever. Miss Victoria Webster told of a "Telephone Romance," declared to be the dream of every telephone girl as she slumbers at the switchboard. It is another case of asleep at the switch and is said to be responsible for many wrecked trains of thought and conversation. For an encore she read "As the Moon Rose," a creepy tale of the rescue of a condemned soldier by a maiden all her own. But she rode well and her mount got there in time to stop the bullet just as it was leaving the end of the gun.

Then the crowd demanded pie. And there came forth pie. There was round pie, square pie, pie and "pison." It was trimmed to suit the most exacting stickler for architectural form. And to a man the assembly fell to with a will.

Couples were arranged and lines were set in semi-circular fashion. It added to the embarrassment of the man that he must sit opposite to his particular and chew with speed. At the head of each line sat a man. As a given signal he snatched a wedge of pie and devoured it. As soon as he could draw his breath from beneath the wreck of the genuine and the paste, he hissed in an attempt to whistle. Then the lady operated in similar fashion. So it went until one or the other line had finished.

A record of a quarter-cut of normal pie, thick and juicy, in just three bites, swallowed in fifteen seconds, was established by Frank Ayres. And he whistled without hesitation, blowing fragments of pie into the air. The other side lost time when George Keiper struck a rock. It was a large cherry seed and was quickly extracted. But the fear that there might be others and that the whole might be a cherry bounce staggered and unnerved him.

The All-League Pie-Eating Brigade was formed from the makers of the best records. It included: J. L. Goggans, three bites; Frank McNeny, two and a half bites; John Nolan, three and three-fourths bites, and Earl Kearby, Randall Gaudert and E. B. McLean a little less than four. All of these were under the twenty-second limit. Frank Ayres was champion and ate three slices in the average time established with the first. He was not select in his pies. Any old pie would do. He will captain and manage the team and has issued a challenge to any aggregation in the city.

The ladies were expert and not at all shy. They were not classed in the published teams.

This was the first of a series of entertainments under the auspices of the Dallas League Union and proceeds are invested in Encampment bonds for improvement of the assembly grounds at Corpus Christi.

The affair was a success from every standpoint, as the ladies got rid of all of the pies.—Dallas News, April 9.

### NOTES FROM THE JUNIOR SUPERINTENDENT'S DESK.

Once before the subject was mentioned of maintaining both Junior Leagues and Juvenile Missionary Societies. It is very often true that the two societies do not work together as harmoniously as they should. The older one, whichever it may be in a given Church, is apt to feel some jealousy of the other, and sometimes tries to hinder its work.

Since the majority of the members of one are at least eligible to the other, the best way is to work the two branches as one. For instance, the officers may be the same in both, and on the fourth Sunday, which is Missionary Day for the League, that body may consider itself a Juvenile Missionary Society.

The program given in the Little Worker may be carried out and added to from Junior League sources. Dues may be collected for the missionary society, which go, as is customary, through the Woman's Foreign Missionary Society.

On the first Sunday, or whenever the League holds its business meeting, either dues may be collected for that, or an offering made for that society. To supplement the money thus obtained, the League may hold a public meeting once a year, perhaps at Easter, at which time an offering is made by the audience.

At some other time in the year let them as a missionary society hold a public missionary service, the offering from which goes to that branch of the work. A birthday bank, into which each puts as many cents as he has years is another way to teach giving. Let this be considered a thank-offering for the years that have been given us. This plan may not result in quite as much money for at least one of the societies, but the children will be gain-

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If you think you need a tonic, ask your doctor. If you think you need something for your blood, ask your doctor. If you think you would like to try Ayer's non-alcoholic Sarsaparilla, ask your doctor. We publish the formulae of all our preparations. J. C. Ayer & Co., Lowell, Mass.

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ers and the Church interests themselves in the long run.

If the offices of Lady Managers and Junior Superintendents are held by different persons, let them confer together to try to build up both branches.

We are training these children for the Church, and one thing needed to make that Church what it should be is an intelligent and all-round interest in the different departments of its work. We can teach them home and foreign missions, Church extension and Orphanage work, as parts of the unit of Church loyalty.

Let us be wise enough to look into the future, and work for that as well as the immediate present, and our financial reports for the present year.

MRS. W. F. ROBERTSON,  
State Supt.

Gonzales, Texas.

### EASTER CELEBRATION.

On Sunday evening our pastor, Rev. C. L. W. Smith, gave his regular service hour to the Junior and Senior Leagues. A carefully prepared program of recitations, drills, marches, pantomimes, vocal and instrumental music was rendered in a fascinating way by League talent. The church was adorned with impressive decorations, and as the service progressed one was made to feel that he was almost a witness of the great event—our Savior's resurrection. No thoughtful person could have observed the features of the evening and returned home without being impressed with the solemnity of the occasion and registering a solemn vow to serve more faithfully Him who suffered to redeem fallen man.

T. B. OLIVER,  
League Reporter.

Mineola, Texas.

### THE DISTRICT EPWORTH LEAGUE.

I wish every Leaguer in Texas would look up the Era of April 4, and read the article entitled, "The District Epworth League." The many advantages of the District League are discussed in a very comprehensive manner.

Above all other means the District League is to be valued. It has advantage in comparison with the State and conference gathering, in that it reaches a larger number of young people. The District League Conference can be attended by every Leaguer in the district with little inconvenience, at a small cost, and with little loss of time; whereas only a few can attend the conference and State gatherings, for want of time, etc., and the teachings and inspiration of the conference must reach the great masses second-handed.

And not only is the district meeting accessible to all, but there are many other advantages. Not least among these is the fact that it calls dormant talent into play and puts more young people to work. These meetings are usually very deeply spiritual—they are very much like a meeting around a family altar; everyone feels a personal interest.

Then again, every League in the district is usually represented, and any action that the conference wants to take involving the district can be done intelligently.

This is said by no means to the disparagement of the conference or State organizations, both of which are imperative, but to emphasize the need of district organization. A conference officer is very much hampered in his work if there is not a corresponding officer in each district in the conference to assist him. If, for instance, the First Vice-President of the North Texas Conference Epworth League wants to communicate with the First Vice-Presidents of the various local League Chapters in the conference, he could do so much more readily through the First Vice-Presidents of the ten districts in that conference, for it is next to impossible to get a complete list of the officers of the local Chapters other than through the district officers.

As further evidence of this fact last week I wrote a personal letter to several of the District Secretaries in the North Texas Conference, and almost

as quick as a flash came the replies giving the information desired or saying that it would be procured and sent in within a very few days.

There are forty-two presiding elders' districts in Texas, and from the information I have on hand there are twenty-five unorganized.

Are there not twenty-five young men in this vast commonwealth of ours, valiant soldiers for Jesus Christ, who will volunteer to organize these twenty-five districts? If you have no District League, will you not write me at once, saying that you will help organize one, and I shall be glad to help you arrange a program, work out the details of organization, etc.

Let us launch out into the deep.

FRANK L. MCNENY,  
State Secretary.

Dallas, Texas.

### A SCRAP BAG.

Did you ever see a pastorless League? Of all the miserable failures in the world this class of League is the surest, and if you have never seen one I pray God you never may—unless, perchance, you have some plan that will convert the pastor to the importance of this work. I heard one say that he "didn't believe in the League anyway." "Why," said I, "do you believe in the Methodism that you preach?" "Indeed, I do." "Well, then," replied I, "I'd certainly not condemn the biggest interest that Methodism has! So long as the Methodist Church authorizes the Epworth League, I'd believe in it whether I wanted to or not!"

At Epworth last August our then President, Bro. Thomasson, had occasion to remark, "Methodism has never yet made a failure of any work in which she has earnestly engaged. The League must be a success because Methodism is behind it." We know that he spoke wisely, so let's pray, fellow Leaguers, for those pastors who are not interested. They are in the minority—such a small number of them there are that they already are lonesome.

Are you an aunty doleful? If so, get out of the League. It is asking for great things accomplishing great things, and expecting greater things. It wants to hear no ravens of misfortune croaking about.

"The inner side of every cloud is very bright and shining; I therefore turn my clouds about and ever wear them inside out To show the lining."

We brought this from Epworth, too—have forgotten the author: "Christ does not require a life without fault, but He does require a life without blame. There can be no perfection of life, but there must be perfection of love."

If you love folks tell them so. Commend the praiseworthy effort. When one has done his best it is encouraging to find that some one has noticed and appreciated. We are so prone to censure rather than to praise. The little rosebud now will sheer the recipient more than words can tell, but the costly bouquet or the sculptured marble will avail nothing when the loved one is gone. I heard one minister say, "America needs more taffy—if you are pleased to term commendation 'taffy'—and less epi-taphy."

How prone we are to find in strangers what exists, all undiscovered, in our home folks. A young man was walking down the street with a lady friend and behind him walked the brother with whom he lived. The brother remarked admiringly the

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Dear Sirs.—I have been sick for nearly two years, and have been doctoring with some of the most expert doctors of the United States. I have been bathing and drinking hot water at the Hot Springs, Ark., but it seemed everything failed to do me good. After I saw your advertisement I thought I would try your pills, and have nearly used two boxes; been taking two at bedtime and one after breakfast, and they have done me more good than anything else I have ever used. My trouble has been with the liver. My skin and eyes were all yellow; I had sleepy, drowsy feelings; felt like a drunken man; pain right above the navel, like as if it were bile on top of stomach. My bowels were constive. My mouth and tongue were most of the time. Appetite fair, but food would not digest, but settle heavy on my stomach, and some few mouthfuls of food come up again. I could only eat light food that digests easily. Please send Book of Advice. Respectfully,

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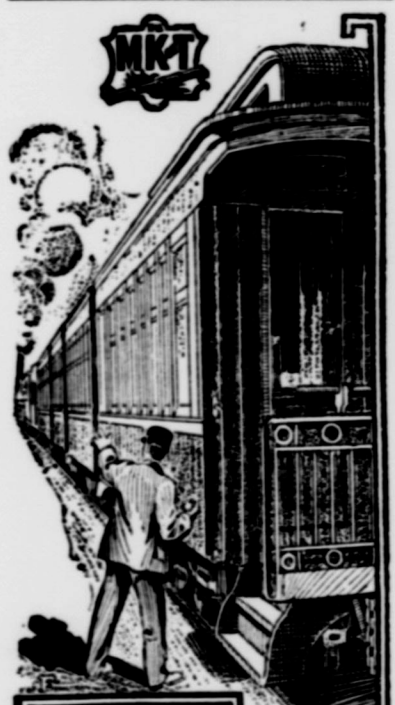
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graceful bearing of the young man, wondering whom he could be. He was actually surprised when he discovered it to be his own brother! That's a true story, too! So watch your home Leaguers. Let a stranger move into town and its immediately discovered. "She has such a fine voice;" "He can help us in our literary department," etc., etc. All very well, and just as it should be! But right there all the time was just the same talent unused because, perhaps, you had not tried to discover it. Do I make myself clear? I simply mean that there are talents in our midst and we must keep our eyes, ears and hearts ever open to make discoveries, and when we find talent or ability, accompanied by timidity, urge the fact that God is responsible for the amount of the talent given to us, but we are responsible for its use and improvement.

And at this season when so many of our Churches are being blessed with great revivals, let the League see that every reclaimed person and every one converted finds at once some work for his hand to do. We must keep them busy, and we must give them social pleasures to fill the vacancies made in their lives by a cutting loose from former amusements. We must be their helpers while they grow in the Christ-life. Oftentimes they drift back to the world because we leave them idle. The issue at last will not be how many we "get saved," but how many we "keep saved."

NELLIE WILLIAMSON, Goliad, Texas.

THE PREACHER THE CHURCH WANTS.

(Read at the Fort Worth District Preachers' Conference.)

In this topic the verb shall mean "to need," and not "to desire." I can, therefore, discuss it without raising in the minds of this audience a suspicion that I am attempting to catalogue personal preferences and idiosyncrasies; and can utter my thoughts with assurance and impunity in the hearing of my own pastor. It is fortunate that the topic is susceptible of the first interpretation mentioned and that the idea expressed is not exclusively the Church's "desire."

In setting forth the needs of the Church as respects the type of preacher, it is fitting that certain qualities be assumed at the beginning. These qualities are pretty well outlined, if not detailed, in the Bible, whose requirements of a preacher can not be questioned. Without undertaking a full reproduction of the scriptural demands, we will take for granted: that the preacher is called of God; that he cultivates his gifts, increases his scholastic attainments; that he cries aloud and spares not, declares the whole counsel of God, and takes heed to the flock over which the Holy Ghost has made him an overseer. The matter in hand, therefore, has to do with hardly more than the preacher's official life and administration.

