TEXAS CHRISTIAN ADVOCATE

BLAYLOCK PUB. CO., PUBLISHERS. Official Organ of all the Texas and New Mexico Conferences of the Methodist Episcopal Church, South. G. C. RANKIN, D. D., EDITOR.

Vol. LIII. Dallas, Texas, Thursday, May 9, 1907. No. 38

Editorial.

FIGHT THE GOOD FIGHT OF FAITH.

Paul was an aggressive preacher of the gospel. His idea of spiritual warfare was not merely defensive; it was vigorously offensive. He not only believed in occupying the ground already gained, and putting it in good condition, but he believed in conquest. He was usually on the firing line and moving on unconquered territory. His idea of evangelism carried him far beyond the territorial limits reached by other disciples. Like an army that plants its standards on the ramparts of the enemy, so he carried the gospel into the regions beyond. He understood its universal mission, and his restless spirit, set on fire with solicitude for the salvation of men, took him to the outposts of Asia Minor, and into the confines of Europe. Wherever he went, the cross was magnified and the Church became established. Spiritually speaking, he was a man of war—not bloody war. He fought with principalities and powers, and even with the beasts at Ephesus; but his fighting killed no human being, neither did it personally afflict the children of men. He fought the powers of darkness in order that peace might come to the heart, and that men might be made whole in Christ.

His great weapon of warfare was faith in Jesus Christ as the Savior of men, backed by the truth of the Scriptures. He was mighty in faith and in the Word of God. His faith was of the unyielding type. With all his great heart he believed the Word of God, and as a result he invested his mind and heart in the gospel. To him it was the power of God unto salvation, and concerning its efficiency he entertained no sort of doubt. Its truth was wrought into the warp and woof of his spiritual and intellectual nature, and he was pledged, if need be, to die for it. In his esteem it was the one central and potent hope of the world. Hence he endured all things for the success of the gospel. In its behalf his whose life, from the time he fell under conviction on the way to Damascus, to the day of his tragic death at Rome, was one of struggle and constant exertion. There was no easy place in his ministry, neither was there surcease from conflict. He fought with his own obstinate will, with his own strong and passionate nature, and kept his body under, lest after he had preached to others he himself might become a castaway. And he resisted to the death every foe of this gospel wherever it struggled to obstruct his progress in preaching this gospel. *He was a constant fighter;* and he never showed much patience with timid men in the ministry. Courage was his dominant trait. Hence he often used figures of speech taken from military life. "War a good warfare; fight the good fight of faith; put on the whole armor of God; I do not fight as one who beateth air." These are a few of his expressions, and his epistles are full of others of a kindred nature. There was something about the soldier that elicited his admiration. The patriotism, the courage, the self-denial and the well-nigh absolute obedience of the soldier appealed to him. He craved these qualities in those who accepted Christ under his ministry. He wanted them to be courageous, self-denying and obedient sons and daughters in the gospel. He wanted them organized like an army, so that, through them, he could press the battle to the gates. It was a fight, with him, to the end. And the ruling passion was strong in death. Among the last things he said, just before his martyrdom, was: "I have fought a good fight." Even in death he was dreaming of victory. When Napoleon lay dying on the Island of St. Helena, he was heard to mutter: "At the head of the army; move out." When the matchless Lee was dying at Lexington, he said in his delerium: "Tell Hill to move up!" In death these warriors were passing in review their days on stormy fields of battle. So when Paul was facing the last great issue in his Roman dungeon, he said: "I have fought a good fight." Then he turned his eye of faith toward the approaching goal and added: "Henceforth there is a crown of righteousness laid up for me which the righteous Judge will give me in that day." Then his warfare ceased and he entered upon the joys of an everlasting peace. To him the end of the war brought victory and a crown. It was a long and fearful struggle, but it ended in the gladsome notes of a glorious triumph.

MAKING THE PEOPLE GOOD.

The above is the title of an editorial recently published in the Houston Post. It had reference to the observance of the Sunday law. The Post is opposed to general legislation on this subject. It wants the whole matter left to each community to follow the bent of its own will. Some time ago the Sunday law was almost wholly ignored by the saloons in Houston But the Board of Commissioners recently issued instructions to the police to close these saloons according to the State law. And they are closed. Now the Post comes out and tries to show that the effort is inconsistent, in that fruit venders are also required to close up their business on Sunday, but the cigar man is at liberty to run. As a matter of fact, if we are to judge the Post by its suggestions, it does not believe in a strict Sunday law for Houston; and it is not giving the Commission any special encouragement in the recent reform; but the law is being enforced against the saloons and the variety theaters, all the same. But take the suggestion in the head, as above quoted, in the Post's editorial, and it implies that people are not to be made good by law. Yet a while back the Post was somewhat loud in its commendations of the Baskin-McGregor liquor laws. These laws, according to the Post, are going to work wonders in the reform of the liquor traffic. Well, no laws passed prior to this one regulating the liquor traffic ever made the liquor man good and law-abiding. How is this new law going to do it? The saloon keepers, as a class, represent the law breakers of the land. They are noted for ignoring all law and having their own sweet way. Yet, according to the Post, this new law is going to make law-abiding citizens out of them. We are told that this is far better than local option. But when the city of Houston applies the old State Sunday laws to the liquor business and to the fruit vender, the Post sees great inconsistencies and contradictions in their operations! Were the Post a wise conservator of the peace and order of society, it would support all these State laws, instead of throwing discredit upon them. It would not single out the McGregor liquor law and commend it when there is a local option campaign on, and then point out the contradictions of the Sunday law when the Commission of Houston makes saloon men and others comply with it. It depends upon whose ox is gored as to the position of the Post on making people good by law!

CHRIST WROUGHT FOR THE GENERATIONS.

The purpose of Christ included all ages and generations. He wrought for universal humanity. For this reason he never became depressed or discouraged because of his apparent failure. He did not take immediate results as the criterion of his success. In reality, he achieved but little of what the world calls success during his life in the flesh. After three years of strenuous effort, there was but little to show for his effort, his self-denial and martyrdom. "He came unto his own and his own received him not." He healed the sick, he gave sight to the blind, he unstopped the ears of the deaf and he raised the dead. Yes, he gave to the world the only perfect type of ethical and spiritual truth that had ever been imparted to the mind and heart of man; but his generation did not receive him kindly. Those in authority despised and persecuted him. The world frowned upon him and turned away from his leadership. He only succeeded in gathering about him twelve disciples whom he called his own, and who seemed to be in sympathy with him. In the end, one of these betrayed him into the hands of the enemy, and another denied him with ignominy and cowardice. The mob took him and crucified him between two thieves. He left no house of worship to his name and no ecclesiastical organization to back his ministry. He left no memoir of his life and teachings written in his own hand. He was even buried in a borrowed grave. The only legacy he transmitted was a life of self-sacrifice, the spiritual truth to enlighten the hearts and minds of men, and a death involving an atonement for sin. Viewed from a worldly standpoint, his life was a failure. All the elements of immediate success were lacking. On Calvary the tragedy seemed to be the climax of disappointment.

Yet we are told that "he saw of the travail of his soul and was satisfied." He did not look at the outcome of his three years of strenuous effort. He understood his mission. He knew that his work belonged to the ages. He was willing to live and teach and suffer and die; and then risk the result with God. He gave the truth to the world, and his life and death were a concrete illustration of its almighty power, and he was satisfied. While on the cross he turned his thought away from the wreck and desolation of his plans and threw his eye down the future. He saw the triumph of his gospel among men. He saw it taking the wings of the morning and speeding its way to the ends of the earth. He beheld it hovering over a world of sin, comforting the distressed, lifting up the fallen, saving the sinful, and dotting the globe with its churches, its hospitals, its asylums, its Christian civilization. Even amid the dust and blood and wails of Calvary he could hear down the coming centuries the shouts of the redeemed and the tread of the marching army of his followers conquering the world with the story of his love. Therefore, he was willing to die amid what seemed to be the complete failure of his plans, because he realized that out of this wreckage would come the forces that would bring universal humanity to his cross for salvation and righteousness. And today we are living in the twilight of the age of which he dreamed and toward which he turned his gaze. He wrought and died for the generations. All men have a common interest in his benevolent plans. He is God over all and blessed forever more.

THE RIGHT TYPE OF HUMILITY.

True humility is unconscious of its own effort to be humble and true and good. It is an easy matter to differentiate it from false humility. The latter is sumpremely conscious of its own importance, and at the same time it appears to depreciate itself and to discount its own virtue. The man who practices true humility never finds it necessary to make mention of the fact to others. His life is a manifestation of it, and words are not needed to express it. His walk, his conversation and his influence show to the world that he possesses it, yet he is apparently unconscious of it. Not so with the man who practices a bogus sort of humility. He is always speaking disparagingly of himself and his efforts. If he testifies in public, it is to speak of his unworthiness. But were others to speak of him as he speaks of himself, he would be quick to resent it. As a matter of fact, he does not want you to believe the half he says derogatory of himself, and if he thought you did believe it, he would become offended. Really, he does not believe it, himself. He affects to believe it just to get other people to speak in a commendatory way of him, and to compliment him. The reason for this is, he has a false idea of humility. True humility does not go around with a long face and a mournful disposition. It holds up its head and looks the world in the face with the air of honesty, sincerity, earnest devotion. The man with the true type of humility gives forth the fragrance of a sweet life and a beautiful character. Its identity is easily recognized by those who look upon him and come under its influence. There is nothing somber about that sort of a man. It is a benediction to be with him and to become inoculated with his contagion. He does not repel, he attracts you; and you are made better and truer by associating with him. It is a wonderful grace and we all ought to seek and obtain it.

DR.
PRICE'S
CREAM
Baking Powder

Pure, Healthful, Dependable

Known everywhere and guaranteed a strictly cream of tartar baking powder; no alum—no ammonia—no phosphatic acid.

Low-priced powders and those which do not give the cream of tartar guarantee are made from alum.

Of what use to give 25 ounces of baking powder for 25 cents if 8 of those ounces are alum?

STUDY THE LABEL.

ENDOWMENT FOR SOUTHWESTERN UNIVERSITY.

I appreciate more than I could express the kind words of Rev. James Kilgore in the last issue of the Advocate.

In 1902 I wrote Dr. Hyer: "I intend, if it comes up in shape of endowment alone, to lay aside my plans for the college awhile and throw my full influence for endowment."

The opportunity is now at hand and the door is wide open for us all, including every school man and woman of the State in our Church to heartily join in this movement for endowing Southwestern. I feel that in working for endowment, I am working for the greater success of the institution over which I preside because one must see that the inevitable for Texas Methodism is a school system with a central chief institution, and it is to the interest of my school that that chief school be worthy of its position of superiority. This full worthiness it can not have without endowment.

If, therefore, I as a school man of Texas Methodism antagonize the endowment of Southwestern or am only indifferent towards it, I am injuring my own school by such a course.

I hold that each one of our schools, from Mrs. Key's magnificent institution at Sherman and that rapidly growing institution under Dr. Boaz at Fort Worth, down to the smallest private school of the State presided over by a Methodist, each and every one should become an advocate and supporter of this movement for endowment. If the schools join in this effort to endow, our great system of education in this empire State will be organized under the happiest and most auspicious circumstances, and our already established schools, with Southwestern in the lead and a score of others yet to be instituted, will move out upon their enlarged fields of usefulness in perfect harmony. There is everything to be gained, not only for Southewstern University, but also for our other schools, if we liberally endow Southwestern, and there is disaster to our schools, one and all, if we refuse to join in making this a success.

I do not regard it as surrendering any advantages for my school when I give my influence to this movement for endowment.

I expect some day to make my school an endowed college, and I want Southwestern to get up out of my way. I want it to be in a class by itself, as the head of the system.

It helps my school for Southwestern to be great—to be endowed—to be the leading institution of the State.

Bro. Kilgore generously praises me. I claim no credit except for seeing what ought to be done and being fair enough to help do it.

Let every pastor and presiding elder in Texas Methodism join in securing the hundred men and women who will give one thousand dollars each in five annual payments and we'll get it without any trouble.

Let every pastor bring the matter before his people. J. E. HARRISON.

CANCER AND TUMOR CURED.

With a Combination of Oils. Write to the Originator for his free books. Beware of imitators. Address Dr. D. M. Bye, 315 N. Illinois St., Indianapolis, Ind.

DALLAS PREACHERS' MEETING.

The Methodist preachers of Dallas met in their regular meeting Monday, April 29, at the Publishing House. The meeting was called to order by President Morris.

Secretary being absent, Grover Robberson acted as Secretary.

The following brethren were present and reported: Rev. H. A. Bourland, Rev. J. L. Morris Rev. A. L. Andrews, Rev. W. D. Bradfield, Rev. J. M Peterson, Rev E. R. Barcus, Rev. Jos. Parkin, Rev. G. H. Adams, Rev. G. S. Sandel; Rev. S. L. Crowson, of Farmers Branch; J H. Jackson, of C. M. E. Church.

The reports from the different Churches were as follows:

Grace Church reported fine day Sunday; good Sunday-school; good crowd in the morning. The Leagues are all doing a fine work. Dr. Bourland preached in the evening; five accessions during the day.

Oak Cliff: Bro. Peterson reported a very fine prayer-meeting on Wednesday and fine services Sunday. Great results from the meeting; five accessions Sunday.

Bro. Barcus: Just closed three weeks' meeting; was assisted by his brother, Rev. J. Sam Barcus, Rev. W. D. Bradfield, Rev. J. M. Peterson, Rev. A. L. Andrews. Good services Sunday.

Trinity: Bro. Bradfield reported 300 at Sunday-school; good crowds at both services. Bro. Morris preached in the evening. Bro. Bradfield is getting on nicely with the church debt.

Rev. Parkin reports his work getting on nicely; has just started a meeting at Forrest Avenue and is expecting a good meeting; good day yesterday at Settlement Home.

Bro. Sandel reports a fine opening at the cement works, west of the city; has been preaching there, and the people are anxious to have a Church and Sunday-school.

Bro. Adams reports fine meeting at Cochran's Chapel

Dr. H. A. Bourland preached at Grace Church Sunday evening. Dr. Bourland has been raising money for the building of a home for a superannuated preacher and is meeting with success.

Bro. Crowson, of Farmers Branch, reports his work moving on nicely.

The reports having been all made, Bro. J. L. Morris read a very fine paper on "Types of the Atonement as Found in the Book of Leviticus," after reading of the paper no further business before the conference, the meeting adjourned. G. C. ROBBERSON.

Acting Secretary.

GREENVILLE DISTRICT.

Harmony prevails throughout the district. Pastors all at their posts and at work. An elegant and substantial brick church is nearing completion at Commerce under the pastorate of Rev. D. H. Aston. The interior of a newly built brick church at Leonard is soon to be finished, Rev. S. P. Ulrich, pastor. These churches do honor to all concerned, pastors and people, and are an inspiration and means of grace; it augurs better things for our Church in those localities.

Our young brother Slagle, supply for Quinlan charge, is enterprising

STAMFORD COLLEGIATE INSTITUTE.

The corner-stone of the main building of Stamford Collegiate Institute, Stamford, Texas, was laid with imposing ceremonies Monday, April 15, 1907. The ceremonies were under the supervision of the Masonic fraternity, directed by Hon. John P. Bell, Grandmaster of the Grand Lodge of Texas. Rev. J. Sam Barcus, of Southwestern University, delivered a strong address, and altogether the occasion was one of great interest to our Church in West Texas.

It will be recalled that last year the Abilene and Colorado Districts determined to unite in the establishment of a school of high grade for the section embraced in their ecclesiastical territory. The cities of Abilene, Colorado and Stamford presented offers to the locating committee, which resulted in the unanimous selection of Stamford for the location of the institution. A Board of Trustees had been provided for by the action of the conferences, and it was immediately organized and began preparation for school work to begin in the autumn of 1907. The Northwest Texas Conference reported favorably on the enterprise, and Rev. Jerome Duncan was appointed to the presidency of the school.

The work of securing permanent buildings was undertaken and it was determined to erect a substantial stone building as an administration building which would be adequate for caring for from three to five hundred pupils. The building is now in course of construction and will cost complete, with modern equipment of heating and plumbing, approximately $60,000. The completion of this building is guaranteed by August 31, which will enable the school to open in September with excellent quarters for its work.

The recent session of the Abilene District Conference, held at Haskell, endorsed enthusiastically the work as accomplished by the Board and authorized the erection of the needed dormitories, not to exceed $30,000, and a collection amounting to $5,700, and some additional definite promises, gave a material ring of the right kind to the expressed purpose of these noble West Texans to amply equip their school for the great work which lies before it.

President Duncan announced that a thoroughly competent faculty had been secured, with Rev. Comer M. Woodward, A. B., Emory College, with ten years' experience as a teacher and for the past five years President of Sparks Collegiate Institute in Georgia, as principal, and that everything would be in readiness to open the fall term with facilities equal to any school of its grade in the South. He further announced that it would be the purpose of the school to carry its pupils through the sophomore year of first-class college work, thus offering most favorable opportunities for preparation for junior work in Southwestern University and other high grade colleges. He also announced that the Department of Music, Oratory and Art would be equal to the best.

two churches, remodeling the one at Quinlan and building a new one at Cash. At present the dilapidated church at Quinlan is the only house of worship we own within twelve miles of that place. With these new buildings we may hope for a forward movement in that charge.

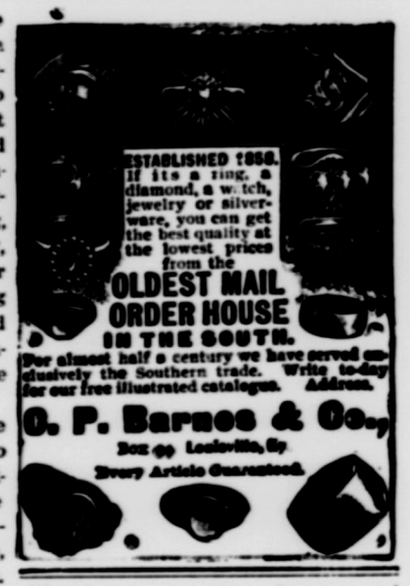
The great revival recently held at Greenville may prove an inspiration and blessing to the entire district. Not in my life have I witnessed a revival of such magnitude and results. The meeting began in Kavanaugh Church, Rev. C. Pugsley, pastor. The pastor, some months in advance, engaged the services of Rev. J. B. Andrews, of Siloam Springs, Ark. For many weeks the pastor had shaped the services of his Church and directed the thought of his people to the anticipated meeting, and all were in readiness at the coming of the evangelist, and at once entered heartily into the services under his leadership. At the end of two weeks the meeting had so grown in interest that the accommodations of the church were inadequate to the overwhelming throng, and hundreds were being turned away, when a tabernacle was erected near the center of the city, with a seating capacity of twenty-five hundred, and this soon proved inadequate, and hundreds stood on the outskirts of the congregation.

The methods of the meeting were simple and largely Methodistic—no clap-trap—the preaching plain, pointed, practical, pathetic and persuasive The singing at times was grand—more than a hundred trained voices, with a variety of musical instruments. Prof. Phillips managed his choir well, besides being a most efficient worker at the altar, on the streets and in the homes.

The converts were principally mature men and women—though the children shared largely in the meeting—sang enthusiastically and many were deeply impressed, and some united with the Church. The teachers of the public schools favored the meeting as far as they could, and noted the favorable effects of the services upon the conduct of the pupils.

Repentance, in the main, seemed to be marked and thorough, followed by correspondingly bright professions. The penitents all kneeled at the altar, and sometimes a hundred at once, and not unfrequently from fifty to seventy conversions at a single service.

There were about three hundred accessions to the three Methodist Churches of the city, and possibly half that number joined other Churches of the city, and not a few joined at other places. From the best account kept, seven or eight hundred were converted or reclaimed, and possibly twice as many were quickened or renewed in their religious lives. The good effects are plainly seen in the increased attendance upon public worship, at prayer meetings, Leagues and Sunday-schools, as well as in the lively interest taken in the services.



Bros. Andrews and Phillips endeared themselves to the people, and will ever be loved and honored for their work's sake.

Rev. E. H. Casey, of Wesley Church, hopes further to conserve and enlarge the results of the meeting in a protracted effort soon to begin under the preaching of Rev. Cantrell, of Ark. Well nigh all the pastors of the city co-operated in the great revival, and in a good degree shared in the results. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Close on the heels of the revival was the educational institute, in line with the recent action of our conference. The addresses were of a high order and educative. They ought to bear fruit. The heart of the commissioner, Rev. C. M. Harless, is evidently in his great work, and surely his efforts will be crowned with success. No Church can rise higher than its institutions of learning, hence the need of fostering our system of schools from the highest to the lowest. The Medical Department of the Southwestern University came in for its share of attention and was well represented by Rev. O. S. Thomas. The other speakers from without the district were Revs. C. M. Harless and C. A. Spragins, who gave us admirable addresses. Of the district, Revs. Vinson, Dennis, Aston, Holder and Ulrich gave us interesting and inspiring addresses. It was the regret of all that Bishop Hoss, though in the city, was too unwell to speak, and none seemed to regret this more than the Bishop himself. We are hoping for a successful year on all lines, material and spiritual. JNO. H. McLEAN.

TRAINED NURSE

Remarks about Nourishing Food.

"A physician's wife, gave me a package of Grape-Nuts one day, with the remark that she was sure I would find the food very beneficial, both for my own use and for my patients. I was particularly attracted to the food, as at that time the weather was very hot and I appreciated the fact that Grape-Nuts requires no cooking.

"The food was deliciously crisp, and most inviting to the appetite. After making use of it twice a day for three or four weeks, I discovered that it was a most wonderful invigorator. I used to suffer greatly from exhaustion, headaches and depression of spirits. My work had been very trying at times and indigestion had set in.

"Now I am always well and ready for any amount of work, have an abundance of active energy, cheerfulness and mental poise. I have proved to my entire satisfaction that this change has been brought about by Grape-Nuts food.

"The fact that it is predigested is a very desirable feature. I have had many remarkable results in feeding Grape-Nuts to my patients, and I cannot speak too highly of the food. My friends constantly comment on the change in my appearance. I have gained 9 pounds since beginning the use of this food." "There's a Reason." Read, "The Road to Wellville," in pkgs.

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The above is the title of an editorial recently published in the Houston Post. It had reference to the observance of the Sunday law. The Post is opposed to general legislation on this subject. It wants the whole matter left to each community to follow the bent of its own will. Some time ago the Sunday law was almost wholly ignored by the saloons in Houston But the Board of Commissioners recently issued instructions to the police to close these saloons according to the State law. And they are closed. Now the Post comes out and tries to show that the effort is inconsistent, in that fruit venders are also required to close up their business on Sunday, but the cigar man is at liberty to run. As a matter of fact, if we are to judge the Post by its suggestions, it does not believe in a strict Sunday law for Houston; and it is not giving the Commission any special encouragement in the recent reform; but the law is being enforced against the saloons and the variety theaters, all the same. But take the suggestion in the head, as above quoted, in the Post's editorial, and it implies that people are not to be made good by law. Yet a while back the Post was somewhat loud in its commendations of the Baskin-McGregor liquor laws. These laws, according to the Post, are going to work wonders in the reform of the liquor traffic. Well, no laws passed prior to this one regulating the liquor traffic ever made the liquor man good and law-abiding. How is this new law going to do it? The saloon keepers, as a class, represent the law breakers of the land. They are noted for ignoring all law and having their own sweet way. Yet, according to the Post, this new law is going to make law-abiding citizens out of them. We are told that this is far better than local option. But when the city of Houston applies the old State Sunday laws to the liquor business and to the fruit vender, the Post sees great inconsistencies and contradictions in their operations! Were the Post a wise conservator of the peace and order of society, it would support all these State laws, instead of throwing discredit upon them. It would not single out the McGregor liquor law and commend it when there is a local option campaign on, and then point out the contradictions of the Sunday law when the Commission of Houston makes saloon men and others comply with it. It depends upon whose ox is gored as to the position of the Post on making people good by law!

CHRIST WROUGHT FOR THE GENERATIONS.

The purpose of Christ included all ages and generations. He wrought for universal humanity. For this reason he never became depressed or discouraged because of his apparent failure. He did not take immediate results as the criterion of his success. In reality, he achieved but little of what the world calls success during his life in the flesh. After three years of strenuous effort, there was but little to show for his effort, his self-denial and martyrdom. "He came unto his own and his own received him not." He healed the sick, he gave sight to the blind, he unstopped the ears of the deaf and he raised the dead. Yes, he gave to the world the only perfect type of ethical and spiritual truth that had ever been imparted to the mind and heart of man; but his generation did not receive him kindly. Those in authority despised and persecuted him. The world frowned upon him and turned away from his leadership. He only succeeded in gathering about him twelve disciples whom he called his own, and who seemed to be in sympathy with him. In the end, one of these betrayed him into the hands of the enemy, and another denied him with ignominy and cowardice. The mob took him and crucified him between two thieves. He left no house of worship to his name and no ecclesiastical organization to back his ministry. He left no memoir of his life and teachings written in his own hand. He was even buried in a borrowed grave. The only legacy he transmitted was a life of self-sacrifice, the spiritual truth to enlighten the hearts and minds of men, and a death involving an atonement for sin. Viewed from a worldly standpoint, his life was a failure. All the elements of immediate success were lacking. On Calvary the tragedy seemed to be the climax of disappointment.

Yet we are told that "he saw of the travail of his soul and was satisfied." He did not look at the outcome of his three years of strenuous effort. He understood his mission. He knew that his work belonged to the ages. He was willing to live and teach and suffer and die; and then risk the result with God. He gave the truth to the world, and his life and death were a concrete illustration of its almighty power, and he was satisfied. While on the cross he turned his thought away from the wreck and desolation of his plans and threw his eye down the future. He saw the triumph of his gospel among men. He saw it taking the wings of the morning and speeding its way to the ends of the earth. He beheld it hovering over a world of sin, comforting the distressed, lifting up the fallen, saving the sinful, and dotting the globe with its churches, its hospitals, its asylums, its Christian civilization. Even amid the dust and blood and wails of Calvary he could hear down the coming centuries the shouts of the redeemed and the tread of the marching army of his followers conquering the world with the story of his love. Therefore, he was willing to die amid what seemed to be the complete failure of his plans, because he realized that out of this wreckage would come the forces that would bring universal humanity to his cross for salvation and righteousness. And today we are living in the twilight of the age of which he dreamed and toward which he turned his gaze. He wrought and died for the generations. All men have a common interest in his benevolent plans. He is God over all and blessed forever more.

THE RIGHT TYPE OF HUMILITY.

True humility is unconscious of its own effort to be humble and true and good. It is an easy matter to differentiate it from false humility. The latter is sumpremely conscious of its own importance, and at the same time it appears to depreciate itself and to discount its own virtue. The man who practices true humility never finds it necessary to make mention of the fact to others. His life is a manifestation of it, and words are not needed to express it. His walk, his conversation and his influence show to the world that he possesses it, yet he is apparently unconscious of it. Not so with the man who practices a bogus sort of humility. He is always speaking disparagingly of himself and his efforts. If he testifies in public, it is to speak of his unworthiness. But were others to speak of him as he speaks of himself, he would be quick to resent it. As a matter of fact, he does not want you to believe the half he says derogatory of himself, and if he thought you did believe it, he would become offended. Really, he does not believe it, himself. He affects to believe it just to get other people to speak in a commendatory way of him, and to compliment him. The reason for this is, he has a false idea of humility. True humility does not go around with a long face and a mournful disposition. It holds up its head and looks the world in the face with the air of honesty, sincerity, earnest devotion. The man with the true type of humility gives forth the fragrance of a sweet life and a beautiful character. Its identity is easily recognized by those who look upon him and come under its influence. There is nothing somber about that sort of a man. It is a benediction to be with him and to become inoculated with his contagion. He does not repel, he attracts you; and you are made better and truer by associating with him. It is a wonderful grace and we all ought to seek and obtain it.

CONSTANTINOPLE

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

The Aegean Sea is dotted with islands so thickly on the map that they appear to be only stepping stones between Europe and Asia. But from the deck of a steamer in their midst the perspective widens, and in the absence of continents from the physical vision, they are more like jewels in the azure brooch of the Mediterranean—rising in the shadowy blue, passing in the golden sunlight and fading in the dreamy haze. And each single pearl in the cluster sparkles with charming legend or lustrious historic fact—Melos, where the Venus de Milo was found; Poras with its quarries of the world's best marble; Chios, one of the seven birthplaces of Homer; Denos, the cradle of Apollo; Patmos, where the Apostle John during his banishment saw the vision of the Apocalypse and wrote his wonderful Revelation, and others.

Threading these jems of the sea the Arabic with unerring instinct wound her sinuous course from the shore of classic Greece to the gateway of the Dardanelles and along the surface of this peerless lapis-lazula, past the plains of ancient Troy, to the capital of the Ottoman empire. All night long and the day before we had been going north, and when in the early morning we entered the famous straits it was in the face of a blizzard that bristled and snarled at us as a watch dog on the southern outposts of Islam. The liquid surface of the channel through which we glided was waved and grained into a fascinating negligee like a maiden's flowing tresses. On either side the mountain sat shoulder to shoulder, their laps full of forts and the forts full of batteries, their ranks unbroken except where once they retired that the waters might spread into the round blue sea of Marmora, and then again they crowded close together that they might guard the crystal approach to the great Moslem metropolis.

The Turk is so suspicious and so cowardly that he searches every vessel that enters his territory. Before leaving New York we were forced to obtain passports at $2 each as a guarantee that we would not attempt to Kidnap the Sultan or elope with his harem. This wicked little instrument was a description of our persons, with a detail of the size and undulations of the nose, color of the eyes and hair, the convolutions of the ear, height, weight, race, color and mental condition, all sworn to by a notary, signed by the Secretary of State and endorsed by the Turkish Minister at Washington. Our steamer had to halt at the entrance to the Dardanelles and undergo inspection by officials with red fezzes and unmentionable breeches, and at Constantinople no sooner had our anchor grappled the mud of the harbor than a force of guards came aboard and took possession of our passports. Quite a lot of red tape and nonsense.

