

TEXAS CHRISTIAN ADVOCATE

BLAYLOCK PUB. CO., PUBLISHERS.

Official Organ of all the Texas and New Mexico Annual Conferences of the Methodist Episcopal Church, South.

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Vol. LI

Dallas, Texas, Thursday, April 13, 1905.

No. 34

Editorial.

SUBJECTS FOR PULPIT TREATMENT.

The proper subjects for pulpit discussion is a matter that draws delicately and largely on the good sense and discretion of the preacher. Upon his care and caution in the selection of themes depends the evangelical success of his ministry. If he is a wise minister of the gospel he will study those themes and preach those sermons most qualified to convict of sin, to lead to repentance and to build up his people in divine knowledge and personal righteousness. In doing this, he will not find it necessary to rack his brain to find far-fetched and grotesque questions for pulpit discussion. Neither will it become necessary to make current events, or history, or literature, the basis of his preaching, though much matter from these sources may be brought under contribution to his sermon. But these things, within themselves, are not the Scriptures. We have often been wearied at Church service when we were hungry for the good old gospel by listening to disquisitions on matters of this character. Such preaching may give a certain order of food to the intellect, but not to the burdened soul. We can read that sort of stuff at home; but we want real preaching when we go to the house of God. Neither is it well to burden the sermon with too many illustrations. One or two good, sensible stories answer a good purpose in applying the truth, but when the sermon resolves itself into a sort of story calendar, and many of them of the most startling and unnatural sort, such a sermon becomes puerile, and its most striking characteristic is its sterility of thought. But above all things, the preacher ought not to carry the results of his speculative studies into the pulpit. If he does, it is productive of two results. In the first place, he will wound and distract the simple faith of many of his best people; and in the second place, it will convince the more intelligent of his hearers that he is a shallow-minded man, much given to pomantry. We need a gospel of certainty. The world and the flesh and the devil will furnish us with all the doubt and skepticism we can manage without the pulpit's help in such matters. Whenever a preacher so far forgets himself as to lug into his pulpit efforts his ridicule and sneers at the incidents of God making woman out of the rib of the man, Abraham offering Isaac, Jonah in the belly of the whale, and other simple recitals of the Scriptures, he thereby proves himself unworthy a place in the Methodist ministry. And when he goes even further and expresses his unbelief in certain portions of the sacred writings, tries to throw doubt upon the inspiration and authenticity of certain books in the Bible, and makes special effort to pose as a carping critic and general censor of the Word, he shows his narrowness. There are but few men in the world capable of venturing an opinion on such questions, and when they do, their opinions are speculative, pure and simple. Such opinions may have

place occasionally in books, but they certainly have no place in the pulpits of the land. All subjects taken into the pulpit ought to lead directly to Christ and his salvation. The preacher who can not find a living Christ in his theme had better throw his theme to the winds. There never was a time when the masses of the people so much stood in need of a personal Savior as they do to-day. It is the supreme business—yea, the one business—of the preacher to magnify Christ in the pulpit so that he can become the power of God unto the salvation of all who believe. Outside of Christ, and separate and distinct from him, we have no gospel to offer to perishing men. In Christ we have the very salvation for the lack of which men are dying and going to hell! Whatever may be the letter of the subject taken into the pulpit, let Christ be in it, and through it, the one essential truth as the unmistakable Savior of mankind.

TEMPERANCE AND LOCAL OPTION.

The above heading, followed by an adroit editorial, recently appeared in the Houston Post, and its purport was to show the inadequacy of local option to solve the whisky problem, and the efficiency and success of regulation through high license. We assert that the very opening sentence of the editorial is a fallacy: "The recent decision of the Court of Criminal Appeals touching local option cases illustrates the great difficulty of tampering with the personal liberty of the citizen." In the first place, local option has nothing to do with the "personal liberty of the citizen," and the Post is too good a Democratic paper to rehash and give expression to such an absurdity. Local option does not contemplate the regulation of a man's desires and appetites. It does not propose to tell him what he shall eat or drink. It simply says that a majority of the qualified voters of a given precinct, school district, or county, may say whether intoxicants shall be licensed and sold in the prescribed territory. The Constitution of the State gives them this right, and no one knows this better than the Post. Under the exercise of this right, one hundred and fifty-six counties have said, by a majority of their voters, that they do not want saloons, and will not have them. Then the Legislature of the State, made up of Democrats, who believe in local self-government, gave to us wholesome laws for the protection of local option territory against the abuses of the people's rights against those who have no respect for law. The fact that two members of the Court of Criminal Appeals have set the most of these laws aside and turned liquor solicitors loose in local option territory to over-ride the will of the people and to defy public sentiment, is no argument against local option. Two men on that bench can outvote one, in the interpretation of the law, and that is all there is to the decisions of this court. But the only hopeful phase to this feature of the question is, that members of this court do not hold their positions for life! Following the above quotation is another one in the Post's editorial, equally as gratuitous and fallacious: "Eventually it will become apparent to those who are most

energetic in temperance work that the best results can come only of strict regulation and license." The astute editor of the Post seems to forget that for more than fifty years Texas has tried the experiment of "license and regulation," and the result is now seen in the widespread and uncompromising dissatisfaction with this miserable business of "license and regulation." It has most signally and disgracefully failed to solve the liquor problem. On the contrary, it has brought about the disreputable condition of things now being repudiated, apparently, by the brewers and wholesale liquor dealers. They themselves are seemingly trying to reform the fearful abuses which have developed under the very system the Post now tries to defend. But their task is a hopeless one. The people have no confidence in it, and they prefer local option with all the disadvantages of "the recent decision of the Court of Criminal Appeals" against them. Then the Post sets itself to the task of defending the breweries against the encroachments of local option sentiment on the ground that they represent great property interests! Yet the Post knows that these breweries are responsible for the existence of every dive in the State to-day. They supply these dives, for the most part, with their licenses, their bonds, their furniture, and their goods. They have created the dives and they are perpetuating them. Instead of the Post coming to the defense of the brewers and the liquor saloons, it ought to defend the rights of the people against the lawless institutions whose very work has made local option a necessity. But the Post lives down in South Texas where the foreign and the colored voters are in the ascendancy, and where dives and liquor dens thrive and flourish; and it is compelled to stand by its constituency. Read the columns of the Post and see the number of breweries and liquor saloons that have advertisements in its space, and then the position of this otherwise most excellent paper will not be hard to understand. But its advocacy of the saloons will only tend to drive the people into the determination to make a State campaign out of an issue which we think ought to be settled by local option. If such papers as the Post, backed by the brewers and liquor dealers, succeed in forcing this question into a State issue, it will be a sad day for the clientage of our esteemed contemporary down on Buffalo Bayou. The Post need not console itself with the hope that this movement is a transient one. It has come to stay. On with the battle!

RACE TRACK GAMBLING.

Texas has a fine law against pool gambling on horse racing. It was passed by the last legislature. It forbids betting on all horse racing, whether on the track or in the pool-room. Dallas and San Antonio want the law amended, so as to bet on racing on the day it takes place and within one hundred feet of the place where it occurs. This exception is asked in the interest of the annual fairs at these two cities. The Lower House has passed this amended bill and it is now in the Senate. In this latter body, the bill is meeting with strenuous opposition. Many of the members are Christian men and do not see

the propriety or advisability of making fairs exceptions to the law. If gambling on horse-racing is wrong, it is just as wrong on the race track as it is in the pool room. The only difference is, the race track betting lasts only ten or fifteen days, while the pool room goes through the whole year. Both are flagrantly wrong and ought to be suppressed. All that our fairs need to encourage fine horses is to offer handsome prizes for those making the best speed or gait. It is not necessary to turn the place into a gambling hell and fill it up with all the nick-nosed and crop-eared gamblers of the country to run contrary to good morals. Pool selling, under such circumstances, or under any other circumstances, is the meanest and most degrading form of gambling. We hope, therefore, that the Senate will kill the amended bill and let the strong arm of the law lay its hand upon these slick-fingered gentry who make their living by going over the country attending fairs and robbing boys and unsophisticated country men. To turn them loose upon Dallas two weeks in the year with impunity will not conduce to the purity of good morals and to the peace and order of society. Let them all be kept out of the State. We do not need them. They are the parasites on our body moral and social. Instead of giving them the protection of law, let them be sent to the public road if they undertake to ply their ignoble vocation around our annual fairs.

MAKE SURE OF YOUR FOUNDATION.

The whole structure depends for durability and safety upon its foundation. You may put the best and most costly material into it; you may beautifully decorate it, and give to it the most exquisite finish, but if there is a faulty place in the bottom stone that supports it, it will soon get out of plumb and tumble and fall. How often we see this as we travel along the highways and walk the streets and thoroughfares. So it is with character. A bad foundation will not support an otherwise good character. In the very beginning we need to build upon fundamental virtues, truth, honesty and integrity. We find these in their finished qualities in the life and teachings of Jesus Christ. In him is the perfection of truth, honesty and moral excellency. The character that rests upon him has a permanent and sure support. The Church rests upon him. "For other foundation can no man lay than that is laid, which is Jesus Christ." For this reason it has stood the stress and the storm of centuries, and remains unshaken. How secure, then, is the human character with this eternal rock underneath it! The man who builds upon him is likened unto the man who builds his house upon a rock. It will stand as long as time endures. When everything else falls into ruin, such a character will abide. But what is character when the virtues of Christ are lacking? Without the love of the truth, without adherence to honesty, without integrity—there is nothing of worth left. It is, therefore, most important that young life shall root and ground itself in Christ, who is the embodiment of these virtues. Then security is reached and manhood is a fixture.

"STATE UNIVERSITY SYSTEM OF EXTERMINATION."

Under the above caption there appeared in the Texas Christian Advocate of March 16 an article by Dr. John M. Moore, remarkable as indicating the attitude of our Church to our State schools. The article was manifestly written not to provoke minute and general discussion, but to accentuate the duty of denominational loyalty to denominational schools.

We disclaim any intention of entering into an extended review of the reasons for or against the Church or State schools, as such. But having spent four years at perhaps the best Southern university—not a State university—and having taught in secondary schools of Church and State for some time, we offer some observations on what we deem the chief factors to be considered in the support of each system of schools, and primarily for the extenuation of the apparent error committed by the Board of Regents of the State University in appointing John W. Hopkins as "inspector of schools."

Now, the article in question cites that the appointment of Prof. Hopkins "to the position of inspector of schools" is one of the boldest attempts ever made by any institution of learning to lay its hands upon the entire educational interests of a great * * * What is his business? The answer in plain terms is to put every teacher and superintendent and if possible every school board in Texas at work to induce every bright boy and girl of every public school to attend the State University in some department as soon as the high school days are over. Let it be said a consummation to be ardently wished, whether effected by secular or denominational schools.

