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

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Editorial.

CHRIST THE SON OF MAN.

Christ often refers to himself as the Son of man. It is a designation that belongs to him in a very peculiar sense. And yet when you come to think about it, he was not the Son of any particular man, neither was he the Son of any particular race of men. But he was the Son of universal humanity. He was the unit of mankind, for in him were the interests of all men concentrated. This brings him into direct and intimate kinship with all men, and through him all men are brought into one bond of union with God. He is the one Man in whom all mankind have access to the Father, for no man knoweth the Father save the Son, and he to whom the Son reveals him. It follows, then, that Christ has given to the world the only universal religion. All other religions are local. They belong to those among whom they have had their origin; and no sort of effort can carry them beyond their local environment. The great religions of the East, which have gathered around them so many millions of the race, belong to those peoples of Oriental temperament. They are not indigenous to the peoples of the Western world; neither are they susceptible of progress. They are out of harmony with the modern ideas, and their influence is to degrade and to enslave the minds and the consciences of men. The intelligent peoples of our day turn away from all such religions with disgust and loathing.

But not so with the religion of Christ. It belongs to no individual or nation or race exclusively. It can not be localized or bound. It belongs to all men and to all races of men. Wherever it has been propagated there have been those to accept it and to be governed by it. The great Western world has been practically created by it; that is, its thought-life has been transformed and molded by it. Among the nations of the East it is at home, and does for them individually what it does for the peoples of the Occident. On the islands of the sea, among the Latin races, and among the Anglo-Saxon race, it is the same. When and where accepted it changes the moral sentiments, the mental habits and the religious perceptions of mankind. It makes better men and women of them, creates new civilizations, establishes humane institutions, adjusts the relations of society and it produces through its silent forces the conditions of progress and development. It did this from the beginning. It started in Jerusalem, but went into Asia Minor, and from thence into Europe; and everywhere its effect was the same on the moral life and character of the people. All down the ages it has progressed with the same power and influence and accomplished similar results among the nations. The ignorant, the learned, the poor and the rich, in the East and the West, everywhere and under all circumstances, Christ is adapted to the heart and the mind of mankind. He meets a universal want among men. All that is necessary to make him of common interest is to preach his gospel to mankind. God's Spirit does

the rest. It is because he is the Son of man, the outgrowth of the needs of universal humanity. The nations are hungry for his sympathy, his brotherly kindness, his touch of common nature, his kinship with men. In him the world finds a common Savior, a heart that embraces all races and is touched with all human woe and infirmity. And when he commanded his disciples to "Go into all the world and preach the gospel to every creature," he laid down the broad principle that he had a gospel for all peoples, born and unborn. And because of this fact he puts the responsibility upon his followers to give his gospel to universal mankind; and the ends of this great Commission will not have been accomplished until all the peoples of the world have had an opportunity to hear this gospel of redemption! No wonder that he called himself "the Son of man."

CHRISTIAN SCIENCE AND LITIGATION.

Some time ago we published an editorial under the above heading, but with no intention of reflecting upon the personal character of Mrs. Mary Baker Eddy. It merely brought to public attention the fact that the founder of Christian Science, so-called, is having trouble just like all other people. That notwithstanding the fact her system teaches that there is no such thing as the existence of matter, or the presence of evil, yet she is not free from the intrusion of matter upon her peace of mind and the influence of a tangible evil in her worldly affairs. It was really our purpose to show that, like all other mortals, Mrs. Eddy is no exception to the rule that all people have their actual disturbances, suffer their earthly pains and encounter the opposition, not only of imaginary evils, but of actual afflictions. Her theory denies all these experiences, still she is face to face with them, and she has to go into court to settle them. The editorial had this, and only this, in view. Otherwise we spoke kindly of the aged and infirm woman whose latter days are thus crowded with troubles and misfortunes.

Now comes one of her over-zealous devotees, and, in this issue of the Advocate, endeavors to reply to our former editorial. But in the very beginning of his rambling deliverance he is very unfortunate in likening the present troubles of Mrs. Eddy to those encountered by Christ, the Savior of men. There is no similarity existing between the lives and the persecutions of these two personages. Christ was persecuted for the truth's sake, and he was crucified because sin hated him. He lived poor, had no home, took no money for his work, lived in no mansion, left no estate for his relatives to quarrel and squabble over, and died the just for the unjust. On the contrary, Mrs. Eddy has had a keen eye to business during her public career; she has accumulated a fortune, and now her legal heirs come into court and ask that simple justice be done them, since they allege that her affairs are being conducted by others, to their financial detriment. The world crucified Christ, but nobody is trying to crucify Mrs. Eddy. Her only son, who is living in poverty, and one

or two other relatives, are simply asking for their part of her earthly belongings. Whether they are right in this or not, the courts will determine. And they will determine it in a very cold-blooded sort of way, but without doing Mrs. Eddy the least character of bodily injury. No one living would think of doing her the slightest violence. Therefore, to compare her with Christ in her present litigation is scarcely short of sacrilege. The lives of the two are as distinct and unlike in their relation to the accumulation of this world's goods as the poles. Christ was never troubled by the courts or by his relatives on account of what he owned.

But this correspondent, by implication, compares Mrs. Eddy to John Wesley. At least, the suggestion of the comparison lurks in his reference to the Wesleys. John Wesley literally gave his long life to his fellow men, and when he died he was not worth two hundred dollars; but during his life he received and distributed to the hungry, the naked and the ignorant poor of England more than two hundred thousand dollars. As he approached the end, there was no one to go into court to claim their share of his estate, for there was nothing for anybody to claim. Had he been shrewd as Mrs. Eddy he might have accumulated nearly half a million; but that was not his idea of administering on what the Lord permitted to come into his hands as the result of his publications. As fast as he received it the hungry and the naked and the suffering enjoyed it. Had Mrs. Eddy pursued the course of Mr. Wesley in such matters, she would not now be involved in troublesome and expensive litigation. No, no! No one is persecuting this infirm and aged woman. It is her impetuous son and other poor kin who are asking the courts to give them their share of her great fortune. That she is a remarkable woman, possessed of a dreamy, spiritual nature, richly endowed with an inventive mind and a genius for business, coupled with an exemplary life, devoted to what she conceives to be the truth, we have never questioned. However her system has only enough of the truth in it to make it plausible and attractive in so far as we have been able to apprehend it. Hence it is very fascinating to people of highly wrought, nervous temperament, and many of them imagine that they get great physical and mental benefit from it. As a result, her bank account has become wonderfully plenteous. She has not only done them real or imaginary good, but they in turn have done her a great deal of actual good in a pecuniary way.

THE POTENCY OF A CONSISTENT LIFE.

No reviler of religion of the most unscrupulous character can bring any valid objection to an upright, consistent life. There is in such a life a logic that no man can answer. As a rule the most of the objections against religion, when reduced to their last extremity, are not against religion, after all, but against dogma on the one hand and the imperfect living of the followers of Christ on the other hand. There can be no well-sustained objection to the dogmas of religion.

They are the concrete statements of faith and practice, as wise men understand them. They make up the bed-rock of faith and the frame-work of theology. True, the word dogma has a hard sound to it and is not overly popular with a great many people; but it has been the sheet-anchor of the Church amid the tempests and storms through which she has come as the ages have passed by. We are not yet ready to throw the term overboard. It still has a place in our creeds and it stands for the best and the most solid elements in our religion.

But there is no excuse for a grossly inconsistent life upon the part of those who profess to be the followers of Christ. It is hurtful to those who indulge in such a manner of living; and it is even more hurtful to the great cause they represent. It stands between the Church and the conversion of men and women. They make it a pretext for not becoming religious. Of course, there is no excuse in such an objection, and God does not hold men guiltless who make it their reason for not heeding the words of Christ; but those who thus make themselves a stumbling block are guilty before God of a great wrong to themselves and to the cause of Christ. They may not be hypocrites, for a hypocrite is one who purposely deceives. Many of these people are not deceivers; they are weak and thoughtless, and yield easily to temptation. But they are responsible for such weaknesses for God is able and willing to give them strength to overcome temptation. They need to pray and to study God's Word more closely. Religion is too sacred to be abused in this way. And the example of an inconsistent life is too forceful against religion and against the appeals of the gospel to permit it to stand in the way of the truth. A good life is the gospel in action. It is a sermon in deeds. No man can answer its appeal. It carries conviction wherever it goes among men. It is powerful as a factor in the moral worth of a community. Give the world a good life, and the gospel will not encounter many strong objections.

Sin blurs the vision, disintegrates the conscience and blackens the character, but righteousness clears the vision, tones up the conscience and embellishes the character. Were there no eternity for the soul, a man has everything to gain by living right. But with an unending future the motive for a noble life is enhanced a millionfold.

In the parable of the sower, some seed fell by the wayside, some on stony ground and some among thorns; only one-fourth fell into good ground and produced an abundant harvest. All the seeds were good, but three-fourths of them perished. They perished because the conditions were against them. Need we be discouraged when we see much of our work go to waste? It is our business to sow, and leave the growth of the seed to Providence. We can not force men to accept the truth. We can only offer it to them and urge them to accept it. After that the responsibility is with them, not with us.

CONSTANTINOPLE

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

Constantinople, because of its unrivaled geographical position, has been termed the eye of the world. It stands at the vantage point where two continents meet and where a golden stream of commerce runs from the cornucopia of two seas. There the first great Christian ruler established his stronghold and his shrines, and under his patronage and influence the religion of the Christ began to take firm hold upon the nations of the West. There for centuries the Mohammedan spider has made his nest and spun his web over Asia Minor, Arabia, Syria, Palestine and across the sea to Northern Africa. The city is so old and the besom of strife has swept over it so often and so fiercely that scarcely a vestige of its early history remains to tell the tragic tale of its rise and fall—only the gray walls, useless now, and a few monuments, and that splendid pile of the world's best second-hand sculpture—St. Sophia, beautiful yet, even in its Ottoman setting and against its background of crimsoned history.

This temple is so correlated with Christianity and is so remarkable in history that it deserves more than mere mention. It was built in 326 A. D. by Constantine and was dedicated by him to the "Divine Wisdom" of Proverbs 8. In its walls Chrysostom thundered his protests against imperial sins, but it was razed to the ground by a fire that followed the popular indignation over his banishment therefor. And then Justinian built it anew at the enormous cost of \$60,000,000, contributed for the purpose by all classes and from all parts of the empire. The most skillful builders of the age were employed to construct it upon plans revealed to the emperor by an angel in a dream. (The angel and dream part of this story was perhaps an interpolation of Justinian's to match the cross-in-the-clouds mirage of Constantine). After six years, during which time all other matters were forgotten in the one absorbing project, the temple was completed and the emperor, on Christmas eve, 537, laid aside his crown and exclaimed, "Solomon, I have surpassed thee!"

I had heard much of this building—no doubt had heard too much. The books blossomed with adjectives in its description, and those who had seen it painted it in such glowing colors that I approached it from the architectural desert of old Stamboul with great expectations. It was always in sight, the big, dominant feature of the city, and it grew in dimensions as it drew nearer the eye. Surrounded by narrow, sloppy streets and a low, disorderly confusion of huts, a ponderous dome brooded over a mass of masonry that had utterly no design nor exterior charm. The first close view was a distinct disappointment, but hoping for something better further on, I followed the guide into a spacious doorway and up a dreary steep tower, our feet clattering on the sloping, spiral pavement and our conversation resounding against the walls like the voices of ghosts that mocked at our curiosity from mysterious niches.

The ascent completed, we found ourselves in a cumbrous, time-worn gallery overlooking the auditorium, and the guide with much pride and authority lined us up against its railing and bade us to look and admire. The prospect was indeed admirable, even elegant, and dimly splendid, but not half so overpowering as the picture the books of the been-there traveler had painted.

"Ah," said the guide, "finest specimen of Byzantine art in the world. Lovely columns; grand arches!"

True to some extent, but for me the view was blotched by the Turkish rugs that curled rudely at their edges and made a mess of the clean marble floor, and by the Mohammedans, in their head rags and extension breech-

es and bare brown feet, squatted around and going through the genuflections of worship.

"Magnificent dome; beautiful mosaics," continued the guide in an effusion of mangled English. True, but the graceful sweep of the dome and the labyrinth of arches that support it were blurred by a flock of pigeons that roosted in the cloistered recesses and left the stain of their droppings on every floor and balustrade and pillar. Strange idea that of making a pigeon roost of so noble a sanctuary, but it is the Turkish way. The only wonder is that dogs too are not kennelled there.

From a dozen positions in the balconies the guide spun his skein of ecstasy and exaggeration, and we, his dupes, wondered and retrospected and sighed. Then stepping again into the spiral hopper, we unwound the quaint old elevator to the starting point. No infidel can touch the holy floor of a mosque; they must be shod in No. 12 goat skin slippers; and in these gondolas we slid in and glided about in a comic farce—all of us except those who wore rubbers, which were deemed sufficient to prevent contamination. It was hard in this ridiculous situation to forgive and forget and appreciate the real merit of the imposing old structure. But looking up, up to the stately arches and crowning architraves, up to the sweeping canopy of gold and catch the tints that are penciled there, remembering that it is the romance and witchery of the early Aladdins of the East and that the porphyry columns are the same that supported the rare and unrivaled Temple of Diana at Ephesus, of which poets have sung in extravagant dactyls. This I did, pulling hard on the boot-strings of imagination as I lifted my eye above the jibbering followers of Mahomet around me; but I could not grasp the real beauty there might have been in the architecture and decoration for thinking of the dreadful carnage that marked the transition of the place from a temple of the Savior to a mosque of the later prophet. Twenty thousand Christians were butchered there and their blood ran in streams on the floor. We were shown the imprint of a hand twenty feet high on a column where the Mohammedan conqueror stood on the piled up bodies of the slain and rested as he surveyed the result of his awful work of slaughter. The original altar has been supplanted by a Moslem pulpit and a coat of whitewash obscures the figure of Christ that was original in the crown of an arch over the altar. Our guide's keen eye could discern through the faded paint the dim outline of Christ with his hands extended in blessing as of old. I could not see it, but if indeed it be visible it is the silent sign of the ultimate restoration of the Christian faith to this benighted place and its triumph over the Koran there.

