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

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## Editorial.

### THE EVENING WALK TO EMMAUS.

It was at the eventide, and these two disciples, not of the twelve, were tired and sick of the scenes transpiring in the great city, and so they were wending their way to a small village where may be they abode, or at any rate, to spend the night quietly. The thoughts uppermost in their minds were associated with Christ, who the third day before had been cruelly murdered and buried out of their sight. They had seen him die on the cross; they had heard his wail on Calvary, and they had witnessed the darkness that supervened; then, moving hither and thither through the streets and public places of Jerusalem, they had heard the talk incident to such stirring events. But more thrilling than all this, that very morning the women had published to the world that Jesus had disappeared from the grave. They had gone themselves and seen the empty tomb. They had seen the authorities scurrying here and there, and telling different things about the strange occurrence. So as the evening advanced, they departed from the city, making their way toward this little village. But all these matters were engaging their attention and conversation. Then it was that a stranger casually overtook them, and for a time listened attentively to their conversation. His curiosity was aroused, and he asked them more particularly about the subject under discussion. They expressed their surprise that any one living in Jerusalem, or even temporarily abiding there, should be in ignorance of such matters. But he evinced wonderful knowledge of the Scriptures, especially the prophecies, and he apparently took up the thread of their speech, and went on to prove by what they had told him that it was really necessary for Christ to come and suffer these very cruelties; and he expounded to them all these things in such a way as to engross their attention. Unconsciously to themselves, the time went by rapidly, and the first thing they knew they were under the wall of Emmaus, and in front of their stopping place. They were so interested in the stranger that they prevailed upon him to stop with them, and enjoy their hospitality. After nightfall they sat at the evening meal, the stranger pronounced the blessing and began to break the bread. The scales fell from their eyes, and lo, it was the Savior himself! Before they could recover from their astonishment he had vanished from their presence. Then they said, "Did not our hearts burn within us as he talked by the way?" And how often it is that Christ is near us and communes with us, and we seem to know it not. When we gather around the hearthstone at nightfall to talk of the events of the day, or when we move about in busy toil bearing the burdens of life; or when we are called a part in a desert place, hungry, tired and often afflicted; or when the shadows fall around our doors and the world looks dark and dreary; or when we stand beside an open casket and look into a silent face; or when we hear the clods fall with grating sound upon the responsive boards; or when we lie languishing

beside the sullen stream and hear its cold waters roar—yea, many and many a time this Stranger is with us, and talks to us, and we know it not! But before he leaves us, and usually when we need him most, he discloses his lovely face, and lo, we see him! He is not far from his followers when they walk by the way and make him the theme of their thought and conversation. And have not our "hearts burned within us" many times as we have listened all unconsciously to his helpful speech?

### A VANISHING CHURCH.

We have watched with the gravest interest the proceedings in the presbyteries of the Cumberland Presbyterian Church in reference to organic union with their brethren of the Calvinistic faith in the Northern States. It looks now as if that union would be consummated, though many voices are still raised against it. Knowing some of the protestants as we do, we feel sure that they are not yet ready to submit to the will of what is little more than a bare majority. Some of them, who have always been pretty sound Methodists in point of doctrine, will, no doubt, conclude that it is better to come to the Methodists, since it does not cost such an intellectual and moral wrench to accept a new system of ecclesiastical polity as to swallow a new and strange set of doctrines. Others will probably hold on to the name and constitution of their own Church and may make a stiff fight for the houses of worship, colleges, publishing houses and endowments, on the ground that they are "the real folks." The success that has attended the contention of the "wee Frees" in Scotland is likely to embolden them in their purposes. Whatever is done, we trust that it may be done in a Christian temper, and without furnishing an occasion of scandal to the world.

Cumberland Presbyterianism has had a most honorable history. Like Methodism, it was born in the throes of a great revival of religion—the revival that began in the beginning of the eighteenth century in Kentucky and Tennessee, and swept over the whole West. In spirit and method it has always been thoroughly evangelical. The original reason for its separate existence was not found, as has often been ignorantly said, in its willingness to license men for the ministry without the prerequisite of a classical education—though it wisely refused to bind itself to a fixed rule in that respect—but in the strong and vigorous stand which it took against the Calvinistic doctrine of a limited and partial atonement. By an intellectual process which we have never yet been able to follow, it repudiated unconditional election and reprobation, and yet held fast to final perseverance. Our dear friend and brother, Dr. M. B. DeWitt, who has long been with the saints of God, used to try to enlighten us, but never succeeded, possibly because of the density of our understanding.

It looks to us—and we beg pardon for venturing to express an opinion about a matter that does not directly concern us—as if the Cumberland brethren, those of them who are going to merge themselves into the de-

nomination from which they sprang, are simply capitulating, horse, foot and dragoon. They give up their name, they break with their history, they throw overboard their distinctive confession of faith. It is not a case of the union of two Churches, but of the complete absorption and extinction of one Church by another. We wonder what Dobson and Holtzinger, to say nothing of Ewing and McAdow, would think about it.

The revision of the Presbyterian creed, which has furnished the occasion for the proposed merger, is the most superficial thing that ever went by such a name. It does not alter the essential situation by a hair's breadth. Everything that was hard, narrow and repellent in the old symbols is still there; not a particle of it has been eliminated. The inserted declaration, that these things are not inconsistent with the love of God for all mankind, may sugar-coat the pill which the Cumberlands are about to swallow, but do not change its nature. The very point on which their fathers rested, and for which they fought, is that these things are inconsistent with that love—so inconsistent that neither man nor angel can reconcile them.

We have no word to speak against Calvinistic Presbyterians. Morally and religiously they are the salt of the earth. We almost envy the unstaggering ability which they possess to take down and digest hard doctrines. Those of them that we know best—the Southern branch—will make no compromises with what they regard as errors or heresies. There are less than 300,000 of them, but, when it comes to weighing heads instead of counting them, they bulk much more largely. They are not reckoned to be a race of humorists, but we cannot resist the suspicion that they indulge a solemn smile when they see the Cumberlands open their mouths to take in the Westminster Confession and declare with a smack of the lips that it doesn't taste so bad after all, provided it be administered in the proper sort of a capsule.

### THE SUNDAY SCHOOL TEACHERS' MEETING.

The most urgent demand in Sunday-school work is well qualified teachers to take charge of the class work. We do not mean simply that Sunday-school teachers must be morally and religiously qualified for their business, though this is a fundamental qualification. Such teachers must be in hearty accord with the Spirit of the Master; must know him personally as the Son of God before they can assume to teach in his name. But as important as this is, there is also something else needed. Deep religious conviction and thorough consecration to Christian duty can not take the place of a reasonably trained and well-stored mind as a requisite to successful teaching. In our day schools we have a high standard for those who are to teach the minds of our children. In order to find out if they are qualified we have competent boards to thoroughly examine them before we give them certificates to exercise the function of teaching. They have to prepare themselves, and every few

years they are required to take these examinations to see if they are keeping abreast of the times. But not so with our Sunday-school teachers; and yet their positions are even more responsible than that of the literary teacher. In our Sunday-schools we often pick up the most inexperienced and untrained persons and put them in charge of class work. We do this from necessity. Is it right? Only on one condition, and that is let the superintendent put such teachers in a class to meet once a week for purposes of drilling them in the meaning of the lesson and in the best methods of Sunday-school teaching. By and by a wise and faithful superintendent will prepare his teachers for reasonably good work. At these meetings he ought to find out the method and manner of work done by his teachers. He ought to manage to put into their hands a good book or periodical on teaching and urge them to master it. What if some of the teachers will not attend these meetings? Then find teachers that will attend them. A young teacher who will habitually stay away from the teachers' meeting ought not to be kept in the place as a teacher. Such a teacher is utterly unworthy to hold such a position. But nearly all teachers can be induced to take advantage of these meetings if the meeting is worth attending. It is largely with the superintendent as to the merit and interest in these teachers' meetings. These meetings ought not to be placed in the charge of some one not competent to conduct them. Whoever has them must know his business and be able to impart helpful instruction to the teachers. If all our Sunday-schools would adopt something of this sort it would prove a great blessing to the Sunday-school and to the Church. But we have many Sunday-schools where nothing of the sort is practiced. The teachers simply teach through ignorance and awkwardness. Their work is a practical failure. It can accomplish but little. The time has come when we must have skillful work in our Sunday-schools. Teachers must learn how and what to teach and then do their work in the fear of God. Teaching of this sort will bring forth beneficial results. As it is, much of our so-called teaching in Sunday-school is the merest farce. It is only a shade better than no teaching at all. We need to look at this subject most seriously and make needed improvement.

Paul traveled some of the hardest circuits and missions in the old world, but he never complained. All he wanted was a place to preach the gospel where no one else wanted to go. While he chose his own fields they were the hardest and most unoccupied places in all the country.

Even the early disciples did not always get along with perfect unanimity, nevertheless they did not allow their differences to degenerate into personal rancor and bitterness. They differed in judgment, but not in heart and motive. There is nothing wrong in our differences of mind, provided we differ as brethren.

# THE UNSEEN By JOHN H. K'EN.

We as people of the twentieth century boast that we are practical. We talk with an air of superiority when we enumerate the many achievements of the nineteenth century. Our boast is a just and well grounded one. We are no longer theorists. Our method of study are not scholastic, but pragmatic. Great educators are even doubting whether, after all, so much should be made of the study of the classics in our college curriculums. Many claim that a study of the sciences will result in as much benefit to the mind as the study of Greek, Latin and Hebrew. This, however, is not the place to enter into a discussion of this problem. It is mentioned here to show the intense practical turn which this age has taken.

In another terminology, it might be said that people are to-day limiting themselves largely to the seen. The unseen is passing by. No time, no patience for the dreamer, the theorists. And yet it is impossible to ignore the unseen element. What is hidden from our view has its value for us. A value, too, that is vitally connected with our highest and best natures. We underestimate its value, not merely because it is unseen, but also because its effect upon us cannot be so easily seen by others. We are a people who live entirely too much with a consciousness of what the world will think of us. We often act in a certain way because custom sanctions the act. We should act the right way because it is right. But, as I said above, it is the seen that determines our lives. It is fear of our fellowmen that restrains us from evil, and desire to praise that prompts by far too many of our good deeds.

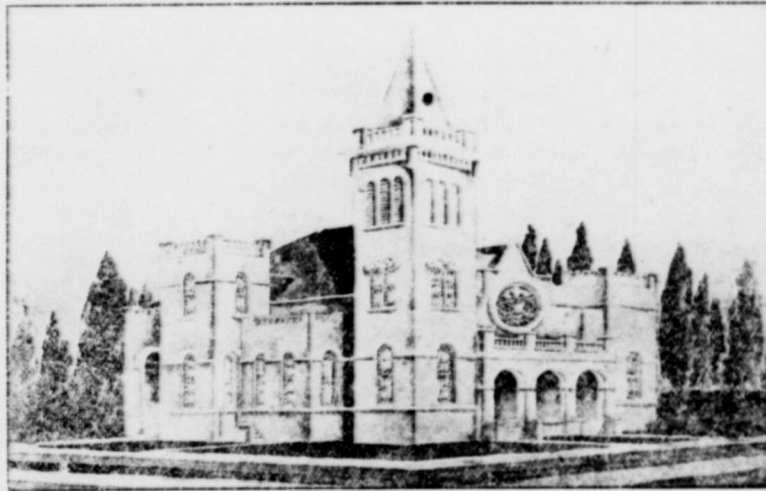
These are self-convincing illustrations of our tendency to neglect the unseen in the building of our characters. Now what is the value of the unseen? What ought to be our bearing and relation toward it? These are questions worthy of our serious consideration.

The value of attending to that which is unseen, of seeking that which is hidden, can scarcely be overestimated. The man who lives in and contents himself with what is present and pleasing to his senses not only violates the divine order of life, but will never succeed as a man. The fundamental condition of discipleship in that "whosoever will come after me, let him deny himself and take up his cross and follow me." This cannot be disobeyed and progress continue. The man who does not estimate personal purity and chastity enough to abstain absolutely from everything evil will never enjoy the fruits of a pure life. How many men resolve, time after time, that never again in life will they be the slaves of their passions; and yet at some time, when temptation presents itself strongly, the unseen fruits of a pure life fade away, and, like Esau of old, they sell their chastity for a mess of pottage! The secret vices of the day are astounding. Not only do they exist among the so-called society class, which has been so often shown, but also among many so-called good Church members. Why this prevalence? It is because the practices are hidden and we do not regard that which is unseen. The very best in life is hidden. It is so in the material world as well as in the spiritual. Seeking, laboring, is the divine order. The precious metals, the pearls, the diamonds, are not to be picked up by the roadside. They are not found on the goods box where the man sits for hours whittling away his precious time. They are found hidden far from sight. They are gotten at great expense. The best pearls are found only at great depths. The same law holds in the intellectual world. It is only to him who is willing to separate himself from the numerous social pleasures and calls that wisdom comes. No man, whatever his gifts may be can make for himself lasting honor without going beyond the present, the seen, and moulding his life after the dictation of that which is unseen.

But it is in the spiritual life that the value of the unseen appears most clearly. We are prone to work for results, to emphasize numbers. This desire for external prosperity, for show, is the source of our many Church evils. Money is needed and people are poor and slow to pay. The good sisters go to work and get up a supper or bazaar to raise the necessary means. This is often justified in various ways, but that does not do away with that piercing question, "Why make ye my house a house of merchandise?" If on our knees in the closet we went to God with our needs he would supply them without causing us to desecrate his house to do it. We are looking at the temporal. Even in our modern revivals we often let our anxiety for visible results and for numbers lead us into evils. Our card signing, Church-joining conversions of to-day are grievous to God and detrimental to our Church. The old time mourner's bench, filled with cries and sobs, is sadly lacking to-day. There are hundreds of people in our Church

today who know no more about experimental religion than the inhabitants of darkest Africa. They go to theaters, they dance, they engage in euchre parties, just as if they were no Church members. They are not to be blamed so much. The fault lies in the tendency to get numbers, to make appearances, at any cost.

Now reader, let us consider the value of contemplating the unseen to us as individuals. In this practical age, when things about us are all a-strife we are inclined to get our entire attention absorbed with the things about us. We are apt to forget our secret devotions. If not careful our minds will be directed away from the source of our strength. There must be careful attention given to the details of our



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Rev. W. Wootton, Pastor.

character. The secret habits must be corrected. Although the act itself may never appear, the result of it will tell on our characters. The secret evil thought may never be spoken or penned, yet its virus is as sure to poison the character as it is harbored and nurtured. "Thoughts are deeds and may become crimes." Can we not call a halt? Can we not take time in the busy work of life to consider our course? The work of this material life is by no means the most important to us. This is a testing time—a time for the formation of character. If we rush on, heedless of the true elements which go to make up character, our living has been in vain. Take time to pray. Take time to meditate. Be will-

responsibility of good government. The exercise of suffrage is the only means possible to many of removing unfaithfulness and remissness on the part of those charged with the responsibility of the enactment and the enforcement of salutary laws. The ballot box, properly protected, is the only medium of conservatism through which is guaranteed our personal liberty and public rights. However, it is possible to a small per cent of the people by mere personal prestige, exerted privately, or publicly through the press, or the pulpit, to estop in a measure, and in some instances entirely, the wrongs that demand redress. With the conviction that it is not only the inalienable right, but the impera-



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ing to deny yourself of immediate pleasures to reap everlasting good. Be willing to suffer present pain and inconveniences, if thereby a nobler life may spring forth. Be unwilling to be bought at any price. Plant yourself on the side of truth, and let not pain or pleasure, flattery or ridicule, move you from your stand. God is walking up and down through the earth looking for men—men of character, of backbone; men who are willing to "endure hardship as good soldiers of Jesus Christ." He needs men upon whom he can rely, who, even if his

tive duty, of every citizen to exert himself to "consummate an end devoutly to be wished," the best government possible this article is written. During the autumn of 1903 a man by the name of Swackhamer, living a short distance from this city, was brutally murdered and robbed. He was an inoffensive farmer with a family dependent upon him. Returning from market to which he had gone to sell some cotton and to make some purchases, he came suddenly to his death at the hands of a nomadic negro fiend. The circumstantial evidence was so strong as to

lead to the immediate arrest of the negro in question. The case went without delay to the Grand Jury and an indictment charging murder and robbery was promptly returned. As the community was much exasperated, and the crime so dastardly, a trial was promptly inaugurated. The defendant being unable to secure counsel, the court appointed a firm of able attorneys for the defense. The defendant had a fair trial, for his attorneys made a hard and faithful fight, with distinction to themselves. But the circumstantial evidence being so conclusive, there not being a weak link in the chain of evidence so as to create even a doubt, the jury readily found the accused guilty of murder in the first degree, and also of robbery, and the death penalty was assessed. The case was then carried to the Court of Criminal Appeals, which, after the usual delay, affirmed the decision of the lower court; meantime an attorney from New Mexico, who had been employed by some relatives of the defendant, came upon the scene, and also an able attorney of this city, as appears from the papers, has been retained in the case, the services of the original counsel having ended with the last decision rendered. And now further delay is superinduced by carrying the case to the Supreme Court of the United States. The ground of this appeal is that there was no negro on the jury that tried the case, and that the discrimination against negroes operated against the best interest of the defendant. It remains to be seen what the final outcome will be. To say the least, justice is delayed at the expense of an outraged community. In the opinion of the writer such legal evasion of justice—such toying with grave responsibilities—such delays in the face of such diabolical crimes, are the great progenitors of mob violence. Should another dastardly deed be perpetrated in that community they would most likely be inclined to visit summary punishment upon the miscreant. In such an event, who would be responsible? In my opinion the answer can be found in the sharp practice of criminal lawyers who defeat the ends of justice. All this toying with justice and toying with the courts—such defeating the will of the people as is manifest in this instance, which is but one instance of many others of a similar nature, and so manifest in our prohibition contests—can not lessen the respect of the people for our courts. No right minded person can object to a fair and impartial trial of any one, no matter what crime he has committed. Neither can there be any objection to an honorable resort to such legal advantages as may be a fair construction of law appertain to the case pending, but to resort to mere legal technicalities, or even to invoke the last recourse of law, simply as a dodge, is reprehensible, to say the least. As law-abiding citizens let us demand a fair and equal administration of existing laws, and the enactment of such additional laws as shall conserve the will of the people.

R. C. ARMSTRONG.  
Fort Worth, Texas.

### AGENCIES—GOOD AND EVIL.

The city of Alexandria is the only monument of Alexander's greatness which remains. Under the reign of the Ptolemies a museum was established there which became in time a great institution of learning—"The University of the East." Magnificent buildings were erected and the institution was richly endowed. The most eminent scholars of Greece, Rome and of other countries were invited to make their home in the capital city. A great collection of the best books of the world was made and deposited in the Alexandrian library. Ptolemy Philadelphus learned that the Jews possessed certain sacred writings which were, in fact, the Hebrew Scriptures of the Old Testament. The King was very solicitous to secure a copy for his library; but how to proceed was a difficult question, as the Jews considered their scriptures too sacred for heathen eyes to look upon. He resorted to the following device: In former wars between the Jews and the Egyptians, many Jews had been taken as captives and sold into slavery. The King conceived the idea of manumission as a conciliatory measure. He purchased these slaves from those who had bought them, paying \$600,000, and 120,000 were returned to their own country. He then made his wishes known to the authorities at Jerusalem, and a copy of the Scriptures was sent to Alexandria, with six men from each tribe well versed in the Hebrew and Greek, to translate it into Greek. Duplicates were made from the original and sent to Rome, Greece and into all parts of the then civilized world. Thus did God work through heathen kings, and, by the use of their money to prepare the way for the establishment of His Church in Rome, Greece, Egypt, Africa and Asia Minor—three hundred years hence. The first fruits of the Gospel among the Gentiles were gathered in these countries where the Septuagint trans-

lation of the Bible into the Greek language had gone before; and for the first three centuries of the Christian era—the martyr age of the Church. Ptolemy Philadelphus, the son of Ptolemy Sotes, had not the least conception of the infinite value of his work and of the expenditures of his money. That translation of the Scriptures was used by Christ and the apostles. Early in the second century A. D., there was at Alexandria a theological school, and Clement and Origen were teachers in it, and they became afterward the ablest defenders of the Christian religion. It may take ten thousand years hence, with millions of money, to convert the world to Christianity, but the Church can well afford to make the outlay and to await the time with patience; but meanwhile we should be up and doing with our might whatsoever our hands find to do, for the night will come, when no man can work. And I say again, as I have said in a former article, that men with surplus money could not make a better disposition of it than to invest it in the highest interests of the world by having the Scriptures translated into every language spoken under the sun and sending millions of copies to the ends of the earth; and in Christian missions and Christian institutions of learning. Money hoarded up while millions are perishing for the want of the Gospel is positively a sin against God and against humanity, and all who are guilty will certainly reap what they sow. Love of self will certainly degenerate into sordid selfishness unless cured by systematic, liberal and cheerful giving to the cause of Christianity. "Will a man rob God? But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." If God would speak thus to the Jews four hundred years before Christ, what would He say to this generation, after nineteen hundred years of Gospel preaching? The Gospel must be preached to all the world. God demands it, and it takes men and money to do it; and those who will not supply what is needed out of what they possess violate the principles of justice and honesty—principles by which God Himself is governed in his dealing with men, and He cannot, in the very nature of the case, bless those whose guilt remains; and the only way to get rid of it is to disgorge. The wine of the Spirit that rejoices the heart is in the rich, ripe fruit that grows upon the tree.

J. L. HOLLERS.

### DRINK OR GROCERIES—WHICH?

The following letter, published in a Pennsylvania paper, ought to be framed and hung up in every grocery store in the United States:

Dear Sir: Having been accustomed to spending 20 cents a day for whiskey, I find that by saving it I can order from you and pay for during one year:

- 3 Barrels flour.
- 100 lbs. buckwheat flour.
- 100 lbs. granulated sugar.
- 100 lbs. oatmeal.
- 25 lbs. corn starch.
- 20 lbs. rice.
- 125 lbs. macaroni.
- 1 bbl. oyster crackers.
- 60 lbs. white beans.
- 100 lbs. hominy.
- 6 lbs. ground pepper.
- 18 lbs. mincemeat.
- 1 doz. packages herbs.
- 40 lbs. laundry starch.
- 1 doz. scrub brushes.
- 1 doz. brooms.
- 50 lbs. sal soda.
- 12 bottles machine oil.
- 20 lbs. roasted coffee.
- 20 lbs. Oolong tea.
- 25 cans tomatoes.
- 24 cans green peas.
- 24 cans mackerel.
- 20 lbs. dried apples.
- 30 lbs. best raisins.
- 25 lbs. prunes.
- 40 lbs. codfish.
- 28 lbs. table salt.
- 25 lbs. lard.
- 2 gallons chow-chow.
- 12 bottles maple syrup.
- 100 bars Bee soap.
- 1 ream note paper.
- 500 envelopes.

The Advocate one year. I had no idea my drinking had been costing me so much, and believe now I can live better and do more for my family. Yours very truly,

The grocer adds that the money saved would be ample to provide all the goods enumerated in the letter.

Carry the matter into other lines of trade. For the amount (\$73) one could buy five tons of coal, three suits of boys' clothing, six pairs of strong shoes, a new dress for the wife—and have \$10 remaining for the hundred and one little necessities which were before denied to get rum.—Selected.

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# Devotional and Spiritua

People are nearly always nice when one gets to know them, and pierces through the outer husks of artificiality which they wear before the world. I detest heaps of people that I have only met at dinner; but I think I like everybody that I ever had breakfast with.—Ellen Thornycroft Fowler.

### THE LIFE ENLARGED.

Paul's great soul was much tired with the spiritual smallness of the men and women converted to Christ under his ministry. He did not doubt that they were Christians, but it grieved him that they were such limited Christians. He found them, even after years of spiritual life, "yet carnal" and still "babes in Christ." Some, long since "set free," he sorrowed to discover "entangled again in a yoke of bondage." Others, to his amazement, subjected themselves, placidly to narrow "ordinances," which had "indeed a show of wisdom in will worship and humility, and severity to the body," but were "not of any value against the indulgence of the flesh." He industriously warned the young men whom he trained for the ministry against the example of those who occupied their time with "foolish questionings and genealogies and strifes and fightings about the law." He could not bear to see a preacher of the Gospel or any other Christian keeping an observance when he might be living a life, solving a puzzle when he might be entering into a truth, or treading a contracted round when he might be exploring a universe. Paul himself had had marvelous experience of what undimensioned range a soul might find in the wideness of God's mercy, and he pitied men who in dim engrossment with temporal trivialities were losing the wider vision and the nobler joy. There was, therefore, no prayer which he prayed more fervently for those who received his ministrations than this: "This ye may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ, which passeth knowledge." He craved for Christians not enough Christianity, but all Christianity.

The apostle's patient pleading for a larger religion in larger souls becomes pathetic when he writes a second time to the Corinthians, whose slow development peculiarly pained him. They seemed to him like stunted children, on whom tight-laced habits of indifference hindered the normal growth. He could not forbear to remind them that the paltriness of their religion was by no fault of Him who first preached to them the Gospel. He had not failed to tell them that Christ offered them an abundant life. They were joyless and sluggish and inconsistent, not because their apostle had opened up to them no better ideal, nor because he had been unambitious for their higher attainment. Again and again he invited them to the greater things of the kingdom. "Our mouth is open unto you, O Corinthians," he tenderly entreats them; "our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own affections. Now for a recompense in like kind (I speak as unto my children) be ye so enlarged."

