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G. C. RANKIN, D. D., Editor. Official Organ of all the Texas Annual Conferences of the Methodist Episcopal Church, South. L. BLAYLOCK, Publisher. Vol. XLIX. Dallas, Texas, Thursday, February 19, 1903. No. 26.

Editorial.

THE M. E. CHURCH AND ABRAHAM LINCOLN.

Many of our Methodist Episcopal Church pulpits and exchanges, at this season of the year, are reverberating with orations and editorials on the life and character of Abraham Lincoln. His picture is conspicuous on the front pages of their journals, and they are making his name and life more prominent than that of any other man who has ever lived in the history of the world. In so far as they are able to accomplish that end, they have canonized him and adopted him as their patron saint and their reverence of him approximates worship. That Mr. Lincoln was a great man, honest in his purpose, pure in his private life and conspicuous and patriotic in his public services, no one for a moment will deny. He is one of the dominant personalities of the nineteenth century and worthy of the place that he occupies in the affections of his countrymen and in the records of American history. And we in the South are ready to join our friends in the North in according to his memory all the praise due one who was uniformly calm in the midst of storm, patient and submissive under persecutions, persistent in the face of discouragement, brave in the presence of danger, unrummoring when criticised and misunderstood, and magnanimous and noble toward his foes when the triumphs of victory perched upon his banners. He carried in his rough bosom a great soul, and revenge was no part of his generous nature. And the Southern people will always regret more than language can express the lamentable tragedy which robbed the country of his continued service and the South of his sympathy and friendship at a time when a victorious administration was grinding us into powder. No leader at that time was so qualified by nature and training to deal justly and humanely with a prostrate and downtrodden foe as Abraham Lincoln. Had he lived and carried out his plans, the Southern people would have shared a different fate at the hand of the National Government. So that we will not allow our Northern brethren to go one whit beyond us in their admiration of the great war President as a man, a patriot and a leader. But we are not able to appreciate their efforts to take Abraham Lincoln out of his personal, political and patriotic sphere and enthrone him in their pulpit ministrations and editorial comments as an object of well-nigh Methodist worship. He was not a member of their communion, and we are not even able to gather from anything he ever said or wrote that he was a believer in Jesus Christ as the Savior of the world. He did believe in God, in prayer and in immortality, but not in the divinity of Christ insofar as he ever made his belief known. Yet our Northern brethren act toward him as though the Methodist Church produced him and as though he were a demigod worthy of their adoration. They celebrate his birthday, commemorate his in-

auguration, read his utterances from their pulpits and in other ways make him a part of their public services. He actually receives more prominence at their hand than John Wesley, the founder of Methodism, and at certain seasons of the year they lay more stress upon him and his work than upon the gospel of Christ and the Epistles of St. Paul. Knowing the simple and unostentatious life of Mr. Lincoln as we do, it is our impression that were he to reappear upon the earth and see the fulsome attention given to him by many of the preachers and congregations of the Methodist Episcopal Church, he would be mortified and disgusted beyond measure. For he never laid claim to the character of a saint, and while not a professed Christian he had correct ideas of the fitness and proprieties of public worship.

THE PICTORIAL METHOD OF PREACHING.

The pictorial method of preaching is the art of using illustrations as a means of presenting truth. It is a very easy method of sermonizing, and it is very entertaining to the masses of the people. It does not require a great deal of severe mental work upon the part of the hearer. All the preacher has to do to perfect this style is to be on the alert while reading, and on the lookout while viewing nature and the illustrations come to him with wonderful facility. Also, in his personal associations with families and with individuals, many incidents are gathered and stored away for future use. Then, when he goes into his study and selects his text and gives to it a preliminary treatment and outlines the points to develop, all he has to do is to skillfully arrange his illustrations under each topic to be discussed in such way as to bring out the thought he wants to impress, and throw it before the minds of his hearers in the form of a picture, and he gets and holds their attention without much difficulty. But the preacher who confines himself to this style of preaching, to the neglect of the textual and expository method, will fail to develop to the fullest extent possible his deeper and higher powers of mind, and he will also fail to give to his people much that is solid and substantial in the way of doctrine and theology. Now and then, an illustration will excel an argument or an exposition, but too much of it will prove chaffy and frivolous. To get at the deepest meaning of God's word is like going into a quarry with hammer and drill and powder. To bring out the granite boulder and polish it for use in the temple requires drilling and blasting and chiseling. And, likewise, it requires deep research, prolonged thinking, careful analysis and logical arrangement to get the gist of rich Bible truth, put it in the form of a well developed sermon and give it to the people. But, when you are through with the effort, you have enriched your own mind and heart, and you have left something in the minds and hearts of your hearers that will root them in the deep things of God. The pictorial method of preaching is good, but the other style is far better, both for the preacher and the people.

PICKED UP ON A CHAIR CAR.