A great city lay before us—a city of pinnacled minarats and domes, of towering business houses coming from over the hills down to the water's edge, where they seemed to stop and brace themselves with effort to keep from sliding into the water—a city of a swarming million and more, a city sanguine with the blood of warring religions and yet beautiful in its physical setting of hills and waters, the spot of all earth most favored by nature for a destiny. The harbor was alive with craft of all kinds from the row boat to the ocean liner, and there was an air of business and prosperity that impressed us favorably and threatened to reverse in a measure our preconceived notions of the place.

Suddenly some one caught sight of an American flag and ripped out a lusty yell. It was flying from a boat that carried the American Consul and was headed in our direction, and then a chorus of cheers for the red white and blue rolled up from the decks of the Arabic and were repeated by the hills. In distant lands there is nothing that gives the traveler more pleasure than the sight of his National flag, for it is the symbol of the home and native land that he loves and an assurance of protection, a consoling parental guardianship that is backed by army and navy and millions of men. We did not fear ill treatment at the hands of the Sick Man of Europe, but personally, when after 50 days in foreign ports without the sight of anything American, I saw the stars and stripes fluttering from the mast of a coursing boat, the thought that my country stood ready, if any indignity should be offered to one even so humble as I, to sacrifice every life within the great domain for redress or protection, and when a similar thought possessed the entire six hundred of our ship and they exploded in a paroxysm of cheers, I confess I went into a delirium of irresponsible action.

God bless the American flag—I never knew what the old muslin rag meant before—and speed the day when it will take a million bales of Texas cotton a year and a million pounds of Ohio wool to decorate the tops of American ships in the ports of the world.

It was nearly night when the Turkish officers concluded the inspection of our passports, and only a few of us ventured into the city. We lay in the harbor and read from guide books the interesting history of Constantinople. Of Byzantium, the first city founded by the Greeks 700 years B. C.; how Constantine came with the "In hoc signo vinces" of a new Rome and the Christian religion; of the building of a great city and its adornment with the riches and treasured art of the decaying civilizations of the East; of Justinian and his famous Pandects; of Chrysostom, the silver tongued expounder of the gospel; of the matchless Hippodrome and its fetes and its riots; of St. Sophia the peerless church; of the vicissitudes of the empire, its fight against the hordes of the western woods that pounded its fortifications so long in vain; its brave struggle against the invincible Arabs and its final, pathetic and awful fall; its desecration for half a thousand years by the Mohammedans; of the queer customs of this strange people and their religion and government. And with the recollection of this history brooding like a nightmare over our pillows, we abided the coming of the day and its visual revelations.

During the night the Unseen Hand, the same that through the centuries has guided the destinies of men and nations in a way past mortal understanding and yet for the best, threw a mantle of pure white over the city to hide its patent deformities, and in the morning, through the showering flakes, it appeared as charming and chaste as a virgin in her veil. Wrapped and with overcoats buttoned to our chins, we set foot upon the pier.

A throng of Turks, of the unspeakable variety and of the vintage of the twelfth century, red topped and with that incomprehensible surplus of baggy cloth pendant and swinging from the seats of their trousers, the grimy heavy-muscled laborers of the docks, stopped and gazed curiously at us, the infidels of the West, as we landed and fought our way through the inevitable postcard venders. Yes, even in Constantinople the postcard agitator measures his insanity with the insanity of the western tourist—the Occident crazy to buy, the Orient crazy to sell. It is a universal epidemic. Up to this time the Arabic passenger list is out $7,275 for the item of postcards alone. But it is a harmless sort of insanity that cures itself through a drainage that ensues in the region of the pocket.

We were not surprised at the slop-py condition of the water front, for such places are liable to be dirty and foul in any city, especially in a snow-storm. But we expected better of the streets and were astounded when we drove through them and found that they were vile and filthy in the superlative degree. The sweepings from the stores, the slops from the eating houses, the refuse of men and animals, the grinning, oozing cadavers of ex-stinked cats and dogs, and the accumulated rubbish from everywhere, all dumped by common consent and long custom into the street, there to decompose and befoul the air and raise a litter of smells—this is the sight that met us at the threshold of Constantinople and was its first dis-stinktive feature.

The management of our cruise, with splendid forethought, had provided every nesessity for our comfort, except clothespins for the nose in Constantinople. I have looked in my book of synonyms under the head of "offensive," "foul," "vile," "horrible" and similar terms to find a word to fitly describe this carnival of odors, this riot of filth and they are all too mild. There is but one comprehensive, terse and violent description—it is Turkish.

And what better place in all the world, not only for Turks, but for an asylum for dogs. Here the dog has found his heaven. He is respected far above the foreigner who invades the city, is all but sacred as long as he lives and is sainted when he shuffles off his coil. And frankly, if I were a Turk I, too, would revere the dog next to my Mohammed and pray that he might be fruitful and multiply, for in the absence of a sewer and a street cleaning system, he is the only barrier between the people and pestilence. As we drove through the streets—and an Oriental street is always a narrow odoriferous canyon—the driver picked his way carefully through the herds of dogs lest he shoud injure one and incur the displeasure of Allah. Most of them were curled up in groups on the little sidewalks; others were moping about without any effort to avoid the traffic. The remarkable thing was the way traffic gave the lazy, stuffed beasts a courteous right of way.

Please do not get the idea that these were ordinary dogs or that their appearance or disposition on the streets is anything short of extraordinary. They occupy the entire city, forty-odd thousands of them, and are so distributed that no locality is congested, and the supply does not exceed the demand. They operate with system, dividing the city between them, and woe to the canine that strays into quarters not his own, for he is promptly set upon and killed by his kind, unless he be swift enough to escape. This is a law that prevails among them and is said to be strictly enforced.

I studied these animals carefully and came to the conclusion that they were wolves that had come down from the plains of Russia. They are covered with a thick coat of yellow wool and have a bushy tail, sharp nose and small eyes. They doze during the day and prowl and howl all the night long. It is the howl and trait of the cayote and not of the dog. An American who lives in Constantinople was annoyed by a specially vicious dog in his vicinity, and in the midst of his vexation he shot at the animal. A furious mob of Turks surrounded him at once, and he was arrested by officers and thrown into jail on account of "carrying arms with malicious intent to murder a dog" against the peace and "odor" of the city. It is a grave misdemeanor to kill a dog, with a maximum penalty of three years' imprisonment. To kick one or step on his tail carries with the act an immediate punishment that one who tries it does not soon forget. In all the world there is not another such sight as the dogs of Constantinople.

The city that was so charming from the ship was repulsive from the carriage, and as we slowly moved along the crooked lanes of slush and putrifying refuse we were thoroughly disillusioned. On every side were the Oriental streets of stairs with the ascending and descending throngs of people, and every where groups of sleeping or drowsy dogs. The current of humanity was like a river of red, as far as the eye could reach, a vista of bobbing crimson fezzes; the larger current where we cautiously pushed our way reinforced by catracts of humanity that tumbled into it from the steep side streets. I think the fez is the neatest and most attractive headdress worn by any nationality of men, and I bought a half dozen for the purpose of trying to have them adopted in America. I am also of the opinion that the Turks are the most able-bodied specimens of physical manhood to be found on the globe. Ah, but they are fine looking fellows, bawny limbs, broad shoulders and tall, powerful forms. As a rule they have a bad eye, but it is no wonder that such a multitude of muscle overran the effete minions of Constantine even behind the battlements of granite. It is a nation of giants and, properly led and properly trained, they can whip any other country in a rough and tumble fist fight. The wonder of it is how such an upholstery of physical strength and stature can be attained in such a foul environment. See those big boned fellows, how they are bending under the great burdens on their backs. We have passed them time and again. Notice that one particularly; there must be 400 pounds of heavy boxed freight on his back; how the ligaments of his brown face stand out like cable strands of iron; how firmly he plants his foot on the muddy pavements; who is he guide? A porter, we are informed—the freight and package delivery system of the city. There are no express wagons or moving vans, just back and muscles of men.

Every now and then we passed a fountain where persons were filling vessels, usually empty Rockefeller oil cans, or drinking from cups, and there seemed to be some one officiating in the distribution of water. We learned that the city was full of these fountains, most of them built by the municipality, but many of them erected by pivate capital and actually endowed. At these latter an attendant is paid to serve the liquid free to all comers and keep things in repair. One of the precepts of Mohammed deserves to be specially commended, and in that precept is found the solution to the health of the people and the secret of their superb physiques. He inveighs against the drinking of intoxicants as a sin against Allah, and it is one of the astonishing proofs of the restraining force of their religion that one hundred and eighty millions of Mohammedans have faithfully obeyed that law 1300 years. Say what you will about the Turk, but give him credit for the finest example of sobriety among the races of men, and let the followers of the lowly Nazarene hang their heads in shame. They drink water; thousands of gallons flush their interior anatomies every day, and not a drop, at least not many drops, of distilled poison go down their throats. It is a pity more of it is not applied to their bodies on the outside, and I did wish for a few thousand feet of hose with which to flush the execrable streets.

Constantinople is divided by a deep narrow arm of the Bosphorus called the Golden Horn. On the northern side is a section called Galata, where there are as many Europeans as natives, and Pera which is strictly European. On the southern side is the old city of Stamboul, which is Turkish to the core. The long bridge connecting the two divisions is the main throbbing artery of the metropolis, where two currents of humanity sweep past each other from dawn till dark. I drove across in a blinding snow storm and later in the day sought it out again on foot for a study of complex life of the peoples. It is a draw bridge and at stated times lifted to permit the passage of ships. It is also a toll bridge and must yield the government a marvelous harvest of coin. In the quiet waters on either side there were forests of masts and ships' rigging, skimming row boats and red-hatted men bending to the oars. On the bridge a continuous rumble of wheels and a clatter of horses' hoofs, a veritable Bosphorus of agitated fezzes, a cyclorama of startling costumes, a masquerade of sects and classes and nations—the aristocrat in braid and gilded display, the tatooed beggar in his animated wrap of rags, the pompous solder, the woman spook with her face in eclipse, the Jew, the Greek, the Arab, the gaping tourist, the native porter bending under his burdens, the toll takers—the whole composing a stirring and amazing potpourri of color and condition that is unsurpassed anywhere, unless it be in Cairo, of whose mixed population we hear so much.

In Stamboul the buildings are low and the citizens unprogressive, and but for a tram car that made semi-occasional trips along the twisted streets we could have easily imagined that we were in the dawn following the midnight of the dark ages; this car was pulled by horses and was preceded by a herald on foot who blew a horn, such as children get on Christmas trees in America, to clear the way.

As the main street was only about fifteen feet wide there was a constant glut of humanity and vehicles, and progress was made slowly. In this section mosques are numerous and the devout citizenship have mounted their homes and shops with low domes in imitation of their churches. After an hour of slow driving, innumerable stops and incessant "hiyis" from our driver we drew up at a museum where we tramped through room after rooom of treasured antiquities and crippled and mutilated statues. But nothing we saw worthy of record in a brief sketch such as this, except the marble sarcophagus of Alexander the Great and the skeletons of his wife and family, inglorious relics of the splendid royalty of forty-five centuries ago. And I might make a hasty note of the tear jug in which the ancients shed their mechanical grief at funerals and the numerous tablets of clay books dug from the site of Ninevah of old, which were on display.

But Constantinople is so full of interest that another letter is necessary for even a bare mention of its strange features. The mosque of St. Sophia, the great bazaars, the queer modes of life in the homes of the Mohammedans, their religious services, the Sultan and his government, a ride up the Bosphorus to the Black Sea and other things will be given in the next communication.

LIVING LINKS.

Bro. Webb's note in last week's Advocate gave me much pleasure. I am truly glad Bros. Campbell and Newberry are sustained as Living Links from Texas, and I trust by the close of the year the Texas Conferences will have many other ties binding them to the field.

The Lord continues graciously to bless my work. In addition to moving upon the hearts of men to place their money on his altar, he is also putting hands on many of our choicest young people for service. When I had the pleasure of speaking one night at Georgetown, four young men responded, one saying: "I want to qualify for the Bohemian work." The Volunteer Band at Southwestern University now numbers nearly thirty. When at Polytechnic College, six were added to the Volunteer Band there, which now numnearly twenty. At Green's Creek recently, two young ladies placed their lives on the altar. And at Hillsboro God is impressing ome for service.

The final results you shall hear later. In these revival services quite a number have been called to the ministry, and several will be at the Annual Conference for admission. I hope to write more definitely when I have time. The need of the hour is that all our people fall on their faces before God in importunate prayer for a sweeping revival.

M. S. HOTCHKISS.

Waco, Texas.

CHRISTIAN EXPERIENCE OF BISHOP GRANBERY.

(Reproduced from the Texas Christian Advocate of June 9, 1892.)

You ask what were my earliest religious impressions and the formative influences of my religious character. "First, midst and last," the fount and persuasive energy of all good was the abounding grace of God. Providence furnished the outward means, the Holy Spirit wrought them and also in direct power on my young heart.

Foremost among human agencies I rank my father. He was diffident and retiring in a marked degree, but thoroughly conscientious and consecrated. I have noticed in a prayer-meeting his instinctive hiding behind a pillar lest he should be called upon to lead in prayer, but he never failed to respond to the call. Quiet, steady, uniform was his life; its watchword duty, its inspiration the love of Christ. Family worship returned with the morning and evening; three times each day he knelt in secret communion with God; every Friday he fasted and spent in devotion the time saved from dinner. Sunrise on Sunday found him at class meeting until he reluctantly consented to lead a class that met in the afternoon. His Sunday-school work was to get the names of the absentees and visit their homes to inquire whether sickness kept them away, or what was the cause. The preacher in charge counted on "Bro. Granbery's" presence at every public service, Lord's day and common days. These devout habits were only in keeping with his whole spirit and course of conduct. At home, in business and in social life, religion was ever with him the chief concern and the controlling principle. Doing his duty not to be seen of men, but as in the sight of God, not setting himself up as a judge or standard of othmen, in deep humility and simple trust in Christ, he carried out inflexibly his own convictions of right to the last scruple, whatever others might think or do. I remember a conversation at our home in which a visitor excused parents from responsibility for the attendance of their children on theaters and like places. He said: "While they are young I will not let my children go to such places. When they shall become old enough to decide for themselves I expect them to have too much regard for me to go." I was longing at the time to visit the theater; but I have never been. He did not converse much with us on the subject of religion, but we knew that his strongest desire for us was that we should be genuine disciples of Christ. During the terrible epidemic of yellow fever in 1855 he remained at home in the city of Norfolk, visiting the sick and assisting at the last rites to the dead until the day he was stricken down to rise no more. I doubt whether I have ever known a better man. My mother died when I was three years old. My stepmother, a good, kind, Christian woman, lived until last September. On her devolved the task of seeing that we prepared our Sunday-school lessons on Saturday.

Next to parental example and instruction I place public worship. Every Sunday morning my brother and myself sat with our father in the same pew, not a rental pew, but we were always ahead of time, and therefore, could take the customary seats. To this day I recall some, I will not say of the sermons, but of the texts of those years, beginning when I was seven or eight years of age. Waller, Doggett, Dibrell, Crowder, Smith, were the pastors. Much that they said entered my mind and impressed my heart.

The Sunday-school was a third link in the chain. Faithful, godly men were my teachers. One of them, Jno. M. Saunders, a superannuate of the Virginia Conference, is living in Columbia, Mo. Another, Joseph H. Dawson, an earnest student of God's word and a model of Christian fidelity, died in Norfolk two years ago. The Scriptural information which I gained, and the proof-texts which I committed to memory as a Sunday-school scholar, have been of great service to me in my ministry.

The last means which I will mention was religious literature. The Religious Progress, Dairyman's Daughter, Evangelical Rambler, Evangelical Spectator, Lives of Wesley, Fletcher, John Nelson and Martyn, Wesley's Sermons, and like books entertained and profited me. The bindings were, the wood cuts very poor, but the reading was milk and wine, marrow and fatness, a rich feast served in plain vessels. The Richmond Advocate and the New York Advocate and Journal were eagerly devoured.

My conversion occurred when I was fourteen years old. Though moral and attentive to the outward observance of religious ordinances, I knew myself to be utterly destitute of piety, guilty and in danger of eternal perdition; without God, without Christ, and without hope in the world, my guilt being aggravated by the light and privileges of the gospel. Often in childhood my conscience was quickened, my desires after God were deeply stirred; I would be very circumspect in word and behavior, and would retire to secret places for prayer. If I had had the courage to make known my feelings, or if others had suspected them and drawn me out in conversation, I believe that I would then have become an experimental Christian. But I hid my spiritual struggles and they passed away without the attainment of saving grace.

I shall never forget the critical Monday of March, 1844, in my experience. It was in my school a holiday. I spent hours in walking along the shore of the Elizabeth River, watching the tide, looking out on the steamboats and sailing vessels, and picking up and throwing away pebbles, but meanwhile I was absorbed in serious reflection. Why had I delayed so long to give my heart to God? What reason was there that I should not consecrate myself to him that day? These questions I put to myself. Among my many thoughts was this: "If I defer this most important duty, and enter on the study of law or on some other business and after a number of years turn to God, I must then give myself to the Christian ministry. Why, then, shall I waste these years when I may be getting ready in knowledge and character for my life work?" A series of night meetings for the week had been announced the day before. On my way to Church that night I formed the decision which has never wavered since. I went to my accustomed seat and there knelt in secret prayer, as all the members of the Church were wont to do. Somehow I could not fix my attention on the sermon, but when an invitation was given I went forward as a penitent.

It may have been a year later that my father proposed to me that we should take a walk together. I knew from his manner that he had a serious purpose. "It is time," he said, "that you were considering what business you will choose. I cannot send you much longer to school. If you want to study law, I may be able to arrange with some lawyer to take you in his office. If you desire any other occupation I will see what can be done to effect it." I replied that to preach the gospel was my duty and my choice. He expected this answer; none other could have given him one-tenth of the pleasure. January, 1846, I matriculated as a student of Randolph-Macon College, in the second term of the sophomore class.

Here I end the story.

J. C. GRANBERY.

Tutt's Pills

will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent

SICK HEADACHE,

cause the food to assimilate and nourish the body, give keen appetite,

DEVELOP FLESH

and solid muscle. Elegantly sugar coated.

Take No Substitute.

SPARKS FROM A PREACHER'S ANVIL.

BY REV. J. W. HILL.

The mother who sends her children into the streets to get them out of the way will weep and howl some day because they will not come home.

* *

She who shuns motherhood, lest it interfere with her society pleasures, is not fit for such a responsibility. A child in her home would be an orphan. An old Godless society mother is the greatest curse under heaven.

* *

A man who is unable to rise above party in politics, or denominational lines in matters of religion, for the general welfare of the people among whom he lives, is too small for this enlightened and progressive age. He belongs to that period when they burnt people at the stake for reading the Bible or calling in question the conduct of the Pope or the King.

* *

A gentleman who belongs to a certain church remarked to me that unless his people got a change of pastors, he believed that half of the membership would quit the church and join some other denomination. My view is, that such a pastor—considering of course that he is "worthy and well qualified"—is a very useful and necessary man. He is an ecclesiastical house-cleaner, a clerical dumper of deadbeats, and his church will be all the better when he gets through with the mop and the broom. A man who leaves his church because he dislikes the preacher who happens to be pastor at the time, lacks the loyalty to her doctrines and consecration to her work which qualify him for useful service in that part of the vineyard. One of the blessings which offsets the misfortune of there being so many religious denominations is that any man who is really desirous of serving the Master can find a congenial place to work. The trouble with nine-tenths of these fence-jumpers is that they do not want to do anything anyway or anywhere.

* *

When you meet man who peeps out at you from under a tilted hatbrim, or sneaks a glance from the tail of his eye, you can generally put it down that he has done you an injury or has it in his heart to do it. An honest man looks the whole world in the face; hates nobody, fears nobody, and owes no debt that he is not willing to pay.

* *

The Houston Post, in discussing the regulation of the liquor traffic, remarks that the Christian ministry of Texas must necessarily stand for prohibition. We take issue with the Post. If it is right to license the liquor traffic, the ministry should stand for license. The preacher is not only a servant of the church, but is an eligible and responsible citizen of the commonwealth as well; and what he does as a citizen ought to be as exemplary as his conduct in the role of a Christian minister.

* *

It is sad enough to see young people wasting time and acting silly; but to behold an old woman splitting the mud on her way to a card party—her gray hair streaming in the wind—is enough to make Old Horny lie down on his back, curl his tail around his neck and laugh himself into a fit.

* *

Prof. Mm. Von Slagle, one of the clearest thinkers and most accomplished writers Germany has ever produced, says: "Religion is the root of human nature; and when this center is disturbed the whole circumference takes on new shape." This is so true that a man's view of nearly any leading question may be foreshadowed by ascertaining the character of his religious convictions. If he is broad, catholic and charitable in his religious views, he will be correspondingly liberal in other directions. But a distinction must be kept in mind between what some call liberality, and pure, genuine Christian charity. An infidel can not be liberal. A man who has no convictions—one who is just drifting about, and is as well satisfied with one form of faith—or no faith—as another—has no title to the claim of liberality. The really liberal man is one who holds convictions upon which he would stake his life and, at the same time, allows other men the right to hold different views, without reading them out as heretics and impositors. This was the spirit and the practice of Jesus. He drew the line of sin; but with Him, the Jew and the Gentile, the Greek and the Samaritan—all were men and his brethren.

* *

There is a real and substantial difference between boldly and fearlessly proclaiming the truth and insolently and vulgarly insisting upon the correctness of one's personal opinion. A man is a coward and unworthy of the place he occupies who takes advantage of the sacred desk to promulgate his personal views and to denounce any and everybody else who happens to hold contrary sentiments. It is a much-overworked phrase, but a "Thus saith the Lord" is a mighty good substitute for much of the inconsequential rant which is popularly considered the "follishness of preaching."

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CALIFORNIA LETTER.

For years I have wanted to come to the Pacific coast, but obstacles to prevent my doing so seemed to multiply as the years went by. To transfer to a conference with only a few charges strong enough to support my large family appeared to be very unwise. So I had about despaired of ever coming. But when Texas climate failed to agree with my wife any longer, and a more even climate must be had, I found that Los Angeles Conference furnished the climate we wanted. So last fall at the close of my school year at Vernon Station, Texas, and by the way in some respects one of the most desirable charges in the Northwest Texas Conference, I secured my transfer and started to Santa Ana, California, the seat of the Los Angeles Conference. I reached Santa Ana the day conference opened. The brethren received me cordially. Bishop Atkins sent me to San Bernardino, a town of fifteen or eighteen thousand souls. My predecessor, J. E. Crutchfield, one of the best equipped men we have on the Pacific coast, had finished his quadrennium at this place. He had done a good work in San Bernardino, had built up the Church spiritually and numerically. He left a very convenient, neat and right new parsonage for me to occupy. I thank him for leaving me his father, Rev. Sebe Crutchfield, a superannuate of the North Texas Conference, his mother and a number of other relatives, whose service is almost indispensable to the success of our work here. We are perfectly delighted out here. We came to be. I decided when I came that I would not go to writing back my first impressions, and I may be considered a little fresh yet. But I will just let some facts talk. I reached Santa Ana in time to hear the brethren make their reports. I have never heard better reports in my life. Every interest of the Church was reported in fine condition. Progress had been made on all lines. Then last month I attended the Los Angeles District Conference. The same encouraging reports were made there. I have never head better reports made either in the Tennessee or Northwest Texas Conference. Again I have been in San Bernardino just five months today. This is considered one of our most difficult places out here. I found one hundred and thirty-three names on the roll and in the five months we have added forty-nine more names to the roll.

Our Sunday-school has increased from thirty or forty to one hundred and twenty-five in actual attendance. I preach to good congregations. I have one of the best prayer-meetings I ever had. Now from all the information I can gather the one thing, more than than all others, which retards our progress here is that so many of our own people are living in the very consciousness of the M. E. Church. I am told of their fine churches, their large numbers and their great wealth. Not one of them has said a word to me about the fine churches, great numbers and immense wealth of the Baptists, the Presbyterians, the Congregationalists, etc. The very name of the M. E. Church seems to weaken some people.

Now, I do not believe that we owe the M. E. people but one thing—that is our love. I am not blind to the fact, however, that fine churches, large numbers and great wealth have their influence. But the sooner we take our eye off of the M. E. Church and put it on God and lost souls, the sooner God will bless us and use us. It has been said we have no mission here on the Pacific coast. If that is true, it is my honest conviction we have no mission anywhere. I have never seen a place where real gospel preaching, clean Christian living and zealous Christian working were needed more than right here on the coast. And we Southern Methodists are the chaps to do it if we will. One little comparison and I close. The M. E. people here in San Bernardino have a church building that cost about $30,000; ours cost about $7000. Five months ago their membership was three hundred and fifty-five; ours, one hundred and thirty-three. In the meantime they have had a protracted meeting, which lasted three full weeks. I attended all I could. They had Dr. Morris, one of their best evangelists; Prof. Fowler, one of their best singing evangelists, and Miss Sanborn, their best deaconess, so they say. The pastor of that Church is a good man and active, right in his prime. We have had no protracted meeting, and yet in the five months we have added a number more to our membership than they have to theirs.

I believe on the following conditions our Church will go to the front on this coast and stay to the front.

1. A good supply of preachers to preach the plain gospel truth.

2. Preachers who are not afraid to run up against things.

3. Preachers who love Southern Methodism.

4. Preachers who will hold just as many protracted meetings, work just as hard and as long here as they do in Tennessee, Texas or anywhere else in the heart of Southern Methodism.

5. Preachers to live and die right here.

6. Preachers who love God and the souls of men better than they do big appointments. W. R. THORNTON.

HANG ON

Coffee Topers as Bad as Others.

A friend of our family who lived with us a short time was a great coffee drinker, and a continual sufferer with dyspepsia. He admitted that coffee disagreed with him, but you know how the coffee drinker will hold on to his coffee, even if he knows it causes dyspepsia.

One day he said to me that Postum Food Coffee had been recommended and suggested that he would like very much to try it. I secured a package made it strictly according to directions. He was delighted with the new beverage, as was every one of our family. He became very fond of it and in a short time his dyspepsia disappeared. He continued using the Postum and in about three months gained twelve pounds.

"My husband is a practicing physician and regards Postum as the healthiest of all beverages. He never drinks coffee, but is very fond of Postum. In fact, all of our family are, and we never think of drinking coffee any more." Read, "The Road to Wellville," in pkgs. "There's a Reason."

Secular News Items.

Baron Ozawa is on his way to London to take on the work of the Red Cross Society in Japan, and will make [illegible] to Boston, where he will confer a decoration upon Dr. Lewis Klopsch, editor of the Christian Herald.

This decoration is in recognition of the [illegible] work performed by Dr. Klopsch in raising funds for the relief of the great famine in Japan two years ago, at which time he raised a fund of 500,000. He is now working [illegible] for the relief of the famine sufferers in China, and it is said that as soon as the famine is over the Chinese Government will also confer decorations on Dr. Klopsch.

Through Ellis Island, at New York, there passed May 4, 5,355 aliens, and many more are due to arrive soon. The entire force of officials at the immigration station are working with might and main to land as soon as possible the many who seek entrance. Those landed represented nearly every Nation of Europe. The bright colors of the newcomers from the south countries and the picturesque garb of [illegible] peasants formed a pleasant picture, while the babel of strange tongues and the shouts of inspectors forming them into groups on the main floor lent additional interest to the scene.

Many of the immigrants are Italians. They declare they have been attracted to America by stories of great prosperity here, and many thousands of their countrymen are leaving for this country. They say that in Southern Italy many villages have almost been deserted by the population, so strong is the fever to emigrate that has seized the people.

Manuel M. Gamboa, the Gautemalan Minister to Mexico, stated that he had received advices from his Government at Gautemala City in regard to the explosion of a mine near President Cabrerra's carriage on Monday morning.

"The advices that I have received," he said, "indicate that there was a deep laid conspiracy. More mines have been found in the streets, one of these within sixty metres of President Cabrerra's residence."

When shown an Associated Press dispatch from Gautemala City stating that two Americans had been arrested for complicity in the explosion Monday, the Minister said he knew nothing of the case.

A dispatch was received at the Navy Department from Commander Fullham, of the gunboat Marietta, which is patrolling Central American waters on the eastern coast, in which he says that he has permitted the Paducah to proceed south from Puerto Cortez, as everything is quiet there.

Concerning the assault by Nicaraguan police and soldiers upon "General Davis," the negro fruit trader, the Commander says he has mailed a full report to the department. His dispatch gives no details of the trouble there.

President Roosevelt has under consideration the naming of two battleships of the Dreadnaught type, for which contracts will soon be awarded. The ships will be given names of States, according to custom.

Most of the States have been honored already, but there remain Delaware, Utah, North Dakota and New York, for which no war vessels are named. New York is eliminated for the reason that there is an armoured cruiser for the city of New York. When Oklahoma qualifies as a State, it will give the Navy Department one additional name to draw upon.

While no action has been taken, it is thought likely Delaware, the second smallest State in the Union, will be honored by having one of the greatest battleships named for it, and Utah will be the other State so honored.

William Jennings Bryan told 300 Chicago lawyers, May 4, what he thinks of the legal profession in America. The picture was relieved at point with rays of something that looked like hope, but on the whole it was not a bright one.

As a graduate of the old Union College of Law, which has since become the Northwestern University Law School, Mr. Bryan attended the annual dinner of the graduates of the institution. The title of his address was "The Price of a Soul."

"I believe," he said in concluding, "that the day will come in this country when we will not have so many men who will sell their souls to make grand larceny possible.

"Perhaps some time it will not be less disgraceful for a lawyer to assist in a gigantic robbery than for a highwayman to go out and hold up the wayfarer. I knew of a case recently in which they had to go to New York to get lawyers to represent the people because all the lawyers available nearer at hand had been bought up."

Judge Frank P. Sadler, of the Des Plaines Street Municipal Court, who has undertaken the task of remedying some of the conditions under which the poor of his district live, sent a letter to Health Commissioner Evans May 5, calling attention to some of the dangers to the city's health that he found during a recent tour of the lodging houses of the river district, to which criminals and vagabonds that pass every day before his court are drawn.

That such places are a first-rate culture for disease of all sorts, and that the laws of the city as regards sanitary and fire precautions are broken in nearly all of them, Judge Sadler declared.

In the district bounded by the river, Halsted, Lake and Van Buren Streets, there are nearly 100 lodging houses and cheap hotels. To them the floating criminals of the country who drift through Chicago several times a year, go to hide their identity.