To continue: The curricula of the high schools of the State, and consequently of the lower grades, are to be inspected by the official of the State University, and are to be approved or disapproved according as they agree or disagree with the ideas and plans of the authorities at Austin. In other words, Texas is to have a great "educational trust" and the process of freezing out the weaker competitors is soon to begin." In all of which we fail to discern any "partisan" designing or "selfish intent," but rather a systematic, intelligent effort to officially and efficiently direct the educational forces of the State. If to do this is not only within the province but within the line of duty to the present and subsequent generations, we fail entirely to comprehend the meaning and purpose of public school work in Texas and America. And we see no discrepancy in the fact or statement that "there should be the same close connection between the university and high school as there is between the high schools and the primary schools," and furthermore, the step from the high school to the university should be as easy and natural as that from the primary to the high school.

Any scheme of public education which fails to give this close correlation lacks so much of being complete, as we see it. In no sense should the organization of a system with such an end in view be taken as "partisan" in its nature, unless indeed the very democracy of such a scheme be deemed "partisan." However, it is plain that the perfecting of such a well-jointed educational system will call for greater facilities in the university, both for the entertainment and instruction of the rapidly augmenting student body.

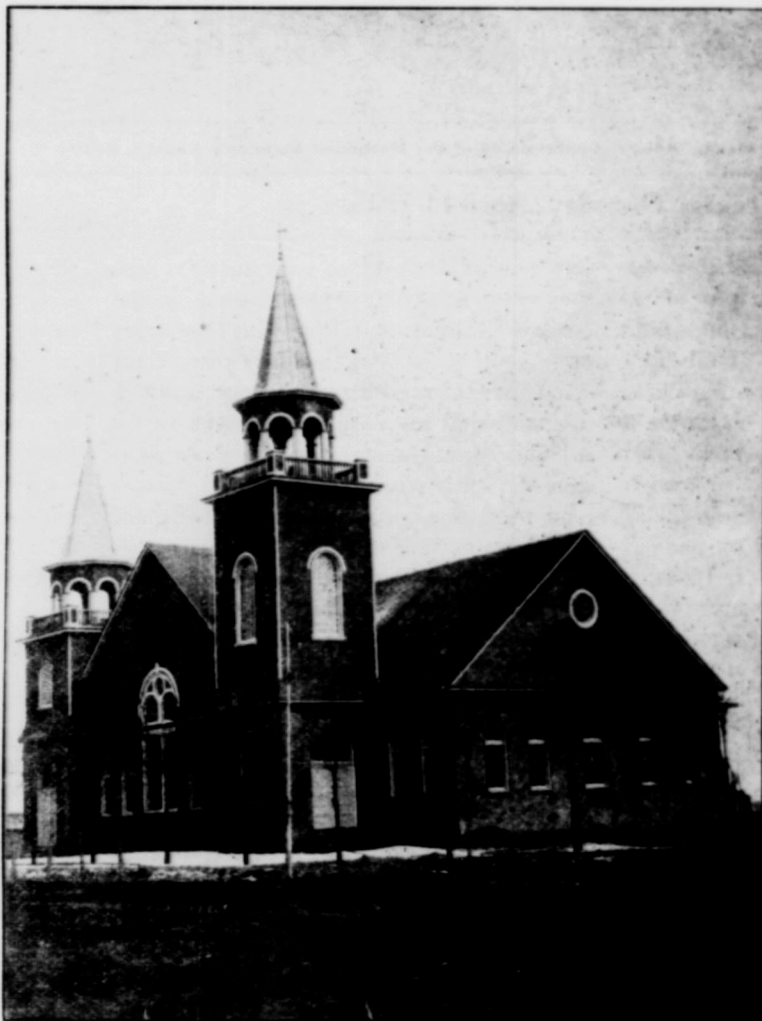
As to whether, under such a system, we are to have a "great educational trust" and the process of freezing out the weaker competitors is soon to begin, this should not call forth discussion or serious apprehension. For, in the republic of letters, as in that of life, that which is common to all is enjoyed by all, must essentially benefit all. And if intelligence is a good asset for every member of a democracy, we fail to see that any institution of higher learning, chartered by our State, can in the best sense compete with another to the detriment of the State, which both are endeavoring to serve.

Again, "Every high school in Texas, according to the inspector, is to hold before its pupils continually the State University as the one institution which they must eventually attend if they follow the advice of the leading educators of the State. Any person who can not see the palpable injustice and gross unfairness to the other noble colleges of this State must be a veritable dupe, and if our colleges do not resent this bold attempt to crush out their very lives they are unworthy of

our support. We have no fight to make on the State University. It has its place." That every high school should hold before its pupils the State University as the one which they should eventually attend is the natural and logical result of the system of public education, else why a higher institution maintained by taxation? Nor do we see that any moral obloquy should attach to such a course of ac-

denominational colleges. Especially is this true of Texas, where the State University is comparatively young—just past its one score—yet the Methodist, Baptist, Christian and other such colleges had flourished for years before the advent of the State University. Thus the irrelevancy as well as the unfairness of the question is evident. The article continues: "The State institution is planning to lay its hands

M. E. CHURCH, SOUTH, MIDLOTHIAN, TEXAS.



REV. M. K. LITTLE, PASTOR.

tion. We submit that as the chief denominational schools of Texas have their denominational training schools as well as correlation with numerous public high schools—and they certainly do hold before their pupils their particular denominational schools of higher grade—and as the State University is sustained by and is for all, the grounds for censure are more apparent than real. Then too, it should be remembered that in every case the attendance upon any university is advisory and not compulsory. So as we see no palpable injustice nor gross unfairness in the course adopted by the Board of Regents of the State University, we are of necessity by our own judgment classed among the "dupes."

Referring to the great worth to the State of such colleges as those maintained by the Baptists, Methodists, Presbyterians, Christians, etc., no one can question or measure their value. Their noble work will continue despite any contingency. But the fact that "they represent something which has been driven out of the public school system—the Bible and the Christian religion"—seems to be arguing beside the question; as well as the specious question, "How many Methodist preachers has the State University educated?" and "Look at the long list of noble itinerants who received their training at Southwestern, Austin College, Baylor," etc.

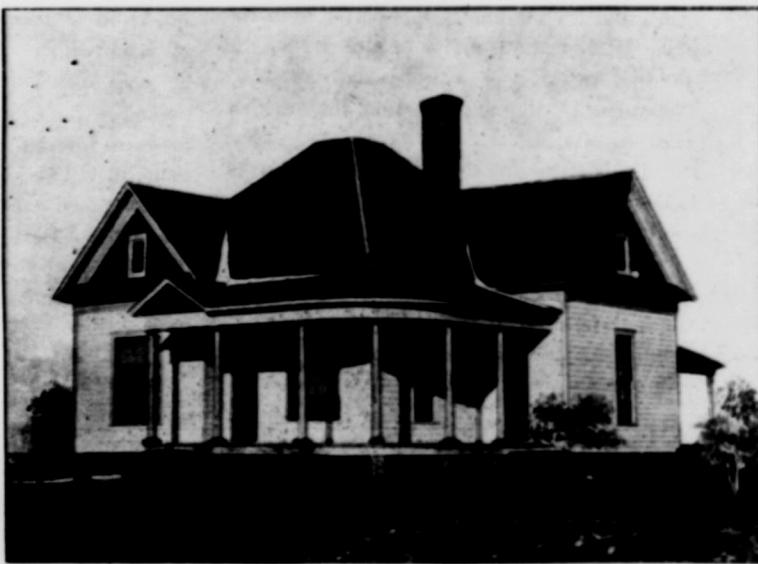
We fail to see just what relation the above has to the question under discussion. For no American, we think, would have the Bible taught in the public schools nor the State University. And the fact that it is not taught therein should not be assigned as one iota of argument against the appointment of inspector of schools.

Now, the lack of ministerial students in secular institutions of higher grade may be explained from a number of causes, chief of which is the very patent fact that the greatest percentage of young men who enter the ministry have either decided upon that course before they enter the university or have strong inclinations for Church schools; in either case they naturally select for their higher education their own denominational institutions. Of course it is often asserted, and with good reason, that our State universities do not offer the proper atmosphere for development along spiritual lines—nor does life. As much may be said of denominational universities, both North and South.

Another fact should be borne in mind, and that is that the higher education of many, if not most, States in the pioneer stages is done largely by

on every bright boy and girl that comes from every high school of Texas and corral them into the university, that would empty the pulpits of Texas in a generation by failing to furnish supplies. We do not ask the university to make preachers, but we do ask it to recognize the right of these noble colleges to exist and to allow them a choice in securing some of the brightest of the land as students." We know not the motives impelling the Board of Regents in appointing an "inspector of schools," but we attribute to them the highest altruistic motives; otherwise they are entirely unworthy of the trust reposed in them. They may desire that every bright boy and girl in Texas be corralled into the institution which they represent. We know not, but if they do, this can not be done. For denominational loyalty—a highly commendable quality in any individual—will always place bright boys and girls in Church schools. On the other hand, the effort to inspect and systematize the curricula of the

New Methodist Parsonage, Midlothian, Texas.



Built by Rev. M. K. Little.

several high schools of the State, and thereby to encourage communities to more munificently maintain these schools as well as instructors to more efficiently teach them and the pupils to become more thoroughly aroused—the effort to do this is but another piece of manifest wisdom which is do-

ing so much to place and keep ours in the van of the Southern States, and it should be heartily commended by every loyal Texan and lover of general education, irrespective of his religious affiliation. For instead of this being "a bold attempt to crush out their very lives," it should and will mean a better proportionate attendance upon all the institutions for higher learning in Texas. And the visitation of a school inspector is not so much an appeal to civic loyalty, as represented by a State university, as an appeal to that innate desire for culture which seeks direction in any higher institution of learning, secular or religious—the question of choice being an afterthought and determined by economic and personal considerations, as shown below.

As we see it, more stimulation is needed among students in the high school period of their lives at the time they need systematic guidance along lines of thought which mean so much to their subsequent years. We wish it were entirely possible for the State "to lay its hands on" thousands instead of scores of boys and girls, and if it could not "corral them into the University of Texas," give them that desire for knowledge which will carry them into some other high grade institution of learning. In doing this the State is nobly fulfilling its function to the present and future generations.

To quote again: "There can be but one reason for the appointment of inspector of schools by the State University, and that is to secure pupils * * * we have no war to make on our great State University, its faculty or its Board of Regents; but we do condemn in the severest terms the selfish intent and purpose of this newly instituted system to capture the pupils of Texas for the University, without regard for the other worthy educational institutions that will ever hold the highest interests of a large percentage of the Christian people of the State." It is apparent that the arraignment of the office of inspector of schools is based on the fact that the University wants more pupils at Austin, and it wants them "without regard for the other worthy educational institutions" of the State. This appears to be the crux of the entire article and argument. The Church schools want more pupils and these pupils come from the same class of patrons—Baptists, Methodists, Presbyterians, etc.—as those supporting the University. There can be no valid or plausible charge against any school based upon that school's endeavoring fairly to increase its patronage. This, we hold, the State University is seeking to do. It may be selfish—though we think not—but it is a kind of selfishness which can but benefit Texans as a body.