What so burdened the heart of Paul—that men fully taught of the larger Christianity should still slothfully prefer the lesser—must far more burden the heart of his Teacher, from whom he learned his ideals. For the disciples of Corinth, narrowed in their affections to the love of small deeds and the holding of only trite hopes, unhappily remain to this day all too typical of the Church. We ourselves, though Christians of a vaster time and

measurelessly greater duty, continue to wear—and with right complacent content—the old Corinthian straight jacket. Can then he who by love and sacrifice endowed us with all possibility of increase, expansion and conquest, regard us without grief when He sees us choose rather not to increase, not to expand, not to conquer? Must He not feel that we repay his blessings ill when we accept meagerly his salvation, but employ beyond that no opportunity of growth in the saved life? Truly, His heart has been large toward us. Well might He plead, as did Paul, for His corresponding reward: "Now for a recompense in like kind, be ye also enlarged."

What would it mean in our lives if we were enlarged? What would it bring to pass in the Church?

It would mean essentially and most of all a broadening of our lives. We, as sadly as the Corinthians, are pinched smotheringly tight in our too little affections. Enlarged therein, we should care for greater things in a greater way. Now to us, truth, honor and humanity are interests; to hearts amplified, they would be passions. Our present diminutive souls comprise the few in a shallow sympathy; full grown souls would encompass the many in a devotion of service not only wide, but deep. And in the abounding life an amiable cordiality toward our Savior would grow into adoration and ripen into covenant allegiance. The affections are the wings of the spirit; happy the man whom they bear above the sordidness of earth to diviner desires than earth can aspire.

It would mean a broadening of our wisdom. Of Solomon it is written: "And God gave Solomon wisdom and understanding exceeding much and largeness of heart." That same largeness of heart would teach us "understanding exceeding much" of the true worth of all the varied values that appeal to our souls. A life on a wider plan would give place and space to the things of eternal good, so that they could be no longer excluded by the things of the moment and a day. A spacious wisdom springing out of a large heart would not longer debate whether it could afford to forego pleasure for character, or yield riches to pay for a quiet conscience. And in the Church, if we worked in the light of a clearer and higher noon, we should not be contriving to build so meagerly the foundations of the kingdom. Comprehending better what Christ can be to the generation, we should strive to make him more. We should not expect so slightly the achievement of good, nor be content with such minor victories for our God. A more adequate wisdom would build a more adequate Christianity adapted to more human needs.

It would mean a broadened service. "I will run the way of thy commandments when thou shalt enlarge my heart," is one of the superlative verses of the 119th Psalm. Now in petty childishness we calculate how little we need to do for the Lord in order to avert his condemnation. Were we but enlarged, our eager questioning would be to know how much we might be permitted to do at the high honor of his commands. No longer the minimum would satisfy us; the maximum would be the goal of our striving. A larger life would more appreciate the greatness of God's purposes, and "run" to fulfill so much of those purposes as might lie within its own province.

And it would mean a broadened enthusiasm. "Thy heart shall thrill and be enlarged," is Isaiah's stirring prophecy as he comforts Israel with pictures of the day when all the sons and daughters of the kingdom shall be described returning home. We work slavishly and dully at our task because we have never had the far-sight that could behold the repatriation of humanity. If but once

with more distant vision we might see the approach of the conquering Christ, then our hearts too would "thrill and be enlarged." We should be enlarged out of humdrum, doubt and discouragement into the joy of labor, the confidence of trust and the courage of power. Enthusiasm would not be fever, but fervor.

Why should the greatness of the Christ-like be left for the great? It is equally within the possibility of all. Ye puny, infant Christian everywhere, "be ye also enlarged."—Interior.

So we look forward into all the work of the year to which we shall set our hands; it is yet undone, and here are two ways of approaching it. We can do it as though it were beneath us; as though it were a makeshift, a necessity—one must earn one's living; we will do it, and then, as much as we can, retire within ourselves and live out our glorious dreams. That is one way to prepare to be useless and wretched. The other way is to say each day: I must do this work in the light of what the pattern has taught me. This thing is not humble; it is glorious because God sends me to do it according to this pattern. He has showed to me in the Mount. That is the road to the deepest joy. The world needs the blessing of people like you and me, who will try to redeem every common situation with a faith born of seeing the Pattern in the Mount.—Rev. Edwin F. Snell.

### TELL EVERYBODY.

A distinguished London oculist once took a poor blind man sitting on the curbstone, and restored his sight. Overwhelmed with joy and gratitude, the man exclaimed: "Doctor, I haven't a farthing in the world with which to pay you." Said the doctor: "There is just one thing I want you to do to repay me; it is very simple. Tell it. Tell everybody whom you meet that you were blind; that you see, and who healed you." The restored man willingly made this return, and in a little while the oculist had more patients than he could attend to. Suppose that we all repaid Christ in this way?—Exchange.

### KINDRED SPIRITS.

There is a relationship between the vices which is more than a mere friendly relationship. One vice beckons another, and one leads to another. A young man who began twenty years ago by yielding to the single vice of intemperance, made way for one after another, until he discovered that a group of evil spirits had taken up their abode in his heart, in something like the following order: Intemperance, secretiveness, carelessness, neglect, profanity, lying, cruelty, dishonesty, worthless licentiousness, Sabbath-breaking, house-breaking, theft. And the connecting between all these was a natural one. From the beginning to the end, one led naturally to another.

There is a similar connection between the virtues, and it is just as natural and as philosophical. The building of a new school house on a certain street led naturally to further improvements in pavements, retaining walls, fences, lawns and houses, until the whole town had been affected. The purchase of a new carpet led to successive improvements in rug, furniture, paper, paint, tidiness, cleanliness, good manners, and general good character of the members of that household. The same relationship exists between the Christian graces. They are united by more than a friendly bond. There is a vital relationship. They are kindred spirits. Where one dwells comfortably, the rest want to enter and abide. And each one that enters makes it easier for the rest to follow.

So, also, is there a vital relationship between faith and the Chris-

tian graces, like that which exists between the foundation and the building, or between the root and the tree. All true morality is born spiritually, and all complete morality is born of the spirituality created and maintained by Christian faith. Where faith is, there will be vision, aspiration, transformation. Add to your faith virtue, and to virtue knowledge, and so forth.

The ideal man is the Christian man. The graces mentioned in the second epistle of Peter are Christian graces. Christianity enjoins them. Jesus Christ himself is the only perfect example of them. Christians practice them, and are known by them, and they all grow from faith, which binds the soul to God, and is the most practical thing in this world of ours.—United Presbyterian.

"It makes no difference to whom we give, provided it is to one whom Christ asks us to bless. The recipient may not reward us even with a smile, but our reward does not come from him; it comes from Christ."

### OPPORTUNITIES TO DO GOOD.

Often we meet with people who express a desire to do some kind of missionary work, but see no opportunity. The idea of any person being unable to find missionary opportunities is as absurd as it would be to suppose that a drowned man died of thirst.

If they will only make a start, they will soon find it difficult to respond to all the cases that come to them, for they will find sorrow and distress everywhere. They will find aching hearts in the palaces of the boulevards, as well as in the wretched homes of the slums. You can begin at the finest mansion, and descend the scale to the lowest grade of humanity, and everywhere it is the same aching void. They all need one thing—Jesus. There is no lack of opportunity to do good for Jesus and to assist him—"a man of sorrows and acquainted with grief." Of your kindness to the hungry, the thirsty, the stranger, the poor, and the prisoner, he says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Here is the way to see God, and to know him by personal acquaintance. Then it is easy to find him everywhere. If we would work the works that he does, we must first believe on him whom he hath sent.—Sadie M. Lounsbury, in Life-Boat Worker.

"Bounteous is Jehovah in his nature; to give is his delight. His gifts are beyond measure precious, and are as freely given as the light of the sun. He gives grace to his elect because he wills it, to his redeemed because of his covenant, to the called because of his promise, to believers because they seek it, to sinners because they need it. He gives grace abundantly, seasonably, constantly, readily, sovereignly; doubly enhancing the value of the boon by the manner of its bestowal. Reader, how blessed it is, as the years roll round and the leaves begin to fall, to enjoy such an unfading promise as this: "The Lord will give grace."—Spurgeon.

### TOO BUSY TO BE KIND.

"I sometimes think we women nowadays are in danger of being too busy to be really useful," said an old lady, thoughtfully. "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities left for small wayside kindness. We go to see the sick neighbor, and relieve the poor neighbor, but for the common, every day neighbor, who has fallen by the way, so far as we can see, we haven't a minute to spare. But everybody who needs a cup of cold water isn't calling the

# Nervousness

Read my offer—a full dollar's worth of my Remedy free to try without deposit, or risk, or promise to pay.

Nervousness, fretfulness, restlessness, sleeplessness, irritability—all are the outward signs of inward nerve disturbance. The fault is not with the nerves which give you warning—not with the nerves which enable you to feel, to walk, to talk, to think, to see. But the INSIDE nerves, the automatic power nerves—these are the nerves that work wear out and worry breaks down.

I have not room here to explain how these tender, tiny nerves control and operate the stomach, the heart, the kidneys, the liver. How excesses and strains and over-indulgence destroy their delicate fibers. How, through a bond of sympathy weakness in one center is conveyed to each of the other centers. How this same bond of sympathy produces the outward signs of nervousness which should warn us of the trouble within. I should want to explain how these nerves may be reached and strengthened, vitalized and made well by a r. m. d. I spent thirty years in perfecting—now known by druggists everywhere as Dr. Shoop's Restorative. I have not room to explain how this remedy, by removing the cause, puts a certain end to all forms of nervousness, inward and outward, including fretfulness, restlessness, sleeplessness, irritability. All of these things are fully explained in the book I will send you when you write.

In more than a million homes my remedy is known, and relied upon. Yet you may not have heard of it. So I make this offer to you, a stranger, that every possible excuse for doubt may be removed. Send no money—make no promise—take no risk. Simply write and ask. If you have never tried my remedy, I will send you an order on your druggist for a full dollar's worth—not a sample, but the regular standard bottle he keeps constantly on his shelves. The druggist will require no conditions. He will accept my order as cheerfully as though your dollar lay before him. He will send the bill to me.

Will you accept this opportunity to learn at MY EXPENSE ABSOLUTELY how to be rid forever of all forms of nervousness—to be rid not only of the trouble, but of the very cause which produced it? Write to-day.

For a free order for Book 1 on Dyspepsia, a full dollar's worth of Book 2 on the Heart, must address: Dr. Shoop Box 314, Ra Shee Wis State which book you want. Book 3 for Women Book 4 for Men Book 5 on Rheumatism.

Mild cases are often cured by a single bottle. For sale at forty thousand drug stores.

# Dr. Shoop's Restorative

fact out to the world, and there are a great many little pauses by the way which are no waste of time. The old-fashioned exchange of garden flowers over the back fence, and friendly chats about domestic matters helped to brighten weary days, and brought more cheer than many a sermon. We ought not to be too busy to inquire for the girl away at school, or to be interested in the letter from the boy at sea. It is a comfort to the mother's lonely heart to feel that somebody else cares for that which means so much to her. Especially we ought not to be too busy to give and receive kindness in our own home." May no one be able to say of us that we are too busy to be kind.—The Young Woman.

It is a good deal easier to set a lie a-going than it is to keep track of it.

The New Cure for Kidney and Bladder Diseases, Rheumatism, etc.

As stated in our last issue the new botanical discovery, Alkavis, is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the Kidneys and urinary organs.

The President of the Suffolk Hospital Boston, states that Alkavis was tested in the hospital on chronic cases of Bladder and Rheumatic trouble. It cured when old and established compounds wholly failed, and our good words are at your disposal for all should know of the good accomplished by its use. D. W. H. Hawley, Physician and Surgeon, Penn Yan N. Y., writes: I have used Alkavis myself and in my practice with satisfactory results. Similar testimony to this wonderful new remedy comes from numbers of others, including many ladies suffering from disorders peculiar to womanhood.

The Church Kidney Cure Company, of New York, who so far are its only importers, are so anxious to prove its value that for the sake of introduction they will send a free sample of Alkavis prepaid by mail to every reader of Texas Christian Advocate who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Diabetes, Dropsy, Gravel, Pain in Back, difficult or too frequent passing water, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the Company, and receive the Alkavis entirely free. Address Church Kidney Cure Co., No. 404, Fourth Avenue, New York.

Secular News Items.

August W. Maehen, the former General superintendent of free delivery of the postal service, and Duler E. Groff, of Washington, both under sentence of two years' imprisonment and 10,000 fine for postal conspiracy, surrendered themselves to the United States Marshal and were placed in the cell room at the City Hall, Washington.

Senator Smoot, of Utah, testifying before the Senate Elections Committee, says the yearly titans collected by the Mormon Church are about \$1,000,000—sometimes more and sometimes less. A snug sum for the hierarchy to use for the propagation of their pestiferous principles.

The caulkist of the South Dakota Food Commission extracted enough coal tar dye from a bottle of port wine taken from an original package, in the presence of members of the Legislature, to dye a brilliant wine color nine square feet of heavy woollen cloth. A single bottle of pop produced coloring master of still greater power.

Luke E. Wrigat, of Tennessee, is the first American citizen to bear the title of Governor General in the Philippines, the Philippine bill signed by the President Feb. 6 authorizing the change of the title he now holds, namely, Civil Governor of the Philippines. Secretary Taft sent the following cablegram to the new Governor General: "I salute and congratulate the first American Governor General of the Philippines, and wish for you the same success which has attended your administration as Civil Governor."

The Michigan beet sugar factories last year manufactured 119,000,000 pounds of sugar, which was 3,000,000 pounds less than in 1905. The tonnage of beets used was 419,729, against 643,358 in 1905.

Japan is three times as large as the State of New York; her population is six times larger numerically.

In the last report of the Interstate Commerce Commission on the survey of the mileage aggregating 209,902 embraced therein the gross earnings of the railroads were \$1,966,633,821; the gross earnings for the previous year on 205,313 miles were \$1,909,846,397. The average gross earnings per mile of line for the last year were \$9419, an increase over that of 1905 of \$152 and higher than the corresponding average for any previous year since 1887. The ratio of operating expenses to earnings for the last year was 67.75 per cent. The dividends declared by the several roads for 1904 were higher than those of the previous period by \$23,594,129.

A large Japanese colony is to be settled in Texas to engage in silk culture.

The decision against the beef trust settles five important points: 1. It is a unanimous decision. It leaves no room for further controversy on the ground that the nation's highest legal authorities are not agreed as to the meaning of the law. 2. It decides that the modern live stock and meat products traffic of this country is interstate commerce, and subject to national regulation. It brushes aside all technical objections to that view of the facts. 3. It condemns as an unlawful restraint of trade combinations between buyers of cattle—shipped from one State to another for sale—to suppress competition in such purchases. 4. It condemns as an unlawful restraint of trade combinations between makers of meat products to fix and maintain uniform prices for the sale thereof throughout the country. 5. It condemns as an unlawful restraint of trade combinations between producers to obtain preferential rates for the transportation of their products by common carriers, thus driving producers not in the combination out of business.

The Sultan of Morocco is said to have the curious habit of turning some twenty lions loose every night in the courtyard of his palace. He is of the opinion that the lions guard the inmates of the palace more securely than soldiers would.

The Statehood bill passed the Senate on Tuesday of last week. It provides for the admission of the States of New Mexico (Arizona not included) and Oklahoma (Indian Territory included). An amendment offered by Senator Gallinger was adopted, prohibiting the sale of intoxicating liquors in the State of Oklahoma for twenty-one years.

The following proposals for dealing with the labor problem have been framed by Finance Minister Kovosoff and approved by the Emperor. They will be debated by the Committee of Ministers, with a view of legislation on the subject: The Minister advoc-

ates allowing workmen to participate in measures for the improvement of their lot. He thinks certain organizations ought to be permitted, and suggests that hospital and sick funds be jointly administered and supported by masters and men. The Minister also suggests a bureau of representatives of both masters and men to confer for the settlement of disputes as to wages and on other questions affecting the anchorage of workmen's conditions. The Minister thinks it is possible to reduce the working day to ten hours, with nine hours for night work, and to fix an eventual date for the introduction of the eight-hour day. In conclusion the Minister emphasizes the urgent necessity for improving the medical assistance available for workmen.

The Procurator of Finland was shot and killed Feb. 6. The assassination is believed to be undoubtedly due to political causes. It is said that Soinen was long ago booked for vengeance by the young Fenoman and Satenoman parties, who regarded him as a traitor to his country. As Procurator General he held a position independent of and in some respects even superior to that of the Governor General, and he also was the leader of the old Fenoman party, the influence of which is no longer dominant in the Diet, though it is still preponderant in the Senate.

The trustees of Clarksville, Ind., a town of 2370 inhabitants, have recently disannexed one of the districts of that corporation, comprising about twenty-two acres, because it is "populated by an undesirable class, and the class is mostly of the colored variety." We are told by the South Bend Tribune that "there are several towns in this locality, it is said, who will not permit a person of negro blood to stay within their borders over night."

The National Advocate says that Abraham Lincoln signed a temperance pledge in his youth, and held it obligatory through life.

Queen Alexandra recently donated fifty wicker arm-chairs, with cushions, for the use of the patients who occupy the corridors of the Royal Victoria Military Hospital at Netley. The Queen has also had the hospital chapel fitted throughout with handsome royal crimson felt seating, richly embroidered.

Dr. R. G. Lightle, of Searcy, Ark., one of the defenders in the sensational insurance swindle charges pending there since last July, died Feb. 7 of pneumonia. Last May the body of Edward Piatts was taken from a grave and palmed off as that of Dr. Lightle and insurance collected to the amount of \$21,000 on the latter's life. When charges of fraud were made Dr. Lightle reappeared, having been in Georgia meanwhile, and gave himself up. He was convicted on a charge of violating the grave and fined \$1000 and sentenced to six months in jail. An appeal to the Circuit Court was pending and Dr. Lightle was out on bond. He was recently indicted by the Grand Jury on a charge of conspiracy to defraud certain life insurance companies.

On the Alpine Peak of Olen, on Monte Rosa, will shortly be inaugurated the most elevated literary and scientific institute in the world. Its altitude will be 10,000 feet. The library, which will take the name of Queen Margherita, owes its organization to her Majesty, with the support of many eminent persons in Italy and abroad. It will comprise all the books, sculptures, landscapes and photographs obtainable relating to the Alps.

Last week the Interstate Commerce Commission formally announced its opinion in the Santa Fe rebate case, holding that this road for the last five years has "wilfully and continuously violated" the provisions of the law which requires carriers to publish and adhere to their tariffs. Both the road and the Colorado Fuel and Iron Company (the Rockefeller monopoly which profited by the rebates) are said to be criminally liable if the decision is upheld.

One of the most curious churches in the world is one made of solid coral, on the Isle of Mahe, an island which rises to the height of 3000 feet—the highest of the Seychelles group in the Indian Ocean. The buildings of the island are all constructed from square blocks hewn from massive coral, which glisten like white marble.

Attorney-General Moody has rendered an important decision as to the intent of the drawback clause of the Dingey tariff act, the effect of which will probably be that foreign raw materials for American manufacturers who turn out products for export may be practically admitted free, by a system of drawbacks. Mr. Moody's immediate decision allows Canadian hard wheat to receive this drawback when imported to American millers.

The electric underground tube railroad of London has established a unique achievement in the dispatch of thirty-one trains per hour in either direction, which is equivalent to one

train in less than every two minutes. This is additionally remarkable when it is considered that the trains have to be dispatched from one platform.

Although Russia has a population of 150,000,000, only 21,000,000 of these are really Russians. Some sixteen other nationalities are included in the total.

John Arbuckle, who conceived the idea some years ago of fitting up a "deep sea hotel," in the shape of a sailing vessel, which was designed to take lodgers of the poorer classes to sea every night from New York, has determined to utilize the ship, in connection with similar craft, as a kind of floating river hotel, to be moored at a Manhattan pier, in the early part of the summer, and thus provide comfortable accommodations, at a small price, for the respectable poor.

President Roosevelt struck at the divorce evil last week, in a short special message to Congress, recommending that the Census Bureau be authorized to collect complete statistics showing the extent of the practice in this country. Incidentally the President deplored the evil as one of the most serious that threatens our civilization, and urged uniform divorce laws by the States to check the iniquity.

The two ill-fated cities at the base of Vesuvius, which at the beginning of the Christian era were overwhelmed by a terrific eruption, have always had a fascinating interest for the historian and the antiquarian. Pompeii's bare and silent streets and roodless houses were during the last century gradually excavated and opened to the sun, and priceless treasures of art and beauty discovered when the ashes which overwhelmed it had been removed. Herculaneum was buried not in ashes, but in hot mud, and thus incased in a mould. It still lies preserved to its finest details. Hitherto the difficulty of removing these eight feet of plaster has prevented practically any excavation, but a Cambridge professor, who has a plan for the work, has recently proposed that it be undertaken, and that the United States and the principal countries of Europe co-operate in the effort.

The British Liberals are still gaining. At the recent bye-election in North Dorset the Liberal candidate scored a clean majority of 509 votes, the vacancy having been caused by the death of the Conservative member. On Jan. 7 in the Stalybridge Division J. F. Coocham (Liberal) defeated his opponent by 951 votes in a constituency which in 1900 elected a Conservative by 81. The result of the election in the Mile End Division the following week was hardly less disastrous to the protectionist cause, Harry Lawson managed to save the seat to the Unionists, but the Conservative majority shrank from 160 votes in 1900 to 78 votes in 1905. There have been forty-two bye-elections since May, 1902. In that period the Liberals have elected twenty-seven candidates and the Conservatives fifteen in divisions previously returning thirty-one Conservatives and eleven Liberals.

The recent action of the Knights of Pythias, in excluding saloon-keepers, bartenders and gamblers from that order, emphasizes the fact that most of the fraternal orders have similar laws, written or unwritten. By general consensus the liquor trade is esteemed debasing, and those actively engaged in it are not desired in the fraternities where honor and mutual confidence are held in esteem. This is very significant.

An anti-clerical campaign is being prosecuted in several countries in Central and South America, designed especially to guard those countries from invasion by the religious orders which have been exiled from France. A sensation has been caused throughout Chile by a report that the Chilean Government will soon order the closing of the schools conducted by the Christian Brothers.

A sun spot, believed to be one of the largest and best defined ever observed, has been discovered by Prof. A. H. Cole, a Chicago astronomer. Calculations show that the spot, which was egg-shaped, was one-tenth of the sun's total diameter.

Word was received in Dallas this week that Seymour Thomas, well known here as an artist, has been decorated by the French Government. The Cross of the Legion of Honor has been conferred upon him, and he is now a "Chevalier," and entitled to wear the insignia of a red ribbon in his buttonhole. Seymour Thomas comes from an old Texas family, his grandfather, Col. Beal, being one of the signers of the Texas Independence. Of late years Mr. Thomas has pursued his work in Paris and it is gratifying to his friends in Texas to know of this appreciation of his ability by the French Government.

The blizzard which raged during the first part of the week has been the severest known in years. No part of the United States escaped. New York harbor and all the Atlantic Coast has

been in the grasp of an ice blockade, making navigation difficult and at many ports impossible.

In Gen. Oku's army, from May 6 to December 19, during seven and a half months of the hardest campaigning, there were only forty deaths from disease out of 24,642 cases. Not more than 193 men came down with typhoid fever, hitherto the scourge of all modern armies, and practically all of the "beri beri" patients were restored to health.

Pneumonia has been a terribly prevalent and fatal disease in the United States for some time past. This was particularly the case in the State of New York, where in the first five months of last year there were, according to the official statement of the Board of Health, no fewer than eight thousand deaths from this disease, which number was 12 1/4 per cent of the total deaths, and two thousand more than occurred for the same months in 1905. Indeed, last year appears to have been a peculiarly unhealthy year in that State, for the record was the highest ever made.

Mr. Pulitzer, proprietor of the New York World, has decided to withhold, for the present at least, the word which is necessary to enable Columbia University, in co-operation with the Advisory Board, to go forward with the erection of the building, and the formulation of the plans, for the Pulitzer School of Journalism. It is said that 1000 applications have been received from persons who contemplate entering the school when it is started.

Count Tolstoi, with his usual fearlessness, comments that if Grand Duke Vladimir issued the order to fire on the innocent men, women and children at St. Petersburg, and if the Emperor approved, "so much the worse for both parties to so criminal an action." Tolstoi further declares: "The Russian revolution will come, but it will be through the spread of education, intellectual and economical, and especially through the people effecting a personal revolution in their own lives by acquiring the true religious spirit."

UNANSWERED LETTERS.

Feb. 9.—John R. Morris, o. k. A. T. Culbertson, sub. A. J. Frick, subs having attention. H. P. Shrader, sub. J. E. Roach, sub. J. T. Bloodworth, sub. G. R. Hughes, sub.

Feb. 10.—J. D. Hendrickson, sub. M. S. Hotchkiss, sub. W. B. Wilson, sub. E. A. Smith, sub. C. W. Young, sub. W. W. Watts, sub. Ross Williams, sub. H. B. Henry, trial subs. S. J. Drake, trial subs. M. S. Hotchkiss, sub.

Feb. 11.—A. W. Hall, subs. J. R. Ritchie, subs. W. B. Wilson, subs. M. M. Morphis, has attention. R. F. Bryant, has attention. D. L. Coale, subs.

Feb. 12.—C. N. N. Ferguson, sub. F. B. Bushanan, sub. J. C. Mimms, sub. Paul Bentley, trial subs; 2 cards. T. B. Hilburn, sub. E. T. Bates, sub. J. M. Armstrong, subs. G. W. Shearer, subs. R. F. Dunn, sub. R. A. Clements, sub. A. P. Hightower, sub. J. J. Creed, sub. L. B. Saxon, subs. V. A. Godbey, sub. Jas. W. Moore, sub.

Feb. 14.—M. S. Hotchkiss, sub. Thos. Hanks, sub. R. F. Brown, sub. W. B. Wilson, sub. O. P. Kiker, subs. J. E. Crutchfield, sub. M. H. Neely, sub.

Feb. 15.—J. M. Smith, sub. M. H. Read, sub. J. A. Wyatt, change made. W. M. Lane, sub. F. A. Downs, sub. C. B. Fladger, sub. H. B. Clark, sub. G. V. Ridley, sub.

MARRIAGE NOTICES.