It is a short drive and an abrupt mental lapse from St. Sophia to the bazaars. As the Mohammedans look forward to a pilgrimage to Mecca, so our ladies looked forward to a visit to the bazaars of Constantinople. Marvelous city within a city, these bazaars! Forty-two hundred shops under a single roof; nine miles of narrow, unspeakable streets and they glutted to the last limit with a mass of trading, yelling, smelling humanity that jostles itself in a general promiscuous mix-up—a prospect that would have been too much for any foreign civilized woman but an American, and even for her upon any mission but shopping. The Turk, as eager to sell as our dames were to buy, opened the way to his shop. And how small this shop! A concern no larger than a steam boat cabin, and a cabin is the smallest thing I can think of. In many of the shops the keepers sat cross-legged on the floor (and he it known there is no such an institution as a chair in all orthodox Turkeydom) and

when bargaining with native customers, would make a sale and wrap and deliver the goods without moving from their easy position. But the minute a bunch of American women would storm the little hole in the wall they would rise and prepare for the inevitable battle of price and counter-price.

The bazaar area is sectioned off so that wares of certain kinds are sold only on streets assigned to them—rugs, laces and kindred material on one street, shoes on another, jewelry on another, etc. The upshot of such an arrangement was that we trousered sons of Adam had to traverse the entire nine miles of alleys to accommodate the omnivorous purchasing penchant of the ladies. We rubbed joints with donkeys, butted into the baggy declivities of Turks, elbowed mysterious veiled women, collided with robed Arabs, dodged eunuchs—those curious preposterous, elongated, harmless Egyptian obelisks who were out with the children of aristocracy on a shopping and airing mission; saw narghalies in operation, those queer Oriental pipes of lofty stature and vermiform appendix—ran into covies of vagrant odors, and, finally loaded down with shawls, opera bags, cushions, embroidery, mother of pearl boxes, brass bowls, rugs, silks, fans, dirks, sabers, fezzes, veils, shoes, and other miscellaneous et cetera, we issued from the long, dark tunnels into the light.

Just then, in front of us in full view, a muezzin appeared on the balcony of a minaret and called out something in a sing-song monotone. Soon afterwards we heard others in the distance and still others, like the whangye music of a bagpipe. A shopkeeper turned his face to the Southeast—toward Mecca—and began to pray. Others did likewise, but only a few paid any attention to the call. The great majority kept right on in their work of separating plastras from the infidel and in nondevotional pursuits. The song of the muezzin was, of course, in the native tongue, but translated into English it was: "There is no God but Allah, and Mohammed is his prophet. Come to prayers; come to prayers!" Five times a day this call is made from every minaret in Turkey and Turkey's dependencies. All devout Mohammedans drop secular matters and repair at once to the nearest mosque to pray. Some perform their devotion from any place where they may chance to be at the time of the call, but prayers are not deemed of much consequence outside the sacred atmosphere of the sanctuary.

As we strolled along the streets we passed a number of women, those slaves of the queerest and most ridiculous fashion in the world. It was all I could do to keep from accidentally, or some how else, lifting one of these veils and peeping at the prisoner inside. I did venture to get close up to one and look rudely through the gauze. The inmate was a rather pretty woman, and she smiled at my impudence, and especially when I addressed her in a language she did not understand. But just as I was about to make out the texture of her countenance and start a flirtation, a big, red hatted officer tapped me on the shoulder and broke up the seance. A Turkish woman is never seen on the streets with a man nor anywhere, and no man is ever allowed to see the face of one of the darlings except he be her father, husband, son or brother.

In that benighted land there is no such thing as courtship. And what a deprivation! What indeed is marriage without the delightful prelude of smiles and tete-a-tetes, the golden moment of engagement, the rapture of anticipation and the ineffable planings for the life where arithmetic is shattered and one and one make one and sometimes half a dozen. In Turkey there is no wooing, no love, except such as is wrought out in the home after the nuptials. The father chooses his son-in-law, and groom and bride see each others face for the first time only when their lives have been united for better or worse.

A male visitor in a Turkish home can never see the face of his hostess and cannot enter her apartments, even though he be a relative. Out in the street, though a woman may not show her features, it is parliamentary for her to exhibit her ankles and their graceful approaches, and it seems to me that those I saw took a special delight in lifting their skirts to divert the attention of the tourist from their dismal, muffled tops to their high-heeled slippers and fancy hose. Women and men are not allowed to sit together, in the home, in the mosque or street car, nor anywhere. More than that, they must as near as possible, be out of sight of the opposite sex. To insure absolute privacy and seclusion, the windows of the female apartments of a home are screened with close lattice, so that the curious feminine eye may look out upon the passing crowds and yet be invisible to any profane masculine optic. On trains, in waiting rooms, steamboats and street cars, they have separate compartments where partition walls come to the assistance of the ladies' veils in effecting their complete isolation.

Birds, as are dogs, are much respected in Constantinople, and it is a crime to kill them. Above the trellised rigging of the ships in the harbor the air was alive with the white wings of gulls, and myriads of wild ducks rode the waves and dived, conscious of their immunity. Here again the Koran has a bright page and again it is evident its influence upon its obedient believers. It proclaims the taking of animal life a sin and to comply with its precepts many devout Turks refrain from eating meat. A strange mixture of gentleness and brutality is the Koran—a bible that holds sacred the innocent lives of birds and beasts and yet bestows the prize of blissful immortality upon the hook-nosed Turk who sheds the blood of an "infidel!"

The laws of Turkey are fair and liberal on their face, but outrageous in their enforcement. The Sultan is ostensibly hedged about with advisory council, but in reality there is little check upon his absolute authority, and were it not that the Damascus blade of the European powers overhangs his palace, there is no telling to what extremes of persecution of even his own people he would go. There is some development, a slow growth of the people, coming with their fanaticism and ignorance in contact with western enlightenment. European merchants are securing a footing in their cities, under the protection of their native countries, and a constant tide of travel is beating upon the Ottoman shores. The effect is evidenced faintly in the adoption of western dress, which is becoming more and more common, and the gradual loosening of the rigid custom that makes hermits of the women. Then, too, Roberts College, a fine American mission school that crowns a hill on the Bosphorus, is working a slow transformation. Founded forty years ago, thousands of young men of the empire have received good education, and a veneer of enlightenment, at least, from that source. It is said that two-thirds of the men of public affairs of Turkey received instruction there and that they are the main directing influences in government, next to the Sultan himself.

And with this little faint ray of hope shining upon the dark story I have told, let us close the chapter.

I shall never forget the bright cheery Sunday morning when the Arabic lifted anchor at Constantinople harbor and headed for the Black Sea along the channel of the incomparable Bosphorus. The curtain had dropped—glorious curtain of distance and of sun—and for my part let it not be rolled again forever. I know that the drama of superstition and filth and folly is still going on there and that I shall have to carry the memory of the scenes to the end of my allotment of time, but I am glad that over it all, at the last moment, benevolent nature threw a mantle of rarest beauty,

and I shall be sorry to have to lift it hereafter for any purpose.

It is early morning. The antiquated town of Stamboul, with its minarets and domes, its cypress groves and white walls, its Sophia of noble pedigree and sad and sanguinary history, is first to retire before the retreating tumult of houses and hills; the myriads of water craft march and counter-march in the confusion of escape; the great yellow rows of buildings in Galata run together to hide the unseemly streets and in a jumbled mass deploy out of sight behind the banks of the Oriental Hudson; the sun rises from his sumptuous Asian bed and looks into the mirror of the Golden Horn and sends a quiver of silver arrows into the shimmering harbor; the Bosphorus opens her plump, brown arms and folds us to her pulsing bosom—the bosom of the Venus of the world. Let others praise the city and its towers, as all the writers do, but I sing a paean to the virgin waters and to their lovely accessories of slope and sculpture that no iconoclasm can destroy and no depravity corrupt—a limpid, liquid mystery that comes from one knows not where and going one knows not whither, entwining every view, graceful, faultless always as the skies that bend above us today. It has borne the armies of Xerxes, of Darius, of Mahomet and Godfrey and Tancred on missions of tragic consequence and never breathed the secret of their purpose. The craft of mythological legend have moved upon its crystal surface and the blood of striving nations has flowed upon its garnished floors. But legend and history have been swept by its currents into the crypt of time, and still it flows and flows in its purity and its prime, heedless of the acts and pacts of puerile man.

The hills, symmetrical and uniform, incline gracefully to the water, not one out of line, and are crowned with beautiful villas and castles. Evergreens and vines color the picture, and at one place the palace of the Sultan, isolated by a wall that climbs the acclivities and winds around the hill-sides, adds interest to the view. At another, Roberts College is prominent. As we passed this institution the 400 students, who had been apprised of our coming, waved their handkerchiefs in welcome and ran up an American flag in our honor. The decks of the Arabic at once became wild with fluttering signals and the vociferations of the noble six hundred and the hoarse whistle of the boat made the echoes ring.

At the entrance of the Black Sea we looked far out to the cold, cheerless coasts of Russia, to Crimea and Balaklava, where another six hundred rode boldly and well into the jaws of death.

And then, doubling back on our course, we came again to the open sea.

APPRECIATES THE ADVOCATE.

Having read the article in the Advocate on "Religious Literature in the Home," it has brought to my mind the incident connected with our subscribing for it a few years ago. When Bro. V. G. Thomas was on our circuit, he came around taking subscriptions for the Advocate. Not realizing (as many Church members do not) the benefit to be derived from it, we declined; but Bro. Thomas would take no refusal and just went ahead and put our name down. I want to say that we continued to take it, and expect to do so.

If all the preachers were as enthusiastic as Bro. Thomas, the Texas Christian Advocate would be in a great many more homes to-day.

(MISS) TENNIE LEE LILLY.
Von Ormy, Texas.

The constant recognition of a great truth as the dominant force of our life lifts us above the petty irritations and unmanly cares of daily frictions. The believer in God should place himself under the baptizing power of the fact that he has had a positive call from heaven to come up higher, then none of things earthly can move or disturb him.

A few wrote me Baptist letter from "Baptists Methodist sure a glad that of the city." T leading tioned B write, "a confident

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METHODISM IN EL PASO.

A few days ago a Texas preacher wrote me, inclosing a clipping from the Baptist Standard, which contained a letter from a Baptist preacher, headed, "Baptists Capture El Paso." The Methodist preacher writes: "I am sure a host of us in Texas would be glad that you write in the Advocate of the work of Methodism in your city." This kind request, and the misleading statements of the aforementioned Baptist preacher, prompt me to write, "as it were, foolishly, in this confidence of boasting."

The Baptist brother declares that they have built a \$40,000 church, "a magnificent structure, superior to any church-house built by any other denomination." He further says, "they have climbed from one of the weakest to the strongest and most influential denominations in the city." The only American mission work that is being done by any other Church in the city, he triumphantly declares, "is one unimportant Methodist mission in Highland Park." In this strain he continued through a long letter.

There are three good Methodist houses of worship in this city, and the corner-stone of the fourth one we laid yesterday. One of these is the property of the M. E. Church; all the others belong to the M. E. Church, South. Our main church, Trinity, was finished a few months ago, at a cost of about \$50,000. It is recognized by all denominations as having the best location in the city, and it will seat fully twice as many people as the new First Baptist Church.

We have a well arranged Sunday-school department on the same floor with the audience room, and so cut off by flexifold partitions, that of the sixteen class rooms, all but two or three can be thrown directly into the audience room, thus making seating capacity for about 1,200 people. From the information I now have, I infer that this congregation is the strongest, numerically, in the city, as it now numbers close to 600. Adding to this, the membership of the other Methodist Churches of the city, the total will probably almost double the whole number of Baptists within the limits of the city.

At this time we have by far the strongest and most aggressive organization amongst the Mexicans. Our church for these people is a splendid two-story stone structure, with an attractive audience room above, and with well equipped rooms below for school purposes. We have here a day school for Mexican girls, under the care of two young women who devote their entire time to this work. The pastor of this church is an intelligent, cultivated Mexican, who is doing a great work amongst his people.

Our new church, whose corner-stone we laid yesterday, is in East El Paso, and is to be used both for work among our own people and also the Mexicans. Large shops and foundries have recently been located in this part of the city, and they are causing a rapid increase in population. Brother Arthur Marsdon has charge of this work and is meeting with marked success.

In Highland Park, a rapidly growing residence section of the city,

A FACT ABOUT THE "BLUES"

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

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

Tutt's Pills

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

TAKE NO SUBSTITUTE.

we bought lots two years ago and established a Sunday-school in a tent. This work was seriously crippled by our not being able to secure, at the proper time, a pastor who could give it the attention a new work of this sort demands. Last fall, Bishop Morrison appointed the Rev. H. P. Bond, recently of the Missouri Conference, as American city missionary in El Paso. Bro. Bond is an untiring worker and, as a result of his efforts in Highland Park, we now have a Sunday-school that numbers more than forty, and is rapidly growing. We are taking active steps toward securing an adequate house of worship for this section of the city, and as soon as this is done we will have the membership for organizing a Church at once in this place, and "a great door and effectual" will open to us. Bro. Bond has also recently organized a Church with more than forty members in Clait a little settlement just below the city.

We have in our city four regularly appointed preachers of our Church not counting our ubiquitous presiding elder, who occasionally stops off here to renew his acquaintance with his family. We have, also, a "Bible Woman" at work amongst the Mexicans, and the two women teachers above referred to. We have had, also, until recently, a deaconess at work in Trinity Church.

Our growth, during the past few years, has been most gratifying. During the past three years, our membership has almost doubled and our "following" has probably increased four-fold. Still, it must be confessed that we are not compassing the field. The rapid increase in population in this city and the ever widening and ripening field for Christian work positively oppresses one who feels himself charged with its religious interests. We need more workers, we need assistance in paying for lots for future Churches in new sections of the city; we need help, at once, in building and equipping chapels already started, and others so much needed. The Baptist Church of Texas is beginning to plan large things for El Paso. Their missionary board is spending large sums of money here in buildings, and in supporting workers. It is investing \$5,000 in one building, on condition that the Baptists here raise \$2,500, and the \$2,500 are now almost in sight. All honor to the Baptists! But will we not be as long-sighted and as zealous? Are there not large hearted Methodists in the older sections of Texas who will help us with their money in this new border city, as we try to save the hundreds who are crowding in here from every part of our country? May God open the hearts of men of means to help us!

G. M. GIBSON,
Pastor Trinity Church.

PRESENT POSSIBILITIES IN CHINA.

By Bishop W. A. Candler.

Dr. D. L. Anderson, President of the Szechow University, in China, writes me concerning the spring opening of that institution as follows:

"We opened the spring term with 190 students—all that we can receive. We have already refused some 30 or 40 from lack of room, and applicants are still coming in. We could easily secure 250 or 300 students if we were prepared for that number. One of the new dormitories is in condition to use, though not yet finished. This will accommodate 78 men; and with the old building we can accommodate, by crowding them, 190. The other buildings will be finished this spring, and we will move into them as soon as they are ready. The new dormitory buildings will accommodate, when finished, a little more than 200 men. We can not handle a larger number in our present school building. Hence we must have, for an increase of students, a new school building. The sum of \$15,000 would build that for us."