The other divisions of the city have their own plague spots of this character, but none so great as the West Side, which presents a labarynth of rooming houses of the 10c, 15c and 25c grade. In South State Street there is a half block of lodging houses which send more than 20 per cent of all the tuberculosis cases to the county hospital, and it is called "Lung Block."

A reunion of the descendants of the signers of the Declaration of Independence will be held at the Jamestown Exposition, July 4. The suggestion, first made by the Thomas Jefferson Memorial Association has been taken up by the exposition officials and preparations are under way.

The Thomas Jefferson Memorial Association, whose headquarters are in Washington, wants every citizen who traces his lineage to Jefferson or any other signer of the historic document to send his name in. The association desires to send a special invitation to each one. The association has received many letters from prominent men endorsing the project. Grover Cleveland wrote:

"I unreservedly approve of the project. Such a reunion should certainly have a tendency to stimulate patriotic sentiment."

Part of the program for the reunion will be by reading the Declaration of Independence by a descendant of Thomas Jefferson. There will be addresses by several prominent men and music by a chorus of 500 voices.

The overheating of an axle, compelling the removal of a car from the train on which King Edward was traveling to France, is declared by newspapers to have been probably an attempt to wreck the train. Before entering the Simplon tunnel the train was stopped as a measure of precaution at Sion and it was found that a grease box on one of the axles was missing. The train had been running at the rate of a hundred kilometers an hour and the axle was white hot. If the train had gone a few miles further the axles might have fused and the cars would likely have been wrecked. It is said that the bolts and pins securing the box had been deliberately removed. An inquiry was immediately begun.

Gov. Hughes has approved the Page child labor bill desired by the child labor committees and Consumer's League. It provides no minor under 16 years of age shall be employed or permitted to work in any factory in the State of New York before 8 a. m. or after 5 p. m., and more than eight hours in any one day. The permitted hours are now 6 a. m. to 7 p. m., and a nine-hour day is permitted. The act will not take effect until Jan. 1, 1908.

"Japan sends her children, many of them, to the United States to learn. We hope and believe that the United States in the future will receive them and teach them in the same spirit in which they are sent," said Gen. Baron Kuroki, who arrived here May 2d, in discussing the Japanese school question.

The Japanese General was not inclined to discuss the action of the San Francisco School Board Directors. He was evidently interested deeply in the Japanese school children in the United States, for he asked many questions about them, how many there are in Seattle and how they stood in their classes, and expressed gratification to find that they are well liked.

He was told of the instance of a Japanese boy being arrested for disturbing the peace when he was practicing an oration.

"That boy had the right stuff in him," he said.

"We are glad to think that you up here in Seattle think the children we send over are good and hard working," added Gen. Kuroki. "You are unlike some others. This attitude means that many Japanese children in the future will come to the United States by way of Seattle. When you tell us that they stand well in their classes and conduct it makes us proud of them. When you praise them you praise us, for they are our children.

"I feel sure that they will be well treated by the United States. I do not believe that the feeling against them is widespread. I think that feeling is dying out."

Felix Rodriguez, an Aztec Indian and one of the last of his race, died at San Antonio, May 3. He was 119 years old and his life has been one long story of adventure. Among the thrilling adventures in which he took part was the battle of the Alamo and the slaughter of its heroes.

The condition of the famous Alahambra, at Granada, is discussed in a local journal, which also publishes photographs showing the pressing necessity of repairs.

According to the paper the marvelous ceiling of the hall of the Comarez threatens to fall at any moment. The northern wall of the tower of the same has subsided and the weight of the cupola is likely to cause a complete collapse. The Machucha Gallery and the Patio of the harem are in immediate danger of becoming total ruins. The Defenser de Granada, the paper referred to, called for a meeting to take action in the matter and says that a petition will be drawn up and sent to Madrid.

Much of the steel which is being used in constructing the Singer building, at Broadway and Liberty streets, New York, is material that passed through the earthquake and fire in San Francisco more than a year ago.

Twisted and warped beams from the Golden Gate were purchased and shipped around Cape Horn in sailing vessels to the contractor's mills at Staten Island. There they were melted, tempered and rolled again into good, straight beams for structural purposes.

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CHREERING NOTES FORM OKLAHOMA CITY.

We found about 450 members at St. Luke's, Oklahoma City. We have received during these few months about one hundred and fifty members, one-half of these being by profession of faith. The people have furnished us a beautiful ten-room parsonage, valued at $7,500, superbly equipped throughout. I have the most liberal set of laymen I have ever known and, under the leadership of the Hon. C. B. Ames and J. O. Mattison, with E. S. Vaught as superintendent of the Sunday-school, we expect to have a great victory.

We will let the contract for our new church building on May 10. The pastor's salary has been raised from $2,500 to $3,000 and a parsonage which would easily rent for $60 a month. We have six lots, on one of the most desirable corners in the city, on which will be situated the church and parsonage.

We will preach the commencement sermon for Hargrove College at Ardmore on May 26, for the State Normal at Edmund on May 29, we deliver the literary address for the University of Oklahoma, at Norman on June 5, and will preach the Y. M. C. A. sermon in the opera house.

We are just beginning the third week of a revival metting at St. Luke's. We have had sixty professions of faith and the same number of additions. I have done all the preaching myself, but have had Victor Howell, the evangelistic singer, in charge of the music. Bro. Howell is one of the best choir directors and baritone solists that I have ever heard, and besides this he is a consecrated Christian worker. There have been a number of conversions as the direct result of his wonderful solos. I hope to be able to arrange to have him as my assistant and praecentor at St. Luke's.

PERCY R. KNICKERBOCKER.

TRAINING SCHOOL.

At the preachers' meeting of the Gatesville District, which was held at McGregor in February, a resolution was introduced and unanimously adopted, to the effect that we recognize the great need of a Training School in this section, and that we put forth an effort to establish one in the bounds of the Gatesville District.

The resolution carried with it the suggestion that each pastor bring the matter before his people and get from them the best inducements and present these to the District Conference, at which time a committee will be appointed for the purpose of considering the same. So far, several of our towns have entered the contest for the school, and the prospect is that we will have some good propositions submitted to the District Confenence. I have just learned that Turnersville, a small inland town, has entered the contest, and without any special or thorough canvass, has about $10,000 raised. Also, Meridian is making an effort, and possibly there are others of which I am not aware.

The time seems to be ripe for the establishment of such a school in this immediate section, and it is to be hoped that our men of wealth, of whom there are many, will take such an interest in the matter as will enable the Gatesville District to establish one of the best training schools to be found anywhere. As Secretary of the meeting, I should have given this to the Advocate long ago, but have been very busy.

The Valley Mills and Clifton hcarge has made some progress along all lines since conference, but especially is this true in regard to material things. We have made improvements on the Valley Mills church which have cost about $1,800; have raised nearly $200 on the pew debt at Clifton, and have let the contract for a new parsonage to cost $1,140.

Our women of the two Home Missioin Societies have done a great deal on these enterprises, as well as other things.

NEAL W. TURNER, P. C.
Valley Mills, Texas.

MORE FIGURES TO STUDY.

The figures below show what each district in the Texas Conference has paid on the annual assessments, up to May 1st. There has been quite a shifting of position, as will be seen by comparing this with my former report. The last column shows (approximately) the per cent paid on the assessment for the year:

District	Amount	Per Ct.
Pittsburg	$2,657 75	50
Calvert	2,056 30	40
San Augustine	1,397 15	30
Brenham	1,292 90	25
Jacksonville	1,242 40	23
Huntsville	1,205 48	26
Beaumont	975 40	23
Tyler	815 35	16
Houston	605 12	9

These figures tell their own story. I make no comment further than to say that some are watching anxiously to see what changes the next report will show.

O. T. HOTCHKISS,
Treas. Board of Missions.

TYLER DISTRICT CONFERENCE.

I am aware of the fact that Bro. Morris has not completed his second round and all the delegates are not elected to the District Conference, but you have an idea who they will be. I would be very glad if each pastor would furnish me at once the names of those who are coming, and especially designate those that are coming by private conveyance. We are doing our best to give you a royal entertainment. We want your presence among us to be a blessing. Bro. Morris is a thoroughbred from Kentucky, and he expects each man to be in fine trim, ready to preach at a moment's notice, if called on. Let each pastor take due notice.

H. J. HAYES.

Llano District.

The following brethren are appointed to serve on committees at the Llano District Conference:

License to Preach—J. S. Bowles, W. F. Hardy and W. B. Moon.

Admission on Trial—T. F. Sessions, J. T. King and R. M. McIntyre.

Deacon's Orders—Z. V. Liles, F. [illegible] Perrin and M. J. Allen.

Elder's Orders—F. A. White, B. L. Glazner and D. A. Wood.

The local preachers will please be present or send in written reports of their work; and if not ordained, send their license to be renewed.

THEOPHILUS LEE, P. E.

Now is a good time to begin taking Hood's Sarsaparilla, the medicine that cleanses the blood and clears the complexion.

Notes From the Field

Bremond Revival.

Our revival here began April 14 and closed the 28th. We had, the people say, the greatest meeting that has been held here for twenty years or more. Congregations were large day and night. We held three services a day. Our conversions and reclamations were very nearly all in the church. There must have been twenty-five or thirty either converted or reclaimed, and the members who attended were helped or blessed. We were assisted by Bros. D. W. Gardner, Kosse; A. T. Walker, of Reagan, and C. V. Spell, of Arlington. Bro. Walker was only with us part of the time. The other two brethren were with us till the close. They all did good, faithful service. Bro. Spell led the songs for us; also did some fine altar work. The people paid Bros. Gardner and Spell $100 for their services. Bro. Gardner called the stewards together and they very willingly agreed to raise our salary $100. Then he met with our Ladies' Aid and they agreed to raise $50 more on salary, making in all for Bremond for the support of the ministry, $450. So you see we are coming to the front. We are now planning to have a union camp-meeting with Kosse and Reagan. We are not forgetting the Advocate in our rounds.—E. M. Myers, May 1.

Throckmorton.

We have just read Bro. E. L. Armstrong's advice to preachers. Bro. Armstrong always tells us something good. Years ago when a boy we listened to him preach; now we are away out here preaching. A great many of the preachers in West Texas Conference are Georgetown boys. Last fall at conference we did not have time to tell all of them about Throckmorton. Will state that this country is settling rapidly. It keeps us busy looking after the interests of our Church. We have the deed to two acres of land (trust clause inserted, according to Discipline). This land is about eight miles from town and situated in the center of a locality likely to be the best in this county. Did you notice our piece in the Advocate calling for 1000 letters containing 1000 quarters? We have now $480 toward building this country church. When we wrote to the Advocate we had $360. Little by little (if no other way) great things are done. If any one wants to do anything for this country church, send it to First National Bank of Throckmorton, as the bank has liberally agreed to charge no exchange. We have yet to hear the first honest Christian-hearted man say he has paid too much to the advancement of God's cause. That's one part of our living. Pay to God. Who are you? Who am I? Are we not what we are by the grace of God? I would like to know how many Southwestern boys will be in Georgetown May 28.—W. P. Davis.

Trinity and Onalaska.

We closed one of the best revivals Trinity has known for a number of years. Bro. J. W. Bergin, of Brenham, did the preaching. Everyone was delighted with him. He is earnest and consecrated, and we feel fortunate indeed to have had him with us. Don't think we could have done better. Bro. Bergin will always be welcome by the people of Trinity. The people of Brenham are fortunate to have such a man for their pastor, and happy will be the preacher who obtains his services. The Church here has been greatly revived; many resolved to lead better lives. Thirty-one united with the Methodist Church and some will unite with the other Churches of the town. The Church is growing in all lines; have good congregations at all services. Our Sunday-school is growing every Sunday. We have one of the best small Sunday-schools in the Texas Conference. Have a good, wide awake W. H. M. Society, and they are doing a good work. Have a Junior League with thirty members, and will organize a Senior League this week. We are expecting to do better work in all departments. On March 18 Bro. J. W. Treadwell, of Centerville, came to us at Onalaska and remained with us over the fourth Sunday. Bro. Treadwell gave some good, strong sermons, as he always does, and laid a firm foundation for the organization of our Church at Onalaska, which was organized on the fourth Sunday, with twenty members. We expect to add to this number every service. There was an epidemic of measles in town at the time of our meeting, but regardless of this we had a splendid meeting and much and lasting good was accomplished. Any one needing good help will do well to secure Bro. Treadwell's services. Onalaska is a new saw-mill town and is a promising field for work. We are very pleasantly situated at Trinity; are serving very fine and appreciative people. We hope to make this the best year yet, profitable to ourselves and to the people we are serving.—Alvin P. Bradford, April 25.

Oakville Circuit.

Praise the Lord for another victory on Oakville Circuit! This time at Clareville. Bro. T. N. Lowrey, the evangelist, was with me. His plain and faithful preaching moved the community as never before. Here are a few results: Nine joined the Church, fifteen conversions, ten or twelve family altars erected and many took up public prayer; a weekly prayer-meeting organized—in fact, the whole Church on "higher ground." Clareville is in the waxy soil, and just as the meeting was reaching a climax, it rained a splendid rain. No service Saturday night or Sunday; stopped progress and development. The interest had been increasing at every service till the rain. It was easy to raise $95 for Bro. Lowrey, as everybody appreciated his spiritual and earnest work. We enjoyed attendance at District Conference at Corpus Christi, and we are now pushing the battle at Mineral with a hopeful outlook. We expect great things from God.—H. B. Henry, April 29.

Burnet.

Since my last letter to the Advocate I have been in several revivals. God has graciously blessed me in my work. Scores have been saved, and hundreds have been shouting the praises of God. I am here now, just starting. The outlook is good. I am hoping for a great time. The first night I was in this town I had the great pleasure of hearing Dr. Steel, of Brownwood, deliver one of his great lectures. It was surely fine.—W. H. Brown, May 5.

Robert Lee Circuit.

Just closed a meeting here at Robert Lee with sixteen conversions and thirty-one accessions. Only three of these by certificate. This makes a total of thirty-eight received into the Church at Robert Lee. Have received in all about one hundred. Things are in fine shape, but we are needing rain very badly. We are looking for the new pews for the Robert Lee and Bronte Churches every day. We came out here expecting great things, and the Lord is not disappointing us. Methodism is coming to the front in this country. We have local option here at Robert Lee and Bronte, but I understand that a saloon is to be put in at Fort Chadbourne in a few days. There will be a petition presented in a short time to the Commissioners' Court, asking for an election in the county. Pray for us in this fight.—D. A. McGuire.

Lingleville and Bunyan.

God has greatly blessed us on this charge with three revival meetings during the month of April. He sent us that earnest, consecrated man of God, Rev. Jas. A. Walkup from Fort Worth, who did all the preaching, which of the heart-reaching, soul-stirring kind. Our first meeting was in the town of Lingleville, where we labored for a week with those good people. Our Church there has a membership of 161, a majority of whom are farming people, and many of them thought that they were too busy to attend a meeting at that time. This discouraged those who did attend, and hence the faith of the Church was not strong enough to bring the power of God upon the people sufficiently to produce the results that should have been attained. It was by no means a failure, however, for many of God's people testified to a strengthening of their faith, an increase of their spirituality and deepening of the work of grace in their hearts; while conviction was wrought in the hearts of a large number of the unregenerate, many of whom gave repeated response to propositions expressive of a desire for salvation and a better life. I believe that much good seed was sown during this meeting the increase of which will be gathered up even many days hence. Our second meeting was at Cow Creek, a country Church four miles west from Dublin. This Church had been very much depressed in spirit, and consequently the Master's cause languished. There had been a great deal of sickness in the community during the winter, and the prayer-meeting had suspended. They had no Epworth League, and the Sunday-school was dragging. The pastor and two faithful local preachers, Bro. Early Morton and his son, Oscar, have kept the pupit occupied for three Sundays in each month during the year, while Bro. J. A. W. Cozby was faithful to his trust as superintendent of the Sunday-school. We inaugurated two systems of cottage prayer-meetings in different portions of the community, which had been held weekly and well attended for several weeks anterior to the beginning of the meeting. The pastor's wife had organized the young people into an Epworth League forty strong. The influence of all these forces was being felt in the Church and community and acted with telling effect in the meeting which began there without prearrangement or announcement on Friday night before the second Sunday. Although it took the people unawares, and although they were not ready for a protracted meeting; were not accustomed to having one in the spring of the year, and did not consider it an appropriate time, yet they were loyal to their pastor, quit work, attended the services and took hold of the meeting. As a result, the power of God seemed to come down upon the people in the very beginning of the meeting, and we began to have conversions at once. We erected a public altar, called penitents and backsliders and sinners responded at once and were reclaimed and converted in great numbers at almost every service. These people are neither ashamed nor afraid of the altar of prayer, and believe in the power of God to save, and they proved their faith by their works. Hence, the Church at that place was greatly built up in the meeting. Besides strengthening the Christians' faith, there were more than fifty reclamations and conversions, and forty additions to our Church, most of whom were adults, and many were men and women and heads of families. We closed out the meeting at Cow Creek on the afternoon of the third Sunday and began at Bunyan that night. The weather was very inclement; cloudy, dark and drizzling rain. We had a good service, however, with a large number of young people and Bro. and Sister Faithful David Crouch present. But the meeting took on an impetus Monday morning which forboded of good to the cause of the Master. Men quit their fields and women laid aside their domestic duties for the eleven o'clock hour and came and took hold of the meeting. The three teachers of the public school, with their 120 pupils, came; while at night the church-house was crowded to almost overflowing during the entire week. The Christian people responded heartily to every call to pray, to testify, to labor and to plead for souls for the kingdom of Christ. The preaching by Bro. Walkup seemed full of inspiration and power. Pastor Oswalt, of Dublin, and his good wife came out at one service and he preached with much power; said he met with such hearty response from his good congregation that it inspired him to great liberty of speech. The altar work during the meeting was accompanied with the power and demonstration of the Divine Spirit. Over twenty-five souls were blessed and redeemed by the blood of the Lamb—sixteen of whom joined our Church. This meeting closed the night of the fourth Sunday with many souls yet under conviction, and great interest manifested. These people have a big, warm place in the heart of this pastor and his family, as well as with Brother Walkup. They responded promptly and liberally by way of financial remembrance to Bro. Walkup at each of the three meetings, and in addition the Bunyau congregation made a handsome free-will offering to the pastor's wife and daughters. They are indeed a truly religious, loyal, appreciative people. May God bless them and their every interest forever, and may he give this pastor grace and wisdom to be to them a true and faithful under-shepherd and overseer. —Chas. D. Spann, April 29.

Caldwell Station.

Five months have passed since conference, and during this time two Quarterly Conferences have passed into history. Thus far, we have made progress. In point of membership, we have a net gain, to date. We have spent $300 making an addition of two Sunday-school rooms and a choir loft to the church, also about $150 in repairing the parsonage. We have 75 per cent of our assessments cash in hand, and have raised, to date, $70 special for missions, and our Sunday-school stands pledged for $50 more for Missions. In addition to this, our W. F. M. Society, at its last meeting, determined to support a Bible woman in China, and 75 per cent of the required amount was raised before they adjourned. The Board of Stewards is up in full with salaries of pastor and presiding elder. Our town has been visited with an epidemic of measles and mumps, with some smallpox, which has greatly hindered us in out attendance at Sunday-school and Church; but we are rapidly regaining our numbers since the epidemic has subsided. Our Church is in a healthy, prosperous condition, and prospects are promising.—A. A. Kidd.

Bells Circuit.

I have recently sent the Advocate notes of our two precious revivals. In this, note is made of a royal gift to the pastor. Saturday morning last, I was called to a "street meeting" at 9 o'clock, sharp. Dr. Swofford seized me by the arm, and, as Mayor of our city, started to a crossing leading to the calaboose. "Arrest him." 'Take him to the calaboose, Doc," etc., was murmured by the great crowd. Suddenly the Rev. Morris, Baptist pastor, fronted me, and in a speech elegant and impressive, pointed me to a beautiful, high-grade Anchor buggy and harness, a gift from my own people, he said, as the "Methodist brethren wished it emphasized that no one outside their own membership had been allowed to contribute toward the gift, it being intended as a token of love and esteem of the flock for the pastor." I tried to respond, but such kindness overwhelmed me. Oh, I must be a better man and pastor. God help me. As nearly all my families take the Advocate, again I would say, with deepest gratitude I lift my heart to God, that His grace may compensate the donors and render the recipient of their favor worthy of their esteem. —D. F. Fuller.

Cloud Chief, Okla.

Our work is all in Washita County. We have a good charge, inhabited by good people of all denominations, and of every political faith, but all kind and good. Our greatest need is good Church buildings and more distinctiveness in Church work. We have received sixteen to date, and removed thirteen by certificate. Our new church near Cowden is nearing completion. We expect to build another this year. Our wheat and oat crops have been ruined by the green bugs, and all the land is being planted in other crops. These people don't know the word "fail." Many of them lived here for years in holes in the ground, and hauled their supplies 75 and 100 miles. They are now living in good houses, paying cash for all they get, with good barns full to overflowing with feedstuffs. Our second Quarterly Conference will be held to-morrow. We are expecting our presiding elder to-day. We are always happy when the time comes for Brother Matthews to be with us. We are expecting a good time Saturday and Sunday. If our plans don't fail us, we expect to be in Texas about the 15th, for a few weeks.—J. M. Holt, May 3.

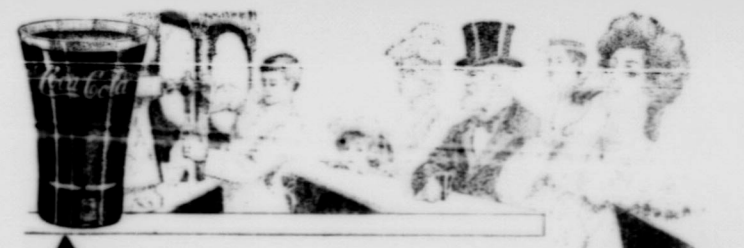
Cameron.

I have just returned from Franklin, where I have been helping Bro. Jesse Lee in a meeting. We battled away against sin, and wind, and rain, and cold, and mud. But God was with us, and great good came to the Church in the reviving of its members; 32 had joined the Church up to the time I left. Bro. Lee, who I licensed to preach, and who came to my house and went to school, and who went into the conference from my district and served in it three years, is greatly loved by his people. —J. T. Smith, May 7th.

Warren.

I will say a few things, that my friends may know where I am and what I am doing. I am in East Texas, in the Beaumont District, 100 miles from my home. I came to Warren on the first of January and spent three months. Held one meeting in Warren in February; we had a great meeting. I have three preaching places: Warren, second and fourth Sundays in each month, and Spurger, the first Sunday, and Big Sandy, the third Sunday in each month. I am well pleased with my work. I think I am serving the best people in East Texas; they are so kind to me. God bless them. They gave me one month to go home to see my family, and no one knows how to appreciate a kindness like that but a preacher. So I boarded the train at Warren, March 26, for Dallas, Texas, stopping off at Buffalo two nights with a sister I had not met in twelve years, and stopping to dinner at Teague with a niece I had not met in sixteen years. Then, at Dallas, I peeped into the Advocate office, and had a real pleasant visit with Dr. Rankin and Brother Blaylock. Then one Sunday and night with my dear old father I had not met in five years. My brother from Denton met me there, and my two sisters. It was a joyous meeting for me. Monday morning I had to say good-bye, and was soon on the train, rolling for West Texas. Wife, with my oldest son, met me at Fredonia with a buggy. Then I was happy. But three weeks at home passed quickly and the sad day in a preacher's life came—when he must kiss his sweet little ones good-bye. A four hundred miles run and we are again in East Texas, at Beaumont. I stopped with Brother V. A. Godbey, the presiding elder of the Beaumont District—one of the best all-around men I ever saw. He came to Warren with me, and to be with him and know him is to love him. Our second Quarterly Conference convened at Spurger; we had a great time. Brother Godbey preached to the delight of all who heard him. All he has to do is to open his mouth, and it looks like he always says the best things. God bless him. We had good congregations at Spurger and at Warren. He spent four days with us. The stewards reported $225.15 up to this time—Big Sandy, half out; Warren only lacked $3 or $4 of being half

Continued on page 16.



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The Home Circle

O Jesus, thou immortal Good,
Whom, though we saw not, yet believe
On Calvary thou did'st retrieve
Our fallen lot, and we receive
By faith in thee th' atoning blood.

We grope here in this world of sin,
Oft in the mid of darkest night,
Oft where there shines faintest light,
Oppressed, deceived, and feel its blight
On heart and brain, without, within.

And though we can not understand
The mysteries of Providence,
Or how thou art omnipotence,
We know we feel our impotence,
And trust thy pierced guiding hand.

Help us with patience O to bear
Our lot, or joy, or pain, or woe;
Choose thou the path for us to go,
The safer way thyself dost know,
For thou, thyself, did'st once walk there.

And when the angry tempests beat
Upon our bare, defenseless heads;
When clouds of darkness o'er us spread,
O thou, the first-born from the dead,
Give us in thee a shelter sweet.

There hide thou us till night is gone;
Till all the storms of life are past;
Till hushed is every chilling blast;
Till calm succeeds and breakers at last
On mount and plain the Golden Dawn.

J. W. CLIFTON.

Allen, Texas.

HOW TO MAINTAIN THE CHRISTIAN LIFE.

Every creature on this earth is dependent. All vegetation depends on the soil beneath it and the atmosphere around it. Shut up the most stalwart in a cell without food or water, and in a few days he is a corpse. No one can keep alive his own body by sheer self-sustentation; and God's word declares that "none can keep alive his own soul." Some members of Christ's Church commit the grievous mistake of trying to live on a past experience. They believe that they were once converted, and that is enough; they think that they were once "born again," and, having confessed Christ, what more shall be asked of them? I have known hundreds of bright babies that are sleeping soundly in Greenwood or Mount Auburn today. To attempt to keep up a Christian life on first experience of conversion is as absurd as for me to try to live on the milk fed to me in the nursery over four-score years ago. Am I alive now? That is a most pertinent question for every professed Christian to raise. If I am alive, how shall I keep so? How shall I grow?

1. The first source of spiritual life is good food for the soul. The more nourishing the food and the better the digestion, the stronger do we become. Some Christians die of starvation. They surfeit the inner man with secular stimulants of all sorts—with spiced books of fiction, with "light reading" that is mere syllabub. Many swallow little else than their daily newspaper. The moral faculties become debilitated from this flimsy diet. Now, all the athletic Christians, all those who can carry heavy loads do thorough work, and stand a long pull—are hungry feeders on God's book. Nothing will impart sinew and muscle to your piety like the thorough study and digestion of your Bible. A good sermon must be digested or it will be of little use to you, and your daily bread of the Bible must go through the same process in order that it may be assimilated and taken into your spiritual fiber. "Thy words were found and I did eat them, and they were the joy of mine heart," said the old-time saint. Every growing Christian is a ruminating animal; he chews Bible truths and nutritious sermons, and wholesome books and other such provender, as the cow cheweth her cud. One strong Bible text lodged in the memory, and turned over and over, and well digested, will be a breakfast for your soul, and in the strength of it you may go through the whole day. A soldier is never in so good trim for battle as after a sound sleep, and a square morning meal. It is not easy to fight or to march on an empty stomach. In like manner every servant of Jesus Christ must recruit his or her spiritual strength by reading Christ's words, and thinking about them, by meditation, by prayer and soul-converse with God. Martin Luther, in the thick of his campaign with the Pope and the devil, said that he could not get on without two good hours each day for his private devotion. I have always observed that the light readers and light thinkers make light Christians, and those who neglect their Bibles and their closets soon dwindle into dwarfs. Having no depth of root, their religion withers away.

2. A second promoter of spiritual life is good air for your soul to breathe. A soul requires oxygen as much as the body. Have you not noticed how an audience will drop off into listlessness, and some of them into slumber, when the oxygen has become exhausted in the room? The fetid air of some railway cars is poison to the lungs. Our souls have lungs also, and you cannot keep them in health while you are in the atmosphere of a business that has trick gambling in it; or in the atmosphere of amusements which stimulate sensual passion; or in any sort of atmosphere which puts conscience to sleep and benumbs your moral sensibilities. Orange trees do not thrive in Labrador, or tuberoses bloom in snowbanks. Just as soon expect to make your graces thrive by taking your soul out of fellowship with Christ and steeping it in the hot air of selfish schemings, or in the poisonous air of social frivolities. I have noticed that when young converts begin to exchange their prayer meetings for social clubs, parties, the theater, etc., they soon wither away. Bad atmosphere stunts their religion, sometimes kills it. Christians have got to mingle with the world in a thousand ways, and yet they must "keep unspotted from the world." Daniel kept his heart clean in the atmosphere of a wicked court, and a city missionary may keep clean in the slums. But there are certain boggy places in business life, and politics, and social life, where you cannot set your foot without sinking in; there is a certain line beyond which a Christian cannot venture without betraying his Master. Never venture a single inch into business, however lucrative, or any speculation, however attractive, or any social circle, however fascinating, if you cannot carry Christ with you and a clean conscience. Remember that Christ is your life, and without Him "no man can keep alive his own soul."

3. Exercise, of course, is as essential to spiritual as it is to the physical health. There is a great pith in the apostle's injunction, "Exercise thyself unto godliness." God has intrusted to you not given them to you "in fee simple") certain powers, faculties, possessions, and capacities for his service. For want of use of these limbs of the soul may become as powerless as the legs of a fever patient three weeks in a hospital. Inactivity is the "dry rot" of thousands of Church members. You will never gain a good appetite for God's Word, or a flush of joy on your countenance, until you lay hold of some earnest, self-denying work and keep at it. Nothing will impart such a holy vehemence to your prayers as to spend an hour by a sick bed, or in close labor with an impenitent heart. Nothing will stiffen your muscle more than tough up hill work on behalf of some unpopular cause or moral reform. The only cure for indolence is honest work; the only cure for selfishness is self-sacrifice; the only cure for timidity is to plunge into duty before the shiver benumbs you; the only cure for unbelief is to put Christ to the test every day. Prayer must kill unbelief or else unbelief will kill prayer. The Christian warfare is not a pitched battle; it is a campaign for life. You may often imagine that you have attended the funeral of some besetting sin—and, lo! it is on its feet again next morning! You won't fire the last shot until the gates of glory welcome you in among the crowned conquerors.