Hopkins-Hargrave.—At the residence of Mrs. J. M. Hargrave, Beaumont, Texas, on 31, 1905, Mr. Harry H. Hopkins and Mrs. J. M. Hargrave, Rev. J. W. Treadwell officiating.

Irwin-Fussell.—At the residence of the bride's father, Feb. 5, 1905, Mr. Sid Irwin and Miss Ruth Fussell, Rev. Ross Williams officiating.

Stillwell-Beggs.—At the home of the bride, near Palace, Van Zandt County, Texas, Feb. 5, 1904, at 1:20 p. m., Mr. Marion Stillwell and Miss Fletie Beggs, Rev. J. F. Everitt officiating.

Wood-Payne.—At the residence of the bride's father, Omen, Texas, Jan. 1, 1905, Mr. R. E. L. Wood and Miss Sallie Payne, Rev. Geo. R. Hughes officiating.

Melton-Hodnett.—At the Methodist parsonage, Troupe, Texas, Jan. 24, 1905, James W. Melton and Miss Matie Hudnett, Rev. Geo. R. Hughes officiating.

Stanton-Prather.—In Franklin County, Texas, Feb. 1, 1905, Mr. H. W. Stanton and Miss Annie Prather, Rev. John E. Roach officiating.

Gafford-Hays.—At the residence of the bride's father, Mr. J. F. Hays, of Crowell, Texas, on Wednesday night, February 1, 1905, Mr. S. Tilden Gafford and Miss Bulah Hayes, Rev. J. A. Travis officiating.

Hathaway-Jameson.—In the Methodist Church, Devine, Texas, February 3, 1905, by Rev. J. E. Harrison, Miss Fannie Jameson, daughter of Mr. and

THINK IT OVER.

Something You Can See in Any Restaurant or Cafe.

A physician puts the query: Have you never noticed in any large restaurant at lunch or dinner time the large number of hearty, vigorous old men at the table; men whose ages run from 60 to 80 years; many of them bald and all perhaps gray, but none of them feeble or senile?

Perhaps the spectacle is so common as to have escaped your observation or comment, but nevertheless it is an object lesson which means something. If you will notice what these hearty old fellows are eating you will observe that they are not munching bran crackers or gingerly picking their way through a menu card of new fangled health foods; on the contrary they seem to prefer a juicy roast of beef, a properly turned loin of mutton, and even the deadly broiled lobster is not altogether ignored.

The point of all this is that a vigorous old age depends upon good digestion and plenty of wholesome food, and not upon dieting and an endeavor to live upon bran crackers.

There is a certain class of food cranks who seem to believe that meat, coffee, and many other good things are rank poisons, but these cadaverous sickly-looking individuals are a walking condemnation of their own theories.

The matter in a nutshell is that if the stomach secretes the natural digestive juices in sufficient quantities any wholesome food will be properly digested; if the stomach does not do so, and certain foods cause distress, one or two of Stuart's Dyspepsia Tablets after each meal will remove all difficulty, because they supply just what every weak stomach lacks, pepsin, hydro-chloric acid, diastase and nux.

Stuart's Dyspepsia Tablets do not act upon the bowels, and in fact are not strictly a medicine, as they act almost entirely upon the food eaten, digesting it thoroughly, and thus gives a much-needed rest and giving an appetite for the next meal.

Of people who travel nine out of ten use Stuart's Dyspepsia Tablets, knowing them to be perfectly safe to use at any time and also having found out by experience that they are a safeguard against indigestion in any form, and eating, as they have to, at all hours and all kinds of food, the traveling public for years have pinned their faith to Stuart's Tablets.

All druggists sell them at 50 cents for full sized packages, and any druggist from Maine to California, if his opinion were asked, will say that Stuart's Dyspepsia Tablets is the most popular and successful remedy for any stomach trouble.

Mrs. S. P. Jameson, of Devine, to Mr. Robert L. Hathaway, of Corsicana, Texas.

Moore-Blackmore.—At the home of the bride's parents Feb. 1, 1905, Mr. G. F. Moore and Miss Ethel Blackmore, all of Floyd, Texas, Rev. H. L. Hare officiating.

Warren-Moses.—At the parsonage in Dexter, Texas, Feb. 1, 1905, Mr. A. B. Warren and Miss Ora Moses, both of Coesfield, Rev. H. H. Goode officiating.

Wallace-Dillard.—On Feb. 1, 1905, three miles northwest of Dexter, Texas, Mr. P. W. Wallace and Mrs. Sussie Dillard, Rev. H. H. Goode officiating.

Slaughter-Cunningham.—At the home of the bride in Dexter, Texas, Feb. 5, 1905, Mr. M. M. Slaughter and Miss Dora Cunningham, Rev. H. H. Goode officiating.

Donoghly-Castleberry.—At the parsonage in Mt. Vernon, Texas, Jan. 1, 1905, Mr. J. B. Donoghly and Miss Castleberry, Rev. John E. Roach officiating.

Hutchins-Stanton.—Four and one-half miles southeast of Mt. Vernon, Texas, Feb. 2, 1905, Rev. Edgar G. Hutchins and Miss Myra Stanton, Rev. John E. Roach officiating.

READ THIS:

Elgin, Tex., March 1, 1903.—Dr. E. W. Hall, St. Louis, Mo.: Dear Sir—In 1896 I was cured of kidney and bladder trouble by the use of your Texas Wonder, Hall's Great Discovery, and I can cheerfully recommend it to others suffering in the same manner. Yours truly,

R. B. WILKES, Proprietor Midland Hotel.

TEXAS WONDER.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women; regulates bladder troubles in children. If not sold by your druggist, it will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. W. E. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists. Office, 2931 Olive Street.

ALLEN'S Best Cough Medicine LUNG BALSAM Safe, Sure, Prompt

Notes... NORTH... C. L. I... ing along... W... nice nev... lars. It... arrival... the peop... much er... prepara... preacher... of home... er are o... will kee... make m... am serv... They ha... selves t... as well... courager... Conferer... seven n... that ma... Our fir... held at... er was... with sle... One ste... the only... present... presidn... soul-str... session... more re... friend... non, aie... We hav... and exp... praying... the fir... and glo... S. W... kindly... Frisco... in the... I was... have m... Bethel... part of... ed, but... substan... Confer... and ou... time to... and wa... several... Clark g... HE... Awful... CUR... Skin... "I l... ginnit... cezen... River... untold... sleep... secmi... when... ing a... and i... not h... spre... of a d... dies t... seem... Her f... and I... It con... on a v... he to... Ointn... "T... surp... hea... to-la... skin... scar... it is c... its r... "Y... ceive... my b... the d... head... sore... Ms... Feb... Sold... (in turn... Ointme... house... Ave... 2931

## Notes From the Field.

## NORTH TEXAS CONFERENCE.

## Parley.

C. L. Bounds, Feb. 9: We are moving along all right on the Parley Mission. We are comfortably housed in a nice new parsonage worth \$600 dollars. It has been completed since my arrival. This people, and especially the people at Pleasant Hill, deserve much credit for their heroic efforts to prepare a comfortable home for their preacher. I am enjoying the comforts of home, because my father and mother are occupying the parsonage. They will keep house for me until I can make more definite arrangements. I am serving a good, religious people. They have already endeared themselves to me by their many kind acts, as well as words of sympathy and encouragement. I have held two Church Conferences and disposed of thirty-seven names. Will dispose of about that many more in the near future. Our first Quarterly Conference was held at Hopewell Feb. 4th. The weather was cold and the ground covered with sleet. Only a few were present. One steward (my father) and I were the only members of the conference present. But we had a good time. The presiding elder, Bro. Fladger, was present and preached a good, warm, soul-stirring sermon. The business session, held in the afternoon, had more religion than business in it. Our friend, Bro. J. E. Roach, of Mt. Vernon, aided us much by his presence. We have one church building on foot, and expect to have it up by May. I am praying and expecting to make this, the first year of my ministry, a great and glorious year.

## Frisco.

S. W. Miller, Feb. 7: I have been kindly received at all points of the Frisco Circuit, and we feel that we are in the midst of true and tried friends. I was no stranger only to those who have moved in since I served the Bethel and Allen Circuits, as this is a part of both. We have not been pounded, but we have been cared for in a substantial way. Our first Quarterly Conference was held last Saturday, and our presiding elder got to us in time to hold it. It was cold, it sleeted, and was sick, and yet they came for several miles to Church, and Bro. Clark gave us three excellent sermons.

## HEAD SOLID SORE

Awful Suffering of Baby and Sleepless Nights of Mother.

## CURED BY CUTICURA

Skin Fair as a Lily with no Scar to Recall Awful Sore Writes Mother.

"I herewith write out in full the beginning and end of that terrible disease eczema," says Mrs. Wm. Ryer, Elk River, Minn., "which caused my babe untold suffering and myself many sleepless nights. My babe was born seemingly a fair, healthy child, but when she was three weeks old a swelling appeared on the back of her head, and in course of time broke. It did not heal but grew worse, and the sore spread from the size of a dime to that of a dollar. I used all kinds of remedies that I could think of, but nothing seemed to help; in fact, it grew worse. Her hair fell out where the sore was, and I feared it would never grow again. It continued until my aged father came on a visit, and when he saw the baby he told me to get Cuticura Soap and Ointment right away.

"To please him I did so, and to my surprise by their use the sore began to heal over, the hair grew over it, and to-day she has a nice head of hair, her skin is as fair as a lily, and she has no scar left to recall that awful sore, and it is over eight months and no sign of its returning."

## CURE PERMANENT

"Your letter of the 10th inst. received, asking in regard to the cure of my baby some six years ago. Well, the disease has never returned to her head which at that time was a solid sore on top and down the back."

MRS. WM. RYER, Elk River, Minn. Feb. 25, 1903.

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per val. of 50), Ointment, 50c. Soap, 25c. Deposits: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 127 Columbus Ave. Potter Drug & Chem. Corp., Sole Proprietors. Guard for "How to Cure Eczema."

There was not a steward present from our three country appointments, and only \$10 reported by telephone from one, yet the conference met my current expenses, and when this awful weather ceases I hope the balance of the work will place us in easy circumstances. Frisco paid \$38.50—over one-fifth of the assessment for the whole year of the entire work. Frisco will call for full time in the near future. I have a hard work before me on the part of the country appointments, if I accomplish the work I see that is needed to be done; but I have a noble band to help in the work. May God give me strength spiritually and physically to bring up the best work ever done in the history of this circuit. There has been about \$43 worth of improving and furnishing the parsonage since conference. Bro. Bowman left everything in fine shape, and gave me the most satisfactory directory of the work I have ever received.

## Garland.

J. J. Morgan, Feb. 10: We are all O. K. at Garland. Our fourth year bids fair to be the best of all. The reception on our return from conference was most cordial and the pounding the heaviest known in our experience. We have three sacks of flour yet untouched. It will be like leaving home to move from here next fall. Our first Quarterly Conference, held Jan. 29-30, was a rich occasion. Bro. Thomas' sermons were strong and helpful, while his careful oversight and wise counsel as to the details of the work were a stimulus that will last for a long time.

## TEXAS CONFERENCE.

## Gilmer.

G. V. Ridley, Feb. 10: It is needless for me to say we were returned to Gilmer, or by what authority we are here. Everybody who cares to know, or are doing their whole duty as Methodists, knows those two facts concerning every pastor in the State. I am sorry for those who do not realize the necessity of taking their Church paper. I want to call Bro. Stuart Nelson's attention to his unguarded use of the superlative by informing him that Gilmer is still on the map and occupying a more conspicuous place, if not as broad a territory, as when he served it several years since, and some at least of the noble band he once knew are still here conserving the interest of the Church, and standing for the right. Two things prevent me from calling names, their modesty and their number. Our officials—stewards and trustees, our societies, the W. H. M. S., W. F. M. S., Senior and Junior Leagues—are all engaging in their work with a zeal coupled with a sagacity that would quite astonish New Boston even. Not an evidence of Bro. Nelson's old storm house, nor the old parsonage can be found hereabouts. Now they are things of the past—the great past. It is to be hoped the storm house will never be needed. We are going on to perfection, though it may be not in sufficient haste.

## Orange Station.

H. T. Cunningham, Feb. 10: Never did a people accord a pastor and his family a more cordial reception than that extended to us by the good people of Orange. Some of the friends met us at the depot and others were at the parsonage to greet us. On the evening of the same day a large number of friends came to the parsonage to welcome us, bringing with them substantial tokens of appreciation in the form of packages of groceries and other material comforts. So, in addition to kind words of welcome, we have had the orthodox Methodist pounding. These gracious and kindly acts have been continued during the seven weeks of our residence. Our hearts are very grateful. Our Board of Stewards of sixteen members are men true to God and the Church. They have devised liberal plans for the conference year: "a forward movement" in material things; and, besides this, tokens of an earnest desire for spiritual enlargement are also manifest. An advance of \$300 has been made in assessment for pastor, salary being raised from \$900 to \$1200; also an advance of \$50 on presiding elder's salary, and a corresponding increase in assessments for the benevolent enterprises of the Church. Previous to our arrival the parsonage had been repapered and repainted on the interior, repairs made on roofing and guttering, and some additions made to the parsonage furniture. The Woman's Home Mission Society is a live thing and a great help to the Church—an auxiliary indeed. In addition to what has been done, plans are now making for a new fence in the rear of the church and parsonage. The Senior League is the best I ever saw. It is a positive inspiration to the pastor. If anybody thinks the Epworth League movement has about spent its force and is no longer efficient, a visit to Orange will dissipate the error. At last night's monthly business meeting

the Leaguers proposed to contribute an increased amount to the "conference collections" this year, and also to make a new sidewalk around the church and parsonage on two streets. The Mission Study Class is very interesting. Junior League is doing well. The Sunday-school is above the average; 300 officers and pupils. The Church membership is about 440. Bro. Johnson, my predecessor, wrought well. Over 100 accessions last year under his ministry. He and his faithful wife are much beloved. Bro. Hotchkiss, our new presiding elder, was with us ten days ago. Although he had never been to Orange before, a number of our people already knew and loved him. He made a splendid beginning with us, although the Quarterly Conference was very poorly attended on account of the rain. Under his leadership we expect great things in the Beaumont District this year. So far as I can see it, health conditions here are excellent. Only two funerals thus far, and both of these delicate little infants who had been sick nearly all their lives. We have solemnized the nuptials of six couples. It was with no small regret that we parted company with the North Texas Conference after only one year among the brethren there. We are delighted with this conference, and are very happy in our work with the people of Orange.

## NORTHWEST TEXAS CONFERENCE

## Valley Mills.

J. S. Tunnell, Feb. 13: On the night of February 5 we closed a ten days' meeting at Clifton. Rev. Russell J. Birdwell, of Ft. Worth, was with us and did the preaching. Notwithstanding the intense cold weather and the prevalence of la grippe among the people, we had fine congregations from start to finish. The first Sunday night it was apparent the church would be too small, so on Monday we moved to an old vacant saloon building. All the business houses closed one hour each day, and the men came in crowds to the services. Birdwell delivered an earnest gospel message. Many Christians were toned up in their religious lives, and at least thirty people professed faith in Christ and gave their names for membership in the different Churches. To God we desire to give all glory.

## Abbott.

N. M. McLaughlin: Our first Quarterly Conference was held at Abbott, Jan. 21, and was a most enjoyable occasion. Every member of the Board of Stewards (14 in number) were present, and they raised the pastor's salary \$130 above last year. Our new presiding elder, Bro. J. G. Putman, made a fine impression on our people. He preached three appropriate sermons, which were well received by the congregations. We have always considered Bro. Putman one of our very best preachers, as well as an excellent presiding officer, while his charming personality captures all. We have been forced into winter quarters for the past few weeks; but, notwithstanding the intense cold, some things have been happening on the charge. One of our churches has been repainted and another, our church at Bell Springs, was recently burned. We have secured a little more than \$900 with which to begin a new building. We expect to put up a good modern church at a cost of about \$2000, one which shall be in keeping with the character and prosperity of the community. This four-appointment circuit is a very pleasant work, among honest, whole-hearted people, many of them a spiritual support to a preacher. But there is much to be done and we look to the "Lord of the harvest" for a glorious ingathering of souls during this present year.

## WEST TEXAS CONFERENCE.

## Laredo.

F. H. C. Elliott: I want to thank our able editor for his kind mention of this preacher and his work in the last Advocate. We enjoyed the visit of the dignitaries of our Church very much; and the sermon of Bishop Candler on the "Resurrection," and of Dr. Wilkerson, of Payne Memorial, New Orleans, on "Retribution;" both did good to my people. We had in our home Bros. A. E. Rector and W. J. Johnson, and two more consecrated and able men cannot be found anywhere. Their visit was a precious benediction to the preacher and his family. And we had at supper one night three Austin boys together, Rector, Hotchkiss and Elliott. In my little prose rhyme there were two errors (no matter who made them). One the phrase "placid veins" was used when I wrote "facid veins." The word "by" crept in where I said "pierced the blood-red sky" when it had no business there. I am now preaching twice a month at "Fort McIntosh" and twice at the Seminary, making three sermons every Sunday, and they are not the same sermons, either.

## INDIAN MISSION CONFERENCE.

## Tyrone, Okla.

A. G. White, Feb. 8: To-day makes three months on this work. I have been hindered some by snowstorms and sore eyes. This has been the hardest winter in many for Beaver County. I have two classes of fourteen, another of nineteen. I preach at six places, and just as soon as winter is over I hope to have that many more, as I expect to take the field and stay on the road all the time. Although I had a hard time to find places to preach (only preached twice the first month), I have preached fifteen times. At Tyrone I use the school house, which is only 18x29 feet; have a good Sunday-school that meets every Sunday at Nabisco. Neff and Byrd, I preach in dugouts, while at the other two places I have small school houses. I also have a good Sunday-school at Nabisco; no parsonage. I have good prospects to organize at Neff with about twelve members, and at another place with about fifteen members. There are many places here that if I can reach them and hold a week or two meetings good classes could be started. I have received so far from board and charge \$53.15; paid out at our collections, \$11.75, leaving us \$41.40 for the first quarter. This is a very important work. Wife and I like our charge fine, and hope to have a good report for the Bishop at Lawton, Okla., next fall. We have about \$400 promised on a church at Tyrone; got part of the rock hauled for the foundation. We expect to build; yea, we must build. I must not close this article without saying that the W. H. M. S. of New Boston, Texas gave wife and I a new pair of shoes apiece. May the Lord bless them and Bro. Stuart Nelson. Have not been pounded yet.

## OUR OLD PEOPLE.

Do we appreciate them?

This question suggests itself as I think of the help I have received—as a Methodist preacher in Texas—from the old people in the Churches I have served.

In these days of "Young People's Societies" we are apt to overlook or depreciate the value of our old folks. During my four years' pastorate in Tyler I was greatly helped by the old people, among whom were Father Bonner, Mrs. Finley and Mitchell and their wives, and Dr. Broyles, all of whom had reached their three-score years and ten. All of whom—except Dr. Broyles—I have buried.

Father Bonner died during my first year, and while he was never able to be at Church, his words of faith and courage are a heritage I greatly prize.

Dr. Mitchell sat nearly every Sunday morning at the head of the aisle on my left, while Dr. Finley sat in an arm chair in front of me to the right. They were to me what Aaron and Hur were to Moses. They held up my hands in every possible way. Their cheery faces seem to be beaming on me still, and their hearty amens are echoing in my heart. I appreciated them then and they knew it, but possibly I appreciate them more now.

In every charge I have had old members—men and women—on whom I soon learned to rely. At Palestine were Dr. Shumaker, and Bros. Addington and Ezell. The first two went to heaven under my eye. To me they were great and good. The latter still lives, and loves Methodist preachers, more of whom he has entertained than anybody perhaps in Anderson County. His good wife, the very embodiment of charity, passed away under the pastorate of her old friend, Dr. I. Alexander.

At Jacksonville Mrs. Will Miller and Father and Mother Bolton still live, without whom that good little Church could hardly exist as a station.

In Lonview we have a host of tried old workers, among whom I mention G. A. Kelly and wife, Mrs. Keener, Mrs. Oden, Mrs. Kirby, Mrs. Reynolds, Dr. Ogilvie, Dr. Stanbury, and others.

Our superannuated members who are not able to attend Church are Father Long and wife, at whose home many of the members meet now and then to hold a religious service and to receive their benediction. A few days ago we celebrated the sixty-sixth anniversary of their marriage in this way.

The association of strong young men who are in the midst of the battle, scholarly men who are abreast with the learning of the age and are ready to meet higher or lower criticism, is very desirable and profitable, but the greatest blessing that comes to any soul through human association comes through these old saints who carry the fire of less critical (in the Church), but more evangelical days. Many a modern Apollon would be greatly benefited by sitting at the feet of these Priscillas and Aquillas to learn the way of the Lord more perfectly. Now and then we meet a grand old superannuated preacher whose interest has not abated in the learning of the day and who stands like a pillar of Hercules against all hurtful innovations and iconoclastic criticism. What a blessing to the Church such men are, and

## Stomach Sufferers

Send your name and address on postal card to Crane Pharmacy, Chicago, Ill., and receive free by return mail one full dollar box of Crane Bi-Tonic, which cures every case of stomach trouble and gives immediate relief. This means you. Do it now!

younger men ought to profit by their experience and wisdom. We ought to thank God that they abide and we can learn at their feet. We have two such men in this part of the "Greater Texas Conference," one at Tyler, and one at Henderson. The former has just sent me one of the latest books vs. "Higher Criticism," with his indorsement. The other nearly two years ago asked me to read "Self-Revelation of God," by Harris, saying, "It is the most timely and greatest book of these days of great books." All of which I believe. It has been my privilege to follow the last mentioned superannuate in three different stations, and I do not hesitate to say I never followed any man of any age who did more or better pastoral work or left his charges in better condition for his successor. Still the Cabinet thought he was a superannuated man. I believe this conference will be slow to superannuate old men without some suggestion from them or the charges they have served. We need their wisdom, conservatism and weight of character. I am glad the bows of so many of them abide in strength. When you hear the twang of their bow-strings look for results. Even a great editor cannot give a false exegesis without feeling the shock of their misse's. Blessings on them. B. H. GREATHOUSE.

## THE BERRY PARTY IN WINTER.

I wouldn't do that, my dear child," said mamma to Florence.

Florence who had been stopping on the mountain ash berries that had fallen to the walk, looked up. "Oh, mamma," she cried, "it is such fun to hear them crack."

"But I know of something that will give much more pleasure," her mother said, rising and going into the house. In a few moments she came back with a small basket. "Suppose you pick up every berry you can find," she said, "and some day we will do something pleasant with them."

Florence took the basket and ran back to pick up the tiny orange balls, hunting in the long grass about the trees as well as the path.

"Is that enough?" she asked, when the basket was full.

Her mother carefully emptied them into a newspaper. "That will do," she said.

"What are you going to do with them?" Florence asked, curiously.

But mamma smiled and shook her head. "That is my secret," she said, kissing the rosy face.

Now, mamma's secrets were apt to be delightful, so Florence filled the little basket every day as long as the tree shook down its pretty fruit.

One gray day in winter the rain began to fall, and next morning the sun shone on a flashing, glittering world; for every twig wore a coat of ice, and the trees looked like those in Aladdin's garden.

"This is a good day for our berry party," said Florence, forgetting to eat her oatmeal.

"Yes, a berry party in winter, as you shall see," mamma said. "Have you forgotten about the mountain ash berries?"

"But they are not good to eat," the little girl exclaimed in surprise.

"Not for you, but for your little guests," she said, giving her a bag of berries. "Put on your hat and cloak, and scatter these berries on the crust. I think you will soon have guests."

So Florence ran out on the piazza, and threw handfuls of berries on the shining snow. How the little orange balls danced and spun along on the hard crust! Then mamma beckoned to Florence to come in.

"If you will watch a few minutes I think you will see the birds," she said, "for the ice covers everything, and they can not get much to eat. They will enjoy your berry party."

Sure enough, there came a flutter of wings, and first one, and then a great many little brown birds were gathered on the lawn, eagerly pecking at Florence's berries.

Florence clasped her hands. "Oh, mamma," she cried. "I mean to have a berry party every year!"—Exchange.

## ANNOUNCEMENT

I take pleasure in announcing through the Advocate to Texas Methodists that I have accepted the general agency in Texas, Mississippi and Oklahoma for the Hutchings-Votey Organ Co. of Boston.

This firm has the largest exclusive Pipe organ factory in America and their output is confined to guaranteed and high-class work.

Correspondence solicited from any Methodist pastor or committee contemplating the purchase of a pipe organ.

F. M. LAW, Bryan, Texas.



Factorymen, printers, farmers, country merchants and others, whose changing duties require very frequent washing of hands, will find that Ivory Soap is just what they want. It lathers quickly and will not make the hands sore or rough, even when used very often, or with a stiff brush. It keeps the skin soft because it is pure; as pure as a soap can be made. It floats.

## The Home Circle

### A BRIEF FRIENDSHIP.

Deep in a pond lived Taddy Pole  
(The pond was in a bog),  
And there upon the mud he met  
The lively Polly Wog.  
He thought her graceful; she admired  
His active twirls and bends.  
He said, "I like you very much!"  
She murmured, "Let's be friends!"

And friends they were for quite a week;  
Each shared the other's swim.  
He never stayed away from her,  
And she kept close to him.  
The water-beetle, sailing by,  
Would smile and rudely stare;  
While news remarked, "Just look at that  
Inseparable pair!"

But one day two things happened, and  
Their friendship ceased to be:  
For Polly Wog and Taddy Pole  
Had left the pond, you see.  
They meet as utter strangers now  
Upon their native bog;  
For she's become a dragon fly  
And he's become a frog.

—Cassell's Little Folks.

### OUR CHURCH IN WASHINGTON, MONTANA, OREGON AND CALIFORNIA.

After serving in the West for two successive years, we have some idea of that work from personal observation, which is the only means of getting a correct knowledge of it. That there are difficulties and obstacles in the way is true; and the same is true wherever worldliness and sin abound. Nor have we ever planted our Methodism anywhere without contending with like difficulties. There are no victories for our Zion where there is no fighting to be done.