Throughout the article there appears the charge of unfairness against the University. In the last analysis the idea of unfairness seems to be evolved from some such reasoning as this: The State University and the Church schools necessarily draw from the same common of people. In this view the idea of competition is educed. The Church schools have as yet no definite office corresponding to that of "inspector of schools." Hence they cannot present the claims of their schools as uniformly, universally or thoroughly as the University through its inspector. Therefore, the University, in the nature of the case, having the advantage and through using it, legally and fairly, appears to be unfair. Just as so often

versity, a worthy institution, which the Methodists should consistently support if they think they can get the quality of training there which can be had elsewhere in the State. But it appears somewhat unfair to use a commendable effort of the Board of Regents of the State University to stimulate loyalty in a denominational school, especially when the argument educed is of such a nature as to wholly discredit the effort and impugn, we take it, the motives which prompted its inception.

Time spent in attacking the policy of any State university projected along lines of systematic effort to raise the average intelligence of the people it serves, is not only spent to no purpose, but largely retroactive, for, granting the State University is a competitor, there are certain advantages which it will always possess, and which it is futile to question.

In the first place, the question of education in some aspects, at least, is not very unlike other questions of life. Economic considerations must enter more or less into its discussion and disposition. And the fact that in most instances State universities remit tuition fees is and will ever be the determinative consideration in the minds of many—staunch Churchmen, too—who are called upon to educate. This is natural and a strong advantage which the State University has, and it must profit thereby, whether it sends out its "inspector of schools" or not.

The further fact that in most instances—and this is becoming more evident currently—the State University offers superior advantages in scholarship, material equipment, etc., is and will ever be the final consideration with some. Hence, this is another advantage the State University usually has over denominational schools.

In the second place, with many denominational pride and loyalty will always determine what school a child shall attend, and it is the Church school or no school. This loyalty is so pronounced with many that the presence of an "inspector of schools" would serve to intensify it many fold. Again, many patrons support the higher schools of the Church for the moral idea such institutions openly and avowedly represent. This is true of those who hold different or no religious views. To others still the public school in all its grades is more or less of an innovation and offers inducements to the poor and less critical, and so on.

And now we come back to a statement already made in the body of this article, namely, that the appointment of an "inspector of schools" will soon demonstrate its own wisdom by an increased interest in higher education in the State, and likewise an increased attendance upon all the higher institutions in Texas. We fail to see how education—the search for truth and true relations in life—can be anything but mutual by whatsoever individuals or institutions set forth.

The history of the State universities of this country is one continuous story of progress and, as the real exponents of the higher cultural life of a democracy, they will wax stronger with the years. So every lover of public education—the real bulwark of public institutions—should indorse and encourage every scheme which seeks to promote a higher order of intelligence and a more general diffusion of that knowledge which is at once a progressive element and conservative in the public weal. And that institution which can more systematically accomplish this salutary end is to be encouraged in every effort it may put forth looking thereto.

The history of our own State University will repeat that of the best of our country, for, with a State peerless in resources of soil and soul, as it grows older it is destined to attract more attention and to command a greater clientele.

J. E. KENNEDY.

BAPTISM AND THE LORD'S SUPPER.

On the first page of Go Forward for March, in writing of his trip to Huchow, China, Bro. Cline states: "In the afternoon came a service of peculiar interest to me when several probationers were baptized by the native pastor, Bro. Ling, and we partook of the sacrament of the Lord's Supper together, more than fifty took part in the sacred service." Of course they explained the nature of the two sacraments and their relation to each other—the first to start them in the way to heaven, trusting alone in the merits of Christ for salvation, the second was to help keep them in the same faith and practice to the end of life's journey. For years it has been the practice of the writer at the close of each protracted meeting to do the same thing. After baptizing the new member have the sacrament of the Lord's Supper for their special benefit, as well as all others, and the result has been quite happy.

W. W. GRAHAM.

Kelty, Texas.

in life, he who has a natural advantage and vigorously uses it, and, if by so doing, it works either to the real or fancied disadvantage of another, such an one appears to be unfair. In reality the article is written to augment interest in Southwestern Uni-

Devotional and Spiritual

THE BIBLE AND REVIVALS.

Much has been said in recent days about the "next revival." It has been declared that the old-time awakening of sinners to their danger, and the conversion of many in brief periods to Christian lives, is a phase of religious success that belongs to history; that the next revival will be on new lines. The fallacy of this position has forced itself upon us without argument.

Revival successes through old-time methods, "the foolishness of preaching," are taking place in this year of our Lord 1905, on a scale that, we believe, has had no parallel since the Great Awakening, and territorially since apostolic days. In Birmingham, the pronounced center of English Unitarianism, and the busy stronghold of skepticism arising from the modern absorption of the people in commercialism and material philanthropy, meetings conducted by two Spirit-filled messengers from America have resulted in 7,700 professed conversions in a single month. And this is but an incident of a revival flame beginning, in appearance, in Australia less than three years ago, and which has since swept through that continent, through Japan, the larger mission stations of the Orient, and now is sweeping through the British Isles with increasing power and effect.

Yes, in one sense, there is a "new revival"—a revival of interest in Christianity along a new line. And this manifestation is one of the most significant and most encouraging signs of our generation. It is the wonderful increase in Bible study and Bible instruction. In every State are springing up schools or assemblies for Bible teaching and study. In several cities of America there were last year Bible classes, averaging in weekly attendance from 1,000 to 6,000 persons each, on week-day nights.

And the special encouragement of this new development of interest is that the teaching is characterized by its earnest orthodoxy, its spiritual power and its evangelical trend. The new revival is in attention to "Thus saith the Lord," and is the reaction from the respect that a generation of the unlettered paid to the declarations of men, who, however earnest, spake without authority, the final authority of a true interpretation of the Word of God.

Voltaire, within the memory of men we have known, prophesied the early date when the Bible would be practically extinct, and now the house he lived in is lined with Bibles as the warehouse of a Bible society. The Lord said, "Heaven and earth shall pass away, but my Word shall not pass away." That settles the tenure of the Bible. It is God's direct revelation to you and me.

Our failure in Christian living, our inconsistency in service, our darkness of vision under the mysteries of life, have been due to our neglect to place the receiver of this, God's telephone, to our ear, that we might receive words of promise, love, encouragement, suggestion, yes, even command. With our eyes to this field-glass, to change the figure, heaven swings into view and illumines with its light the dark mysteries of experience. The sea of God's fathomless love and boundless compassion is within our vision. The field of the glorious future for those who love God, of every nation, springs out from wondrous prophecy, making our hearts sing hallelujahs even in bereavement.

Sir Robert Anderson says that no student of prophecy is an infidel. That, no doubt, is true. For the one who gets into the sweep of the ages as outlined far in advance in the Old Testament prophets, and recog-

nizes from established history, how, in their very details, the foretold events have been fulfilled up to the point where prophecy meets and passes on beyond the present day—for that person to fail of belief in the supernatural authorship of the Book of books would be for him deliberately to blind his reason with his prejudices. The fact of fulfilled details of unerring prophecy forces belief in the declaration that "all Scripture is inspired of God."

No study is more fascinating to the human mind than searching after a knowledge of our future destiny—God forbids his people to seek such knowledge from occultism or necromancy, but in its place, with majestic language, with unerring vision, in the prophets, the gospels, the epistles, the Revelation, and in types and pictures in other portions of his Word, he outlines the future until the student of his Book stands awed, and like Daniel of old, in complete collapse of human pride, yet filled with unspeakable gratitude and delight that, to such as he, the unsearchable God has proved an indulgent, loving Father, giving him the profoundest wish of his soul. There unrolls before him in grand succession the ages now past, but that were future when the prophets wrote; and following quickly there is spread out the future of the Jew, the destiny of the nations of the old world and the new, the coming changes of border lines and the development of empires, pictures of mighty men and rulers yet to be, the tread of new conquests in old fields, the final victory of the hosts of the Lord over the powers of darkness, the reign of King Immanuel (God with us), and finally the "new heavens and the new earth wherein dwelleth righteousness," wherein we that are Christ's shall be kings and priests with him in the glory that is his. Aye.

"God is working his purpose out as year succeeds to year, God is working his purpose out and the time is drawing near; Nearer and nearer draws the time, the time that surely will be, When the earth shall be filled with the knowledge of God, As the waters cover the sea."

All this and much more, with, oh! what depths of joyous fellowship with Him who thus reveals His purposes to such as love Him and diligently seek in the inexhaustible treasure store of His Word.

All we know of God, of heaven, of hell, of life and hope, beyond the span of our experience, is from the Bible. There can be nothing but a tangled maze, clouded with mystery, and ending in indefinite speculation of these subjects through any other medium. How then can there be a real, lasting, vital revival that reaches the consciences of men and brings them to repentance and faith except by the preaching of the truth as it is in Jesus directly and unaltered from the Book he has given? There can be no real revival without the manifest presence of the Holy Spirit. Both the Word and experience teach us that. But he is present to take of "the things of Christ and show them unto you," and these "things" are the Bible truths.

Revivals begin in the souls of men, not in the pulpits of the churches. For the unsaved of our community God holds you and me responsible. Had you thought of that? You and I need no more education, no higher form of intelligence than we now possess, to be used of God and to know his Word. Thank God! He has seen fit to reveal the depths of truth to such as we. Your knowledge of God's revelation next year will be the accumulation of the little that you gather fresh each day from prayerful reading of the Word between now and then. Shall the revival be-

gin to-day at your house? Then begin to know the Word; be much in prayer; bear up the preacher by the power of intercession to the very throne of God. Help him by your encouragement to make direct scriptural preaching the means of his ministry, and the people will respond to "Thus saith the Lord" with "Just as I am, I come."—Michigan Advocate.

CLEAN HANDS.

A jewelry salesman, noticing his hands to be somewhat soiled, said: "This is very trying to me. Of all persons I should have soft and clean hands. It is awful to offer a diamond or pearls, or jewels of any sort, to a possible customer when my hands are not perfectly white and tidy. It makes a repulsive background for the piece of jewelry."

The Christian should have clean hands and a clean life. Whoever he may be, minister or not, he recommends Jesus Christ and his salvation to the world. His life should not be a sorry and repelling background.

They who bear the vessels of the Lord should have pure hands. The salesman was very sensitive, and rightfully so. He had a cultivated taste. Each professed Christian should be scrupulously careful to maintain a consistent life.—Herald and Presbyterian.

THE LIFE 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 loves. 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 spirit; happy the man whom they bear above the sordidness of earth to diviner desires than earth can inspire.

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 exceeding 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 no 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 achievements 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 pretty childishness, we calculate how little we need do for the Lord in order to avert his condemnation. Were we but enlarged, our

A Dollar's Worth Free To Any Rheumatic Sufferer

I ask no deposit—no reference—no security. There is nothing to risk—nothing to promise—nothing to pay, either now or later. Any Rheumatic sufferer who does not know my remedy may have a full dollar's worth free to try.