Important as food and good air and active exercise are in themselves, yet the chief maintenance of your Christian life is the constant indwelling of the spirit of Jesus Christ in your soul. He is the divine power to keep you warm, the divine flame to burn out your lusts and corruptions, the divine power to propel all your activities. Quench not Christ's spirit! Depend on it that your soul will soon wither unless it is "hid with Christ in God." As carefully as you lock money in a safe, or hide a diamond out of the reach of a thief, hide your innermost hope and heart in the safe keeping of your Savior! If you become a part and parcel of the Lord Jesus—as every true Christian is—then because He lives, you shall live forever also.—Rev Theodore L. Cuyler, D. D.

MOTIVES AND METHODS IN SOCIOLOGY.

By Prof. Rudolph M. Binder, Ph. D.

The study of sociology may be approached from different points of view, and the treatment of social problems will, accordingly, vary considerably. The previous training of a man and his whole mental attitude are bound to betray themselves in the manner in which he treats sociology.

Plato is an aristocrat in the true sense, and the "Republic" bears the impress of this fact on every page. He is disgusted with the plutocratic rulers of Athens. They are "Drones, parasites, skinflints, wolverines, temple-robbers." It is to be different in the ideal state of his imagination.

Mental and moral fitness are the only tests for state officials. The select few, the savants and philosophers, are to be the rulers and to have absolute power. The mentally and physically fit, the warriors or guardians, are to protect against rebels at home and enemies abroad. The physically fit, that is, the large mass of the laborers, mechanics, tradesmen—forming about ninety-five per cent. of the whole population—are to provide the necessaries and comforts of life for the two upper classes. The sole object of the commonwealth is to raise a breed of men who will meet every requirement of the benevolent and enlightened savant—an aristocracy of culture and refinement.

St. Augustine writes the "Civitas Dei" in the midst of a decaying civilization. The enervation of the Roman people, the destructive inroads of the Goths and Vandals, and the general dissolution of time-honored institutions, seem to indicate the downfall of the civitas terrena. Can it, however, be otherwise? The states of this world are the offspring of sin, and doomed by that very fact; they are but temporary makeshifts and necessary evils for the prevention of crimes. He who would save himself must flee the world and find refuge in the city of God.

The attitude of St. Augustine and that of the whole medieval church is that of despair, resignation, and pessimism. Life upon earth is but a fleeting shadow, that in heaven alone true and real. As a modern hymn has it:

"We are but strangers here,
Heaven is our home.

It is but natural to expect that people of this type do not consider it worth their while to work for social amelioration, since any endeavor in that line would be like an attempt to keep water in a seive.

The very antithesis to both these points of view is that of the modern socialists. They oppose the idealism of Plato with a pronounced materialism, and the pessimism of St. Augustine with a buoyant optimism. The real worker is not the scholar or the poet, but the man who produces material goods. The greatest joys are not those of intellectual pursuit, but those of physical pleasure. Our true home is here, not in a mythical hereafter. We must, therefore, do everything in our power to make men snug and comfortable in this life by giving them plenty of good food, decent houses, and sufficient leisure for enjoyment.

The Christian socialists combine the moral seriousness of St. Augustine with the optimism of the socialists. This is a world of sin, but also of redemption. There are evils in society, but they can be overcome by the law of Christian love.

Such is the battle-cry of Christian socialists. And it must be admitted that these men—Carlyle, Maurice, Ruskin, etc.,—have applied themselves enthusiastically to the removal of various social evils. Thanks to their untiring labors, Christian charity has done wonders in removing the stigma from the Church—that she is merely a capitalistic institution.

The point of view which scientific sociologists take is entirely different from any of those mentioned. It is that of calm and disinterested search for truth. We must investigate the past carefully in order to understand the present; and we must neither praise nor blame past events, since the lessons will yield themselves readily to him who has eyes to see.

These investigators are trying to discover every one of the many motives which have been active in the development of human society, and to relate them to one another in order to form a complete picture of mankind in all its various phases. Sociology has no program to offer, no reforms to propose; it yields, however, abundant material and the right method for the construction of a new society. How can that be done?

The three points of view first presented are open to the objection that they are too radical. They reckon too little with human nature as it is. If, after Plato, not every one of us is born and bred a philosopher, but the one a mechanic, the other a tradesman and the third a laborer, we may still lay claim to the title of respectable human beings. If, according to St. Augustine, the world is bad, it is, nevertheless, the only place in which we can live while in the mortal body; we must, consequently, work zealously and intelligently toward improving its conditions. If, with the socialists, temporal comforts are the basis of a happy life, let us remind them that man does not live by bread alone. A well-fed biped is not always happy, neither a well-groomed one invariably attractive.

The Christian socialists do undoubtedly proceed from the right motive, but they lack the right method. Their efforts have been impulsive and emotional, rather than persistent and logical; they have cured some ills without however removing the cause.

The scientific sociologists have the right method, but their motive does not possess sufficient force to make them practical reformers. At least, we know that scientists seldom have been; and we have no reason to consider sociologists an exception to this rule.

What, then, is to be done? We must combine the moral enthusiasm of Christian charity with the systematic knowledge of scientific sociology, and we shall see the rise of a new civitas dei.—The Homiletic Review.

"GO ON, SIR, GO ON."

Arago, the great French astronomer, tells us that he became so discouraged in the study of mathematics that he almost resolved to abandon his effort. He was just about ready to give up when he happened to notice something printed or written under the paper binding of his book. He unfolded the leaf, and found it was from D'Alembert. The letter said: "Go on, sir, go on! The difficulties you meet will resolve themselves as you advance. Persevere, and the light will dawn and shine with increasing clearness upon your path." This striking passage made an impression upon the young mathematician's mind which he never forgot. It was a perpetual spur to his ambition, and came to him just in the nick of time. He resolved then and there that he would surmount every difficulty; then he would become a great mathematician himself. He tightened his grip, and urged himself on until fame took him up and told the world the story of one of the greatest astronomers of his time.

"Hanging on" was one of Grant's strong points. He did not know how to let go. He would "keep pegging away," no matter what the obstacles, until he triumphed.

The race is to the plodder. I have in mind several very brilliant graduates of last year and year before, who promised a great deal, and of whom friends predicted great things, but somehow they have disappointed all expectations, simply because they lack sticking qualities. They are good scholars, and they imagined because they ranked high in college that they would rank high in life without great effort. But they lack the hanging-on quality. They do not realize that in practical life the race is to the plodder, and not necessarily to the swift. This is why so many brilliant leaders have become disappointments to their friends. "The chain is no stronger than its weakest link," and lack of perseverance it a fatal deficiency which nothing else will supply.

Perhaps the greatest secret of success in life is due to those sticking qualities. Grip conquers the world—the faculty of sticking and hanging on when everybody else lets go. It is the "five minutes more" which wins the battle—the dogged perseverance, the determination of never giving up until victory or death comes.—Siftings.

LET YOUR MODERATION BE KNOWN.

Moderation is "sweet reasonableness" and something more, even "considerateness." This most excellent gift should be earnestly coveted by all who desire to do the work of Christ in the spirit of Christ. So far as "forbearance" expresses its meaning, it is a virtue which needs to be developed to intensity in those whose temperament impels them to assert their principles to the extremest limit, to contend to the uttermost for everything that is "in the bond," and to speak slightly of those who are said to be content with half measures because they prefer to work for a good which is nigh rather than to strain after a good which is higher, but more remote—not beyond the grasp of their desire, though to their thinking beyond their reach. "The forbearing man," says Aristotle, "is he who does not insist on his rights to the damage of others." Moderation prompts to the tempering of strict justice by considerations which may lead to what we suggestively call equitable concessions. From Christain service the spirit of vainglory and of partisanship will be exorcised when "intense moderation" is our animating motive. With Clement "this gentleness and equability, this "sweet reasonableness," was a passion. It will always commend Christianity to them that are without. Clement asks: "Who did not admire your sober and forbearing piety in Christ?" Wesley's desire should be ours: "I want an even, strong desire; I want a calmly fervent zeal.' Moderates who are not intense need not to be reminded that "considerateness" is an active grace and prompts to energetic conduct. If extremists who lack moderation are in danger of becoming faddists, moderates who lack intensity are in danger of becoming ciphers. Nor can those who are content to be noncombatants complain that they do not count. The principle underlying "moderation" is the repression of self-assertion; and this is no mere passive virtue. Even Christ pleased not himself," and Christ-like deeds are the outward and visible sign that the inward life is dominated by that "intense moderation, which puts effectual restraint on the clamorous demands of self.—J. G. Tasker.

"A MIGHTY RICH MAN."

Once in New England I was driving with an old farmer, and some of the men of the neighborhood came under criticism. Speaking of a prominent man in the village, I asked, "Is he a man of means?"

"Well, sir," the old farmer replied, "he ain't got much money, but he's mighty rich."

"He has a deal of land, then?" I asked.

"No, sir, he ain't got much land, neither, but still he is mighty rich."

The old farmer, with a pleased smile, observed my puzzled look for a moment, and then exclaimed:

"You see, sir, he ain't got much money, and he ain't got much land, but still he is rich, because he never went to bed owing any man a cent in all his life. He lives as well as he wants to live, and he pays as he goes; he don't owe nothing and he ain't afraid of nobody; he tells every man the truth, and does his duty by himself, his family, and his neighbors; his word is as good as a bond, and every man, woman and child in town looks up to and respects him. No, sir, he ain't got much money, and he ain't got much land, but still he is a mighty rich man because he's got all he needs and all he wants."

I assented to the old farmer's deductions, for I thought them entirely correct. When a man has all he needs and all he wants, he is certainly rich; and when he lacks these things he is certainly poor. Now, the poor man's possessions—defining riches and poverty in this way—may be double those of the rich man. I have an illustration in point. I know a man who lives with his family in a country village. His income is, without doubt, larger than that of any man in the township, and still he is in all probability more harassed by want of money than any man in the neighborhood. He requires so many things that he always spends something more than he makes, and, therefore, he is always in debt, always importuned by his creditors. Now, according to the idea of the old New England farmer, my friend is really poorer than the artisans and gardeners and laborers who work for him. And I know that this gentleman counts himself among the poorest of the poor.—John Gilmer Speed.

THE TIME IS SHORT.

O, my friends, you who are letting miserable misunderstandings run on from year to year; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the streets, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead to-morrow morning; you who are letting your neighbor starve till you hear that he is dying of starvation, or letting your friend's heart ache for a word of appreciation or sympathy which you mean to give some day—if you could know, and see, and feel all of a sudden that "the time is short," how it would break the spell! how you would go instantly and do the thing which you might never have another chance to do.—Phillips Brooks.

CHANGE IN FOOD

Works Wonders in Health.

It is worth knowing that a change in food can cure dyspepsia. "I deem it my duty to let you know how Grape-Nuts food has cured me of indigestion.

"I had been troubled with it for years, until last year my doctor recommended Grape-Nuts food to be used every morning. I followed instructions and now I am entirely well.

"The whole family like Grape-Nuts, we use four packages a week. You are welcome to use this testimonial as you see fit."

The reason this lady was helped by the use of Grape-Nuts food, is that it is predigested by natural processes and therefore does not tax the stomach as the food she had been using; it also contains the elements required for building up the nervous system. If that part of the human body is in perfect working order, there can be no dyspepsia, for nervous energy represents the steam that drvies the engine.

When the nerous system is run works badly. Grape-Nuts food can be works badly Grape-Nuts food can be used by small children as well as adults. It is prefectly cooked and ready for instant use.

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

CHURCH UNIONS.

Some writers are very sanguine on Church unions and the organic union of the two great American Methodist bodies in the United States. If we are a competent judge, little attention—if any; so far as we have seen not any—is paid to the most difficult problems to be solved. Dr. Briggs, of Missouri, in Western Christian Advocate recently, I believe it was, raised objections on the score of the negro question and other matters. The Doctor is an able man, a thinker of no mean force. We saw not his article; guessed it from the reply of Prof. Henry, of Kennett, Mo., a man of exalted worth and keen intellect also. He espoused the union. But to our thinking, neither touched the real merits of this question.

The first book we ever wrote or published, 1865, was on the need of unity of action among Churches, in large part. Other editions would have followed, but Bishop Paine urged that we greatly enlarge it into a full history of the Church, at least of the Methodist Church, which as yet we have not had time to do nor the means.

So far as we are personally concerned the union organic would be immensely advantageous to us. Northern editors far beyond our Southern editors—even the Boston Congregationalist, when the great Dexter edited it; Presbyterian New York Observer, when Dr. Prim edited it; the New York Methodist—were more complimentary of my book on Baptism than those of my own Church, as well as a number of Northern Methodist Doctors of Divinity, who published books, honored us far beyond the leading ones in my own Church, while a Methodist university North adopted it as the text-book in the university of forty professors and notified me of it. So surely I can have no motive to write as I shall but the good of both parties.

In the first place, numbers are not a primary, but secondary, consideration in Church matters. A well-drilled army, intelligent, patriotic, battling for the highest interests of their country, will generally defeat far greater forces, if wisely handled by skillful officers. The battle of Arbela about 332 B. C., illustrates this fact sufficiently. The great danger of numbers is the want of sufficient individuality, personal responsibility, reliance on mere numbers. Little dreamed the great Persian monarch that 38,000 men, on the open plains especially, could destroy half a million men in open battle. Any one who will read the statistics of our Church before the division of 1844-6, as cited by Bangs or Peter Cartwright, if he have not the minutes of the General Conference up till then, will see the force of this. It is disappointing, yea, saddening, to read the clever notes of joy by our Bishops and Advocates over the increase of 31,000 in our Church the last year. Some are claiming that the United States now has anyhow eighty millions of population. We have not the statistics before us. But in 1833 to 1843, when we could not have numbered more than eightee to twenty-two millions, if that, yet in single years we gained as many as forty-odd thousand a year, while between 1825 and 1835 the Presbyterians in the Northwest alone averaged one hundred thousand gain in ten years—ten thousand a year ten years consecutively in one section of our country alone. Baptists gained quite proportionately. What is the matter? Some thirty years ago it was published in the Texas Christian Advocate, Dr. I. G. John, editor, that Methodism increased in Texas in one year fifty thousand. It may have been guess work by the Texas writer; yet no one questioned it, so far as we saw. If you say immigration did it, are not people coming in today and every year as rapidly as then? Watch the reading of the reports of the preachers at Annual Conferences on increase as compared with financial reports, and meditate. And who is promoted?.

Read old Peter Cartwright's Autobiography, Benjamin Abbott, Wesley's Journal, Vol. III, McKendree, and reflect.

But the main point with the writer is this: Will it unite? Can it—the movement—succeed? The brethren say: "If so and so." "If" men would give up their prejudices; if they were filled with the Holy Ghost, with love, etc., etc. In such a proposed movement "ifs" are worth nothing. If is a "condition," not a "theory," that confronts the Churches. And few there be who have studied the real problem and difficulties and stubborn facts that confront us.

History. Are there any records in all ecclesiastical history of such a union? Did sundered bodies that were apart long enough to settle down on their lines of thought and habit ever successfully unite? We know not of any. Can we safely venture on an experiment that has only one lesson—that all against it? Not noting the splits of Novatians, 251; Donatists, 331-351; the great split, 318-325, culminating at Nice, 325 (I am in Texas; no history by me; trusting to memory); the great split between the Eastern and Western, known as Greek and Roman Churches—both Catholic, virtually from the third century till now, during which time over and again efforts of Emperors, exalted prelates and statesmen tried to unite them, but in vain. Emperor Eryenius II made a most determined effort to reunite them, but in vain. They had the most powerful and inciting motives to unite when such mighty war-leaders as Zengis Khan, Tamerlane (Timour), Solzman II and others made all Christendom tremble, and the awful invasion of the Turks in the fifteenth century that overthrew Constantinople, with the awful butchery so graphically described by Gibbon's "Decline and Fall," etc; yet they could not be prevailed on to reunite. And in very recent years a strong effort to the same end was made, but utterly failed. In the last half of the sixteenth century, though the Pope excommunicated Luther long before this period, and he died 1546 (memory still relied on), he anathematized the cornet, the devil and the Turks daily, they did not form a union with the suffering Greeks.

Take the Baptists. They, since they began as Ana-baptists, 1522, split up into more factions than any party that ever existed, many of them becoming extinct, yet did they never reunite. Then in our day, or the days of our immediate fathers, between 1825 and 1836, the Baptists split up into the following sects: Mormons, Disciples (Campbellites), Freewill Baptists, Seventh Day, Soul-sleeping Baptists, Missionary Baptists, "Hard-shells," known as Primitive Baptists; some of these, as the Mormans, subdivided into two sects, the Disciples into two sects, Progressives and Non-Progressives, having two Churches of worship in small villages in Missouri, Texas, Kentucky, Illinois, Indiana, etc.; some of these sects are dying rapidly, but have not reunited.

And now we have a sad picture before us. The Northern Presbyterians and Cumberland Presbyterians for some years have been trying to unite, and many hoped they would; many thought they had. What have we now? Law-suits all over Tennessee, Indiana, Illinois, Texas, Arkansas. All over the country their churches are being locked; the one wing against the other; the most bitter feeling and even hatred developed, and the only union effected, or that will be effected, is that of individual congregations, and in suits all of these influential minorities are contesting the case in the courts; many will join the M. E. Church; vast numbers, when defeated in the courts, will cling together and worship in court-houses, school-houses, borrowed churches and halls, till able to build new ones. This is what is going to occur. Many, very many, Churches (congregations) will gradually die out, the most of them uniting with us, some follow the part that went in with the union. In such a sad situation "ifs" are of no value. If Gen. Gist, the guide and treaty-maker, had not saved Washington from the Indian's intended shot, our fortunes as a nation would have been very different. If Burr had received one more vote, he would have been President instead of Jefferson. Facts and conditions, involving human nature and choice, are the factors here we have to deal with.

The American people are becoming a restless people, swaying this and that way very suddenly, on a dozen issues, on matters on which experiments have not been sufficient at all to furnish us data on which to form safe action. An experiment may look to be very admirable indeed, accidental occurences may give the same a tremendous, nay, an irresistible, impulse, which is purely accidental, when all at once the whole thing breaks down and all is wrecked. Human and eccleciastical usages are the results of ages and centuries of thought, trial, effort, experiment. In many cases it takes experiments, ages or years to settle solidly a given question. Empiricism is never safe. Hence, crude persons, unversed in the history of Church work, are utterly incompetent to judge of these matters. And if the agitation should be started, and some considerable action (incipient) taken, and failure ensue, the mischief done, the evils resulting would simply be incalculable. Men should study and investigate long ere this mighty issue be raised. Because a Bishop, or editor, or Secreatry of the one body is toasted, welcomed, honored by clever persons of the other party is no test at all of the situation or proof that it would not produce a condition of things to be deplored ultimately on all sides. Remember that the larger the army the greater in proportion is the element of inefficiency, energy and intelligent action.

And if separate organizations have not love enough to induce them to cooperate in all the essentials of organic effort for their own and the public good, have they enough of God's love abiding in them to happily colabor in organic union—consolidated union? If Masons, Odd Fellows, etc., can co-operate to aid in good causes, why not Churches? For forty-odd years we have preached, plead for and published that our Churches (denominations) could and should co-labor on lines of infinite good were they broad-minded and liberal and spiritually-minded enough to do so. In many desirable ways never yet acted on, while some we have plead for before tens of thousands of people of late—the last two or three years—have been broached feebly, but not with intelligent energy. God save our two great bodies from such a condition of things as we now have in the effort of union by the Old School Northern Prebyterians and Cumberland bodies. A sad spectacle it is indeed. And they are small bodies, compared with ours. J. DITZLER.

WESTERN NOTES—No. 6.

My last notes were written from Floydada, the capital of Floyd County. Going on from thence I spent a night with that disciple called Hussey, at Hale Center. Much measles in the community prevented a large attendance at the church. Brother Hussey and family have been kindly received on their new charge and he is planning to push the revival work as soon as practicable. Going on from this place my next point was Plainview. Shuffler soon had the town sown down with circulars announcing preaching at night. An entertainment that was to be held that night was called off and the folks came to church and we had a fine congregation for a mid-week service. At the solicitation of the pastor I returned the following Sunday and preached to a full house morning and night. Plainview can furnish not only a large audience, but also as intelligent and attentive as one often meets. The theme at night was "The evils of dram drinking." At the close a proposition was made for all who would abstain from the use of intoxicating liquors and throw their influence against the liquor business to stand. Though the house was packed, almost the entire audience stood up. Having visited such places as Colorado, Loraine, Westbrook, Big Springs, Stanton, Snyder and Rotan, I thought their growth was wonderful, but after seeing Plainview it looks like the latter place, for rapid growth, might take the cake. Real estate men are doing a rushing business. Like all these new railroad towns in the West, workmen and material are greatly in demand. The G., C. & S. F. R. R. reached this place about Christmas, and since that time the growth has been wonderful. I had read much of the great West, but I had but little idea of the extent of it. It is true that people are coming here by the thousands and the rolling stock of the railroads is taxed to the utmost to bring on the household goods of the new comers, still at the present rate the good work may go on for many decades before this great West could be considered thickly settled. People are coming here seeking both health and wealth and many are finding both. Many have come here in moderate circumstances and in a few months have gathered snug fortunes. Brother Shuffler is held in high esteem by his people at Plainview. He is planning to go into a revival meeting in a few days. Brother Pilley, a brother to our China missionary, is looking after the Methodists outside of the city. I spent a few days with him and his good folks in the country very pleasantly. From Plainview I went on northward to the town of Tulia, thirty miles away. This is the capital of Swisher County. Another rushing, building, growing, spreading city. They are putting up good, substantial business houses and residences that would be a credit to a city of greater pretentions. That disciple called Arthur, whose sir name is Laney, is our pastor at this place. He preaches to good congregations and keeps things moving. Arthur is giving good satisfaction as pastor and Gertrude (Sister Laney) is giving fine satisfaction as principal of the public school at that place. C. G. SHUTT,

District Missionary.

MONTANA LETTER.

The winter just passed has been the hardest for twenty-odd years, according to the oldest inhabitants. Truly ye scribe can testify that for two months it was "real winter." But the last ten weeks were as fine as anyone might wish, even Texas would have to bow the knee to "our month of February."

Our Church in Montana is growing. Progress has been made in many ways during the year, as was brought out in our District Conference.

Stevensville, Montana, one of our most desirabe charges, entertained this conference. Bishop James Atkins presided and gave very satisfactory service. The Bishop has held some nine conferences in the last few weeks, covering the territory from Arizona to Montana, and is alive to the needs and pressing calls of the Pacific slope. Our Church has only been "playing at the work" in this great country by not furnishing the funds to take this land for Christ. The main reason why we are not in the lead of other Churches here is that we have not had sufficient funds to fortify the centers. We ought to send men to several cities now and begin work; our members are going there and will be lost unless we follow. The need of the hour is to double our force on the field at once and give them sufficient funds to build houses of worship. May the Church at home awake to her responsibility to her brother in the Northwest.

Bishop James Atkins truly says: "The egreatest civilization of America will be built up on the Pacific slope, for the best people of the world are coming together here." The greatest authority on cities in the world, Dr. Josiah Strong, has said: "Seattle, Wash., will be the greatest city of America."

Our Sunday-schools and Epworth Leaguers have grown rapidly, and a goodly number have been added to the Church. Parsonage and church building is being done. Notes of progress and shouts of triumph echo from these mountain tops into the valleys beyond.

LUTHER O. ROGERS.

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

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

2. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Blaylock Publishing Co.

3. Do not address matter for publication to any individual—either editor or publisher—but to the Texas Christian Advocate. An individual may be out of the city; hence serious delays occur.

4. Bear in mind that all communications should be written on different sheets of paper from that intended for the business office, and should be written on one side only.

DISTRICT CONFERENCE NOTICES.

Albuquerque, Melrose, N. M.	May 8
Clarendon, Canyon City, 8:30 a. m.	May 10
Brenham, Somerville, 9 a. m.	May 14
Beaumont, Liberty, 9 a. m.	May 14
Houston, Alvin	May 15
San Augustine, San A. 8 p. m.	May 15
Tyler, Lindale, 8 p. m.	May 23
Bowie, Jacksboro, 9 a. m.	May 30
El Paso, Hagerman, N. M.	June 5
Huntsville, Anderson	June 13
Dallas, Grand Prairie, 9 a. m.	June 14
San Antonio, Pearsall, 2:30 p. m.	June 19
Llano, Cherokee, 9 a. m.	June 19
Sulphur Springs, Cumby, 8 p. m.	June 20
Calvert, Calvert	June 25
Colorado, Snyder, 8:30 a. m.	June 26
Weatherford, Ranger	June 26
Gainesville, Myra, 8 p. m.	June 26
Dublin, Gorman, 9 a. m.	June 27
Greenville, Commerce, 3 p. m.	June 27
Gatesville, Clifton, 9 a. m.	June 28
Waco, Mt. Calm, 9 a. m.	June 28
Brownwood, Comanche, 8:30 a. m.	July 1
Bonham, Whiterock, 8 p. m.	July 4
San Angelo, El Dorado	July 12

We have had many letters from the brethren, commending the special edition of the Advocate a few weeks ago, in which the several interests of the Church were largely represented. Well, the Advocate appreciates the good will of the brethren, and if they will only put it in the homes of all the people, it will be their right arm of power in helping to stimulate the Church to larger things this year. Those who read the Advocate appreciate it greatly.

The good people of Bowie have put up with the abuses of local option by a set of law breakers as long as patience could tolerate the meanness. It reached such a pitch that patience ceased to carry the matter further. So, they rose up, went to the dives, took charge of the liquors and beer, stored them in a building, and gave the parties thirty days in which to come and get them and ship them out of the town. At the end of the time the stuff had not been called for. So, the people loaded up the drinkables, carried them to the depot, to ship them to Fort Worth and other places whence they came, but the railroad refused to receive the goods. So, they took them to a vacant lot, poured them out and set fire to the wreckage, and the whole thing went up in smoke. Prohibition prohibits now in Bowie! On with the battle!

SAN ANTONIO FEMALE COLLEGE.

We were present and took part in the commencement exercises of San Antonio Female College last Sunday. We reached the city on Saturday morning and went at once to West End and were the guest of the college during our stay. We were surprised to see the improvements. Rev. J. E. Harrison, the President of the college, has done a masterful work for that institution. There was not much in the way of improvement when he went there ten or twelve years ago, but now they have magnificent buildings of brick and stone, all completed, worth at the lowest estimate, $100,000. And nearly all the indebtedness is removed; a small part of it remains, but is being carried and is met promptly. The buildings are handsome and imposing. They look like college property. They are well furnished and have all the modern conveniences. Dr. Harrison is a master of details. He knows how to handle a business proposition. The business men of the city have implicit confidence in his judgment and in his integrity, and he can get from them any accommodation he desires. They recognize in him a success; and nothing succeeds like success. He has the evidences to show that he is a man of affairs. His patronage is steadily increasing. He can now accommodate one hundred and fifty boarding pupils in addition to his teaching force; and the college has been full all the year. We have never seen a finer looking student body. They are ruddy and healthful looking young ladies, and they are said to be of the very best type of young womanhood. The course of study is thorough and complete. Dr. Harrison is, himself, a scholar, and he is a judge of scholarly people. He has no one in his faculty who is not up to a high standard, and they must know how to teach. Their work is strictly first-class. When a girl goes out of San Antonio Female College with a diploma she is well trained in mind and heart for the work of life. The religious interests of the pupils are well guarded and conserved. Mrs. Harrison is eminently well qualified to supervise and to superintend their conduct, manners, and comforts. She is refined, patient and motherly to them all. Her influence is very wholesome. They are like one great big, well regulated family. They obey the rules, for Dr. Harrison is a disciplinarian; kind, gentle and fatherly to them, yet he has law and it must be and is obeyed. Dr. Mouzon, who is a patron of the school, told us that it is one of the best institutions of which he has any knowledge; that its teaching quality is of a high order. The college has a fine day patronage from the city, so that its complete enrollment is large.

Dr. Harrison also has a boy's school near by taught by his brother, Rev. Joshua Harrison. It is also well patronized and doing splendid work. There is no show or pretention in either school. Work and permanent results make up the aim of the institutions.

On Sunday morning a great congregation gathered at Travis Park Church. It required three large trolly cars to take the student body to the city. They walked one block to the church, and they made a fine procession. They attracted much attention, for one hundred and forty or fifty young ladies dressed in white uniform make a beautiful sight. They filled the central part of the church; all the other space was occupied. There were perhaps twelve hundred people in front and at the side of us. The large pipe organ made beautiful music. A choir, made up mostly of the college girls, rendered the vocal music. It was fine. The congregation joined in the hymns. The service was impressive and religious. In fact, it was a religious commencement. We have never taken part in a more delightful service. The commencement exercises followed on Monday, Tuesday and Wednesday; and then another term of the college passed into history. The girls are scattered by this time to their various homes and the college is having a season of quiet. The outlook for next year is bright and already promising. San Antonio Female College is one of the permanent institutions of the West Texas Conference, for it is the property of the Church.

G. C. R.

TRAVIS PARK CHURCH.