If our Church would lower her standard and compromise with the world, recognize and indorse and adopt its customs, her numbers could be increased in proportion. The world is not just willing to be damned, nor is it quite willing to pay the price to be saved.

This compromising "love of the world" is the chief difficulty in the way of the Church in the West, and in the East and in the center, and all

through. All the denominations together are not saving the people in the West to any large extent. But our Church is doing more in many places to save them than is being done by any other Church. During the year just ended we have had more conversions than the M. E. Church, and the reports show an actual gain of several hundred.

Our pastor in Portland, Oregon received more persons into the Church during the year than any pastor in that city, and yet he did not enroll quite one hundred. This shows that the work of soul-saving is not rapid in the West.

It is a land of immensity and developing resources. Opportunities for making money are multimodal and great. The temptation to secularism is tremendous, and in the rush and greed for gain men forget God and give little heed to "the things which are not seen." The people live largely in their eyes, in their hands, and in their mouths.

Again, our Church has suffered fearfully at some points from unholiness and ambitious men in her pulpits—men who sought self rather than souls. But gradually we have gotten rid of such men. Adventurers and inefficient have also had their turn at affairs in the West, but they too have been relegated and have gone to "their own place."

True men have had to endure and suffer all these years because of those who were untrue. But a change has come. We now have comparatively little difficulty in securing men for the Western work. Forty-six have gone to the five coast conferences within the last fourteen months. These are men, in the main, who are equipped for the work, and who will become factors there in our Methodism.

There are definite and decided evidences of advance at all points. Besides the increase in the number of conversions and additions, the material progress is marked and increasing. The debt on our Church at Butte, Mont., has been provided for and the building dedicated. Also a small mission church built, paid for, and dedicated. The debt on our Church at Dayton, Wash., has been paid and the building dedicated. The debt on the Church at Pendleton has also been

paid. The new church at Spokane, Wash., costing \$6500, has been finished, paid for, and dedicated. Nearly \$1000 has been secured, in money and convertible property, toward a building in Portland, Oregon. A new district parsonage has been entered into and is under way of erection at Fresno, Cal., while divers and sundry other buildings and improvements are going on throughout the various conferences.

Our presiding elders are strong, sagacious men, our pastors true and consecrated, and, in the main, successful. Our people are as loyal to their Church as any people on earth. The climate is ideal; the material resources are abundant, and more. It is a magnetic land, and people are being drawn together by the thousand. There is no better field for the gospel of Christ in this Republic, and no Church has a heartier welcome or finer opportunity than the Methodist Episcopal Church, South.—Bishop H. C. Morrison, D.D., in Nashville Christian Advocate.

### THE BLESSING OF OLD AGE.

It is good to have the old for confidants when you are happy, good to have their consolation when you are sad. If your breast is torn with spiritual strife, or your heart bruised from grievous trials, go find some dear old friend who has suffered much. What comfort you get! He has met in close quarters the thing that affrights you, has passed through what you dread to undergo, and he has vanquished it all through patience and trust. An infinitely sweet and strong virtue of consolation belongs to venerable age, a virtue sanctified in the fires of suffering and purified through great griefs. Little by little these elders have been lifted into a higher life where the desires and envies and ambitions of the lower life, even the thirst for happiness, have vanished away. In them we no longer find anything but unalloyed kindness, self-forgetfulness, serenity in sacrifice. For a man sensitive to beauty of soul and to moral realities, the mere presence of a person whose face speaks of this beautiful old age, relights the flame of courage and strengthens the heart, even in the thick of the cruellest trials. Those who have peace, bring with them the gifts of peace; those who know resignation, do not simply teach it, but also communicate it. I am dumb with admiration before the moral splendors that hide quietly in certain lives of the aged. God alone is capable of measuring their richness, such old age is the supreme flower of humanity. Surely I love youth and know how to appreciate it. Not all the blessings of the earth gathered into one mass would equal the beauty that radiates from the brow of twenty years, and if all the tender light of the stars could be focused together, all the blue of the sky and the sea and of the mysterious depths of forests, it would not make anything comparable, O youth, to the light in your radiant eyes when hope dwells there, and love. And yet there is something more precious, more moving, whose radiance is rarer than your freshness: it is old age, come through the crucible of human griefs, refined like pure gold.—Charles Wagner.

### "CHANT THE BEAUTY OF THE GOOD."

Emerson says: "Do not bark against the bad, but chant the beauty of the good." Thoughtful people recognize the power of "suggestion." If the beautiful things in life appeal to us we are sure to find them. If the pleasant happy, joyous side has attractions for us we will turn to it instinctively. We find what we persistently and earnestly search for always, whether it be good or evil, happiness or misery. You do not believe this, you say? You claim that you have longed for what has constantly evaded you; that you have found, instead of a perfect pattern, the seamy side turned always toward you, showing the knots and broken threads, the mingling of inharmonious colors, the unsightly web in which no pattern could be traced? But when looking upon this imperfect work did you remember the other side and try to picture to yourself its beauty? Did you think that it could not be what it is without you had been brought face to face with some unloveliness, inharmonious, and apparent imperfections? It never suggested to you the beauty it has brought to light on the other side, and so you have looked upon it with sadness and have had no pleasure in what should have given satisfaction.

"Chant the beauty of the good" if you would be happy, and keep chanting it until you have gotten the joy out of it, the uplift that a vision of the good, the beautiful alone can give you. There was never a soul made better or more Christlike by living in an atmosphere of gloom. An occasional cloud serves, it is true, to give us a better knowledge of the beauty of an unclouded sky; but living within the cloud saps the energies and weakens

the vitality of body or soul. The best Christians are the joyous ones, for they carry with them the inestimable blessing of soul sunshine, without which duty becomes a burden.

Can it be true that a loving Father intended our lives to be always attuned to the minor chords, whose notes have in them the memory of tears? Did he wish that we should stay always in the valley, too low to hear the songs of the birds on the hill-tops where the sun's rays gild the trees and dance in merriment on the patches of green where the violets and daisies are trying to hide from human eyes? Why did He create so much beauty if we are to always to see it through tear-dimmed eyes? The path for each one of us winds up and down unto the end, but while we must come down from the heights again and again, still, farther on, if we will turn our eyes upward, we will see the path winding up and up into the sunlight, and if we will cease our murmuring, we will hear the music of the birds and catch the perfume of the flowers.

When you find yourself down in some deep valley of affliction or discouragement, "look up to the hills from whence cometh your help" and "chant the beauty of the good" that has blessed your past life and will bless you again if you make room in your heart for it. Remember you cannot serve God as he would have you unless you "serve him in fullness of joy." We can serve him by shining better than by weeping; by accepting the life he has given us as a blessing rather than as a curse, and having a faith strong enough to believe he loves us so well that he would have us "be glad and rejoice" while for his sake and the sake of those around us we keep persistently chanting "the beauty of the good."

### IF I WERE A GIRL AGAIN.

If I were a girl again—if some benignant fairy should touch me with her wand and say, "Be a girl again," and I should feel bursting over me the generous impulses, the enthusiasm, the buoyancy, the ambition, that belong to sixteen—some things I should do, and some thing I should not do, to make me at fifty the person I should now at fifty like to be.

First of all, I should study self-control—the control of body, of speech, of temper; a power best learned in youth, before the current of habit has deepened the channel of self-will and impetuosity which seems to be cut in every human heart. I should count one hundred, like Tattycorum, before I would allow myself to utter unkind, impulsive words; I should learn to sit quiet, to close a door gently, to walk calmly, even when my thoughts were boiling within me.

I should shun, if I were a girl again, the tendency to be sensitive and suspicious. Because my friend talks to another person, or because a group of acquaintances seem to be enjoying themselves apart from me; I should not fancy myself neglected. I should not construe thoughtlessness into intentional slights, nor abstraction into indifference. I should say oftener to myself: "My friend did not see that I was here; she has not heard of my return; she is busy with her music; she is tired after her journey. I will trust in her friendship, just as I would have her trust in mine."

If I were a girl again I should be more careful about my conversation. I should beware of slang and gossip and a tendency to drop into silence. I should avoid sarcasm like the plague, remembering that the person who uses it shows her sense of her own inferiority. Nobody ever had so many enemies as Disraeli; and it is to be remembered that sarcasm was his most powerful weapon. I should practice the art of such say repartee as is free from satire and unkindness, learning to tell a story well and to dwell upon what is kindly and happy. I should be more ready to express my appreciation and thanks for services rendered; be quicker with my praise and tardier with my criticism. I should cultivate a distinct enunciation, enlarge my vocabulary and remember Lord Chesterfield's dictum "never to utter one word, even in common conversation, which should not be the most expressive with which the language could supply him."

If I were a girl again I should be a better student. I should worry less over my lessons and potter less, but I should think as I study and try to understand statements in one reading rather than by saying them over and over, like a parrot. I should be more thorough, not passing to one lesson until I had mastered the last; and I should be ashamed of poor spelling or illegible handwriting or faulty pronunciation.

I should be more scrupulous about making and keeping engagements; I should be less daunted by obstacles and defeat, and be less, I hope, the slave of petty but annoying habits. These things I should do if I were a girl again. But suppose I have passed

### LAMP-FITS.

How do you know what chimney fits your lamp?  
Your grocer tells you.  
How does he know?  
He don't.

Do you then?  
That's about how lamps are fitted with chimneys by people who don't use my Index; and they complain of bad chimneys! Lamp-Fits indeed! Do you want the Index? Free.

MACBETH, Pittsburgh.

my girlhood! Suppose I am thirty! Still, shall I not at fifty wish that I could strive the past twenty years? Should I not employ them differently? Again, say I am fifty. At seventy could I not better use those precious years of preparation? There is always a Golden Age, soon to be behind us, which at every period of our life is before us—just as to-morrow's yesterday is still to-day. So we may all take courage. It is never too late to mend. —Lucy Keeler, in Pittsburg Christian Advocate.

### THE JAP BABY.

How do you suppose the babies take an airing? In baby carriages, you say? Of course not; the Japanese never do anything the way we do it. When the baby's about three days old, it goes out for its first glimpse of the world strapped on somebody's back, and that's the way it goes every day till it can go on its own feet. Sometimes its mother or its nurse takes it, but very often it rides on the back of a brother or sister, who is perhaps not more than four or five years old. These little nurses don't seem to be troubled at all by their charges as you would suppose; they play ball and tag, and run races, and fly kites, in spite of the heavy loads on their backs. What is more remarkable, the babies are perfectly happy, and hardly ever cry, though when their young nurses run with them the poor babies' faces bang back and forth against their care takers' shoulders till an American baby would howl with pain and rage. —St. Nicholas.

God accepts our homeliest, poorest gifts or services if they are indeed our best, and if true love to him consecrates and sanctifies them. We need to care but for two things—that we do always our best, and that we do what we do through love for Christ.—J. R. Miller.

### READS THE BOOK.

"The Road to Wellville" Pointed the Way.

Down at Hot Springs, Ark., the visitors have all sorts of complaints, but it is a subject of remark that the great majority of them have some trouble with stomach and bowels. This may be partly attributed to the heavy medicines.

Naturally, under the conditions, the question of food is very prominent. A young man states that he had suffered for nine years from stomach and bowel trouble, had two operations which did not cure, and was at last threatened with appendicitis.

He went to Hot Springs for rheumatism and his stomach trouble got worse. One day at breakfast the waiter, knowing his condition, suggested he try Grape-Nuts and cream, which he did, and found the food agreed with him perfectly.

After the second day he began to sleep peacefully at night, different than he had for years. The perfect digestion of the food quieted his nervous system and made sleep possible.

He says: "The next morning I was astonished to find my condition of constipation had disappeared. I could not believe it true after suffering for so many years; then I took more interest in the food, read the little book 'The Road to Wellville,' and started following the simple directions.

"I have met with such results that in the last five weeks I have gained eight pounds in spite of hot baths which take away the flesh from anyone."

"A friend of mine has been entirely cured of a bad case of indigestion and stomach trouble by using Grape-Nuts Food and cream alone for breakfast."

"There is one thing in particular—I have noticed a great change in my mental condition. Formerly I could hardly remember anything, and now the mind seems unusually acute and retentive. I can memorize practically anything I desire." Name given by Postum Co., Battle Creek, Mich.

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AT CONFERENCE.

The work was a trying one, Bishop. On body as well as on brains; But I, as I never had known it before. Have learned how the gospel sustains. The appointment was dark to me, Bishop. I heard it, believe me, with tears; No, not that I "dreaded the labor;" 'Twas only because of my years. But now every shadow is lifted. And light flashes down on my eyes. And I look on the year that is closing As a series of steps to the skies.

I've labored through bleakness of winter, Through spring, through summer and fall. And preached on the mountains and valleys. Proclaiming the Savior to all. I preached not the words of men's wisdom.

But earnestly sought to unfold The old-fashioned story of Jesus—I followed the preachers of old. "Revivals?" I wish you had seen them; For souls were converted in throngs; And, Bishop, we held to the "landmarks," The altar and old-fashioned songs.

I've buried some noble ones, Bishop. They're gone with the Master to dwell; The fathers and mothers in Zion—Thank God our "people die well!" They passed o'er the highlands of heaven As calmly as the day at its close. Floats over the peak of the mountains; Their spirits with Jesus repose. But, Bishop, the deepest of sorrow That ever has stricken my heart Was a death in the parsonage circle; Excuse me, I notice you start!

You'll pardon me, please, for this mention— I know that my language is wild, However, I can not prevent it— I speak of the death of my child. I wish you had been with her, Bishop; She talked so of Jesus and love. And truly it seemed that the angels Had come to convey her above. She suffered her pain like a martyr. Was patient and calm to the last. Then, soft as the breath of an angel, Her spirit to paradise passed. We buried her under the willows. Where the daisies and violets bloom; But, Bishop, the Spirit was present. And there at the little one's tomb I felt that a comfort was given More precious than ever before. Ah, no one can comfort like Jesus. The heart that is burdened and sore.

You ask of my salary, Bishop. It is hardly deserving the name; "Allowance," the discipline calls it. No matter, it's nearly the same. My people have paid me but little— Indeed, they have little to give; And now, as the year I'm reviewing, I wonder that we managed to live. We practiced economy always. And lived in the lowliest way; And trusted in the God of Elijah. Who sent us the ravens each day. And wife, in the trials and sorrows, God bless her! stood firm at my side. And said with a faith apostolic, "I know that the Lord will provide."

I've seen a hard time of it, Bishop. But still there's a word I would say: I want to go back to the circuit; My duty is pointing that way; I'm saving the souls of the people. My preaching though humble is blest; I'm willing to labor among them. I'll find in the future my rest. I'm ready to bear and to suffer. The work and the pain and the cross; They'll brighten the future before me. What matters my temporal loss? And then there's another thought, Bishop. Though wife, as I said, is so brave. I think it would very near kill her. To leave our little one's grave.

I've talked a long time to you, Bishop; I thank you for hearing me through; And pray that the hand of the Master Will prevail in whatever you do. —Exchange.

SIGNS OF OUR TIMES.

Mr. Crocker, in his "Studies in the Prophecy of Daniel," says that the "little horn of Dan. vii. 8, represents the Roman Catholic Church and that it was broken in 1866, or between 1859 and 1872.

Dr. A. T. Pierson, editor of the Missionary Review of the World, writes as follows: "Let the heedless reader of history note that this was the very year (1870) when the 1260 years were complete, from the death of Phocas, and the very next day, July 19, 1870, within the twenty-four hours, the Franco-Prussian war was declared. Louis Napoleon, the Pope's protector, being overwhelmed with a defeat, was compelled to withdraw his troops from the Eternal City; and before this memorable year had fled, on September 20, 1870, the troops of the King of Italy took possession of Rome, and the Pope became a prisoner in the Vatican, his temporal sovereignty gone."

Robbing the Pope of his temporal power was the breaking of the "little horn," in a sense, but the power of Catholicism is world-wide, and the breaking must be world-wide.

It seems indeed wonderful that this breaking is now being accomplished in every country where the power is felt. In 1821 Mexico threw off the yoke and Brazil did the same in 1889. Our recent war with Spain was

THERE IS NO DISEASE ON EARTH

but what can be cured if treated in time and the proper remedy is used. Medical authorities have known for a long time that the berry of the Saw Palmetto is one of the best remedies known for the Vernal Palmetto (Palmetto Berry Wine) is made from a combination of Palmetto berries and seven other vegetable drugs of well known curative properties, and the remedy is meeting with a hitherto unheard of success in the cure of all diseases of the stomach, kidneys, liver and bladder, and the minor ailments that are brought on by diseases of the mucous membrane and impure blood. This remedy works in harmony with nature and the Vernal Remedy Company, of La Roy, N. Y., will cheerfully send you, free of charge, a trial bottle and booklet. Do not send any money as they wish to convince you first that the remedy is all or more than they claim for it. It is also sold by druggists every where.

another part of this breaking. Cuba was literally worn out and needed the help of a Protestant power to free her. The experience we had with the friars in the Philippines gives us a view of the situation there. Their lands cost us more money than Alaska. The numerous revolutions in the small States of Central America and South America are caused by Roman Catholic oppression. I believe the Boxer troubles in China were from the same influence. I know various opinions have been expressed, but I believe Catholic missionaries were at the bottom of all the causes. The war in France over the school question is another part of the general breaking. What about the same kind of trouble in England?

The Pope complains of his members growing weaker when they come to the United States. Some time ago he wished for his old-time power by which he might rid the city of Rome of the Methodists.

Now, what of the war in the Far East? Everything seems to point to the complete victory of Japan. Russia is being depleted in various ways by the war and her internal distresses, while Japan was never more prosperous. Many mishaps of Russia, with the uniform successes of Japan, seem to point to the providence of God and the breaking of the despotic Church power in Russia.

If we would see all the signs of our times we must take into account the fact that while this world-wide power is being broken the doors of all the heathen countries have been opened to the Gospel, and the Churches have learned something of their duty as missionaries.

Twenty million dollars every year for missions was never possible before. This, with twenty-five million Sunday-school scholars, gives the Churches the means of conquering the world for Christ.

Conquering the world for Christ means that all the false religions must go, never to return, and Christian Churches and schools must take their places. This means hundreds of millions of Sunday-school scholars and billions of money for Christ in heathen countries.

Mr. Crocker says the other "little horn" refers to the Turks, and says it is to be broken right soon after the breaking of the first. So after the war in the Far East is over, we must listen for rumors of war in the East. We may listen for the "Eastern question" soon now, I think. Such are some of the signs of our times.

A. C. BENSON.

MOTHER.

This caption is enough to attract the attention of every reader of any appreciation, for it makes the tenderest chords of the heart vibrate as nothing else temporal can. I've taken off my hat to write this, and feel like taking off my "shoes" also; for I'm treading on sacred ground. I esteem the name of mother dearer and sweeter and more worthy of fond remembrance than any earthly object. I prize it above that of father, and yet reverence father sincerely. I've ever observed a greater tenderness and fondness in mother for her children and they being ever with her, receiving her loving care and caresses, she thus endears herself to them above all else. When we retrospect our past lives, and the pensive memory reverts to the earliest dawn of our recollection, we view ourselves in the fond embrace of mother, receiving her affectionate caressings, fondly lavished upon us, or other tokens of love, unequalled by anyone else; and as we grow to the age of school days, we hasten home at eve to see mother, dear mother, and she sweetly smiles at the approach of her children, and they lean upon her welcome lap and relate the incidents of the day, while she listens with interest and pride of a mother's heart. Yes, we also remember we never found any one so tender with us as mother. We ever carried all our troubles and trials to mother. If a child mashes a finger, or gets hurt otherwise, he goes and tells mother and her words of sympathy, so lovingly uttered, seem to soothe the pain as nothing else can, and her faithfulness never fails through life. She bends over their sick bed day and night until they are well. There is no hand that can give the loving touch to the fevered brow like that of mother. Her wise counsels and anxious care for her children can never be forgotten nor go fruitless or unrewarded. The son is now a young man, and mother still loves him dearly. She feels anxious for him, that he may escape the corruption of the world, and become a Christian and a bright light in the Church and an ornament to society; to honor the name he bears and exert a good influence to the betterment of the world. The son is now packing his trunk to go to a distant country. His mother steals away to her room, with a sad and sorrowful heart, and keels in prayer, and pleads with God for her boy that he may guide and protect and deliver him and shield him from all harm. She is aware of the

dangers and the temptations that await him on life's road, and thus she leaves him in the hands of her heavenly Father. She arises from prayer and approaches her son with a mother's "legacy," (a pocket Bible), and with tears and a trembling voice, she says, "Here, my boy, take this and read it for mother's sake, and be guided by its teachings, and shun bad company, and remember that your mother is praying for you." He takes the book and carefully places it in his trunk, unable to speak, for it was a sad hour to part with mother. He is now ready to bid adieu to home and loved ones, and finds himself in the fond embrace of a weeping mother. He now crosses the threshold of the old familiar home of his childhood days for the last time. Mother stands like a marble statue on the veranda and looks after him through a mist of tears until he has passed over the hill and lost sight of in the distance. O, what is equal to a mother's love? I say nothing that is earthly; I mean a model mother, such as I've mentioned. The departed boy reaches his destination and writes to his anxious mother affectionately. They correspond. He remembers his mother's advice and training and her pious examples, and thus he chooses good associates, reads his Bible, attends Church, and remembers mother in praying for him, and it all culminates in his conversion. He enters the ministry and leads many souls to Christ. His mother lives to hear him preach, and dies singing her praises to God, and her ransomed spirit is borne by angels to the sweet Eden above. The son laments the loss of mother. She joined the celestial choir and sings redemption's sweet and everlasting songs. In the sweet bye and bye mother and son shall meet to dwell together happy forever. The son lives on in the Master's service, and loves the name of mother. It's like music to him. The songsters of the grove seem to chant praises to her name. When the king orb of day sinks behind the western hills and the birds have ceased their cheerful songs, and all nature is wrapt in stillness, and the queen orb of night with her silver face smiles on all below, and the starry heavens are all out in their visible glory, the son in solitude looks upward in silence while the star-bespangled heavens seem to vent silent praise to the lovely name of mother, precious mother! Yes, her name is ever fresh in his memory, and shall be to the end. He devoutly thanks God for a consecrated Christian mother. He now has no mother, but Jesus will be to him more than mother, and he shall love Jesus "more than his mother." If we do not, we are not worthy of him. O, mothers, think of the grand possibilities that are yours, and eagerly embrace them! Your influence and responsibilities are great indeed. O, come boldly to the throne of grace and deny yourself every hindrance and take up your cross and help in the great struggles of life to rescue the perishing and bring them to Christ. Think of your children especially. O, how can one sleep soundly when she has a child lost! "Awake, arise, O sleeper, and call upon thy God!"

J. B. GREGORY.

Rogers Prairie, Texas, Feb. 1, 1905.

THE TWENTIETH CENTURY WOMAN.

Can you define her? Can I? Perhaps we may not all agree as to what the twentieth century woman really is, or as to the highest ideal of woman's sphere. I will say that her environments may be a great factor in shaping her life, or in giving to her her tone, for very few characters are so strong as to shape destiny regardless of environments.

I read recently an article in the September number of the North American Review, written by a bachelor maid—American, but who spends most of her time in England—Elizabeth Banks—the title of which was "The Educated American Drudge." Her views have the flavor of English thought and feeling, but I find much that is worthy of careful consideration. The picture she gives of the minister's wife, the wife of the country parson, whom she had known in her early life in college days, who now lives in one of the Western States, is beautiful. "She does all of her house work, including the ironing of the parson's Sunday neckties, takes care of three children, leads the young people's meetings, presides every Sunday at the organ, teaches a Sunday-school class, looks after a sewing circle, gives her children lessons in drawing and music, makes her own and her children's clothing, and from out the multiplicity of all her other duties as home-keeper, mother and parson's wife snatches a few minutes every day in which to keep up her German by reading Schiller or Goethe—and a gentle woman still," as she uses the English word for lady.

How many of our American women of the West, especially of Texas, at this season of the year are forced to tax their strength to its utmost, with the common, every day affairs of home life, leaving little time for literary pur-

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suits or social duties. Yet who are no drudge. We may not be able to plan each day satisfactorily, and our own daily work, but we may, at least, be master of the way in which we do it.

There is said to be in the Louvre, in Paris, one of Murillo's pictures, showing the interior of a convent kitchen, with angels doing the kitchen work—work ennobled by the spirit in which it is done.

We see the twentieth century woman with so many avenues opened to her that she becomes confused as to which she shall enter. She is in the club, at the cafe, in the market place where competition is sharp. I have seen her in the mining business, in the real estate business, and have known one woman who owned a saloon business. So many of the best colleges and universities have opened their doors to her in co-education that she has an opportunity equal with our boys of drinking at the fount of knowledge. So far out has the pendulum swung that a few months ago there appeared a warning note in some of the magazines, that the pendulum would swing again in the opposite direction. So fickle is the tide of affairs that bears us on and outward.

Woman fills with dignity many of the clerkships of our nation; and we find her in many of the offices as typewriter and assistant, and we do her much honor and feel that she is still in here sphere, but when she enters these offices and shops to be a hail fellow-well-met, or a clam or a platonic (plutonic) friend, I would say she is all out of her proper sphere, and the attitude of the world is changed toward her. The world does not like a manish woman or girl any more than it likes an effeminate man, not so much, but a womanly woman who would draw the ties of family life closer together.

The fact that Rosa Bonheur smoked a cigar and wore the blouse of the working man always detracted from her character as a woman and as an artist, for after all the two are one, and when looking at her famous pictures of animal life—even the "Horse Fair"—I think of the cigar she smoked.