To speak in general terms. The Church wants the preacher whose walk and conversation impresses upon the world the fact of his divine call and his appreciation of it; and this end is reached when the preacher evinces sanctity of life rather than sanctimony of appearance. The Church needs as spiritual leaders men well enough trained in intellect and possessed of sufficient well-ordered information to put them above the average of their flocks. It wants the preacher who is liberal in his relations with his brethren of other Christian denominations, but with faithful to the principles and polity of his own Church; the man of constructive activity and zeal as touching his own faith, but far from doing what is destructive or subversive of the faith of other men.

To speak specifically. In the pulpit the preacher wanted is he who is master of the occasion; that is to say, he commands the congregation, which he has the right to do. He does not have to apologize for any assumption of authority; and his bearing need not suggest the autocrat. He enlists everybody in the service of the hour—in the responsive readings, if any, and, if possible, in the singing. He gives the people to understand that "us" in "Let us pray" means the whole congregation plus the preacher; he ascertains the religious character of the choir; prefers singers who love God and the Church, discourages, nay, prohibits the admission or employment of singers who, anywhere outside the church building, are accustomed to pervert their divinely-given musical talents; he leaves out the worldly organist, the unclean preceptor and the "society" soloist, who, in the exercise of their gifts, would rather serve the devil than to serve the Lord.

The minister ought to have the ability to read with fine effect the scripture lessons and hymns before the congregation; to this end the power of interpreting correctly and of read-

ing sympathetically is an obvious requisite. The preacher wanted gives evidence in the pulpit that his sermon has been carefully indited; and if, in the course of a few years, he would preach a second time from the same text, he revises the sermon, making such modifications as may be necessary to its adaptation to new conditions and to the production of greater effects. He can improve on a former discourse if he be a growing preacher. The Church will not easily tolerate the self-satisfied or lazy minister who will not work diligently on his sermons.

The kind of preaching needed by the Church can not be designated by a single term nor by a sweeping statement; it is determined largely by circumstances and conditions. The Church wants sermons, however, that are based on pertinent, vital themes, and so varied in purpose as will in the course of time satisfy the spiritual wants of the entire membership and induce sinners to accept Jesus Christ. Too much energy is wasted nowadays on questions long ago settled, and on others that not only have too restricted an application, but also touch only remotely upon religion. Let the preaching be directed to ends definite and worth achieving. Why should not the minister of God have an eye to economy in the presentation of the gospel? The principle governing Jesus in his miracle working seems to have been "just enough of an interference with natural laws to accomplish this one end;" and what is more to the purpose, the selection of topic and material according to the demands of the occasion was a strong characteristic of the preaching of both Jesus and the early apostles. After the delivery of sermons of the nature here suggested the preacher, says Bishop Hoss, "perceives in some way that virtue is gone out of him."

A good working plan for the preacher is to make every pulpit discourse contain the plan of salvation, or at least show a distinctively gospel form. In these latter days we are not getting enough evangelistic preaching from our pastors.

Finally. The preacher when outside the pulpit ought not to be absolute as a respecter of persons. There is a distinct place for him in society; and while no attempt is here made to define that place, we must all admit that the Church is not only the healthful leaven of society and that which gives it tone, but also the very basis of society. The preacher, in mingling with the world, ought to make friends of everybody, and not to hold himself aloof from classes or individuals that he can influence as a citizen or a Church man. Let him guard against narrowness of taste and sympathy. Let him cherish, in his relations with society, as his highest conception that he is a fisher of men. As far as possible let him acquaint himself with the spiritual life of his parish en masse and of the people severally. Especially should he be watchful of the religious feelings and behavior of his own people, striving herein to reach that standard of faithfulness and perseverance implied in the words of Jesus: "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition."

"The Preacher in Politics" might be discussed at great length, but nothing on such a theme will be said beyond what is necessary to assign to the minister of the gospel the right to work for the election of the best men for civil offices and to use his influence in behalf of wholesome measures now in effect or under consideration in legislative halls. In extreme cases, where the interests of morality and religion can best be safeguarded by the man who wears the clerical robe, I think it not at all improper for the preacher to accept public office tendered him and to hold it until he shall have performed that for which he was summoned temporarily from his holy duties. No offensive partisanship should attach to him, but he should exercise himself to procure that for which he is instructed to pray—"That we may lead a quiet and peaceable life in all godliness and honesty." C. F. WEBB.

Loss of Appetite.

A person that has lost appetite has lost something besides—vitality, vigor, tone. The way to recover appetite and all that goes with it is to take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion and makes eating a pleasure. Thousands take it for spring loss of appetite and every body says there's nothing else so good as Hood's.

"I have no more influence than a farthing rushlight," said a working-man to his friend. His friend replied, "A rushlight may do much. It may fire a haystack or a house—nay, it helps me to read a chapter in God's Word. Go your way, and let your rushlight so shine before men that they may glorify your Father in heaven."

If the Baby is Cutting Teeth.

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

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

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

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

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THE NEEDLE is short and made with an enlarged shank, fastened 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.

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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.

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## 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.

### THE TONGUE.

"The boneless tongue, so small and weak. Can crush and kill," declared the Greek.

"The tongue destroys a greater horde." The Turk asserts, "than does the sword."

The Persian proverb wisely saith, "A lengthy tongue—an early death." Or sometimes take this form instead. Don't let your tongue cut off your head."

"The tongue can speak a word whose speed." Says the Chinese, "outstrips the steed."

While Arab sages this impart, "The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung, "Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole, "Who keeps his tongue doth keep his soul."  
—Rev. Philip Burroughs Strong.

### 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 27th annual session of the Texas Conference W. F. M. Society will be held at Pittsburg, June 4-9, 1907. Pray earnestly that the manifest presence of the Holy Spirit may make this the most powerful meeting in our history. Send names of delegates and visitors to Mrs. Phronie Hopkins, Pittsburg. We confidently expect the number present that will secure railroad rates.

MRS. S. PHILPOTT, Pres.  
MISS L. C. LANE, Rec. Sec.

### ANNUAL MEETING.

The annual meeting of the Woman's Foreign Missionary Society of the North Texas Conference will be held in Sherman, Texas, June 5-9, 1907, opening Wednesday evening at 8 o'clock and closing Sunday night. Those auxiliaries which have not already elected delegates to the annual meeting, are urged to do so at the next monthly meeting—one for every 20 members, or fraction thereof. The program in full will appear soon in our Woman's Department for information of all interested.

MRS. F. E. HOWELL, Pres.  
MRS. SCOTT GALBREATH, Rec. Sec.

### ATTENTION, W. F. M. SOCIETY, WEST TEXAS CONFERENCE.

The annual meeting of the Woman's Foreign Missionary Society of the West Texas Conference will be held in San Marcos, June 13-16, 1907. Send name of delegates and visitors to Miss B. Malone by June 1, and state whether delegates or visitors. We trust each auxiliary will be represented. Miss Holding, Conference Mis-

sionary, Mrs. Barnum and other prominent workers will be present.

Be sure to secure certificates when you purchase tickets.

MRS. T. A. BROWN, Pres.  
MRS. M. Y. STOKES, Rec. Sec.

### RATES TO STAMFORD, MAY 9-13. NORTHWEST TEXAS HOME MISSION SOCIETY.

The Texas Central and connecting lines have agreed to give a round trip rate of one and one-third fare to our annual meeting. Tickets will be sold May 8, 9, good till May 14. This is a fine rate for us, and we should show our appreciation with a large attendance.

MRS. NAT. G. ROLLINS, Cor. Sec.  
Aspermont, Texas.

### SHERMAN DISTRICT MEETING.

The joint session of the W. H. M. and W. F. M. Societies will be held in Whitewright, May 8, 9, instead of 15, 16, as has been announced.

The Foreign Society will occupy the first day, the Home Society the second. Every auxiliary is urged to send delegates. The pastors are also urged to be with us.

MRS. J. H. ELLIOTT,  
Dist. Sec., W. H. M. Society.

### W. H. M. SOCIETY, WEATHERFORD DISTRICT.

There have been many interesting reports from the different districts in our Woman's Department of the Christian Advocate, and thinking the people would like to hear from the Weatherford District also, I will make a few statements in regard to our progress in the Home Mission work.

We are fast coming to the front. We now have 21 societies, containing in all about 400 members. We have four new societies, and two that have been re-organized. We have also furnished the Olney Society with literature and received their report, but they are not in this district.

Our work is not only increasing in membership, but our women seem to be more anxious to take up the different departments of labor than they have been heretofore.

Our district meetings have been a great help to us, and I would like not only to suggest that every District Secretary hold her district meeting, but to insist upon her doing so, for it is in these meetings that we come in closer contact with the work, and become better acquainted with the members. No matter how instructive our annual meetings may be, they cannot take the place of these district meetings. Our presiding elder last year stated that our district meeting held at this place was the best woman's meeting he had ever attended. The presence of Mrs. Nat G. Rollins and Mrs. J. T. Bloodworth lent much to the occasion.

Bro. Little, our present presiding elder, will preach our annual sermon at the district meeting at Ranger, which convenes June 24, at 8 o'clock p. m. He has already given us many words of encouragement, and we feel sure he will be a great help to us. We hope that each society will be represented at this meeting by at least two delegates.

In company with Bro. and Sister Owens, the latter part of January, we went to Greenwood and organized a society with 10 members. They have a nice, new church at this place, and with Sister Goodson as President, we feel sure this society will prove to be quite a success. Again, about the middle of February, accompanied by Sister Owens, we went to Brock, a little town 12 miles southwest of Weatherford, and with the assistance of Bro. and Sister Alsop, organized a society with 18 members, and Mrs. J. W. Bond, the Corresponding Secretary at that place, writes that she has the promise of 8 more, which will make 24 in all. They have no church, but worship in an old union building, which is rather dilapidated.

Bro. Alsop invited us to go to Mill-sap and help them out of a rut. From some cause the society had not met since last summer. We accepted the invitation, re-organized and gave them the help needed, and we feel sure they will now go forward and work for the Master.

Our society at Cresson is growing in interest, and their report was very fine, indeed, with the exception of a few local members dropping out. This should not be. If they feel that they cannot be connectional members they should at least remain as members of the Vice-President's local committee and help with the work at home. There is a place for every woman in the Church in the Home Mission Society, and we would be glad if every one would heed the call.

Some of the Christian women at

Graham have organized a Young Woman's Society, and judging from the inquiries they have made about the best methods of work, we think much good will be accomplished by this society, and I would advise the young women of every charge to follow their example, as by so doing they could do much to advance the cause of Christ.

The Gordon Home Mission Society entertained the Strawn auxiliary on the 6th and 7th of this month. A very fine and interesting program was furnished, consisting of music, reading and papers on the work.

On the 7th, we had an all day meeting that resulted in much benefit to those present, and several new members were enrolled. We were given the privilege of presenting the work and taking pledges for the new \$50,000 dormitory soon to be erected at the Mission Home at Dallas, and both societies pledged a liberal subscription. The Gordon Society gave an excellent dining at the hotel, also a nice drive over the town, and to Mingo, a mining town three miles west of that place. The new society recently organized at Mingo by Rev. J. P. Patterson and wife is doing fine and will be heard from later on.

Gordon and Strawn Societies are very loyal and have resolved to pay, over and above dues, one dollar per member and send it in the first of the year. This is very necessary, as not one cent of our dues is used for the maintenance of our schools. Bro. Little, in company with Bros. Hotchkiss and Bishop, recently visited this mining region and decided to station a preacher at Thurber as soon as the right one could be found to fill this place. I have corresponded with Misses Bennett and McDonnell in reference to placing a deaconess in this district, and they are willing to send a missionary there if the Home Mission Societies of the district will pledge for her support. I want to hear from each auxiliary on this subject before the board meets at Houston on April 25. This is truly a mission field right at our very door.

Would like to speak of the good accomplished by each society in the district, but my letter is already too long, so I must close. But I wish to request each District Secretary to make a special effort to attend our annual meeting at Stamford, May 9. Also request that a representative be sent from each society in the district, as this is very necessary, for these meetings are of great assistance in carrying on the work of the Woman's Home Mission cause.

Pray for us that we may grow stronger in faith and good works.

MRS. J. B. PRICE, Dist. Sec.  
Weatherford, Texas.

(We regret the foregoing excellent report has been somewhat delayed in the publication, but we had to give space from time to time to communications previously received, trying to insert each in the order of date received. We hope to hear from this flourishing district again soon for our encouragement.—Editor Woman's Department.)

### FOREIGN MISSION NOTICES.

The Woman's Board of Foreign Missions of the Methodist Episcopal Church, South, will hold its next annual meeting in Richmond, Va., May 9. Bishop E. E. Hoss will preach the annual sermon.

Annual meeting of the Northwest Texas Conference will convene in the Fifth Street Church, Waco, June 6 to 10.

"Jesus alone can save the world, but he cannot save the world alone," for his plan requires help from us. Will we give it? The spirit of missions is the spirit of Christ. God cannot use to his his own glory anyone who is filled with self. It is the empty vessel that God will fill.