Sometime since we were seated in a chair car, and at one of the small stations an elderly gentleman, evidently from the rural district, came in and began to look for a seat. We invited him to the vacant one next to us. He was plainly but nicely dressed, but his head and face were bound up in linen bandages and the odor of disinfectants was very perceptible. In conversation with him we learned that he had an ugly cancer on his face and neck. In the course of our talk we drew him out as to the lessons of his affliction. His words were simple, soft and beautiful. He said: "Stranger, I have been in the service of my Master for a great many years. He has never turned his back on me, but he has comforted me and helped me. I would like to get well of this trouble and be myself again, but if it is his will to have me suffer and die, then I am willing to meet the issue. His grace is sufficient for me. He never has forsaken me, and I am sure he will be with me and help me in these sufferings to the end. I am constantly praying for the grace of sweet submission." As we listened to these words and observed the earnestness of the old man we were impressed with the fact that nothing on this earth can produce the spirit he manifested except the religion of our Lord Jesus Christ. Even the fearful suffering of physical pain, the incurableness of the malady and the certainty of a slow and torturous death could not obscure his vision of God as a present help in every time of trouble. Were it not for this comfort, darkness and despair would often settle down upon us. But with this hope we can bear anything, meet any task and undergo any bodily pain and mental sorrow. "Sweet submission" is the result of knowing God and his Son as our personal Savior.

THE PROPOSED ANTI-POOL LAW.

There is a law on our statute books authorizing the buying and selling of pools which is the most disreputable and attractive form of gambling now practiced in our leading cities. We have two of them here in Dallas, and they are in full blast from year to year. Young men and old men frequent these resorts and bet their money daily on horse races, and it is perfectly marvelous how many men patronize these establishments. They belong to all classes—clerks, laboring men, boys and even business men. And our experience on the Grand Jury last summer forced us to the conclusion that more young men and boys are being ruined in these two licensed pool rooms than all the gambling dens in the city. Now there is pending before the present Legislature a bill introduced by Curtis Hancock, of Dallas County, to prohibit pool-selling in any form, or the betting or receiving bets on any horse race, except it be on the day said race is run and within two hundred feet of the track where the race is in progress. We would like to see the latter clause stricken out, but the bill will meet with less opposition and have a better chance of passing with that exception left standing. So that if the bill is passed in its present shape it will prevent

pool-selling except during the fair, and it will do away with those gambling pool rooms now being run the year round in Texas. Well, if we can secure that much, we are willing to take it in the interest of individual and public morals. The bill was referred to the Judiciary Committee and a majority of that committee have approved it and recommended its passage. We very much hope that it will become a law, and we suggest that the readers of the Advocate in the various counties write at once to their Representatives and Senators and urge them to vote for its passage. There is no bill now pending of more importance to our cities and to the country at large than this anti-pool bill. As the law stands at present pool-selling is one of the unmitigated curses of our city life. And it is engulfing boys who come to the city from the rural districts, robbing them of their money and destroying them in life and character. It is the school where gambling in its worst form is being taught and exemplified.

THE SUNDAY QUESTION.

It has been a fixed habit and a settled principle with the Congress of the United States not to transact any regular business on Sunday. Occasionally the body has met on Sunday for the purpose of conducting memorial services when some member has died, and once in a while on Saturday night the hands of the clock have been turned back so that an urgent session has really run into Sunday, but the records have always shown the business to have been done on Saturday in such emergencies. But recently the Congress met in regular business session on Sunday and spent a part of the day in the regular routine business of the body and the records so show. This is an outrage upon the institution of the Sabbath, and it is the establishment of a precedent that looks no good to our Christian civilization. If the incident passes without suitable rebuke, we may expect Sunday to be ignored by Congress in the course of time. Therefore, our Texas people ought to notify the Congressmen from this State that no such infraction of the law will be tolerated, and that if they can not observe the laws of the land, we can find men who will. And we hope that all the people of this Union will take a similar view of the matter. We do not want our Congress to thus ignore the time-honored usages of the land and trample our Christian customs under their feet.

The world has use for all the seasons and for all the changes that come to it in the course of nature. The sunshine, the rain, the sky and the cloud, the summer and the autumn, the winter and spring all have their part in making the earth man's dwelling place. So also in grace the alternations of sunshine and shadow, the inspiration of hope and the blackness of despair, joy and sorrow all enter into our life and character as so many elements of moral and religious education. To perfect the process it only remains for us to make use of the lessons thus taught and then "all things will work together for good to them that love God."

Devotional and Spiritual

"Thy will be done."—Luke 11:2. God's will is not so much a thing to which we must submit as a thing in which we should glory.

There is no glad, good thing in all the world, in any day of any single life, but that is the will of God being done.

OUR RELATIONSHIP TO CHRIST.

We are sometimes told that God might have sent angels to do this work he has left in our hands; that the work of saving men might have been committed to orders of life above us.

FEATURE IN CHURCH WORK.

cial animal, and without a of the social feature would become wild and in sin seeks society, so lions seek those of kin.

I. T. STAFFORD.

to be outside, may be, after all, only one field for his development. Yonder is a man who goes into a shop to make an engine.

In those days of stress and rush the value of the pushing man is emphasized, and humility is not his distinguishing characteristic.

THE ART OF SOUL-WINNING.

In winning souls for Christ, the method and manner of the messenger have much to do with the effectiveness of the message.

compassion. This to me is the infinite thing. All else in life is but as dust and ashes, and the chance of standing for him among the dying and sinning, and there crying, "Behold, behold the Lamb!" is more than all else in life.

We love him, because he first loved us.—1 John 4:19.

What is it in Jesus that so draws men, that wins their allegiance away from every other master, that makes them ready to leave all for his sake and to follow him through peril and sacrifice even to death?

AN ANTIQUATED VIRTUE.