I willingly make this liberal offer because I know that Dr. Shoop's Rheumatic Remedy may be relied upon ALWAYS to bring the utmost relief that medicine can. Years before I discovered this remedy, I studied the nature of Rheumatism. For Rheumatism is really

Crystallized Poison!

Your blood is always full of poison—the poison you eat and drink and breathe into your system. It is the purpose of the blood to absorb and carry off this very poison. And the kidneys, which are the blood filters, are expected to cleanse the blood and send it back through the system clean, to gather more poison which, they, in turn, will eliminate.

But sometimes the kidneys fail. And sometimes, from some other cause, the blood gets so full of poison that they cannot absorb it all. This is the start of Rheumatism. The poison accumulates and crystallizes. The crystals look like little grains of sugar or of fine white sand. The blood carries them and they increase in size. Then, when it can carry them no longer, it deposits them in a joint—on a bone—anywhere.

The twinge in your leg—the dull ache in your arm on a rainy day—these are the outward signs of the unseen crystals. And the twisted limbs and unspeakable anguish of the sufferer who has allowed his symptoms to go unheeded and unattended for years—these are the evidences of what Rheumatism, neglected, can do. Rheumatism includes lumbago, sciatica, neuralgia, gout—for all these are the results of Rheumatic poison in the blood.

Plainly, the first thing to do is to remove the poison. But this is not enough. The FORMATION of the poison must be stopped, so that nature may have a chance to dissolve and eliminate the crystals which have already formed. Unless this is done there can be no cure—no permanent relief.

I searched the whole earth for a specific for Rheumatism—something that I or any physician could feel safe in prescribing—something that we could count on not only occasionally, but ALWAYS. For the ravages of Rheumatism are everywhere and genuine relief is rare.

Mild cases are sometimes cured by a single package.—On sale at forty thousand drug stores.

Dr. Shoop's Rheumatic Remedy

cager 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 so slavishly and dully at our task because we never had the farsight 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 and 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-life be left for the great? It is equally within the possibility of all. Ye puny, infant Christians everywhere, "be ye also enlarged."—The Interior.

THE HARD LIFE.

The transgressor's life is hard in its deprivations. The question is sometimes raised whether the sinner does not, after all, get more out of the world than the true disciple of Jesus. He who has turned from evil to live with God never raises that question. He knows that the earth, without peace of heart, without joy in right and sympathy with good, without the happiness of God's presence and delight of service, is a hard and narrow and unhappy place. The true and full inheritance of the earth belongs to the children of God, and to no others.

Far back, also, in every transgressor's consciousness lies the hard trial of self-contempt. He may not admit it to his thought. Conscience

I spent twenty years in experimenting before I felt satisfied that I had a certain remedy for this dread disease—a remedy which would not only clean out the poison, but one which would stop its formation.

Certain Relief.

The secret lay in a wonderful chemical I found in Germany. When I found this chemical, I knew that I could make a Rheumatic cure that would be practically certain. But even then, before I made an announcement—before I was willing to put my name on it—I made more than 2,000 tests! And my failures were but 2 per cent.

This German chemical is not the only ingredient I use in Dr. Shoop's Rheumatic Cure—but it made the remedy possible—made possible an achievement which, I doubt not, could have been made in no other way.

This chemical was very expensive. The duty, too, was high. In all it cost me \$4.00 per pound. But what is \$4.00 per pound for a REAL remedy for the world's most painful disease?—for a REAL relief from the greatest torture human beings know?

I don't mean that Dr. Shoop's Rheumatic Cure can turn bony joints into flesh again—that is impossible. But it will drive from the blood the poison that causes pain and swelling, and then it is the end of the pain and swelling—the end of the suffering—the end of Rheumatism. That is why I can afford to make this liberal offer—that is why I can afford to spend the FIRST dollar that Rheumatic sufferers, the world over, may learn of my remedy.

Simply Write Me.

The offer is open to everyone, everywhere, who has not tried my remedy. But you must write ME for the free dollar package order. I will send you an order on your druggist which he will accept as gladly as he would accept a dollar. He will hand you from his shelves a standard sized package and he will send the bill to me. There are no conditions—no requirements. All that I ask you to do is to write—write to-day. I will send you my book on Rheumatism beside. It is free. It will help you to understand your case. Address Dr. Shoop, Box 544, Racine, Wis.

may be ill educated and under careful discipline; but in the moments when he sees clearly the sinner is self-judged. God has let us sit upon the seat of counsel, and we see what value we have put upon our souls in bartering with evil.

"Still, as of old,
Man by himself is priced;
For thirty pieces Judas sold
Himself, not Christ."

It is hard to fear to meet one's own thought sitting as the judge; to dodge and shift and evade the quiet hour that brings self-condemnation. It is hard to be, amid whatever passing joys, without God and without hope in the world, that is so full of hope and so bright with the presence of our heavenly Father.—The Congregationalist.

We should be very glad that we are Christ's disciples. When students of music or of art spend a time with some great composer or master in Europe they are very proud when they come home to announce themselves as his pupils. They put it on their advertisements and announcements and on their professional cards. We should regard it as a high honor to tell people that we are pupils of Christ's; that we have learned of him how to live.—J. R. Miller.

A Christian who engages in any lawful business is honoring God. He may be just as heavenly minded in trade as in preaching the Gospel.—Porter.

Oils Cure Cancer.

March 18, 1904.

Dr. D. M. Bye, Dallas, Texas.
DEAR SIR—I am very sorry I did not let you know sooner. My Cancer has been well ever since the middle of October and there is no sign of a break out at all.

With all the gratitude I can command I will give you my sincere thanks.

MARTHA W. WOOSLEY,
Age, 75 years. Point, Texas.

There is absolutely no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for cancers is soothing and balmy, safe and sure. Write for free book to the Originator's Office, Dr. D. M. Bye Co., Box 462, Dallas, Texas.



Garden Truck
can be raised profitably only in soil containing plenty of Potash. All vegetables require a fertilizer containing at least 10 per cent. actual

Potash

Without Potash no fertilizer is complete, and failure will follow its use.

Every farmer should have our valuable books on fertilization—they are not advertising matter becoming any special fertilizer, but books of authoritative information that means large profits to the farmers. Sent free for the asking.

GERMAN KALI WORKS
New York—93 Nassau Street, or
Atlanta, Ga.—25 1/2 South Broad Street.

Secular News Items.

The famous hospice of St. Gothard has been destroyed by fire. The hospice is one of a number of refuges from the severities of Alpine storms which have been established by ecclesiastics in the passes of the Alps for the relief of travelers. The most famous of these refuges is the hospice of St. Bernard.

Germany has clearly outlined to the United States her Moroccan policy, which is as follows: "Germany stands for the 'open door' in Morocco as in the Far East for the preservation of the status quo and for the safeguarding of the commercial and trade interests, not only of Germany, but of all trading nations of the world."

Miss Mildred C. Lee, youngest daughter of the great chieftain, Robert E. Lee, died suddenly, in New Orleans, where she was visiting Mrs. Wm. Preston Johnston.

The oldest working clock in England is that of Peterborough Cathedral. It was made by a monk in 1326.

On her return to India, Lady Curzon was welcomed in a royal manner. The ladies of Calcutta presented her with an address of welcome, inclosed in an ivory casket.

President Roosevelt announces that he will call an extra session of Congress for Oct. 15, to consider railroad rate legislation.

The Southern Railway will tunnel Lookout Mountain in its extension from Chattanooga to Stevenson.

Russian officers report that the value of the supplies abandoned and burned at Mukden was \$1,750,000.

A statue of the late Gen. Lew Wallace will be placed in the Capitol at Washington by the State of Indiana.

Judge Dunne, Democrat, was elected Mayor of Chicago by 24,000 over John M. Harlan, Republican.

The Cretans are demanding the union of their island with Greece.

Judge Taft, the Republican candidate for Mayor of St. Louis, will contest the election, and he may win just as the Republican candidate won in Colorado.

Foreign Minister Delcasse, of France, answering questions in the Chamber of Deputies relative to the status of Morocco, said the policy which the national interests of France required him to pursue had long been fully known. When that policy was consecrated by certain international agreement public opinion here and abroad approved of the accords as further guarantees of bringing order and security to Morocco, while at the same time favoring the interests of the entire world and giving no cause for resentment from any quarter.

The new Japanese loan, which amounts to \$150,000,000, was really taken by investors at 90. The bonds will bear 4 1/2 per cent interest. This is a significant indication of Japan's good credit in the financial world. Meanwhile Russia is not able to secure such favorable terms for her new loans. It is estimated that the war has already cost Russia one billion dollars, almost all of which is lost beyond hope of recovery.

That it was upon the suggestion of Emperor William that President Roosevelt's last February undertook to arrange certain actions on the part of neutral powers for the purpose of inducing the belligerents in the Far Eastern war to respect the neutrality of China, is for the first time officially disclosed in the advance sheets of foreign relations made public at the State Department. It has been hinted for a long time that the German Emperor was the initiatory force in these important exchanges, but it has until now been impossible to obtain any official confirmation of the fact. It is now

possible to state that the reason Germany's initiative was kept secret was because of the German Emperor's belief that the suggestion about Chinese neutrality would be the more certain of success if emanating from Washington, particularly in view of Secretary Hay's previous activities in the same direction after the Boxer troubles of 1900.

Marshal Oyama, Japan's greatest—perhaps the world's greatest—general, has ground for distinction that perhaps few people know of. He is a staunch prohibitionist, and at a great meeting in Kofu, in May last, attended, in spite of rain and storm, by over a thousand people, the great soldier sat three hours on the platform with the other speakers, and at the close of the meeting delivered a powerful address on temperance.—Christian Guardian.

A dispatch from Lahore, India, dated April 6, says: "It is reported here that 80 per cent of the inhabitants of Dharmasala, the hill station ninety-five miles northwest of Simla, were killed as a result of the recent earthquake there. The earthquake was felt at Kasuli, but no lives were lost and the Pasteur Institute escaped. A second shock at Simla caused such a panic that the residents rushed from their houses and slept all night in the open air."

Commander Peary's new vessel, in which he hopes to make a successful dash for the North Pole, is now ready for her steel armor and machinery. The vessel, which was christened "Roosevelt," was launched at Bucksport, Me., on March 23. It is believed that she will be the best polar ship ever built anywhere. Commander Peary states that the expedition for which she has been built is not a Peary expedition nor a local project, but a national one.

The following dispatch published in the secular papers is dated April 8: "Bishop Galloway, of Mississippi, said in an interview that Rockefeller's gift of \$100,000 is contaminated money and therefore should not be received by the American Board of Foreign Missions. After giving four reasons why money itself could not be contaminating, he concluded: 'It seems to me that the principle for safe guidance in all such cases is this: Money gained by unethical methods with an avowed and agreed purpose of devoting it to a Christian enterprise cannot be received. That dignifies the methods employed, condones the wrong, sets aside the divine statute against doing evil that good may come, and makes Christianity at once the patron and beneficiary of evil.'"

In view of the startling fact that in a single year 1634 London children have died in consequence of injuries received from open fireplaces, an effort is being made to have a law enacted to punish parents who leave children unguarded in rooms that have such fireplaces.