The books have been closed and the record made for the year that closed March 1. Can we each say that we gave what the love of Christ and our own conscience constrained us to give for the spread of the gospel?

Following is our year's report: Amount remitted to Conference Treasurer, \$202.90; for local work, \$17.80; sum total, \$220.70; members 66; life members, 13; on honor roll, 6.

Oh, that each woman of the Church would hear and heed the call to help in this glorious work. We are not content with the record of the past, but are planning for more and better work for this year. One of the greatest needs is for more trained workers. "Pray ye, therefore, the Lord of the harvest that he send forth more laborers into his harvest." All nations are calling for the gospel.

The sad intelligence of the death of Miss Nickelson, one of our faithful workers in Soochow, has just reached us. Who will serve China in her stead? China is coming to Christ. May the coming not be retarded by the conduct of professed Christians. "Behold I set before you an open door."

The meeting on last Monday was full of interest, good attendance. Besides our regular work for the year,

we are to send a donation to the famine sufferers in China.

"To do God's will—that's all That need not concern us; not to carp or ask

The meaning of it; but to ply our task

Whatever may befall; Accepting good or ill, as He shall send And wait until the end."

PRESS SUPERINTENDENT  
Of Auxiliary W. F. M. Society,  
Cleburne, Texas.

### TRINITY, DENISON.

Our W. H. M. Society closed a busy and profitable year's work, opening new year the first Monday in March. Elected new officers, and started in with renewed zeal, determined to put forth every effort to make this year the best in the history of our organization. We are only a small band; numbering scarcely twenty, but each one devoted to the work. To increase our number we have set apart the first Monday in each month for a social meeting at the home of some one of the members.

Refreshments are served by a committee of three, appointed by the auxiliary; each member inviting some lady not a member to attend the social meeting.

We have established a regular Saturday market from which we realize an average of five dollars per week. We are expecting great results from this year's work.

MRS. NORA FOUST BIGUM,  
Press Reporter.

### WOMAN'S HOME MISSION SOCIETY, MART, TEXAS.

Although we are just a four-year-old society in a six-year-old town of 2500 inhabitants, still we wish to make our existence known and remind people that we are very much on the map of Texas.

Our town is located midway between Marlin and Waco in a belt of the richest Texas black-land. Being a railroad town our population is rather cosmopolitan and irregular, making any Church work a problem, as we so often lose our best members in a short time after they become interested in the work.

This is a Baptist stronghold, being under the very shadow of Baylor University, but Methodism rises, corollike, above the water and asserts herself about 275 strong.

Our church and parsonage property is valued at something like \$6000. Rev. J. H. Braswell, our noble and faithful pastor, and his cultured and lovable family are an inspiration to our entire membership.

Our Sunday-school numbers 187 interesting boys and girls, five officers and nine teachers. The school's Christmas offering to the Waco Orphanage amounted to about \$80.00 which included cash and supplies.

The Woman's Home Mission Society has 37 connectional members and is increasing in membership steadily. We hope to have at least 50 members by the end of another year. The success of the society is largely due to the untiring efforts of our President, Mrs. M. E. Townsend. She never misses a meeting unless it is absolutely impossible for her to attend. She keeps in close touch with all of her officers by personal attention and by calling a session of her executive board once a quarter to plan work ahead, and discuss the affairs of the society. She is so thoroughly lovable, enthusiastic and affable she inspires us all to greater efforts.

We have three meetings a month, in this order: The first Tuesday we hold our business meeting. The second Tuesday is for our devotional service and Bible study. For this meeting the leader is appointed several weeks ahead so she may have her helpers appointed, their subjects assigned and her program prepared for publication a week in advance of the time of meeting. At these meetings we are studying the women of the Bible. Next year we may take the regular Home Mission Bible course.

The third Tuesday has been given to the press superintendent for her instructional work. She prepares a program for this meeting and calls upon as many of the members as are necessary for each meeting. We realize that we are interested in any subject or work in proportion to our knowledge of that subject or work. So at these meetings we take up the different phases of Home Mission work. In this way we hope to encourage our members to be more in sympathy with the connectional work wherein we have fallen short. Being a new church, we have felt that our first duty was to pay for our church and parsonage property and finish the latter, which we have succeeded in doing in a modest way. But now we are beginning to see our way clear to a wider field of work.

Our week of prayer was unavowedly delayed until February, when, by the earnest efforts of the program committee, we had a spiritually uplifting week. Our offering to Ruth

**BARB WIRE \$1.33**  
for a full 80 yd. 14 of a mile reel. Heavily galvanized, made of 2 strands, full No. 14 wire, single strands for all purposes, bars 2 inches apart. Write for a free sample. Best quality, all patterns, lowest price. Write for free catalogue C. LINCOLN-POPE MERCANTILE CO. Capital Stock, \$200,000.00. Established 1862. 1816 Pine Street, St. Louis, Mo.

Hargrove Seminary was \$16.25.

We have nine titheers, fourteen subscribers to "Our Homes," have sent away two boxes last year and raised and expended about \$370.00 on our church and parsonage.

Our courage and faith are much strengthened by the past year's work, but we hope to continue to grow in interest until our enthusiasm is at a white heat and radiates to every woman in the Church and to every member of the society, thus causing more to be active, working members as well as giving members.

MARY D. WOODSON,  
Press Superintendent.

### W. H. M. SOCIETY OF TRAVIS PARK CHURCH, SAN ANTONIO.

The following officers have been elected for the ensuing year: President, Mrs. Wm. Will, 822 Carson St.; First Vice-President, Mrs. W. F. Gohlke, 117 Park Ave.; Second Vice-President, Mrs. A. W. Shaw, 519 West Laurel St.; Third Vice-President, Mrs. J. L. Hill, 105 West Pecan; Recording Secretary, Mrs. J. E. Bell, 1103 Garden St.; Corresponding Secretary, Mrs. C. R. Porter, 620 S. Presa; Connectional Treasurer, Mrs. A. C. Bullitt, 506 Augusta St.; Local Treasurer, Mrs. R. L. Stanfield, 1519 Monterey; Agent Our Homes, Mrs. M. E. Gerhard, 925 Carson St.; Press Sup't., Mrs. F. M. Shaw, 323 W. Woodlawn. Our year's work closed with good reports from all officers. Financially, all obligations had been met and a balance in the treasury.

This is the first time in several years that this society has been out of debt; as they have each year assumed a payment on our church debt. As this report came in, what could have been more appropriate than to sing that grand old doxology: "Praise God from Whom all Blessings Flow," and as we sang, God was there and there to bless.

We have a membership of 75. (we ought to have 200) all connectional.

Much good work is being done by the different Circles. Many strangers have been made to feel at home; the sick cheered by a visit, a flower, a dainty, appetizing dish; the poor clothed, money given, in many cases; papers to read and a "God bless and help you," spoken by way of encouragement. They have wrought well, but oh, there is so much more than this auxiliary can do, for there is not a broader field for home mission work in Texas than we have at our own doors.

How sweet 'twould be at evening  
If you and I could say:  
"Good Shepherd, we've been seeking  
The sheep that went astray."

Heart-sore and faint with hunger,  
We heard them making moan,  
And lo! we came at night-fall,  
Bearing them safely home."

A banquet was given to the men of our Church in honor of Bishop Morrison. Dr. Mouzon was toastmaster on this occasion. Bishop Morrison made an interesting talk on "The Men in the Church;" Rev. B. Harris on "The Church in Its Early Day;" Rev. A. J. Weeks and A. W. Shaw on "Men in the Sunday-school."

The men reported a good time and hope to have it repeated soon.

MRS. C. R. PORTER,  
Corresponding Secretary.

### DISTRICT CONFERENCE NOTICES. Bowie District.

To the Preachers of Bowie District: Please send me the names of all delegates and Sunday-school superintendents who are coming to the District Conference. If you wife wants to come, let me know, in time. I'll do the rest. Let the pastors come prepared to remain over Sunday. Let your people rest one Sunday; they need it. I trust every pastor and delegate will come to us in the spirit of prayer and make the District Conference count for something.

JESSE G. FORRESTER, P. C.  
Jacksboro, Texas.

### A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters, I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 157, Notre Dame, Ind.



# North Texas Female College

## 'KIDD-KEY' Conservatory of Music and Art. Sherman, Texas. FOUNDED 1877.

Our college household was much saddened when it was announced at chapel exercises on Monday morning that Mrs. E. L. Spurlock, the devoted wife of our business manager, had passed away during the early hours of the morning.

For a year past Mrs. Spurlock had been in declining health, so that little hope was felt for her recovery, when several weeks ago she was stricken with an acute disease, but though we may stand calmly and see the inevitable hour draw nearer and nearer, yet when it comes we find ourselves none the less reconciled to the broken tie.

To the deeply bereaved husband and son, whose welfare and happiness were ever her first concern, our hearts go out in sympathy in this, their darkest hour. Mrs. Spurlock requested that her last resting place should be beside her oldest son who lies in the cemetery at Cedar Hill, Texas.

Owing to Mrs. Spurlock's illness the recitals and the annual reception of the Juniors to the Seniors were indefinitely postponed.

One of the choruses to be sung by the Oratorio at the coming music festival is Schumann's beautiful Gypsy chorus; another is the wedding march from Mendelssohn's "Midsummer Night's Dream." The rehearsals are very satisfactory and are carried through with much enthusiasm.—M. W. E.

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



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Seek for true value and long wear when you're carriage buying—in other words, look over our line of Enterprise vehicles, every one of which is a masterpiece of perfect construction, style and finish, yet above all lowly priced.

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

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

**DROPSY** Cured: quick relief; removes all swelling in 8 to 20 days; 38 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing failed. For citreoline, tencinoline and free trial treatment write **DR. H. H. Green's Sons, Box 6, Atlanta, Ga.**

### Metropolitan BUSINESS COLLEGE

DALLAS, TEXAS.

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

**BELLS.**  
**OLYMYER CHURCH**  
210 E. 2d St.  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

### NOTES FROM THE FIELD.

Continued from page 5.

were hearty amens. The Quarterly Conference, which met in the afternoon, was well attended by the officials. There was a fair showing on finances—\$91 for the support of the ministry and \$38.50 on parsonage, \$9 for Orphanage, \$8.50 for Sunday-school supplies and \$2.50 for incidentals. This was the best attended Saturday meeting I have seen for years. We were rained out Saturday night and Sunday. Had the weather been favorable we would, no doubt, have had a great time Sunday. In this community there are some of the very best people I have ever known. We are looking forward to our Coleman Springs camp-meeting with great expectations. It is to begin July 19.—H. H. Goode, April 22.

#### Pecan Gap and Ben Franklin.

Our second Quarterly Conference embraced Easter Sunday and Saturday before. Our good women at Ben Franklin gave us a fine spread of all things good to eat on Saturday at the church. They are not one whit behind the best when it comes to preparing something good to eat and knowing how to serve it. Our presiding elder, Rev. C. B. Fladger, preached four splendid sermons, preaching on the subject of the resurrection on Sunday at 11 a. m. The preacher himself was in the spirit of his theme and the congregation caught the spell of his words and felt the power of the Spirit. A fine communion service followed. Sunday evening we came home, as we were just starting a meeting. Rev. D. L. Coole was with us and did the preaching, holding three services a day most of the time, for ten days. The meeting closed just as it seemingly reached its greatest possibility for good. We enjoyed a splendid revival in the church and a general awakening in the community. Visible results—28 accessions to our church by ritual and baptism, two-thirds of these at least were children from the Sunday-school. We sincerely hope the church may realize her responsibility in taking care of these young soldiers of Jesus Christ. On the last Sunday night of the meeting Bro. Coal called for a subscription to secure the parsonage property at Pecan Gap. In a short while the subscription amounted to \$540. On the last night of the meeting a happy and exceedingly welcome company assembled at the parsonage, bringing many nice things to eat and wear and left them as a token of their love and appreciation of their pastor and his family. I don't think I ever said thank you, thank you, thank you so many times before in my life. We have received many poundings before, but never had quite so many of the folks along with it. We could not begin to seat them, so we had to let them stand up in the hall and in the corners of the room or just wherever they could find a vacant space. I felt just a little mischievous and thought that if I were back in my childhood days I would propose a game of pussy wants a corner. All seemed happy and in a good humor and we hope they may all come again, pound or no pound. We are thankful to God for the spirit of his grace that prompts this labor of love on the part of an obliging people. May a kindly providence attend them, each and all, unto the end of their earthly pilgrimage, when they shall share in a larger and greater reward. We raised \$150 for Bro. Coole and our ladies did some sewing for his precious motherless children. Since the meeting we have organized a large class of boys and men in the Sunday-school. Organized a junior League of 36 members, with Mrs. Dr. W. O. Warren as president. Our Home Mission Society is getting on a better basis than ever before. They are constantly at work endeavoring to improve the parsonage and make a better home for their preacher.—N. C. Little.