In those days of stress and rush the value of the pushing man is emphasized, and humility is not his distinguishing characteristic.

Choose you this day whom ye will serve.—Josh. 24:15.

The great fact is that life is a service; the only question is, "Whom will we serve?"—F. W. Faber.

SOUŁ BEAUTY.

An art gallery may possess an exterior that is very inartistic and, perhaps, positively hideous, but the

love for souls reached the boiling point. Henry Martyn had the same spirit when he cried: "Now let me burn for God." How may the Christian feed this fire?

Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.—Phil. 3:12.

Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the deeds that he is doing—when there is not forever beating at the door of his soul some great desire to do something larger which he knows that he was meant and made to do because he is a child of God.—Phillips Brooks.

PIN-PRICKS.

As an irritating agency, the pin is mightier than the sword. The sword is more deadly, but the pin is more persistent. The thorn in the flesh yet rankles in our humanity, and is still the most potent enemy of peace.

The love of Christ constraineth us.—2 Cor. 5:14.

Everything becomes possible to those who love. The commands of the Lord are no longer grievous, for the soul that loves is gifted by that love with fresh energies; it discovers in itself unsuspected possibilities, and is supplied with ever-flowing currents of new vigor.

We live by loving, and the more we love the more we live; and, therefore, when life feels dull and the spirits are low, turn and love God, love your neighbor, and you will be healed of your wound.

SOUŁ BEAUTY.

An art gallery may possess an exterior that is very inartistic and, perhaps, positively hideous, but the

A Golden Rule of Agriculture: Be good to your land and your crop will be good. Plenty of Potash. In the fertilizer spells quality and quantity in the farm.

beauty of the art gallery is not thereby diminished. Even if the exterior be beautiful, such beauty is but an unimportant thing.

Is it any wonder that we love Browning? With him life is full of great things—of love and beauty and joy. His poems, particularly of that period which ends in "The Ring and the Book," are all aglow with the color of life in its manifold interests.

That which is often asked of God, is not so much His will and way, as His approval of our way.—S. F. Smith.

APPETITE COAXING

Not Necessary When Proper Food is Used. Coaxing up an appetite is hard work and unnecessary when a little thought is given to scientific feeding.

Then take on Grape-Nuts for a few days and see the difference. Eating is no longer a duty but a delight, for the food is made of the proper grains prepared in a natural scientific manner and the flavor is delicious.

"I had almost concluded to give up teaching on this account when a friend induced me to try Grape-Nuts. I will say frankly I did not care for it at first but tried it two or three times and then found myself beginning to enjoy the crisp, nutty flavor.

"The food has changed the order of my life. I carry it for lunch every day now. The color has come back to my cheeks and lips and I have no more headaches or nervous spells. "My body is full of energy and new life, and life seems worth the living now that I have found the proper food." Name given by Postum Company, Battle Creek, Mich.

The Home & Circle

MY CLOUDS.

Oh fleecy clouds, or thunder heads, Or clouds of the brightest hue, I wonder if another's love Was ever as great as mine for you.

WHEN MY SOUL WAS SET IN TUNE.

All things on this earth have a beginning. So I was created. I was only a mite of loam, for years and years hid away in the ground in the country of Cornwall, England.

think how can that be, for I was an expensive doll, and it is among the poor where you find so much sorrow. I arrived at last in the great city of New York; was carted to a large store and kept in the dark for a long time.

yesterday the boys teased me on the street, pulling my hair and calling me freckled-face. I hate that old school, and don't want to go any more. The mother, realizing the tendency of children to tease a new scholar, and knowing her daughter's sensitive nature, sympathizingly said: "Now, my dear, listen to what mother has to say to you; then do as she tells you, and I think you will enjoy going to school and find everyone pleasant."



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drances to the good we would do up to God—his love, his purpose, his will. In proportion as we look up to him we shall rejoice. We shall have that peace which passeth all understanding.

THE HELP OF A YOKE.

Did you ever stop to ask what a yoke is really for? Is it to be a burden to the animal which wears it? It is just the opposite. It is to make its burden light.

OTHER PEOPLE'S CHILDREN.

"No, I thank you. Mother doesn't let me eat hot biscuits." "O pshaw! these wont hurt you, and I don't believe your mother would care."

bringing up of other people's children. There are too many Mrs. Brown's; too many of us who feel that we understand bringing up children so well that we cannot confine our attention to our own.

FACTS ABOUT PINS.

Pins cost only a trifle nowadays where once they were very expensive. In 1900 the 75,000,000 people in the United States used 66,000,000 gross of common pins, which is equal to 2,500,000,000 pins, or an average of about 126 pins to every man, woman and child in the country.

A CORKER.

But Not Much of a Pastor. There was an old clergyman in Central New York State some years ago who was a very powerful speaker but whose private life was by no means exemplary.