I always find a peculiar interest in San Antonio, the place is so replete with history. As long as the memory of the Alamo remains, San Antonio will never be a prosy place. It is making rapid strides in population and commercial expansion. It looks like a city. True, it is different from any other city in the State in its topography, its customs and in the variety of its peoples. Catholicism has the deepest root in San Antonio of any other city in the State. It has all the Mexican population, all foreigners and many of the natives. It has many old and stately church edifices, large school interests and blocks of sanitariums. It is the dominant religion of the city, and it shapes the usages of the Protestant Episcopal Church, which is also well established. That is, the Protestant Episcopal Church more nearly approaches the mode of worship of the Catholic Church in San Antonio than anywhere else in Texas. But evangelical Protestantism is making rapid growth in San Antonio. Twenty years ago, even, Protestantism did not amount to much in the Alamo City. But today it is strongly entrenched and growing with the advancing years. Methodism is the strongest single Protestant force in the city. It is marvelous the progress we have made in the past few years. Fourteen years ago I visited that point for the first time; and we had a small but neat little stone church near the corner of Travis Park. But our membership was not strong. Now we have one of the finest auditoriums in the city, not to say in the State. We have a membership of eleven hundred and the largest Sunday-school in Texas. The building has all the equipment of a first-class modern church, and it is the center of life and activity. This large improvement was made under the pastorate of Rev. J. M. Moore, Ph.D., now of the Nashville Advocate. He necessarily had to leave a considerable debt on the property, but he did a masterful work for Methodism. He planned wisely and made it possible to give to Texas Methodism this strong, robust arm of religious power. Rev. E. D. Mouzon, D. D., is now the pastor, and this is his third year. He has been wrestling with the problem of that church debt during the most of his pastorate, and last Sunday he announced that he held in his hand the last mortgage on the property, canceled and ready for extinction, and that the Church did not owe a single penny. This announcement sent a thrill through the immense audience. It was a time for rejoicing. With a good parsonage, Travis Park is now one of our strongest congregations, and as she is free of debt, her people are in good condition to begin to help the weaker points in the city. Under the leadership of Dr. Mouzon, we are sure this will be done, for he is a man of great enterprise and deeply interested in the spread of Methodism in the city. He preaches to one of the largest congregations in Texas, and he preaches like a trained workman. He is educated, scholarly, able and religious; and he is a master of assemblies. He is one of the dominant spiritual forces in the city. His work will abide.

G. C. R.

PERSONAL NOTES.

We did not get to meet many of the other pastors of the city owing to the fact that Saturday was a cold and disagreeable day. But we heard good reports of them. Rev. J. N. Snow is doing well at West End, though his health is somewhat under par. It is hoped that the good climate out there will soon build him up.

Rev. N. B. Harmon is moving up with his charge, and the people are much pleased with him. Prospect Hill gives him a field all to itself, and he is working it faithfully. Rev. A. C. Bell keeps a steady hand on Sherman street and Rev. R. A. Waltrip is looking after South Heights.

Rev. A. J. Weeks, the venerable, we did not get to see. He is one of the busiest men in Texas. His large district keeps him under whip and spur; and the brethren told us that he is doing a great work. We have no more capable and faithful man than Brother Weeks.

Rev. Buckner Harris was present and took part in the services at the Church. He is looking well, and he is the same noblest old Roman of them all. It is always a benediction to take him by the hand, look into his placid face and listen to his words of kindness. He is one of the purest men in Texas, and he stays fresh and optimistic. There is not one drop of sour blood in his nature. He reads and keeps abreast of the times. Long may he live to bless the Church and his younger brethren with his counsels.

We met Rev. J. C. Russell, who is now superannuated. He lives in his own little cottage home at West End, a sweet-spirited and noble brother. He has splendid children who look after his comfort. For nearly forty years he did the hard work of the conference. Away back yonder he traveled the San Antonio circuit when it took in nearly all the present San Antonio District. He used to lariat his horse on the grass to graze where the heart of San Antonio now is. That conference has never had a more earnest and devoted worker than Borther Russell and the Advocate has never had a better friend among the preachers. Of course we were delighted to take him by the hand and greet him again.

We were sorry to find Rev. J. M. Alexander, of the Austin District, in San Antonio quite ill. He has been there for some weeks. We hope he will soon recuperate, though his system is quite run down. He has been a strenuous worker.

Bro. V. M. West, a layman known and loved by all the conference, lives at West End. He was indisposed having undergone an operation, and he was confined to his home. We wanted to get to see him, but had such a pressure of other duties that we did not reach him. Brother West is one of our best men.

Rev. A. E. Rector, of the German Mission Conference, lives there also. He is now in charge of our German work at that point, and doing well. For a number of years he was a member of the Texas Conference, but concluded to cast his lot with the German brethren, and he is doing faithful work among them. He now speaks the German language fluently.

We enjoyed the company of Rev. J. F. Webb for a few minutes. He is the Conference Missionary Evangelist, and he has the largest missionary field in Texas. He is quite busily engaged holding meetings and receiving contributions for the missionary fund. Brother Webb is a man of great activity, indomitable energy and good preaching ability. He is making his position a success.

Rev. J. A. Smith, who was active in the East Texas Conference for a number of years, but has been nominal of late on account of his health, is living at West End. He is devoting his attention largely to Jersey cows, and he has a number of beautiful specimens. He is doing well and his health is reasonably improved. The climate is agreeing with him, and we hope that he will permanently recover.

Rev. D. W. Carter of the Mexican Border Mission Conference, lives at West End. What a pleasure to meet him and his devoted wife. We were members for years of the Holston Conference, and we were the pastor of his good wife's people in the long ago. To our great delight we met at Brother Carter's home some good old Tennessee friends who are visiting out there at the present time—Dr. J. L. Atlee, his good wife and daughter. We boarded with them in Athens, Tenn., and they were afterward members of our Church in Chattanooga. He was our family physician. Did we not have a good time in that blessed reunion under the brotherly roof of Dr. Carter? We shall not soon forget it! "And if our fellowship below in Jesus be so sweet, what heights of rapture shall we know, when round His throne we meet?"

The Summer School of Theology is preparing a fine course of lectures for the coming session. Dr. Nelms and his helpers hope to make this the best session of the school. They are bending every energy to this end, and they have every promise of success. A number of new men are on the program, and their presence and work will be a great contribution to the teaching force this year. The expenses, as usual, will be at a minimum figure, and all the brethren, especially the young men, will find it to their advantage to be on hand the opening day.

DEATH OF REV. C. S. MILLS.

Rev. C. S. Mills, of the West Texas Conference, died last week at Corpus Christi of pneumonia. The Beeville District Conference was in session at the time, and the brethren attended his burial after suitable memorial services. Brother Mills was in the prime of life and the announcement of his death was a shock to his brethren. Many of them did not know that he was even ill. But he died as he lived—full of faith and of the Holy Ghost. He was a useful member of the conference, and wrought well for the Master. At the time of his death he was pastor of the Church at Columbus, where his death is greatly lamented. He was a man of good substantial parts, a hard worker, a conscientious preacher and a faithful friend. He had thoroughly tested his religion during life, and it was a sure support in his last affliction. Some one of his brethren will write a more extended notice of his life and character. Peace be to his ashes; we know that his soul is at rest.

Bishop Duncan continues to improve, but he is not able to do any work yet, and will not be for some time to come. His condition is hopeful and he is able to ride out and take a little exercise. The Church, however, will not get a great deal more of active service from him. But we are thankful that he is spared among us, for his very presence is helpful to the life of the Church, even if his work is limited. We have suffered sorely in our episcopacy the past year. Bishops Tigert, Smith and Granbery are all gone to the Church triumphant. God buries His workmen, but carries on His work.

The great revivals recently reported, and still being reported, in the Advocate, are a sign of life in the Church. In our centers there has been a wave of spiritual power moving, and the results have been fine. We ought never to outlive the revival spirit. It is the hope of our holy religion. When people are converted it is proof that the Church is moved by the Holy Ghost; and a Holy Ghost Church is aflame with life. May every charge in Texas come under its vital influence during the present year.

Allan Ragsdale is meeting with success in disposing of bonds in the interest of the Epworth League Encampment. He and his committee have gone far enough to guarantee the success of the undertaking; so they have taken steps to build a suitable hotel down there and make other useful improvements on the grounds. All the Leagues in the State ought to rally to this enterprise, and doubtless they will. It is the only way to make the encampment a great success. People will be delighted to attend that annual gathering when assured of reasonable accommodations. The contemplated improvements will accomplish this

end, and we are now assured of the permanence of this summer resort. Get ready to go to Epworth-by-the-Sea this summer, for it will afford you a great time. The program will be superb.

Did you read Dr. Hyer's able paper in last week's Advocate? If you did, it gave you some valuable facts and you are broader in your relation to our school work. If you did not, then get the paper at once and give it a thoughtful reading. You will lose much by failing to preserve it among your valuable papers. Keep it for future reference, for it will do to read several times in the course of the next few years.

The recent session of the Fort Worth District Conference licensed several young men to preach; and the majority of them were from Polytechnic College. This institution is making some fine contributions to the Church in the form of splendid young men who are prepared for the traveling ministry. Our colleges are doing a great work, and they are worthy of our unstinted co-operation. They are giving to us an educated and a consecrated ministry. Nearly all our young men coming into our conference now are coming through our schools. This is most encouraging. While education is not everything in a young minister, yet it is a great thing for him. It gives him a wonderful advantage in the way of training.

Groveton has had another tragedy. A while back an officer was assassinated by the blind tiger fiend, and the Governor had to send rangers there to look into the matter. Now the same gang, the other day, fired on the former prosecuting attorney and a ranger, mortally wounding the former and seriously shooting the latter. Since then the attorney has died. Rangers are again on the ground. Surely the liquor devil is a huge criminal. If he can not have his own way he is ready to take the law into his own hands and kill those who oppose him. The time is approaching when this monster will have to be dealt with as he deserves. As soon as this last crime was committed Governor Campbell sent a message to the Legislature asking that body to pass a law making the selling of liquor in local option territory a felony. Bills to this effect have been introduced into both branches, but we fear the near approach to adjournment may defeat them. A man who wilfully tramples the rights of people under his feet and does it in the face of law, ought to go to the penitentiary.

In another place will be found Bishop Granbery's experience as a Christian, written by himself several years ago. It was first published in the Advocate while Dr. Campbell was editor, we reproduce it for our readers of today. It is worthy of prayerful perusal. Try it, and it will do you good.

The Sunday-school Board of the Church met last week at Norfolk, Va., and among other actions taken by that body, we note the following special items:

The establishment of a weekly organ in the place of the present monthly.

The inauguration of four quarterly missionary lessons to be published in all the Sunday-school publications, the establishment of a district quarterly for the use of primary teachers, the employment of an expert to extend the circulation of Sunday-school literature, the decision to appoint a committee with power to prepare an abridged hymnal from the music of the Standard Church Hymnal for use in Sunday-schools and to provide for helping the negroes of the South so far as is possible in Sunday-school work.

WHEN SLEEP FAILS

Take Horsford's Acid Phosphate

Half a teaspoonful in half a glass of water just before retiring brings refreshing sleep.

PERSONALS.

Rev. Jerome Duncan, of Stamford Collegiate Institute, made the Advocate a delightful visit last week. His work is forging ahead in that new country.

Rev. J. R. Wages, of Farmersville, was in the city last week and did not fail to report at this office. His visits always cheer up the Advocate office family.

Rev. B. S. Crow, of the Richland charge, is moving things successfully on his work. He is a good worker for the Advocate. He neglects no interest of the Church.

Rev. O. S. Thomas was in to see us the other day. He reports a good District Conference at Crandall. He and his preachers are carrying on a systematic work and they hope to make a fine showing next fall.

Rev. E. D. Mouzon, D. D., of San Antonio, will preach the comencement sermon at Polytechnic College on Sunday morning, May 26th; and Rev. H. M. Long, of Stephenville, will preach to the undergraduates at night.

April the 29th was Confederate Memorial Day in Marshall, and a fine program was rendered. Rev. W. F. Packard, D. D., delivered an eloquent address on the occasion, the full text of which was published in the Marshall Messenger.

Mr. S. H. Dooley, of Dallas, has been appointed by the National Baraca Union as Secretary of the Baraca work in Texas. His address is, Box 787, Dallas, Texas. Write him for desired literature and other information.

The recent Fort Worth District Conference at Cleburne subscribed over $12,000 for Polytechnic College. Dr. Boaz addressed the conference, and the collection followed. Whenever Dr. Boaz goes after anything, he gets it—we mean for Polytechnic.

Horace Hill, son of Rev. J. W. Hill, is visiting his parents, with his new bride, this week. He dropped in to see the Advocate force. He was recently married to Miss Jones, of Marlin. We congratulate the happy couple and wish for them happiness and success.

We are in receipt of an invitation to the commencement exercises of the Scarritt Bible and Training School, Kansas City, Mo. It took place on the evening of the 6th inst. There were twenty-one graduates who received diplomas. This has been one of the most successful years of the institution.

Rev. S. P. Ulrich, of Leonard, made the Advocate a pleasant visit last week. He was down looking after metallic ceiling for his new Church, which is approaching completion. It will be a handsome edifice, and it will add much to the work of our Church in that prosperous community.

Mrs. J. S. Smith, the mother of Rev. C. B. Garrett, of Atlanta, Texas, died last Thursday at Mineral Wells, and her remains were taken to Elgin for interment. She was a true woman, noble, good and consecrated, and her end was peace. The Advocate extends sympathy to the afflicted loved ones.

Rev. O. P. Thomas and wife have gone to New York City for a few months of rest and recreation. They have had The Advocate changed to their tempoary abode, so as to keep up with the Church in these parts while away. They cannot get along without this paper, even for a short time.

Rev. C. A. Clark, of Palmer, made us a pleasant visit this week. He had been to Waxahachie to attend the Stuart meeting for a few days. He reports a great meeting, notwithstanding the inclement weather. His work at Palmer is moving along finely, though that community is having a small-pox scare at this time.

The venerable Samuel Miller, father of Rev. J. G. Miller, of the Clarendon District, died at Egan, Texas, April 30, aged eighty-five years. He was an upright, Christian gentleman, and died in the triumphs of a strong faith. He left eight children to mourn his departure, and all of them were present except one daughter living in Tennessee.

Rev. Abe Mulkey dropped in to see us this week on his way from Sulphur, I T. He had been up there in a good meeting with Rev. J. S. Riley. Quite a number were converted and joined the Church, and a subscription was taken for a new building, amounting to $8000. Brother Riley had to leave the meeting to attend his brother, Dr. Riley, who was mortally injured in the cyclone at Hemming the other day.

The recent death of Mrs. E. P. Hamblin, wife of Judge E. P. Hamblin, of Houston, a few days ago, is a distinct loss to that good home, the Church, and the community. She was a devotd wife, a faithful and tender mother, and, in every respct, a noble Christian woman. She presided over one of the most hospitable homes it has ever been our privilege to visit. She came to the Methodist Church from the Presbyterian Church while we were pastor of Shearn Memorial, in order to be with her husband and children.

In a private note from Rev. E. L. Shettles, of the Calvert District, he informs us that Rev. J. H. Hardin, of the Mmphis Conference, has been transferred to the Texas Conference and stationed at Calvert, in place of Rev. Wallace Crutchfield, who goes to San Angelo to take charge of the new school enterprise over there. Bro. Shettles also adds that his district is doing well in its revivals and collections. He is one of our younger set of presiding eldrs, and things move under his touch. He has zeal and wisdom both, and he invests them without stint in his undertakings.

A CARD OF THANKS.

Permit me, through the Advocatae, to thank all my dear brethren and friends for their many kind messages of sympathy to me in my great distress. I wish it were possible to write to one and all of them personally, but lack of time forbids. No one will ever know how much their tokens of love have helped me to bear my sorrow; and I want them to feel my great appreciation of their Christian sympathy and thoughtfulness as the clouds have been hovering over me. May the Good Father above bless them all, is my prayer.

E. L. SPURLOCK.

Sherman, Texas.

NOTICE.

Several of the brethren have written me to assist them in revival meetings during the months of July and Aug. My time is all engaged for those two months. I have no dates for this month and the first of June. My address is Joshua, Texas.

E. N. PARRISH.

W. F. M. TEXAS CONFERENCE.

I sincerely trust that each auxiliary will see this notice and send the name of your delegate or delegates to Mrs. Phronie Hopkins, Pittsburg, Texas, not later than May 20. This is essential in order that we may properly provide for your entertainment. All the pastors and presiding elders who desire to attend will be gladly welcomed and cordially entertained, but must send your names by May 20th. We want to arrange for a great conference.

G. E. CAMERON, Pastor.

Efforts are always successes.—Bishop Walsham How.

FIRST CIRCUIT RIDER IN TEXAS.

H. G. H.

While there were a number of Methodist preachers who did much work in Texas, dated from 1821, yet John Wesley Kinney was probably the first one to be employed to ride a regular circuit in the colony of Texas.

In 1824, near his house on Caney Creek, at a camp-meeting, he "opened the door" of the Methodist Episcopal Church and received twenty-eight members. Among them was his wife, Mariah L. Kinney; also Lydia A. McHenry, daughter of the noted Barnabas McHenry, of Kentucky. This Miss McHenry was a queenly woman in person, intellect and character. She was mainly instrumental in inducing the Ohio and other conferences to take up the matter of sending missionaries to Texas.

Although the proceeding was in violation of the Mexican law under which the Texas colonies existed, at this camp-meeting in 1824, on the 8th of September, a circuit was mapped out and Mr. Kinney regularly employed to travel it. Mr. Thomson, sitting at the foot of a live-oak tree, drew up a spbscription for the support of the circuit rider. The amount subscribed was $300. We will mention a few of the names and amounts: Mr. Thomson, $50; Wm. B. Travis, $25; Asa Mitchell, $20; John Rabb, $15; David Ayers, $10; A. T. Kerr, $10; Wm. P. Smith, $10.

Personal mention of the above: Wm. B. Travis, afterwards killed in the Alamo, and one of the most famous heroes of the world.

Asa Mitchell and his son, Nat, fought in the battle of San Jacinto and afterwards became a wealthy and noted citizen of San Antonio. Asa Mitchell helped to build the first Methodist church in San Antonio. He had a brother, James, at whose house Martin Ruter preached the first sermon he ever delivered in Texas.

John Rabb, the first man who joined the Church at this camp-meeting.

David Ayers, afterward a noted Methodist of Galveston and father-in-law of Robert Alexander.

Dr. Wm. P. Smith, afterwards a local Methodist preacher, medical director of Stephen F. Austin's army at Gonzales, and the man who delivered a rousing speech to the Texans just before the first shot for Texan independence was fired a few miles from Gonzales. Rev. Mordicai Yell was his son-in-law.

A. T. Kerr, afterwards a preacher, was Homer S. Thrall's brother-in-law, and is buried at San Marcos.

At the Goliad conference in 1859 I heard John Wesley Kinney preach for the first and last time. He was great on doctrine and a pulpit orator of extraordinary eloquence.

BETTER, BUT SURELY NOT BEST, POSSIBLE.

There were 369 Sunday-school superintendents reported by the presiding elders of the North Texas Conference as elected for this year. I have sent the Children's Day programs to 122 schools; two others have indicated that they would provide a program of their own; about one dozen have written me, explaining that for various reasons they could not observe Children's Day this year, but still this leaves about 233 of the schools of the conference that have not been heard from as regards their purpose in this great work, and this, too, with the first week in May gone. Many of these schools are among the strongest in the conference. As the heading of this note indicates, we are doing better this year than we did last, but surely not the best possible yet. A return postal card was recently addressed to every superintendent in the conference, but over two hundred of these have been laid aside as unworthy of attention. I make this final appeal for this year to every pastor in the conference to make inquiry concerning this work in his charge. If the cards have been laid aside, hunt them up, pray over the questions involved, discuss them with your superintendents, and then seriously do, in regard to them, what you will be willing to meet in the judgment. Your Board is striving to do the very best work for you of which it is capable. Give your schools a chance to help. The program furnished us this year is one of the very best ever sent out by our house. It will certainly lend inspiration to your school if you will give it a chance.

J. A. WYATT, Sec-Treas.

Hood's

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

Blood Medicine.

FORT WORTH DISTRICT CONFERENCE.

I shall not undertake to write a synopsis of the proceedings of the Fort Worth District Conference, which was recently held at Cleburne. It continued but two days. I was kept away the first day on account of family affliction. Although so short, it was a great success. The business was disposed of with ease and dispatch. Brother Sensabaugh presides with dignity and ease to himself and kind consideration to the conference. Steps were taken to put a missionary in the field to work up neglected territory. For this purpose more than five hundred dollars was provided for. A supervising committee was appointed and doubtless a suitable man will soon be in the field. A plan was adopted for raising five thousand dollars within the bounds of the district for four successive years, aggregating $20,000, to be applied to Polytechnic College, as the Board of Trustees may direct. Not the least thing accomplished by this Conference was a spontaneous collection for Polytechnic College which resulted in personal pledges to the amount of twelve thousand dollars. This collection followed short representations of the college by Dr. H. A. Boaz and Brother George Mulkey. During the interim of the morning and afternoon session Bro. M. M. Pitman, who heard these talks, was so impressed that he approached Brother Mulkey and donated $500. A statement of this fact by Brother Mulkey at the afternoon session was the beginning of this most remarkable collection which was taken without any pressure or extraordinary effort. The like I never witnessed before. This conference will go down to history, everything considered, as one of the most remarkable ever held.

R. C. ARMSTRONG.

Fort Worth, Texas.

CHANGE OF ADDRESS.

My postoffice address is changed from Gilmer, Texas, to Rosewood, Texas. Instead of Isaac E. Dent, as it appears in the minutes of the conference, my initials are Isaac O.

ISAAC O. DENT.

PREACHER WANTED.

I want a preacher for the Howe Circuit, Choctaw District. There is a good four-room parsonage just completed. The assessment for P. C. is $500. $125 of which has been paid. There is yet $37.50 missionary money for the work. The circuit consists of four towns, none of them more than seven miles from the parsonage, which is in Howe. Send recommendations with application. Address

W. P. PIPKIN.

Antlers, I. T.

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The Texas Christian Advocate one year and sewing machine for $23.50.

Epworth League Department

EPWORTH LEAGUE DEPARTMENT

GUS W. THOMASSON .....EDITOR
Van Alstyne, Texas.

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

The following rules should be observed in remitting money on account of the State Organization. Local Chapter dues should be sent to Frank L. McNeny, Dallas. Assembly funds should be sent to Theo. Bering, Jr., Houston.

✣

State League Cabinet.

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

✣

COMING LEAGUE MEETINGS.

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

✣

AN INTERMEDIATE READING COURSE.

The age limit of the Junior League is such a flexible affair that very often we find ten years difference between the ages of the oldest and youngest members of a chapter. Under these conditions one can see how difficult it is to arrange a Reading Course, or even two courses, to suit all. This year, owing to a difficulty in securing satisfactory rates from publishers, no Intermediate Course, such as is suitable for young people of thirteen or over, has been announced. Having corresponded with Dr. Parker on the subject, he tells me that if I select and approve an Intermediate Course, he will issue certificates on it. On looking over the catalogue of our Publishing House I find the following:

Lamb's Tales from Shakespeare, 25 cents; The Man Without a Country, 40 cents; Polly—A New-fashioned Girl, 25 cents; Tom Brown's School Days, 25 cents. The postage as given singly would amount to 37 cents, but by sending the lot together would possibly be less. The cost of the four, postage paid, should not be over $1.50, and possibly less. The idea in giving four books is this. If there are large boys as well as girls in the chapter, let all read the first two; then let the girls read "Polly," and the boys "Tom Brown." If for any reason a superintendent should wish to make a change of some book, substituting another for it, by corresponding with me on the subject it can most possibly be arranged.

MRS. W. F. ROBERTSON,
State Junior Supt.

Gonzales, Texas.

✣

FROM GREENVILLE DISTRICT.

As President of the Greenville District League, I deem it a privilege to be able to write words of encouragement to the League readers of the Advocate. Interest in the League work up our way is increasing. This spring has witnessed the organization of six Leagues in our district. Bros. Casey and Pugsly, of Wesley and Kavanaugh Churches at Greenville, recently organized with over one hundred charter members. Bro. Pugsly's decision is that a good case of old-time religion works admirably in stirring up League interest. (Everybody who reads this say amen.) Our District League Conference convenes at Commerce June 26, and is to be held in connection with the presiding elder's District Conference. We desire the presence of all the pastors in the district at the opening service of the League program.

E. A. MANESS.

Greenville, Texas.

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"DUTY OF EPWORTH LEAGUE TOWARD MISSIONS."

(Paper read by Mrs. N. R. Stone at the McKinney District Epworth League Conference at Prosper, Texas.)

Believing as I do, with all my heart, that wherever there is a soul without Christ there is a mission field, and that every one who is called by the name of Christ is called to be a missionary, I wish first to call your attention to the interpretation of Rev. 3:8: "Behold I have set before thee an open door."

Some doors open inward and some outward. Some invite an outsider to come in, and some invite one who in inside to go out. In the past the idea has been generally advanced that we are to enter through the door into the ark of salvation. To save one's soul has been the great and chief end of religion, and of course it is true that only through Christ, who said: "I am the the door," can we receive the blessing of salvation. We are learning now that there is more in Christianity than individual redemption. We are saved to save. Hence the clear interpretation of "Behold I have set before thee an open door" is that of an Epworth League standing at an open door and looking out into the world which calls him to help her.

Today is set before us many an open door. As we look out upon the different nations we see fields white unto harvest and hear the cries and pleadings for Christianity. We see the ignorant asking for knowledge, the sick calling for healing, the sad seeking comfort, the feeble looking for support. Yes, we see a world hungry for goodness and ready as never before to be lifted up, and when we realize that we as an Epworth League are responsible in a great measure for the spread of the gospel, we are appalled at our lethargy, our own lack of that holy zeal that surmounts all obstacles; and more than this, we are surprised than any Epoworth Leaguer should so neglect duty as not to become an active worker in the cause of Him whom we all delight to honor and who says: "Go teach all nations."

Wonderful changes have taken place in respect to the spread of Christianity, and never before in the history of the Epworth League have opportunities been so auspicious for us as at the present time. Sixty years ago in China the door was shut; in Japan it was sealed; parts of British America were inaccessible, and the greater part of Africa was unknown; even in India important provinces could not be entered. How great the contrast today. Doors that are hoary with the superstitions of centuries are opened wide to us. In China every one of the nineteen provinces has been entered, and it is our duty as well as our privilege to send missionaries into the midst of heathen prejudices to wage a peaceful war against the ignorance and idolatry of ages.

As we watch Japan through the open door set before us we are startled as we realize how rapidly she has advanced in her imitation of Western ideals and see her positive, settled faith in Christianity.

In Africa, no longer the Dark Continent, light is penetrating from every side, and written on her pages of history are the devotion and consecration of such lives as Moffitt, Livingstone and Mackey. In India already some of the native Churches are sending their missionaries into regions which no foreign missionary can enter. Never were the doors swung open so widely as now, and never was there a time when we had such ample occasion as now to sing: "The Morning Light is Breaking," for there was never a year when so many Bibles were printed as the last; never such peace and harmony among different nations as now, and never so many real Christians as at this hour. There is every reason for all God's people at home and abroad to lift their heads and cry out in lofty acclamation: "Bless the Lord, O my soul, and all that is within me bless his holy name."

But God forbid that I should excite enthusiasm about the work which has been accomplisehd, for most if not all of us are led to see and understand our duty to missions, not through a knowledge of what has been done, but of a knowledge of the needs of the field. So let us now look through an open door into some of the large cities in our own beautiful America and we see scenes of suffering and degradation which no language can describe. We will see multitudes of children who have never seen a green field, a body or stream of water, and know nothing of the common children's games. We can see them rolling in mud and filth, playing drunk and fighting as they have seen their parents do. The Bible to them is an exception, and they never attend any place of worship. These unfortunate ones are more weak than wicked, for they are so weak and helpless that they fail to get help from the agencies already provided. Yes, these neglected ones are sinking practically into heathenism—yes, worse than heathenism, for they worship no God at all, and where is the heathen that does not worship his idols? Leaguers, can we afford to neglect our duty to home missions, which is really the foreign mission work that needs to be done in America? Shall we who have the bread of life hold it back from these starving ones whose souls are so warped from lack of it? No, we dare not neglect them, for the commission of the Epworth League is voiced in two of Christ's great commands. One of them looks to the work at home and is expressed in this speach: "Go out quickly into the streets and lanes of the city and bring hither the poor, and the maimed, and the halt, and the blind;" and the other looks to the work abroad and reads after this manner: "Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

If a terrible contagious disease appears in our midst, and we neglect the means afforded us by science to prevent its spread, many precious lives pay the penalty of the neglect. So we, if we as an Epworth League neglect our duty and ignore the more cruel disease of the soul that is contaminating these unfortunate ones for whom the Savior died, if we fail to inoculate their sin-sick souls with the cleansing blood of Christ, we will pay a heavier penalty than the death of the body. Yes, if we do not turn aside from our business, our pleasure, our ease, our money-getting, our petty ambitions, and enter the open doors and try to save souls that are perishing, if we do not take time to lift up the fallen ones and wipe away the tears of the sorrowing, I fear our deepest sorrow in eternity will be the memory of cries of distriss unheeded and the visions of perishing souls will haunt us forever in an unending eternity. O conscience, awake us to our fearful responsibility and duty to missions! for if to aid in the evangelization of the world is a duty—and who in this age will deny that it is?—then it is our highest duty to faithfully discharge that obligation.

Nok let us turn our faces toward that wilderness in which two-thirds of the human race are at this moment wandering without hope, and we will see that we have only tauched the outskirts of the work in the foreign lands that it is our duty to do. We have one billion at this time on the earth absolutely unchristianized, of which number it is said eight hundred million have never heard the name of our Lord and Savior. We have over two thousand languages in which not even a fragment of the Bible has been translated. If the population of the world, estimated at one billion five hundred thousand, could pass before us two out of three would have no knowledge, even in name, of the Lord Jesus, and this is after the voice of our Lord has been ringing through the Church for nearly nineteen centuries, "Go teach all nations."

When we remember that every minute five souls pass into eternity, it seems that the time has come when we should look these awful facts in the face and be covered with shame and confusion, for some day, dear Leaguers, so sure as there is a God in heaven, we will stand before the King of all the earth, and shall we go in empty handed? Shall we shut our eyes and close our ears and let the unsaved be borne from our sight by the swift current of death into an unending eternity? Can we get rid of our duty to them or the responsibility that is laid upon our souls? No; it is eternal. To neglect the unsaved is to neglect Him who hath said: "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Indeed, if to know God's word, to believe God's word, to experience personally the saving power of God's word, does not awake an Epworth Leaguer to the sense of his duty, and make him a missionary, ready to go or send wherever God has set before him an open door, then no amount of information about the field or workers can do so.

Duty is service rendered, and our devotion to any cause is measured by what we are ready to do for it, and, Leaguers, if we love God as we should we will be willing to spend and be spent for the salvation of souls and for the glory of God. To the converted, Bible knowing Leaguer it should be enough that He who is Lord of all says, "The field is the world;" "the seed is the word of God;" "The sower soweth the Word;" "Blessed are they that sow beside all waters."