Secretary Hitchcock is untiring in his campaign against the land thieves of the Northwest. The carnival of fraud which went on shamelessly for so long is now checked, if not entirely stopped, and some of the thieves are likely to get swift and unwelcome justice dealt out to them.

Fifty miners were entombed in James Leotter's mines at Zeigler, Ill., by an explosion of gas, and more than half the number lost their lives.

Mrs. Jane Lathrop Stanford's will has been probated. It is estimated that her estate is about \$10,000,000. She gives \$4,000,000 to relatives, \$125,000 to various charitable institutions of San Francisco and San Jose, and the remainder of her estate to the trustees of Leland Stanford, Jr., University.

Nodenskjold, a son of the famous Arctic explorer, has returned from an expedition into the interior of South America to the borders of Brazil, Bolivia and Peru, where he found Indians who had never seen white men. They are among the most primitive in the world. They believed the explorer to be some god, and begged him to remain as their chief. He refused to accept their offer, knowing his prestige would not outlive his ammunition.

It is now probable that John Alexander Dowie, the Zionist prophet, will not return to the City of Mexico, and it is stated that he has practically decided to buy the famous Lopez hacienda, in the State of Tamaulipas, an immense and valuable property, which would be ample for the needs of the proposed Zionist colony.

The personnel of the new Panama Commission has been announced as follows: Theodore P. Shonts, president of the Clover Leaf Railroad, chairman and member of the commission; Charles E. Magoon, of the law department of the War Department, member and governor of the canal zone; John F. Wallace now in charge of the engineering work in the canal zone, member and chief engineer. The other members are: Rear Admiral Mordecai T. Endicott, U. S. N., now

chief of the Bureau of Yards and Docks; Brig.-Gen. Peter C. Hains, U. S. A., retired; Col. Oswald H. Ernst, corps of engineers, U. S. A.; Benjamin M. Harrod, the only present member of the commission to be reappointed.

The Democratic candidates won in both St. Louis and Chicago. Last week all Texas turned out to welcome President Roosevelt. He was greeted with great enthusiasm, and preparations were made on a large scale for his entertainment. The weather could not have been finer. The multitude could not have been more enthusiastic. The result could not have been more satisfactory. Thousands of Texans saw and heard a President for the first time, and the President evidently appreciated his opportunity to greet new multitudes and to address new audiences.

Temperance sentiment is evidently growing in Great Britain as well as in America. Dr. Dawson Burns, in an analysis of the national drink bill for 1904 in the London Times, reports a further diminution in the expenditure on intoxicants, the total being £168,987,165, against £174,445,271 in 1903, a decrease of £5,458,106. Since 1899, when the national drink expenditure was £185,927,277, there has been a consecutively declining expenditure. In 1904 on spirits the decrease was £1,529,119, on beer £2,172,105, on wine £1,756,882. The total amount expended in intoxicating drink in the United Kingdom per head of the population was £3 18s 11 1/2d. The average per head in England was £4 3s. 2d; in Scotland, £3 18s, and in Ireland £3 2s 10d.

The Japanese insistence upon an indemnity, rather than indisposition to conclude peace at this time, later information indicates, wrecked the recent attempt to bring the warring powers into negotiations. Another effort on different lines to bring Russia and Japan together is believed to be under way, the movers now being French and English financial interests, with heavy connections in the two countries.

The Russian Baltic squadron passed Singapore April 8. It is thought that Tozo and the Japanese squadron are close at hand, and an engagement may result at any moment. Rojstvenski's fleet consisted of six battleships, nine cruisers, eight torpedo boat destroyers, three volunteer fleet vessels, sixteen colliers, one salvage ship and one hospital ship. The admiral learned for the first time at Singapore of the battle of Mukden.

MARRIAGES.

Garrett-Washburn—At the residence of the bride's parents, Mr. and Mrs. W. A. Washburn, Boggy, Texas, April 5, 1905. Rev. J. F. Garrett, pastor of the M. E. Church, South, in Durango, Texas, and Miss Mae Washburn, Rev. W. E. Washburn officiating.

Caruth-Clark—At the home of the bride's parents, Dallas, Texas, April 5, 1905. Mr. W. W. Caruth and Miss Earle Rauch Clark, Rev. W. H. Hughes officiating.

Mitchell-Chapman—At the residence of the bride's father, Mr. L. C. Chapman, five miles from Goldthwaite, Texas, April 2, 1905. Mr. M. L. Mitchell and Miss Ella Chapman, Rev. G. W. Tomplin officiating.

O'Neal-Crist—At the residence of the bride's father, April 2, 1905. Mr. Jim O'Neal and Miss Della Crist, Rev. Thos. R. Rice officiating.

Bolton-Sherman—At the home of the bride's mother, San Antonio, Texas, March 1, 1905. Louis Bolton and Susie Sherman, Rev. J. C. Winkel officiating.

McConnell-Pierce—At the residence of O. H. McConnell, April 2, 1905. Mr. Sam Simpson and Miss Mary Pierce, Rev. S. W. Miller officiating.

Turner-Hines—Coffman-Hines—In the Methodist Church, Bridgeport, Texas, on Sunday night, April 9, Mr. Frank Turner, brother of Rev. T. E. Turner, of the North Texas Conference, and Miss Belle Hines, daughter of Rev. J. J. Hines, also at the same time and place, Mr. T. M. Coffman and Miss Etta Hines; all of the parties are of Bridgeport, Texas; Rev. C. C. Davis officiating.

SAVE 1/3

No Dealer Can Duplicate Our Factory Price

THE COLUMBUS CARRIAGE AND HARNESS CO., Columbus, Ohio.

Our high grade carriages are made in our own factory, and sold exclusively by mail order at a saving of from \$15 to \$30 to the buyer. We warrant every vehicle to be just as represented or refund money and pay freight both ways. Send for free catalogue. It tells the advantage of buying from factory.

FLAYS GOV'T EXPERT
A Food-Eating Interview with Expert, C. W. Post.

He Polishes Off a Government Chemist, with Reference to Beef-steak and Milk.

"It would be pitiful if it were not ridiculous, the spectacle of some professional men when they let out great chunks of wisdom about food," said C. W. Post, the well-known food maker, now in Los Angeles.

"Some States have so-called experiment stations where the wise men in the employ of the State make some experiments and then give the results to the reporters and the unassuming public believe they are reading great masses of truth, whereas, to the practical food man the mistakes these experimenters make, and the blundering conclusions, are frequently most laughable. They become tangled and mixed up with their profound technical physiology and seem unable to reach practical conclusions.

"For instance, a member of the Bureau of Chemistry of the United States Department of Agriculture, in a lecture says: 'When you buy beefsteak or milk, you are getting for water. Milk is 80 per cent water, beefsteak 60 per cent.' Ergo—don't eat beefsteak or drink milk! He apparently forgot to state that the human body is also about 80 per cent water and needs quite a little of that peculiar liquid each day to keep it intact, and nature provides food wisely blended.

"The good doctor says some sensible things, fortunately. He advises the people to eat less meat and not quite so much food altogether.

"It is a well-established fact that Americans, as a rule, are inclined to over-eat rather than under-eat.

"I would be very glad indeed to deposit ten thousand dollars, or twice that amount against a like sum put up by the member of the Bureau or any of his associates, and we will proceed to feed individuals on the raw starch food, the 'old-fashioned mush,' which he so glibly announces as the equal of modern breakfast foods, and if we do not obtain better results by my method than he does by his, the total sum will be paid over to him or to any charity that he may designate.

"As a cereal-food maker, it might seem that my little theory would oppose meat; but common, every-day experience teaches most plainly to any real food expert that some meat once a day is of great importance; then let the starch food be skillfully prepared, and the combination of easily-digested food elements will put the user in good, vigorous physical condition, strongly in contrast with some of the semi-skeletons among these State and Government theoretical experimenters.

"A little less theory by the theorists and a good deal more common sense as developed by practical, every-day experience will add to the longevity of our people."—Los Angeles Times.

SOUTHWESTERN UNIVERSITY NOTES.

There has been but one topic discussed this week, so our readers will have to bear with us if we dwell on it too long. The topic is, "The Dallas Trip." We left Georgetown at 5:30 a. m. April 3, over the I. & G. N. to Hearne, thence to Dallas over the H. & T. C. The railroad people did everything they could to make the trip a success. They furnished S. W. U. badges, and streamers for the cars, and even put us in Dallas on schedule time, something very unusual for an excursion train. There were six coaches; but even standing room in the annex cars was at a premium, as we were about 320 strong.

The College, Fitting School, Annex, and even Georgetown were all well represented. On reaching Dallas the student body was marched up town, headed by a brass band, to the First Methodist Church. Some of the faculty, especially the lady representatives, were provided with carriages. The Seniors did not show much enthusiasm when the trip was being planned until Rev. Nelson stated there would be a free lunch at the Church. And they were very much in evidence in one corner of the Sunday-school room. The committee, however, being equal to any emergency, placed by their sides the

new doctors and pharmacists of the Medical Department. Our old friend, "Bob" Knight, welcomed us with a happy, characteristic little speech and was responded to by Dr. Cody, who captivated all with his many witticisms and anecdotes concerning "Bob." The trolley ride given by courtesy of Dallas Consolidated Electric Street Railway Company was no small part of the day's entertainment. There were seven cars filled to overflowing. The band and the boys with their "yells" allowed no one to forget that "there was something doing," and S. W. U. was doing it. The cars were draped with bunting and S. W. U. pennants. The cars dropped us very near the scene of the corner-stone laying. All seven of the speakers of this occasion were present and responded. The remark was dropped, "I never heard as many, as good, and to the point speeches in the same length of time in my life." After the laying of the corner-stone, the photographer took several "shots" at the crowd, and on Wednesday many of us for the first time held our faces in the daily paper—the Dallas News. The groups were taken on the steps of St. Paul's Sanitarium, which furnished a beautiful background. From the steps we repaired to the interior of the great sanitarium. The student body was conducted through by the graduates of the Medical Department. The faculty was taken in charge by the Sisters, the Medical faculty and their wives, and tendered a reception and luncheon in the parlors. Judge and Mrs. Geo. N. Aldredge entertained a number of the friends of our son, H. R., at a delightful 6 o'clock dinner; the color effect was beautifully brought out in Kappa Alpha colors. Mr. Hearne Adams, an old S. W. U. student, also entertained a party of friends at dinner.

The graduating exercises passed off without a hitch, and no small feature of this was the singing of the S. W. U. Glee Club.

The trip home was rather long and tedious; but a better natured, better behaved excursion crowd never made a trip.

Space will not permit us to say more and we close with nine hearty "Rahs for Dallas and the Medical, and all the good people who contributed to make our stay so pleasant and profitable.

S. W. U. baseball team lost to A. & M. on Tuesday last in a well played game. Score, A. & M. 6; S. W. U. 4. We play the Mutes of Austin on Saturday.

Quite a number of the faculty and students took in the excursion to Austin on Thursday to see the President.