Now, here is a situation which should appeal to every one concerned for the cause of foreign missions, and especially to all who comprehend that

the evangelization of China means the salvation of the Orient. In this greatest mission field of the world we are turning away students from our leading institution of learning for lack of a little room. These students come to us with the money in their hands to pay for both board and tuition. We need simply more dormitories for them to sleep in and more recitation rooms for them to be taught in. They are of the influential classes. While they do not (in many cases at least) come to us seeking Christianity, all are brought under Christian influences by their coming and very many become sincere and enlightened Christians before leaving school. What an immense advance on the old days of charity schools and hired pupils! Other men have labored, and now we are entering into their labors; or, we ought to enter into their labors. Because they worked, we must toil; because they through painful years sowed seed from which has come this great harvest, we should see to it that not one sheaf in all the wide field fails of being gathered into the garner of God. It is a great harvest time in China, and a harvest means haste if the fruitage of days and months of toil is to be saved against the mutations and mischances of wind and weather.

There never was such an awakening in any nation as is now going on in China. There is on the people a passion for the "Western learning" which amounts to little less than a mania. Over fifteen thousand Chinese students are in Tokio, Japan, trying to get from the Japanese this learning. Many are becoming dissatisfied with this "Japanned," second-hand" learning, and thousands are crowding the Christian schools of the Chinese Empire.

Rev. John W. Cline, President of the Anglo-Chinese College, at Shanghai, writes concerning the spring opening there:

"I have been rather too busy of late, trying to do work at hand, to write. We have our hands entirely full trying to do the work. The demand for places to go to school has in no sense diminished. We seem to have no special distinction in that we are crowded to our utmost capacity, since every school is full. I have heard of only one 'foreign school' in Shanghai that complains of a lack of patronage which leaves it less than full. Our school was full, even before the close of the last term, of those who paid in part the money for the expenses of the present term, thus paying a term ahead as to a portion of their expenses."

Bro. Cline adds: "Our new dormitory is almost ready for use. It is a good building, and will be a great help." This new dormitory costs the Board of Mission nothing, being erected by funds derived from the income of the school and from Chinese friends in Shanghai, not a few of the contributors being graduates of the school.

This is the day of the Christian school in China. It is the strong arm of the mission work there during these times, when China is more eager for such schools than was Europe in the days which we commonly call "the area of the revival of learning." What a Godsend that we have these two great schools at Shanghai and Szechow! The foresight of Young J. Allen, who, twenty-five years ago and more, saw the importance of such institutions and urged the founding of the Anglo-Chinese College, has been more than justified. If the Church's devotion had been as warm as his counsel was wise, we would be now even in far better position than we are. We have got rich returns for the little we did. The property he bought in Shanghai for a song has become very valuable, and on some of the ground stand buildings which yield incomes for the Szechow University, sixty miles away; and the buildings which he erected for school purposes on another part of the ground shelter the growing Anglo-Chinese College, in the hands of Bro. Cline—a school which is now able to build for itself a dormitory costing nearly or

To Extend the Usefulness of a Useful Life

Nothing has ever been devised to equal life insurance. It is the easiest, fairest, safest way for the man who is of use to others to extend that usefulness beyond his lifetime with them. This does not appeal to the gay and giddy, but there have been enough who felt the need of furnishing such protection to make and keep

The Mutual Life Insurance Company

the greatest organization of its kind in the world. For sixty-four years the Mutual Life has protected an increasing number of homes, keeping safe the trust and paying promptly the money laid aside to provide for "the home folks" after the unselfish provider himself has departed. To-day the same protection is offered to other useful men. Are you such?

The Time to Act is NOW.

For the new forms of policies consult our nearest agent, or write direct to

The Mutual Life Insurance Company
of New York,
N. Y.

quite as much as did the whole tract of land when Dr. Allen purchased it. Here is business success, as well as missionary achievement, which is respectfully referred to the "practical men" who are perpetually chiding the Church in general and missionaries in particular for want of "business sense and business methods." This, brethren, is what has come out of the little money you gave years ago to the purchase of property in Shanghai; and now would you mind saying what has become of the much money you did not give? Has any of the money you kept been lost in speculation, or has any of it brought injury to your sons or daughters?

We ought to learn wisdom from past experience, and gather sense from our folly, even. We ought to give these institutions all that they need.

The Szechow University needs another dormitory and another building for the uses of instruction. The two should cost not less than \$25,000. If they were speedily erected, they would draw after them the most blessed results—among other things gifts from the Chinese themselves, perhaps, for still further enlargement of the plant.

The Anglo-Chinese College should have its central building (now nearly twenty-five years old) thoroughly renovated, one other new building set up, and a college church erected on the grounds. In the great city of Shanghai (the Liverpool of the East) we now have only one organized Church in a house of its own. We should have a church building on the college compound, and have it without delay. Not less than \$15,000 should be invested there.

Who can estimate what this small sum of \$40,000 would accomplish through these two Christian institutions in the Orient? How far-reaching in influence would such an investment be! The founding of Oxford University in England has not had a greater effect on the welfare of the English-speaking nations than will a well-equipped Christian school have on the future of China. Great history is making there now. What sort of history shall it be? Whatever sort the Christian Churches wish it to be.

Today is the day of the Christian school in China; and tomorrow will be largely what Christian education, or the lack of such education, may make it. What may not a few dollars do now! Blessed by the Master, they will feed millions of people for centuries to come as the loaves and

fishes of the Galilean lad fed thousands in the olden time.
Atlanta, Ga.

NORTH TEXAS UNIVERSITY SCHOOL.

The new dormitory campaign for the North Texas University School was started at Terrell District Conference at \$1310.

Terrell has now met our proposition, and we are ready to let the contract for a handsome main building on the new campus. The proposition made Terrell was that if she as a city would provide the new site and a suitable school building all free of debt, we, the North Texas Conference, outside of Terrell, would put up the dormitories.

In modern phraseology, it is now "up to us" to keep our part of this contract—we must build the dormitories. C. A. Gill & Son, of Dallas, are our architects and their estimate upon the plans proposed is \$19,500 for each of the two dormitories, which means, in round numbers, about \$40,000. This is a large amount to raise; it is a great task we are undertaking. But we view this enterprise somewhat like Uncle Remus did his bear climbing the tree—the bear was "obliged to;" we are "obliged" to build those dormitories. There is nothing else to do, unless, forsooth, we are willing to sacrifice a great school and throw away the opportunity of securing a \$100,000 school plant at Terrell.

We are going to build; we are not debating this question any further. The faculty and students of the University School fire the first shot of the campaign with a pledge of \$1000. The next shot is fired by the Terrell District Conference to the amount of \$310, making so far \$1310. In justice to the Terrell District Conference, we must add that the collection was sprung without previous notice. Our pastors and laymen are now becoming very much interested, and we know of a number of very likely \$100 subscriptions. You will hear from Terrell District again.

Now as to the future campaign for our dormitories, we hereby make a call for 100 men or charges to give \$100. This would make the \$10,000 necessary to start us. We propose this plan because we believe it to be a plan which we can reach, and more than that, a plan which we confidently believe will be reached.

Who will be the first man on the list to be one of the 100 men to give \$100?
J. J. MORGAN.

A BOON TO TEMPERANCE

A Non-Alcoholic Fruit Drink That Clergymen and Temperance Advocates Extol for Its Virtue and as a Cure for Intemperance.

A specialist recently speaking of inebriety said, "It is a peculiar fact that apples will cure the worst case of intemperance that ever afflicted a person. No one ever saw a man or woman who liked apples and who had an appetite for drink. The tastes are at deadly enmity with each other."

The essential part of the apple is the juice. The woody fibre and skin should not be eaten; they often offset the value of the juice and retard digestion. Apple Juice is therefore most desirable for satisfying the thirst and curing, or preventing any tendency to inebriety.

There was great need for the new process that is now used exclusively in Duffy's 1842 Apple Juice, which permanently retains the original flavor and sweetness of the juice, no matter how long it may be kept in any climate, exactly the same as when first pressed from the ripe apple. There is absolutely no possibility under this process for the juice to ferment or become "hard," as in cider, or to develop alcohol.

In Duffy's Apple Juice only ripe, selected New York State apples are used. The juice is also sterilized and carbonated and put in air-tight bottles, thus assuring a beverage that is pure, sparkling and possessing that indescribably delicious flavor that can only be found in the fresh pressing of the apple.

All the tonic properties of the apple are also preserved, and the influence of Duffy's Apple Juice upon the health is noticeable from the first by those who drink it daily. It corrects any disorders of the stomach and liver, regulates the bowels and invigorates the brain as well as the body.

That this refreshing beverage is cordially welcomed by temperance advocates and clergymen is shown by many glowing letters of praise. The Rev. Baker Smith, pastor Presbyterian Church of Calton, N. J., writes: "I am a teetotaler in belief and practice, and therefore aim to be cautious as to what I drink or recommend to others. I found your Duffy's Apple Juice to be non-intoxicant and as harmless as the so-called soft drinks, but possessing medicinal value. I used it while my family were all suffering with the grippe, and it proved to be an excellent substitute for water, which tastes so insipid during sickness, and which sometimes is contaminated and unhealthy. I bid you Godspeed in your efforts to furnish the public with a non-intoxicant beverage, and wish it might banish hard cider and all intoxicating drinks from the land and from the world."

Duffy's 1842 Apple Juice can be used anywhere and at any time; it is a popular beverage at public resorts, at banquets and in the home circle; during the warm weather it will be found a cooling, refreshing drink in place of tea, coffee or milk at meals. Everyone enjoys it for its invigorating taste and the perfect freedom with which it may be drunk.

There are many clergymen and presidents of temperance organizations who would like to satisfy themselves as to the merits of Duffy's 1842 Apple Juice, and know of a pure, wholesome, non-alcoholic beverage which they can safely recommend. Upon application the manufacturers will gladly send a large bottle absolutely free of charge upon receipt of their name and address, together with the name of the church or temperance organization with which they are connected.

The American Fruit Product Company also manufactures Duffy's Grape Juice, a guaranteed pure, unfermented and absolutely non-alcoholic beverage.

age. It is used very extensively as communion wine; it is also a palatable, delicious family beverage.

Duffy's 1842 Apple Juice and Duffy's Grape Juice are sold by all grocers, druggists and dealers, and served at hotels and clubs.

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

Secular News Items.

It is reported in Havana that Jose Miguel Gomez has decided to leave the Liberal party, join the Republican party, of which he was formerly the head, and become the Republican candidate for the Presidency. This move, it is expected, will clear the political situation by removing the friction which has prevailed between Gomez and Zayas. Their rivalry for the Presidency in the past has almost ruined the Liberal party.

Armed bands are reported to be committing depredations in the Songo district of Santiago, and in the vicinity of Manacas, Santa Clara. The brigands are extracting money from farmers and stealing horses.

The members of the bands, it is believed, are negroes who have been thrown out of work by the ending of the sugar season.

Strikers at Buenos Ayres, May 11, attacked the strike-breakers. Shots from revolvers wounded four. The number of strike-breakers is increasing and it is believed the strike is doomed to fail. Intransigent leaders of the Papal Internuntius Locatelli were officially received by the President.

The Prensa, commenting on the banquet given by Secretary Root in honor of the officers of the Sarmiento, says Argentine is pleased at the tokens of friendship manifested by the great statesman.

Queen Victoria gave birth, May 10, to a son, who becomes heir to the throne of Spain. Great rejoicing is taking place all over the country. The whole city was ringing with cries of "Long live the Prince!" "Long live the Queen!" and "Long live the King." The boy will be named Alfonso, and will bear the title of Prince of the Asturias.

While hurrying northward over the coast line of the Southern Pacific Railway, May 11, homeward bound after a week of fraternizing and fiesta in Los Angeles, 145 Shriners of Ismailia Temple of Buffalo and Rajah Temple of Reading, with their families and friends were hurled into the midst of death when their special train, running fifty miles an hour, struck a defective switch at Honda, a lonely station on the sand wastes of the Pacific beach, derailing the train, smashing the coaches into splinters, killing thirty-one almost instantly and injuring more than a score of others. The bodies of twenty-five lie in the morgues at Santa Barbara and ten more are at San Luis Obispo. The injured, many of whom are terribly hurt and will probably die, are in two sanitariums at San Luis Obispo.

T. C. Webster, who was taken from an eastbound train in Kansas City on April 2, unconscious, and removed to the City Hospital, has slept constantly for the past forty days and is still asleep. Physicians say he is suffering from acute melancholia.

Webster was 60 years old. He was traveling from Horseshoe Bend, Idaho, to Gainesville, Ga. None of his relatives or friends have visited him since he was taken to the hospital.

Charles Haines Haswell, one of the best known civil and marine engineers in the country, is dead at his home in New York. He was 98 years old. In the building of the early ships

of the United States Navy, many of Mr. Haswell's constructive plans, improvements and inventions were used. He was first chief engineer, and engineer in chief in the navy from 1836 to 1851.

During a sham battle, and while he was leading an attack by an Uhlan regiment, the King of Saxony narrowly escaped serious injury May 9. He was thrown from his horse, but when his attendants rushed to his side it was found that he was only stunned. When he recovered he insisted on again taking part in the maneuvers.

The Mayor of Yekateroslav, Russia, M. Aseau, having received a second warning that he has been sentenced to death by reactionary organization, determined to resign.

American merchants in Paris, fearing a tariff war between France and the United States, have forwarded to the State Department at Washington a petition asking for the immediate appointment of a tariff commission to go to Paris and negotiate.

According to advices by the Canadian-Australian liner Manuka, from Sydney, the North German Lloyd steamer Sumatra recently called at the Sir Charles Hardy group in the South Seas and discovered that cannibalism was being carried on to a large extent among the native group. The captain of the Sumatra reported the matter to Dr. Hahl, German Governor of the Islands, who dispatched the yacht Sestern to the islands. All the villages were destroyed and the ringleaders, eleven natives, including two women, were arrested, but one of the prisoners escaped. Others were brought to Herberth Hope and imprisoned.

The Gutemalan Government has released C. L. Tullen, of Little Rock, and Marshall F. Stamms, of Cincinnati, the two Americans arrested in Guatemala City on the charge of alleged complicity in the attempted assassination of President Cabrera. Advices to this effect were received at the State Department from Philip Brown, Charge of the American Legation at Guatemala City.