So long as there are pinched childish faces or the care-worn feebleness of age, or the sad homes of poverty, or the sin-stained victims of evil habits, or the wounded hearts of sorrow, so long is it our duty to use our hands and tongues and feet to encourage the faint, lift up the fallen, and soothe the woes of humanity the world over. We must cross the ocean and enter the open doors where sin, misery and woe hold full sway; we must grope our way into the alleys and courts of the cities; we must go up the broken stairways and into the bare room and beside the loathsome sufferer; we must go into the tent with the soldier, into the forecastle with the sailor and into the factory with the operative. Like the air, it is the duty of the Epworth League to press equally upon all surfaces of society; like the sea, to flow into nook and shoreline of humanity, for we are commissioned and equipped for the renovation of the world. Yes, the entire world is now open to the gospel, and the heathen nations are not only willing, but anxious, for civilization and education and it is our duty—we, the Epworth League, who have all our lives been the recipients of God's tender mercies and living kindnesses—to do our part to hasten the joyous day when every knee shall bow and every tongue confess that Jesus is Lord of all.

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THE VALUE OF GOOD LITERATURE.

(Paper read before the McKinney District Epworth League Conference at Prosper, Texas, by M. A. Childress.)

Literature is divided into two classes, prose and poetry, differing from each other in form, in diction, and in object or purpose. Poetry is verse; prose is not. Poetry possesses diction which is more archaic, more picturesque, and more euphonous than that of prose. Poetry purposes to give pleasure; prose, to instruct. Of the representative forms of prose we will first deal and try to show what real value is to be derived from the study of each.

Perhaps the most widely studied form of literature is history. History in the most correct use of the term means a prose narrative of past events as probably true as the fallibility of human testimony will allow. Events worthy of mention depend upon some movement, some great impelling force acting in and through a people. Nations that make no progress make no history. In some countries, India and China for instance, the evolution is so slow that it hardly seems to move at all. The grandson lives among conditions scarcely differing from those which surround the grandfather. In such a state the subject matter of history is wanting. In striking contrast to these inactive Orientals are the Western or Teutonic tribes. Possessed naturally with a vast capacity for civilization, they have made such rapid progress that their history is a soul-stirring narrative calculated to inspire zeal and fervor in the hearts of generations yet unborn. The new or sociological type of history treats of these great movements and the aggregate of forces producing them. Therefore, a careful study of history reveals the underlying principles on which society is resting, and teaches to humanity the philosophy of life. Therein lies the real value of history.

Of great importance in modern education is science. Science seeks to reveal the laws which govern the various natural and physical phenomena which surround us. By the study of this form of prose we learn the principles on which our physical nature depends, and our relation to the natural world. Such knowledge is indespensable to complete living.

Closely allied to science is philosophy. It also seeks for the origin of things. The aim of philosophy is to exhibit the universe as a rational system in the harmony of all its parts. It seeks to eliminate the discords which abound in this material existence. The great value of the study of philosophy is the stipulation it affords to original thought. Thus it serves to correct a great defect—that of being unable to form independent conclusions.

The principle value of fiction lies in the fact that it depicts character and aids in the study of human nature. Some of the very best thoughts are recorded in this form of prose.

But perhaps the form of writing which is the most far-reaching in its influence is sacred literature, the foundation of which is the Holy Bible. The Bible is the most universal book in existence. It tells us the simple, yet thrilling, story of the cross. As work in botany, it teaches us of the "Lily of the Valley." As a text-book in astronomy it treats of the "Star of Behlehem." As an aid to the study of human nature it depicts the character of the "Man of Galilee." It is a history, for it reaches the vicissitudes of the chosen people of God. It is a philosophy, for it gives us the eternal truth.

Although we need prose to communicate valuable instruction from one mind to another, we must not neglect

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poetry. The soul should be developed as well as the intellect. Prose may contain deep thoughts clothed in beautiful language, but it never brings that response from the heart that poetry does. Poetry, like truth, is the only thing that is immortal. While other things materialize and pass, poetry lives on and forms the basis of every benevolent influence. The strongest part of our religion today is its unconscious poetry. Mankind is realizing that to poetry one must turn to interpret life. To Wordsworth poetry was the breath and finer spirit of all knowledge. Matthew Arnold has said that in poetry alone there are no false notes; that in its order of thought, its art, its glory, lies the nobler portion of man's being. It has a power of forming, sustaining and delighting us as nothing else has. The question now arises, how may this power be defined? Poe says: "Poetry is beautiful thoughts set to music." This is simple, yet it is indefinite. It does not convey to us that higher truth and seriousness which poetry possesses. A more thoughtful definition is given by Mr. Stedman. He says: "Poetry is rythmical, imaginative languague, expressing the invention, taste, thought, passion and insight of the human soul." To illustrate this one can do no better than to quote a few passages that have been conceived in the souls of the master poets. First, take the lovely words of Beatrice: "Of such sort hath God, thanked be his mercy, made me, that your misery toucheth me not, neither doth the flame of this fire strike me." Consider this simple, yet perfect, line form Dante: "In his will is our peace." Uplift your hearts with Portia's pleadings: "The quality of mercy is not strained. It droppeth as the gentle rain from heaven upon the place beneath. It is twice blessed; it blesseth him who takes and him who gives. 'Tis mightiest in the mighty; it becomes the throned monarch better than his crown." Listen to the sublimity of this passage from Milton: "Darkeneth so, yet shone above them all, the arch-angel; but his face deep scars of thunder hand intrenched, and care sat on his faded cheek." Add to this the pathos: "We twa hae paidl'd in the burn frae morning sun till dine; but seas between us braid hae roared sin' Auld Lang Syne." Open your hearts to the pure melody of Shelly and Keats; feel that "A thing of beauty is a joy forever." Interpret nature with Wordsworth so that "The meanest flower that blooms can give thoughts that lie too deep for tears." Sing with Kipling: "We'll work for the love of the working; each in his separate star, and we'll paint the things as we see them, for the God of things as they are." Let us bow our hearts before the spirit of Lanier, to whom music made harmony, harmony, love and love God. In speaking to the oak he says: "Bending your beauty aside, with a step I stand on the firm-packed sand free, by a world of marsh that borders a world of sea." Again he sings: "Ah, what is abroad in the marsh and the terminal sea? Somehow my soul seems suddenly free; by the length and the breadth and the sweep of the marshes of Glynn," and "As the marsh-hen secretly builds on the watery sod, behold I will build me a nest on the greatness of God; I will fly in the greatness of God as the marsh-hen flies in the freedom that fills all the space twixt the marsh and the skies." Lay aside all creeds and dogmas, and exclaim with the Psalmist of old, that "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." These gems should be touch-stones by which we should be able to drink deep of the poetic wells and feast our souls on the spiritual things therein contained.

So we see that literature in all of its forms adds greatly to that general culture that is characteristic of the truly educated man. And, my friends, no man is thoroughly cultured until, by careful study of history, science and philosophy, he has learned his place in society and his relations to the natural world, and has adapted himself to existing circumstances. He is not cultured until he can interpret the character and actions of his fellow man. He is not cultured until his soul has been broadened by poetic sentiments, until it is in harmony with the real music of life and vibrates sympathetically with the joys and sorrows of this transitory sphere. And finally, dear Leaguers, he is not cultured until he has become acquainted with the Man of Galilee—the Good Shepherd—and has tasted of the living water which Christ has said shall be within you, springing up unto everlasting life.

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LEAGUE ORGANIZED AT GARLAND.

Sunday night, April 14, Ralph A. Porter, Grover C. Robberson and Frank L. McNeny, of Dallas, all went to Garland to assist Brother Tally, the pastor, in organizing an Epworth League.

Brother Talley turned the night service over to the Leaguers. A large crowd was present, with a goodly number of young people. State Secretary McNeny spoke of the work of the First Department; Rev. Grover C. Robberson discussed the work of the Second Department; Albert Morgan, of Mansfield, talked of the Third and Fourth Departments; and District President, Ralph A. Porter, of Dallas, discussed League work in general.

At the close of the service a canvass was made for members and twenty-six were enrolled. The officers were not elected at that time. Brother Tally has a very fine crowd of young people, and all bids fair for a splendid League.

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THE DISTRICT LEAGUE.

In a letter just received from Edgar S. Brown, President of the McKinney District League, with special reference to the great importance of the district organization, he says:

"The McKinney District has just had the most enthusiastic League Conference, perhaps, ever held in its bounds. Great, because of its instruction in ways to make the League go, in religious uplift and awakening among the Leaguers who attended.

"Every phase and problem of the League was discussed (with the exception of the Third Department, for the want of time) and the greatest enthusiasm and interest marked the discussions of the different departments of the League.

"It was surprising to me the League talent that comes together in conferences of this kind. Speeches and papers by our district Leaguers were so fine, and showed thorough preparation and deep though, which goes to show that our young Methodists are going to make the League stay."

FRANK L. McNENY.

Dallas, Texas.

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A VERY WELCOME LETTER.

Mr. Frank L. McNeny, Dallas, Texas:

Enclosed you will find one dollar and twenty-five cents for our State League dues and a complete list of our officers. We have a membership of fifty. About twenty-five of these are very active and our League is in a more prosperous condition than ever before. Very truly,

N. THOMAS HOLMES.

Rusk, Texas.

(We would like to have more letters of this kind.—State Secretary.)

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FROM PRESIDENT RAGSDALE.

To the Epworth Leagues of Texas:

Dear Fellow-Leaguers—Do you realize what we are trying to do at Epworth-by-the-Sea in the way of establishing under our own control and for our own benefit a delightful resort on the Texas coast? Do you also realize that if we succeed in this, that we must have the active support and co-operation of every League in Texas? It is not a question of whether or not you have attended, or expect to attend; it is simply a matter of investment on the part of the Leagues of Texas, for a definite purpose, begun only after careful consideration running through several years, and with the evident sanction of all of you. We have a fine location, and, so far, excellent improvements, but we have reached a point where we must put there a more substantial character of accommodations to meet our demands; and we can only do this by spending some money. In order to make this easy and safe, we have mortgaged our property and issued bonds secured by this mortgage, and desire to borrow the money with which to improve. Now, these are League bonds, holding a lein on League property, and our Leagues should take pleasure in subscribing for them and holding in their hands the mortgage. We do not desire that the Leaguers of any one town or section take all the bonds, but expect all to take some of them. If you have not already done so, will you not take up this matter at your next regular meeting—Sunday if possible—and regardless of any local work in which you may be engaged, decide that you will do your part, and do it now? It is an easy matter if all will take hold; but it is hard if any hold off and leave it to others. We certainly hope that each Senior League can arrange to carry, by loan or by raising fund outright, four of these bonds, and each Junior two. This would give us plenty of money to make improvements, and give us an ideal resort. We have had to exercise "faith" and go ahead with our improvements in order to take care of the attendance this season, and therefore must have money at once to pay lumber and labor bills. If you can't send the full amount for the four bonds now, send us half now, and the other half within thirty days. Surely you have in your League or Church a member who will advance you that much, and hold the bonds as security. One active member in each League assigned to this work will assure success. We are doing all we can, but without your help we can't hope to succeed. This is our first great work as a State institution, since our missionary move some years ago, and too much is at stake for us to fail.

Your League may be small and in a country charge, but some of our very best workers and most successful Leagues are so located, and we earncrel war how often the portentious estly hope that you will make or seek no excuse, but will do your part and more if possible.

I will confidently expect a favorable reply from you right soon. Let's do it and be done with it, so that we can feel better and begin something else.

A. K. RAGSDALE, Pres.

Dallas, Texas.

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NOTES.

About eighty per cent of our Leagues have made no report on the bond proposition. We are ready for funds and a dollar now is worth two later on.

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Read the statement of President Ragsdale in this issue to your League next Sunday, appoint a committee to secure funds to purchase Encampment bonds and in making Epworth-by-the-Sea an ideal resort.

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Members of other denominations are enquiring about our accommodations at Epworth. The whole State is interested in the success of this movement and you can get the co-operation of the entire community if you will make a beginning. A. K. R.

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.

GIPSY SMITH'S MISSION HYMNAL

Including CHURCH HYMNS AND GOSPEL SONGS

The newest Sacred Songs, the famous Welsh Revival Songs, and 400 others used by the Great English Evangelist.

Words only $25 - Cloth $30 per 100, 30c and 35c, by Mail.

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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 5½ by 8½ 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 calm 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 possiblity of its getting out of order or causing trouble of any nature.

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

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

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

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

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

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

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

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

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

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

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

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

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

Automatic Lift, No. 44	**$24.00**
Ordinary Drophead	**23.50**
Upright	**22.00**

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

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Dallas, Texas.

The Woman's Department

Mrs. Florence E. Hotwell, Editor, 170 Masten St., Dallas, Texas.

All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to the address of the Editor of the Woman's Department.

THE MISSIONARY BULLETIN FOR MAY, 1907.

(By the Woman's Home Mission Society, M. E. Church, South.)

The annual meeting of the Woman's Board of Home Missions was in session April 25 to May 1. A full and enthusiastic meeting was held. Progress and gain marked each department and new zeal was inspired by the visions of opportunity furnished all who carefully noted every item brought before the body.

Some Figures.

The report of the General secretary shows 2,609 auxiliaries and 53,833 members, a gain of 246 auxiliaries and 6,325 members.

There are 13,303 subscribers to Our Homes.

There are 6,826 Home Mission women pledged to tithing.

Collections.

The General Treasurer makes the following statement concerning collections:

Dues	46,491 21
Specials	50,735 94
Loan Funds	3,485 00
Educational Endowment	284.50
Total cash	$100,996 65
Per city missions	22,985 27
Total	$123,981 92
The superintendent of supplies reports goods sent to preachers and connectional work, valued at	$ 25,849 23
Reported as collected for local work	205,287 63
Grand total of cash for connectional work, voucher for city missions, supplies and local work	$355,318 18

Parsonages and Supplies.

Through the Supply Department 929 boxes, valued at $25,849.23, were sent out last year.

The Board helped 51 parsonages and the Conferences helped 131, making 182 parsonages helped to the amount of $18,255.27.

Florie McEachern Brigade.

In almost four years more than 12,000 children have enlisted in this Mite Box Brigade, and have raised $9,347.53. They will make it fully $10,000.00 by the end of next quarter, which will complete the amount Mr. and Mrs. McEachern are to cover, dollar for dollar.

Baby Roll Members.

These little people raised last year $2,345.43 through their dues and mite boxes. "A little child shall lead them."

One Juvenile Home Mission Society.

The Juvenile Home Mission Society at West Tampa Cuban Church has 60 members, and last year sent $38.60 to the Conference Treasurer, besides their regular dues. Is there another juvenile society which has done better? These same little people have an enthusiastic league and—

Provoke One Another to Good Works.

Mrs. Mary Bruce Alexander began a night school for Italian boys and young men three years ago. At that time no one else was doing anything for these foreigners in our midst. As a result of the visible effect of this night school three others have been organized in Ybor City, Tampa. Many of these young men have become Christians and are now members of the Methodist and Baptist Churches

Some Practical Results.

One of the students at our Wolf Mission School last year has supported herself this year by becoming a seamstress. She learned to sew at our school. The teacher of sewing in the West Tampa school became a Christian through the influence of her little girls, who attend the school. She is now a most useful member of the church and helps greatly with the school.

Italian Day School.

Last year 278 children attended the Italian school. Three years ago Mrs. M. B. Alexander began this Italian work with a night school for boys and young men. Now the General Board of Missions have an organized church as a result. The pastor, Rev. Mr. Ghidoni, has received 85 members into the church and has the building crowded every service, and our Woman's Board of Home Missions has provided the school where these 278 children are taught the rudiments of a Christian education.

Consecration of Deaconesses.

On April 28, Bishop Ward set apart nine deaconess candidates. And this makes 31 who have been consecrated since the creation of the office in 1902. Twenty-six received appointments at the meeting of the board.

FOREIGN MISSIONARY SOCIETY, STEPHENVILLE.

The first thing needful, as regards foreign missions, is a thorough knowledge of the teachings of the Bible on that subject, and also a knowledge of the great good that is being accomplished through this organization of the church.

"To know, is to believe," and there is no way more effective in results than to enlist as workers in this society.

It is with regret, yes, with profound sorrow, we confess many of us are in our infancy, in this good and great cause, but from close association with our enlightened sisters, who have been members for many years, and also a study of religious periodicals, we hope to become thoroughly acquainted with the work of foreign missions, and as co-workers, be helpers to aliens, in both an educational and a spiritual sense.

During the revival conducted in January by Bro. Hotchkiss, the Stephenville F. M. S. increased in membership from fifteen to thirty-two, giving evidence of his successful ministry. The following officers have been elected for the year 1907:

Mesdames H. M. Long, president; J. L. Burroughs, vice-president; N. A. Baker, secretary; M. P. Kiker, cor. sec.; Julia Moores, treasurer.

For the year closing March 1, the report of the treasurer is as follows:

Dues	$22.00
Pledge Money	15.00
Scholarship	20.00
Training School	1.00
Conference Fund	1.15

Dublin and Stephenville societies are educating a boy in Chihuahua, Mexico, this being his fourth year in school.

We have nine subscribers to the Woman's Home Missionary Advocate.

An interesting Easter service was conducted by Mrs. H. M. Long, and appropriate music rendered by Mrs. M. P. Kiker. Collections were $10.41. May our feeble efforts be richly rewarded.

MRS. J. DUFF BROWN, Jr.,
Press Supt.

ATTENTION, AUXILIARY TREASURERS.

W. F. M. S., Texas Conference. The early meeting of the board makes early payment of Conference fund imperative. Send on at once all on hand. MRS. S. PHILPOT.

(We regret the foregoing notice did not reach us in time for publication last week.—Ed. Woman's Dept.)

ATTENTION, AUXILIARY PRESS REPORTERS, W. H. M. SOCIETY, NORTH TEXAS CONFERENCE.

Through a misunderstanding of our orders for mimeograph supplies, we were unable to get out the individual copies of the monthly letter which usually accompanies the Bulletin, so we avail ourselves of the always generous courtesy of the Advocate and the King's Messenger to have our May message reach you through the medium of their columns; and trust that some interested reader of these two papers will call every North Texas Press Reporter's attention to this article.

May, the last month of the third quarter, is upon us. How the months go hurrying by! Many district H. M. conferences are being held just now, and Annual Conference will soon come up in the dim distance.

With my next letter will go to you the report blanks for the third quarterly report. I am hoping and praying for the best and fullest report yet.

My list of press reporters for the new year is still incomplete and I am so anxious to reach every press reporter in the conference with the Bulletins. Does your auxiliary receive the Bulletins regularly? If not, write me about it. So many write for information on the use of the Bulletin that we offer the following suggested program, hoping it may prove beneficial. The Bulletin for May is unusually rich in interesting items, and will easily form the basis for a fine program. Let the press reporter number each item and distribute them among the members, retaining a list of numbers and names. It would be better if these were assigned some time before the afternoon for the program. Let each member inform herself thoroughly regarding the subject of her item and be prepared to give not only the item, itself, but some interesting information of the place or persons about whom the item is written. For example, referring to the May Bulletin, suppose one member has the item, "Italian Day School." A few words regarding the origin of this school, its purpose, and what it is accomplishing, and pictures of some of these schools, (cut from "Our Homes,") passed around for inspection, will catch the attention of the members and interest and inspire them. Or, take "Florrie McEachern Brigade." A brief history of this dear little girl and the Brigade movement, and a blackboard drawing of her (no matter how rudely drawn) will imprint this item indelibly on the memories of all present. All needed information and pictures can be secured from back numbers of Our Homes and the King's Messenger. Try these suggestions and write me the result.

Lovingly, MRS. FRANK BENNETT.
Press Supt. Conf. Society.
Pottsboro, Texas.

We give next below an article from a recent number of the Dallas News, which is a comment on a paragraph quoted at the opening, by the writer of the article from the Galveston-Dallas News. The writer of the article a father, who signs himself, "A Fond Parent," says some significant things, in an original and matter-of-fact way, which we think will be read with interest and profit, especially by those who are parents. We hope these plain utterances in the article may help some boy or girl to reflect upon their careless ways and try to be more helpful and considerate of their duty in the home.

—Ed. Woman's Department.

"All Wants and Can'ts."

Galveston-Dallas News: "This is an age and country in which fond, foolish parents feed their boys and girls, and clothe their boys and girls and work their hands off to keep their boys and girls in school and at the skating rinks, and then pay their boys to saw a little wood and their girls to make a bed occasionally. They are producing grist for the divorce mill.

"What will you charge to keep the above paragraph standing at the head of the paper? It ought to stay there in large type until the type wear out. My children are as good as my neighbors' children, and my children are mostly 'wants' and 'cant's.' Grandma was a widow at 40; got her hip broken at 50, and raised a large family. She limped through the world, fought its battles, saved a competency and left some property. My daughter, God bless her, couldn't raise a white rabbit by her own exertions. She wants to make her hair look like a 'tangled wildwood.' She is sunshine abroad and shadow at home. I recently placed my young son on a salary. His duties are to keep the yard gate shut. I am afraid he will go through life thinking that he owes world nothing more laborious that gate-shutting, and that the world owes him a living. His mother will see to it that I support him while I live, but, after that, the consequences may be what they usually are. Why, one feather on my daughter's hat costs more than any suit of clothes I ever wore up to the time I began business for myself. No wonder our Senators can't live on $5,000 a year, and our Congressmen have stood a raise of $2,500. My poor wife works and fumes, and buys to fix our daughter up, so that she will make the other girls look like 30c, and, as the other mothers are doing the same thing, life is becoming strenuous. Wherever I turn I meet a bill collector. If the thing don't let up, I will be compelled to steal something from somebody or go grafting; but that is getting into politics. 'Fie upon it! What helpless things are the hands of well-bred poverty.'"

A FOND PARENT.

FROM HICO, TEXAS.

Since reading the interesting reports from several Home Mission Societies in the Woman's Department of a recent issue of our Texas Christian Advocate, I feel constrained to tell what our small band of faithful women has done the past year:

We sent only $19.20 to the Conference Treasurer, it is true, but spent $94.25 on our local work, most of which was for parsonage furniture—a Cuina closet, iron bed, rugs, curtains and matting being some of the things bought. We also sent $5 to the Ruth Hargrove Seminary fund; $5 to our Deaconess Home, and since December we have paid for a barn at the parsonage with free-will offerings, a spring sale and an egg hunt. Last year we paid 450 visits to the sick and strangers. I hope this report will make more of our church members ager to join the society and take part in the good work.

MRS. R. A. COX, Cor. Sec.

FROM BUNYAN.

We are just a four-months-old W H. M. Society, but we feel like we had grown so much in the work we want to tell about it to the other sisters, feeling it will encourage them. We organized with 15 members, all new in the work, (in a very small country town.) Only our President knew anything about the work, therefore, we attribute our success largely to her faithfulness. We now have 30 members, all connectional, all good workers and a good number of tithers. All keep their dues paid up, some having paid for the year. Several of us take Our Homes and are always glad for the day to come for its arrival. We have done all our work for the new parsonage through the energies of the society; we have put in screen doors, also screened in the back gallery, amounting to $20, put up an over-ground cistern, costing $50, helped $29 in the painting of the house, and are all out of debt, except about $10, and we already have our plans made for that. We have made most of our money by giving box-suppers. We feel very thankful to the Lord for Bro. C. D. Spann to live in the new parsonage, and to preach to our people, and for his dear wife, who labors so faithfully with him in every good work. She is our President, and she believes in showing her faith by her works, and we all are growing in that belief. Bro. Walkup, of Fort Worth, has just closed a wonderful revival on this charge. We feel like the Lord directed Bro. Spann to get such a magnificent preacher to help in the meetings. I do not know the number of converts, but a great revival has taken place in all our hearts. Our society asks the prayers of all Christians, that we may grow and do much in the name of the blessed Master, who said, "by their fruits you shall know them."

MRS. MARY CROUCH,
Press Reporter.

NOTICE.

Delegates to the annual meeting of the W. F. M. Society of the Northwest Texas Conference will please send their names to Mrs. Mary C. Majors, 1022 S. Fourth Street, Waco. Let every society send as many delegates as it is entitled to, and let none fail to be represented at the meeting. It is to be held June 6-10. The annual sermon will be delivered by Rev. Simon Shaw, of Temple, Brother Hotchkiss will be on the program, and Miss Lucy Harper, our own mismissionary, will be with us. We hope to have other missionaries, besides, and are expecting a good time. Let us pray for the presence of the Holy Spirit, that He may guide in all that shall be done, and endue with power and a spirit of consecration, and more earnest service.

MRS. MARY E. BULLOCK.

WILL ASSIST IN REVIVALS.

Rev. W. L. A. Self, of Guion, Texas, will assist the brethren in their revival work anywhere needed during July and August. He is a local preacher and is good, experienced help.

J. N. VINCENT,
P. C. Lawn Circuit.

MORE BOXES OF GOLD

And Many Greenbacks.

325 boxes of Gold and Greenbacks will be sent to persons who write the most interesting and truthful letters of experience on the following topics:

1. How have you been affected by coffee drinking and by changing from coffee to Postum.

2. Give name and account of one or more coffee drinkers who have been hurt by it and have been induced to quit and use Postum.

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5. Have you ever found a better way to make it than to use four heaping teaspoonfuls to the pint of water, set stand on stove until real boiling begins, and beginning at that time when actual boiling starts, boil full 15 minutes more to extract the flavor and food value. (A piece of butter the size of a pea will prevent boiling over.) This contest is confined to those who have used Postum prior to the date of this advertisement.

Be honest and truthful, don't write poetry or fanciful letters, just plain, truthful statements.

Contest will close June 1st, 1907, and no letters received after that date will be admitted. Examinations of letters will be made by three judges, not members of the Postum Cereal Co., Ltd. Their decisions will be fair and final, and a neat little box containing a $10 gold piece sent to each of the five writers of the most interesting letters, a box containing a $5 gold piece to each of the 20 next best, a $2 greenback to each of the 100 next best, and a $1 greenback to each of the 200 next best, making cash prizes distributed to 325 persons.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause, and costs the competitors absolutely nothing.

Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

North Texas Female College

"KIDD-KEY"

Conservatory of Music and Art.

Sherman, Texas.

FOUNDED 1877.

The Sherman Music Festival, given under the auspices of the Kidd-Key Conservatory, closed with the presentation of "The Redemption" by the Oratorio Society, the greatest musical and artistic success the Society has ever had. Miss Butler, pupil of Louis Versel, Misses Rosenthal, Skiles and Moore, pupils of Mrs. Holt, sang the soprano and alto solos, while Mr. Towne, Dr. Schussler (with the Chicago Symphony Orchestra) and Prof. Case, of Sherman, did the tenor and bass solo work. The dramatic recitations were especially well given, and Miss Rosenthal's voice particularly beautiful in the solo and soprano obligato, "From Thy Love as a Father."

The quartettes and trios were the subject of especial of especial commendation by the noted musicians present, and the chorus work was superb. The oratorio is full of beautiful contrasts, stately Gregorian chants, songs of triumphs and adoration, plaints of sorrow, all closing with a magnificent fugue movement, showing forth the glory of the Holy Trinity through the ages.

Too much can not be said in praise of Louis Versel as a conductor. Every line that was sung showed the most careful training and sypmathy with the thought and emotion. It must have been most gratifying to him and to Mrs. Holt, who so ably assisted him, to have seen the winter's work crowned with such glorious success. From beginning to end the audience followed every note with an interest so intense one could feel the tension.

Before the Oratorio two numbers were given, the "Venzano Valse," by Miss Rosenthal, and "O Blessed Redeemer," by the Misses Skiles. These young ladies, pupils of Mrs. Holt, have already won for themselves a popularity enjoyed by few professionals and were greeted with enthusiastic applause by the large audience present, and their beautiful singing fully justified the expectation of their many friends. M. W. B.

For Information, Address

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

Sherman, Texas,

Rev. E. L. Spurlock, Business Mgr

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THE MK AND T

MISSOURI, KANSAS & TEXAS RAILWAY.

The Jamestown Exposition at Norfolk, Va., is an attractive point. The rates are low and tickets are routed, if desired, one way via New York.

It will pay you to write to-day and secure our Jamestown Exposition Booklet and Leaflet of Rates and Routes.

Sent Free on Request.

Address

W. G. CRUSH,

General Pass. Agent M. K. & T. Ry.,

(Linz Building)

Dallas, Texas.

The chief duty of a Christian lies in the quiet, unseen life of his own home, and if he does not learn there to practice that noble virtue of unselfishness—that highest type of charity which consists in daily and hourly consideration for the feelings of others, he will have lost one of the strongest resources and one of the most healing memories for all his future life.—F. W. Farrar.

ABILENE DISTRICT CONFERENCE.

Abilene District Conference met at Haskell, April 12th, at 9 a. m. Every pastor in the district was present, and a goodly number of laymen.

Brother Morris, our presiding elder, was not in as good trim as usual, owing to slight physical disabilities, but he presided throughout, to the great satisfaction of all. Everything was harmonious and very religious throughout. The Stamford Collegiate Institute, the child of the district, is growing very fast, and bids fair to be a child of great promise. Rev. Jerome Duncan, the President, is losing no time getting ready for its first opening in September next. He is much in favor in the West. He preached a great sermon at 11 a. m. Sunday and took a collection for the prospective dormitory amounting to near $6000. Every pastor is sounding a joyful and hopeful note. West Texas is still having a marvelous growth. Good people are coming to the West—those who want to better their condition, and that class is splendid material with which to build our Zion. Revs. Sam Barcus and W. H. Vaughan were our only visitors. Their presence and counsel were much appreciated. Both received some financial aid in behalf of causes they represented. Conference adjourned Monday at 10 a. m. and went to Stamford and laid the cornerstone of the Collegiate Institute. An elaborate program was rendered, and the cornerstone was put in its place in "due and ancient form." We are needing rain in the West, but are still hopeful. God has planted and we are sure He will water.

C BRUCE MEADOR, Secretary.

BEEVILLE DISTRICT CONFERENCE.

The Beeville District Conference met in its fortieth session at Corpus Christi, Texas, April 27, 28. Thirteen pastors, seventeen lay delegates and a number of visitors were in attendance. From beginning to close, the proceedings of the conference were followed with deep interest. The session was opened by the presiding elder, Rev. F. B. Buchanan, who gave a forceful comment on the second chapter of Titus, emphasizing the fact that Christian perfection is something to be attained in this present life. The keynote of the conference was sounded in the statement that not only does the gospel aim at the eventual salvation of men in Heaven, but that Heav- is to be built up on earth in the establishment of the kingdom which Jesus came to found.