Then I would define the twentieth century woman as something like in modesty the Priscilla of our grandmothers' days, a gentle, sweet spirit who is queen of some household and the idol of some heart and home, who, while not confined to her own home necessarily, sheds a halo around that hearthstone that will draw the hearts of her husband and children at eventide, as a polar star to that home circle. A builder for eternity. The world may pay homage at the feet of the star of the stage, or to the bright wit of club life, or land the platform orator, or social reformer—and I believe many good and lasting reforms that have been a blessing to humanity have been brought about by some of the organizations known as woman's clubs—but it is in the home where true womanhood receives her crown of laurels, where she most blesses the world. In these days of divorce courts, where the "mills of justice" grind continuously, it is womanhood that must come to the rescue. O woman, be true to thy God-given trust, keep the flame of thy hearthstone brightly burning.

MRS. C. R. WRIGHT.

"THE POOR MAN'S CLUB."

I have just been reading of Bishop (?) Potter's Poor Man's Club, and I would just like to inform our dear brother of the Subway Saloon, that such a thing is nothing new—everywhere in this beautiful land that you find a scurvy, polluted spot called a saloon, there you will find a poor man's club, cannot be otherwise, for if this terrible whisky octopus hap-

pens to get hold of a wealthy man, winding its filthy arms, which are reeking with the blood of the innocent, shed from the very beginning of time, around him soul and body, matters not how many millions he may be lord of, this demon will quickly reduce him to a penniless wreck, fully eligible to a membership in a Potter poor man's club. That is an appropriate name for each of these scarlet beasts. Bishop Potter is, I suppose, a well-educated man, also a well-meaning man, but to mean well and to do well are quite different, and it does not take education to enable one to serve God, for we have scripture to prove our Jehovah, Jesus, never learned his letters at school. How any one who has even heard God's word read, to say nothing of a ruler in the Church, could pretend to think that we can drive this monster with blood-shot eyes and champing jaws crimson with the blood of nations, from the face of God's own beautiful world only by licensing and sanctioning his lairs—dens where his foul tongue laps the blood and souls of men and women, only fancy obtaining local option in favor of prohibition by selling whisky—reminds me of the old adage of "fighting Satan with fire." Any preacher who entertains such views would better cast aside the clerical black and, attired in white coat and apron, stand behind a bar in some poor man's club and minister—not bread from heaven to dying men—but the black drink of the scarlet beast, for clearly one cannot believe God's word and the doctrine of devils cannot drink of the cup of the Lord and the cup of devils. Some may say they have scripture allowing them to sell whisky and drink it; they may think so, even as the religious warriors of medieval times think they had scripture to allow them to snatch babes from arms and dash them to death in streets. Paul of Tarsus thought he was doing God's will when he persecuted the Christians. "There is a way which seemeth right unto man, but the end thereof is death." This article is not written to criticize or revile any one or anything but Satan.

We hope and trust there will come a time when there will be no poor men's clubs, nor poor men to attend them. MISS GRACE LOGAN. Coahoma, Texas.

Asthma Cure at Last.

It gives us great pleasure to announce the discovery of a positive cure for Asthma, in the wonderful Kola Plant, a new botanic product found on the Congo river, West Africa. The cures wrought by it in the worst cases, are really marvelous. Sufferers of twenty to fifty years' standing have been at once restored to health by the Kola Plant Compound. Among others, many ministers of the Gospel testify to its wonderful powers.

Rev. S. H. Eisenberg, Ph. D., Centre Hall, Pa., perhaps one of the worst cases was permanently cured after many years suffering. Rev. D. S. Hopkins, Wilson, Ind. Ter., writes May 25th, his wife was cured two years ago after eight years suffering. Rev. F. F. Wyatt, the noted Evangelist, Abilene, Texas, writes, was cured of Hay-Fever and Asthma after eight years suffering and had no return of the disease. Mr. L. H. Johnson, of Gaineville, Ga., Manager of the Gainesville Shoe Co., writes, the Kola Compound is a death blow to Asthma. It cured my daughter after all hope had gone and words are inadequate to express our gratitude to the Importers.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1161 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the Texas Christian Advocate who suffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.



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BLAYLOCK PUB. CO., Dallas, Texas.

CAPT. G. M. SWINK.

First Methodist Church, Dallas, has sustained a great loss in the death of Capt. George M. Swink, who passed to his reward Feb. 14, aged 72 years. He was for many years a staunch member, devoted to all the interests of the Church, living an exemplary and upright life, and forming endearing and lasting friendships among all classes of people. Perhaps no man in this city had more friends than did Capt. Swink. He was a devoted husband and father, and his children will rise up and call him blessed. He was one of the oldest and most prominent residents of Dallas. First a merchant, then a banker, a street car line builder, and always a staunch fighter for all that would benefit Dallas. Capt Swink gained and kept the friendship of all the old citizens and had the admiration of the younger generation of Dallasites. At the time of his death he was President of the Board of Equalization of Dallas, having served on this board for the past fourteen years. He was considered a fair arbitrator between the taxpayer and the municipal government, and the fact that he was re-elected year after year is in substantiation of this.

A PROMPT RESPONSE.

The brief appeal which I inserted in the Advocate two weeks ago for help to build a much-needed church in Oklahoma has borne very gratifying fruit. I am profoundly thankful to the kind friends that have responded so promptly and with such manifest gladness. Their letters have touched my heart at a very tender point. If I only had another hundred dollars, I should be able to see that little Church through. The following sums have been received up to this date:

Table with 2 columns: Name and Amount. Includes entries like 'A friend, name withheld \$100.00', 'Rev. A. L. Scales, Sherman 25.42', 'Rev. G. W. Riley, Trinity, for Christian lady 25.00', etc.

Total .....\$194.42

E. E. HOSS.

Among the prominent foreigners who will be present at Chautauqua, N. Y., in 1905, is Rev. Mark Guy Pearse, of London, who will preach and conduct the devotional exercises July 16-21.

EDITORIAL CORRESPONDENCE.

I left Laredo Monday morning in company with Rev. D. H. Hotchkiss and W. C. Everett for Monterey, a distance of 150 miles. After we crossed the Rio Grande we tackled the Mexican Customhouse officers—or rather they tackled us. But they were not long in finding out that we had nothing we were trying to smuggle into their territory. They were very polite and considerate and gave us no sort of annoyance. The country through which we passed is rather barren and non-productive. It is covered with cactus and large Spanish daggers. Occasionally we would run through a little patch of irrigated land, and it looked like an oasis in a desert. By and by we ran into a mountainous section. The tall peaks jutted up like islands out of an ocean. They are not covered with grass or anything like a forest. They are bald mountains, standing there just like nature left them when she first piled them up in their original positions. The train made good time, and by 1:30 we pulled up to the depot in Monterey. We found a city of about 50,000 people, a goodly number of whom are Americans; but the great masses of them are Mexicans. Here and there I saw a building reminding me of our country, but the most of them are old and European in architecture. We were driven to the nice brick cottage parsonage where good Sister Hotchkiss had a most palatable dinner in waiting for us. No one knows how much we enjoyed the hospitality of these good friends. They were long members of the Texas Conference, where I knew and loved them well; and to be with them in their Mexican home was a great treat. He is pastor of our American Church in that city. In the afternoon Dr. C. B. Hanson, who is in charge of our hospital work, and Bro. Hoskiss, took us in hand to show us the points of interest about the city. The day was unpropitious, in that it was cloudy, drizzly, and densely foggy. But we made the most of it and did our best. The environment of the city is said to be very beautiful. The Santa Catarina River runs by it, and lofty mountains hold it in like a system of natural bulwarks. But the fog hid this picturesque scenery from our vision. The first place we visited was the hill in the outskirts, formerly known as the Chepe Vera, on which is the ruined "Bishop's Palace." This old stately structure was built in 1796, and remained in the possession of the Church until confiscated by the Government during the early years of the last century. Its architecture is of ancient Spanish, with massive dome and spires. It has now fallen into decay, and stands there a solitary sentinel of former grandeur and magnificence. It is a historic structure, and there may be an American or two now living who knows how some of its history was made. It was on the 22d of September, 1846, when Gen. Taylor at the head of the American Army was invading Mexico from the Rio Grande Valley. In this old building were stationed about 300 Mexican soldiers with carbines and four cannon. It was thought that the enemy could do little damage to these impregnable walls upon this height. But the Americans advanced during the night, and at dawn began the assault. The small garrison was surprised and routed, leaving their dead and wounded behind them. The American Army took possession and poured a deadly fire into the city and into the Mexican forces. They were not long in making themselves masters of the situation, and achieved a brilliant victory. We went through the deserted chambers and gloomy corners of the old place and thought of that day when its floors ran with blood and the echo of artillery made its walls tremble.

From thence we visited a number of the plazas. These Mexican cities and towns are noted for their beautiful parks, or plazas. They are covered with trees, shrubs and flowers, intersected and traversed with well kept walks. In the center is a covered platform, and when the weather is suitable the band occupies this and discourses music. The plazas are the great resorts for the people in the afternoons and evenings. It is here that the young people get acquainted. The sexes, except the lower classes, do not mix promiscuously as they do in our country. But I will speak of this more at large later. There are many imposing old churches in Monterey. They are all of the old Moorish and Spanish style of architecture. To an American they look ancient and rather unkept. Their furniture, except the altar work, is very ordinary. The people do not assemble in them like we gather in ours, to sing and pray and hear a sermon, but to count beads, mumble prayers, cross themselves and kneel before the images. They do this at all hours of the day, just as it suits their convenience. At times they meet early to celebrate the mass. I presume they do this mostly on Sunday, but not always so. The images in these churches are of a very crude and unnatural sort, and the most prominent one in all the churches is the Holy Virgin. She seems to hold a more conspicuous place in the Mexican mind than Christ himself. She is their "Queen of Heaven." The stately work is very grotesque, and all the faces are of Spanish resemblance rather than Jewish. But of this I will speak later. I took in the market. This to me is an interesting place. They have things to eat of which I never had previous knowledge—some good, some medium and some horrid. I tried one dish called "Incheladas." These are made out of round corn dough rolled out very thin, until it is a sort of wafer-like paste. Then it is put in a skillet of hot grease until done. After this all sorts of stuff mixed with chopped onions is spread on it, and it is then rolled up and given to you. The old woman, using nothing but her hands, thus prepares these "Incheladas," and the sight is not appetizing. The dish that was handed to me had five of these things on it. If the onions had been left out, I would have relished the diet. Bro. Everett said he was fond of them, onions and all. These people use a great deal of cornmeal, beans, peppers and onions. The poor people have but little meat, beyond a very inferior quality.

We visited our Church property. It occupies a good corner lot in a prominent place. It is a good brick structure and worth \$12,000 to \$15,000. In Texas it would cost much more. Labor and brick are much cheaper here than with us. It has two auditoriums, one above and one below. The former is used by our native congregation, and the latter by our American pastor and members. We have about 100 American members, and Bro. Hotchkiss ministers to them. They are in part self-supporting. They are a noble band. But many of our American population are railroad people, and they are not permanent. A great many Americans come here to make money, and they do not care much for the Church or religion. But our devoted pastor does his best to reach them. He recently had Rev. J. E. Green, the Texas Conference railway preacher, to hold a meeting for him, and much good was accomplished. He got hold of the railway men especially.

I went through out hospital and saw much of its workings. It was founded by our own Dr. Nixon, who afterward fell a victim to the yellow fever. I stood in the room where he died and felt that I was on holy ground. Dr. Hanson succeeded him, and the good work goes on. "God buries his workmen, but carries on his work." The hospital property is very valuable. It has some twenty rooms, a drug department, an office and a splendid operating room; also a chapel. Quite a number of the wards are pay wards, and others are charity, pure and simple. The institution is modern and thoroughly equipped, and it renders first-class service. It is through this sort of work that we are accomplishing our best results; for along with the treatment, religion is impressed upon all who enter the building. Dr. Hanson is not only a good physician

and a skilled surgeon, but a true and devoted Christian worker. The building is constructed in the form of a hollow square, like nearly all these buildings, and when you enter the office and pass through it you come to an open court filled with flowers and evergreens. From this court you enter the different wards. Thus it is shut in from the world. I was wonderfully impressed with this hospital feature of our mission work. It is one of our most successful methods of reaching these people. When you heal the bodies of people, you gain ready access to their souls. The Savior preached to and healed the bodies of men. When we do this we are in the true succession. We also have in Monterey a good school. It was built and furnished by the Virginia "Rose Buds," under the leadership of "Uncle Larry." It is generally known that he organized the Sunday-school children of that conference into this society and they have become a large factor in mission work. It was organized originally in the home of a Mrs. Campbell, and her little boy was its first member. Years went on, the organization grew and covered the State. That little boy became a man, and to-day he has charge of this Monterey School, with a good class of teachers and substantial course of study. I presume he has 200 or more pupils under his tuition, and he is planning for an extension of his course and an increase of his pupils. It is a three-story brick, and it occupies a fine lot. The school is accomplishing much good, but like all our schools, needs more money to accomplish its best and largest results. Our schools are a great force in our efforts to reach the childhood of these people. They want their children to attend our American schools to get the advantage of English and the larger course of study. And when we get them in our schools and under the influence of our Protestant religion. They see things in a different light, and they begin to think on these matters. But this letter is long enough, and I will close, as there will be many more to follow. G. C. R.

TO OUR CORRESPONDENTS.

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

- 1. Do not mix the business of other papers with that of the Advocate.
2. All matter for publication should be addressed to the Texas Christian Advocate, and should be written on different sheets of paper from that intended for the business office.
3. Address all business letters to Blaylock Publishing Co.
4. Orders for books, etc., should be sent to Smith & Lamar, and no Texas Christian Advocate business should be sent to them. Every day brings a mixture of our mails.
5. Please bear in mind that the American Home Journal and the Home and State have no connection with the Advocate. The offices of each of the three publications are in different buildings, hence a request for a change of address, or sample copies, or any other matter, should be sent direct to the respective papers.

TEXAS PERSONALS.

Rev. J. M. Tisdal, of Greenville, was a pleasant caller at the Advocate office this week.
We were pleased to welcome in the Advocate sanctum this week Rev. W. A. Pritchett, of Wheatland Circuit. He has made a good start on his work and is not forgetting his junior preacher—the Advocate.
Rev. H. M. Long, pastor at Stephenville, was in Dallas the past week and called on the Advocate. He reports his work in good condition. He is a hard worker, and the Bishop and Cabinet will be pleased with his report at conference.
Rev. H. A. Boaz, President of Polytechnic College, Fort Worth, is in high spirits over the success of his institution. A greater number of students are now in attendance than ever before in the history of the college. We were pleasantly entertained by him in the Advocate office.
Rev. John S. Davis is now comfortably housed in his new home in Oak

Cliff. We had a few moments of pleasant conversation with him in the Advocate office this week. He is still "fervent in spirit, serving the Lord." Having some idle time now on his hands, he will be glad to help any of the brethren who desire his services in revivals. His address is Lancaster Avenue, Station A, Dallas, Texas.

The Advocate acknowledges the receipt of an invitation to the wedding of Miss Thirza Anna Lovell, daughter of Mr. and Mrs. Jefferson Franklin Lovell, of Farmersville, Texas, and Rev. Frank Burrett Wheeler, pastor of Trinity Methodist Church, Denison. The wedding will take place in Farmersville Feb. 26. The happy couple will be at home in Denison, Texas, after Feb. 24. We extend congratulations.

CHURCH NEWS.

The Baltimore Conference will be held at Winchester in March.

The year's work in the Cuban Mission Conference has shown good returns. The increase in membership during the year was 545.

Bishop Wilson represented the M. E. Church, South, at a convention of the different Churches which met recently in Washington, D. C., to consider the divorce question.

The late Hugh Price Hughes was proud of his Jewish connection, and always spoke of the Jews with affectionate sympathy. His mother was a converted Jewess.

Bishop Galloway delivered a lecture on L. Q. C. Lamar before the Lamar Literary Society of Millsap's College on the evening of Feb. 13. For many years he and the Bishop were intimate friends.

The Book Committee of the M. E. Church, met in New York last week. The real estate of their San Francisco book depository has been sold for \$125,000. It was bought in 1872 for \$30,000.

The Alabama Leaguers lack about \$200 only of the \$1500 pledged Bishop Candler for the building of a church at Corral Falso, Cuba. Special efforts are being made to raise this balance, and it is very probable that the full amount will soon be reported.

The Hon. Edward S. Stokes, just inaugurated Governor of New Jersey, is a Methodist and holds close to Methodist Church life. In his inaugural occurs this sentence: "What is needed for the settlement of tax problems is less theory and more good old-fashioned ten commandments honesty."

Dr. Wm. J. Gautier, a beloved physician and faithful member of our Church, died at his home, in Tuskegee, Ala., Jan. 13, in his 80th year. He was for many years an official member of the Church, and for some time President of the Board of Trustees of the Alabama Conference Female College.

We have it on most reliable authority that Rev. Walker Lewis is having a great time in Kansas City. His people, at his instance, have sold out the old Central Church property, the price being \$85,000, and they are going to proceed to build one of the finest churches in Southern Methodism. Meanwhile the people are delighted with the ministry of Dr. Lewis.

Torrey and Alexander, the American evangelists, commenced revival services in London, England, Feb. 4, in Royal Albert Hall, London's greatest auditorium, with a seating capacity of at least 11,000. All denominations, including the Established Church, were represented. Already \$60,000 has been raised to defray the expenses, and it is proposed to increase it to \$100,000. A siege of five months in this metropolis is intended.

The two weeks' evangelistic campaign at Kansas City cost over \$10,000. Dr. J. P. Calhoun, who was in charge of the campaign, reports that 1600 evangelistic meetings were held, that 18,000 asked for prayers, and that 6000 signed pledge cards. These cards will be distributed among the pastors of the city according to place of residence and denominational preference indicated on the cards.

At the close of the Torrey-Alexander Mission in Liverpool, which closed week before last, when 10,000 people attended the evening service, Dr. Torrey expressed himself greatly gratified with the work accomplished. During one week 1500 persons had publicly professed conversion. In all the Liver-

pool conver attendance that city 1 equal to 7

The Board dist Publish Thursday, House in N increase th House at \$10,000 wh the buildi house will this increa value of th owned by 1 hai and Po

SOUTHV Prof. J. ( a Normal I M. C. A. e morning at indeed a bi heavy tea faculty rep in charge I "Alumni G Rev. Nelm the Summ "The Ea tion in Sou monograph sued very Professor He is aw these subj the fact th The "Br formerly 1 debaters, They are: ford, San J C. Young, Rev. W. his trip to pulpit on l Mr. J. W ducted the last Sund Mrs. Me rian, is bu ment of o cataloging chiefly we ics. Feb. 10.

TO WEST Dear Br man, the West Tex pastor's of San Antu inst., for the vacan dian of th sioned by ful and el L. Fly. E and law 1 unanimou Joint Bon custodian Bro. Hill same as v

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pool converts numbered over 6000. The attendance at the various services in that city have been approximately equal to 750,000, the estimated population of Liverpool.

The Board of Directors of the Methodist Publishing House in China met Thursday, Feb. 2, in the Publishing House in Nashville. It was decided to increase the capacity of the Publishing House at Shanghai, and the sum of \$10,000 will be expended in enlarging the building. It is believed that the house will be made self-supporting by this increase of its capacity. The value of the two Publishing Houses owned by the two Churches in Shanghai and Foochow is about \$100,000.

SOUTHWESTERN UNIVERSITY NOTES.

Prof. J. C. Hardy is now conducting a Normal Bible Study Class for the Y. M. C. A. each Wednesday and Friday morning at 9 o'clock. Prof. Hardy is indeed a busy man. In addition to his heavy teaching duties, he is registrar, faculty representative in athletics, has in charge the raising of funds for the "Alumni Gymnasium," and is assisting Rev. Nelms in the work preparatory to the Summer School of Theology.

"The Early Period of Reconstruction in South Carolina" is the title of a monograph by Dr. J. P. Hollis, to be issued very soon. Dr. Hollis is acting Professor of History and Economics. He is awakening a lively interest in these subjects, which is evidenced by the fact that his classes are crowded.

The "Brooks Prize" debaters, or as formerly known the "commencement" debaters, were elected on Monday. They are: J. M. Jones and J. E. Crawford, San Jacinto; J. N. Vincent and C. C. Young, Alamo.

Rev. W. L. Nelms has returned from his trip to Georgia, and occupied his pulpit on last Sunday. Mr. J. W. Wayne, a new student, conducted the Epworth League services last Sunday.

Mrs. McKennon, the efficient Librarian, is busy again with a new shipment of over 200 books, which she is cataloging and arranging. These are chiefly works on history and economics.

TO WEST TEXAS CONFERENCE.

Dear Brethren: On call of the Chairman, the Joint Board of Finance of West Texas Conference met in the pastor's study of Travis Park Church, San Antonio, at 7:30 p. m., the 9th inst., for the special purpose of filling the vacancy of Treasurer and Custodian of the Thornton Bequest, occasioned by the death of our ever faithful and efficient brother, Major G. W. L. Fly. Hon. J. L. Hill, the son-in-law and law partner of Major Fly, was unanimously elected Treasurer of the Joint Board, and he becomes ex-officio custodian of the Thornton Bequest. Bro. Hill's address is Victoria, the same as was Major Fly's.

A. L. SCARBOROUGH, Secretary Pro. Tem.

SUMMER SCHOOL OF THEOLOGY. Next Session June 6-16, 1905.

We are glad to report that our program for the next session of the Summer School of Theology is almost complete, and is fully up to the high standard already established. The general lecturers are men of international reputation. The books in the post-graduate course are in the hands of some of the ablest men in Texas. In a short while we will publish the entire program.

The following is our announcement for our Sunday-school department: Sunday-school Department. (Conducted by Prof. H. M. Hamill, D. D., Nashville, Tenn.)

Dr. Hamill's work will consist of eight lectures of one hour each, beginning June 6th, at 3 o'clock p. m., and continuing daily at that hour. These lectures are so planned that the entire body of students may attend them.

The lectures will comprise a course in Sunday-school management and methods and in the principles and methods of teaching. The course will be largely based upon the text of two books which belong to the appointed Circle Course of the Southern Methodist Church, viz.: "The Organized Sunday-school," by Axtell, and "The Sunday-school Teacher," by Dr. Hamill. These books are selected for a basis to the course of lectures for the double reason that students may have an accompanying text in hand to read and study in advance of the daily lecture, and that a practical value may be given the course by the award of diplomas under conditions to all who thus study the appointed text and attend the lectures.

It is Dr. Hamill's intention to confer the diploma of the Sunday-school department upon all pastors who may have already taken Bible and Church studies equivalent to "The Bible and Its Books," and "The Doctrines and Polity of the M. E. Church, South," and shall attend his course of lectures and study in connection with them at the time the "Organized Sunday-school" and the "Sunday-School Teacher," or either of them. This plan will make the course of lectures doubly helpful in securing the diploma of the Church, and as a model in conducting circle classes in pastoral charges and Sunday-schools.

The subjects of the eight lectures will be as follows:

- Lecture No. 1.—"The Sunday-school Superintendent."
Lecture No. 2.—"The Superintendent's Methods of Management."
Lecture No. 3.—"The Superintendent's Staff" (including the pastor).
Lecture No. 4.—"Some Modern Sunday-school Methods."
Lecture No. 5.—"The Teacher a Student."
Lecture No. 6.—"The Teacher Teaching."
Lecture No. 7.—"The Teacher a Manager."
Lecture No. 8.—"The Teacher a Trainer."

We will be glad to answer any inquiries and in any way possible be of service to the brethren in connection with this work. W. L. NELMS.

OUR SUPERANNUATED PREACHERS.

I am sure my articles in the Advocate last fall did some good for our brethren on "the honor roll" as it is printed, but not as much as I desired. I believe I found the disease and the remedy, but failed to be able to apply it.

My purpose was to bring before the Church at that time the necessity of taking some action that would be felt in this year's collections. In studying the appropriations made by the different boards to these honored men and women and the willingness to contribute to this cause, I did not believe that as much was being done as would be done if attention was called to it, hence I wrote the articles, and now I ask the privilege of writing a little more to relieve the situation, if possible, this year. Seeing how little was done, I asked the question, "What is the cause of this state of affairs?" I found that it was not in the want of ability upon the part of the Church, for I do not believe that I have ever heard any preacher state on the conference floor, as a cause of any deficit in his collections, that his people "were not able to pay." There are always too many other excuses: such as "drouths," "too much rain," "overflow," "storms," "boll weevil," "low price of cotton," and many other things. Neither is it opposition to the cause. Sometimes we find very good people who are opposed to missions, education, Church extension, but never opposed to the "conference collection." Both saint and sinner say this is a worthy cause, and all approve of the appropriations made to the different persons, and only regret that it is not more. Neither do I find that it is a want of demand, for I am sure that all of the other boards are just in the same fix as ours. It is not a question of

what we will do with the amount we have, but how far can we make what we have go with the demand upon us? And when a case came up with a greater demand than was on us last year, and seemingly obliged to have more, the question would be, "From whom shall we take it to help this case out?" I am sure that if each board in Texas could have had twice the amount which they did have every dollar could have been used judiciously.

Now the question is, "How can we do better this year than we did last?" I really think that there is a custom among the pastors which is injurious to this cause—not that I believe there is a preacher in Texas but what would double his collections if he could be made to see that that was what the conference wanted—and that custom is "jumping the collections" and then prorating them. And usually when a prize poll has to be used a speech in behalf of these worthy men is made, and the appeal goes to the heart of the people. Their feelings are aroused. They know what benefit they have received from the labors of these men, and hence they go down into their pockets and willingly increase this contribution. As I said, it would be all right to make that speech and prorate that fund if the assessment for conference collections was as large as any other, but in the division of the cause it is prorated according to the assessment and this fund suffers.

Now let me suggest the assessment on any charge is the minimum. A preacher can go as far beyond that as he pleases, even to perfection, and no one will object, and if not satisfied with the first, get the second to get to perfection. This I see is the cause of the trouble. If we cannot get our assessments raised—and, of course, that cannot be done this year—I hope that each member of each board will consider the matter between now and next conference.