I was returned to this work and Lubbock was raised to a station. We are not a large town, so are but a small station. We have a real nice little church, which was dedicated last Sunday by Rev. C. M. Shuffler. We have a good parsonage, to which two rooms have been added this year. The Woman's Home Mission Society deserves great honor for the work that they have done. Brother Shuffler preached for us a fine sermon on missions and took our conference collections, and almost double the assessment was subscribed. Our town is build very fast, and nice, substantial houses are being erected. We will have to enlarge our church in another year. Our crowds are large and increasing. We look for a great meeting this summer.—Jos. P. Callaway, April 18.

#### Maypearl Circuit.

We are on rising ground, spiritually. Second Quarterly Conference is over; fine sermon by our presiding elder, Dr. Campbell. Good dinner and good reports all around. Bro. C. A. Clark, of Palmer, and former pastor here, was with us in our quarterly meeting. We were all glad to have him with us. Come again. We came here and found no parsonage, but we are now comfortably housed in a new, modern parsonage, with six rooms, three hydrants, good barn and yard fenced in. Our property is valued at \$1,500. We are expecting a great year with these good people. May the Lord give us many conversions, is our prayer.—W. H. Harris, April 22.

**Corsicana District—Third Round.**  
Corsicana Cir., at Eureka, May 4, 5.  
Corsicana, Eleventh Ave., at Eleventh Ave., May 5, 6.  
Richland Cir., at Grape Ck., May 11, 12.  
Mexico Sta., at Mexia, May 25, 26.  
Coolidge Sta., at Coolidge, June 8, 9.  
Dawson Cir., at Dawson, June 15, 16.  
Brandon Cir., at Bynum, June 22, 23.  
Thornton, at Thornton, June 29, 30.  
Other appointments will appear later. **HORACE BISHOP, P. E.**

#### The Ringgold Revival.

Last night we closed the greatest meeting ever held in Ringgold. The pastor and people had prayed for and expected great things of the Lord, and they were not disappointed. A week of prayer, with prayer-meeting at the Church each night, preceded the revival of one week. So when Rev. D. L. Coole came on Saturday, he found a great number tarrying at the altar of intercession, waiting for the power from on high. He had just closed a great meeting at Pecan Gap. It seems that the word "fail" is torn out of his vocabulary. His undaunted courage and great faith in God cleave the way to success in every battle against the devil. In the pulpit he is scriptural and logical, and very forceful in delivery. And his sermons are free from sensationalism. No "hold-up-you-finger" religion is countenanced by him. He believes in having sinners come to the altar and go down into the Gethsemane of repentance and plead for mercy. He is possessed of strong convictions for

the right, and preaches the truth regardless of whom it hits. He has no compromise to make with the devil; and sin, however gilded, may expect no quarter from him. Visible results of the meeting are: 42 conversions, and fully as many indifferent Church members were led to consecrate themselves anew to the service of God. There were 30 accessions to the Methodist Church. Quite a number of the new converts will go to the other Churches of the town. The greatest feature of the meeting, and that which will doubtless be most far-reaching in its influence, is to be found in the fact that two noble young men consecrated their lives to the work of the ministry, and two bright young ladies consecrated their lives to the foreign missionary work. Rev. E. S. Williams, who took a superannuate relation at Bowie last November, resides in Ringgold. He rendered some efficient service during the meeting. Last Friday afternoon he was given an elegant reception by the people of the town. Each one carried a substantial token of appreciation. The pastor, in a brief manner, set forth the purpose of the occasion. Brother Williams responded very touchingly. He and his estimable family are highly appreciated by the people of Ringgold. It is one of his bright sons who has consecrated his life to the work of the ministry. He has a most promising future. Just before the service closed last night, Brother Coole informed our people that they ought to send their pastor to the Summer School of Theology, at Georgetown. He asked for \$30 for that purpose and secured it promptly. We feel very grateful to him and our people, who have made such a magnificent opportunity possible to us. Our Church in Ringgold promises much in the future. It has almost doubled in membership this year. This has been due to the revival, and to the fact that a great many people are moving in from the Eastern counties. To God be all the glory. We are happy on the way.—Charles P. Martin, April 22.

#### Lubbock.

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# A DELICIOUS FRUIT DRINK

Duffy's Apple Juice is a pure, non-alcoholic, sparkling summer beverage; just the pure juice of the apple, sterilized and as unchanged as when squeezed from the fresh, ripe apple. It is a refreshing, satisfying thirst quencher; an invigorating tonic and health builder.

## Duffy's Apple Juice



Always lay the bottle on its side—serve cold.

### Non-Alcoholic Sterilized Carbonated

Every ounce contains all the health-giving properties of two large ripe apples. A delicious fizzy drink for all places of public resort or in the home circle.

The Rev. H. M. Glass, pastor Methodist Church, South, Williamsburg, Texas, writes: "I am fully delighted with the rich, ripe, juicy fruit drink. Others who shared with me the delicate, delightful apple product, enjoyed the drink very much. I send you an order for two dozen pints."

Duffy's 1842 Apple Juice does away entirely with any craving for alcoholic stimulants and is universally recommended by Clergymen and Physicians as a refreshing and health-giving beverage which may be drunk at meals or at any time with perfect freedom.

Duffy's Grape Juice, a pure, unfermented and absolutely non-alcoholic beverage. A pleasant and healthful drink. Sold by all grocers, druggists, and dealers. Served at hotels and clubs. If your dealer cannot supply you with either Duffy's 1842 Apple Juice or Duffy's Grape Juice, send us \$3.00 for a trial dozen pints of either, or a half dozen of each, all charges prepaid, to any part of the United States.

Duffy's Mother Goose booklet, illustrated in colors, free to all children who write for it. American Fruit Product Co., 83 White St., Rochester, N. Y.



### DALLAS METHODIST PREACHERS' CONFERENCE.

Promptly at 10 o'clock last Monday, Dr. J. L. Morris called the meeting to order and asked Rev. J. C. McGaha to lead in prayer. Roll call showed the following present: J. L. Morris, J. M. Peterson, Jos. Parkin, W. D. Thompson, A. L. Andrews, Grover Roberson, E. R. Barcus, H. A. Bourland, W. D. Bradford and J. W. Hill. Visitors: Rev. J. C. McGaha, pastor First Methodist Church, Denison; Revs. J. B. Davis, of Lancaster; J. S. Barcus, of Georgetown; J. R. Mood, of Clarendon; and J. P. Huckaby, of Winnsboro, and W. J. Ramsey, of this city.

The minutes of last meeting were read and approved.

The reports of the preachers showed a falling off in attendance all round on account of the bad weather.

Bro. Peterson closed his meeting at Oak Cliff Sunday evening with 60 conversions and 50 accessions to the Church.

Bro. Barcus expressed his purpose to continue his meeting at Oak Lawn during the present week.

Dr. Bourland was asked to get a final report on the Superannuate Home ready for the next meeting.

The reading of the paper for the hour was deferred until the next meeting.

Bros. Davis, Mood and J. Sam Barcus each addressed the meeting.

Adjourned with benediction by Bro. Mood. **J. W. HILL, Sec.**

### CHILDREN'S DAY.

To Pastors and Sunday-school Superintendents, Northwest Texas Conference:

The Sunday-school Board will furnish Children's Day programs free to any school that will agree to observe Children's Day any Sunday in May, take the collection and send entire amount to B. W. Dodson, Treas., Colorado, Texas.

A circular letter to each P. C. and Superintendent to this effect has already been mailed throughout our conference.

Heretofore the Board has not insisted on this in each school, because we had funds sufficient for our work. But the Board has undertaken some advance movements for the good of our Sunday-school work in our conference and are now in need of such help. We assist needy Sunday-schools to secure literature. We are circulating tracts and leaflets gratuitously in our conference, bearing on the modern Sunday-school work. We assist the cause of Christian education. Part of this Children's Day fund goes to our foreign field and helps translate our Sunday-school literature for the Spanish and others.

We have now a State work organized in Texas and we are doing fine work. One result of our State organization is the great annual Sunday-school conference, such as we recently held in Houston, with such workers as Dr. and Mrs. Hamill, Bishop Seth Ward and others. This is a great inspirational and educational force. We publish and edit a year book for gratuitous distribution, and the Board has a field secretary at work. Something is doing and the Board urges that all our pastors and Superintendents cooperate with us. If you have not done so, as you read this notice, drop me a postal card and order the number of Children's Day programs you need for your school and they will be sent to you at once, prepaid. We have about 650 Sunday-schools in our con-

### DALLAS METHODIST PREACHERS' CONFERENCE.

ference. Don't lag on this, brethren. Follow our Discipline; it is wise. Read paragraph 248. Remember no preacher can claim a full report at conference who has nothing on Children's Day. Don't postpone later than May, or the warm weather and other things will interfere. Let us hear from you.

The Board recommends that the 11 o'clock hour be given to the school that day. Address

**C. S. FIELD, Sec.**  
Ft. Worth, Texas, Sta. A.

### THE ISABEL LILLARD LIBRARY.

I trust that a great many of the Junior Leaguers who have become interested in the library for Instituto Colon will see this paragraph.

About two months ago Bro. Onderdonk gave me the \$18.50 sent from Mrs. Lillard which served as the beginning of our library. A few weeks after, he gave me \$10 sent by a sister to be used as he saw best in the work. This amounted to \$57, Mexican money. Most of this has already been put into books. Among the ones we have bought already are "Robinson Crusoe," "Christie's Old Organ," "Carlo's First Prayer," "John Halifax," "Biography of Luther," "Biography of Livingstone," all of which are proving a great treat, as well as help, to the children in the school.

Since the interest in the library is becoming more general, I have thought of suggesting to the Junior Leagues that each League buy a section in the library and fill it as they can. We have no bookcase suitable for our new books, and if the Juniors care to follow this plan, it will make the library entirely theirs.

We hope before long to have a new building for our school, with a room dedicated to the "Isabel Lillard." In addition to the books already purchased, I have bought a large, framed photograph of Benito Juarez, the great reformer of Mexico. We hope to have several missionary and national heroes for the library when we get our new school.

The children are doing a great work for their Mexican brothers and sisters in giving us this library. May God bless their every effort to advance his cause. Don't forget to pray for us! **NORWOOD E. WYNN.**

Calle de Degollado 45, Guadalajara, Mexico.

### More Good Than Doctors.

"I have a little girl 8 years of age. For 3 years her heel has been a cracking sore. I have tried the doctors and they do no good. I bought a box of Tetterine salve and it did more good than all the doctors. My wife says it will cure the child's feet. Send prices on dozen and half dozen lots."

**W. M. Elliot, Goodwin N. C.**  
Of all druggists Sec. or from J. T. Shaptrine, Savannah, Ga.  
Bathe with Tetterine Soap, 25c Cake.

It has been discovered that the great cathedral of Mexico City, one of the largest and most famous churches in the world, was cracked from top to bottom by the recent earthquake. The fissure is fifteen centimeters, or an eighth of an inch wide. Consternation has been caused by the discovery, and an engineer has been appointed to examine the injury and see what can be done in the premises.

The cathedral is centuries old and over a hundred years were consumed in its erection. It is built on the site of the old Aztec temple, one of the most historic spots in all Mexico. Thousands of tourists have visited the edifice.