The Georgetown Commercial says: "The Dallas News of Wednesday contained six pictures of Theodore Roosevelt, President of the United States, and three pictures of Dr. Jno. R. Allen, President of the S. W. U. Ladies' Annex."

DO IT NOW.

Call on your ticket agent, ask him for rates to Galveston for Northern Settlers' Convention, April 21st, 22nd and 23rd. A large attendance is assured, and the Convention will be addressed by the most prominent men identified with industrial movements in the Southwest, besides the governors of the following States: Iowa, Nebraska, Arkansas, Louisiana and Texas. Ample accommodations have been arranged for at Galveston, and train service will be such as to make your visit entirely comfortable. As a citizen of Texas, you can not afford to miss this opportunity of assisting to advertise its wonderful resources.

Write T. J. Anderson, General Passenger Agent, Houston, Texas, for any additional information you may desire.

NOTICE.

To all former pastors and presiding elders who have hitherto served the Methodist people at Boonsville, Texas: You are hereby notified to be present at the dedication of our new church at the above named place, the fifth Sunday in April. Our people have built a magnificent little church. You know their struggles through the past and they want you to come and help enjoy this occasion.

J. P. HUMPHREYS, P. C.

NOTICE.

Any one having a volume of sermons, "Arrows from Two Quivers," by Morrison & Rivers, to sell will write me at Flatonia, Texas. I am very anxious to get a copy. B. H. PASSMORE.

Sanger's New Spring Line of Muslin Underwear

In Nainsook, Cambric and Muslin, replete with fresh, up-to-date styles, trimmed with the latest embroidery and laces, tucks and ribbons, invites your attention and will prove of surpassing interest. Why not take this opportunity to look over our line and verify what we claim for them and what you have no doubt heard about them?

- Drawers of good muslin, wide tucked flounce, also lace insertion or hemstitched, value 35c, for... **25c**
- Corset Covers, full fronts, embroidery and lace edge or lace insertion, value 25c, for only... **25c**
- Ladies' Short Skirts, hemstitched ruffle, value 35c, for... **25c**
- Gowns of good muslin, high, square or V neck, lace or embroidery trimmed, value 75c, for... **50c**
- Chemises and Corset Covers of cambric, square or round necks, full fronts, lace or embroidery trimming, value 75c, for only... **50c**
- Drawers of cambric or muslin, embroidered flounce or lace insertion and edge, tucks, well made, full wide, value 75c, for... **50c**
- Gowns of nainsook or cambric in quite a large assortment of styles and trimmings, value \$1.35, for... **98c**
- Wide Cambric Drawers, embroidered ruffle, lace insertion and edge tucks, value \$1.35, for... **98c**
- Chemises and Corset Covers, full fronts, lace insertion and embroidery or tucks, value \$1.35, for... **98c**
- Petticoats, full wide, embroidered flounce or lace trimming and tucks, value \$1.35, for... **98c**
- Gowns of fine cambric or nainsook, V, square or round neck, short or long sleeves, dainty embroidery or lace trimming and tucks, value \$1.50, for only... **1.25**
- Chemises of nainsook, assorted styles and trimming, value \$1.50, for... **1.25**
- Drawers and Petticoats, wide umbrella styles, flounce of embroidery or lace, also some styles with insertion and tucks, value \$1.50, for... **1.25**
- Gowns of good cambric or nainsook, round or square yoke, lace or embroidery insertion, tucks and ribbon, value \$2.00, for only... **1.50**
- Skirts of cambric, flare flounce, embroidery ruffle or lace insertion and edge tucks, value \$2.00, for... **1.50**
- Petticoats of fine cambric, flare flounce, elaborate trimming of dainty lace, insertion and edge or wide embroidery flounce, value \$3.00 to \$4.25, for \$2.50, and... **3.25**
- Gowns of fine cambric or nainsook, low neck and elbow sleeves, also long sleeves, embroidery and lace trimmings, ribbon and tucks, value \$3.00 to \$4.25, for \$2.50 and... **3.25**

Catalogues **SANGER BROS. Dallas, Tex.** Expressage Paid on Mailed Free Order \$5 00 and over

Notes From the Field.

NORTH TEXAS CONFERENCE.

QUINLAN.

J. N. Hunter: We began a series of meetings here March 17th, running ten days, resulting in about fifty conversions and thirty additions to our Church. Rev. Abe Mulkey did the preaching. It was a great meeting, perhaps the best in the history of the town. It was a union meeting and other Churches will get several new members. Sister Mulkey rendered valuable assistance in the meeting. Our second Quarterly Conference was held last Saturday and Sunday. Bro. Peterson gave us two fine sermons. He is a model presiding elder. We painted, papered and otherwise improved the parsonage to the value of \$75. We are trying to put the Advocate in every Methodist home.

PECAN AND FRIENDSHIP.

T. W. Lovell, April 2: Dr. E. W. Alderson, our presiding elder, preached an edifying sermon for us at Pecan Saturday morning and held the second Quarterly Conference for this charge in the afternoon. The rain caused small attendance. Finances all right. Everybody hopeful. Because of the heavy rain Saturday evening and night, Dr. Alderson did not get to us from Sherman Sunday morning. Yet we had good services, both morning and at night. Our good women have reorganized their circuit Home Mission Society. They have their meetings every two weeks, alternating between the two places. They meet at private homes. They are a true, noble band of true women. Our women of Pecan served dinner in Sherman the day President Roosevelt was there and netted \$175.

KEY MEMORIAL, SHERMAN.

E. L. Spurrlock, April 4: I have just closed a great meeting at Key Memorial; eighty professions and eighty additions to the Church. However, I did not receive them all during the meeting, but since I came to this work, Rev. C. L. Ballard did most of the preaching. The results largely tell how well he did it. He preaches more scripture than any evangelist I know. He is the very best help in a revival service, leaving the people impressed with the truths of God's word. All the professions were made at the altar and most of them were made on their knees. Bros. Seales, Alderson and Hill preached on sermon each. A drummer, Mr. A. Anthony, led several services. Bro. Ben Bounds, Jr., led the singing the first two weeks, then Bro. Robinson the remaining time. We had overflowing crowds at every service and they continued to come for one month. Key Memorial is looking up on all lines. They are paying their pastor by the month. Sunday-school has increased in attendance from 60 to 175. Junior League organized; Ladies' H. M. Society nearly

doubled in membership, and the next month will be a new church, for which sentiment is growing rapidly. Bro. Seales is doing well over at Travis, growing more and more in favor with his people. The district is in fine shape; everything is in unity and harmony. Bro. Alderson is held in very high favor by all his preachers. We are working and praying for two thousand professions in the Sherman District this year.

WOODBINE.

E. L. Silliman, April 11: Two weeks ago Bro. Stafford came and held our second Quarterly Conference, and gave us four wholesome sermons; and you have heard him preach on two sides of his high merit. The showing of the conference was very good. The new church of Wesley Chapel is finished save the seating, and when the seats are in we will be worshipping in possibly the nicest rural church in Cooke County. Last Sunday was a good day with us. The Lord blessed us with his presence and the people rejoiced. At the close of the night service many young men and young ladies came forward for prayer, and one of our best young men made a public profession of his faith in Christ. The District Conference meets on the 26th inst., and we are expecting a great time. The entire district is expectant of gracious revivals this year. May the Giver of all good grant them.

EMORY.

S. S. McKeeney, April 10: We closed our second Quarterly Conference last week with encouraging reports in almost all branches of our work. The salaries, though assessed at more than double what this charge has paid for many years, are nevertheless paid up one month in advance. Plans are on foot for building a new church at Ford Chapel, as well as changing its location, and to this end a handsome one-acre lot has been donated. Lumber has also been secured, and is on hand, for the erection of a barn and stable for our parsonage lot, besides adding a porch on two sides of our parsonage in the rear. This, when complete, will greatly enhance the value of our church property. Since conference we have received thirty-three persons into the Church, chiefly by letter, and our people are greatly encouraged over the outlook for successful year. If we may judge the "spiritual state of the Church" by the attendance of our people upon the public services, as well as their interest in them, then our verdict is favorable. There has been a steady increase to no less than one hundred per cent, in the attendance at each place, and earnest attention is always given by old and young. We are planning to attack the forces of sin in high places, and worldliness in the Church, during our revival campaign, which we hope soon to begin. We are using all possible means to call to our aid an able and worthy assistant by placing the Advocate in every available home.

WEST TEXAS CONFERENCE.

CENTER POINT.

F. A. White: We are in the midst of our third year in this delightful charge. The work is well organized and moving on nicely. Conference collections were provided for and \$80 paid on missions. Just closed a splendid revival in which there were seventeen conversions, twelve additions, the Church and community greatly blessed. Rev. D. A. Gregg was with us and rendered fine service, doing all the preaching. The work was thorough and the Church and community left in good condition for future development of righteousness.

NURSERY CIRCUIT.

H. M. Glass: It is due our loyal, lovable people to say they deserve favorable mention for their good works. Our Sunday-schools have taken on new life; lessons well learned and recited with intelligence and the salvation of the children emphasized by superintendents and teachers. Our Junior League in Miss Little Onderdonk's care, and Woman's Home Mission Society doing all for success. Our congregations are large and the blessed elements of a glorious revival abound all at our appointments. Older brethren say prospects are brightening for victory all around. Nursery overpaid one-third of her assessment the first quarter. Our Onderdonk Mexican missionary and our little giant, Presiding Elder Wilson, have visited us and left their blessing with us.

SABINE PASS AND FORT NECHES.

W. M. Sherrill: On the third Sunday of last month I started my meeting at Nederland. Bro. Boyles came on Monday and stayed twelve days. We only had about six Christian people in the town when the meeting started, but it resulted in the conversion of thirty-eight, with thirty-seven accessions to the Church. Bro. Boyles won the love of everybody. His preaching was fine. People had decided that Nederland was out of God's jurisdiction, but the glorious meeting convinced them that God's kingdom is not circumscribed in geographical lines. We have organized a Junior and Senior League with twenty members each. The young people are very earnest and active, and I think we will have the best League in the Beaumont District. In the last five months there have come many financial disasters to Nederland—bank, mill and stores have gone in hands of receivers, leaving many people without money. But the people are liberal, and the prospects bid fair for a church building. The one thing now needed is a church building. I am doing my best to get it. There is no place that I know of where an appropriation is more needed, and we would do more good than at Nederland. Hoping I may be able to report a new church building, and the blessings of the past will be repeated, I take new courage and press on.

TEXAS PERSONALS.

BUCKHOLTS.

H. G. Williams: Our second quarterly conference was held at Adhall, April 1 and 2, but the services were greatly interfered with by the showers Saturday and heavy rain Saturday night. All the churches were represented except one. Pastors' reports show some improvement, and the stewards' report was double that of the first quarter. Sunday-school work is looking up a little. All other Church work seems to be improving some.