All reports were of the most hopeful character, and very much in advance of those made a year ago. In a num- of charges good revivals have already been held. With most of the meetings yet to be held, the additions on profession of faith almost equal the total reported at the last Annual Conference.

The institutions of the Church are receiving liberal support. There has been some increase in the salaries assessed, while the district leads all others in the amount paid on the mission claims. One entire day was devoted to missions. Every preacher in the district was on the program. The discussions were thoughtful and deeply spiritual. At the close of the afternoon session, in a stirring talk the presiding elder proposed that the district raise $500.00 in excess of the missionary assessment. After a sermon at night by Rev. W. W. H. Biggs, $176.35 of this amount was raised. The suggestion of the $500.00 surplus was included in the report of the committee on missions, and became the action of the conference. This is only another proof that better presiding elder timber than F. B. Buchanan does not grow. That is now the settled conviction of both preachers and laymen throughout the district. He combines good pulpit and executive ability. In the chair, he does not allow business to rock along in the dull routine of monotony. He stays awake to every interest and keeps others awake, and he is equally gifted in planning the work and in inspiring the effort necessary to carry plans to success. The $500.00 excess will be raised.

Rev. J. F. Webb, missionary evangelist of the West Texas Conference, was present in the interest of the work entrusted to him. He delivered a splendid missionary address Thursday night, and also spoke to the conference on methods and literature of mission work.

A. K. Ragsdale, who has been placed in the field to sell the League bonds and superintend the improvements to be made at Epworth-by-the-Sea, presented that interest to the conference. The district is in hearty sympathy with the encampment plans, and will do its part to carry them out.

A. T. White was recommended to the Annual Conference for admission into the traveling connection.

The election of delegates to the Annual Conference resulted as follows: Delegates: S. D. Seale, B. F. Jackson, H. B. Newberry and E. G. Gillet. Alternates, J. A. Martin and E. W. Morton.

The old district parsonage at Beeville having been sold and a more desirable site secured in another part of town, a building committee was appointed with instructions to proceed at once to build a new district parsonage.

It was a source of gratification to the brethren to have Rev. J. D. Scott with them during the entire conference. He was an interested observer of all that was done, and his presence and words were helpful and inspiring. Recently he has returned from a trip to Mexico, and he had much of interest to tell about the mission work there. His many friends will be glad to know of the continued improvement of his health.

The hearts of all were made sad by the death of Rev. C. S. Mills, of which a full account will doubtless reach the readers of the Advocate before this appears. The funeral sermon was preached Sunday morning by Rev. J. F. Webb, after which Rev. S. B. Beall, who was with him only a short time before he passed to his reward, spoke briefly of his triumphant death. In the large congregation that crowded the church to the doors there were not many dry eyes at the conclusion of the service. Brother Mills was formerly pastor of the church at Corpus Christi, and his name is held in affectionate remembrance. In him the West Texas Conference has lost one of its truest men.

All the sermons and speeches delivered were of a high order. The limits of this report will not permit special mention. The fellowship of the conference was delightful. Several of the schoolmen were expected, but Dr. John R. Allen, of Southwestern University, was the only one who made good. He made a telling plea in behalf of our central institution, which bore some immediate fruit fo. the endowment fund.

Rockport was unanimously chosen as the place of meeting next year.

The stay of everyone was made delightful by the generous hospitality of the good people of Corpus Christi. Rev. S. B. Beall is in high favor, and Methodism has made great advancement under his pastorate.

J. W. BLACK, Secretary.

PLAINVIEW DISTRICT CONFERENCE.

The First District Conference of the Plainview District, Northwest Texas Annual Conference, convened in Plainview, Texas, at 9 a. m., April 26th, with Rev. G. S. Hardy, Presiding Elder, in the chair.

All of the pastors in the district were present with the exception of Rev. C. H. Smith, of Emma, who was detained by the sickness of his wife; about half of the lay delegates and only three of the twelve local preachers in that district were absent. Considering the large scope of this district and the lack of railroad facilities, this is, indeed, a splendid showing.

The reports of the preachers showed that all the interests of the Church were being carefully looked after, and that the general outlook and trend of God's kingdom was onward and upward. Only one revival had been held, but the revival fire burned bright and steady throughout the conference, and a deep undertone of coming conflict and victory was heard from all quarters. Our men feel that on these beautiful sunlit plains, with their invigorating stimulus to mental, moral and physical development, are being laid the foundations of a cultured civilization, and with earnest zeal they are striving for the supremacy of the cross. Only the grace of God can ward off despair when we realize the responsibility of the hour.

One district parsonage, two pastoral parsonages and about nine new churches will likely be reported at the Annual Conference.

Alfred A. Turner and Jos. A. Darden were granted license to preach.

Rev. Geo. R. Fort was recommended for deacon's orders.

Revs. Chas. D. Pipkin, Wm. E. Garrison, Geo. H. Bryant, Jno. L. West and J. L. B. Cash were recommended for admission.

The following were elected delegates to the Annual Conference:

GEO. W. BARCUS,
J. N. DONOHOO,
C. D. EDMONSON,
R. E. TERRY.

Alternates:

J. J. Barton,
C. W. Ratliff.

Rev. C. G. Shutt, district evangelist and colporter for this and the Colorado District, made a fine report of his work. He is making a splendid success in a difficult field.

Revs. J. Sam Barcus, of Southwestern; Jerome Duncan, President of Stamford Collegiate Institute, and W. B. Wilson, Financial Agent of Clarendon College, were with us in the interest of their respective institutions, and preached once each. The members of the conference preached as follows: V. H. Trammell, J. O. Gore, R. L. Jameson, A. H. Hussey, A. C. Smith, J. T. Howell and J. P. Calloway, and with the exception of the effort of your scribe, it was well done.

Rev. G. S. Hardy presided over this conference with an ease, grace, dignity and consideration for the interests of all that preserved the best of good will throughout its entire proceedings.

Rev. C. M. Shufflier and his good people of Plainview were unflagging in their efforts for the comfort of the visitors, and well merited the thanks of the conference.

Floydada was chosen as the place of meeting next year.

May all the District Conferences of the Plainview District be as harmonious, profitable and inspiring as this, its first session.

J. T. HOWELL, Secretary.

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All Correspondence Confidential.

SLAVERY WOE CRIME MISERY

From the Editor of the Baptist Standard

Dallas, Texas, Nov. 27, 1905.

This certifies that I am well acquainted with the proprietors and managers of White Sanitarium, Oak Cliff, Dallas, Texas, and that I have all confidence in them and their remedy for the liquor and rug habit. Personally I know of the cure of several cases that had been pronounced utterly hopeless. I have talked freely with a number who had almost despaired of ever being relieved, before taking the treatment, who affirm that they have no more desire for either liquor or drugs than they had before they ever tasted them. I regard White Sanitarium as a thoroughly humanitarian enterprise, doing a magnificent work in the interest of suffering humanity.

J. H. GAMBRELL, Editor Baptist Standard.

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

Summers Cool

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THE LAREDO ROUTE

Announces Three Popular Excursions at One-Half Rates. Stop-Over Privileges. Selling April 25th to May 18th. Return Limit July 31st. Selling June 8th to June 15th. Return Limit August 31st. Selling June 20th to July 12th. Return Limit September 15th. Figure on this for your Vacation Trip. A Most attractive and inexpensive outing, embracing many points of great historic interest and scenic grandeur. No other like it. See I. & G. N. Agents or Write

D. J. PRICE, G. P. & T. A. GEO G. HUNTER, A. G. P. & T. A.

Palestine, Texas.

Keep the Balance Up.

It has been truthfully said that any disturbance of the even balance of health causes serious trouble. Nobody can be too careful to keep this balance up. When people begin to lose appetite, or to get tired easily, the least imprudence brings on sickness, weakness, or debility. The system needs a tonic, craves it, and should not be denied it; and the best tonic of which we have any knowledge is Hood's Sarsaparilla. What this medicine has done in keeping healthy people healthy, in keeping up the even balance of health, gives it the same distinction as a preventive that it enjoys as a cure. Its early use has illustrated the wisdom of the old saying that a stitch in time saves nine. Take Hood's for appetite, strength, and enurance.

NEW YORK LETTER.

I am asked how I manage to get up newsy letters to satisfy religious papers. The explanation is easy. After all, these papers—the editors and readers—are but human, just as other people and items of interest are as eagerly sought by them as other people. It is all a mistake that such persons are so straight-laced, solemn and sad that they relish only long prayers, sack cloth and ashes. As a rule, Christians have the name of being in a "funeral mind" all the time and they are to blame in a great measure for this. The mind of the outsider should be disabused. There is no reason why a Christian can not—he should—be abreast of the times, up with what is going on, bright, cheerful and easy of approach. The Master at no time forbade this. It is the way to get close to and win the wayward. The writer once heard Henry Ward Beecher in a sermon along this very line and my! how he did ridicule and denounce the too serious aspect of too many Christians. As he walked from one end of the pulpit to the other picturing the carriage, dress and manner of those well-meaning but mistaken people, he shouted in a loud voice, "If it was not for hell I would not care to go to heaven if it is to be solely inhabited by such people." Children, young people, even older ones, are not at ease in and try to escape the company of the long-faced, too solemn ones. The writer does not advocate too much levity, but does protest against the over-doing of the opposite. With all their faults and bad surroundings, be it said to the credit and good sense of the Christians of this great city, they have learned to carry a cheerful face and winning manner. The confidence of others is reached easier when they are made to feel free in the presence of those endeavoring by precept and example to win them from the wrong and on the side of right. One of the most aristocratic Georgia ladies is devoting her life in New York to rescuing of fallen women. In her work she has to go among the unfortunates, go with them, lock arms with them, not through choice but policy, and she is adding jewels to her crown constantly. What could this good woman do were she to assume a different manner? "Get close to them" is her motto, and she does. There is no nobler work on earth than reaching out the uplifting hand to this numerous unfortunate class. Good, sober, serious reading is all right in a paper, but it does not harm and often does good to mingle with it a reasonable amount of cheery reading. While the writer always feared Sam Jones overdid the thing, yet when and wherever Sam Jones put in an apparently inelegant word or phrase, there could generally be found near it a home-thrust, a truth driven that penetrated and stuck. Judicious adaptation to ways of the world to win with is all right. "All things to all men, that some may be saved," but be careful to draw the line at the right time and proper place. The employing of actresses to teach the young people of a Church to dance, and the basement of the church for the lessons, is going further than your correspondent approves. This occurred in New York, so the papers stated. It was not a Methodist Church, I am glad to say. At the same time I am sorry it was any church.

The Fifth Avenue Baptist Church, known as Rockefeller's, although John D. Rockefeller, while an attendant, is not a member, has at last in its pulpit Dr. Aked, the Liverpool divine, who some months back accepted the call. Aked is a "hard hitter" and it remains to be seen if he will keep it up, grow milder or resign. This congregation has not been accustomed to having a "spade called a spade" by the man in the pulpit. If the new pastor pursues the course he has mapped out he will call things by their right names, hew to the line, letting the chips fall where they may. If the congregation lets him, and he keeps on, people will be shown the need of conversion whether they take the step or not.

Rockefeller, Sr., has his membership at his home church in Ohio. John D., Jr., is the teacher of the Men's Bible class in this Church, has 500 members enrolled in the class and its work because of the teacher is known the world over. This class was organized by Charles E. Hughes, the present Governor of New York State, and he was its first teacher and is yet a member of the class. Governor Hughes is a "wool dyed" Baptist, the son of an aged minister of that denomination. When the Governor was nominated the aged parents were terribly upset, for they really desired his defeat, as they put it, "Charley would be taken away from home" and they preferred the happy home life they were all enjoying up in West End Avenue to any political honors that could be conferred. Charles E. Hughes, like Folk, of Missouri, became famous "in a night," so to speak. The insurance investigation he conducted a year ago did the work. The Governor is an ideal man in his home and private life, also a lawyer to be trusted. As Governor he is meeting with great opposition from his own party because of his impartial stand on all public matters. Here is a man, boys, who could be the next President, but he will not yield the right, consequently not the pliant tool designers want.

H. W. FINLAYSON.

A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 137, Notre Dame, Ind.

A. AND M. COLLEGE.

As the year wears away the religious interest grows at A. and M. College. We now have a strong Y. M. C. A. and the weekly prayer services held by the students are very helpful. Mr. W. D. Weatherford, General Secretary for Southern Colleges, recently spent three days with us, making three strong addresses. During these meetings thirty-four young men accepted Christ and began the new life. Something near fifty others, already members of the various Churches renewed their covenants. There are now two hundred and fifty young men in the private Bible classes. No man can tell the end of all this work. These young men will soon go out to control hundreds of working men in the various industrial vocations.

Tell the citizenship of Texas that A. and M. College proposes to look after the moral and religious interests of its young men.

Dr. H. H. Harrington, the President of the college, and Captain Sargent, the commandant, are in hearty sympathy with every movement for good, and lend their assistance in an active way. Recently the students were granted an hour from study hours in order to attend our special meetings.

The college has recently been granted the sum of $376,000 for permanent improvements and running expenses.

A new engineering building costing $65,000, and another dormitory costing $50,000; a new natatorium costing $10,000, several cottages costing $5000 and a veterinary hospital costing $5000 are soon to be erected on the college grounds. In addition to this, a new barn costing several thousand dollars and $10,000 worth of live stock for animal husbandry uses are to be added to the equipment.

No college in the State lies closer to the industrial welfare of our people than the A. and M. College; it is doing good work, and could easily double the attendance if there were room and equipment sufficient. Dr. William States Jacobs, pastor of the First Presbyterian Church, Houston, will preach the commencement sermon and make the address to the Y. M. C. A. on Sunday evening, June 9th.

NATHAN POWELL.

College Station, Texas.

Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

YARBROUGH.—Wilbur Bolton Yarbrough was born August 7, 1900, and departed this life to bask with the angels and grandmother in heaven, Tuesday night at 9:30. He had been sick but a few days with measles, but was getting on and doing nicely we thought. He waved his hands to his mamma through the window that evening as she started off in the buggy to bring the other children from school, and just before sundown he was attacked with a severe case of croup, and in spite of all the parents and doctors could do for him, he was a corpse at 9:30 o'clock that night. He was a sprightly, loving child, and peculiarly fond of papa and mamma. He seemed to have an intuition and knew he was going to be taken. He said, "rub my forehead, mother; smooth back my hair." After saying his little prayer at night and before jumping into bed he would say: "Good night, papa, pleasant dreams." They covered his little grave with white carnations and magnolias, an emblem of childhood purity. His little playmate sister will miss him. But the Lord gaveth and the Lord taketh away, "for of such is the kingdom of heaven." Blessed be the name of the Lord. He was named for that good man and Godly preacher, Rev. B. R. Bolton, who united his parents as man and wife in the holy bonds of matrimony.

HIS FATHER.

Waxahachie, Texas, April 26, 1907.

RICE.—Our only grandson, little G. L., Junior. Son of G. L. and Gladys Rice, was born September 22, 1905, at Strawn, Texas. After an illness of one week that was relentless to the parents' ministry or the physician's skill, he went home to heaven at 10:30 a. m., April 12, 1907. This young life of one year, six months and twenty days had seemingly become a part of our being. It is very hard to give him up, but we are trying to trust God where we cannot see. We believe that He who, when He was on earth, took children in his arms and blessed them, has taken our baby into his everlasting arms of love. The pastor, Pro. J. P. Patterson, conducted the funeral and gave our sorrowing hearts the consolations of the blessed gospel of Jesus. In the cemetery at Gordon, followed by a host of sympathizing friends, we laid the remains to rest, only till the resurrection of the just, "for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." May the grace of a merciful Father sustain the stricken young parents and His gentle hand lead us all through this, the first shadow over our little family circle.

J. S. TUNNELL AND WIFE.

LINVILLE.—B. W. Linville (or Skill, as he was better known), son of D. W. and B. K. Linville, was born in McLennan County, Texas, August 19, 1885; was born of the Holy Spirit in his sixth year and joined the M. E. Church, South. Five years ago, at the Waco camp meeting, he sought and obtained entire sanctification. He delighted in the service of our Savior. He was Sunday-school teacher and steward. After two weeks' suffering with typhoid pneumonia, on the evening of March 29, 1907, he said his Father called him home, and he wanted the family to come and bid him good-bye. As he took our hands—father, mother, three brothers and two sisters—he exhorted us individually to meet him in heaven. The friends present came and with a clearness of speech, power and liberty only our Father can give, he spoke of loved ones he was leaving and those he would soon see who had gone before. Then gave severally to each of the family what he had acquired of this world and said: "Father, I am ready; take me now." Soon he left us, but not forever, praise our Father.

HIS SISTER, MAMIE.

SPURLOCK.—Mrs. Mary D. Spurlock, wife of Rev. E. L. Spurlock, of Sherman, passed to her reward in heaven on the morning of April 22d, in the city of Sherman, Texas. She was born in Dixon County, Tennessee, April 10, 1866; moved to Texas, was converted, joined the Methodist Church and married in 1886. These facts and dates give the outline of a life full of goodness and sunshine and usefulness. Born in humble life and marrying quite early, she and her husband, both young, entered the battle of life unfurnished and conscious of their disability. She bravely stood by him and sustained him while he struggled through his college course, cheerfully toiling that he might be educated. Soon afterwards he entered the North Texas Conference, and for ten years she followed his fortunes and gladly bore her part of the burdens and trials of the itenerant ministry. No pastor ever had a more unselfish or devoted wife. His ministry was her delight, and in that rich harvest field she gathered sheaves and scattered blessings. She drew friends to her everywhere. The large gathering of real mourners, as we laid her to rest in the beautiful Cedar Hill cemetery, showed their devotion to her. She was the mother of three sons; two of whom preceded her. She has joined them in the house of many mansions. The whole family is gathering there. Her life was a benediction; a good woman; a devoted wife; a tender mother; a loving friend; a faithful, joyous follower of Christ. Earth is poorer, but heaven is richer.

JOSEPH S. KEY.

KASTTER—Mrs. Estella Kastter was born in Orleans, France, October 23, 1846; she came to this country when she was quite young; she came to White Oaks some twenty-six years since. She departed this life March 13, 1907. She leaves one daughter, Miss Gussita, who is well known and loved by all the White Oaks people. Mrs Estelle Kastter was a true Christian, loved and honored by all. To know her was a benediction to anyone. We laid her to rest in the White Oaks Cemetery on Sunday. She has gone, but her influence will live on. It was my pleasure to know her. She departed this life with a conscience void of offense toward God. While the good people of White Oaks have lost a pure and noble Christian woman heaven will rejoice over her coming for we feel sure she has gone to that land of pure delight where saints immortal reign.

S. N. ROBERTS.

TURNEY.—Rev. William Turney was born March 18, 1833; was converted when he was fourteen years of age and joined the M. E. Church, South; was licensed to exhort a few years afterward. He was licensed to preach forty years ago and was ordained deacon by Bishop Key at Belton in 1881. He was married the first time in 1852 to Miss Julia Ann Clepper who died in 1886. He was married the second time to Miss Josie Fallen in 1869. He had born to him of his first wife six children—five of whom died in infancy and Dr. John Turney who preceded him to the better world two years ago. He died at the home of his niece, Mrs. Hart, in Brownwood, December, 1906, and leaves a widow to mourn her loss. I was Brother Turney's pastor for two years and found him to be a true man of God. A purer, kinder, better man I never knew. He would give his pastor the last cent he had and his home was ever open to the faithful itinerant and I, with many others, will never forget Bro. and Sister Turney. He was a genuine Christian and loved the Methodist Church as he did his own soul. Many souls were converted under his ministry and will rise up in that day and call him blessed. I visited him just before he died and while we prayed together he would respond as of old with his hearty amens. He was ready to die and went home to be with loved ones gone before. May God bless his companion and loved ones left behind. I expect to meet him again on the other shore.

J. W. FORT.

Comanche, Texas.

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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Take Hall's Family Pills for constipation.

THE CHILD IN THE GLASS.

The child who lives in the looking glass
Is always waiting to see me pass;
She never seems to run and play,
But watches there for me all day;
For every time I go and see,
I find her peeping round at me.
One day when I was cross and cried,
She stretched her mouth so very wide,
I had to laugh—then she did, too;
She likes to do just what I do.
—Mary Sigsbee Kerr, in St. Nicholas.

Humors

Come to the surface in the spring as in no other season. It's a pity they don't run themselves off in that way: but in spite of pimples and other eruptions, they mostly remain in the system. That's bad.

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DYSPEPSIA.

Geo. S. Scally, of 75 Nassau street, New York, says: "For years I have been troubled with rheumatism and dyspepsia, and I came to the conclusion to try your pills. I immediately found great relief from their use; I feel like a new man since I commenced taking them, and would not now be without them. The drowsy, sleepy feeling I used to have has entirely disappeared. The dyspepsia has left me, and my rheumatism is gone entirely. I am satisfied if any one so afflicted will give Radway's Pills a trial they will surely cure them, for I believe it all comes from the system being out of order—the liver not doing its work.

Radway's Pills

cure all disorders of the Stomach, Bowels, Kidneys, Bladder, Dizziness, Costiveness, Piles, Sick Headache, Female Complaints, Biliousness, Indigestion and all disorders of the Liver, 25c a box. At Druggists or by mail.

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GEORGIA LETTER.

Perhaps there has been more wrangling, profitless and unbecoming, over the baptism of Jesus by John than any one incident of his life. And it has been entirely concerning the mode in which it was done. No man reading the account given in the Gospels could settle that question, and if settled it would be of little importance; but I do not remember to have seen much which was written to show what moral lesson this incident has for us.

One can but faintly realize how intense was the humiliation of a Jew who submitted to baptism. It meant for him a confession of sin committed, an acknowledgment of sinfulness of nature, an identification with people whom he always despised, as well as promise to live an entirely new life. John, the stern prophet, and more than a prophet, made no exceptions until Jesus came; then he instinctively paused. Here was one whom he intuitively knew was not guilty, not impure, who was of a different order from any whom he had known, and only after the positive command of the Savior after his protest to baptize him did he consent. Perhaps we may not know all that was meant by this act of John, but there are some things which concern us directly which we can profitably consider.

We see the full identification of our Lord with us, and his endorsement of the course of the Baptist in calling all men to an acknowledgment of their sinfulness and a confession of their need of divine pardon. The multitude, looking on with self-complacency, proud of their own righteousness, saw the immaculate one taking the same place as the vilest and receiving the baptism of repentance. Self-righteousness is the curse of the world, and never was so much of it as in these optimistic times. The wonderful progress of the absurd heresy called Eddyism is found in its supplying the demand which self-conceit makes for a claim to perfect excellence. Men boasting of their virtues, excusing or denying all their faults, lying, stealing, defrauding, indulging all their appetites, do it without compunction, saying: "We are little gods; and, following the dictates of our own nature, our conduct is always blameless," are all about us.

I confess my absolute horror and alarm as I see the utter indifference of leading people to God's laws, and the haste with which they flee to the assurance of God's fatherhood as a refuge from all penalty. The fact that we are all sinners by nature, as unpopular as it is, is one of the most important declared in the book of God. An open confession, a general confession, befits us all. Our Master did not avoid the obloquy of taking his place with the publicans and sinners who came to John's baptism. There are some very popular preachers I have known who seem to feel they have a mission to keep their hearers in a good humor with themselves. "I never allow and man," said one of them, "to ask my members forward for prayer for themselves; I consider it a reflection." And another I have heard of cut out from his Discipline all those parts of the sacramental service which spoke of a vicarious atonement, and which made humble confession. We are entirely too tolerant and unsuspicious. Can we not see that unprincipled, God-forgetting men will creep into our offices and places of power if we don't keep them out? We need pardon, for we have all sinned. Whenever a man begins to boast of his purity, watch him. He is on the verge of disaster. We are sinners, all, and need pardon and pardon repeated, and should at all times and in all places make our humble confessions to Almighty God, nor fail to acknowledge our sinfuness to men. We need inward purity—God-given and dependent upon his grace for its existence. Jesus knew he was God's Son, but the world did not know it; and he knew that the world needed to be taught that grace was not inherent or evolved, but was imparted. As God's Son he was baptized in the same way with the humblest of depraved men, and was praying to his Father as the weakest of us pray.

We need not rely on native strength. I heard a young preacher descanting on the Godlike power of the human will; I knew him arrested after that for drunkenness. We can not trust ourselves; only God can cleanse and keep our hearts. Baptism has no power in itself to purify, but baptism is a symbol of an inward grace. It is only those who cry out: "I need thee every hour" and who say continually "create in me a clean heart, O God," who are following His example who was baptized with the masses, who confessed their sins and their impurities.

The Savior teaches us the need of a public profession of allegiance to God. There never will come a time when men will not be called by duty to ally themselves publicly with the Church which stands for God. To join the Church for the sake of quieting conscience, securing favor of men, or from a superstitious idea that there is saving virtue in it, can not be too severely condemned; and long ago we have learned that mere membership in any Church does not assure us that the member has a truly religious character. There are many, many who are in Israel who are not of Israel, but the Savior's example teaches us that there should be an open avowal of one's consecration to God's service, and with it comes association and fellowship. So after John came the disciples, using the same ceremony of baptism. I have known a great many kind, clever men, who were friendly to Christianity, who were not in the Church, and I have known worse men in the Church than some I have known out of it; but the importance of Church association is none the less evident. John the Baptist stood for the best there was in this world, and Jesus identified himself with John's disciples, and when he sent forth his disciples he gave them command to baptize, and that command is still binding.

Well, if this is not a letter-sermon, it is much like it. I am not a news-gatherer nor a news retailer; so I send in lieu thereof a Scripture study.

GEO. G. SMITH.

Macon, Ga.

OUR SUNDAY-SCHOOL SONG BOOKS.

Loyalty to our Church and her institutions is the duty resting upon our membership, clerical and lay. Our Church, by order of its General Conference, has authorized the publication of a Sunday-school and Church Hymnal, confidently expects the patronage of the entire Church. The profits arising from the sale of these books yields a revenue, quite large, but which should be larger than it is. The profit on same goes into the superannuate fund toward the support of our worn-out preachers, widows and orphans and is righteously distributed. The sentiments and theology in our hymnals are Methodistic, officially endorsed. The music is select, choice and inspiring, equal to any other collection published by private and other parties. From observation I find there are Methodist Sunday-schools in Texas discarding the Sunday-school hymnal and also at protracted revival services; in several Methodist Churches our Church song books are not used. Other publications are used. Revenue and profits on same go to outside parties' treasuries, and that much less goes into the Methodist Publishing House, and is antagonistic to its pecuniary interest and benefit. I respectfully call attention to this matter and appeal to Methodists to be mindful of the obligation which our membership have taken: "Will you be subject to the discipline of the Church, attend upon its ordinances and support its institutions?" A. M. DECHMAN.

Dallas, Texas.

A FEW "HOLDS."

Hold on to your hand when you are about to do an unkind act.

Hold on to your tongue when you are just ready to speak harshly.

Hold on to your heart when evil persons invite you to join their ranks.

Hold on to your virtue—it is above all price to you in all times and places.

Hold on to your foot when you are on the point of forsaking the path of right.

Hold on to the truth, for it will serve you well, and do you good throughout eternity.

Hold on to your temper when you are excited or angry, or others are angry with you.

Hold on to your good character, for it is, and ever will be, your best wealth.—Selected.

WEST TEXAS CONFERENCE.

San Angelo District—Second Round.

District Conference at Eldorado, Thursday, May 20.
Ozone, 2nd Sabbath in May.
W. J. RENFRO, P. E.

San Augustine Dist.—Second Round.

Lufkin Sta., Friday, May 10.
[illegible]ys, at Huntington, May 11, 12.
Burke Cir., May 18, 19.
C. A. TOWER, P. E.

Austin District—Third Round.

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

San Angelo District—Third Round.

Sonora, at Eldorado, May 14.
San Angelo Cir., at Eola, May 18, 19.
Menardville, at Hext, May 25, 26.
Miles Sta., May 31.
San Angelo Sta., June 2.
Mason, at L. V., June 8, 9.
Fredonia, at Couch's, June 15, 16.
Milburn, at Milburn, June 18.
Brady Cir., at Live Oak, June 22, 23.
Brady sta., p. m., June 23.
Water Valley, at China V., June 29, 30.
Sterling City, at Divide, July 3.
Sherwood, at Sherwood, July 7.
District Conference—the opening sermon by Nat B. Read—Friday p. m., July 12.
Junction, at Bode, July 20, 21.
Paint Rock, at Eden, Aug. 3, 4.
Garden City, at Stiles, Aug. 14.
Midland, Aug. 18.
Ozona, Aug. 28.
WILL T. RENFRO, P. E.

San Antonio District—Second Round.

Amphion, May 11, 12.
A. J. WEEKS, P. E.

San Marcos District—Second Round.

Tilman Cir., Tilman, May 11, 12.
San Marcos, May 18, 19.
D. K. PORTER, P. E.

Beeville District—Third Round.

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

Llano District—Third Round.

Mollin, at Big Valley, May 25, 26.
Center City, at Bethel, May 27.
Goldthwaite, May 28.
Lometa, at Long Cove, June 1, 2.
Kingsland, at Moores, May 18, 19.
Ogles, at Stanleys, June 8, 9.
Lampasas, June 7-9.
Burnet, at Lake Victor, June 10.
Llano, June 15, 16.
Cherokee, at Cherokee, June 19.
Willow, at Oxford, June 29, 30.
San Saba Cir. at Harrell's, July 6, 7
San Saba Sta., July 7, 8.
Marble Falls, July 13, 14.
Johnson City, at Johnson City, July 19
Blanco, at Kendalia, July 21, 22.
Boerne, at Boerne July 24.
Bandera at Tarplev July 27, 28.
Center Point, July 30.
Kerrville, at Harper, August 3, 4.
THEOPHILUS LEE, P. E

Cuero District—Third Round.