IDYLS OF M (FROM THE DIB) (Moschus and Bion who flourished 275 year B.C. Sicilian Muses. Ye nightingales, havin the groves. Tell to Sicilian founts That Bion, the herdmn with him Died song, and perish Doris. Begin, Sicilian Muses, He never more will berds; He never more sitting sing. But before Pluto st song. Begin, Sicilian Muses, Who now will play thrice-belov'd; Who to thy reeds will Who is thus bold For it still breathes breath. And Echo mong the songs. I bear thy pipe to Pan, mouth He firmly fastens it second. This, O most tuneful grief. This, O Meles, a new perished first. His voice as sweet as say. Thou didst mourn for much-lamenting Filling the seas with another son. Thou didst weep and new griefs. Both were belov'd by one had drunk From fount Pegasus. The one sung Helen, darus. And the great son of Atreus. The other did sin but Pan. In tuneful voice of tur'd his flocks. And made his pipes a less better. And taught youth k bosoms nourish'd. The tender love, and Aphrodite. Begin, Sicilian Muses, O Bion, renowned cith thee. Ascrea laments thy Hesiod. All Rosetta regrets not Nor does the Tetan of its own bard. Patros laments for th Archilochus. And Mytelos still m instead of Sappho. Begin, Sicilian Muses, As' ay! when mal garden. And the green parsley crisp'd-leaved and. They live again and year. But we, the great st when we are dead. We sleep unheard-of. We sleep the endless a no'er awake. Thou even, in silence, the earth. Venus, goddess of Note—With this beaut the reader compare J. gloom of the picture b scriptura of the sacred prospect of a resur heavens shall be no n is unmitigated endless ing horrors of an ete Linden, Texas. WAXAHACHIE DIS AND LAYMEN'S AND MISSION TU1 Waxahachie Dist Laymen's Conferenc Institute met in Methodist Church in as on Thursday, Jan o'clock p. m. Pres Sensabaugh in the c All the pastors a time during the ses ence except two. S preachers were also number of laymen t est in the confere tately to say we ha It could not be otl efficient and energet our presiding elder, ability is not surpas ence. Kind and sy alike, and yet a mat force. Our conference v very opening. Devo by Bro. J. A. Pace, Ennis, Texas; and a hear eagerly the pre took the chair, outli the conference—a pl change of ideas and erty sympathy and l in the work of the siding elder had arrt inviting program. T ful and thoughtful S. E. Littlepage, Texas, on "The Co Methodism," which i est thinking, and c interesting speech the brethren toucht next feature of the mon by Bro. Jeron Hillsboro, Texas, on val power," which and uplifting, makin tors a great hunger will bear fruit. Wit ing in our hearts gathered again at 7 listen to a sermon b

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other people's children many Mrs. Brown's; who feel that we un- up children so well confine our attention

methods really are bet- neighbors. That is a g to win them over to is not a reason for at- over their children. mpt to show children ers are wrong and we we have overstepped Mrs. Gray may be no- s. Griggs negligent; o right to make their so. Whatever reform nake must be made thers. Let us reason seems clearly to be let us remember that between mother and aced, and one with no right to interfere.

ABOUT PINS. nly a trifle nowadays y were very expensive. 1,000,000 people in the sed 62,000,000 gross of which is equal to 2- s, or an average of to every man, woman e country. This is the e reached anywhere in s. Ten years ago we ut 72 pins each. The of pins manufactured States during 1900, the was 68,889,260 gross. factories in all, with s. The business has turing the last 20 igh there were 40 fac- they produced only half oyed only half the capi- 1,977 hands.—American

ually ready is to be in e of love and of sym- y. That annoyances exist all about us, that our comings in and en- ges out, is forever true; here is the inward re- cannot penetrate into work us ill.—Selected.

CORKER Much of a Pastor.

n old clergyman in Cen- State some years ago y powerful speaker but life was by no means Some of the more out- s parishioners were in remonstrating with him it ths and his reply in "Don't do as I do, do as

y a great many phys- are hundreds of medical y understand the folly office and tea, who tell not to drink either, yet r the other themselves, s it knocks even the ad he has to quit Old A physician of Was'aja, 'I was a liberal user of y youth and my health hile at college in 1880, 'age, but I continued to til 1898 although I was offered constantly from nown as diabetes insipi- on that is well-known to rousness. My weight ir and no diet or tonie id sufficient to restore id strength.

ecame suspicious of cof- e off the habit by taking Since that time my become strong and well it has increased about 39 l boiled it is a deli-ous, ik, heavy with strength nking qualities." Name Postum Co., Battle

ur physician does drink ad better do as he tells Give Postum a trial, ay way to shake off cof- cell and keep well.

IDYLS OF MOSCHUS.

(FROM THE DIRGE ON BION.)

Moschus and Bion were Greek poets, who flourished 270 years B. C. Begin, Sicilian Muses, begin of wo! Ye nightingales, having bewailed among the groves, Tell to Sicilian founts of Arethuse That Bion, the herdsman, is dead, and so with him Died song, and perished is the bard of Doris.

Begin, Sicilian Muses, begin of wo! He never more will play to the lovely herds; He never more sitting under the oak will sing, But before Pluto shall sing the forgetful song.

Begin, Sicilian Muses, begin of wo! Who now will play thy shepherd's pipe, thrice-beloved? Who to thy reeds will place his mouth? Who is thus bold? For it still breathes of thy lips and thy breath, And Echo among the reeds feeds on thy songs. I bear thy pipe to Pan, and quickly to his mouth He firmly fastens it trembling to be second.