Apparently the only reason for the arrest of the two Americans was that they had a house not far from the scene of the dynamiting, and when their domicile was searched explosives were found. The Americans had been in Guatemala a number of years engaged in the timber business and contracting of various kinds. The explosives were used in their business. It is stated that the revolutionary spirit in Guatemala is greatly feared and that the Cabrera Government is every day resorting to the use of force in order to uphold its control. It is believed the decision of Mexico not to sever diplomatic relations will strengthen the Cabrera party for a time, but there is no indication that the revolutionary movement has been quelled.

DISTRICT CONFERENCE NOTICES.

Paris District. The Paris District Conference will be held at Depot July 2-4. Rev. H. H. Goode will preach the opening sermon at 8 p. m. Committee on License to Preach and Recommendation to Annual Conference—J. A. Wyatt, W. R. McCarter, H. K. Agee. Elder's and Deacon's Orders—L. W. Clark, W. A. Thomas, T. J. Beckham. Let all members be present at the opening session, Tuesday evening. The delegates should be at Detroit by noon Tuesday, where conveyances will be waiting to take them to Depot. J. F. ALDERSON, P. E.

DUBLIN DISTRICT. The Dublin District Sunday-school and Epworth League Conference will be held at Eastland, June 11, 12 and 13. Program will be out soon. We want to make it the greatest success of any ever held. E. D. JENNINGS, President E. L. Conference, Huckabay, Texas.

FORT WORTH PREACHERS' MEETING.

The Fort Worth Pastors' Association met at First Church, Monday, May 6.

Bro. Webb, Central: Good services at Central Church.

Bro. Kiker, Missouri Avenue: Good services; some twelve members in last few weeks. Church dedicated by Bishop Hoss.

Bro. Armstrong, Agent Polytechnic College: Preached in morning for Bro. Shearer at Rosen Heights; one conversion and a general good time.

Bro. Slover, Mulkey Memorial: A great service in morning; several asked for prayer; have inaugurated a good work among the boys in connection with the Y. M. C. A. Will soon be in new church.

Bro. Browning, Polytechnic College: Good communion service conducted by Bro. Sensabaugh. Bro. Boaz preached at night.

Bro. Bloodworth: Heard two sermons yesterday.

Bro. Morris, Children's Home Society: Reports one sick child in his home. Constantly busy in looking after homeless children.

Bro. Kniekerbocker, First Church: Good day; church full; five accessions—three by letter and 2 by faith. W. J. Boaz, of Missouri Avenue Church, came to First Church with a subscription of \$5000 for the new First Church. Happy prospects.

Bro. Shearer, Rosen Heights: Bro. Armstrong filled the pulpit; three conversions during the day; membership active.

Bro. Sensabaugh, presiding elder, reported District Conference committees as follows: On Revivals: H. D. Kniekerbocker, G. S. Slover, W. E. Hawkins, O. P. Kiker, A. H. McVeigh. On Education: H. A. Boaz, W. B. Andrews, Geo. Mulkey.

H. D. KNICKERBOCKER, Pres. F. E. SINGLETON, Sec.

A STUDY IN FIGURES.

The amounts in the table below show what has been paid by the respective districts of the Texas Conference to May 1, the right column denoting the per cent of the entire assessment against each district for the year.

Table with columns for District, Assessment Amount, and Percentage. Includes districts like Pittsburg, Calvert, San Augustine, etc.

The following table shows the assessment per member for each district and the amount paid per member to May 1:

Table with columns for District, Per Member, and Paid. Includes districts like Calvert, Brenham, Pittsburg, etc.

The following table, presented in the order of per capita assessment (which see in above table), shows membership and total assessment for each district:

Table with columns for District, Membership, and Assessment. Includes districts like Brenham, Houston, Calvert, etc.

Navasota, Texas. CHILDREN'S DAY. Notice to Sunday-schools, Northwest Texas Conference: On account of the Dallas House running out of Children's Day programs and delay, you may not receive the programs in time to prepare for third Sunday in May. However, the season is late and we advise in such case that you observe the fourth Sunday in May or even first Sunday in June. Remember, we furnish free of charge any school with those programs. Write to me what you need. Let every Sunday-school in our confer-

STEY ORGANS advertisement featuring an image of a pipe organ and text describing its features and availability.

Please observe Children's Day this year. C. S. FIELD, Secretary. Station A, Fort Worth, Texas.

RESOLUTIONS OF RESPECT.

To the Officers and Members of the Evergreen Sunday-school, Bosqueville Circuit, Waco District:

We, your committee appointed to draft resolutions of respect to the memory of Mr. Skill Linville, beg leave to submit the following: Whereas, Our heavenly Father in his infinite wisdom has seen fit to take from us one of our most faithful and lovable members and teacher, Mr. Skill Linville, one whose place can never be filled; the memory of whose gentle Christian character will ever linger with us—a Christian who slighted no opportunity of service; a model young man, a loving son and brother and a faithful friend; always charitable, always magnanimous. We find it hard to realize our great loss, but we find comfort in the thought that he has gone to his reward and rests with Him who said: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you;" and he awaits the coming of his loved ones and friends. Be it

Resolved, therefore, That we extend to his sorrowing loved ones our sincere sympathy in their bereavement; and be it further

Resolved, That a copy of these resolutions be spread upon the minutes of the Sunday-school, and that a copy of the same be presented to his father and mother, and that they be published in the Texas Christian Advocate.

LULA EDWARDS, KATE MORGAN, LAURA EDWARDS, Committee.

MARRIAGES.

Edwards-Adams.—On May 12, 1907, at 10 o'clock a. m., at the residence of the bride, in Markley, Texas, Mr. W. E. Edwards and Miss Fannie Adams, Rev. J. Hall Bowman officiating.

Lucas-Moore.—At the home of W. Taylor, seven miles from Goldthwaite, Mills County, Texas, May 12, 1907, Mr. W. T. Lucas and Mrs. Josie Moore, Rev. G. W. Templin officiating.

Goldsbury-Selner.—At the home of the bride's parents, four miles south of Cushing, Texas, Mr. Goldsbury and Mrs. Bertha Selner, Rev. A. Nolan officiating.

Hornsey-Power.—At the home of the bride's parents, Cushing, Texas, May 3, 1907, Mr. W. C. Hornsey, of Atlanta, Texas, and Miss Eula Belle Power, Rev. A. Nolan officiating.

Barnes-Sharpe.—By Rev. J. E. Vinson, May 9, 1907, at the home of the bride's brother, W. R. Sharpe, in Wolfe City, Texas, Mr. C. J. Barnes, of Amarillo, Texas, and Miss Mable Sharpe.

Herrick-Cason.—At the residence of the bride, in Mart, Texas, May 7, 1907, by Rev. J. H. Braswell, Mr. Frank H. Herrick and Mrs. Lurena Cason.

Hoge-Howe.—At the home of the bride's mother, in Roanoke, Texas, May 9, 1907, at 3 o'clock p. m., Hon. L. L. Hoge, of Austin, Texas, and Miss Nora Howe, Rev. C. W. Hardon officiating.

"The promises of God in the Bible regarding prayer are made to those who are united to Christ by a living faith, and who are living a life of loving obedience to his will."

"THE DEVIL OF TODAY"

Advertisement for 'The Devil of Today' book, published by D. E. Luther Publishing Co. in Atlanta, Ga. The text describes the book's content regarding the dangers of modern life.

Notes From the Field

Merit Circuit.

It has never been my lot to serve a pleasanter work than Merit Circuit. The people have shown us unstinted kindness and favors from the very beginning. The regular pounding that came upon us at the beginning has continued in greater or less degree up to the present time.

Coffeerville.

Soon after conference we left Naches for Coffeerville. For a few days we had some trouble in getting wood and feed-stuff, but the good people soon came to our relief. The young men of the place all collected in a skirt of timber near by and soon had a fine lot of wood for the preacher.

It came to them unchanged from last year. These things all looked very unfair to them; so we started off under unfavorable circumstances; but we hope to come out all right in the end. We have an assessment of about \$3 per member on conference collections, the half of which we expect to pay by the first of June, and the other half before conference.

Iowa Park.

It is with gratitude to the Lord for his blessings upon us and our charge that we report progress. Two revival meetings have been held. At the Park, Rev. W. H. Brown, of Whitesboro, preached for us one week. There were a number of conversions.

property, which the Church had contracted for about two months before. For all purposes we raised during the meeting \$333. A word about our Church: We have one of the best prayer-meetings in the West Texas Conference. Large attendance, interest good. The Epworth League is growing at every meeting.

Bellevue Circuit.

Bellevue is the place that had the destructive cyclone April 26, 1906, but the people have rallied and have built back their little town, and it is better than ever before. We have three nice churches, a brick school building and several good business houses.

Kerrville.

Rev. A. P. Lowrey and wife came to conduct a revival for us at Kerrville. The meeting began on the second Sunday in March and continued through the fourth Sunday. We had what Bro. Lowrey called a "pull" or "fight."

Wayland Mission.

Our second Quarterly Conference has been held. Though the reports were not what they should have been, there was some advancement over the first quarter. Bro. Little preached three good sermons for us and did much to help the pastor in his work.

been preached until many of our own members are not Methodists in doctrine. I have been doing all that I could in an humble way to preach the doctrines of our Church, and I believe that I see some good as a result of so doing.

For her my tears shall fall,
For her my prayers ascend;
For her my toils and cares be given
Till toils and cares shall end.

Our first Children's Day service was held last Sunday. It was a success, everything considered. The program as prepared for the occasion was carried out nicely.

DeLeon.

Our second Quarterly Conference for DeLeon Circuit was held the 4th inst. Our presiding elder, J. G. Putman, was with us in the spirit of the Master.

Abbott.

Our pastor, Bro. Crawford, has requested me to send a report of our last Quarterly Conference and the dedication of Bells Springs Church. Every place was represented.

Jacksonville Circuit.

On the afternoon of May 9 Sister Hughes and I were sitting in our room sewing, listening to the raindrops and singing the old familiar tune, "Jesus Is Passing By."

Especially Adapted for Gifts. Knives, forks, spoons, etc., of the daintiest patterns are marked. 1847 ROGERS BROS. They lend the necessary touch of elegance to the table.

Sears. It was a very sweet sight to see the little ones pray in such a earnest manner. While the little ones were singing and praying, the tears flowed down our cheeks for joy and sorrow.

Floyd.

Floyd Methodism is making some progress. Recently two new doors were put in the church and some other work done. The good brethren had been talking for a long time of putting in a cistern at the parsonage.

DeLeon Station.

We are making progress in DeLeon Station. The different departments of Church work have made advancement, especially the Sunday-school and Epworth Leagues.

LITTLE BABY CURED OF ECZEMA

Parents Applied to Hospitals and Doctors but Could Get No Relief—Grew Worse Under Doctor's Prescription—Friends Recommended Cuticura—Result

A SPEEDY AND PERMANENT CURE

"We express to you herewith our best thanks for the cure of our baby from eczema. The eczema appeared when the child was three months old. We applied to several doctors and hospitals, each of which gave us something different every time, but nothing brought relief."

FOR SORE HANDS

Soak the hands on retiring, in a hot, creamy lather of Cuticura Soap. Dry and anoint freely with Cuticura Ointment, and in severe cases spread the Ointment on thin pieces of old linen or cotton.

Complete External and Internal Treatment for Every Form of Itch, Eruptions, and Skin Diseases. Cuticura Soap (2c.) to Cleanse the Skin, Cuticura Ointment (2c.) to Heal the Itch, and Cuticura Pills (2c. a box) to Purify the Blood.

A Square Deal

Is assured you when you buy Dr. Pierce's family medicines—for all the ingredients entering into them are printed on the bottle-wrappers and their formulas are attested under oath as being complete and correct.

Glycerine plays an important part in Dr. Pierce's Golden Medical Discovery in the cure of indigestion, dyspepsia and weak stomach, attended by our risings, heart-burn, foul breath, coated tongue, poor appetite, gnawing feeling in stomach, biliousness and kindred derangements of the stomach, liver and bowels.

Besides curing all the above distressing ailments, the "Golden Medical Discovery" is a specific for all diseases of the mucous membranes, as catarrh, whether of the nasal passages or of the stomach, bowels or pelvic organs.

In coughs and hoarseness caused by bronchial, throat and lung affections, except consumption in its advanced stages, the "Golden Medical Discovery" is a most efficient remedy, especially in those obstinate, long-continued coughs caused by irritation and congestion of the bronchial mucous membranes.

The Home Circle

The answers to puzzles in Advocate of May 2 are:

The wages of sin is death.—Rom. 6:2. Vanity of vanities, saith the preacher, vanity of vanities; all is vanity.—Ecc. 1:2.

THE SECRET OF JOY.

Ought every Christian to be happy? Yes; and he may be so, provided that he seeks in the right quarter for his joys. Brave old Paul, who never uttered a whimper or a whine, sent from Nero's guard-house this cheery message: "Rejoice in the Lord always, and again I say rejoice." He was too wise to exhort us to rejoice in money, for it is a variable possession; or in the society of our households, who may be snatched away at any moment. Our soul's joys, to be solid, must rest on something immovable. The one permanent, unchangeable joy is to have Christ Jesus in the heart and to serve him in the daily life, and to walk in the sunshine of his love.

A healthy joy is not a mere exhilaration or a rapture. Neither the mind nor the nerves could stand a continued ecstasy. I have observed that some people who live on moods and frames, and are shouting on one day, are very liable to be sulking or scolding on the next day. A strung bow loses its tension. Even spiritual exhilarations are apt to be followed by reactions. Just as soon as we hang our happiness on emotions or changing circumstances of any kind, we go up or we go down with the tide. The thermometer of our joy is at the mercy of outside atmospheres. But if an indwelling, strengthening and gladdening Savior be in the heart, if we strive to keep his commandments and walk in the sunshine of his smiles, then we can expect to "rejoice evermore." No blow that does not strike Christ and a clean conscience away can seriously disturb a healthy Christian's inward peace. Although his fig tree shall not blossom, neither fruit shall be in his vines, although his flock may be cut off in the fold, and there be no herd in his stalls, yet he rejoices in the Lord and joys in the God of his salvation.

Constant external prosperity is the lot of no man, and perfect sinlessness is the attainment of no man. But there is one thing which Christ's followers can do, and that is to keep themselves in the delightful atmosphere of his love. It is our fault and our shame if we spend so many days in the chilling fogs, or under the heavy clouds of unbelief, or in the contaminating atmosphere of conformity to the world. "Is it always foggy here on the banks of Newfoundland?" inquired a passenger of an old Cunard captain. "How should I know, madam? I don't live here."