See what has been done for each claimant in his conference, and see what ought to be done, and then ask how can it be done; seeing what ought to be done, he has the right to add at least that much per cent to his assessment, and raise it during the year. Then why not every preacher, if possible, take this collection separately, and keep it separate? Then another suggestion: While we have no men going over the State to the District Conferences and other gatherings, looking out for men who are able to make large donations, I believe it would be perfectly legitimate for every pastor to canvass his charge and see if there are not men who, if posted as to the demand, would make a large donation to this particular work—say \$1000, \$500, \$250, \$100, or \$50. I mean above his assessment.

I believe the day is coming when this cause will no longer be in the background, but will be as prominent as the case demands, and that is first of all.

Now this I write simply in the interest of the great demand that will be upon the boards next fall, and I am sure that if every pastor could hear the tales coming before these boards as the boards do they would leave nothing undone to bring up a greater collection for this cause at the next conference than has ever been known in the history of our Methodism in Texas. I hope some time in the future to give a few facts on what I believe the world (not Church members) owe as a debt (not ought to give, but as much as they owe any honest debt) to this cause. I. Z. T. MORRIS. Fort Worth, Texas.

NORTHWEST TEXAS CONFERENCE BROTHERHOOD.

I had the pleasure of sending to the heirs of Rev. F. P. Ray exchange for \$531, and to letter bearing said exchange came the following note. Truly your brotherhood is doing a great work. M. S. HOTCHKISS, Secretary.

Waxahachie, Tex., Feb. 4, 1905.—Rev. M. S. Hotchkiss, Temple, Texas. Dear Sir: Inclosed you will please find receipt, signed as requested. I would have been forwarded to you sooner, but mother has been too sick to sign it until now. Please accept our most sincere thanks for your efforts in our behalf and your kind words of cheer to us in our sorrow. We assure you that we appreciate them and shall ever hold you in loving remembrance, together with all those who, like you, have shed brightness into our gloom. With best wishes, I beg to remain, Yours very truly, CHARLES W. RAY.

EUREKA.

Eureka Springs, Ark., March 15, 1904. Enclosed find 50 cts. for box of Tetterine. I sent for a box over a year ago. It took a place off my face that I feared was cancer. I send for another box. It is the only remedy I ever had that did any good. Mrs. W. E. Penn. Unexcelled for all skin diseases. All druggists, or post-paid from the manufacturer at 50 cts. per box. J. T. Shuptrine, Savannah, Ga.

THE PASTOR AS A BUSINESS MAN.

By Rev. John M. Moore, Ph. D.

Any man's preaching ability is seriously impaired when he is compelled to give undue attention to the business affairs of the Church. Few minds are so gifted as to be able to pour out strong, edifying religious truth continuously without taking time to gather information and mature engaging thought. A neglected study usually results in a disappointed congregation, a discredited pulpit, and a dishonored call to the ministry. Prepared homiletic pabulum, compilations of uncertain religious anecdotes, elocutionary effects of a sonorous voice will never suffice for the deep truth of God's Word nor satisfy the demands of hungry, thinking and eternal lives. Yet how shall beaten oil be prepared when no time is allowed for the process? How shall the mind administer in spiritual and eternal truth when it is so wholly occupied with material and temporal affairs? Sad will be the day when the success of any minister of Church is measured by business capacity or material gain. The conference that is ready to say, "Well done, good and faithful servant," as soon as he reports "Everything in full," sets a standard for the ministry of our Lord not compatible with the action of the apostles in appointing others to serve tables, that they might give their time to declaring the truth of the gospel.

We seriously question the advisability of laying upon the pastor the responsibility of collecting the assessments made on the Churches for the benevolent causes. To require such of the pastor is to burden him with affairs for which he has had no training, and at the same time to reflect on the devotion, generosity and capability of the business men in the officary of the Church. Why should the preacher be taxed with extraneous matters when scores of his laymen are idle because "no one has employed them?" A committee might be appointed that would gladly, efficiently and regularly attend to the whole matter, and the pastor thereby be relieved for the work to which God has called him. So long, however, as a man's success in the ministry shall be estimated by his ability as a collector rather than by his power as a prophet of God, the higher interests of the Church will be sacrificed to meet the demands of the financial standard.

In the majority of our Churches all building enterprises must be planned, directed and consummated by the pastor. The laymen seem unwilling to assume the responsibility, bear the burden, endure the drudgery, meet the disappointments, submit to the censures, and do the work which a worthy enterprise shall involve. Ninety per cent of our Churches are built through the unyielding tenacity and slavish toil of men who were called of God and sent forth by the Church to preach the gospel and minister in holy things. The pastor's business ability stands him well in hand if church building and money-getting shall be a necessary part of his labors; but if that endowment shall subvert the purpose of his call by causing him to be absorbed by material matters which should have the attention of other men, his talent has become a detriment and a snare.

The Church has appointed stewards and trustees to look after its financial matters and material interests. They are chosen because of their natural aptitude and business training. Their devotion to the Church should impel them to assume the responsibility and labor of every material enterprise. They should seek the pastor's counsel and consider his opinion of the material needs of the Church, but they should freely excuse him from that labor, so that he might apply himself thoroughly to that work for which he was called of God. Building committees, financial boards, collecting stewards should not unburden themselves upon a willing pastor, but should relieve him of all duties except those that legitimately belong to the ministry. The helplessness of laymen to-day may be due to the zeal of pastors who have done the material work rather than leave it entirely undone; but laymen will never be strong unless they fulfill the requirements on their office. Let the steward and the trustee exalt their office and prove themselves efficient co-laborers in the work of the Church.

Do we need an order of Church builder? Yes, if the pastor must be turned aside from his God-assigned labor to be a money collector. Yes, if the time for sermonizing and correct pastoral visitation shall be consumed by financial plans and money solicitings. Yes, if laymen cannot be induced to do this work in the fear of God and for the love of his Church. The entire time and talent of every preacher should be spent in the sacred work of the holy ministry.

We would not discourage any minister from taking any part in the mate-

100 Doses For One Dollar

Economy in medicine must be measured by two things—cost and effect. It cannot be measured by either alone. It is greatest in that medicine that does the most for the money—that radically and permanently cures at the least expense. That medicine is

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It purifies and enriches the blood, cures pimples, eczema and all eruptions, tired, languid feelings, loss of appetite and general debility.

"I have taken Hood's Sarsaparilla and found it reliable and giving perfect satisfaction. It takes away that tired feeling, gives energy and puts the blood in good condition." Miss Effie Colonna, 1538 10th Street, N. W., Washington, D. C.

Hood's Sarsaparilla promises to cure and keeps the promise.

A Trip to the Holy Land

A small party of preachers is being organized for a trip to Egypt, the Holy Land and Greece, to leave New York about March 25, and return about June 10. It will cost about \$600. Those who would like to make the trip should communicate with the preacher who signs his name as

TOURIST, Care Texas Christian Advocate, Dallas, Texas.

rial and financial work of his Church. Happy is any man who can project and consummate great enterprises for his Church. But he must be the superintendent and not the executor of such work. He is the master who can enlist the forces of his Church in the project without at the same time giving himself to the working out of the accepted plans. The layman must be employed in the work for which he is fitted, while the pastor must be reserved for the ministry to which he has been called. The pastor may first be compelled to transmit to the laymen his consciousness of the need, his faith in the enterprise, his confidence in the outcome before they are qualified to command success. It may be more difficult to enlist the layman than to do the work, but the demands of the pulpit must not be ignored and the preacher must not be absorbed in the matter of serving tables. Material success must not be purchased at the cost of intellectual and spiritual advancement. The preacher must not desert his throne (the pulpit) for the rewards of material gain. The layman must be used, the preacher's office not abused.

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If you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective alternative and tonic medicine for that blood disease from which you are suffering.

It eradicates scrofula and all other humors and cures all their inward and outward effects. Take Hood's.

MISSION BOARD MATTERS AGAIN.

I should have said in my former communication, that the mid-year meeting would be held at Mulkey Memorial Church, Ft. Worth. Bishop Hoss has accepted a place on the program and will discuss matters growing out of the race problem. We are planning for a good time, and every member of the board and as many pastors and friends as possible should attend. M. S. HOTCHKISS, Secy. Board. Temple, Texas.

TO CURE THE TOBACCO HABIT.

Mrs. M. Vine, of 67 State Street, Des Moines, Iowa, has discovered a harmless remedy for the tobacco habit. Her husband was cured in ten days after using tobacco over thirty years. All desire for its use gone. Can be filled by any druggist. Mrs. Vine will gladly send prescription free to any one enclosing self-addressed stamped envelope.

DISTRICT CONFERENCE.

McKinney District Conference will convene at Wylie April 25, 9 a. m. Following are committees of examination:

- License to Preach: A. R. Nash, S. W. Miller and J. D. Hudgins.
For Admission on Trial: M. H. Neely, J. L. Williams and S. A. Ashburn.
For Deacon's Orders: J. B. Dodson, Sam Weaver and L. A. Burk.
For Elder's Orders: P. C. Archer, T. J. Beckham and W. H. Wright.
Local preachers must be present or send written report.
I. W. CLARK, P. E.

USED ROUND THE WORLD Walter Baker & Co's Chocolate and Cocoa The Leader for 124 Years World's Fair St. Louis Grand Prize Walter Baker & Co. Ltd. DORCHESTER, MASS. 45 HIGHEST AWARDS IN EUROPE AND AMERICA

Sunday-School Department

By PROF. H. M. HAMILL, D. D., Superintendent Training Work.

III. The Sunday-School Superintendent.

Good superintendents are not born, and are not accidents; they are home-grown, self-made. Every Church has the material out of which good ones may be made, and every school should be growing its own crop. The work of the superintendent, in some respects, is as important as the pastor's. Methodism especially honors him, giving him a place in her councils, and putting him a little lower than her pastors. Her best men (or women) are being consecrated to the office. The slipshod manager, the glib-talker, the man with a social or business "pull," is no longer being put at the head of Methodist Sunday-schools. Superintendents who have piety and brains, and a disposition to use both for God, are being put in office. As long as a superintendent grows in efficiency he should be kept at his post. But when he ceases to and becomes a chronic opposer of better methods, it is a sure sign that another should take his place. Every school should have at least two assistant superintendents, who should be in training, so that at a moment's notice the assistant, already familiar by training with every part of the work, could take the place of the superintendent-in-chief, without interruption or loss.

As to his qualifications, he should be a genuine Christian. He may have faults and infirmities, but he will try hard to overcome them. The stamp of the Holy Spirit will be upon his speech and conduct Sunday or Monday. He may lack every other qualification, but he must not be wanting in this.

He should be a good Methodist. If he is not he has no business at the head of a Methodist school. As a good Methodist he should know what Methodism stands for in doctrine and polity. The Bible and "Discipline" should be side by side on his desk.

He should be a good Bible student, doing the best he can in his place to get a familiar knowledge of God's book. The least that he should do is to learn next Sunday's lesson. He is not to be a doctor of divinity, but he should take a little time every week and pursue a plan of Bible study that in the end will make a safe expounder of the Bible. An average business man can do this much.

He should use common sense. Common sense will keep a superintendent from the tedious "rattle," from threadbare platitudes, from scolding his school and fretting over his teachers, from trusting to "inspiration" to run things, and from starting up methods and devices wholly unfit for his work.

He must be progressive. He should go to Sunday-school Conventions and Institutes, and be willing to spend a dollar for a good book on methods. He should drop in on other schools and take notes. A live superintendent believes that there are some things that he needs to know, and is always watching out for them.

He should hold a teachers' meeting, no matter how few come, or how poor a leader he esteems himself. He should make the meeting a council for business, as well as a class for study. He should consult his teachers, and not try to run things without them.

He should keep in touch with the young people, and use them in and for his school. He should be picking out teachers for a training class from among them, and getting their help in writing official letters, reports, and in home visitation and mission work.

He should be his pastor's best friend and counselor, specially honoring him before the school, often conferring with him about the scholars, and going with him into their homes. His two great aims should be to get his boys and girls converted, and to make loyal helpers of the pastor in all good works.

He should come before the Church from time to time with a report of the condition and needs of the school. A superintendent who does this will usually get help from the congregation in carrying out his plans.

He should visit the homes of the scholars when there is trouble or sickness. He cannot visit all, but this much he can and should try to do. Nothing counts with scholar or home like the superintendent's visit in a day of trouble.

He should review the lesson every Sabbath, no matter how poorly done. If only to ask a few simple questions, it will be a good review, and much better than none.

He should "go a-fishing"—not with hook and line, like some Sunday-school boys on Sunday—but among the godless (and the godly) homes of the community, in search of boys and girls not in Sunday-school.

He should be raising a crop of young teachers by organizing a training class and handing it over to the pastor, or

somebody who will take it, conduct it, and graduate it.

He should be a prayer and class meeting saint, and should urge his teachers and scholars to go with him. If any Christian needs these old-fashioned Methodist means of grace it is the superintendent of the Sunday-school.

He must keep out of the ruts. Old age and loving service do not excuse tediousness and dullness. There are some old saints grown gray in service and superintendent on whose hearts and work the dew of youth yet lingers; and there are some young superintendents whose schools are away back "in the ruts."

Feb. 26. Subject: The Miracle of the Loaves and the Fishes.—Jno. 6:1-14.

Golden Text: "I am the living bread which came down from heaven."—Jno. 6:51.

Dr. H. M. Hamill in the World Evangelist:

Bethesda and Bethsaida mark crises in our Lord's ministry. The Sabbath miracle at the pool of Bethesda fixed the purpose of the Jewish leaders to put him to death. The miracle of the multitude fed at Bethsaida led to the turning away of the common people, and sharply defined the first downward step to the inevitable cross. With the powerful and crafty temple hierarchy plotting his death, and the plain people no longer at his back in loyal support, it was only a question of time when the blood of the victim should satisfy the hate of the one class and the fickle mood of the other.

Strange commentary is it upon the conditions of Christ's day that his two greatest miracles—if indeed one miracle can be greater than another—should have intensified the hatred of the priesthood, turned away the favor of the people, and precipitated his doom. Yet the feeding of the five thousand and the raising of Lazarus became the sure precursors of the cross. One miracle disclosed the worthlessness of popular support; the other the malignancy of a corrupt leadership when once detected and defied. If our Lord's miracles softened the hearts of some, they hardened to stone the hearts of others; while to not a few, as toys to the child, they served to satisfy a moment's curious whim of pleasure. And what was true with the Jew would be as true with us today, whether the issue were Christ's miracles or Christ himself.

In its magnitude the miracle of the loaves and fishes transcend all other Bible miracles save those wrought for the release of Israel's bondage or the supply of his need in the Wilderness. After fifteen hundred years, it recalled vividly the supernatural leadership of Moses, the unerring manna, and the tradition long cherished that the Messiah who should come would "again rain manna from heaven." Moses had said: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." It is no wonder, then, when the five thousand were fed and the baskets with fragments filled, that the wondering people should say: "This is of a truth that Prophet that should come into the world."

As the one miracle jointly narrated by the four gospel writers, the question arises why it should receive such exclusive honor; and the answer is sometimes given that its very magnitude, the numbers involved in it, together with the fact already noted that this miracle marks at once the zenith of our Lord's prestige and the beginning of his decline, account for its prominence with all the evangelists. But there was something in the miracle much beyond the miracle itself, however wonderful that might be. It was a "sign," plain, striking, so unmistakable indeed, that only "those seeking a feeder for their stomachs," not a Savior for their souls, could fail to discern it.

It was Jesus, by this great miracle distinctly saying to this multitude of Passover pilgrims: "I am the bread of life. The bread of the miracle perisheth, and hunger returneth. But the bread I offer, which I myself am, is the bread of God. If a man eat this bread he shall never hunger, for it is the bread for the soul. I am indeed that Prophet that should come—receive ye Him this day!" How and what choice they made John tells us, and so far as the common people were concerned, that choice was made for the last time in the ministry of Jesus Christ. It was a deliberate, willful, sordid rejection of Him as Messiah. It was, in effect, saying to Him: "If you can feed thousands of us by a word out of the picnic basket of a boy, continue to do so. Free us from work and hunger and care. Never mind our perishing souls—feed our bodies. Be our miracle-working king. Repeat for us the wonders of Moses, if you are the Prophet he pointed to. Drive out these hated Romans; make us all rich and happy, and we will gladly follow and serve thee."

Epworth League Department

(All communications intended for this department and exchanges with articles to be commented upon, should be sent to Gus W. Thomasson, Van Alstyne, Texas.)

State Epworth League Cabinet.

President—Gus W. Thomasson, Van Alstyne. First Vice-President—Rev. A. D. Porter, Mt. Calm. Second Vice-President—Miss Laura Allison, Austin. Third Vice-President—W. A. Palmer, San Marcos. Fourth Vice-President—C. A. Lehmburg, Fredericksburg. Secretary-Treasurer—Theo. Bering, Jr., Houston. Junior Superintendent—Mrs. C. W. Henry, Cleburne.

FROM TABERNACLE EPWORTH LEAGUE, HOUSTON.

The following is our charity and help report for 1904: Number of greetings to strangers, 1587; number of visits to strangers, 82; number of visits to absent members, 48; number of visits sick, 185; number of bouquets to sick, 26; number of visits to shut-ins, 95; number of delicacies to shut-ins and sick, 46; number of services with shut-ins, 23; number of visits to hospitals, 36; number of magazines to hospital, 881; number of bouquets to hospitals, 881; number of Scripture cards and tracts to hospitals, 566; number of visits to jail, 89; number of services, 29; number of magazines to jail, 946; number of Scripture cards and tracts to jail, 426; number of Christmas booklets and bouquets to jail, 80; total number magazines distributed, 1827; total number cards and tracts distributed, 992; six Bibles and four hymn books given away, eight dinners for the poor, fourteen Christmas remembrances for the shut-ins. Amount spent in the name of charity, \$62.45. (MRS.) BELLE TAYLOR, Second Vice-President. Houston, Texas.

COLORADO AND INDIAN LORE.

Colorado is rich in Indian lore. To the visitor to the Centennial State there is nothing more pleasant than a trip through the Rockies when he is acquainted with some of the interesting traditions which linger around the rocks and in the canyons which now echo with the shrill shriek of the locomotive. There is hardly a canyon or a valley in the entire mountain region which has not its legend and the tourist who lingers around any of the spots now famous as resorts for thousands each summer is sure to hear from the old resident the stories of the early days when traveling was done by wagon and pack, the forerunners of the luxurious railway coaches of today.

No region in the entire State is more favored with these pretty Indian legends than is Ute Pass, through which runs an Indian trail which years ago was the scene of many a bloody conflict. This same pass, once the favorite highway of the redman, is now the route of one of Colorado's railways, and as the great engines pulling their load of human freight wend their way through the mountains, the very peaks themselves seem to hurl back in the echoes of the shrill whistle of the giant mogul defiance to those who have made the great Indian highway the line of a railroad.

No sooner does one reach the foothills of the mountains than these interesting stories of the legends commence, and once in the shadow of Pike's Peak the visitor finds himself amidst the very hills where the legends obtained their birth. True it may be that some of the legends are not based on actual occurrences, but then in a legend who cares for the naked truth? Facts are cold at the best, and the beauty of the legend is often spoiled by too close investigation, and thus it is that the stories of the tribes who once lived in the Rocky Mountains have descended from generation to generation and with each telling they have gained in interest.

Of all the legends connected with Ute Pass probably the most interesting is that which is told concerning the famous Manitou Springs. These springs, famous everywhere because of the healing powers of their waters, are located just at the entrance of Ute Pass. When these springs were discovered is not written in history, but according to the stories of the redmen they were known at a time when Indians everywhere spoke the same language and when peace prevailed among all and the bloody tribal wars were unknown. Every nation allowed

the stranger to hunt and profit in its lands. Time came, however, when this was not the rule, and, according to the legend of the redman, a quarrel between two hunters of different nations, who met one day at the springs of Manitou, where both had gone to quench their thirst, caused tribal wars to begin, and it was a bit of jealousy which led to the quarrel.

A little stream of water flowed from the spring, and, trickling over the rocks, it fell splashing into the river, which finds its way down Ute Pass. One hunter drank from the spring itself, while the other, tired by his exertions, threw himself on the ground and plunged his face into the running water of the stream. The latter had been unsuccessful in the hunt, while the other carried with him a large fat buck as the trophy of the chase. This angered the other, and he became jealous. The successful hunter drank deep and long at the spring and then he raised in his hand a portion of the water, and holding it up to the sun, reversed his hand, and let the water fall to the ground—a libation to the Great Spirit who had vouchsafed him a successful hunt, and a token of thankfulness for the water with which he had quenched his thirst.

This action only served to arouse the unsuccessful hunter more than ever, as he then remembered that he had neglected to give thanks to the Great Spirit, and then, so the story of the Indians runs, the Evil Spirit entered the heart of the unsuccessful hunter and he at once sought some method of provoking a quarrel with the stranger.

"Why does a stranger," he said, "drink himself up to full height, "drink from the spring head when one

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GINSENG. If you want some information, send for "My New Book of Advice" It's free; also our Great Seed Catalogue for 96. F. B. MILLS, Box 352 Rose Hill, N. Y.

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are extra sweet-toned. Sold by the make a direct to homes and churches at factory price. Customer saves dealer's profits and is sure to be suited or organ comes back. Nothing could be fairer. Write for Catalog today. Mention this paper. WILLIAMS ORGAN & PIANO COMPANY, CHICAGO.

THE FACTORY SAYS: "WE HAVE BEEN EARNESTLY AT WORK FOR SOME TIME IN AN EFFORT TO PRODUCE A TYPE OF SEWING MACHINE STAND THAT WOULD BE NOT ONLY DISTINCTIVELY CHARACTERISTIC OF OUR LINE, BUT ALSO COMPLETELY OUTCLASS ALL OTHERS AND MARK AN ERA IN THE TRADE—A STAND WHICH WOULD BE SO MUCH BETTER IN SO MANY WAYS AND SO MUCH HANDSOMER THAT IT WOULD AT ONCE STAND IN A CLASS BY ITSELF WITHOUT A RIVAL."



This is an AUTOMATIC LIFT drophead stand with an absolutely positive and easy action accomplished with mechanism of extreme simplicity. When the table leaf is swung over the sewing, the head of the machine is automatically lifted to place and locked firmly, and when the leaf is closed the head is lowered into the dust proof receptacle provided for it. Nothing more perfect can be conceived, and no device for a similar object has ever possessed a fraction of the ease and certainty of action which are the essential features of this construction.

The design of the woodwork is new, classic, elegant, artistically executed and exactly in harmony with the best modern ideas in high-class furniture. Nothing at all approaching it in artistic excellence has ever before been associated with a sewing machine; and it at once lends an air of dignified richness indicative of superior quality. Only the choicest grades of selected woods are utilized in the manufacture of this

stand, and the workmanship and finish are all that might properly be expected in connection with a superior article of this nature.

This stand is made in one pattern only with four end drawers and a center or till drawer, as shown in the cut, and it is known as our No. 44. It is regularly furnished in quarter-sawn oak, which is our standard woodwork, but can be furnished in walnut of sycamore; or mahogany at an extra charge when required. The iron work is the very finest that unequalled facilities enable the factory to produce. The castings are perfectly smoothed and coated heavily with full gloss black enamel. The stand is of especially strong and rigid design, and more important than all, the belt wheel and pitman are fitted with anti-friction ball bearing which run about eighty per cent easier than any other form.

To sum up briefly this stand is designed and manufactured solely with the intention that it shall be wholly beyond the reach of competition or comparison.

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

Table with 2 columns: Machine type and Price. Automatic Lift, No. 44... \$24.50; 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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**HEISKELL'S Ointment**

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We mail you postpaid, one package each of the Wisconsin Favorites, Carnations, Cosmos, Pinks, Nasturtium, Peonies, Poppies, Sweet Peas, Sweet Peas, Clark's and Adonis, with a catalog of over \$1.00. This fine lot is made to introduce Salzer's Free Blooming Flower Seeds, absolutely the best on earth.

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Send 35c and this lot will add to the above 10 packages, one American Beauty Ostrich (one each), catalog price \$1.00. This grand blooming ostrich is the finest of the world. If you wish to see it, send 35c and 2 for \$1.00.

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Twenty-one rare plants, taken from Iowa, Maine, Michigan, Kansas, Kentucky, etc., all different, some worth \$2.00 each, but we mail this magnificent collection postpaid upon receipt of \$1.00 and this lot. We grow millions of plants annually.

Send for our big 128 page plant and seed catalog, beautifully illustrated with pictures from nature.

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**CAUTION**

Remember in the 20th Century, when the world is so full of people, it is not surprising that the world is so full of people who are suffering from the same ailments. The world is so full of people who are suffering from the same ailments. The world is so full of people who are suffering from the same ailments.

**PISO'S CURE FOR CONSUMPTION**

BOYS WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

to whom the spring belongs is content to drink from the waters that flow from it?"

"The Great Spirit places cool water at the spring," came the quick reply from the successful hunter, and he continued, "He does this so that his children may drink of the water pure and undefiled. The running water is for the beasts which scour the plains: Au-sa-qua is a chief of the Shoshone; he drinks at the headwater."

"The Shoshone is but a tribe of the Comanche," was the retort. "Waco-mish leads that grand nation. Why does a Shoshone dare to drink above him?"

"He has said it. The Shoshone drinks at the spring head, the other nations of the stream which runs into the fields. Au-sa-qua is chief of his nation. The Comanche are brothers. Let them both drink of the same waters."

"The Shoshone pays tribute to the Comanche. Waco-mish leads that nation to war. Waco-mish is Chief of the Shoshone, as he is of his own people," and then the Shoshone hurled back the flaming retort: "Waco-mish lies; his tongue is forked like a rattlesnake's; his heart is black as the Misho-tunga (bad spirit); when the Manitou made his children, whether Shoshone or Comanche, Arapahoe, Shian, or Paine, he gave them buffalo to eat, and the pure water of the fountain to quench their thirst. He said not to one drink here, and to the other drink there, but gave the crystal spring to all, that all might drink."