This, O most tuneful of rivers, a second grief. This, O Meles, a new grief. However perished first, His voice as sweet as Calliope's; and they say Thou did'st mourn for thy son, with thy much-lamenting waters. Filling the seas with voices. Now again another son Thou did'st weep and art wasting under a new grief. Both were beloved by the fountains; the one had drunk From fount Pegasus; the other from Arethuse; The one sung Helen, daughter of Tyn-darus, And the great son of Thetis, and son of Atreus. The other did not sing wars, nor tears, but Pan, In tuneful voice of herdsman, and pastur'd his flocks, And made his pipes and milked the fear- less heifer. And laugh'd youth kisses and in their bosoms nourish'd The tender love, and was pleasing to Aphrodite.

Begin, Sicilian Muses, begin of wo! O Bion, renowned cities and towns bewail thee: Acrea laments thee more than for Hesiod; All Boeotia regrets not Pindarus as much; Nor does the Teian city lament so much its own bard; Paros laments for thee more than for Archilochus; And Mytelene still mourns for thy song instead of Sappho's.

Begin, Sicilian Muses, begin of wo! Aye! aye! when mallows perish in the garden And the green parsley and the blooming crisped-leaved anise. They live again and put forth another year. But we, the great, strong and wise men, when we are dead, We sleep unheard-of in the hollow earth; We sleep the endless sleep from which we never awake. Thou even, in silence, shall be hidden in the earth.

*Venus, goddess of love. Note.—With this beautiful description, let the reader compare Job 11:7-12. The deep gloom of the picture is relieved in the description of the sacred poet by the certain prospect of a resurrection, "when the heavens shall be no more," but here, all is unmitigated endless darkness—the chilling horrors of an eternal sleep. J. M. GREENE. Linden, Texas.

WAXAHACHIE DISTRICT PASTORS AND LAYMEN'S CONFERENCE AND MISSIONARY INSTITUTE.

Waxahachie District Pastors and Laymen's Conference and Missionary Institute met in the Waxahachie Methodist Church in Waxahachie, Texas, on Thursday, January 29, 1903, at 2 o'clock p. m., Presiding Elder O. F. Sensabaugh in the chair.

All the pastors were present some time during the session of the conference except two. Some of our local preachers were also present; a goodly number of laymen taking active interest in the conference. It is putting it tamely to say we had a great meeting. It could not be otherwise under the efficient and energetic management of our presiding elder, whose executive ability is not surpassed in our conference. Kind and sympathetic with all alike, and yet a man of commanding force.

Our conference caught fire in the very opening. Devotional exercises led by Bro. J. A. Pace, local preacher of Ennis, Texas; and we were prepared to hear eagerly the presiding elder, as he took the chair, outlining the purpose of the conference—a planing together, exchange of ideas and experience, brotherly sympathy and hearty co-operation in the work of the district. The presiding elder had arranged for us a very inviting program. The first was a careful and thoughtful paper read by Bro. S. E. Littlepage, pastor, Alvarado, Texas, on "The Connectional Idea of Methodism," which aroused some earnest thinking, and called for some very interesting speeches from several of the brethren touching this subject. The next feature of the program was a sermon by Bro. Jerome Duncan, pastor, Hillsboro, Texas, on "Sources of Revival Power," which was very inspiring and uplifting, making us to feel as pastors a great hunger for power, which will bear fruit. With this sermon ringing in our hearts we adjourned, but gathered again at 7:30 o'clock p. m. to listen to a sermon by Dr. G. C. Rankin,

Dallas, Texas, editor of our Texas Advocate, on "Necessary Equipment for a Successful Ministry," which sermon created within our hearts an earnest desire to repeat the Christ idea and life in our ministry. I am sure that this writer has not heard a more appropriate sermon or helpful one addressed to the ministry in all of his life. It was good to be there. Some of us left the church with the assurance that God had met with us.

Friday morning we came together again with appetites sharpened, expecting good things, and were not disappointed. Bro. M. K. Little, pastor, Itasca, Texas, leading the devotional exercises, called the brethren to speak of themselves and their work. The two leading notes of the talks made by the brethren were personal adjustment to our work and brotherly sympathy and interest in the work of our brethren.

As the first feature of the program for Friday, the presiding elder called up the question of our revival work for the year, noting its importance, recounting our resources as a Church, calling our attention to the fact that even the world expected Methodism to do something, suggesting that we ought to go into our revival campaign in a fully organized way. This was followed by a rather lively debate as to a district plan of co-operation, led by the presiding elder. It was finally agreed that each preacher would notify the presiding elder how much assistance he could give to other brethren in their meetings, and also notify the presiding elder how much assistance he would need in his own charge—thus putting ourselves as much as we could under the leadership of our presiding elder in our revival work.

Some little interest and debate was aroused over the time we should hold our District Conference. Finally the conference requested the presiding elder to hold the conference in the week preceding the 5th Sunday in May.

After taking a few minutes recess we reassembled again at 11 o'clock a. m. to hear a sermon on "The Responsibility of Methodism in the Evangelization of Our Cities," by Dr. Horace Bishop, our Conference Secretary of Missions, Bro. Bishop, in his own peculiar and happy way, brought our minds face to face with some of the ragged problems of the city—the evils that threatened us—and gave emphasis to some of the peculiar duties that belong to our Methodism in reference to the evangelization of our cities. He had the hearty amen of the entire conference.