The love of Jesus Christ is our sunshine, and there are three things which the Master enjoins upon us; if we fulfill them we have got the secret of spiritual joy. The first one is Obe-

dience. "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." The only real and tangible evidence of faith in Christ is obedience to Christ. A lad leaves home for college, and his good mother puts a Bible in his trunk and says to him: "Now, my dear boy, you will read this every morning and night, and when you are reading it, and on your knees in prayer, your mother is with you." By and by he writes home from college that he is doing just what she bade him; and every time that boy opens his Bible and bends on his knees before God he is surrounded by the sweet atmosphere of his mother's love. He gains two blessings: strength to resist temptation, and also the heart happiness of pleasing his devoted mother.

In like manner we who call ourselves Christians should abide in the bright, warm atmosphere of obedience to him who laid his life for us on the cross, and commands us to lay our lives at his feet. We must heartily accept a whole Christ, both as Savior and Lord, and accept him without reserve or limitations. He has a right to command: it is ours simply to obey. "Lord, what wilt thou have me to do?" The way to do it we must leave with him; and the how to do it we must learn by Bible study, by prayer, and by practice. Genuine, hearty obedience to a faithful Savior is not a reluctant task-work; it becomes a source of grateful joy.

The second direction for keeping in the bright beamings of Christ's love is growth in strong, godly character. If you will turn to the short epistle of Jude you will read these words: "Building up yourselves on your most holy faith, keep yourselves in the love of God." The construction of a Christian character is like the construction of an edifice. Some church members never get beyond the foundation. Not far from my residence is the grass-grown foundation for a great cathedral—laid nearly thirty years ago, but no walls have yet arisen upon it. Some people start with professing before the world their faith in Christ, and there they stop. They do not "add to their faith, courage, temperance, meekness, patience, godliness, love," and all the other stones that enter into a solid and effective Christian life. Such self-stunted professors know nothing of the joy of growth in Christlikeness and the joy of Christ's approving smile. They may be growing rich, or growing popular or in self-conceit; but there is no growth in grace. They make a wretched attempt to live in another atmosphere than the love of Jesus, and they attain to no more size and beauty and fruitfulness than the stunted plants and frostbitten flowers that Nansen found on the dreary shores of the Kara Sea.

There is one more essential to a strong and happy life. Obedience to the Master's commandments and the building of a solid and useful and

fruitful character cannot be done without the divine help. Therefore the apostle says: "Praying in the love of the Holy Spirit, keep yourselves in the love of God." Every one who desires to be lifted into the sunshine of fellowship with Jesus must use the wings of fervent prayer. Such prayer keeps us in the love of Jesus, and it has wonderful power. Christ told his disciples that, if they would only abide in the pure atmosphere of his love, they might ask what they would and it should be done unto them. Do you use that golden key often to unlock the treasure-chamber of blessings?

Finally, do you hunger for true happiness? Take Christ at his own words: "Lo! I am with you alway." Then you can rejoice in him always. Such joy is not only a privilege, but a duty; for a Christian to be spiritually wretched is a sin. Remember that it is not where you are but what you are that determines your happiness. Spiritual joy is a sign of heart-health; spiritual depression and complaining are signs of disease. When a baby frets and moans the mother says: "Something is wrong; this child is sick." A sulky, selfish, complaining temper shows that we are not abiding in this love of Jesus.

We hope to be happy in heaven; why not now? Why parse the word heaven in the future tense?

The unselfish service of Christ and of our fellow-creatures is the beginning of paradise; the more we do for him the more we shall have of him up yonder. Open your ear to every call of duty; open every door and window of your soul to the instreaming light and love of Jesus, and your joy shall be full.—Rev. Theodore L. Cuyler, D. D.

A FINLAND BOY'S BATH.

When the boys of Finland want to take a bath, this is the way they do it: In the first place, it is very, very cold in Finland, and the bathroom is not in the house at all, but in a building quite separate.

It is a round building, about the size of an ordinary room. There are no windows, so light and air can only come in when the door is open.

Inside, the benches are built all along the wall, and in the center is a great pile of loose stones. Early on Saturday morning, wood is brought in and a great vessel, standing near the stones, is filled with water.

Then some one cuts ever so many birch switches, and these are placed on the floor of the bath-house. Next the fire is made under the stones, and it burns all morning. In the afternoon, when the stones are very hot, the fire is put out, the place is swept clean, and all is ready.

The boys undress in their houses, and run to the bath-house. As it is generally thirty degrees below zero, you may be sure they do it in double-quick time.

As soon as they are in the bath-house they shut the door tight, and begin to throw water on the hot stones. This, of course, makes the steam rise. More water is thrown on, and there is more steam, until the place is quite full.

No more Alcohol

As now made, Ayer's Sarsaparilla does not contain the least particle of alcohol in any form whatever. You get all the tonic and alterative effects, without stimulation. When a stimulant is needed, your doctor will know it, and will tell you of it. Consult him freely about our remedies. We have no secrets! We publish the formulas of all our preparations. J. C. Ayer & Co., Lowell, Mass.

THE CANTON ALL STEEL HAY PRESS Lightest Draft. Low Step Over.

Has more Modern Improvements than any press ever introduced. Fits on and Main Roll both heavy Steel Pipe. Has large feed opening. Splendid folding device. Heavy steel pipe lever. No wear. Relief Spring to prevent lever from jerking loose.

Special Improvements to introduce, backed by over 25 years in manufacturing. We handle Mowers, Reapers, Stacks—everything in Haying Machinery line. Buy Direct from the Manufacturer. Ask for Catalogue.

PARLIN & ORENDORFF DALLAS, TEXAS.
IMPLEMENT COMPANY



And now comes the part that I think you boys would not like at all. Each boy takes a birch switch, and falls to whipping his companions. This is to make the blood circulate, and though it is real hard whipping, no one objects, but all think it great fun. At last, looking like a lot of boiled lobsters, they all rush out, have a roll in the snow, and make for home.—Selected.

On my knees in prayer with pastors who have unburdened their hearts to me, with Christians who have confided their problems to me, with inquiring individuals who have expressed their soul needs to me, there has come a vision of an evangelism which thrills me to the very center of my being. I am certain that its author is God, that it appeals to every one who really thinks, that it glorifies Christ and his gospel, that it can be sanctioned by every member of the Church, that it holds the attention of the indifferent, that it saves the lost, that it builds up Christians, that it is the normal activity of the Church of Christ.

We may rest assured that there is a religious activity called evangelism which is rational and effectual, and we need make no apology for it. It will stand the test everywhere, even when subjected to the keenest critical analysis. It fits into the needs of man perfectly and God has prepared the human heart for it. We may face the whole world with it and command the most intellectual. It satisfies the soul of man, its fruit is practical ethics, and it is reasonable from early morning till late at night; yes, every hour of the day and night. The preacher may walk into his pulpit with its message thrilling his soul, happily confident that he has the best news on earth, and it may be presented in such a manner as to cause every one to feel that such truth is surely from God and for men. The Church of Christ may be permeated with its spirit and reasonably expect that God and the thoughtful people of the world approve. We may consider that God has given it to the world as a legacy and we are honored trustees to dispense it. We may carry it forth to the humblest and the most exalted, to peasants and kings, to rich and poor, to sick and healthy, to living and dying, to every creature of earth, and be proud of the fact that God has called us to deliver the message of the Evangel.—Charles Herbert Rust, in "Practical Ideals in Evangelism."

WHAT MADE A MIGHTY MAN.

Read the statement in 2 Chronicles 27:6: "So Jotham became mighty, because he prepared his ways before the Lord." "Jotham became mighty." That was the proper development of his character. Jotham was a king; might became a monarch. He reigned at a time and under circumstances demanding all the qualities of a good ruler. He became mighty. It was not the nation; it was the man who was mighty. Weak men in high places become only the more conspicuously weak. A strong man is strong anywhere. A mighty man is here on the throne. Mighty men have lived who never saw the courts of kings. It would be a superficial judgment that would say that it was military genius that made Jotham a mighty man. Military talent means self-poise, prudence, clear-headedness, sound judgment, courage. But there was something above all this in the case of Jotham.

The secret of Jotham's might was his faith in God. "He prepared his ways before the Lord." This means that he remembered God, and recognized his providence in all his ways. He built upon this solid foundation. This means that he had a plan and a purpose in life: he did not drift, the sport of circumstances. It means that his plan and purpose were such that he could submit it to God, and ask his

approval. It also means that he felt the dignity and responsibility of existence. A human life is more important than the history of a planet.

The development of Jotham's character was gradual. He "became" mighty. The principle of faith in God leavened his whole character, controlled his whole life. Faith in God will thus transform every life, and make it mighty. Look at Esau and Jacob! In everything but one Esau was the more promising character, but he was a "profane person," lacking reverence for and faith in God. So he lost his birthright, as every man does who does right, as every man does who does not prepare his ways before the Lord. The fine gold becomes dim. Natural generosity sinks into sensuality and sin. Faith in God transforms the wily, deceitful, selfish, cowardly Jacob into "Israel, a prince of God," and the father of the chosen people. Choose now!—Nashville Christian Advocate.

THE THOUGHTS OF THE HEART.

"I was thinking," said a lady the other day, "of that prayer we so often repeat: 'Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O, Jehovah.' I fancy it is chiefly our 'words' we have in mind when we utter that petition. We do try to be careful of our speech, and we think we are doing well when we refuse utterance to the angry, uncharitable word, or keep back the bitter retort. But as for the thoughts—what an uncontrolled medley they usually are! They are very far from being 'acceptable' even to ourselves, when we stop to judge them."

Yet the thoughts we cherish sooner or later tinge our speech. Selfishness, censoriousness, jealousy, grow into a habit of mind, and so do charity and kindness—a habit which is certain to find expression in the personality. People are not long in learning what manner of spirit we are of, even though we may deem the gates of the lips safely barred. But even if it were not so, what gloom and unhappiness lie in these brooding, suspicious, morbid hours when doubt and bitterness hold sway! The prayer that our "meditations" may be "acceptable" is not for God's sake, but for our own; not so much that his holy eyes be not offended, as that our lives be not made useless and desolate.—Forward.

It is our privilege and should be our chief desire to live amid God's almighty thoughts. The tiniest insect wings its free way within the unexplored myriades of clouds and air and sunshine—just so finite beings may live upon and be encircled by the limitlessness of God's perfections.

FIT THE GROCER.

Wife Made the Suggestion.

A grocer has excellent opportunity to know the effects of special foods on his customers. A Cleveland grocer has a long list of customers that have been helped in health by leaving off coffee and using Postum Food Coffee. He says, regarding his own experience: "Two years ago I had been drinking coffee and must say that I was almost wrecked in my nerves. 'Particularly in the morning I was so irritable and upset that I could hardly wait until the coffee was served, and then I had no appetite for breakfast and did not feel like attending to my store duties.'"

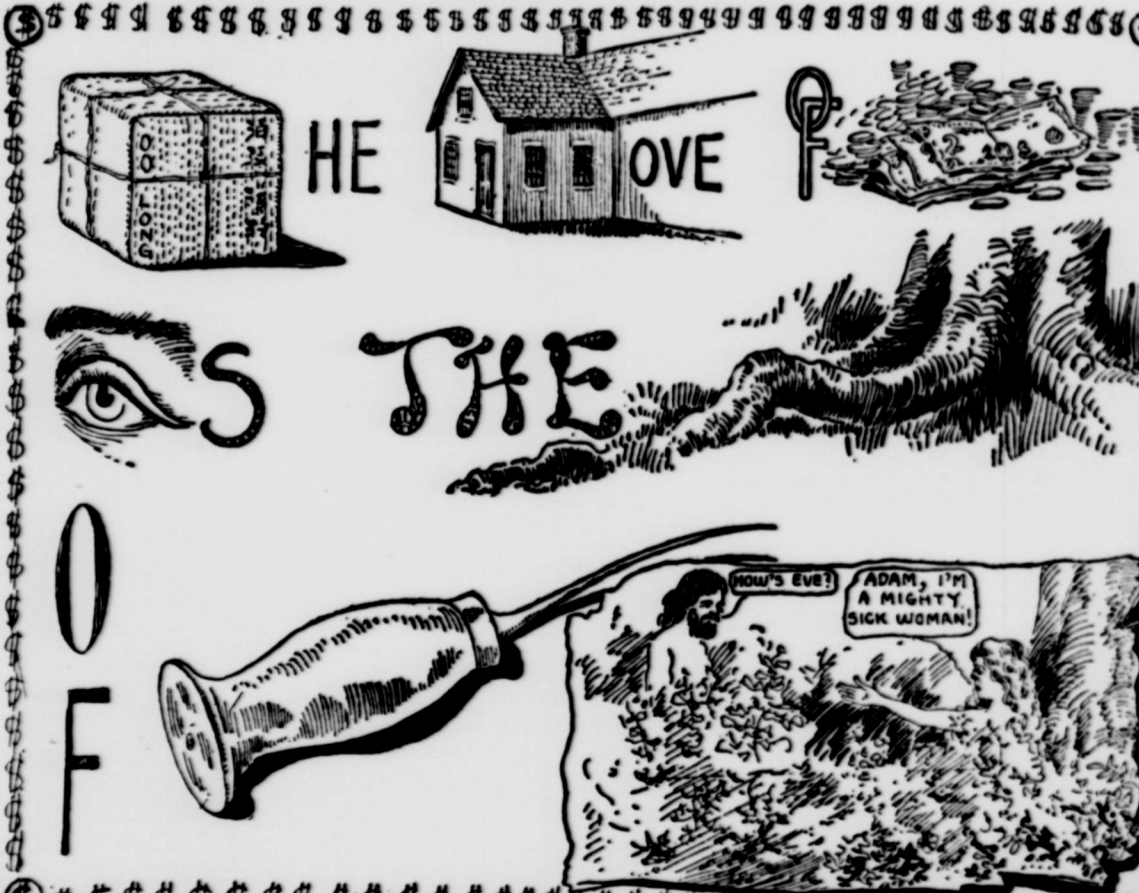
"One day my wife suggested that inasmuch as I was selling so much Postum there must be some merit in it and suggested that we try it. I took home a package and she prepared it according to directions. The result was a very happy one. My nervousness gradually disappeared and today I am all right. I would advise everyone affected in an way with nervousness or stomach troubles, to leave off coffee and use Postum Food Coffee." "There's a Reason." Read, "The Road to Wellville," in pkgs.

THE BIBLE SAYS:—

HE LOVES THE

OF HIS EYES

ADAM, I'M A MIGHTY SICK WOMAN!



REMINISCENCE No. 10.

My fourth appointment in the Missouri Conference was to Albany, county seat of Gentry County, where I had served one year as junior preacher.