Waco-mish was bursting with rage, but being a coward he did not dare to strike the calm Shoshone. Again the Shoshone stooped to drink in the spring, but no sooner had he knelt at the spring than the subtle warrior of the Comanche sprang upon him, and forcing his head into the water held his victim down until he no longer struggled, and he fell over into the spring, drowned and dead.

Over the body stood the murderer, and no sooner was the deed of blood consummated than bitter remorse took possession of his mind, where before had reigned the fiercest passion and vindictive hate. With hands clasped to his forehead he stood transfixed with horror, gazing intently on his victim, whose head still remained immersed in the fountain. Mechanically he dragged the body a few paces from the spring, but almost at that moment he had done this a remarkable thing occurred. As soon as the head of the murdered Indian was drawn from the spring the water became suddenly and strangely disturbed. Bubbles sprang up from the bottom and rising to the surface escaped in hissing gas. A thin vapory cloud arose, and gradually dissolving, displayed to the eyes of the trembling murderer the figure of an aged Indian, whose long, snowy hair and venerable beard, blown aside by a gentle air from his breast, discovered the well-known totem of the great Wan-kan-aga, the father of the Comanche and Shoshone nation, whom tradition of the tribe, handed down by skillful hieroglyphics, almost defied for the good actions and deeds of bravery the famous warrior had performed when on earth.

Stretching out a war club toward the affrighted murderer, the figure thus addressed him:

"Accursed of my tribe! This day thou hast severed the link between the mightiest nations of the world, while the blood of the brave Shoshone cries to the Manitou for vengeance. May the water of thy tribe be rank and bitter in their throats!" Thus saying, and swinging his ponderous war club (made from the elk's horn) round his head, he dashed out the brains of the Comanche, who fell headlong into the spring, which, from that day to the present moment, remains rank and nauseous, so that, not even when half dead with thirst, can one drink the foul water of that spring.

The good Wan-kan-aga, however, to perpetuate the memory of the Shoshone warrior, who was renowned in his tribe for valor and nobleness of heart, struck with the same avenging club a hard, flat rock, which overhung the rivulet, just out of sight of this scene of blood, and forthwith the rock opened into a round, clear basin, which instantly filled with bubbling, sparkling water than which no thirsty traveler ever drank a sweeter or a cooler draught.

Thus the two springs remain an everlasting memento of the foul murder of the brave Shoshone and of the stern justice of the good Wan-kan-aga; and from that day the two mighty tribes of the Shoshone and Comanche have remained severed and apart, although a long bloody war followed the treacherous murder of the Shoshone chief and many a scalp torn from the head of the Comanche paid the penalty of his death. W. H. EMMONS.

[Note.—Manitou is one of the many points of wonderful interest easily accessible from Colorado Springs. It is reached by an electric car line. All visitors to the International Convention in Denver next July should purchase tickets permitting them to visit

Colorado Springs after the convention, as there is no additional cost therefor. Colorado Springs is making elaborate preparations to show the Epworth hosts a royal time while there.—Ed.]

**THE DATE SETTLED.**

The date for the first encampment of the State Epworth League Conference has been set for Aug. 8-18, 1905. This time is selected for two reasons, the first of which is its adaptability for camping and open air services. Then, on account of the great number of our young people who will attend the International Convention at Denver in July, it was thought best to give at least a month's difference in the dates of the two meetings. Prominent churchmen are being engaged for the platform, and arrangements are being pushed to make the initial meeting under the encampment plan a success. The Assembly Committee will be ready with the announcement of its decision as to location in a short time, and plans are being formulated for the erection of a number of summer cottages in time for occupancy during the first encampment session. Let our Methodist young people throughout Texas make a note of the above date, and arrange their plans to be on hand at this first session.

**NOTES.**

We acknowledge receipt of the Western Christian Advocate on exchange this week. We note that our old time friend and brother, T. Lee Rippey, has charge of the League Department. We shall expect to see much of interest in this new addition to our table.

From the Nashville Advocate we clip the following items, viz: The North Carolina Epworth League Conference will be held at Columbia April 27-30.

The Alabama Leaguers lack about \$200 only of the \$1,500 pledged Bishop Chandler for the building of a church at Corral Falso, Cuba. Special efforts are being made to raise this balance, and it is very probable that the full amount will soon be reported.

The Young People's Department of the Missionary Society of the Methodist Episcopal Church reported January 1, 1905, that nearly ten thousand young people are now systematically engaged in the study of missions in this church.

A neat card bearing the following inscription came to our desk one day this week: "James Edward Old, at home with Rev. and Mrs. J. A. Old, Cooper, Texas, since February 4, 1905. Sends greetings." We extend hearty congratulations on the new arrival.

Some of our correspondents fail to observe the well known rule to "write on one side only." This neglect on their part makes extra work with us. We are glad indeed to have news items, but we must insist that the writing be done only on one side of the sheet.

Another splendid article on Colorado appears in this issue. Look it up and read it.

We are favored this week with a report from the Charity and Help Department of the Tabernacle League at Houston. A noteworthy feature is its work among the shut-ins.

Col. W. C. Moore, of the Palacios Townsite Company, sends us an analysis of the artesian well water available on the site offered for the Epworth League encampment at Palacios. Stripped of the technicalities, the report of the chemist shows that the water would be ideal for drinking, domestic and boiler purposes.

The League editor expects to make another trip to South Texas in a few days in the interest of the Encampment location. G. W. T.

Heaven is the interpreter of earth.

**Advice to the Aged.**

Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and TORPID LIVER.

**Tutt's Pills**

have a specific effect on these organs, stimulating the bowels, causing them to perform their natural functions as in youth and

**IMPARTING VIGOR**

to the kidneys, bladder and LIVER. They are adapted to old and young.

**WELL PLEASED.**

Blaylock Publishing Company:  
Dear Sir: The machine came all o. k., and we are well pleased with it.  
E. E. SIMMONS.  
Wichita Falls, Texas.

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It Saves ONE MAN HORSE

It has every adjustment necessary to doing perfect work.

IT IS STRONG WHERE OTHERS ARE WEAK.

ON ANY BUT THE VERY SMALLEST FARMS THIS MACHINE WILL PAY FOR ITSELF IN A VERY SHORT TIME AS ONE MAN IS ENABLED TO DO THE WORK OF TWO AND IN A MUCH EASIER AND MORE SATISFACTORY MANNER.

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New Fast Service Between Dallas, Fort Worth, Austin and San Antonio After January 8th.

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are advancing in value at rate of 20 per cent per annum.

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ASK THE SANTA FE AGENT FOR PARTICULARS, OR ADDRESS

W. S. KEENAN, G. P. A., Galveston, Texas.

The Woman's Department

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence K. Howell, 170 Masten Street, Dallas, Texas.

THE GENTLEWOMAN.

How would a gentlewoman be defined? As one it doth uplift the heart to see. So manifestly pure and womanly; Refinement leavening all her acts; For mind Well-poised; her soul by prayer ennobled; blind To petty flaws in others; gracious; free From pride and envy; full of sympathy; In trouble brave—still hoping, tho' resign'd. Rejoice thou, thanking God for being shown So many sweet embodiments of ruth, Faith, courage, love, and—sternest virtue—truth. Yet aye to mercy more than justice prone; Light to direct man's wayward steps in youth. Comforting, abiding, when that youth is down!

—London Opinion.

ATTENTION, SHERMAN DISTRICT.

Mrs. E. W. Alderson has been elected to fill the place made vacant by the resignation of Mrs. J. F. Bennett as District Secretary of Sherman District. Corresponding Secretaries will please send their 2nd quarter's reports to Mrs. Alderson.

MRS. J. F. BENNETT, Postshoro, Texas.

WOMAN'S BOARD OF HOME MISSIONS.

The seventh annual session of the Woman's Board of Home Missions of the M. E. Church, South, will be held in Montgomery, Ala., April 14-20, 1905, at Court Street Church. The names of all officers, delegates and visitors to this meeting should be sent promptly to Mrs. Wm. H. Thomas, 526 South Perry Street, Montgomery.

MISS BELLE H. BENNETT, President. MRS. FRANK SILER, Recording Secretary.

FROM GATESVILLE DISTRICT.

The Gatesville District has eight good, live, working auxiliaries to the W. H. M. S., as follows: Meridian has thirty-two members, all connectional, and are doing good local work. The parsonage is well looked after by the Parsonage Committee, and is well kept. All of the connectional enterprises have attention as far as ability and means allow. Clifton Auxiliary is doing fine local work, helping in the building of a church; they are somewhat indifferent to the connectional work, but are young in the cause and have a great deal of local work on hand.

Valley Mills is doing good work, and has always done so. They have a very fine Corresponding Secretary, and their work is always reported in full. Crawford Auxiliary has gone back into an Aid Society. When will the women of our Church learn that "Aid Societies" are not Methodist, and we do not have them? McGregor has a good auxiliary and also a good Corresponding Secretary, who always sends reports on time, and good ones, too. Oglesby Auxiliary is just one year old, but is doing fine work in the connectional work, as well as looking after the local work.

We will not be ashamed of our work at the annual meeting, feeling that we did the best we could.

MRS. S. H. LUMPKIN, Meridian, Texas.

VISITING FOR CHRIST.

The house lay in her district, and yet she had passed it several times. It was so much easier to pass by the rich houses. And then, too, it had a forbidding, exclusive appearance, with its heavy curtains and half-drawn shades. And yet she knew that the lady whose home it was did not attend Church anywhere, and that quite recently she had lost her only child. So, one day she ventured up the broad stone steps and touched the bell. "Who has called?" asked the servant, looking her over doubtfully. "I am a stranger to your mistress, I will not trouble her but a moment."

It happened that Mrs. A— was lonely that afternoon—not that it was anything new for her to be miserably lonely, but she was so forlorn that somehow she was almost willing to have a call from an unknown stranger. "Perhaps I'll see her just briefly," she said to the servant. "Briefly," emphasized the servant, showing her in.

The Christian lady sat down by the sad-faced woman looking out listlessly from the depths of an easy chair. "Next Sabbath is our Christmas ser-

vice," began the visitor in her sweet voice, "and so I venture to bring you the program of services, thinking you may like to attend." Mrs. A— held out her hand and took the leaflet mechanically. "I got out very little," she said. Something in the peaceful face of the stranger attracted her and moved her to forget the formality which had begun the interview.

"I find very little in life anywhere to interest me," she added in a sorrowful and heavy tone which went to the heart of her visitor.

"I am so sorry," she said, "I knew you must have seen sorrow. Can I help you?"

"No, no," answered the woman quickly. "No one can help me. Death is so cruel—so cruel! All the sermonizing in the world doesn't bring back my dear one, and she made my life happy. There's a great deal of theorizing about this after life, but oh! how little is known of it. Men guess at it and hope for it, and that is all. Sometimes I think that death is the only real thing in this world, and death is so cruel."

The visitor offered no denial to this. Instead she asked a question: "If you could hear a message from One who has passed through this mysterious experience of death, giving an account of complete triumph over death, would you like to hear such a message?"

The sad face was raised with an interested, half-quizzical expression, while the lady repeated slowly, "Fear not; I am he that liveth and was dead; and behold, I am alive forevermore." This is the account which Christ himself gave after his resurrection and ascension. I can never forget how that voice came to me when the certainty of death and its mystery overwhelmed me: "He that liveth and was dead; 'Alive for evermore.' The One who has been that way before us and tested it, tells us this. I remember that he dreaded this mysterious experience of death. But having passed through it, he knows all about its mystery. If we listen to his voice when human voices are unavailing, we shall surely be comforted."

The listless expression had given way to intense interest. "Oh! He did dread death. I had never thought of it."

"He has broken down this dreadful barrier," the Christian lady went on, "so that life stretches on beyond it—eternal life, the triumphant life which can presently never know any such catastrophe as death."

The woman dropped her face into her hands now, and they sat awhile in the quiet.

"What a dreary hum-drum thing duty would be but for this glorious truth. Hard things are easy now. What matters the scorn or indifference of the world? Some day I shall awake to find that the distasteful duty has blossomed in eternity, and has all the time been working in harmony with the unfolding of God's plan. I can wait for anything and all things. Eternity is mine. Ah! how all my life is changed since the truth of the resurrection has taken hold of me. Death is still a mystery, a trying ordeal, but it is no more the end of life."

The face lifted now, and a half smile shone through the tears which dripped upon the hands, that had for so long been idle and listless.

The visit was not prolonged much further, but in every pause of the conversation the visitor was lifting her heart in prayer to Christ to speak through her his message to this stricken one, who, amid all her wealth, and at this joyous Christmas time, was broken-hearted and desolate.

Finally, she said to her visitor: "This is so good. I will try to believe in the living Christ, and to take hold of life anew that I may become more worthy to meet my darling, and to have eternal life with its friendships. And thus the lonely soul was awakened, as on that dreary December day the words of the brave Christian woman led her from the darkness of the grave to the light of resurrection and life.—Selected and adapted—Leaflet Woman's Home Mission Society, M. E. Church, South.

A CURE FOR THE TOBACCO HABIT.

Mrs. H. Hall, 408 Eleventh Street, Des Moines, Ia., has discovered a harmless remedy for the tobacco habit. Her husband was cured in ten days after using tobacco for over thirty years. All desire for its use gone. Can be filled by any druggist. Mrs. Hall will gladly send prescription free to any one enclosing stamped envelope.

God's angels are never apparent lest we should depend on them, nor ever absent lest we should despair without them.

The best criticism of the Bible would be to give us a better one.

THE STATUS OF COUNTY LOCAL NO MONEY FOR, STREET BEGGARS. OPTION IN TEXAS.

The following is a list of the counties in Texas that are totally dry:

- Archer, Armstrong, Atascosa, Angelina, Burnet, Briscoe, Baylor, Bosque, Bowie, Bell, Bandera, Brazoria, Brown, Collingsworth, Camp, Coke, Coleman, Childress, Crosby, Castro, Cherokee, Collin, Concho, Comanche, Cooke, Coryell, Cottle, Cass, Clay, Crockett, Dallam, Deaf Smith, Donley, Dickens, Denton, Delta, Dimmit, Eastland, Ellis, Ector, Erath, Floyd, Foard, Franklin, Fisher, Frio, Fannin, Freestone, Gray, Grayson, Gregg, Glasscock, Grimes, Haskell, Hansford, Hartley, Hall, Hale, Hunt, Hopkins, Hood, Houston, Hays, Hidalgo, Hill, Hutchinson, Irion, Jack

UNORGANIZED COUNTIES AND DRY.

- Andrews, Bailey, Cochran, Crane, Dawson, Garza, Gaines, Hockley

COUNTIES PARTIALLY DRY.

- Anderson, Austin, Brazos, Burleson, Blanco, Bastrop, Bee, Brewster, Callahan, Chambers, Caldwell, Calhoun, Dallas, DeWitt, Edwards, Falls, El Paso, Gillespie, Guadalupe, Hardeman, Hemphill, Henderson, Harrison, Hamilton, Hardin, Karnes

COUNTIES TOTALLY WET.

- Aransas, Borden, Bexar, Carson, Colorado, Comal, Cameron, Duval, Fayette, Fort Bend, Galveston, Goliad, Howard, Harris, Jefferson, Kendall, Kinney, Lipscomb, Lee

\* In court. † Voted dry, but reversed by court.

"Money should never be given to street beggars," says Theodore Waters in "Six Weeks in Beggardom," in Everybody's Magazine for January. "It is impossible for the average person to discriminate offhand between the genuinely needy and the professional panhandler. There are many over-kind people who prefer to give to all rather than that one go hungry, and if there were no depots of immediate relief such as I have already described, this might prove a good rule. But in the existing conditions the possible consequences are too fraught with danger to the genuinely unfortunate for the practice to be continued by any right-thinking persons."

"The danger of giving the unfortunate money offhand is that you may force him into the ranks of professional beggardom. However honest he may be in his first intention, unless he

have a definite goal before his eyes—and men who are down and out seldom have such—he will more than likely return to the same free fountain at which he so easily quaffed his initial thirst. There are many cases to prove this. I know of one man who, until a year or two ago, owned a profitable little fruit shop in a side street far down town. One night, having locked up the shop and being ready to start home, he found himself, by accident, without money to pay his car fare. He stopped a man on the street and asked him for five cents. He got it so easily that he determined next day to tell the story and get many nickels. He did so, and the practice became so remunerative that, despite his wife's pleadings and protests, he sold the little shop and became a regular beggar."

It is better to depend on Christ as your Savior than on the devil as your scapegoat.—Ram's Horn.

WORKS BY— D. L. MOODY ALL NICELY BOUND IN CLOTH BINDING—GOOD PRINT, 25 CENTS EACH, POSTPAID. MOODY'S ANECDOTES, MOODY'S STORIES, MEN OF THE BIBLE, WEIGHED AND WANTING, SHORT TALKS, LATEST SERMONS, THE QUIET HOUR, THE OVERCOMING LIFE, SOWING AND REAPING. BIBLE STUDY, SOVEREIGN GRACE, BIBLE CHARACTERS, PREVAILING PRAYER, TO THE WORK, THE WAY OF GOD, HEAVEN, SECRET POWER, SELECT SERMONS. ORDER AT ONCE. SMITH & LAMAR, Agents, 296 ELM STREET, DALLAS, TEXAS.

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HILL'S BUSINESS COLLEGE. \$5 a month is good, but you can earn more. Others no brighter than you are drawing \$150 a month. But they got wide-awake and took our course. Just what you should do. We give you the world's best and most modern business education. Our college is one of the most helpful schools in America. Write for free catalog—it will point you to the road that leads to success. R. H. HILL, Pres't., Waco, Texas.

Queen City Business College. \$5 a month is none too much for you. Others no bigger or smarter are earning \$150 a month, but they prepared themselves. The thing you should do: Only \$2 for a three months' scholarship worth \$60. You'd better jump quick at this offer. Write for proposition—it's an eye-opener. G. W. HILL, Prin. Dallas, Texas.

THE MKT AND STATE GOOD ROADS CONVENTION AUSTIN, TEXAS. FEB. 20 and 21 One Fare Rate Plus 25 Cents ROUND TRIP RATE FROM ALL TEXAS POINTS. Officers of the National Good Roads Association and the Road Department of the United States Government will be present. The M. K. & T. Good Roads Special will carry the leading expert road builders of the world to this Convention. Delegates will attend from each county. IMPORTANT ROAD LEGISLATION MUST BE ENACTED. His Excellency, GOV. LANHAM, and the State Legislature will Participate. GOOD ROADS THE MOST IMPORTANT ISSUE IN TEXAS. YOU ARE PERSONALLY INTERESTED—COME!

North Fema and Co Musi She

On January the pleasure o Nebraska, in Radium, X-ray—the three gr discoveries.

Beginning w the electropho an electric spa passed through visible with th state transfor "Roentgen Ra;

After stating radium, he sh of this famou of a milegram over a prepar

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The Departm istry is a v Elizabeth Cou is a graduate sissippi, and Jones, so wel tists of the S a valuable c having been she became Texas College much in love her success a great interes sciences.

The lecture all the appoi experimental the subjects ratus was pu supervision o tory adjoini gives ample oal experime pupil Las tw practical exp under the su Mrs. Key h est in this d it shall be necessary for practical kno moment. Ch and the like could make o opportunities properly app

If our girl bread-winner cation should sibility, they brace those flict with the ing feminine in women.

Mrs. L. A. SAN

Whether better or w cities in ou to say, for have not th a comparis is far from approval of and satisfai government/ sational m city official other vices city. Just remains to people wh no object i fare of the have not s these blust reform. M chronic of they make dence. O lems not American municipal scandal of struggling we are ma very slow!

It is a that there before the have no n than holdi means get office. Th seeker has seeks simj sacrificing lar favor. election, a ready to f promise of agree to d his disposi happy to s been pers and who make no i in electing "open tow vote of th ment.

There is regretted, promote t vite and t

North Texas Female College and Conservatory of Music and Art. Sherman, Texas.

On January 27th the young ladies had the pleasure of hearing Dr. Bowls, of Nebraska, in an interesting lecture on Radium, X-rays and Wireless Telegraphy—the three greatest of recent scientific discoveries.

Beginning with the slight spark from the electrophorus, he gradually produced an electric spark of sufficient force, when passed through a Crookes' tube, to make visible with the aid of a calcium tungstate transformer the phenomena of "Roentgen Rays."

After stating the wonderful power of radium, he showed the audience a piece of this famous substance—one-twentieth of a milligram—supported on a little wire over a prepared zinc screen.

The radium threw out continuously what looked like showers of blazing stars without decreasing in size.

We should be very proud of the fact that radium was discovered by a woman, and when our duties become monotonous, remember that she worked seven years as did one of the patriarchs of old, though for a somewhat different purpose, before her great discovery was made.

Experiments in wireless telegraphy also were given.

The Department of Physics and Chemistry is a very interesting one. Miss Elizabeth Cowen, who has charge of it, is a graduate of the University of Mississippi, and hence, a pupil of Dr. R. W. Jones, so well known among the scientists of the South. Miss Cowen also had a valuable experience as a teacher in having been Dr. Jones' assistant before she became associated with the North Texas College. She is a young woman, much in love with her chosen work, and her success as a teacher is shown in the great interest her pupils take in the sciences.

The lecture room is well arranged with all the appointments and apparatus for experimental work necessary to illustrate the subjects taught. Much of the apparatus was purchased under the personal supervision of Miss Cowen. The laboratory adjoining the lecture room also gives ample accommodations for practical experimental work by the girls. Each pupil has two and a half hours a week practical experience in the laboratory under the supervision of Miss Cowen.

Mrs. Key has herself taken much interest in this department and desires that it shall be kept filled up with everything necessary for the young ladies to have practical knowledge of scientific phenomena. Chemistry, pharmacy, assaying and the like are fields in which women could make efficient workers. They offer opportunities that the sex have never properly appreciated.

If our girls must be fitted to become bread-winners, and certainly their education should look forward to such a possibility, they should be encouraged to embrace those pursuits that will least conflict with the preservation of those charming feminine qualities that we most value in women.

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

SAN ANTONIO ITEMS.

Whether our city government is better or worse than that of other cities in our State we are not prepared to say, for the simple reason that we have not the data upon which to base a comparison. Suffice it to say ours is far from being such as to meet the approval of those who desire a clean and satisfactory administration of city government. There has been a sensational move on the part of certain city officials to suppress gambling and other vices widely prevalent in our city. Just what effect this may have remains to be seen. Unfortunately the people who pay taxes and who have no object in view other than the welfare of the city are suspicious and have not given their confidence to these blustering efforts at municipal reform. Many of the officers are chronic office-seekers, and any move they make fails to inspire confidence. One of the great problems now weighing upon the American mind and heart is that of municipal government, with us the scandal of the civilized world. We are struggling with the problem hard, and we are making some advance, though very slowly.

It is a great misfortune with us that there is a class who are always before the people seeking office who have no means of a livelihood other than holding office, and who by some means generally manage to keep in office. The chronic political office-seeker has no settled convictions and seeks simply his own promotion by sacrificing everything to gain popular favor. We are on the eve of a city election, and the "ward heelers" are ready to follow any man who has promise of being elected and who will agree to dole out to them the places at his disposal if he is elected. We are happy to say that some good men have been persuaded to submit their names and who will spend no money and make no promises. May we succeed in electing such. Others promise an "open town," hoping thereby to get the vote of the saloon and gambling element.

There is another thing greatly to be regretted. Some who are seeking to promote the interests of the city invite and encourage many entertain-

ments and practices demoralizing to the young. Has it ever occurred to many would-be enterprising men that clean and moral efforts to build up a city are the most efficient? Some advocate winter racing and anything to draw a crowd.

The great local option move in the State has had a wonderful effect even in San Antonio. We are growing in this respect. Our city has many saloons, but they feel the pressure and the temperance view of things is felt by all.

There is considerable activity in religious circles. Our own pastors are very busy and are meeting with much encouragement. All report increasing congregations and additions. The Pastors' Union, composed of representatives of all evangelical Churches, is very largely attended, and just now enthusiastically preparing for a great union meeting to be conducted by Mr. Yatman, of New York. Great preparations are being made and much prayer is being offered, and we hope for the greatest meeting in our history.

B. HARRIS.

OUR STANDARD OF MORALS.

We might pause for a moment and ask why do we see so many societies and an almost endless catalogue of isms all over our country. It certainly indicates a spirit of restlessness, something to satisfy the craving of the soul.

For eighteen hundred years mankind has sought some other path to happiness outside the teaching of our Savior. The humility involved is repulsive to his nature. He seeks it in the acquisition of wealth, and commercialism has become a great evil, little regard given as to how wealth is obtained.

The means often employed to make money leave their dark trail through all the avenues of society. If an individual is successful in becoming rich, his money veneers this dark trail with the plaudits and worship of society. Whatever methods may be adopted they are usually right if they lead to success. Why this low standard of morals?

Society, too, erects its standard, often silly and wicked, and the rules must be observed, or the individual is ignored.

Then, too, our political campaigns have grown into gigantic proportions, and the methods employed for success are a stench in every good man's nostrils.

Why has mankind strayed so far away from those benign principles that should ever characterize his dealings with his fellow-men? The pursuit of happiness and a livelihood is proper and right, but it is to be deplored that unjust and sinful methods are employed to accomplish these ends. Are our Churches and the great influences for good growing out of them unable to correct these evils? The cause must be considered and corrected before we will realize any very great change.

And it lies, in my opinion, in two directions: In a want of early training, and excluding the Bible from our public schools. Early moral training is almost a dead letter in our homes. As I have sometimes said to parents, they are too mean themselves to try to teach their children to do right. Parents must quit their meanness first before they can teach their children morals. Until children are properly reared and the home altar rendered sacred on account of its moral and religious teaching we cannot expect much. Then to exclude the Bible from our public schools is the height of folly. All history teaches us that a nation educated without morals is a farce and a delusion. There is no teaching more sublime, no literature more elevating than that found in the Bible. J. R. TAYLOR, M. D. Kosse, Texas.