Hallettsville, May 11, 12.
Flatonia, May 15.
Rancho, at Union, May 18, 19.
Leesville, May 20.
Victoria, May 25, 16.
Edna, June 1, 2.
Yoakum, June 6.
Ganado, June 8, 9.
Cuero, June 15, 16.
Pierce, June 22, 23.
Lavernia, at Parita, June 26.
Shiner, at Terryville, June 29, 30.
Clear Creek, at Cabeza, July 6, 7.
Markham, July 13, 14.
Palacios, at Midfield, July 15.
El Campo, July 17.
Port Lavaca, at Traylor's Chapel, July 20, 21.
Stockdale, at Sunnyside, July 24.
Hope, at Light's Chapel, July 27, 28.
Nursery, at Mission Valley, July 31.
R. A. ROWLAND, P. E.

NORTHWEST TEX. CONFERENCE

Gatesville District—Second Round.

Crawford, Coryell City, May 11, 12.
Copperas Cove Charge, May 18, 19.
Evant Charge, May 25, 26.
JAMES M. SHERMAN, P. E.

Wexahachie District—Second Round.

Bardwell, at Bird, May 11, 12.
Red Oak, at Dixon's, May 18, 19.
Ovilla, at Onward, May 22.
JAMES CAMPBELL, P. E.

Dublin District—Second Round.

Desdemona Miss., May 11, 12
Carbon Cir., May 18, 19.
Gorman Cir., May 19, 20.
Granbury, Miss., May 25, 26.
Granbury Sta., May 26, 27.
Gren Rose Miss., June 1, 2.
Duffau, Miss., June 8, 9.
Iredell Cir., June 9, 10.
J. G. PUTNAM, P. E.

Waxahachie District—Third Round.

Italy, June 1, 2.
Ennis, June 9, 10.
Waxahachie, June 16, 17.
Milford, at Midway, June 22, 23.
Line Street, June 23, 24.
Lovelace, at Berry's, June 29, 30.
Ferris, at Trumbull, July 5.
Bristol, at Carrol, July 6.
Palmer & Boyce, at Garrett, July 7, 8.
Midlothian, at Mt. Peak, July 10.
Hillsboro, First Church, July 14, 15.
More Later.
JAS. CAMPBELL, P. E.

Georgetown District—Second Round.

Georgetown, May 11, 12.
Rogers, at Heidenheimer, May 18, 19.
Taylor, June 1, 2.
Dist. Conf., at Hutto, Apr. 25-28.
B. R. BOLTON, P. E.

Abilene District—Second Round.

Tye, at Rock Crossing, May 9.
Trent, at Cross Roads, May 11, 12.
Nubia, at Nubia, May 15.
Sweetwater, May 18, 19.
Minert, at Ample, May 25, 26.
Abilene, May 29.
Lawn, at Lemon's Gap, June 1, 2.
J. R. MORRIS, P. E.

Vernon District—Second Round.

Paducah, at Union Corners, May 11, 12.
Crowell, at Margarett, May 15.
Seymour Sta., May 18, 19.
W. H. HOWARD, P. E.

Colorado District—Second Round.

Snyder Sta., May 11, 12.
Clairemont, at Jayton, May 14.
Big Springs, Sta., May 18, 19.
Colorado Sta., May 25, 26.
J. T. GRISWOLD, P. E.

Waco District—Second Round.

Hubbard City, May 12.
Morgan, May 18, 19.
Penelope, June 8, 9.
W. L. NELMS, P. E.

Plainview District—Second Round.

Floydada Mis., May 11, 12.
Emma, May 14.
Tahoka, at Tahoka, May 18, 19.
Gomez, at Brownfield, May 25, 26.
Lubbock Sta., May 28.
G. S. HARDY, P. E.

Weatherford District—Second Round.

Farmer Mis., at Marhly, May 11, 12.
Graham Mis., at Henry's C., May 14.
Graham Sta., May 15.
Throckmorton Mis., at Profit, May 17.
Eliasville Mis., at Fish C'k, May 18, 19.
The District Conference will be held at Ranger, June 26-30.
M. K. LITTLE, P. E.

Corsicana District—Third Round.

Richland Cir., at Grape C'k, May 11, 12.
Mexia Sta., at Mexia, May 25, 26.
Coolidge Sta., at Coolidge, June 8, 9.
Dawson Cir., at Dawson, June 15, 16.
Brandon Cir., at Bynum, June 22, 23.
Thornton, at Thornton, June 29, 30.
Other appointments will appear later. HORACE BISHOP, P. E.

NORTH TEXAS CONFERENCE.

McKinney District—Second Round.

Princeton Cir., Blythes Ch., May 11, 12.
Renner Cir., Frankfort, May 18, 19.
Allen Cir., Whites Grove, May 25, 26.
Josephine Cir., June 1.
Nevada Sta., June 1, 2.
J. F. PIERCE, P. E.

Greenville District—Second Round.

Quinlan, Quinlan, May 11, 12.
JNO. H. McLEAN, P. E.

Dallas District—Second Round.

Oak Lawn, May 11, 12.
Cochran, and Maple, at M., May 18, 19.
Hutchins and Wilmer, at H., May 25, 26. J. L. MORRIS, P. E.

Paris District.—Second Round.

Emberson Cir., at Round Prairie, May 11, 12.
Shady Grove and Marvin, May 18, 19.
J. F. ALDERSON, P. E.

Bowie District—Second Round.

Iowa Park, May 11, 12.
Wichita Falls, May 12, 13.
Archer, May 18, 19.
Holliday, May 19, 20.
Crafton, May 25, 26.
Gibtown, June 1, 2.
Decatur Cir., June 8, 9.
Decatur Sta., June 9, 10.
T. R. PIERCE, P. E.

Bonham District—Second Round.

Trenton Cir., at Marvin, May 11, 12.
Ector Cir., at Savoy, May 12, 13.
Dodd and Windom, May 18, 19.
Petty Mis., May 25, 26.
M. L. HAMILTON, P. E.

Sulphur Springs Dist.—Second Round.

Cooper Sta., 7:30 p. m., May 10
Klondike, at Klondike, 2nd Sun May.
Mt. Vernon, Center Pt., 3rd Sun May.
Sulphur Bluff, Prarie V., 4th Sun May.
Dist. Conference, Cumby, 1st Sun June
Lake Creek, 2nd Sun June.
Brashear cir., Arbala, 3rd Sun. June.
Purley, 4th Sun June.
C. B. FLADGER, P. E.

Gainsville District.—Second Round.

Dist. Conf. at Myra, May 16-19.
Rosston, at Hardy, 4th Sunday May.
Greenwood, 1st Sunday June.
Saint Jo, 2d Sunday June.
Dexter, June 12, 13.
Aubrey, at Friendship, 3rd Sun. June.
J. A. STAFFORD, P. E.

Sherman District—Second Round.

Southmayd, at Ethel, May 11, 12.
Sadler, at Basin Springs, May 12, 13.
Preston, at Progress, May 18, 19.
Pecan and Friendship, at Pecan, May 19, 20.
Gunter, at Maple, May 25, 26.
District Conference convenes at Tioga, April 30, at 8 p. m. Opening sermon at that hour by E. L. Egger. Bishop Key will preside.
E. W. ALDERSON, P. E.

TEXAS CONFERENCE.

Terrell District.—Second Round.

Elmo, at Able Springs, May 11, 12.
College Mound, May 18, 19.
Terrell, May 25.
Chisholm, June 15, 16.
O. S. THOMAS, P. E.

Pittsburg District—Second Round.

Kelleyville, at Shiloh, May 10.
Jefferson Sta., May 11, 12.
Cason, May 18, 19.
Daingerfield, May 19, 20.
Naples and Omaha, May 25, 26.
Quitman, June 1, 2.
Leesburg, June 15, 16.
R. A. BURROUGHS, P. E.

Huntsville District, Second Round.

Huntsville, May 11, 12.
Waller, at Oakland, May 15.
San Jacinto, May 18, 19.
Dodge, at Black Jack, May 23.
Willard, at Saron, May 25, 26.
H. C. WILLIS, P. E.

Calvert District—Second Round.

Millican, at Alexander, May 11, 12.
Bryan Sta., May 12, 13.
Jewett, at Buffalo, May 18, 19.
Freestone Mis., at Personville, May 20, 21.
Owenville, at Mt. Vernon, May 25, 26
Franklin Sta., May 26, 27.
Normangee, June 1, 2.
District Conference, at Calvert, June 25-30. E. L. SHETTLES, P. E.

Houston District—Second Round.

Galveston, First Church, May 11, 12.
Galveston, West End, May 12, 13.
Alvin, May 18, 19.
Cedar Bayou, Barber's Hill, May 25, 26.
Columbia and Brazoria, June 1, 2.
Riceton, June 8, 9.
Shearn, June 10.
CHAS. F. SMITH, P. E.

Jacksonville Dist.,—Second Round

Neches C. at Pleasant G. May 11, 12
Grace, May 12, 13.
Alto Ct. at Sunshine, May 18, 19.
Rusk, May 19, 20.
Brushy Creek at Paces, May 25, 26.
Centenary, May 26, 27.
Malakoff, at Malakoff, June 1, 2.
Athens, June 2, 3.
LaRue, at Poyner, June 8, 9.
Henderson Ct. at Union C. June 15, 16.
Elkhart at Antrum, June 22, 23.
Bullard Ct., at Walnut G. June 29, 30.
ELLIS SMITH, P. E.

Brenham District—Second Round.

Somerville, at Lyons, May 18, 19.
Lexington, May 25, 26.
Wharton, June 1, 2.
Bay City, June 2 ,3.
C. R. LAMAR, P. E

Beaumont District—Second Round.

Livingston Cir., Providence, May 9, 10.
Laurelia Cir., at Midway, May 11, 12.
Liberty Cir., at Dayton, June 1, 2.
Wallisville Cir., at Wallisville, June 3.
The Beaumont District Conference will convene in Liberty, Texas, May 14-17. Pastors, please notify delegates of time and place at once. Remember to bring the Quraterly Conference Records for inspection. Be on hand promptly, if possible, and let us have a helpful conference. Let all the stewards make a special effort to have good reports this quarter, and let every pastor try to have good reports this quarter, and let every pastor try to have conference collections all provided for. V. A. GODBEY, P. E

Tyler District—Second Round

Harrison Cir., Karnack, May 11, 12.
Marshall, First Church, May 12, 13.
Meredith Cir., Phillips Ch., May 16.
Mt. Sylvan Cir., Union P., May 18, 19.
Canton & Edgewood, Wallace, May 22.
Arleston Cir., Bethel, May 30.
Harleton Cir., Center, June 1, 2.
Whitehouse, Noonday, June 8, 9.
Tyler, Marvin Church, June 9, 10.
THOMAS H. MORRIS, P. E

Brenham District—Third Round.

Buckholts, at Ben Arnold, June 15, 16.
Davilla, at Davilla, June 18.
Thorndale sta., June 19.
Pleasant Hill, at P. Hill, June 21, 22.
Rockdale sta., June 22, 23.
Milano, at Minerva, June 24.
Giddings, at Ledbetter, June 29, 30.
Caldwell Mission, July 6, 7.
Caldwell sta., July 7, 8.
Bellville, at Buckhorn, July 16.
Maysfield, July 20, 21.
Cameron, 8 p. m., July 21, 22.
Brenham, July 28, 29.
Somerville, Aug. 2, 3.
Sealy, 11 a. m., Aug. 3, 4.
Fulshear, 8 p. m., Aug. 4, 5.
Wharton, Aug. 11, 12.
Bay City, Aug. 17 18.
Lexington Aug. 23.
Chappell Hill, Aug. 25, 26.
C. R. LAMAR, P. E.

DR PRICE'S
CREAM
BAKING
POWDER
Protects the food from the taint of alum and phosphatic acids.

NOTES FROM THE FIELD.

Continued from page 5.

out. Spurger was behind $24. I think they will come around all O. K. We have two good Methodist Sunday-schools starting off well. We have one Woman's Home and Foreign Missionary Society with 25 members, and they are moving on nicely. We have some splendid women in this country. I am proud of these good women and men that are doing so much for me, and they make this preacher believe they think lots of him. We are pressing our claims for the Advocate. We think it the best paper in the world. —J. N. Broyles, May 1.

Franklin.

We have just closed the gratest meeting in the history of Franklin Station. We had 36 accessions to the Church, and the entire town is stirred to great depths. It rained and was cold nearly all the time during the meeting, but we held on and God came in great power. We ran two weeks; were rained out the first day, and also at a number of services during the entire time, but people came to Church as they never did before in this place. They came in the rain and went home in the rain, but we had a great meeting. The Church was ready and God was ready, hence the results. J. T. Smith, of Cameron, did most of the preaching, and, to those who know him, nothing more needs to be said. He is one to himself. I baptized 27 at one time, and three at another. Yesterday was the great day. We were at the Church until 1 o'clock. After we had taken 33 into the Church, we sang, "Old Time Religion," and the thing went to pieces. We closed last night. The people gave Brother Smith $50 and he went home rejoicing. It was "old times" to me. I lived in his home for a year, and he was my P. E., for four years, besides licensing me to preach. I love him like a father, and his wife as a mother. We rejoice to note that most of those who joined were children and young people. This means a life for God and the Church.—Jesse Lee, May 6th.

Fairfield.

We have just closed a splendid meeting at this place. Quite a revival, with many reclamations and some converts. Bro. Goodwin, of Teague, did the preaching, and did it well. Bro. J. M. Adams, of Tyler, led the singing, which was the best. Whosoever wants a good singing leader for revivals can do no better than address Rev. J. M. Adams, Route 2, Tyler, Texas.—W. T. Ayers, May 1.

TREASURER'S REPORT.

Report of Treasurer of Texas Conference for April, 1907:

Beaumont District—Jasper Mission, S. H. Allison: Foreign missions, $5; domestic missions, $10. Laurelia, L. E. Green: Bishops' fund, 45c; conference claim, $1.25; foreign missions, $2.35; domestic missions, $7.50; Church extension, 65c.; education, 45c.; Orphanage, $1.95. Livingston, J. W. Allbritten: Orphanage, $8. Nederland and Sabine Pass, A. J. Anderson: Conference claims, $4.50; foreign mission, $8; domestic missions, $15; Orphanage, $3.50. Orange, C. J. Oxley: Foreign missions, $10; domestic missions, $90. Silsbee, S. D. Horger: Foreign missions, $27; Woodville, J. R. Ritchie: Domestic missions, $8. Total, $203.60.

Brenham District—Buckholts, J. F. Garrett: Domestic missions, $20. Maysfield, G. C. Cravy: Foreign missions, $4; domestic missions, $5; Orphanage, $15.75. Milano, H. M. Timmons: Domestic missions, $36. Sealy, Jno. W. Mayne: Orphanage, $10. Total, $90.75.

Calvert District—Bremond, E. M. Myers: Bishop fund, $6; Orphanage, $10. Bryan Station, I. F. Betts: Foreign missions, $25. Centerville, J. W. Treadwell: Foreign missions, $25. Durango, J. B. Gregory: Foreign missions, $10; domestic missions, $10, Church extension, $7; education, $8. Owensville, J. R. Tidwell: Church extension, $6; Orphanage, $3. Reagan, A. T. Walker: conference claims, $5; education, $5. Teague, J. W. Goodwin: domestic missions, $27.50. Travis, J. P. Skinner: domestic missions, $36. Kosse, D. W. Gardner: foreign missions, $42; domestic missions, $43. Lott and Chilton, Geo. H. Phair: foreign missions, $40. Marlin, O. T. Hotchkiss: Bishops fund, $6; Orphanage, $29. Total, $343.50.

Houston District—Houston, McKee Street, F. M. Broyles: foreign missions, $15; domestic missions, $15. Galveston, First Church, Glenn Flinn: foreign missions, $50.12. Total, $80.12

Huntsville District—Augusta, R. B. Jones: domestic missions, $35. Hempstead, B. C. Ansley: Orphanage, $8. Navasota, H. B. Urquhart: Orphanage, $20. Waller, S. H. Kelly: foreign missions, $6.75; domestic missions, $6.75. Total, $76.50.

Jacksonville District—Alto, J. I. Weatherby: foreign missions, $22.25; domestic missions, $22.25. Churchhill, H. G. Williams: foreign missions, $15; domestic missions, $15; Hallville, I. F. Pace: foreign missions, $7; Orphanage, $10. Henderson Station, L. B. Elrod: Bishops' fund, $30. Jacksonville Station: domestic missions, $100. Malakoff, T. J. Browning: Bishops' fund, $7; domestic missions, $37. Mt. Selman and Bullard, B. W. Allen: foreign missions, $12.10. Neches, W. W. Horner: domestic missions, $6; Korean Sunday-school, $5; Orphanage, $3. Total, $291.60.

Pittsburg District—Dalby Springs, W. H. Summy: foreign missions, $17.55; domestic missions, $30. Gilmer Station, J. M. Adams: conference claims, $45. New Boston Mission, J. S. Ogle: domestic missions, $4; Orphanage, $2. Park, J. N. McCain: Church extension, $14. Pittsburg Circuit, J. C. Stewart: foreign missions, $50; domestic missions, $18. Queen City, C. B. Garrett: conference claims, $25; education, $20. Winfield, C. M. Thompson: foreign missions, $53; domestic missions, $53. Total, $331.55.

San Augustine District—Beckville, C. M. Simpson: domestic missions, $14. Burke, J. S. Wilson: foreign missions, $31.25. Center Station, L. H. McGee: Church extension, $37. Center Circuit, J. B. Luker: foreign missions, $15. Geneva, W. S. Easterling: foreign missions, $18.50. Melrose, F. E. Luker: foreign missions, $30. Minden B. C. Anderson: domestic missions, $40. Nacogdoches Mission, W. W. Armstrong: domestic missions, $19.40; Children's Day, $3.50. San Augustine, J. F. Carter: Bishops' fund, $12; Orphanage, $11. Shelbyville, T. B. Vinson: domestic missions, $10. Teneha, P. R. White: Orphanage, $11. Total, $252.65.

Tyler District — Harrison, C. H. Adams: domestic missions, $20; Orphanage, $9. Marshall, First Church, W. F. Parkard: foreign missions, $35. Tyler, Cedar Street, J. L. Russell: Orphanage, $6. Wills Point, H. T. Cunningham: foreign missions, $7.50; domestic missions, $27. Total, $104.50.

Jacksonville District—Mt. Selman and Bullard, B. W. Allen: superannuate home, 50 cents.

Calvert District—Reagan, A. T. Walker: Lauren Institute, $10.

San Augustine District—Nacagdoches Mission, W. W. Armstrong: Lauren Institute, $1.90. Total for the three districts, $12.40.

Grand total, $1,787.17.

L. L. JESTER,
Treasurer Texas Conference.

FOR SKIN DISEASES.

Tetterine is a wonderful skin remedy. Thousands who suffered the agonies of Tetter, Eczema, Ground Itch and other itching diseases of the skin have been radically cured by Tetterine. Those who suffer rom Chaps, Chafes, Sunburn, Insect Bites, etc., will find in it prompt and effective relief. 50c at druggists, or by mail, postpaid, from the manufacturer, J. T. Shuptrine, Savannah, Ga.
Bathe with Tetterine Soap, 25c Cake.

UNANSWERED LETTERS.

May 2.—T. S. Armstrong, sub. C. W. Young, sub. T. R. Cain, change. H. M. Pirtle, sub. J. B. Curry, sub. T. W. Ellis, trial subs. N. B. Read, sub. W. C. Hilburn, sub. C. D. Spann, subs.

May 3.—W. D. Mountcastle, sub. M. H. Read, sub. W. P. Garvin, sub. H. B. Henry, sub. J. P. Rodgers, sub. Ross Williams, subs.

May 4.—W. C. Childress, sub. J. H. Overstreet, subs. G. J. Irvin, sub. C. S. Coberly, sub. S. J. Drake, subs. G. J. Irvin, change. T. E. Graham, sub.

May 6.—Walter Douglas, sub. A. N. Juliez, sub. A. P. Hightower, sub. J. H. Overstreet, sub. C. L. Browning, subs. C. H. Ledger, sub. J. M. Neal, sub. H. A. Matney, subs. Jno. E. Green, subs.

May 7.—T. N. Barton, change. T. C. Sharp, subs. J. W. Holt, has attention. S. L. Ball, sub. N. W. Turner, sub. K. S. VanZandt, sub. C. W. Jacob, sub.

May 8.—H. B. Urquhart, sub. J. L. Massey, sub. J. B. McCarley, sub. W. T. Ayers, sub.

FROM THE FIELD EDITOR.

A meeting marvelous in many respects has just been closed. Richmond has enjoyed a real revival. For some cause the Churches in this old town have not prospered of late years, yet a more cultured, clever class of people could hardly be found. Fort Bend County and this county-site town have tried to settle, in a peculiar way, some problems which have long vexed the country. Acting upon the principle of "The White Man's Right to Rule," many in this county made relentless was against some real and some imaginary wrongs. For a long time the town suffered from the loss of men and money and made an unenviable reputation. Many of the wrongs have been righted, a good reputation is being rapidly regained. Now both whites and blacks seem to enjoy peace and prosperity. I am reliably informed that more than a hundred negroes own farms in the county. One of these is known to have $4000 in bank, another has land and cattle interests amounting in value to $50,000. A good class of white settlers is coming in. A man late of Indiana told me this was the easiest place to make a living he had ever known. Our Church has a fine opportunity in Richmond after years of working and waiting. Early in the year Bro. J. W. Johnson, the pastor, began to plan for a revival. He soon won the confidence of the people and gained the co-operation of some of his members. He then asked the field editor if he were afraid to undertake a revival in the town where they had not had a good meeting in years. I found some encouragement from the first. The interest constantly grew till the church was crowded with attentive listeners. Many were renewed and reclaimed. We had a number of conversions. Seven adults were received into our Church. Quite a number of children made profession, and will be carefully looked after by the pastor.

This is the fourth time I have assisted Bro. Johnson in meetings. Our fellowship and co-operation have been delightful. Few pastors have a better helpmeet than Sister Johnson proves herself to be. Good things may be expected of Richmond this year. The Advocate was found to be in many homes. A few new subscribers were secured. Tomorrow night I begin at Ratcliff, a big saw mill town in East Texas.

JOHN E. GREEN.

OUR SUMMER SCHOOL OF THEOLOGY.

By Rev. J. W. Hill.

I have said and written so much concerning the institution that I lay myself liable to criticism by saying anything more, but knowing as I do the merits of the school and feeling as I do the importance of all our preachers attending it I am forced to make a few additional remarks.

I take it for granted that most of our preachers are informed as to the purpose and manner of our school; but for the benefit of any who are not, I will risk the charge of ringing the changes upon one theme to excess by making the following statement:

One. The school is recognized by the several conferences of the State as their representative to examine and pass upon all the books prescribed by the Bishops for "Admission on Trial," and for the four years' course, leading up to the ordination of elder. Any one attending this school who passes an examination in any of these courses gets a certificate which "passes" his committee at the Annual Conference The special advantage to an undergraduate is that he is taught the books for nine consecutive days before he is examined on them. If he then fails to pass he has the time before his conference comes on to "make good" and pass the conference committee.

Two. The post graduate department has four chairs: Theology, History, Missions and Psychology. An instructor from each of the four Texas Conferences occupies one of these chairs.

Third. Added to this there is a general lecture course on various religious and cognate themes, by the best equipped man in the United States. The following are some of the names that vouch for the truth of this assertion: Dr. Borden P. Bowne, of Boston University; Dr. Stephens, of Yale, Dr. Burton and Dr. Shaler Mathews, of the University of Chicago; Bishops Hendrix, Vincent, Hoss; Drs. C. M. Bishop, Tillett, Denny and others. The bill of fare this year is specially fine.

Fourth. The expenses for the entire session of ten days will not amount to more than ten dollars, and no preacher can afford to miss it for fifty times that amount.

Remember the day the school begins—May 28.

SAN ANGELO COLLEGE.

San Angelo College is booming. There have been one hundred and seventy-three applicants for positions in the faculty and I have almost decided to issue a circular letter to this numerous tribe to keep stenographic bills down.

Plans have been selected and we will advertise for bids as soon as fuller plans and specifications are in our hands. The board will push the building enterprise as rapidly as material can be supplied.

Our building will be three stories and will have about twenty-four thousand square feet of floor space. It will be built of brick trimmed with Cedar Park stone. There will be a low pressure steam heat plant and water in every room. In fact, there will be no modern convenience wanting.

The campus will be fifty-three acres just to the south of the city and not far beyond the city limits. This location can not be beaten for health or for beauty.

W. M. CRUTCHFIELD.

Brownwood District—Third Round.

Coleman Sta., May 18, 19.
Brownwood Sta., May 25, 26.
Talpa Cir., at Talpa, June 1, 2.
Glen Cove Cir., at Midway, June 2, 3.
Ballinger Sta., June 8, 9.
Winters, at Center Valley, June 9, 10.
Robert Lee, at Sanco, June 12.
Olga Cir., at Hayrick Mount'n, June 13.
Wingate Cir., Pumphrey, June 15, 16.
Blanket Cir., Turkey Peak, June 22, 23.
Comanche Sta., June 29, 30.
Cross Plains Cir., at Dressy, July 6, 7.
May Cir., at Byrd's Store, July 7, 8.
Indian Creek Cir., Winchel, July 13, 14.
Gustine Cir., July 17.
Comanche Cir., at Sidney, July 19.
Rising Star Sta., July 20, 21.
Pioneer Cir., at Pioneer, July 21, 22.
Coleman Cir., at Fairview, July 27, 28.
Santa Anna Cir., at Salem, July 28, 29.
Bangs Cir., at Cleveland, July 30.

Pastors and delegates to District Conference will meet at Comanche, Texas, at 8:30 a. m., June 27, 1907.

The following committees have been appointed:

License to Preach—W. W. Moss, M. M. Smith, A. E. Turney.

Admission—D. A. McGuire, G. W. Harris, J. W. Fort.

Deacon's Orders—S. A. Steel, F. M. Jackson, L. A. Clark.

Elder's Orders—E. P. Williams, J. W. Patison, A. T. Stodgel.

JAS. S. CHAPMAN, P. E.

San Marcos District—Third Round.

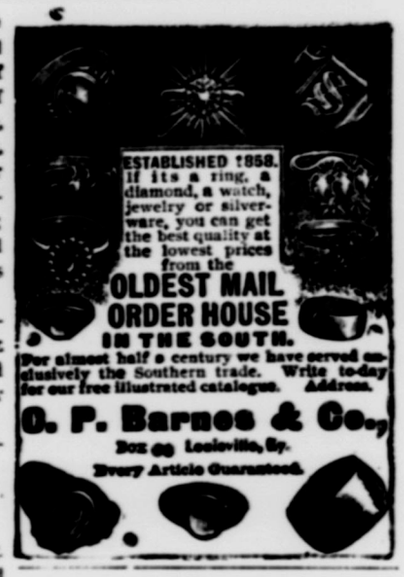
Gonzales, at Gonzales, May 25, 26.
Staples Cir., Long Branch, June 8, 9.
Kyle and Maxwell, at K., June 15, 16.
Luling Cir., at Harwood, June 22, 23.
Martindale Cir., Fentress, June 29, 30.
Buda Cir., at Science Hall, July 6, 7.
Seguin and Mill Creek, at Mill Creek, July 13, 14.
Waelder and Thompsonville, at Thompsonville, July 20, 21.
Dripping Srings Cir., at Dripping Springs, July 27, 28.
Belmont Cir., at Oak Forest, Aug. 3, 4.
Tilman Cir., at Tilman, Aug. 10, 11.
Lockhart, at Lockhart, Aug. 17, 18.
San Marcos, at San M., Aug. 24, 25.

D. K. PORTER, P. E.

Greenville District—Third Round.

Celeste, Lane, May 11, 12.
Kingston, Ballard, May 25, 26.
Greenville Mis., Concord, June 8, 9.
Kavanaugh Church, 8 p. m., June 9.
Merit, Harrell, June 15, 16.
Lee Street, Jones Bethel, June 22, 23.
Commerce Sta., June 29, 30.
Wesley Church, 8 p. m., June 30.
Campbell, Twin Oaks, July 6, 7.
Commerce Mis., Smith Ch., July 13, 14.
Floyd, Floyd, July 20, 21.
Fairlie, Olive Branch, July 27, 28.
Lone Oak, Miller Grove, Aug. 3, 4.
Wolfe City, Aug. 10, 11.
Leonard, Orange Grove, Aug. 17, 8.
Quinlan, Cash, Aug. 24, 25.

JNO. H. McLEAN, P. E.



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certainly sits supreme in the vehicles anyone can size up on our sales floor. We don't sell the make-believe sort—conveyances that look far better than they move. The kind you'll find here rides as well as they appear, which is only another way of saying that whatever you require or desire in the carriage or wagon line, we have the very best at prices that ought not to frighten anyone.

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

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

PERSONAL.

I have been in a critical condition for some six weeks. Have been away from my work under direct care of a specialist for three weeks. Had an accident happen to my left eye which has caused me much suffering. A partial operation in the hope of saving the eye was performed, but it finally became necessary to remove the eye entirely. I am now doing exceedingly well under the circumstances. The doctor thinks if I do well that I will be able to go home in ten or fifteen days. Brethren, remember us in your prayers.

W. L. HARRIS.
By his son. McLean Charge.

MARRIED.

Chitwood-Graham.—At the residence of Rev. M. M. Beavers, in Haskell, Texas, May 5, 1907, at 4 o'clock p. m., Mr. T. P. Chitwood and Miss Grace Graham, Rev. M. M. Beavers officiating.

Bishop-Brown.—In the Methodist Church, Nursery, Texas, May 1, 1907, Mr. W. P. Bishop and Miss Lizzie Brown, Rev. J. T. Osborn officiating.

McCarty-Dockery.—On May 5, 1907, Mr. S. R. McCarty, of Temple, and Miss Annie Dockery, of Belton, at the home of Mr. Albert Allen, near Pidcoke, Texas, Rev. M. Mills officiating.

Dawson-Bryant.—Mr. W. E. Dawson and Miss Lula Bryant, of Waco, Texas, at Richland, Texas, by Rev. Benj. S. Crow, at the M. E. Church, South, April 17, 1907.

Speer-Campbell.—At the Methodist church, Carrizo Springs, Texas, April 14th, 1907, Mr. G. T. Speer and Miss Laura Campbell, Rev. E. Y. S. Hubbard officiating.

THE TEXAS WONDER

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

To love is to obey; to know how to love is to rule.—Levi.