Here I had my first experience in church building. We had been preaching in the school and court houses, but the first attempt I believe ever made to build a church in Albany was this year, 1858.

The Northern Methodists gave us a great deal of trouble in those days. We didn't "see eye to eye," and there was a great deal of human nature on both sides.

It might minister to our denominational pride perhaps to have these two great bodies unite in one, but the consequent friction and want of harmony would more than offset any real good that might result from such a union.

It is a boast of our Churches, North and South, that Methodism is a unit. In our separate existence this claim will hold, and the beneficent effects of this principle be realized, but thrown together I doubt if the best results would be attained.

But I didn't intend to discuss this question. No doubt my funeral will be forgotten before organic union takes place between these two great aggressive bodies.

It was during this year that I was called to assist Bro. Baxter and Vincil hold a camp meeting at Eagle Lake camp grounds on Bethany Mission.

Those inquisitive fellows who was always trying to find out the religious bearings of the soldiers, and everybody else, as to that. "Well, boys," said he, "are you members of the Church?"

We had a gracious revival at Albany this year, embracing the holidays. I had no ministerial aid at all, but the hearty co-operation of the local Church helped me greatly.

"Why," said I, very much astonished, "I have read your letters in the Advocate and the letters of Dr. E. K. Miller in reference to your coming to Texas, but I don't know that I ever had the pleasure of seeing you before."

Of course I went to Belton and baptized the baby; would have crossed the continent to have performed the service had it been necessary.

This reminds me of a little incident that occurred during the war. I was a missionary to Walker's Division. As our division came marching down from Louisiana through Texas we stopped a few days, going into camp near Crockett.

those inquisitive fellows who was always trying to find out the religious bearings of the soldiers, and everybody else, as to that. "Well, boys," said he, "are you members of the Church?"

When suddenly a star arose— It was the Star of Bethlehem!"

Young Kern's experience seemed to be very much like that of Kirk White. I am sorry this best verse of the hymn is left out of our late Hymnal.

I wish the St. Louis Advocate would publish this article. I must take leave of Missouri soon, and though forty-eight eventful years and a cruel war have marked the progress of the wheels of time since these incidents occurred, some of my old friends in Missouri may be living yet.

For the sake of variety I will relate an incident occurring this year

FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Women's Ailments. I am a woman. I know woman's sufferings. I have found the cure.

34 YEARS SELLING DIRECT. Our vehicles and harness have been sold direct from our factory to you for a third of a century. We ship for examination and approval and guarantee safe delivery.

I can never forget. I had preached at Pattonsburg on Sabbath and heard a dirty-mouthed candidate for Congress of the Know-nothing party make a speech in advocating his claims in the same school-house I had occupied the day before.

God never leaves a trusting child in this way. It was his better care that assured and saved me. Let us more sweetly and confidently follow him, and lean less to our own understanding.

FEEDING FOR HEALTH. Directions by a Food Expert. A complete change in food makes a complete change in the body.

Two soft boiled eggs. (If you have a weak stomach, boil the eggs as follows: put two eggs into a pint tin cup of boiling water, cover and set off the stove. Take out in nine minutes; the whites will be the consistency of cream and partly digested.)

For dinner in the evening use meat and one or two vegetables. Leave out the fancy desserts. Never over-eat. Better a little less than too much.

If you can use health as a means to gain success in business or in a profession it is well worth the time and attention required to arrange your diet to accomplish the result.

A CHANCE TO MAKE MONEY

I have berries, grapes, peaches and apples two years old, fresh as when picked. Do not heat or seal the fruit, just put it up cold; keeps perfectly fresh and costs almost nothing.

I have berries, grapes, peaches and apples two years old, fresh as when picked. Do not heat or seal the fruit, just put it up cold; keeps perfectly fresh and costs almost nothing.

WASH SECREST AND THE DEVIL'S ESTATE.

H. G. H.

To divert your young readers from too much heavy matter, I want to repeat a story of early missionary days in Texas. It appears in one of Dr. Thrall's first historical sketches now out of print and may be apocryphal, as it does not appear in his more mature history. But to the story: The pranks of the wild Texas boys at Old Washington on the Brazos in early days sometimes bordered upon the ludicrous. A Universalist preacher visited the town. In his sermon he announced in a very formal manner that "the devil was dead." After the congregation had been dismissed and before the preacher had left, a public meeting was called and resolutions of condolence and sympathy tendered to the speaker on the death of his "venerable father." After this had passed another was proposed appointing Wash Secrest administrator on the devil's estate. This went by acclamation.

Wash Secrest was one of those brave, generous, reckless men frequently met with on the frontiers of a country. He was a noted fighter and commanded a spy company at the battle of San Jacinto. Through some misunderstanding Capt. Moseley Baker had ordered the burning of the town of San Felipe when the Texans retreated across the Brazos before the battle of San Jacinto. As the goods were to be burnt any soldier was permitted to carry off what he wanted. Among the goods in a store was some Bibles left there by Sumner Bacon, a Presbyterian preacher. To the astonishment of his friends, Secrest selected a small pocket Bible. He preserved it carefully and read it attentively, carrying it with him in all his campaigns. Many years after, at a camp-meeting near Rutersville, Wash Secrest presented himself for the prayers of the Church and professed religion. At an experience meeting held on the grounds he stated that a sudden unaccountable impulse seized him to take the Bible at San Felipe, and that the reading of that book had brought him to realize his lost condition as a sinner. From that day until his death, which took place in Columbus in 1855, Mr. Secrest maintained a consistent Christian character. An overruling Providence, a Presbyterian Bible agent and a Methodist camp-meeting looked well after the soul of this old sinner.

MacLAREN'S COMMENTARIES.

Rev. Alexander MacLaren, D. D., the great London preacher, is engaged in bringing out a series of Commentaries on the Bible, or Expositions of the Bible. Six large volumes were issued last year, and six others are just from the press this year. They are being published by A. C. Armstrong & Son, and they are placed at a minimum price. Each volume has more than three hundred pages, and they are in clear, strong type and models of cheapness. Dr. MacLaren is one of the famous preachers of the world, and for a great many years he has commanded the attention of Bible scholars on both sides of the Atlantic. And he is evangelical and orthodox from the beginning to the close. He is a lucid expositor, and when he goes through a paragraph or a chapter of the Scriptures, he gives you a complete idea of its meaning and purpose. For years and years he has made the Bible a book of unceasing study, and these expositions are the result of his life-time of investigation and preaching. In these volumes he is leaving the legacy of his researches to those who are to succeed him in walks of Bible study. His first series, which appeared last year, consist in a treatment of Genesis, Isaiah, Jeremiah, and three volumes on St. Matthew. In the series just from the press this year he takes up Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Samuel and St. Mark. All these volumes are highly appreciated and commended by the leading preachers of this country. Dr. Theodore L. Cuyler says: "Dr. MacLaren is the king of preachers." Dr. W. R. Nicoll, the great commentator, says: "He is

the prince of expositors." Dr. Marcus Dodd says: "Dr. MacLaren is one of those exceptional men who can afford to print all they utter. Spiritual wisdom, sound and lucid exposition, apt and picturesque illustrations." Concerning this commentary the British Weekly, published in London, says: "Unless we are very much mistaken, Expositions of the Holy Scriptures will have a permanent place in the library of every thoughtful minister and layman." The Observer, published in New York, says: "Taken all in all, Expositions of the Holy Scripture equal, if they do not exceed, in value for ministers any similar body of production—ancient or modern." These twelve volumes already issued are kept by our Branch House in this city. They are worthy of your examination.

THE SOUTHWESTERN.

The above is the title of a handsome volume issued by the Literary Societies of Southwestern University, and it is volume four in the series. It is handsomely illustrated with cuts of the Mood monument, the University building, members of the faculty, the graduating class of 1907, groups of the student body, and a number of laughable comic pictures. It also has cuts of the Medical Department. In the volume is much interesting matter concerning the University and those who make up its working force. It contains nearly three hundred pages, and every one of them sparkles with interest. The alumni of the University will be much interested in this publication, and doubtless all of them will want a copy of it. If so, write to Mr. F. D. Caveness, Georgetown, enclosing two dollars, and it will be forwarded to you. We congratulate the student body on the success of this volume. It evinces most excellent literary taste, as well as a high order of talent.

NEW YORK LETTER.

The good friends who have written me to continue writing New York items, one and all are assured that I shall do so when possible to spare the time, and when I miss it will be not that I am neglectful, but time fully absorbed in something else. It certainly is a pleasure to know that Kansas, Missouri, Kentucky, Tennessee—possibly others—read and say they interest them. One good brother, 80 years old, writes: "I am 80; have been a Methodist 60; your letters are good as sermons." Oh, that they could be as beneficial as sermons is the soul's wish of the writer.

Another says: "I have never seen New York, never expect to, but I feel I have been there, you picture it so." These writers, I believe—I know—are sincere, and it shall be my aim and purpose to observe—relate—things as they are, trusting that this correspondence may tend not only to interest, but instruct, benefit, for after all it is in vain unless some good is accomplished; otherwise the space had best be devoted to other matter.

New York City is crowded in population, residential sections are giving way to business blocks, and the people are moving further and further away. The modern means of transportation—surface, elevated, under-ground railroads, and now the tunnels under the rivers—are bringing suburban lots within as easy reach as formerly one-tenth the distance was. The people are now beginning to have at a distance of eight to thirty miles all the comforts of the country and the conveniences of the city. A different manhood and womanhood will follow—fresh, pure air, room to breathe, will soon show in the bodies of the people. Again, the desecration of the Sabbath will not be so great, for it has been almost a necessity for persons cooped up all the week to get out on the day or rest to recuperate, and that means everything else than going to Church or observing the day holy. There are hundreds of people in the city who have never been out of it; they know nothing of near-by points and less of distant ones. Still there are some who travel all the time, seeking something they know not what—usually on pleasure bent. These bring in abso-

lutely none of the good influences of less populated places, for their entire time and mind are given to self-indulgence. The great middle class are the salt of the city. Those who come in contact with the world, from a sense of duty, business or professional interests, want to see humanity elevated, benefited. Could the people of the city go away more, and outsiders come here more, the effect would be grand. New Yorkers would learn that there are other people and places, and non-residents would see the greatness of the city; go home impressed with determinations to advance—emulate the good. A trip to the metropolis properly put in will be the best money many could spend. Here everything worth seeing is to be seen that can be viewed anywhere. When I say properly "put in," I mean to see, inspect, study, the city in all its aspects. To simply come here, stop at a hotel, keep on the principal streets, go to theaters or Church, then lie away home, is only partly—very imperfectly—"doing the city." Days and days can be spent, yet much will remain unseen. One should go from one extreme to another here and all in between to any way grasp things.

There is more to the square inch in New York to interest, instruct, elevate, to discourage, degrade, disgust, and all in between, than in any city on this or any other continent.

Some of the greatest business men, professional men, mechanics, some of the worst people in the United States, have gotten their inspirations from this head center. A person who can not view some things without being contaminated should steer clear of these; but he or she who views, investigates for study, should take in the city as a whole.

Too many persons when they come here leave their religion at home. To such I would say, be careful. A great many residents think this city is the universe; but don't you come here with the idea that it is out of the universe, but come; that is the advice of the writer.

Another sensational murder trial followed close on the Thaw trial. The truth is there are murder trials here every day. The press picks one of dozen, makes it prominent; the others are lost sight of by the general public. People are killed here for all kinds of reasons. There is not a day homicides do not occur; still a person would never know of them but for the papers—they are seldom alluded to otherwise. Persons away from the city would imagine the population was all agog over the sensations as painted in the papers, when it is to the contrary. All read the papers; one, therefore, knows as much as another about an occurrence, and it is unnecessary to discuss. The universal topic is transportation; and reside here awhile you will see it is a question deeply affecting everyone. The going to and from home to places of business or employment—running from one to forty miles—the facilities, time consumed, cost, comforts or discomforts—figure largely in life and calculations. Aside from adults, school children, the fact that thirty per cent of the persons engaged in business pursuits is composed of females 16 to 30 years of age, makes the transportation question a burning one—especially when it is remembered that with all the millions invested in solving the problem, the means are thirty years behind the demand; and by the time new lines are built, no matter how modern and costly, population has increased to still keep them thirty years in the rear. The building of a modern railroad (street) is a question of seven to twelve years and the outlay of millions of money, to be repaid by the public in 3 to 5-cent fares. The rivalry—wrangles for franchises—is immense.

Enough for this time.
H. W. FINLAYSON.
450 Broadway.

FOR TORPID LIVER

Take Horsford's Acid Phosphate
It stimulates healthy liver activity, relieves constipation, sick headache and malaria.

MORE ABOUT "CHRISTIAN SCIENCE IN LITIGATION."

To the Editor of the Advocate:

I see, my Christian brother, that in your issue of April 25 you could not refrain from exulting over the prospect of soon having the venerable founder of Christian Science brought "out into the full light of day" in order that "the public may see for itself who and what she is." Many of the great reformers have been subjected to like indignities when completely in the power of their bitter enemies. Something like this happened to Jesus when "the Governor took him into the common hall and gathered unto him the whole band of soldiers, who stripped him and put on him a scarlet robe; and when they had platted a crown of thorns, they put it on his head and a reed in his hands, and they bowed the knee before him, saying, 'Hail, King of the Jews.'" (Matt. 27:27.)

About thirty-five years ago, according to the testimony of Mrs. Eddy's avowed enemy, she was a poor, sick and forsaken woman and a homeless wanderer, already past fifty years of age. From the world's point of view, what was in store for this already superannuated woman? But Mrs. Eddy had a purpose. She believed in the goodness of God. Poverty and disappointment could not withstand her in the pursuit of this one object of her existence. She searched diligently for the long-lost "key of knowledge" (Luke 11:52) which unlocks again the door of the "kingdom of heaven" that men may enter without hindrance (Matt. 23:13). With wonderful faith and courage she labored for over thirty years. She took the Lord at his word as voiced by the prophet and proved him; and, to paraphrase the scriptures, He has poured out His blessings upon her until there was not room to receive them. He has transformed the friendless invalid of fifty years ago into an active, vigorous and wise leader. He put the gospel of "righteousness, peace and joy in the Holy Ghost" into her mouth and millions are ready to stand up and testify of the moral, spiritual and physical transformations her teachings have accomplished.

Jesus said (Luke 6:38), "Give and it shall be given unto you; good measure, pressed down, and running over, shall men give into your bosom." Who shall dare to judge this noble woman "according to the flesh" when Jesus judged no man? Shall the followers of John and Charles Wesley join in this mad pursuit? Would these noble, consecrated men have been parties to this persecution?