Friday afternoon came on our closing session, but by no means our dull- est session. It was deeply regretted by all that two of our laymen who were to speak on important subjects could not be present—Judge Parr, of Hillsboro, Texas, being one of the absent ones. But while we were regretting the absence of these brethren the presiding elder announced Bro. T. J. Duncan, pastor, Ennis, Texas, would address the conference on "The Un- consecrated Wealth in the Hands of Methodists: How to Make it Available." Bro. Duncan, in his own inimitable way, spoke as no other one can speak but Bro. Duncan, "the old man elo- quent," with startling propositions, eccentric rhetoric and quaint speech brought us to some earnest thinking and the making of new resolutions in reference to this delicate question, and I am sure that none of us that heard that speech will be guilty of fawning over or cringing before mortal man any time soon.

Following this the presiding elder introduced to the conference Mrs. J. I. Hay, Hillsboro, Texas, Corresponding Secretary Waxahachie District W. H. M. Society, who read a thoughtful and earnest paper on "The Responsibility of Our Women in Home Mission Work." The paper, read in a modest and unassuming way, had a open door into our hearts, and many felt like helping those women who labor to- gether with us in the gospel.

Following this the presiding elder introduced to the conference Mrs. W. F. Barnum, Fort Worth, Texas, Corresponding Secretary W. F. M. Society, Northwest Texas Conference, who also gave us an earnest paper on "The Present Responsibility of Our Women in the World's Evangelization," fol- lowing up her paper with a heart to heart talk, with tears in her eyes and tenderness in her voice. As she ex- hortated we felt she was telling the truth, and not a few of us determined to do better.

This closed the work of the confer- ence. During the conference we had the helpful presence of Bro. B. R. Bol- ton, presiding elder Waco District, and also Bro. H. A. Boaz, President Poly- technic College, Fort Worth, Texas.

We were kindly entertained by Bro. J. G. Palmore and his people, and we separated each to take his work, grate- ful for the conference, the inspiring thoughts and happy fellowship found at the conference. W. J. HEARON, Secretary.

Midlothian, Texas.

The Church that is not seeking to save is not serving the Savior.

"THE BOY SAMUEL."

How old was he when it was said of him that "he did not yet know the Lord?" How did he obtain faith in God? Did it not come to him, as it does to all, by hearing, and hearing by the word of God? Was he justified by faith? Was repentance a prerequisite to his faith? Or, as Dr. Alexander puts it, the "condition of faith?" If he was justified by faith, from what was he justified? Was he a sinner in the sight of God? If so, in what did it consist? Had he transgressed the law of God knowingly? If not, in what sense had he sinned? Was it his Adamic pollution? Did he repent because he was of the seed of Adam ac- cording to the flesh? Did Eli teach

him thus, think you? What did his justification mean? While he was yet a little child, of course, he knew not God. But did his lack of knowledge amount to unbelief? If so, what man- ner of unbelief? As soon as he learned of God did he not believe? And if he believed in God, according to Eli's teaching, was not his "faith counted for righteousness," and was he not the servant of God by faith? And did not God send forth the Spirit into his heart, bearing witness with his spirit, by which he knew his acceptance with God? Was he ever under condem- nation? Did he have to commit sin in order to repent, and repent in order to believe, and believe in order to become the servant of God? Is there no way

for a little child to reach the service of God save through repentance? Is sin a prerequisite in the case of a little child to the service of God? If repen- tance be a prerequisite to faith, in the case of little children, then sin is a prerequisite. But such is not the case, and never was. Faith is a prerequisite to the witness of the spirit both in the child and the adult, and in the case of the sinner repentance goes before justifying faith, and faith before the wit- ness of the Spirit, and the Spirit gives the witness of sin forgiven and of adoption and of worship by which the forgiven sinner becomes the ser- vant of God by faith.

W. T. AYERS, Redwater, Texas.

KIDNEY PAINS Are located in the small of the back and may appear on one or both sides. These are dangerous symptoms because they indicate the early appearance of Bright's Disease. PRICKLY ASH BITTERS Is an effective kidney medicine. It conveys a healing and strength- ening influence to the suffering kidneys, stops the wasting of the kidney tissue, stimulates digestion, cleanses the liver and bowels and puts the entire system in order. Sold at Drug Stores. Price, \$1.00 Per Bottle.

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What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effected form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

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At any rate, people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

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THE BEST METHOD TO INTEREST THE ENTIRE LEAGUE IN THE CHARITY AND HELP DEPARTMENT.

First let us read from our constitution the duties that come under this department, so that we may discuss this question intelligently. Article VII, paragraph 2, reads as follows:

The Department of Charity and Help shall arrange for the systematic visitation of the sick, the needy poor and strangers. It shall assist the pastor in all charitable works of the congregation, and shall co-operate with him in all Church work.

Certainly, then, this work is comprehensive enough to call into service the entire membership of the Epworth League. Neither is it confined to the League alone, but reaches out and embraces the entire Church, and whatever work the pastor may undertake that tends to the uplifting of humanity and extension of Christ's kingdom on earth. The larger your League and Church, the greater in proportion will be the duties of this department. It is a work that should appeal to each member of the League, and engaging in it will bring out the noblest qualities one possesses.

Humanity is drawn much closer together through sorrow than through joy, and the suffering occasioned by sickness and poverty always touches the heart that has the least spark of humanity in it, and calls forth sympathy which expresses itself in a very material way.