## 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.

**MORRIS.**—Rev. Samuel S. Morris, a faithful and zealous after-runner, has followed his forerunner within the veil. He has come to Mt. Zion, to the New Jerusalem and to the city of God. He was born in Henry County, Georgia, September 29, 1826, and it was here that he was reared to young manhood. He bade adieu to this world from his quiet home in Pittsburg, Texas, on March 27, 1907. These dates span more than four-score years, which were pregnant with a silent fidelity to the highest interest of the human race. He was married on the first day of October, 1846, to Miss Mary Ann E. James, daughter of David James. Just two years after this union these two young people set out on their long journey from Georgia to Texas, coming all the way by private conveyance, encountering many difficulties, escaping many dangers and having many adventurous experiences. Thus, after five weeks' journeying, they reached their destination at Glade Springs, in Harrison County, Texas. He afterwards lived in Cass and Camp Counties, and wherever he was known he was loved and honored. To Bro. and Sister Morris were born four sons, three of whom abide in strength—Rev. R. A. Morris, who lives at Pittsburg, and who is distinguished far and near for his Christian integrity and great liberality; Mr. John Morris, who resides at the old home in Linden, and Mr. Charlie Morris who is also one of the leading citizens of Willsboro. "By their fruit ye shall know them," and we shall surely be compelled to look far and wide to find three more noble Christian sons than these. Bro. Morris was converted at the early age of 17 in his native State and in an old log church called Ebenezer. It was here he remained as a faithful and zealous member for five years, and after moving to Harrison County, Texas, he cast his membership with the Oakland Methodist Church, in Harrison County; here he was appointed a class leader, and for several years he continued to exercise himself in this good office with such proficiency that his pastor put under his care other zealous and hungering classes to be fed by the religious instruction of this devout man. In speaking to the writer just a few months before his death, Bro. Morris said: "Such was the blessing with which God attended my labors that the brethren counted me not altogether an unfruitful branch in the vineyard of our Lord; for in those days we had many good times of rejoicing together. As I mention these incidents, now distant by the flight of years, my eyes are moist and my heart feels lonely when I think of the Christian characters with whom we prayed, sang and shouted in the old log church, prominent among whom were the Balls, Lees, Hightowers, Wadsworth, Griffins, and others too numerous to mention. Through the providence of God, which we can neither understand nor afford to doubt, they have all crossed over the river and are resting under the shade of trees." In 1854 he was licensed to preach by Rev. James Belamy, presiding elder, and from that day until the day of his death he made full proof of his ministry in the local ranks; for in those days a local preacher was not only helpful, but he was also indispensable in the work of our Zion. He was ordained deacon on the 27th day of October, in the year 1861, by that saintly and gifted man, Rev. John Early. For four years he continued to exercise himself in the office of a deacon in the Church of God till on the 18th day of November, 1865, he was ordained an elder by Bishop James O. Andrew, that saintly, sweet-spirited, devout man who was for so long a time a veritable storm center. Until about three years ago Bro. Morris continued to preach whenever opportunity afforded and environment would permit; but since that time the infirmities of age have prevented him from making an effort at any public deliverance. To give you some idea of his devout Christian experience I will quote you a statement made to me just a few months before his death. After telling me much of his Christian experience, he then added: "I have had a number of other experiences which no man can describe in words or paint on paper, and if they could be so set forth, I hold that they are too sacred for the gaze of the vulgar eyes of an unregenerate world." He declared in the last months and days of his life that through all his changing years God had been his portion and strength. "His fidelity" to me has been beyond question, and his mercies

as numerous as the sands on the shore. I feel to say that out of all the Lord hath brought me by his love, and still he doth his help afford and h'ides our life above." Truly a great man in our Israel has fallen. For more than eighty years he carried a vigorous body, a clear mind, a warm, noble, brotherly and devout heart, blessing all with whom he came in contact, and doubtless was never guilty of any overt act of wickedness. He was universally loved by all who knew him, and his memory will be cherished by thousands of devout men and women who are endeavoring to walk in his sacred track. While not robust for the last year or two, he was nevertheless able to be up and about until just two or three days before he took his departure. He then retired to listen for the final summons which he heard from the quiet recesses of his own little home, while surrounded with his relatives, his affectionate sons and that devout and saintly wife, whose tender ministrations have blessed and crowned his life for the past sixty-one years. May all good men like him go late and full of honors to their final and legitimate abode beyond the skies.

### G. E. CAMERON.

**COOK.**—Mrs. M. J. Cook was born December 25, 1835; was married to S. P. Smith October 31, 1853; was married to W. J. Cook November 25, 1864, and died December 31, 1906. She was a faithful and consistent Christian and had been a member of the Church ever since she was a girl. Thirty-six years ago she and her husband moved to what is now Runnels County. They were charter members of the first Methodist Church in what is now Nolan County. A. K. Miller was presiding elder and L. F. Collins was preacher in charge. On the frontier their home was known far and wide as the preachers' home for all denominations. First Missionary Baptist preacher who ever came into that part of the State made their house headquarters, and held the first meeting—a brush arbor meeting—at their home. At that time there was no settlers west of them, and he Indians often visited them. But Sister Cook and her husband helped to found the Church in that frontier country. All of her eight children, except one, were present when she died. Her husband and children mourn their loss; but they have all the blessed consolation of our gospel. She died in the faith and died triumphantly. Just before she died she exclaimed: "Is this death? O it is so sweet!" And then again she said: "What a beautiful land I'm going to!" Sister Cook is dead, but glory to God! We know that she has found the face of God! She has slipped away from us, but we know where to find her, for she is safe among the redeemed of God.

### B. W. DODSON.

**BARRET.**—The many friends of Mr. and Mrs. J. I. Barrett, late of Madisonville and now of New Mexico, will be pained to learn of the death of their only child, little Tommie Mae, 9 years old, which occurred on February 26, 1907, after a brief illness. Little Tommie Mae, we miss you—your bright eyes and smiling face; a sweet voice has been hushed and loving hands peacefully folded over a heart where purity alone dwelt. Alas, that home has lost its magic power! Oh, how sad are the hearts left behind! She was the idol of her parents and the pride and joy of her friends. She was loved by all who knew her. Happy was the greeting as she lapped on the shore of that bright beyond. We feel that the parting will be brief and the reunion eternal. There is a land that knows no parting and where tears never flow, where heartaches are unknown and loneliness and sorrow never come. To that land the blessed Savior calls the heartbroken father and mother and the beloved relatives and sorrowing friends.

### AUNT ANNIE.

**PARCHMAN.**—Walter J. Parchman was born in Mt. Vernon, Texas, April 3, 1867, and died January 14, 1907, at Madill, I. T. He was married to Miss Annie Cumming, of Cooper, Texas, December 24, 1890. His wife and one child, his mother, one brother and three sisters survive him. He was converted and joined the M. E. Church, South, at the age of 15 years and lived a consecrated Christian life until his death. Meeting the requirements of the Discipline for a good steward, he filled that office in the Church for three years at Oak Cliff and about four years at Hubbard City. In this and other ways he constantly demonstrated the fact that he wished to make his life helpful to the Church in her great work of evangelizing the world. He said: "I am not afraid to die when the summons comes." Thus ended the beautiful earthly life of one of nature's noblemen. With many others, the writer would gladly bear testimony that his own life has been made better by having come in touch with this good brother and friend. Some sweet day we shall surely meet again. May heaven's blessings abide upon the bereaved.

### J. M. ARMSTRONG.

**YOUNG.**—Mrs. Caroline T. Young was born in the State of Georgia, December 8, 1819, and died in San Antonio, Texas, February 13, 1907. She had, therefore, reached the ripe age of more than eighty-seven years. She was born in a Methodist home, she was converted at a Methodist camp-meeting at the age of sixteen, and joined the Methodist Church. On December 25, 1844, she was married to Rev. T. R. Young, a local preacher in the Methodist Church. From early childhood down to extreme old age she was a consistent Christian; hers was the "path of the just," which is as "the shining light that shineth ever and more unto the perfect day." Of her eight children four survive her, Dr. W. H. Young, of East Texas; Dr. Charles T. Young, of Mexico, and Mrs. N. Myers and Mrs. H. Burns, of San Antonio. Sister Young came to Texas in 1851 and lived in Greenville and a Linden. In 1869 she moved to Jackson Springs, Tennessee, and in 1889 returned to Texas, living at Round Rock until her husband died in October, 1889. After his death she made her home with her daughter, Mrs. H. Burns, in San Antonio. Hers was always a Christian home. Her husband was active in the work of the Church, serving as steward and Sunday-school Superintendent, and preaching the gospel with great fidelity. And side by side with him stood his faithful wife, cooperating with him in all good works. When in her old age she came to make her home with her daughter, her coming was a pleasure and her presence a delight. She was a gentle and sweet-spirited and happy. One does not often see a more beautiful old age. Heaven lay round about her; death was but passing into another room. She had known Christ so long and had such experience of the powers of the world to come that the life eternal had become to her the supreme reality. Her love for the Church was beautiful to see. Every Sunday morning her shining face looked up into her pastor's while he tried to preach the gospel of Jesus Christ. She was the oldest member of our Sunday-school. She lived two miles or more from the church; but every Sunday among the first that reached the Sunday-school room was Sister Young, with that happy smile of hers ready to greet the others as they came in. When we laid her to rest she wore the gold pin which the Sunday-school had given her for regular and prompt attendance for fifteen months; and only the one Sunday before her death saw her absent from the Sunday-school. The children loved her, we all loved her; she was to us an example and an inspiration. She was "like a tree planted by the rivers of water;" her leaf did not wither; down to old age she brought forth fruit to the glory of God.

### E. D. MOUZON.

San Antonio, Texas.

**MARSHALL.**—John L. Marshall was born in Mississippi June 12, 1822. He lived several years in Alabama and Arkansas. He came to Texas in 1852. After spending several years in this State he returned to Arkansas, returning to Texas in 1862. He fell on sleep at his home, seven miles west of Sulphur Springs, Texas, March 6, 1907, aged 80 years. There were given to him and his faithful companion eleven children. Five of them are now living. The family and community sustains a great loss in the death of Bro. Marshall. He was born of the Spirit of God in early life, joined the Methodist Church, and maintained an unflinching faith in God through his entire life, and was fully ready in the "end of his days" to depart and be at peace with God. His funeral was preached by his pastor, Rev. B. H. Bounds, at Gaffrod's Chapel, the place where he held his membership, to a large and sympathizing congregation. His body was deposited in its last resting place with Masonic honors. He was a good man, "full of faith," and possessed the Spirit's power in his heart and life. We tender to the bereaved wife and children our deepest sympathy. Peace to his memory.

### C. B. FLADGER.

**SMITH.**—Rev. J. G. Smith was born in Macon County, Georgia, May 26, 1828; was converted in 1849; joined the Methodist Church the same year; was licensed to preach in 1866; was married to Miss Emma Dickson, at Hartsville, Ga., in 1858. To this union thirteen children were born, seven of whom are still living. He came to Texas in 1878. He has been a reader of the Texas Christian Advocate for twenty-five years. Bro. Smith was one of our most useful local preachers and very active in Church work while younger. He was a tither and gave largely to the Church and all charitable purposes; for a poor man but few, if any, excelled him. He had resided in Lamar County for many years, but last fall he was captured by the West, hence moved to Corpus Christi, from thence to Quanah, and on March 9, 1907, in a hotel there he fell on sleep, dying of Bright's disease. While the family were waiting for his life's last ebb he said: "What a blessed thing it is to live a Christian life. Unsettled, no

home, but it is as near heaven from here as anywhere in the world." All pastors who knew him will underwrite the statement I make that he was unmistakably a Methodist of the best type, well informed, true to his convictions and sound in the doctrines. He believed in conviction, repentance, faith, regeneration and the witness of the Spirit. He was cooperative in his pastor's work; a man of fine traits of character, very affectionate father and husband. Thus we have lost another old-time Methodist, but our loss is heaven's gain.

### W. J. BLUDWORTH.

**PARKER.**—Called up higher. W. A. Parker, born in Georgia April 17, 1825, entered into his eternal rest April 4, 1907, being 82 years of age. Full of years and of good works, a well beloved member of our Church and resident of our State for over fifty years, our brother has passed from earth's circle of sorrow to partake of the inheritance of the saints in light. Married to Fronie Cayse April 29, 1858, he leaves her lonely in heart, yearning for that sweet day to come when they shall meet again in the Golden City, eternal reunion in the house not made with hands. He was the wise and loving father of ten children, only two of whom remain to mourn their loss. Many friends and kindred unite to weep in sympathy with the widow and orphans of him who was a devoted husband and father, a kind and faithful friend, warm-hearted and true in all the relations of life, ever charitable to the faults of others; so meek, gentle, patient and forbearing toward all men, whose life seemed indeed to be a beautiful exposition of the Master's words: "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." One by one they leave us weeping on the shore to which they will return no more. To one and all alike must come at last the parting hour, and the final goodbye words on earth must be spoken, for there is no discharge in that war. But comfort ye your hearts, O ye saints of God; this parting is not forever. Glad Easter bells pealing their silvery chimes repeat the sweet and blessed story—"Christ is risen from the dead, and because he lives we shall live also; and the rod and the staff which cheer and comforts the believers' hearts as they stand by the open grave or pass through the dark valley is, the hope, the blessed hope, which Jesus Christ has given; the hope when days and years are past we shall meet in heaven.

### EMMA H. SEMMLER.

**GAGE.**—Mrs. Carrie M. Gage (nee Roberts) was born in the State of Texas in 1881. She moved with her parents to New Mexico in 1887. Her mother died when she was eight years old. She then lived with her sister, Mrs. T. T. Hinkle. Early in life she professed faith in Christ and united with the M. E. Church, South. In 1898 she was married to Hugh M. Gage. There were born to this union two sweet, beautiful children. She spent her married life with her husband at Hope, N. M. She was happy in her husband's love and their life was full of promise and their path seemed to be strewn with flowers when the blighting, withering hand of affliction was laid on her beautiful form and the death angel came and called her home. She bore her suffering with Christian patience and when she knew that death was near she called her loved ones around her telling them good bye. She then said she was going home. The writer conducted the funeral service, at Hope, on the sixth, several hundred people being present. She was then laid to rest in the Hope Cemetery.