Let us allow this good woman who has long passed her allotted three-score years and ten to retire "apart to pray." Let us not require her to "sound a trumpet" before her in dispensing what material wealth God has entrusted to her care. Let us accord to her the right to worship God as he has revealed himself to her. Let us permit her to spend the remainder of her years in peace and rest, and not insist that she be brought forth and subjected to the unhallowed gaze of a gaping multitude of curious meddlers.
L. D. WASHINGTON.
Houston, Texas.

SUNDAY-SCHOOL INSTITUTES.

Last night Bro. and Sister C. S. Field closed a three days' Sunday-school Institute at Joshua. Just a few days before, they were with us at Burleson, where our next District Conference is to be held. We had expected a great time and much to be accomplished in the Sunday-school work by their visit, but the work done far surpassed our most sanguine hopes. The rain kept neighboring schools from attending much, but in Joshua the people came through the rain. The interest increased to the close. We can not speak too highly of Bro. and Sister Field's work. Bro. and Sister Hamill have done much for the work in our State and presented the work to the preachers and a few of the leaders in the Sunday-school, but Bro. and Sister Field bring the work to the entire Church membership, and thus do the greatest possible good to the local

Get Rid of Scrofula

Bunches, eruptions, inflammations, soreness of the eyelids and ears, diseases of the bones, rickets, dyspepsia, catarrh, wasting, are only some of the troubles it causes. It is a very active evil, making havoc of the whole system.

Hood's Sarsaparilla

Eradicates it, cures all its manifestations and builds up the whole system. Accept no substitute.

Sunday-school. A well informed worker said when Bro. Field was appointed to this work by Bishop Hoss that the Secretary of the Sunday-school Board of the Northwest Texas Conference was the best informed man and the liveliest wire on Sunday-school work in Texas. To-day we do not doubt the statement. Sister Field presents the primary work in such pleasing and appropriate manner that not only are adults convinced of their duty to help this department and instructed how to help it, but the children gather on the front seats and listen with childish responsiveness. We are sure, too, that the board is going to find that the work pays its own way immediately, and that the income will be multiplied in the coming years. The people respond gladly to this work with their money.

If you want new life and a real revival in your Sunday-school, secure Bro. and Sister Field and make preparation for it, and God will send it. Knowledge is life as well as power.

We already had two Sunday-school Teachers' Study Circles, with a combined membership of thirty-four, and their work has been greatly aided.

Sunday night fifteen or more young men, some of whom are not in the Church or Sunday-school, declared their intention to form a Baraca class. May God bless this institute work with increasing interest among all.

G. F. WINFIELD, P. C.

A GREAT EFFORT.

As Secretary of the Sunday-school Board of the Northwest Texas Conference I mailed out 615 letters with return postal to all our superintendents and also one to each pastor. Total about 900. So far just 200 schools have responded, leaving 416 yet to hear from.

We recently mailed out a second letter in order to reach the 415, making in all about 1250 letters sent out, in an effort to get all our Sunday schools to observe Children's Day this year! This means a great effort on our part—much time and expense! Now, dear brother, if you can find that card, fill it out and tell me how many programs to mail you, and if you never observed Children's Day before, do it this year (see Discipline, page 195), or order on a postal card of your own, and we will send you, free of charge, a supply of programs.

The season is late; observe the day if you put it in June. "Better late than never." Will all our pastors and superintendents go by our excellent Discipline one time? Try it!

C. S. FIELD, Secretary.
Fort Worth, Texas.

TO THE PASTORS OF DUBLIN DISTRICT.

The District Sunday-school and Epworth League has been changed from Eastland to DeLeon, to convene June 11, 12, 13. Let each pastor see that at least two delegates from each Sunday-school and League be appointed to represent your charges. Superintendents are already members. Please send names of each delegate to C. S. Cameron, the pastor, or A. M. Pate, chairman of the Entertainment Committee. We desire to give you first-class entertainment; it is therefore necessary that you carefully look after this matter at once. It is now late and what we do must be done quickly.
B. L. NANCE,
Chairman Sunday-school Conference.

OPIUM AND WHISKEY HABITS CURED, PAINLESS.

Permanently cured in 10 to 15 days. Our treatment is GUARANTEED. Not a dollar paid until satisfied. Free consultation.
Smith Sanitarium, Waco, Texas.

NOTES BY THE WAY.

I have been intending for some time to renew my acquaintance with the Texas Christian Advocate. Several things have strengthened this intention. But added to the proneness to postpone has been an unusual amount of work of divers sort—the accumulation of about three months' absence. This included a visit of unusual interest to New Orleans. Our journeying thither was via the Illinois Central, much of the way being historic. About midnight we passed Corinth, where the North Mississippi Conference had been in session. This fact we had forgotten until the car presently became crowded with an influx of passengers, and though no clerical coats were worn, their speech bewrayed them. I trust that form is not altogether archaic. I can always tell preacher folk and teacher folk. I suppose it is sort of sympathetic attraction, or mental telepathy. However this may be, it is a fact, and I said to my husband even before I heard one say: "Brother Williams," and another, "Brother Thames," they are Methodist preachers! Such hearty hand-shaking, and so many kindly courtesies. The tedium of travel was relieved for the further way, and I felt so refreshed that I gave myself to sight-seeing, though in the approach to the city there is little to relieve the monotony—low lands and cypress. A man from Michigan, member of a Cypress Land Company, told us the company had bought a vast acreage of these lands—several thousand acres—for a small sum per acre; were having the body drained and had already sold a large number of acres for a good profit for truck gardens.

And lo! as pretty as a poem—a broad belt of green full of early vegetables, and a man busy putting out or in cabbage plants! This is the middle of December, but if it seemed strange, the wonder grew like Longfellow's turnip when I visited the Poydras Market the day before Christmas and saw the perfection of summer vegetation—beans, beets, cabbage, tomatoes, et id omne. Two things impressed me about the market-place, viz: the perfect cleanliness and the absence of all disorder and confusion. No loud calls, no running to and fro. The customers were quietly served and as quietly went their ways. The meat-stalls were the most inviting I have seen anywhere. I was impressed with the fitness of things when I went to a stall and saw the legend: "Mrs. A. Munch." At first I did not see "Mrs.," and thought it meant lunch—well, it was a most natural mistake, and not altogether verbal. I did not purpose going to market so soon, but I was hungry—down-right hungry—when we reached the city, for the road, neither the I. C. nor the L. and N., is furnished with food convenient—not half so well as the Nashville, Chattanooga and St. Louis Railway, where at many points hot coffee is brought aboard—ten cents a cup, and a most satisfying luncheon for a small sum. True, there is a dining-room and you can or may buy a cup of coffee for twenty-five cents, which is excessively high tariff with the unmade coffee at twenty-five cents a pound! But I must hurry or I shall not get aboard the Battleship Louisiana, the magnet for thousands of sight-seers.

The waves were running high, but the sky was blue and the sun was almost tropical in his splendor; and what with the brightness of his shining and the multiplied reflections from the crested waves, the ship with her burnished cannon, formed a picture too beautiful to be associated with battle and war's wild alarms. I had not been aboard a battleship before since the sailing of the historic Alabama, and memory was busy with the past as I stood and viewed the eager multitude as they clambered

aboard. The crew of 840 was a model and a marvel of discipline. They carried themselves well—physically, perfect specimens of manhood. Twelve cooks minister to their wants. Two hundred gallons of coffee the daily ration, with other articles abundantly provided. Twelve hundred pounds of turkey for Christmas cheer!

The silver service presented to the battleship is massive and ornate, worthy of Vulcan, the divine artist and blacksmith. The large waiter is richly ornamented with magnolias, while pelican and eagle silently speak of State and Nation. Twenty-eight great goblets represent the twenty-eight parishes of Louisiana. The bowl is big enough for Neptune to drink the royal health of mermaid and all the folks afloat. 'The gift is certainly a generous one, and I hope the day is not distant when New Orleans will be a world-wide port even without the passage of a ship subsidy bill.

I must hurry, but first let me tell you that we sat in Sam Houston's chair of State when he was President of Texas. It is now the property of Mrs. Mary Proctor, whose husband, Richard Proctor, was the youngest soldier in the battle of San Jacinto. He fell on sleep years ago. Mr. Proctor is certainly a wonderful woman—a woman of rare graces both of mind and body. She is a native of New Orleans, but her kith and kin are Virginians. Her grandfather, Richard Walden, was killed by the Chickasaw Indians near Missionary Ridge; hence Walden's Ridge, in memory of that event. Mrs. Proctor married at nineteen. Her husband lived but two years; since which time she has been a widow. Though past four-score, her natural force is not abated, though her vision in one eye is dimmed by cataract. Her hair is still a beautiful black and her teeth sound and all in place. She is a woman of magnetic manner and of unusual native dramatic talent. She still works in the United States Mint, after a service of thirty years!

Another reminder of Texas while in the Crescent City was the formal opening of the Shubert Theater with the production of San Houston—a play by Clay Clement—in which the whole city seemed interested. This interest was intensified by the presence on first presentation of members of Sam Houston's family—children by the second wife, whose romance, it is said, had its beginning in New Orleans. My interest in the play—which I did not witness—is in the fact that one of my nearest neighbors and dearest friends is a first cousin of Sam Houston's first wife, whose life-tragedy no pen nor play can portry nor produce.

There are many things of which I should love to tell, but must have pity. I fear I have already taxed your patience and your space; but I must say that I had the privilege of meeting Rev. J. B. Sears at the meeting in Nashville of Conference Missionary Secretaries—and the Texas Conference was ably represented. His was the most thoughtful and thought-provoking paper read during the meeting. MRS. SUE F. MOONEY.

WESTERN NOTES—NO. 7.

Now it came to pass as I went forth among the brethren in the great wide West that I spent a Sunday with that disciple whose name is Calloway, in the goodly town of Lubbock, which is the capital of the county by the same name. Though Lubbock is away out toward the frontier, and fifty miles from the railroad, she has caught the step of the New West of push and progress. This is one of the very liveliest towns I have seen in the West. People are not leaving it to get to the railroad, but they are pushing their own town. It is quite certain that it is only a matter of time when Lubbock will have railroad facilities. One road at least is pointing in that direction, grading already begun, and another expected. But even fifty miles away from the railroad in a country like this does not mean what it does in a rough country. Lubbock has an auto line connecting with the railroad both north and south. The automobile is becoming a very popu-

lar means of transportation on the plains. I suppose this is the greatest country in the world for the auto. The country being so level and without obstructions, they spin along with ease and great rapidity. Lubbock is rapidly growing, and no doubt will become a place of considerable importance at no distant day. We have a neat little church at this place, which is seated with comfortable pews, but the population has outgrown the church and enlargement is absolutely necessary at an early day. Bro. Calloway gave the traveling missionary complete "right-of-way" and he had the privilege of preaching several times to good-sized, intelligent and attentive audiences.

I also spent two nights at Emma, the capital of Crosby County. That disciple whose surname is Smith is in charge of the Methodist forces here. We have a comfortable house of worship at this point, just completed at a cost of about \$2000. Emma is only a small village, but there are about a half million acres of choice land thrown on the market around the place, which gives it an abundance of room to grow. I am well aware that a new-comer is hardly competent to give out information in regard to any country that could be permanently relied on. However, the new-comer is capable of looking at things from both standpoints. I find there are two classes here: There is the ranchman with his many sections of land, who has been here for years and growing more wealthy all the time. He will often tell the new-comer that "this is no farming country." Then right by the ranchman I will meet with an old acquaintance from Central Texas who has been here but a few years, and he will declare that it is just as good farming country as the black land counties down East. Both these statements are made by reliable men and members of the Methodist Church. How are they to be reconciled? I have no doubt they are both sincere. I account for it in this way: Each one is doing so well and prospering so that he can not for the life of him see why all others do not pursue the same avocation that he pursues. This is not only true in this instance, but they seem to be prospering in every line. Lawyers, land agents, merchants, mechanics, boarding-house keepers, blacksmiths, painters, masons, barbers and newspaper men prospering and making money. It is not a question generally of finding work to do, but the question is finding men enough to do the work.

If the reader has a notion of coming up on the plains, you need not be afraid of all the good land being taken up before you get here. The land seems to be about the same, stretching out for hundreds of miles. The water supply is inexhaustible. This feature suits me admirably. It reminds a Virginian of the fine limestone springs of his native land. All one need do here to get a fine quality of water is to put the hole in the ground and he will sure strike the water. This is obtained from 35 to 60 feet, according to locality. A wind mill is put in and "when the wind do blow the water do flow." As the wind does business "at the old strand" almost constantly the result is a perennial spring. I have asked what effect it will have on the supply when there are a thousand wells opened where there is now one. The reply has been "none whatever." This theory seems to be sustained from the fact that in towns where there are hundreds of wells the flow from each is just as great as it would be if there was but one well by itself. It is estimated that there is plenty of water beneath to keep the surface in a good moist condition the year through if it could be raised.

As to crops: Wheat, Indian corn, maize, kaffir-corn, oats and sorghum do well. Alfalfa is also grown in many places. The plains is rapidly becoming a great fruit growing country. Apples, plums, grapes, cherries and berries of various kinds grow to perfection. C. G. SHUTT.

Plainview, Texas.

When we pause to think, we often miss our opportunity.

TWENTY-FIVE.

On April 26, at Hutto, the Georgetown District Conference granted license to preach the gospel to twenty-five men. Did the like ever occur before in the history of our Church? I think not. But bear in mind that twenty-four of these were students of Southwestern University, and that several of these yielded to the call to preach during the recent revival at Georgetown. There are now eighty-two young preachers at Southwestern. Our Church in Texas needs every one of these, and as many more. Who knows of a preacher—a single preacher—in Texas at present who was educated in a State institution? One thing is evident: If we are to have an educated ministry for our Church in Texas, Southwestern must furnish it. And what Southwestern does for Texas Methodism in this particular must depend largely upon what Texas Methodism does for Southwestern. Moral: Help endow Southwestern.

The Georgetown District Conference met at 9 a. m. April 25, at Hutto, with B. R. Bolton, presiding elder, in the chair, with three "ex-beloveds" to assist him. Bro. Bolton proceeded with such despatch that we transacted more than the usual amount of business and got through and adjourned and went home in a little less than two days.

All the pastors reported save four. J. F. Tyson, of Troy Circuit, was at the bedside of a sick wife. Bro. Tyson is enveloped in thick clouds and deserves the sympathy and prayers of all his brethren. It was reported that Simeon Shaw and A. W. Hall, our Temple pastors, were in revival meetings in their charges, and that Bro. Huckabee, of North Georgetown Circuit, was assisting Bro. Hall.