Our Savior set us an example during his earthly ministry, and we have scriptural authority for embracing this work in our League Constitution. I rather like to hear it designated as the Love and Mercy Department. Charity is such a cold, matter-of-fact word, and has lost so much of its sweet meaning because of the abuse it has received at the hands of men. We can hardly think of Christ without associating him with the suffering. He was "a Man of Sorrow and acquainted with grief." "He went about doing good," and gave relief to the suffering wherever he met them. He gave sight to the blind, opened the ears of the deaf, loosed the tongue of the dumb, restored activity to useless limbs, and made his entire life a ministry of love. And was ever a life more beautiful? Can we find a more perfect one after which to pattern? By following him in this work we become more like him. Contact with sorrow and suffering oftentimes does more to beautify the life and draw us to Christ than anything else could possibly do. But let us now come to the question, "How can we best interest the entire League in the Charity and Help Department?" I fear it is sometimes the fault of our leaders in the Epworth League that more of our members do not take an interest in this work. It is not so much indifference as timidity that holds them back. They do not like to offer their services because they feel incapable, but if we make them feel that we really need their co-operation and give them some special work to do, they gladly respond and are strengthened in doing so. We are too prone to put the burden upon a few whose natural gifts make them leaders in the work. Strive to draw out the best that is in each member of your League, and the result will be surprising. The very best method that I know to interest every member in the Charity and Help Department is to give each member a part in the work. Then it will become a personal obligation—"my work"—and come closer home. I would suggest that the entire League compose this department. There will be enough work for all, no matter how large the membership. Have part of them compose a committee to welcome all strangers who attend the various services of the Church. A hearty hand-shake and cordial welcome sometimes do more to draw people to a Church than the most eloquent sermon or beautiful music. Haven't you often heard the remark, "I like to go to that Church; they are so sociable?" I regret to say that we sometimes hear the reverse also. Then have a committee to see that flowers are placed in the church and arranged for decorations on all special occasions. How much they contribute to the attractiveness of God's house. "The groves were God's first temples," and we are often "led through nature up to nature's God." Flowers breathe a sweet fragrance on all around and seem to reveal God's presence. Then our work must not be confined to the Church. I heard a gentleman recently remark, "Oh! they are very nice to me when I go to their Church, but they never seem to know me anywhere else." Let us not allow such to be true of any of our Leaguers. In visiting the sick, the poor, and the stranger, let each member consider himself a special committee of one to attend to this work. I think we should be practical and systematic in our Church work as well as in secular affairs. To expedite matters and have some system in visiting, I would suggest that you district your town or territory em-

braced in your Church work and let the members who live in the various districts have charge of the work in their district. For instance, if I live in the west end of town, put me on the west end committee. I will be more likely to hear of any who may be sick or in need or a stranger in that part of town than a Leaguer in the east end would. Have a chairman of each committee to report each month to the Second Vice-President, who in turn reports at the business meeting of the League. In this way all parts of town will be cared for. The number on each committee will depend upon the size of your League and town, but all can be called into service in this way. Perhaps some have already tried this plan and can tell of its success or failure. A Committee on Hospital and Jail Work is a necessity in our large cities, and offers a field for very useful service. Inmates of such places are often very appreciative, and when brought low by suffering and sin the heart becomes more receptive to the truth. But do not let me give you the impression that I mean to narrow this work, and say to any one, "You must visit just in this district or work on just this committee." Far from it, I only suggest the district plan for the sake of system. If a member of the west end committee happens to be in the east end and feels inclined to visit the sick there, by all means do so; but be sure you attend to your own district also. But let us remember, dear Leaguers, that we may plan and appoint committees and try in various ways to get our members interested in this work, and yet utterly fail, unless we have the one great requirement—the Spirit of Christ in our work. We must follow his example, be filled with the spirit that characterized his labors before we can be successful, no matter how well we may have planned. Let the mind of Christ possess each one of us and then this will become a work of love and mercy and grow more attractive the longer we engage in it. It is the only way we can minister unto Christ. He has no hands to receive our gifts, so we must give of our means to the poor and afflicted of humanity, and in this way we do it unto him.

In our work we strive to teach the spiritual through the material as we read to those who are shut in and denied the privilege of seeing with the physical eye the beautiful things of nature. We can teach them to behold the beautiful things of God, which are only spiritually discerned. The ear which cannot hear the songs of the birds, the music and the voice of God's servants will some day hear the heavenly music and the approving voice of the Master for a life well spent; the tongue that has long been dumb shall be loosed and join in singing "the song of Moses and the Lamb," the limb that has been crippled and useless shall be made whole and "shall run and not be weary, shall walk and shall not faint," and the sad and sorrowful shall one day have a home, where "God shall wipe away all tears from their eyes," and there shall be "no sickness, pain nor death." What a happy consummation! Is it not worth striving for? But I am happy because in this work we receive part of our reward here. There is a reflex blessing for the Leaguer.

Have you ever visited the sick, the poor, the afflicted? If so you know the meaning of that look of appreciation, that hand-shake and the few halting words in return for your service. It is a real benediction sometimes to visit the sick and suffering. The submissive spirit, the patience and fortitude appeal to us, and we realize that God's grace alone can help us endure in such a manner. And at last, when life and labor are over and we are called up higher, perhaps some of those whom we visited and helped while we were Epworth Leaguers will be waiting at the Beautiful Gate to receive us and shine as bright stars in our crown. May this be the portion of each one of our Leaguers.

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February 19, 1902.

February 19, 1902.