Bro. Chas. F. Smith, our Presiding Elder, was with us; held the Conference Saturday and preached Sunday at 11 o'clock, which was a very good service, though we were disturbed more or less, there being a shooting not far away just before the preaching hour, and witnesses to the affray coming on to church. Of course everybody wanted to know something about it, hence the disturbance. Notwithstanding all this Bro. Smith preached a fine sermon. He never has much thunder, but always lightning enough in his sermons to make you think. All things considered we are doing very well. We have paid \$55 on our parsonage debt and with what the Woman's Home Mission Society of the Texas Conference have agreed to give us, I am sure we can lift the debt. My general health is much improved, and we are expecting great things before this year shall have closed.

QUITMAN.

C. B. Smith, April 10: Congregations are growing at every service. We have put about \$20 repairs on parsonage and \$75 repairs on Salem Church. Within the last month it has been weatherboarded and painted. It is our intention to build at Webster during the year. There is an increasing interest in Sunday-school work. Some of our best people have been transferred to the Church triumphant this year and I feel that many of those left behind are nearer ready to go than we have at other times. There is a deep spiritual growth all over the charge.

NECHES.

J. H. Westmoreland, April 1: Our second Quarterly Conference was held at Pleasant Grove. Our presiding elder was on hand and preached us two fine sermons that were enjoyed very much by us all. The good people spread before us a most excellent dinner and it also was enjoyed by us. Every Church was represented by an official, notwithstanding the unfavorable weather. Altogether we had a good Quarterly Conference. Our missionary collections are all up. We are expecting to be able to report a parsonage for our new circuit at conference, and may be a new church, and several other good things; but, better than all, we hope to be able to report some saved. We are laboring and praying to this end.

WOODVILLE AND COLMESNEIL.

R. O. Bailey, April 10: This charge still lives, and is on growing ground. Bro. O. T. Leitch has just left us. He held our second Quarterly Conference Saturday at Colmesneil. The Baptist people had been holding a protracted meeting about fourteen days and never recognized our work nor hindered our progress. We had a splendid session of the conference Saturday and up to last night three very fine sermons by the beloved, and good they were. I'll tell you, he is all right. We closed last night; received a man and his wife into the Church and baptized their three children. There are others to receive at our next appointment. We appointed a committee to purchase lot and move the church from its present site to a more suitable one. We have made a start on our new church at Woodville. Intend to push things for what they are worth. The outlook is clearer now.

NORTHWEST TEX. CONFERENCE.

ITALY.

Nat B. Read, April 11: For the second time this year I am holding revival services in our church here. The present meeting began on the second day of this month. The interest is deepening. The power of the Holy Spirit has been manifest in every service. A part of the membership has been revived, and we are looking for a general revival. Sinners are convicted. The only hope for this charge centers in a genuine revival. Rev. W. H. Harris has been with me part of the time; his power, both in preaching and in song, is being felt.

VENUS.

C. E. Lindsey, April 10: We had a delightful Quarterly Conference at Cahill bell Sunday and Sunday. Dr. Campbell preached to the whole district. The report was good; the W. H. M. Society, the Junior League and the Sunday-schools are doing fine work. We are making some improvements on our church; are purchasing a "Cahill" will build a shingle arbor for our protracted meeting. On my return home to-day the ladies prepared us a nice dinner—my birthday, you see. A handsome watch-chain by a brother. I am in the midst of a good people.

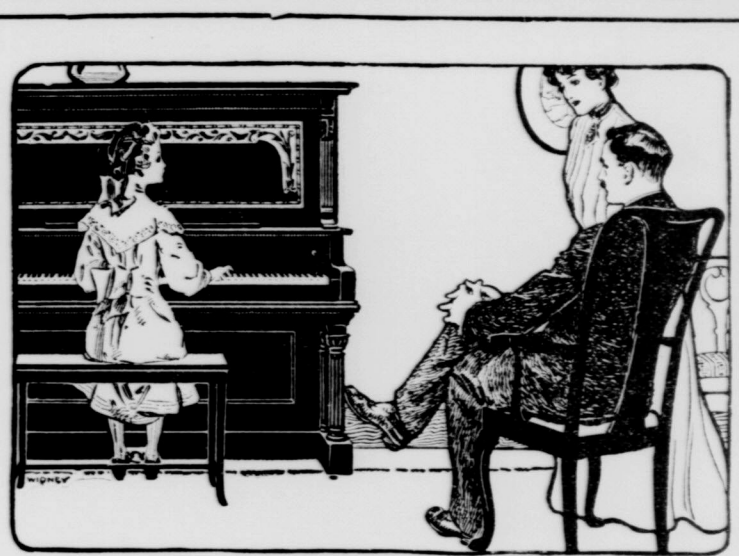
High Pressure Days.

Men and women alike have to work incessantly with brain and hand to hold their own nowadays. Never were the demands of business, the wants of the family, the requirements of society, more numerous. The first effect of the protracted worthy effort to keep up with all these things is commonly seen in a weakened or debilitated condition of the nervous system, which results in dyspepsia, defective nutrition of both body and brain, and in extreme cases in complete nervous prostration. It is clearly seen that what is needed is what will sustain the system, give vigor and tone to the nerves and keep the digestive and assimilative functions healthy and active. From personal knowledge, we can recommend Hood's Sarsaparilla for this purpose. It acts on all the vital organs, builds up the whole system, and fits men and women for these high-pressure days.

Truth which only doth judge itself teacheth that the inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it is the sovereign good of human nature.—Bacon.

THE DEVIL IS DEAD

Sure to howl when a poor cigarette fiend sends to Dr. Hill, of Greenville, Texas, for a "Sure Cure" for tobacco habit.



An Epworth Piano is worth many times its cost

The president of one of our Methodist colleges writes: "You ask how we like our Epworth piano. Our delight and satisfaction in it increases constantly. Its cultural value to our home exceeds many times its cost; indeed, money cannot measure that side of it." He is right. And, after all, that's the very reason for having a piano. It's all the more a reason why the piano should be a good one—the very best your money will buy. But paying the right price does not always insure getting the right piano. As a rule, too much of your money goes into the cost of selling, not enough into the piano itself. There is no cultural value in the part you don't get.

- The reasons for choosing an Epworth piano are: 1. It is the right kind of a piano. 2. You can buy it right. 3. You can try it—in your own home—make sure it's right—before you buy it.

WRITE FOR THIS BOOK The hardest thing about our business is to get people to write for our piano book. This comes, no doubt, from the mistaken idea that it is simply a "catalogue," dry and uninteresting, as piano "catalogues" always are. But those who do write for it are delighted with the way it illuminates and clears up the whole piano question. This book is worth having, whether your problem is "Which piano?" or "Is any piano worth the sacrifice?" In writing, kindly mention this paper, and ask for that book, "A Satisfactory Piano at a Satisfactory Price."

Williams Organ & Piano Company Makers of Epworth Pianos, Chicago

TRIBUTE OF RESPECT. A MISSISSIPPIAN REPLIES. Believing from the testimony of editors and publishers and preachers, as well as from my own observation, that the most liberal supporters of the Church, are among those who take our papers, and knowing from the same source that our papers are very inadequately circulated, I ventured to suggest, in a letter to the Nashville Advocate a plan that might greatly enlarge the circulation. I regret that I expressed myself so poorly as to cause a total misconception, which caused a palpable misstatement of what I did say. I do not care to make any reply to H. G. H., further than to assure readers of the Texas Advocate that not one of the vain imaginations that so disturbed him was in my article, even by implication. J. R. BINGHAM.

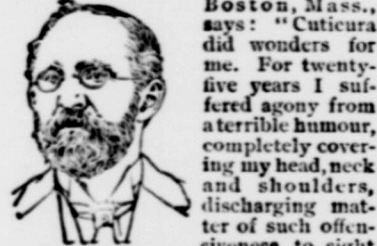
Brains is the working capital of a larger class of people in this busy, competitive age than ever before, and it is surprising how recklessly they draw upon it. Very many do not seem to be able to discriminate between the use and abuse of this vital organism. The intense mental effort, anxiety and excitement involved in the effort to keep pace with modern methods exhausts the nerves of the brain, causes headache, neuralgia, pain under the eyes, excessive lassitude, irritability, sleeplessness, poor memory and inability to concentrate thought; and finally nervous prostration. Until unable longer to do so they work and suffer. This is wrong. Headache or pain of any kind is weakening. Brain workers should take Dr. Miles' Anti-Pain Pills. They stop the pain and distress in a few moments, soothe the turbulent brain nerves, so that restful sleep nature's building-up process, restores the exhausted vitality. 25 doses 25 cents. Never sold in bulk. Miles Medical Co., Elkhart, Ind.

- UNANSWERED LETTERS. April 6.—S. J. Drake, subs. M. H. Henderson, sub. E. H. Lovejoy, sub. Leon Henderson, sub. W. T. Renfro, sub. J. F. Pace, sub. H. R. Kimbler, sub. J. L. Hollers, sub. T. N. Barton, sub. Jos. P. Callaway, subs. 2 cards. L. C. Matthis, sub. Zoro B. Pirtle, sub. S. L. Culwell, sub. J. H. Wiseman, sub. M. K. Fred, sub. J. C. Moore, subs. V. A. Godbey, sub. M. C. Dobbs, change made. April 7.—H. M. Glass, subs. W. W. Horner, sub. C. E. Statham, sub. J. E. Tyson, sub. Jerome Duncan, sub. Ross Williams, subs. S. Crutcheild, sub. J. S. Simmons, sub. April 8.—I. L. Mills, sub. W. W. Moss, sub. April 10.—C. E. Clark, subs. H. E. Carter, sub. J. N. Hunter, sub. N. M. McLaughlin, sub. Jerome Duncan, sub. J. J. Canafax, sub. T. W. Ellis, subs. P. G. Huffman, sub. April 11.—D. W. Gardner, sub. J. M. Smith, sub. C. J. Oxley, sub. J. H. Westmoreland, sub. C. G. Shutt, subs. S. J. Vaughn, sub. C. H. Armstrong, sub. John W. Hennessee, sub. J. E. Adair, sub. H. A. Burns, sub. M. Flanagan, sub. C. E. Lindsey, sub. W. T. Harris, sub. April 12.—E. R. Patterson, subs. M. W. Clark, sub. J. W. Bowden, sub. J. C. Russell, sub. C. D. West, subs. L. W. Carleton, sub.

25 YEARS OF AGONY ENDED

Boston Business Man Cured By Cuticura of Awful Humour Covering Head, Neck, and Shoulders After Hospital and Doctors Failed.

Under date of September 9, 1904, Mr. S. P. Keyes, a well-known business man of No. 149 Congress Street, Boston, Mass., says: "Cuticura did wonders for me. For twenty-five years I suffered agony from a terrible humour, completely covering my head, neck and shoulders, discharging matter of such offensiveness to sight and smell, that to my friends, and even to my wife, I became an object of dread. At large expense I consulted the most able doctors far and near. Their treatment was of no avail, nor was that of the—hospital, during six months' efforts. I suffered on and concluded there was no help for me this side of the grave. Then I heard of some one who had been cured by Cuticura, and thought that a trial could do no harm. In a surprisingly short time I was completely cured."