### J. H. MESSER.

**DOZIER.**—Henry T. Dozier was born in the State of Georgia June, 1831. He spent the greater part of his life in Mississippi. He moved with his family to Texas in 1884, and settled in Kaufman County. He died in Terrell, Texas, April 9, 1907. Brother Dozier professed religion and joined the Baptist Church in early life; living a most consistent Christian up to the day of his death. He was truly a good man, kind husband, affectionate father, generous-hearted neighbor, and greatly esteemed by all who knew him. He leaves an aged wife, four daughters, many grandchildren, and a large circle of friends to mourn their loss.

### O. P. THOMAS.

**DOVER.**—Brother S. E. Dove, was born in North Carolina in 1852; came to Texas in 1873; was married to Mary E. Jones in 1875; professed religion and joined the M. E. Church, South, in 1895; died at his home in Gainesville, Texas, February 21, 1907; and was buried at Rosston, Texas, his old home. He leaves a wife, one son and two daughters. His son and one daughter are married. Brother Dover was a steward in the Church at Rosston when I was pastor there three years ago. I found him to be a faithful steward, a zealous Christian, and a true friend of the preachers, he lived near the parsonage and I was with him quite a good deal. I enjoyed his as-

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sociation and being in his home. In a dark hour that came to me he proved himself to be my friend and encouraged and comforted me, and of course I shall never forget it. Brother Dover stated on his death bed that he was ready and willing to die, and "erily we believe that a good man has left this world of sorrow to go to a home of joy and peace. I would say to the wife and children, only be faithful a little while, and you shall see him again and be with him forever.

### R. E. PORTELL.

**WOODWARD.**—Mrs. Vida Clifford Woodward, daughter of Brother and Sister G. W. Hughes, was born November 20, 1875; was happily married to R. M. Woodward December 23, 1898, and sweetly fell asleep in Jesus, March 11, 1907. She has entered into the joy of her Lord. We can not mourn for her, yet our hearts are sore with our own loss. She was converted and joined the M. E. Church, South, at the tender age of fourteen. Vida was never very demonstrative in her religious life, yet she exemplified all the virtues and graces that blend to make one of the purest and most influential Christians. In girlhood she was modest, gentle and unobtrusive in disposition, always kind and respectful of her devoted parents, fond brother and sisters, and many friends. She was a true and loving daughter, always trying to make home and those around her happy. It was my great privilege to be intimate with her since our childhood. To know her was to love her for her rare gifts of mind and heart. In her own home she was industrious, intelligent, devoted and truly consecrated to her Lord. She was to her faithful husband all the name "wife" implies, his trust being safely placed in her. She became the devoted mother of three sweet children, two of whom preceded her to heaven. O, how we miss her! But, dear grieved ones, the hand of God was not cruel in taking her, for he doeth all things well.

### MRS. VIOLA LOVE.

**HASSELL.**—Mrs. Mary F. Hassell, the subject of this brief sketch, was born in Alabama January 26, 1836, and departed this life February 16, 1907. She was the daughter of one of the old landmarks—Wm. Cole, a local preacher. With home training, she was brought to Christ in childhood and joined the Methodist Episcopal Church, South. She accompanied the family to Texas in the year 1849, and in 1852 was married to Mr. P. T. Wynn. To this happy union two children came to bless their home. Mr. Wynn gave his life in defense of his country in the sixties and the Father called the children home. At the close of the war she married Mr. D. D. Hassell. To them were born four children. Two of these preceded their mother, while Mrs. J. P. Banks and J. P. Hassell remain to mourn their loss. Sister Hassell's Christian life was beautiful. The home was the preachers', and every burden of the Church was hers. On the evening of the 17th of March, 1907, many of her friends came to get one more glance at the face of a saint. With our beautiful ceremony we put her away to await the coming of our Lord.

### J. H. WALKER, P. C.

**QUALLS.**—Herbert J., infant son of Mr. and Mrs. D. A. Qualls, was born in Fort Bend County, Texas, February 9, 1906, and died February 20, 1907. His stay in this world was not long, but long enough to form ties with the family and friends that were hard to be severed. He was a sweet, precious little babe in the home. The Lord has taken him out of this troublesome world unto himself. This is the first time the death angel has visited this home. The bereaved parents and loved ones can look with delight when they are all to meet around the throne of God. Let us lift our thoughts away from the suffering babe and the grave to a redeemed child that is happy in the presence of our Father and is there waiting our coming.

### JOHN W. HENNESSEE.

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**WATTS.**—Mrs. Margaret Catharine Watts died at the home of her son-in-law, Dr. W. C. Farmer, San Antonio, Texas, April 6, 1907. She was the daughter of David and Matie Collins, and was born in Talking Rock, Georgia, June 23, 1842. She professed religion and joined the M. E. Church, South, when about 17 years old and lived faithful to her vows till death. She was married to W. W. Watts February 5, 1865, and to them were born three sons and four daughters, all of whom, with her husband survive her. The family moved to Texas in 1888, and resided one year in Bonaam, about seven in Maxey, and the balance of the time in Paris. She was a faithful and devoted wife, mother and friend, and her passing is keenly felt, and she will be sadly missed by the host of loved ones of all relations that she leaves behind. Her religious life was not demonstrative, but was constant and commanding and her home was a veritable "Bethel." A short time before her death she talked freely to her family concerning her approaching release (for to her it was truly a release, having been a slave for less than two years, and a great sufferer since June last), and also gave directions concerning family matters as though she were preparing for an extensive visit among friends and relatives. Her expressions of thorough preparation for, and complete resignation to, the "passing hour," and her confidence in the ultimate and full realization of the promises of her Heavenly Father, linger as a benediction upon the hearts of her husband and children. Her funeral was preached by her pastor, the writer, in Bonham Street Church, Paris, Texas, April 8, 1907, in the presence of a large concourse of people, and her body was laid to rest in Evergreen Cemetery to await the glories of the resurrection morning.

**KILINGWORTH.**—Rev. J. J. Kilingworth was born in Winston County, Miss., October 3, 1851. He professed religion when he was 20 years old. October 17, 1871, he was licensed to exhort and was licensed to preach November 8, 1892, and died October 2, 1906. Brother Kilingworth was a good man. He was a good husband, a good father and good neighbor, a good Christian, a good preacher, and in his death there is a great vacancy left in all these positions, which will be hard to fill. In his prayers he was fervent indeed, and cried the people with him above the waves of this world. His delight was in the Lord, and in the laws of the Lord did he meditate day and night. October 8, 1875, he was married to Miss Marilla Lancaster. There were born to them 12 children; 6 of them are dead. Death has claimed just half of this family. Part of the host have crossed the flood and part is crossing now. May God's blessings rest on Sister Kilingworth and children and in their lonely hours may His grace sustain them and may they live in this life so that they may compose an unbroken family in heaven.

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**WEST TEXAS CONFERENCE.**  
**Llano District—Second Round.**  
Center Point sta, April 28, 29.  
Bandera, at Medina, May 1.  
Kerrville, May 4, 5.  
THEOPHILUS LEE, P. E.

**Austin District—Second Round.**  
University Church, 11 a. m., April 28.  
South Austin, 7:30 p. m., April 28.  
Walnut, at Merriltown, May 4, 5.  
JOHN M. ALEXANDER, P. E.

**San Angelo District—Second Round.**  
Sherwood, at Knickerbocker, 4th Sab. in April.  
District Conference at Eldorado, Thursday, May 20.  
Ozone, 2nd Sabbath in May.  
W. J. RENFRO, P. E.

**San Augustine Dist.—Second Round.**  
Carthage, April 27, 28.  
Gary, at Gary, Wed., May 1.  
Melrose, at Simpson's, May 4, 5.  
Lufkin Sta., Friday, May 10.  
Huntsville, at Huntington, May 11, 12.  
Burke Cir., May 18, 19.  
C. A. TOWER, P. E.

**San Antonio District—Second Round.**  
Del Rio, April 26.  
Eagle Pass, April 27, 28.  
Cotulla, at Millet, May 4, 5.  
Amphion, May 11, 12.  
A. J. WEEKS, P. E.

**San Marcos District—Second Round.**  
Lockhart, April 27, 28.  
Waelder and Thompsonville, W., May 4, 5.  
Tilman Cir., Tilman, May 11, 12.  
San Marcos, May 18, 19.  
D. K. PORTER, P. E.

**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.  
Welmer Cir., Aug. 10, 11.  
University Church, 11 a. m., Aug. 18.  
South Austin, 8 p. m., Aug. 18.  
J. M. ALEXANDER, P. E.

**Beeville District—Third Round.**  
Beeville, May 5.  
Goliad, Charco, May 11, 12.  
Karnes City, Helena, May 18, 19.

**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.

**Plainview District—Second Round.**  
Dimmitt, May 4, 5.  
Floydada Mis., May 11, 12.  
Emma, May 14.  
Tahoka, at Tahoka, May 18, 19.  
Gomez, at Brownfield, May 25, 26.  
Lubbock Sta., May 28.  
G. S. HARDY, P. E.

**Weatherford District—Second Round.**  
Wayland Mis., Cottonplant, Apr. 27, 28.  
Breckenridge Cir., at Eolin, Apr. 28, 29.  
Crystal Falls Mis., at C., April 30.  
Whitt and Bethesda, at W., May 4, 5.  
Palo Pinto Mis., at Oran, May 5, 6.  
Peaster Cir., at Central, May 7.  
Farmer Mis., at Marhly, May 11, 12.  
Graham Mis., at Henry's C., May 14.  
Graham Sta., May 15.  
Throckmorton Mis., at Profit, May 17.  
Eliasville Mis., at Fish Ck., May 18, 19.  
The District Conference will be held at Ranger, June 26-30.  
M. K. LITTLE, P. E.

**NORTH TEXAS CONFERENCE.**  
**McKinney District—Second Round.**  
Celina Cir., Celina, Apr. 27, 28.  
Plano Sta., May 4, 5.  
Princeton Cir., Blythes Ch., May 11, 12.  
Renner Cir., Frankfort, May 18, 19.  
Alien Cir., Whites Grove, May 25, 26.  
Josephine Cir., June 1.  
Nevada Sta., June 1, 2.  
J. F. PIERCE, P. E.

**Greenville District—Second Round.**  
Lone Oak, Lone Oak, Apr. 27, 28.  
Quinlan, Quinlan, May 11, 12.  
JNO. H. McLEAN, P. E.

**Dallas District—Second Round.**  
Trinity, Apr. 27, 28.  
City Mission, May 4, 5.  
St Marks, May 5, 6.  
Oak Lawn, May 11, 12.  
Cochran, and Maple, at M., May 18, 19.  
Hutchins and Wilmer, at H., May 25, 26.  
J. L. MORRIS, P. E.

**Paris District—Second Round.**  
Rosalie Cir., April 27, 28.  
Clarksville Cir., at McCoy, May 4, 5.  
Clarksville Sta., May 5, 6.  
Emberson Cir., at Round Prairie, May 11, 12.  
Shady Grove and Marvin, May 18, 19.  
J. F. ALDERSON, P. E.

**Bonham District—Second Round.**  
Gober Mis., at Hall, Apr. 27, 28.  
Ladonia Sta., Apr. 28, 29.  
Honey Grove Sta., May 4, 5.  
Trenton Cir., at Marvin, May 11, 12.  
Ector Cir., at Savoy, May 12, 13.  
Dodd and Windom, May 18, 19.  
Petty Mis., May 25, 26.  
M. L. HAMILTON, P. E.

**Sulphur Springs Dist.—Second Round.**  
Winnboro Sta., 4th Sun Apr.  
Birthright, at Sira, 1st Sun May.  
Cooper Sta., 7:30 p. m., May 10.  
Klondike, at Klondike, 2nd Sun May.  
Mt. Vernon, Center Pt., 3rd Sun May.  
Sulphur Bluff, Prairie V., 4th Sun May.  
Dist. Conference, Cumbly, 1st Sun June.  
Lake Creek, 2nd Sun June.  
Brashcar Cir., Arbal, 3rd Sun June.  
Purley, 4th Sun June.  
C. B. FLADGER, P. E.

**Gainsville District—Second Round.**  
Woodbine, at Callisburg, 4th Sun. Apr.  
Broadway, April 28, 29.  
Sanger, at Sanger, 1st Sunday May.  
Denton Sta., May 5, 6.  
Dist. Conf. at Myra, May 16-19.  
Rosston, at Hardy, 4th Sunday May.  
Greenwood, 1st Sunday June.  
Saint Jo, 2d Sunday June.  
Dexter, June 12, 13.  
Aubrey, at Friendship, 3rd Sun. June.  
J. A. STAFFORD, P. E.