The attendance of lay delegates was small, but a goodly number of local preachers were present. With one or two exceptions the reports of pastors indicated progress in both things material and spiritual.

Following are the names of those who received license to preach: Thos. C. Willitte, George L. Ryan, Robert G. Brewer, Frank M. Richardson, Jno. E. Buttrill, John James Walling, Jack J. Conaway, Joseph D. Thomas, Richard S. Marshall, Euclid Vergil Cole, Claude Lee Satterfield, Horace Poteet, Thos. Edgar Neal, Lemuel H. Robinson, Robert N. Huckabee, Daniel E. Peel, Lewis B. Smallwood, Benjamin O. Hill, John F. Caperton, Linus J. Canafax, Clifton G. Masterson, Shaw M. Hull, John C. Park, Geysar Y. Patison, John W. Cadwell. The last named was formerly a preacher in the Wellness Church, but began at the bottom with us, first taking the vows of the Church and then asking for license to preach.

The lay delegates to the Annual Conference are:

C. C. CODY,
W. A. POTEET,
F. E. BURCHAM,
REV. S. T. MORRISON.

The reserve delegates are:

Marion Pace,
J. S. Hodges.

Joseph F. Russell, Jas. H. Scrimshire, Edward R. Stanford, Benjamin O. Hill and Wm. L. Blackburn were recommended for admission into the travelling connection.

H. W. Gillett was recommended for deacon's orders.

The license of twenty-eight local preachers were renewed. The license of Alfred Atkins and J. A. Colle were not renewed.

On nomination of the presiding elder, J. M. Barcus, E. Hightower, J. H. Wiseman, W. J. Hearon, E. F. Boone and Simeon Shaw were elected a Committee on License to Preach.

A Board of District Trustees was elected, as follows: D. P. Wilcox, E. C. Clobaugh, F. F. Downs, S. Hundly, C. C. Cody.

Sermons were preached by J. H. Wiseman, M. M. Morphis, E. Hightower and E. F. Boone. C. C. Cody and J. M. Barcus discussed Christian education, and C. R. Wright, the only visitor present spoke on Church Extension. He made a good speech. Bro. Bolton announced that he would

How Nature Provides.

Our Beauty, Health and Happiness.

Is it not possible, and altogether probable that elements necessary for the body-health are contained in the medicinal roots found in the earth, digested in the plant laboratory of Nature and made ready for man or animal?

There is a growing belief among scientists that the vegetable kingdom furnishes us with the necessary elements for blood making and to keep that delicate balance of health that the human animal is so apt to disturb by wrong methods of living. Thus we know that we should get the phosphates from the wheat in our bread—or some cereal foods, and iron from certain vegetables, such as spinach and greens.

If there is ill-health then our best method for recovering our standard balance of health is to go to Nature's Laboratory—the plant life which will furnish the remedy.

Buried deep in our forests is the plant known as Golden Seal (Hydrastis) the root of which Edwin M. Hale, M. D., Professor of Materia Medica at Hahnemann Medical College, Chicago, states "In relation to its general effects on the system, there is no medicine in use about which there is such general unanimity of opinion. It is universally regarded as the tonic useful in all debilitated states." Dr. Hale continues: "Prof. John M. Scudder says, 'It stimulates the digestive processes, and increases the assimilation of food. By these means the blood is enriched, and this blood feeds the muscular system.' 'I mention the muscular system because I believe it first feels the increased power imparted by the stimulation of increased nutrition. The consequent improvement on the nervous and glandular systems are natural results.'"

Stillinger or Queen's root is another root which has long been in repute as an alterative (blood purifier) and Prof. John King, M. D., says of it: "An alterative unsurpassed by few if any other of the known alteratives; most successful in skin and scrofulous affections. Beneficial in bronchial affections—permanently cures bronchitis—relieves irritation—an important cough remedy—coughs of years' standing being cured. Aids in bio d-making and nutrition, and may be taken without harm for long periods."

Nearly forty years ago, Dr. R. V. Pierce of Buffalo, N. Y., combined an extract of the two above roots, together with that of Stone root, Black Cherry-bark, Bloodroot, Mandrake and Glycerine—into a prescription which he put up in a ready-to-use form, and called Dr. Pierce's Golden Medical Discovery. It was most successful in correcting and curing such ailments as were due to stomach and liver derangements, followed by impure blood.

In cases of weak stomach, indigestion, dyspepsia, ulceration of stomach or bowels, torpid liver, or biliousness, the "Golden Medical Discovery" has never been excelled as a tonic and invigorator which puts the affected organs "in tune" and enables them to perform their proper functions.

This alterative and tonic is indicated when you have symptoms of headache, backache, in fact "ache all over." When your appetite is gone, tongue furred, bad taste in mouth, foul breath, when you feel weak, tired, blue and discouraged, then is the time to take this natural restorative of Dr. Pierce. "Golden Medical Discovery" is not a secret, or patent medicine, because all its ingredients are printed on the bottle wrapper. It contains no alcohol, or other harmful, habit-forming agents—chemically pure, triple-refined glycerine being used as a solvent and preservative.

A good medical book, written in plain English, and free from technical terms is a valuable work for frequent consultation. Such a work is Dr. Pierce's Common Sense Medical Adviser. It's a book of 1008 pages, profusely illustrated. It is given away now, although formerly sold in cloth binding for \$1.50. Send 21 cents, in one-cent stamps, to pay for cost of mailing only for paper-covered copy, addressing Dr. R. V. Pierce, Buffalo, N. Y.; or 31 cents for an elegantly cloth-bound copy.

Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. One a laxative, two or three cathartic. Easy to take as candy.

preach on Sunday.

One innovation was introduced. Instead of having peaching at 11 o'clock we gave the whole morning to business and had preaching at 3 p. m. This gave the ladies who cooked for the brethren a chance to attend service. The plan worked well.

The next conference goes to Bartlett. The Secretary was instructed to write up the conference, the people of Hutto were thanked by rising vote, the benediction was pronounced, and all who had not already taken "French leave" shook the rich black mud of Hutto from off their feet and went home.

EMMETT HIGHTOWER, Sec'y.

BARB WIRE \$1.93
for a full 50 rods, 14 of a mile reel. Heavily galvanized, made of 3 strands, full No. 14 wire, amply strong for all purposes, bars 3 inches apart. **WIRE FENCE**, No. 4 rod. Best quality, all patterns, lowest prices. Write for free Catalogue. **LINCOLN-POPE MERCANTILE CO.** Capital Stock, \$200,000.00. Established Dec. 1816 Pine Street St. Louis, Mo.

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IT HELPS GIRLS

At the Critical Time of Approaching Womanhood Thousands of Young Girls Lose Their Health.

A GIRL'S EXPERIENCE

How a Young Girl of De Kalb Managed To Overcome a Trouble Which Threatened to Leave Her an Invalid for Life.

If you have a daughter, nearing, or entering into, her womanhood, the following letter will impress you:

DeKalb, Ill., Jan. 2, 1906.

My Dear Friends:

I am very much pleased to sit down and write you this letter, and let you know how much I thank God, and you, for the Wine of Cardui. It saved my life. I will never be through praising God for it.

I was very sick with a fever and never got over it just right. I was weak and hardly able to get around, and for six months I was irregular. I was getting wan and looked pale and white. The best doctor in DeKalb gave me up, and said I would not get well. Mamma was almost crazy to think of it.

One afternoon a lady friend (Mrs. Donaldson, now of Jonesboro, Ark.) came to see me and told mamma to get a bottle of Wine of Cardui.

Mamma went down that night and got me a bottle. She had very little hopes of its helping me, but, praise God! I had taken just three bottles when I was benefited, and began to get well right off. Now I am feeling well. Mamma wants me to send you my picture and let you see how fat I am getting. I think I am doing well. I will do all I can to let suffering people know how much Wine of Cardui has done for me.

Mamma and I are so thankful for Wine of Cardui.

HAZEL UPSON.

Every girl who is at all weak should take Wine of Cardui at the time she enters womanhood. It will build up her strength and lay a good foundation for health in after life.

Cardui regulates irregularities, relieves pain, builds up the female constitution.

Free Advice to women of every age is gladly given on request. Write to-day, frankly and in strict confidence, describing symptoms and stating age, and reply will be sent in plain sealed envelope.

Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

RICHMOND REUNION U. C. V.



Join the Veterans in Virginia. \$27.85 Round Trip.

May 26, 27 and 28 we will sell at above rate with a limit of June 14 1907.

Excellent Chair Cars and Pullman service all the way.

Address: D. M. MORGAN, T. P. A., Fort Worth, Texas. JOHN F. LEHANE, G. F. & P. A., Tyler, Texas. GUS HOOVER, T. P. A., Waco, Tex. R. C. FYFE, A. G. F. & P. A., Tyler, Texas.

A NEWSY LETTER.

The weekly visits of the Texas Advocate have long solicited a line from my pen.

Since our conferences in the fall no event of especial note has transpired, so far as respects the history, casualties or on-going of our Methodism in Arkansas. Rev. George Brinsfield, a local preacher, who lived in the bounds of the White River Conference, and who has been frequently referred to of late years, because of his extreme age, died some two months ago. He had nearly finished his 108th year. I saw him three years ago. He walked as fast as most men at sixty, and went up and down stairs without difficulty, and could ride forty miles a day on horseback. Forty-seven such men, placed in line, would measure back all the years to the death of Adam. I mention this to take the romance out of the sermons of some jejune orators, whom you have heard expatiate on the awful past of our race. Sometime ago I heard a preacher tell his admiring congregation that if the earth's surface were all land, and all used as graves for Adam's children, that they would still have to be buried sixteen deep in every grave. I took the brother into my office and showed him that if there had always been 1,400,000,000 of people on the earth, its present population—and all were buried each 30 years—the time of a generation—for 6000 years, a piece of ground 340 miles square would give each a separate bed 3x6, with enough left to make a State.

Rev. J. A. B. Fry, who came to us from the North Carolina Conference, and was transferred last fall to the Pacific Conference, has been elected to a chair in Henderson College, and will return to us. All our conferences need such men as he. He was greatly loved at Arkadelphia, where he served our Church last year.

At the opening of this week, Rev. T. W. Fizackerly, superintendent of our Orphanage at Little Rock, died after a brief illness. He had done excellent work. He was pre-eminently a man of work. We feel that his death is a great loss.

Rev. James Thomas, our Commissioner of Education, is doing a great work. He has, in the last four months, secured, in valid notes or cash, \$132,000 for Hendrix and Galloway Colleges. Of this amount, \$125,000 is in subscriptions of 25,000 each.

Our Arkansas Methodism will begin to appear respectable abroad after this. I think the uniting of our three schools under control of one Board of Trustees and a Chancellor to superintend them all, would be an excellent plan, and trust that our Commissioner, among other good things he will do, may promote this scheme also.

The last issue of the Christian Advocate (Nashville) brought us abundance of good reading—great praise of Methodism, its purity, its power, its mission, etc. It seems to me that some of the writers represented Methodism as they would have it be rather than as it is. We are considerably removed from the Methodism of our fathers, and will never go back to it. There is no such personal oversight and inquiry into the faith and conduct of the members as Wesley planned and upon which he depended as a method of spreading scriptural holiness over the land. Churches of a thousand members, with only such spiritual oversight as a pastor can give, was not the method which he saw in Methodism. But changes were the inevitable result of growth. Starting out on a career of conquest, without schools, publishing houses, hospitals, orphanages, missionary societies, etc., and having no new creed to establish, Methodism had to be evangelistic or nothing. The tone of that early preaching announced that the message was for sinners, and the one aim their conversion. The preacher who delivers his well-prepared discourses every Sunday for years, in a great Church, and to an audience of Church members, ceases to reason of temperance and righteousness and

judgment. He will edify the Church; he will indulge in speculative themes; he will show the bearing of Christian faith on social or political problems; he will tell of the triumphs of the Church abroad, of her schools and charities at home, of her varied agencies for good; and will take the collections, and "Everything in full will be the "form of sounds words" in which to make his report at conference.

We say now "the Church must develop from within." We attend more to education, less to evangelistic effort. We find that we get our best members—the most consistent and intelligent—as the result of teaching and training. We think that to bring up our young people in the Christian faith and life is better than to convert adult sinners.

If we find that we are not making so many converts as the earlier preachers did, we take comfort in the thought that the work of the Church is not fairly measured by conversions or increase of membership, and that her education and social influences extend through vast populations, beyond her pale, and affect, as a leaven, the whole nation.

Now, these changes mark not the failure but the success of Methodism. But its outcome is going to be the greatest ecclesiasticism of the Protestant world—a result which we cannot believe that Wesley foresaw, although he was a great ecclesiastical statesman and an autocrat as well.

I have not been asked to give my views as to what is the chief need of Methodism, but "I also will show you mine opinion." We need most of all to set a guard against an ambitious, self-seeking ministry. Great temples of worship, cultivated and wealthy audiences, many offices, which, besides comfortable livings, give denominational prestige and influence, constitute temptations that will not be overcome except by the wisest administration. Talent and eloquence will always be sought after by great Churches, and the value of such gifts can not be ignored; yet it is to the pure in spirit, the devout, the self-denying, the faithful, that the great Churches should be committed; and it should always appear, both to the preachers and the membership of the Church, that the places of greatest influence are assigned to these whose influence is most promotive of saving faith in Christ and consistent Christian life. The Church will be what the preachers make it. To save the Church it is only needed that the preachers save themselves. The preachers who count all things loss to serve the Church are alone worthy to be her shepherds.

J. E. GODBEY.

Prescott, Ark.

Assist Nature.

You have been told to "hitch your wagon to a star"—that Nature will assist you. That's all right. There are times, however, when you should assist nature, and the spring is one of these times.

Nature is now undertaking to cleanse your system—if you take Hood's Sarsaparilla the undertaking will be successful, and your complexion bright and clear.

It would be better for most of us if we complained less of being misunderstood and took more care that we do not misunderstand other people.—Dr. John Watson.

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.

Steady application of weakest and smallest abilities, blessed of God, lead to grandest results. Let none who are trying earnestly and honestly to attain greatness of soul, which is the loftiest ambition, be discouraged because of immediate smallness of achievement; perseverance wins in this as in other matters.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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The "Improved" Texas Advocate SEWING MACHINE



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE ATTACHMENTS are guaranteed to be of superior quality and are warranted steel throughout. Each piece is made of solid steel, polished and nickel plated. A set, supplied without extra charges, consists of the following: Ruffler, tucker, binder, braider foot, shirring slide plate, four hemmers of assorted widths, quilter, foot hemmer and feller.

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

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

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

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