ENDOWMENT FUND FOR SUPER-ANNUATES.

For the information of our Methodist people at large an epitomized statement of the action of our last General Conference, originating the endowment fund, is herewith given:

Having been recommended in the Episcopal Address it was unanimously resolved to establish a permanent endowment fund for superannuated preachers and the widows and orphans of deceased preachers, under the following provisions:

- 1. All existing funds of a connectional character are to be put into this permanent fund.
2. That the Book Committee appropriate to this fund each year as much of the profits of the Publishing House as it may deem wise to withdraw from the business.
3. That each preacher in charge is required to present this cause annually to each congregation and receive contributions.
4. The Board of Trustees of the Methodist Episcopal Church, South, an incorporated body, are made the custodians of the fund and are charged with the conduct of the business, under the following conditions and instructions: To keep the nucleus of \$100,000

properly invested, together with moneys coming into hand from time to time from all other sources.

After \$100,000 shall have been secured in cash, or its equivalent, 75 per cent of the income from the funds in hand shall annually be distributed to superannuates, the remaining 25 per cent going back into the body of the fund, until said fund shall amount to the sum of \$5,000,000, after which the income from this entire amount shall be annually distributed.

After the sum of \$5,000,000 shall have been secured, efforts to increase the fund shall not cease, but continue indefinitely.

The Board of Trustees are to exercise their discretion as to employing special agencies.

The Board of Trustees, as custodians of this fund, having been so empowered, employed the Rev. A. F. Watkins, D. D., as Field Agent, which position he filled with great efficiency until Jan. 1, 1905, when his resignation took effect.

The results of his appeals to Annual and District Conferences were very gratifying to the friends of this great enterprise, as the present state of the fund, as given below, will indicate:

Table with financial data: Cash in bank \$ 8,983 86, First mortgage loans on improved real estate 40,350 00, Notes in hand 113,460 36, Open subscriptions 9,757 30, Total \$171,651 52

It is highly probable that a fund in the custody of our Book Agents, amounting to \$10,000, will soon be added to this, which would increase the cash assets to \$58,433.86.

As seen above, it is provided, as soon as there shall be \$100,000 in hand, that 75 per cent of the income shall be annually distributed to the superannuates. We are anxious to see that day, which we sincerely hope will come before the sitting of our next General Conference. Let us hasten its coming by all who have matured notes and subscriptions paying promptly if at all possible. Some insist on paying only the interest, but the reason for paying the principal also is so patent that it need not be argued. Let our preachers everywhere interest themselves in this most worthy enterprise.

All business is transacted from the office in the Methodist Publishing House, Nashville, Tenn. Any funds on hand, from time to time, are subject to loan on first mortgage, improved real estate. JOHN R. STEWART, Secretary and Treasurer.

REPORT FROM LOCAL PREACHER.

I am only one of the 763 local preachers numerated in Bro. Morgan's letter. According to the figures there wasn't much done by the way of conversions last year. I feel sure if the local preachers will put forth an effort for the Master that long before the next conference there will be a wave of holy zeal felt in all fields of Church work in Texas. Let us array our work so as to arouse an interest both among the Church members and sinners, then our pastors will feel like they have help in the work and will feel much encouraged. Make an effort this year to bring up at least fifty conversions. My report from Dec. 24 to Feb. 7: I have preached nine times and had a glorious revival, in which several souls were saved and reclaimed; received six members into the Church and baptized three—all in the absence of my pastor, Bro. Bell. I hope to do much to swell the number in this Northwest Texas Conference this year. Let us study our books and old-time Methodism and God will give us the victory. I live in the bounds of the Buffalo Gap charge. W. T. A. SELF, Tuscola, Texas.

TO WEST TEXAS CONFERENCE.

Dear Brethren: It becomes necessary to publish here a corrected roll of West Texas Conference Board of Missions, and it is necessary that special attention be called to this corrected list of laymen. Certain vacancies were filled at last session of conference, and the following roll contains the only correct list of the present board, whereof let all concerned take due notice. B. Harris, W. N. Hagy, W. H. H. Biggs, C. W. Godwin, Sterling Fisher, J. E. Pritchett, J. D. Scott, S. J. Estis, I. K. Waller, W. A. Scott, A. L. Scarborough, S. D. Seale, A. M. Hill. By resolution at last conference the board will convene in mid year session on April 12th. It is hoped that all the board and the presiding elders will so arrange their business that a full board may be present at roll call. The place of meeting and program will be announced in due time. A. L. SCARBOROUGH, Sec'y.

Mrs. Dora J. Coward, Morganfield, Ky., deals in Barred Plymouth Rocks. She sells eggs at \$1.50 and \$2.50 per 15. Her husband is a traveling Methodist pastor.

Time servers are eternity losers.

SAFE AND UNSAFE.

By Rev. J. W. Hill.

Some brethren seem to be very much exercised about the possible attitude of our Texas State League Conference toward the constituted authorities of the Church. This is not, as I take it, because they love the young people's society less, but more; and they desire to have it so adjusted to the other parts of our complicated machinery as to insure its greatest possible efficiency. They certainly have not read the constitution which was adopted by the last session of the conference at Houston. It was published in the Advocate, and I understand that copies of it may be had for the asking of Bro. Gus W. Thomason, at Van Alstyne.

That document speaks for itself. It is plain and simple, lining up the League with the other institutions of the Church and furnishing every necessary safeguard against confusion or disloyalty. I say this the more confidently because I wrote every word of that instrument myself, except the clause which refers to the Missionary Vice-President, which was added by the conference in executive session. Not only is the League under that constitution duly and truly subordinated to the authorities of the Church, but all the property which it may acquire from time to time is to be deeded in fee simple to the M. E. Church, South. Everything seems to me to be perfectly safe.

I wish to say in this connection that, so far as my observation goes, no leader in the Epworth League movement in Texas manifests any disposition to run the society out of its proper course or to claim for it any rights and privileges not guaranteed by the Discipline of the Church. Every one seems to understand that the League is on the same plane and sustains the same relation to our law as the Sunday-school or any other arm of Church work, and that to push its interests is not to rival, but to supplement all the other agencies of our Methodism.

I write these things, not only to answer some very pointed and important questions, but also to call the attention of our preachers in Texas to the work which some of the best of our young people are trying to do. And this work is sorely needed. Business, politics and pleasure are absorbing the attention and consuming the energies of the great masses of the young people of the Church. These things ought not so to be, and a change for the better is largely in the hands of our preachers. I close with a quotation from Dr. Hillis, which, in the language of the late Dr. McFerrin, is "mighty good reading." In the course of a recent lecture Dr. Hillis said: "The safety of America, the redemption of its devastated municipal life, the restoration of a healthy, enthusiastic hunger and thirst after righteousness rests with the Christian Churches of America, and that task devolves largely upon the ministry of America, and the ministry is walking away from its widest and largest opportunity if it neglects its young people." Denison, Texas.

CHRISTIAN WORK FOR THE SOLDIERS APPROVED BY THE JAPANESE GOVERNMENT.

There are now nine Young Men's Christian Association Secretaries working among Japanese soldiers at five important military bases in Manchuria, including Dainy and Newchwang. Permission to carry on this work was granted in the fall of 1904, after all other attempts to get permission for Christian work at the front had failed. After watching their work critically for three months, Gen. Terachi, Imperial Minister of War, gave the following unsolicited testimonial to its value to the men from the view point of the Japanese Government in a conversation with Mr. Ebara Soroku, M. P., the Chairman of the House Committee on the Constitutional party, who is President of the Tokyo Young Men's Christian Association: "I wish to express my deep appreciation of the splendid work being done by your association in behalf of our soldiers at the front. At first I had slight interest in the matter, thinking that, like many other propositions presented to us, it would pass over with little result. When your work was first launched I had some feelings of anxiety concerning it, but I may say now that all apprehension has been turned into admiration, and I express both the opinion of men at the front and in Tokyo when I say that this work has proved successful beyond our expectations." This is the most striking endorsement of Christianity ever given by a Japanese official. It is obvious that such words from a quarter so near the throne will do much to place all Christians and Christian institutions even higher than at present in general esteem by the Japanese. The aggressive effort in Manchuria would not be possible, except for the co-operation of the Christian people of

America through the International Committee of Young Men's Christian Associations, which is now soliciting funds for this work. The Japanese railroad and steamship companies give free transportation for all supplies, but the expense for salaries, outfits and supplies calls for \$20,000 in 1905. By the middle of the spring it is proposed to have fifteen Secretaries at work in Manchuria, of whom about two-thirds will be Japanese. Contributions toward this work may be sent to Mr. F. B. Schenck, Treasurer, 3 West Twenty-ninth Street, New York City. H. P. ANDERSON, Associate Secretary. New York City.

MISSIONARY INSTITUTE AND DISTRICT CONFERENCE.

The Missionary Institute for the Beaumont District will be held at Kountze Feb. 28 and March 1. All the pastors are urged and expected to be there for the two full days, and any of our laymen and local preachers who can come will be more than welcome. An interesting and helpful program has been arranged.

Our District Conference will be held at Port Arthur, commencing June 21. Notice of committees and opening sermon will be furnished later. O. T. HITCHKISS, P. E.

CHANGE IN ADDRESS.

My postoffice has been changed from Troy, Texas, to Bruceville, McLennan County, Texas. W. H. CRAWFORD.

- Blaylock Pub Co., Dallas, Tex.
Dear Sirs: Received the No. 44 Sewing Machine all right, and in good order. Wife is well & pleased. J. T. WRENN, Savoy, Texas.

- Greenville District—Second Round.
Leonard, at Orange Grove, Mch 4, 5.
Wolfe City, Mch 5, 6.
Celeste and Lane, at Lane, Mch 11, 12.
Merit, at Merit, Mch 12, 13.
Floyd, at Caddo Mills, Mch 18, 19.
Kavanaugh, Mch 19, 20.
Kingston, at White Rock, Mch 25.
Wesley, Mch 25, 27.
Quinn, at Quinn, Apr 1, 2.
Commerce cr, at Center Ch, Apr 8.
Commerce sta, Apr 8, 19.
Campbell, at Caney, Apr 15, 16.
Lone Oak, at Twin Oak, Apr 16, 17.
Neola, Apr 22, 23.
Dist. Conf at Leonard, Apr 27-30.
Fairlie, May 8, 7.
Greenville dis, at Jones Beth-d, May 12, 14.
Where the conference is held on Monday it will convene at 9 a. m. and preaching at 11 a. m. J. M. Peterson, P. E.

- Bowie District—Second Round.
Chico, Mch 4, 5.
Alvord, Mch 5, 6.
Fruitland, Mch 11, 12.
Bowie, Mch 12, 13.
Boyd, Mch 18, 19.
Rhame, Mch 19, 20.
Paradise, Mch 25, 26.
Bridgeport, Mch 26, 27.
Jacksboro, Apr 1, 2.
Bryson, Apr 2, 3.
Benavane, Apr 8, 9.
Henrietta, Apr 8, 10.
Bellville, Apr 15, 16.
Blue Grove, Apr 16, 17.
Iowa Park, Apr 22, 23.
Wichita Falls, Apr 23, 24.
Archer, Apr 23, 24.
Holiday, Apr 24, May 1.
Crafton, May 8, 7.
Gibtown, May 13, 14.
Decatur cr, May 20, 21.
Decatur sta, May 21, 22.
The District Conference will convene in Alvord Wednesday, May 25, at 9 a. m. T. R. Pierce, P. E.

- WELL PLEASED.
Red Oak, Tex., Jan. 26, 1905.
Blaylock Pub. Co., Dallas, Tex.
Dear Sirs: We have received our Sewing Machine in good order. It is the automatic lift No. 44 (\$24.00), and it certainly is a beauty. It does all you claim it to do, and we are well pleased, so far as we have tried it. We would like for more of the Advocate readers to get one. Yours truly, Z. T. E. CLARK.
The above price includes a year's subscription to the Advocate.—Publishers.

We must not be a hurry to fix and choose our own lot; we must wait to be guided. We are led on, like the little children, by a way that we know not. It is a vain thought to flee from the work that God appoints us, for the sake of finding a greater blessing to our own souls; as if we could choose for ourselves where we shall find the fullness of the divine presence, instead of seeking it where alone it is to be found—in loving obedience.—George Eliot.

Stops Chills Cures Colds PAINKILLER (PERRY DAVIS)





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### FROM NASHVILLE.

The Missionary Training School has completed another week of unabated interest and unquestionable profit. There are now forty-eight students enrolled, and others are coming for the studies in home missions during the month of February. The purpose of the school is kept constantly in mind in the work of each day, and follows the general plan of Bible study, reports of progress on the field, and discussion of methods. Bible studies during the past week have been conducted by Dr. E. B. Chappell, Dr. J. J. Tigart, Dr. H. M. Hamill, and Dean W. F. Tillett. A survey of mission fields at home and abroad has been conducted by Dr. J. D. Hammond, Mr. P. A. Rodriguez and Mrs. R. W. MacDonell. Methods of work have been presented by Mr. F. P. Turner, one of the Secretaries of the International Y. M. C. A., Dr. John A. Kern, Dr. James Atkins, and Miss Mary Helm. Visitors among us who have given inspiring public addresses on themes of living interest are Rev. S. H. Hatley, Bishop E. R. Hendrix, and Dr. John F. Goucher.

Mr. Hatley is Superintendent of the Wesley Rescue Mission of the Methodist Episcopal Church in New York City. He was converted at the Jerry McAuley Mission, and did marvelous work in that mission for a number of years. His experiences are wonderful, and a number of them have been published in his book, "Down in Water Street." His sermon at West End Sunday morning produced a profound effect on the large congregation present. He preached Sunday evening and again Monday evening at McKendree Church, and had in his audience drunkards, gamblers and other characters not generally present at Church services. Some conversions were reported. Mr. Hatley has a mighty hold on divine realities, and is moved by a consuming love for his fellow-men.

Bishop E. R. Hendrix, of Kansas City, Mo., delivered two masterful addresses, one on "The Holy Spirit in Missions," and the other on "The Call and Qualifications of Missionary Workers." A lifetime of devout thought and personal experience was behind that first lecture. It was Scriptural, philosophical and profoundly devotional. It was delivered with a subdued earnestness that stirred the deepest emotions of his audience. The second lecture grew out of the first. No man can rightly declare what are the qualifications of the missionary's calling who has not first had a vision of the Holy Spirit in missions. We hope to see this lecture published in a manual for mission workers at home and abroad. He said that the essentials to every call were, first, a supreme sense of the glory of God, and, secondly, a supreme sense of the worth of human souls. He drove home the thought that God has not two calls, but one. A call means to preach the gospel to the last man in the remotest nation. If any man comes into the ministry with any reservation in accepting the Great Commission he had better reconsider the foundations of his call. But four things can excuse any minister of the gospel from actual service in the foreign field:

1. The question of health.
2. Inability to acquire a foreign language.
3. Sacred obligations of home and family.
4. A manifest, imperative and providential call of the Church to work in the home field.

The Bishop enumerated the positive qualifications of a missionary as follows:

First. A sure, unmistakable and unassailable Christian experience.

Second. The divine gift of common sense.

Third. Robust, physical health.

Fourth. Fidelity to a sacred trust.

Fifth. Like-mindedness, the ability to work with others.

Sixth. The gift of the Holy Spirit.

Dr. John F. Goucher, President of the Woman's College, Baltimore, Md., is not unknown in our Church. He was fraternal delegate to our General Conference in 1894, and preached the Vanderbilt Commencement sermon two years ago. He entered the ministry of the Methodist Episcopal Church in 1869, and had an honored career in the pastorate. In 1888 he began work in connection with the Woman's College, of which he is now President. Fifty-eight pupils enrolled the first year, and the attendance last year was nearly 600. The cause of missions has been a living issue with him. He was prevented by providential reasons from actual service on the foreign field, but his influence and generosity have been felt in remote lands. In addition to the work at the Woman's College he has given time, money and thought to the Morgan College for negroes at Baltimore, the Princess Ann Training School in Maryland, the Martin Mission Institute at Frankfort-on-the-Main, Germany; the Anglo-Japanese College in Tokio, and 120 primary and secondary schools in India. He was the first President of the Open Door Emergency Commission of the Methodist Episcopal Church, and is now President of the Southern branch of the Young People's Missionary Movement. This indicates only a part of the activities of his great brain and heart, and is an illustration of the truth of the Master's promise, "But the water that I shall give him shall become in him a well of water springing up into eternal life."

Dr. Goucher's lecture on "Agencies Working for the Kingdom" was an argument to show how God used even the commercial powers of the world to help bring in his kingdom. He developed the thought that the great railway corporations were an involuntary agency for righteousness in the most Christian land of the United States, and the most Pagan land of India.

During the visit of Bishop Hendrix he dined at the Training School Home with the students and a few invited guests. A feature of the occasion was the baptism of little Alleen Elizabeth McCulloch, daughter of Rev. and Mrs. J. E. McCulloch. This beautiful little life has been dedicated by her parents to foreign mission work. The Bishop also addressed the students at Vanderbilt University.

Dr. Goucher was present at a meeting of the local members of the Book Committee when matters of vital interest concerning the Joint Publishing House were discussed.

Our Missionary Secretaries have made arrangements to send a copy of Mr. John R. Mott's book, "The Pastor and Modern Missions," to 5000 pastors in Southern Methodism. The work of distributing these books will be completed in thirty days. It is enough to stir the soul of the most common place man among us to contemplate the possible result of this act. We 5000 men get into their heart and soul the thought of the best missionary book of the last half century it will mean a new day in Methodism. The day is not far distant when we will accept the Great Commission as the fit expression of the Christ that has been formed in us.

A. M. TRAWICK, JR.

### THE WOMAN AT JACOB'S WELL.

John 4:1-42.

Was this woman an adulteress or not? To honestly search for a truthful answer to the above question I am sure is not criminal, yet we confess a sense of much trepidation in undertaking such a task. Every sermon and commentary we have heard or read on the subject answers in the affirmative. Whitty goes so far as to say: "Five husbands from whom thou hast been divorced for thy adulteries." This, like much else which we might quote, is neither said nor hinted at in the record. This severe and cruel consensus of opinion all grows out of the statement, "The woman answered and said, I have no husband. Jesus saith unto her, Thou hast well said, I have no husband. For thou hast had five husbands; and he whom thou now hast is not thy husband. In that saidst thou truly." Outside these words there is not an intimation in the whole book detrimental to the good name of this woman. And if she is to be tried by these words alone, leaving out all the other scriptures, we might join in her condemnation. Mr. Trench says, "He who will know the truth of God must consider, not what one scripture says, but what all say; and the silence of one passage must not be pleaded against the plain statement of other portions of scripture." Every civilized court presumes a party on trial innocent until guilt, beyond a reasonable doubt, is proven. So let us hold our decision until the evidence is all in.

First. This woman "had had five husbands." This statement does not necessarily indicate guilt, but only misfortune in the loss of her husbands; for thousands have had as sad experience who were not guilty or ever accused of adultery. This is a statement of misfortune, pure and simple, without even a hint of guilt.

Second. "He whom thou now hast is not thy husband." If this is necessarily to be interpreted, that she was living with this man as her husband when he was not, then she was a bad woman. But was it not a custom among the Jews to call affianced parties husband and wife before they had come together, or the nuptials had been celebrated? Turn to Matt. 1:18-19. In this case Joseph, Christ's reputed father, and Mary, his mother, were only engaged or espoused, and yet the "angel of the Lord" called Joseph her "husband" and Mary his "wife" before they came together.

Now, it will not be denied that the superhuman knowledge Christ had of her domestic life convinced the woman that he was a prophet. If she had been living in open adultery with this man, then Christ's knowledge of a thing of public notoriety would have been commonplace and excited little, if any, surprise. But if it was only a secret engagement between the parties, which they supposed was only known to themselves, then Christ's knowledge of it would have been most convincing evidence that he had more than human wisdom, and called forth as it did the exclamation, "Sir, I perceive thou art a prophet!" If this woman was an adulteress, is it not remarkably strange that Jesus gave no word of reproof, but commended her truthfulness. He did not even say, as did he to another woman, "Go and sin no more." Would it not, therefore, be prudent for us to be silent where Christ did not speak?

Now, let us turn to the facts which we think justify an emphatic "no" to the question at the head of this article.

In the first place, let us collect all the light we can as to whom this woman was, and it may help to show what she was. Bible history, in connection with this most beautiful narrative warrants us in believing that she was a descendant of one of the ten Hebrew tribes, lead off by the rebellion of Jeroboam, who erected counter altars to that at Jerusalem to prevent his people from going back to the temple to worship, which resulted in a deadly enmity between the two peoples. She also claimed Jacob as her father. So it is evident she, being of Hebrew descent, had some idea of the scriptures, however vague. This knowledge enabled her, when Christ exhibited superhuman wisdom, to recognize him as a prophet when he so adroitly turned the conversation on to the subject of worship. Now, if this woman's life had been so hardened by crime and shame, is it at all likely she would have so readily and gladly embraced an opportunity to learn the way of life more perfectly? It is evident she was a worshiper according to the imperfect light she had, and was anxious to have the light turned on all dark and doubtful points. Hence, she said, "I perceive thou art a prophet," and at once inquiringly added: "Our fathers worshipped in this mountain; and ye say, that Jerusalem is the place where men ought to worship." Christ then recognized her as an ignorant but honest worshiper, when he said: "You worship ye know not what; we know what we worship,

for salvation is of Jews." He then proceeded to deliver the sublimest lecture on the character and nature of God and the clearest exposition of true and acceptable worship that can be found in the book: "God is a Spirit and they that worship him must worship him in spirit and truth." None of this indicates that He was dealing with a vile and blighted character.

Third. Again, this woman was honest and truthful. To this Christ testified when he said: "In that saidst thou truly." Her neighbors practically testified to her truthfulness when they so readily and largely responded to her invitation: "Come, see a man which told me all things that ever I did. Is not this the Christ?" Is not this response evidence of her high standing for truth and veracity with her townsmen and neighbors? The great number who went out to the well alone on her request proves she was most influential in the community in which she lived. For it is said, "And many of Samaritans of that city believed on him for the saying of the woman which testified, he told me all that ever I did; and many more believed because of his own word, and said unto the woman, now we believe not because of thy saying; for we have heard him ourselves, and know that he is indeed the Christ, the Savior of the world." None of this looks like the influence of a notorious bad woman.

Fourth. This woman was a devout believer in a coming Christ. "The woman saith unto him, I know that Messiah cometh, which is called Christ; when he is come, he will tell us all things." Thus her faith amounted to knowledge. "We know Messiah cometh." This must have been a very high degree of faith, sufficient to remove mountains.

Again, Christ, who knows what is in the heart of man, shows in the very beginning of this conversation, whatever may have been her former life, she was then in a religiously receptive mood. "Jesus answered and said unto her, if thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water." "If thou knewest the gift of God." This evidently shows that the defect in her faith was not moral turpitude, but want of knowledge.

"Thou wouldest have asked of him." This shows that her heart was responsive to increasing light. "And he would have given thee living water." Here Christ declares his willingness to hear and answer such faith and prayer. It will not do to dodge the force of this argument by saying the woman thought He was speaking of material water. The question is not what she thought, but what Christ meant by living water. The plain meaning is, that if she only knew that it was the Christ talking to her, she would at once asked for, and He would give her, the water of life. This was evidently the state of her mind when Jesus found her at the well. She must have been of the number who were "waiting for the consolation of Israel," and Christ honored her as he did but few others, when he told her plainly, "I that speaketh unto thee am the Christ."

Finally, Christ's visit to this place was not an accident, but on purpose. Hence, we are told in the beginning of this beautiful and most instructive narrative that "Christ left Judea, and departed again into Galilee. And he must needs go through Samaria." In other words, Christ, in his infinite wisdom, saw an open door in Sychar and occupied it, and he brought the faith of this half-enlightened good woman into its full realization, and through her instrumentality converted many others in that city.

The meeting at Jacob's well and the presence of this woman were just as much by divine appointment as the meeting of Jacob and Rachel at the well of Laban.

Last, but not least, Christ's purpose was through this most instructive episode to transmit to the ages to come the simplest and the most profound knowledge of the true God, and at the same time tell in the plainest possible way what kind of worship is acceptable to our God.

W. H. HUGHES.

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**REST.**  
"And ye shall find rest to your souls."  
Jer. 6:16.  
Oh, where shall burdened spirits find Relief from care and pain?  
Where turn for a panacea sweet For aching heart and throbbing brain?  
In all the universe of God Hoan distant lands or sea,  
Silver nor gold nor precious stones, Can purchase peace for thee.  
But in a Savior's love we find Rich feasts and sweetest rest Come, hungry, weary soul, away, In Christ the Lord be blest.  
His pierced hands outstretched to thee Say kindly, sweetly, "Come!" Accept his mercy and his grace And life will guide thee home.  
MRS. DICKEY.

**EVERLASTING SPRING.**  
This morning, while mother earth is covered with sleet and ice, my mind goes back to other days. I remember to have gone into the office of the Superintendent of the National Cemetery at Pittsburg Landing, Tennessee, when the earth was covered with sleet and ice as it is now. As I stepped from this cold, icy earth into that warm, pleasant room to see the green vines climbing the walls and hear the song of birds it makes one feel like spring-time. What a change—no chilling winds, all is warm and pleasant. But, alas! after sweet converse for a while, I had to go out to again face the cold north wind. Just so when we step from this cold, icy world into the world of everlasting spring, there to hear the sweet songs of the redeemed and see the leaves growing green. What a change then! We will not have to go out any more to face a cold world, but there to live and sing with the redeemed while the ages of eternity roll on. May God help us all to so live that when we are done living here we may step out into the world of everlasting spring. So mote it be.  
W. J. MCCRARY.  
Mt. Pleasant, Texas.

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Vol. II.

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