**Sherman District—Second Round.**  
Pilot Grove, at Cottage, April 27, 28.  
Van Alstyne, April 28, 29.  
Howe, at Ferguson's, May 4, 5.  
Southmayd, at Ethel, May 11, 12.  
Sadler, at Basin Springs, May 12, 13.  
Preston, at Progress, May 18, 19.  
Pecan and Friendship, at Pecan, May 19, 20.  
Gunter, at Maple, May 25, 26.  
District Conference convenes at Tioga, April 30, at 8 p. m. Opening sermon at that hour by E. L. Egger. Bishop Key will preside.  
E. W. ALDERSON, P. E.

**Colorado District—Second Round.**  
Roscoe and Lora, at L., Apr. 13, 14.  
Seminole, at Eclipse, Apr. 20, 21.  
Stanton Sta., Apr. 23.  
Lamesa, at Sparenburg, Apr. 27, 28.  
Big Springs Mis., Center Point, Apr. 29.  
Snyder Mis., at Crowder, May 4, 5.  
Snyder Sta., May 11, 12.  
Clairemont, at Jayton, May 14.  
Big Springs, Sta., May 18, 19.  
Colorado Sta., May 25, 26.  
J. T. GRISWOLD, P. E.

**TEXAS CONFERENCE.**  
**Terrell District—Second Round.**  
Crandall, at Crandall, April 26.  
Kemp, at Becker, May 4, 5.  
Elmo, at Able Springs, May 11, 12.  
College Mound, May 18, 19.  
Terrell, May 25.  
Chisholm, June 15, 16.  
O. S. THOMAS, P. E.

**Pittsburg District—Second Round.**  
Pittsburg Cir., Friendship, Apr. 27, 28.  
Coffeeyville, at Cox Chapel, May 4, 5.  
Kelleyville, at Shiloh, May 10.  
Jefferson Sta., May 11, 12.  
Cason, May 18, 19.  
Daingerfield, May 19, 20.  
Naples and Omaha, May 25, 26.  
Quitman, June 1, 2.  
Leesburg, June 15, 16.  
R. A. BURROUGHS, P. E.

**Huntsville District, Second Round.**  
Anderson, at Roans Prairie, Apr. 27, 28.  
Postoria, at Postoria, May 3.  
Grapeland & Lovelady, at L., May 4, 5.  
Cold Springs, at Evergreen, May 8.  
Huntsville, May 11, 12.  
Waller, at Oakland, May 15.  
San Jacinto, May 18, 19.  
Dodge, at Black Jack, May 23.  
Willard, at Saron, May 25, 26.  
H. C. WILLIS, P. E.

**Calvert District—Second Round.**  
Wheelock, Harris Chapel, Apr. 27, 28.  
Hearne Sta., May 1.  
Fairfield and Dew, at Mt. Zion, May 4, 5.  
Teague Sta., May 5, 6.  
Milligan, at Alexander, May 11, 12.  
Bryan Sta., May 12, 13.  
Jewett, at Buffalo, May 18, 19.  
Freestone Mis., at Personville, May 20, 21.  
Owenville, at Mt. Vernon, May 25, 26.  
Franklin Sta., May 26, 27.  
Normangee, June 1, 2.  
District Conference at Calvert, June 25-30.  
E. L. SHETTLES, P. E.

**Houston District—Second Round.**  
St. Paul's, April 28.  
Brunner Avenue, April 28, 29.  
Angleton, May 4, 5.  
Galveston, First Church, May 11, 12.  
Galveston, West End, May 12, 13.  
Alvin, May 18, 19.  
Cedar Bayou, Barber's Hill, May 25, 26.  
Columbia and Brazoria, June 1, 2.  
Rice, June 8, 9.  
Shearn, June 10.  
CHAS. F. SMITH, P. E.

**Jacksonville Dist.—Second Round**  
Hallville at Summerfield, April 27, 28.  
Longview, April 28, 29.  
District Conf. at Henderson, May 1.  
Neches C. at Pleasant G. May 11, 12.  
Grace, May 12, 13.  
Alto Ct. at Sunshine, May 18, 19.  
Rusk, May 19, 20.  
Brushy Creek at Paces, May 25, 26.  
Centenary, May 26, 27.  
Malakoff, at Malakoff, June 1, 2.  
Athens, June 2, 3.  
LaRue, at Poyner, June 8, 9.  
Henderson Ct. at Union C. June 15, 16.  
Elkhart at Antrum, June 22, 23.  
Ballard Ct., at Walnut G. June 29, 30.  
ELLIS SMITH, P. E.

**Brenham District—Second Round.**  
Maysfield, at Pt. Sullivan, April 27, 28.  
Sealy, May 1.  
Fulshear, at Brookshire, May 4, 5.  
Somerville, at Lyons, May 18, 19.  
Lexington, May 25, 26.  
Wharton, June 1, 2.  
Bay City, June 2, 3.  
C. R. LAMAR, P. E.

**Beaumont District—Second Round.**  
Warren Cir., Spurger, Apr. 27, 28, 29.  
Woodville Cir., at Colmesnell, May 1, 2.  
Westville and Benford, at Petersville, May 3, 4, 5.  
Livington Cir., Providence, May 9, 10.  
Laurelia Cir., at Midway, May 11, 12.  
Liberty Cir., at Dayton, June 1, 2.  
Wallisville Cir., at Wallisville, June 3.  
The Beaumont District Conference will convene in Liberty, Texas, May 14-17. Pastors, please notify delegates of time and place at once. Remember to bring the Quarterly Conference Records for inspection. Be on hand promptly, if possible, and let us have good reports this quarter, and let every pastor try to have good reports this quarter, and let every pastor try to have conference collections all provided for.  
V. A. GODBEY, P. E.

**Tyler District—Second Round.**  
Colfax, Oakland, April 27, 28.  
Grand Saline, April 28, 29.  
Chandler, Chandler, May 2.  
Edom, Union Grove, May 4, 5.  
Harrison Cir., Karnaack, May 11, 12.  
Marshall, First Church, May 12, 13.  
Meredith Cir., Phillips Ch., May 16.  
Mt. Sylvan Cir., Union P., May 18, 19.  
Canton & Edgewood, Wallace, May 22.  
Arleston Cir., Bethel, May 20.  
Harleton Cir., Center, June 1, 2.  
Whitehouse, Noonday, June 8, 9.  
Tyler, Marvin Church, June 9, 10.  
THOMAS H. MORRIS, P. E.

**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.**

**SIMS.**—Edward Lee, son of Thos. E. and Annie Sims, was born in Montgomery County, Texas, February 2, 1899, and departed this life January 16, 1907. Lee was a good and bright boy, loved by his parents, brothers and sisters. The passing away was a great grief to these. It was hard to see him go down into death in spite of loving effort to keep him. An unspeakable loneliness came into their hearts when they were obliged to note his absence from the family circle and know that he could not come back to them. But in this great sorrow they have comfort through the gospel of our Lord Jesus. They will not think of Lee as dead, but as living yet. They will not think of him as their lost child and brother, but as the one safe and forever at home in our Father's house. They know that he can not come back to them, but they will indulge the glad hope that they will go to him. God bless these sorrowing ones, and cause their faith in Christ to penetrate the gloom of all earthly disappointments to see beyond the tomb with joyful anticipation of reunion and immortal life.

**POWER.**—J. G. Power was born in the State of Mississippi June 25, 1838, and died in Goldthwaite Mills County, Texas, April 7, 1907. He came to Texas about thirty-five years ago. He was brightly converted at the age of 15 years and joined the Baptist Church. In the year 1876 he joined the M. E. Church, South, at a meeting held at Williams' Ranch. He lived a faithful member until the day of his death. He was a member of the Quarterly Conference for a number of years, filling acceptably the different offices in which he was placed. He was twice married. December 22, 1880, he was happily married to Miss Callie Baird, who survives him. To this union were born seven children, six of whom are still living. One son by his former marriage is still living. Bro. Power was a good man, a kind husband and father. I have been intimately acquainted with him about thirty years. He loved his church and was a great friend to the preachers. For four or five years before his death he was almost helpless; had to be cared for like a child. He bore his sufferings with great patience. I feel that in him I have lost a friend and a brother. I would say to his loved ones, live Christian lives and meet him again. He is not dead, but is alive forever more.  
G. W. TEMPLIN.

**HILBURN.**—Grandma Hilburn was born March 8, 1832, and died March 26, 1907, aged seventy-five years. Since her husband's death, some fifteen years ago, she has made her home with her son, R. H. Hilburn, near Birthright, Texas. He is a member of the M. E. Church, South, and one of the stewards at Dike. Sister Hilburn had been a member of the M. E. Church, South, sixty years, having joined the Church in 1847. For a number of years she was an invalid. She bore her afflictions with patience. She was ever a kind friend, good Christian woman. A loving mother and grandmother has gone to her reward, and there is a vacant chair by the fireside and an ach-

**THEOPHILUS LEE, P. E.**

**W. J. RENFRO, P. E.**

**A. J. WEEKS, P. E.**

**D. K. PORTER, P. E.**

**J. M. ALEXANDER, P. E.**

**THEOPHILUS LEE, P. E.**

**O. F. SENSABAUGH, P. E.**

**JAMES M. SHERMAN, P. E.**

**JAMES CAMPBELL, P. E.**

**HORACE BISHOP, P. E.**

**J. G. PUTNAM, P. E.**

**B. R. BOLTON, P. E.**

**J. G. MILLER, P. E.**

**JAS. S. CHAPMAN, P. E.**

**J. R. MORRIS, P. E.**

**W. H. HOWARD, P. E.**

**J. T. GRISWOLD, P. E.**

**J. F. PIERCE, P. E.**

**J. L. MORRIS, P. E.**

**J. F. ALDERSON, P. E.**

**M. L. HAMILTON, P. E.**

**C. B. FLADGER, P. E.**

**J. A. STAFFORD, P. E.**

**E. W. ALDERSON, P. E.**

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# Dr Price's CREAM BAKING POWDER

Improves the flavor and adds to the healthfulness of the food

## ENDOWMENT FOR SOUTHWESTERN.

### The Crisis.

A critical state in the affairs of an institution may arise from one or two very diverse causes. (1) The critical state may arise from decrease of attendance and inefficiency of teaching and management.

In such a state something must be done to save the institution from absolute failure. Some movement must be put on foot by which students may be induced to attend, and an efficient faculty must be secured.

Vigorous and concerted action may result in passing the crisis with success and in restoring confidence. (2) The critical state may arise from an increase of attendance and a general tendency to expansion. In such a state something must be done to enable the institution to grow into its fullness of success and to expand into its largest possibilities.

Some movement must be put on foot by which students flocking there shall have the best possible advantages for learning.

Vigorous and concerted may and will result in making the crisis a tidal wave on which the institution will ride into unbounded glory.

Southwestern University is at a crisis, but it is the crisis of success.

Three hundred and sixty students in full college work have attended in the now closing year. We are informed that that is the largest number of college students ever enrolled in a Southern Methodist institution.

One hundred and fifty in the freshman year. The increase is so great that our present faculty must be added to in order to give instruction to the classes.

Southwestern has moved along in its collegial bearing with a quiet and unostentatious advancement until in this year of grace it has reached the critical state of success in which we must come to its help and send it forth upon a new and large career of greatness and usefulness.

The critical period of success marks the possibility of failure.

Our institution is at that period now and it is for Texas Methodists to say what shall be its future. One hundred thousand dollars for endowment in the year 1907 means everything to it. That amount will definitely fix its career and send it out on high tide.

Will you join our club? We propose to raise the hundred thousand dollars for endowment. Will you agree to be one of the hundred to give \$200 a year for five years for this great purpose?

### Terms.

I agree to be one of the hundred to give one thousand dollars each for endowment of Southwestern University, to be paid in five annual payments of \$200 each, the first payment to be due when the full amount has been secured.

J. E. HARRISON.

### "HAVE-BEEN" MEMBERS.

I heard a voice saying, "Take up thy pen and write about these 'Have-been' Members." There are more "have-been" Church members in Texas than any place I ever saw. They come to Texas and neglect to bring their Church certificates and just drift along out of the Church—never go to church, and often they get back on the devil's side.

I have a man in mind I was talking to a few days ago. He said that he had belonged to the Methodist Church all his life until he came here; that he had been steward for a number of years, but had never joined the Church since he came out here. This ought not to be.

When I decided to come to Texas the next thing I did was to get my Church certificate, and when I got here, the first opportunity that presented, I put it in the Church. I wanted to bring my character with

me, for that was about all I had to bring; and the next thing I did was to subscribe for the Texas Christian Advocate and have been a constant reader of it ever since.

When a man goes to move and fails to get a Church certificate, I don't think that he cares much for his Church. Everybody that loves God ought to join some branch of the Christian Church and take his Church paper and read it. I think when people try to get to heaven out of the Church they are climbing up some other way than that of Christ.