February 19, 1902.

GOD MADE EVERYTHING TO LISP THAT LIVES, AND EVERYTHING THAT LIVES TO LABOR.

Psalms 134. 'Tis God's nature to reveal... And man's to see his tender grace...

A CORRECTED CORRECTION CORRECTED.

In the Advocate of December 18 last, Bro. John Adams claimed that the published tables of the Texas Conference...

THOSE STATISTICS AGAIN.

I repeat that every charge in the Marshall District paid in full every assessment levied by the District Stewards...

WHO ARE THE EIGHT THOUSAND?

The second edition of "Who's Who in America" contains 129 pages of brief biographies...

persons over 21 years old. These are divided educationally about as follows: Class 1. Without school training...

THE HEPBURN BILL.

No more important piece of general national legislation on the temperance question has been up for a dozen years...

Please urge your readers and the friends of our cause generally to write or wire immediately brief, courteous appeals to the two Senators...

The following is a copy of the bill: "That all fermented, distilled, or other intoxicating liquors or liquids transported into any State or Territory...

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I guarantee to cure anything that walks the earth of this habit in any form.

AN APPEAL.

To the Pastors and Church: We ask you to help us a little now on our church building at Fairfield, which was destroyed by the storm of May 18, 1902...

R. A. BURROUGHS, Presiding Elder. J. L. RUSSELL, Preacher in Charge. Fairfield, Texas.

FORT WORTH DISTRICT MISSIONARY INSTITUTE.

The Fort Worth District Missionary Institute was held at Glenwood Feb. 5 and 6. Dr. Jas. Campbell, the efficient and popular presiding elder...

A WONDERFUL WORK.

A soul is touched by a heavenly power, and while repentance is doing its mighty work on earth joy in heaven is heard...

Abel with all his years could tell, and eternity answered no. God will meet us some day and take the faithful home...

G. M. TOMPFSON, Brookston, Texas.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used...

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WEST TEXAS CONFERENCE. Llano District—Second Round.

Austin District—Second Round. Eagle Lake cir. at Altair. Feb 21, 22.

Beeville District—Second Round. Goliad. Feb 21, 22. Stockdale. Feb 23, 24.

Cuero District—First Round. Cuero District—Second Round. Platonia.

San Antonio District—First Round. Amphion cir. 4th Sun in Feb.

San Angelo District—Second Round. Lampasas mis. at Long Cove. Feb 21, 22.

NORTHWEST TEX. CONFERENCE. Dublin District—Second Round. DeLeon sta. at DeLeon.

Abilene District—First Round. Lynn and Terry. Feb 21, 22.

Gatesville District—First Round. China Springs, at C. S. Feb 21, 22.

Abilene District—Second Round. Stamford, at S. C. Mar 7, 8.

Haskell Station. Mar 15, 16. Anson, at A. Ch. Mar 17, 18.

Waco District—First Round. Peoria, at Kirby. Feb 21, 22.

Brownwood District—Second Round. Coleman. Feb 22, 23.

Fort Worth District—Second Round. First Church. Feb 22, 23.

Georgetown District—Second Round. Belton. Feb 22, 23.

Waxahachie District—Second Round. Forrester, at Falls. Mar 7, 8.

Corsicana District—Second Round. Frost, at Emmett. Feb 21, 22.

Clarendon District—Second Round. Claude, at Goodnight. Feb 21, 22.

Abilene District—Second Round. Stamford, at S. C. Mar 7, 8.

Abilene District—Second Round. Stamford, at S. C. Mar 7, 8.

Seymour sta. Mar 31. Benjamin mis. Mar 1, 2.

NORTH TEXAS CONFERENCE. McKinney District—First Round. Prosper cir. Feb 21, 22.

Terrell District—First Round. Mabank, at Mabank. Feb 21, 22.

Terrell District—Second Round. Kaufman. Feb 22, 23.

Gainesville District—First Round. Era and Bolivar, at Era. Feb 21, 22.

Paris District—First Round. Hagwell. Feb 21, 22.

Sulphur Springs District—First Round. Reily Springs cir. at Arbala. Feb 21, 22.

TEXAS CONFERENCE. Marshall District—First Round. Hallville, at Lagrone's. Feb 21, 22.

Brenham District—First Round. Milano, at South Bend. Feb 21, 22.

Tyler District—First Round. Edom, at Benweeler. Feb 21, 22.

San Augustine District—First Round. San Augustine and Chirens, at Union.

Calvert District—First Round. Rosebud. Feb 21, 22.

Pittsburg District—First Round. New Boston mis. Fri. Feb 20.

Paicest District—First Round. Brushy Creek cir. at Mt. Vernon. Feb 21, 22.

Houston District—First Round. Tabernacle. Feb 22, 23.

McAshan and Bruner, at McAshan. Feb 28.

Huntsville District—First Round. Zion, at New Hope. Feb 22, 23.

INDIAN MISSION CONFERENCE. Mangum District—Second Round. Blair, at Elk View. Feb 21, 22.

Terrell District—Second Round. Kaufman. Feb 22, 23.

NEW MEXICO CONFERENCE. Albuquerque District—Second Round. Cerrillos. March 4.

Gainesville District—First Round. Era and Bolivar, at Era. Feb 21, 22.

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New Orleans and Its Carnival. February 24, 1933. Rex, Proteus, Comus and Momus...

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