Now then, brother, if you are living out of the Church, don't go one step further, but step into the old ship and subscribe for the Texas Christian Advocate it and read it, and in less than a week's time you will be a better man.

The Texas Christian Advocate is one among the best Church papers I know of. No wonder, when we think who is its editor. May the good Lord bless it and speed it on its mission for good.

W. J. McCRARY.

Winfield, Texas.

### BOARD OF MISSIONS.

Brethren of the Board of Missions of Northwest Texas Conference, and others who will attend the meeting in Itasca; The meeting will be opened with a sermon Tuesday night, May 7, by Rev. Henry Long. Subject: "The Need of the Hour." The program will be found in the Advocate of March 11. Move dates up one week.

HORACE BISHOP,  
President.

### UNANSWERED LETTERS.

April 18—J. H. Averitt, sub. W. J. Holder, change. W. W. Robinson, sub. E. M. Myers, sub. J. T. McClure, sub. C. D. Montgomery, sub. E. L. Sisk, change. T. W. Ellis, sub.

April 19—J. M. Barcus, sub. E. W. Solomon, sub. H. H. Windham, subs. B. C. Anderson, subs. T. B. Hilburn, sub.

April 20—J. B. Adair, sub. J. W. Long, sub. Geo. G. Smith, sub.

April 22—C. S. Cameron, sub. J. W. Culen, sub. C. V. Oswald, subs.

April 23—J. K. McMillan, sub. M. W. Rogers, sub. J. E. Green, sub. M. F. Daniel, subs. Dr. Hall, sub. E. C. Escoc, sub. J. N. Vincent, sub.

April 24—B. F. Alsop, sub. S. Q. Bass, sub. J. T. Weems, sub. J. C. Huddleston, sub. W. B. Martin, sub.

### THE QUIET HOUR.

One of the presiding elders of the Church has given it as the result of his observations that scarcely more than twenty-five per cent of the preachers in his district have a definite time set apart for prayer and meditation, or even give so much as thirty minutes during the days as they pass to devotion. Whatever comment may be made on that statement of fact, there is something at fault with the conditions which he describes. It is a question for difference of opinion how much time a man who has a task to perform ought to spend in reflection, preparing for it. Differences in tasks and differences in men and temperaments make for wide diversities in the answers that would be given.

However, aside from all controverted matters, it is a thing surely believed among us that both preachers and people should cultivate to a larger extent the practice of the presence of God, to use the noble expression of Bro. Lawrence. Coleridge, in the introductory aphorisms of his Aids to Reflection, remarks on that familiar fact that admitted truths, the most awful and interesting truths, fall into neglect by reason of the very circumstance of their universal admission. To rescue these truths from disuse and inappreciation, to restore them to their first luster, they must be reflected on in direct reference to our present state and conduct. Then these truths may be translated into action.

What the philosopher recommends, the Quiet Hour is designed to furnish. The Quarterly, published by this league for prayer, undertakes to provide intelligent guidance to reflection and meditation on Scripture, on the spiritual state of the individual and on the pressing needs of the great Church. Wise men, men who pray, have put this movement forward, and they are only speaking Methodistically out of their experience when they recommend it to believing men and women who are eager to see a forward movement in Methodists in Methodism.

The cost of the Quarterly is a trifle; the promise of good to one who will make the proper use of it is by no means a trifle. Wrapped up in it is that good which the Divine Spirit can bring to a life that takes time to be instructed by a voice that is best heard, perhaps, as men wait before God in wisely directed prayer.

MORLAND WHALING.

### HAVE WE MEN TO SPARE?

We hear much about few men being called to the ministry. We should be done with such talk. There are as many men called as are needed, for God has not forgotten. They do not all respond, and those who do are not wisely distributed. Perhaps we need to reconstruct our definition of a call. We hear talk of a call to the home field, and a call to the foreign field, as if they were entirely distinct; as if a man who is called to preach were not called to preach where he is most needed. Likewise we talk of a call as if it were wholly and singly an inward impression. Whereas, the Master operates in two spheres: the spiritual and the providential—the realm of convictions and the realm of facts. His is the authority of conscience and of the understanding also, and he acts upon one by the inward impression, on the other by an outward appeal. Who shall say which is the more imperative?

Did not Elijah flee for lack of a look at the facts? Was Moses moved more by the vision of the bush or by the cry of his people? Paul and Barnabas were called, but the Church must separate them. It was a cry of need that took them to Macedonia. Peter had the vision on the house top, but he had the messengers from Cornelius also. The Spirit not only shines on the heart; he also illumines the facts. For the most part it requires a look at the facts to interpret the impressions. The modern study of missions has interpreted the voice of the Spirit as He has pleaded through the patient centuries. The love in the heart of the Good Samaritan needed only the vision of the suffering fellow-man to make him forget all antagonisms and overlook all barriers. The groan of the sufferer was the call of God to him.

The nations of the earth lie hard by the path, stripped, bleeding, and groaning. Yet we prate about a call.

The philosophy of the Kingdom summed up in the parable of the Great Supper, recorded in the 14th of Luke. Here the invitation widens from the palace to the hedges, from the city thoroughfare to the country bridle path. The refusal of those near was to be the signal for a further advance. The servants were not to rob the hungry of an invitation in a vain attempt to force a feast on those who in real or fancied fullness gave no heed. The violation of this teaching is as universal as its application is easy. For do we not crowd our servants on a few streets and waste our time pressing the invitation on those to whom refusal has become a habit, so that they do not even take the trouble to sneer, while the lanes and highways remain strangers to our solicitude.

Experts tell us there is one preacher in Christendom to every 546 of the population, while in heathen lands there is one to 183,000 of the population. That is, there are more than thirty times as many where they are least needed as there are where they are most needed. Even in the homeland they are not evenly distributed.

### BIG PRIZE IF YOU COUNT RIGHT

**Count the Dots**



**A PIANO FREE**

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**BIG CASH PRIZES**

1ST. PRIZE, ELEGANT PIANO.  
2ND. \$50 CASH. 3RD. \$25. 4TH \$10.  
If more than four answer correctly such shall receive a Prize worth \$1.00.  
Conditions—60 cents pays for one year's subscription and one cent. \$1.00 pays for two years' subscription and three cents. In case of tie a fair and impartial decision will be made by disinterested judges. The plan was submitted to the post-office department and reported favorably by the Attorney general. No guessing or lottery scheme—the best man wins. The directors of the company are leading business men. We refer to Union Bank & Trust Co., Dallas. Awards will be made Aug. 10th. The American Home Journal is the great Southern Magazine. Get an early count by filling this blank and send today.

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**AMERICAN HOME JOURNAL,**  
Room 12 Journal Building, Dallas, Texas.

Denominational rivalry has too often obscured the main object, and translated the Great Commission, "Go ye into the most favored spots and build a Church wherever a rival sect shows its head."

If they were wisely distributed, we have enough ordained preachers now to evangelize the world in half a generation. We could give one preacher to every 1866 people on the globe. Only one half of these are adults.

If we gave the heathen on-half of those we have in Christian lands, we would still have one to every 1100 and give the heathen one to every 2750. If we gave the regions beyond only one in five, it would leave one to every seven hundred and give the heathen one to every 7000; if one in ten, there would be one to 600 and one to 15,000 respectively. The home Church could do this and not miss them.

In much of the home land they are too thick to thrive. Some of the ground is over-cultivated, while much remains uncultured. Often four or five churches are planted where one would amply serve the needs of the people. Before we complain that the Great Overseer is not furnishing laborers, we should set about rightly using those already furnished. A business man would hardly go to great expense to foster rival establishments, when no matter how it went he would be the loser; nor would a General seek recruits to forage on each other and fight each other.

Our method is not succeeding. The same influences that would keep the men at home also keep them from going to large sections of our own land. There are great areas thick-peopled with souls in almost heathen darkness, and no Church making haste to go in and possess them, while vast Churches are crowded in other more favored sections, so as to get in each other's way. It keeps their pastors busy seeing that their sheep do not stray into some other fold. Rather may we not say with Lowell:

"With gates of silver and bars of gold,  
You have fenced my sheep from the  
Father's fold:  
I have heard the dropping of their  
tears,  
In heaven these nineteen hundred  
years."

We not only fail to go where we are needed. We fail to succeed where we go, as we ought to succeed. For some years the growth of the population has kept pace, if it has not outgrown the growth of the Christian Church. In some of our own conferences a gain of two or three to the pastor is reported, and we do well to average five. Our growth last year was the largest for many a year. It reached an aggregate of about three per cent. Our gain in the mission field was twelve per cent. At that rate at home we should have gained one hundred and nine-two thousand. In one field the gain was seventeen per cent. At that rate at home we should have gained 270,000. While our pastors were struggling with about eight each, on an average, one of our missionaries was pleading for three or four men to help instruct 2650 applicants for membership, fresh from heathen darkness. Wesley Monumental Church, in Savannah, Ga., last year spent \$8,000.00 on home work, and won fifty souls. The same Church spent \$2.

In the foreign field, and the result was 200 converts. Thus it cost sixteen times as much to win a soul in Georgia as in foreign lands. There must be reasons for this state of things. God is no respecter of persons. He does not love an American less nor more than a Chinaman. But we can pursue a policy that will defeat his purpose toward us and bring humiliation and defeat. Could we sink our denominational differences and do at home as we are now doing in some foreign lands, we could occupy every foot of territory here and release thousands to go to the regions beyond. Indeed, it is from our contact with the solid ranks of heathenism that we are learning how trifling and insignificant are the things for which we have fought each other, and how glorious and all-commanding are those great common things for which we stand. When we shall have learned this some more, we shall know it is neither possible nor desirable that all the world should be Baptist or Methodist or Presbyterian—a dream some benighted soul still cherish—but that it should become Christian is both the purpose of our Lord and the passion of all true disciples.

While we are slowly learning this lesson, the Lord is hastening the tuition by turning the world into a neighborhood. The ends of the earth are at our doors. While we were asking, "Who is my neighbor?" the earth was shrinking into a space so small that, lo! we wake to find the ends of the earth at our doors. Any disturbance in commerce is felt round the world. Epidemics fly from shore to shore. Cruelty on the Congo sends a shudder through America. Influences for good or evil permeate the whole mass wherever they begin. Ideas, good or bad, false or true, are soon common

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property. We must come sooner or later to think and believe alike. Heathen nations must be Christianized, or we must be heathenized, or we must all be brutalized. Bishop Candler has well said the nations of the earth must all sooner or later have one religion or no religion.

The process of the first century is being reversed. Then the Church was saved from degenerating into a Jewish sect by the persecution which sent the disciples everywhere preaching. Now, since we will not go, God is bringing the nations to us. See how we stand amazed and undertake to solve the problem by legislation, exclusion, segregation and mob violence. These step in where a militant, aggressive, Church ought to stand with its Bible and its Christ.

The day of readjustment is coming. The Church will rise in her might to follow the flaming signals of Providence, and, closing ranks, will move in solid columns on heathendom. Then will there break forth a great joy round the earth. W. W. PINSON.

### OPERATION A SUCCESS.

After a stay of nearly three weeks in the sanitarium at Austin, I am home again. A very careful and successful operation was performed by Dr. Harper on one of my eyes (the other I lost a number of years ago), so delicate and abnormal was the internal structure of my eye that there was but little prospect of success. But by the blessing of God, the skill of man and the prayers of good people, I came through this trying ordeal with gratifying results. I hope in a few weeks to be able to resume work.

I am very thankful to the good Lord for his blessings and to my many friends for their generous assistance in this time of need. During this experience, many promises of God's Word have been verified and proven to be gilt-edged. God's ravens can still feed Elijah. The day of miracles is not past. "I once was blind, but now I see."

May God bless my dear friends who so kindly remembered me in their prayers and otherwise. Several concealed their identity from me, but their generous deeds are recorded in the book of God's memory.

Psalms 34 was much thought of during my afflictions. Psalms 125: 1, 2, 3 a good text. Try it.

I hope that my life will yet be useful and a blessing to many.

With love and prayers for all my brethren and friends, I am your humble brother,

S. H. MORGAN.

Elgin, Texas, April 22, 1907.

Glacier ice is now delivered to some of the largest consumers of Lyons and other cities of Europe. There are so many railways in the Alps at present that it has been found profitable to gather this ice and transport it to the cities, where it is preferred to other ice because of its hardness and lasting qualities. This ice is blasted and mined in the same manner as stone is quarried.

A tentative agreement for peace, according to dispatches received, has been arranged between Nicaragua and Salvador, which probably will end the Central American War. Orders have been issued for the withdrawal of all Nicaraguan troops from Honduras and the peace negotiations are proceeding with every prospect of successful fruition within a brief time.

### AUTHORIZED AGENTS.

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