CUTICURA—THE SET, \$1. Complete Treatment for Every Humour from Pimples to Scrofula. Rub the affected parts with hot water and Cuticura Soap, to cleanse the surface of crusts and scales and soften the thickened cuticle; dry, without hard rubbing, and apply Cuticura Ointment freely, to allay itching, irritation, and inflammation, and soothe and heal; and, lastly, take Cuticura Resolvent Pills to cool and cleanse the blood. A single set is often sufficient to cure the most torturing, disfiguring skin, scalp, and blood humours, with loss of hair, when all else fails.

Cuticura Soap, Ointment, and Pills are sold throughout the world. Foster Drug & Chem. Corp., Sole Proprietors, Boston. Send for "How to Cure Every Humour."

Vertical text on the left margin, partially cut off, containing various words and fragments of text.

The Home Circle

A STORMY NIGHT.

One silent night we stood in awe,
And watch'd a storm-cloud rise;
Its darkness cover'd every star,
And cloth'd the solemn skies.

But darker yet that cloud did grow
Upon the brow of night,
And louder yet the winds did blow,
More solemn still the sight.

Those angry clouds with lightnings
charg'd
And thunders belching forth,
Like frightful spectres were enlarg'd
To flood the trembling earth.

The ocean yaw'n'd with furious might,
And strong trees bent their forms;
Gross darkness gave no place to light
In this, the prince of storms.

But while the night wore slowly on
The storm its wrath did spend;
When sleep on ev'ry eye was gone
The night and storm did end.

The sighing winds were laid to rest;
The hills look'd fresh and green;
The sea was calm upon its crest;
The skies were all serene.

"The day has dawn'd," spectators cry,
"Our work we will perform."
The ascending sun in yonder sky
Forsook the midnight storm.

(REV. S. STEPHEN MCKENNEY,
Emory, Texas.)

"THE HURT OF THE DAUGHTER OF MY PEOPLE."

It seems trite and commonplace to say that the great need of the nation and the Church a need above every need, is for a genuine and widespread revival of religion; by which I do not mean the ingathering of a few hundreds or thousands of souls into our churches, with the consequent increase of membership and wealth. By a revival is meant the renewing and creation in Christian souls of a vivid and deep sense of the reality of the world to come and the moral government of God—in other words, the presence of God in all our thoughts.

Without overlooking the many noble exceptions in public and private life, we know that our nation is characterized, amidst the splendor of its wealth and national glory, by political corruption, commercial rottenness and social degeneration. I need not go into detail. It is apparent to every observer. This national and social skeleton is not hidden away in the traditional closet but is sitting on the front doorstep of National, State and Municipal capitols, the stock exchanges and the lordly mansions of our great families of wealth. Is it not necessary to go lower down to find this hideous monster. If we ask why, the answer is: "God is not in all their thoughts,"—or as the margin has it, "All his thoughts are. There is no God." The absence of God from the thoughts of a man, a nation or a church is spiritual death, which must lead to the sin and wickedness that reproach any people; whereas a vivid realization of the presence of God spells revival and makes for the righteousness that exalts the individual, the nation and the church.

Decline of Spiritual Confidence and Power.

If there is decay in the national, commercial and social life, there is no less decay in our church life. To me this decay is startlingly indicated by the prevailing disposition to substitute—yea, the actual substitution—of material means and remedies for spiritual life. This is seen in the almost universal movement among churches to "move uptown," where the people—that is, the wealthy people—live, and to build splendid and sumptuous edifices with all the modern conveniences and luxuries. Or if conditions are such that we can not move and rebuild, then we must add to the church all the institutional contrivances which we hope will appeal to the needs and tastes of the natural man. Then there is the ever increasing disposition to substitute paid artists—regardless of their spiritual attitude—and their artistic singing for the hearty use of the spiritual songs of praise, which are the natural vehicle of expression for the religious soul in its worship of God. The substitution of literary, scientific (so called) and sensational topics in pulpit discussion for biblical teaching and the message of God is widespread. All these substitutions and expedients have proved dismal failures, and left the last estate of the church worse than the first.

The loss of power for the conversion of sinners and of general spiritual and moral influence over the community betrays the sad estate of the Church. In every city, town and community there are a hundred men and women dying without God, without Christ and without hope, to every one man and woman converted to God and brought into the fellowship of the church. If Christianity means anything, this is a most appalling fact. The fact itself is bad beyond expression; but it is worse that the Church is practically indifferent to it; and worst of all, that instead of seeking a real revival of

spiritual religion, we are spending our wealth on material remedies. It is not more acreage or larger barns or better machinery for the cultivation of the Lord's farm that we need, but better fertilization of the soil, and better seed, to say nothing of showers upon the thirsty earth, rain upon the mown grass and floods upon the dry ground.

Only in Revival Air Can the Church Live.

In the pathetic prayer of the Psalmist for spiritual recovery, when he cried out: "Wilt thou not revive us again, that thy people may rejoice in thee?" he argued not only from present need but from past blessing. The Church had her birth in revival and has continued to live in revival power. There is no substitute for spiritual revival. When revivals cease from the experience and history of the Church, then Christianity will cease from the earth effete and dead. The Psalmist pleads for a revival that the people may rejoice, not in wealth and all material prosperity, but in God himself. Joy is one of the first fruits of the Spirit: it is the normal state of mind of God's people. "The joy of the Lord is your strength."

There is no argument with the world more potent than a rejoicing Church. Joy is what all the world is seeking after. The fevered pleasure of the world are no substitute for it. On the other hand, there is nothing so repulsive to the world as a "bored" and joyless Christian life, unless it be the turning of the joyless Christian to mere worldly pleasures. Nothing more beautiful and refreshing than a vase of beautiful, fresh-cut flowers; nothing more repulsive and nauseating than the same roses when the life and bloom and fragrance have gone out of them and the stench of their decaying life assails the nostrils. Moreover, it is only when the joys of salvation are restored to us that we can teach transgressors the ways of the Lord and sinners are converted to him.

A revival would mean the gathering up of displaced stones fallen prone from the walls of Jerusalem, bringing them together out of the rubbish heaps of the world and restoring them again to their proper place. It would mean the finding of innumerable Christians who are more lost in our cities than Livingstone was in Africa. It would mean the salvage of hundreds of Christians who are floating about our cities like derelicts at sea, not only lost themselves but a peril to the whole community. It would mean the recovery of those "retired," moss and ivy covered Christians who grace the ends of the pews on pleasant Sunday mornings—picturesque ruins, who have ceased to be "living temples of God." It would mean the recovery to the life and activities of the Church of those world-engrossed Christians who are now too much occupied with money getting to serve the Lord; those world-weighted Christians who have ceased to love the Christian race or fight the Christian battle. "Oh, yes; she is a Christian, very wealthy, but wholly devoted to society," was the description of a woman to whom I was recently introduced.

Only From a Revived Church Can Light Shine.

A revival would enhearten again those humble Christians for whom there is hardly a recognition in our uptown churches, who are made to feel that they are of little importance; those contrite ones who are creeping back to Christ and the church but who find the atmosphere there cold and forbidding; those faint hearted and heavy-laden ones, the sick and distressed, who have nothing to look or hope for in this world. A revival would be greatly refreshing to them.

A general awakening of the church would sinew with a new and mighty efficiency all our workers. A man without vitality can not do efficient work. A lamp without oil can give no light. A worn-out farm can produce no harvest. A sick doctor is not fit to minister to suffering patients. But let a real revival take place in the church, even in a few hearts, and wonders would be wrought. A small fire kindled under even a huge block of granite will burst it into pieces. But a cold and dead church is like a huge stone over the grave of a dead world; like a burnt out fire on the beacon hill or a dead lamp in a lighthouse.

Surely our greatest need in both church and nation is a revival, powerful and widespread, spreading from the individual through the church and out into the world. What shall we do?—George F. Pentecost, D.D., in The Interior.

There is no happiness in having and getting, but only in giving; half the world is on the wrong scent in the pursuit of happiness.—Henry Drummond.

DON'T WAIT FOR THE FUNERAL.

"If folks could have their funerals when they are alive and well and struggling along, what a help it would be!" signed Aunt Jerusha, folding her Paisley shawl with great care.

"Now, there is poor Mis' Brown," she added, as she pinned her Sunday bonnet into the green veil. "How encourage'd she'd have been if she could have heard what the minister said today! I wouldn't wonder one mite if she'd have got well."

"And Deacon Brown a-wipin' his eyes, and all of them taking on so! Poor soul, she never dreamed they set so much by her."

"Mis' Brown got discouraged. Yer see, Deacon Brown, he'd got a way of blaming everything onto her. I don't suppose the deacon meant it—'twas just his way—but it's awful wearing. When things wore out, or broke, he acted just as if Mis' Brown did it herself on purpose, and they all caught it, like the measles or whooping cough."

"And the minister a-tellin' how the deacon brought his wife here when 'twasn't nothing but a wilderness; and how patiently she bore hardships; and what a good wife she's been! Now, the minister wouldn't have known anything about that if the deacon hadn't told him. Dear! dear! if he'd only told Mis' Brown herself what he thought, I do believe that would have saved the funeral."

"And when the minister said how the children would miss their mother seemed as though they couldn't stand it, poor things! Well, I guess it is true enough. Mis' Brown was always doing for some of them. When they were singing about 'Sweet rest in heaven,' I couldn't help thinking that that was something Mis' Brown would have to get used to, for she never had none of it here."

"She'd have been awful pleased with the flowers. They were pretty and no mistake. You see the deacon wan't never willing for her to have a flower bed. He said 'twas enough prettier sight to see good cabbage a-growin,' but Mis' Brown always kind o' hankered after sweet-smelling things, like sweet peas and such."

"What do you say, Levi? Most time for supper. Well, land's sake, so it is! I must have got a meditating. I've been thinking, Levi, you needn't tell the minister anything about me. If the pancakes and the pumpkin pies are good, just say so as we go along. It ain't best to keep everything laid up for funerals."—Aunt Jerusha, in Evening Herald.

THE IMPORTANCE OF MANNER.

"Why is Miss A— not more of a social favorite? She is capable, good-looking, vivacious. Why is it that men do not find her attractive?" The question was asked by a woman of a man in honest perplexity. "Because she is not gracious," came the instantaneous and thought-provoking reply. Graciousness is rather an old-fashioned virtue; at least it must be confessed that our modern girls, with their frank, brusque ways, often lack this quality. It is nevertheless closely linked with those indefinable gifts, charm and tact. Indeed, a large element in the charm which makes for social success is manner. In greeting a stranger, for example, words may be ever so commonplace if the tone and manner be only winning and gracious, while the more brilliant remarks may make an unfavorable impression if uttered in a chilling, indifferent way. "In conversation the how is more important than the what," some one brightly says. Certainly the genuine social favorite is one who is not afraid to show the friendliness she really feels, and is unselfish enough to draw out the best there is in others by an inviting and welcoming manner.—Congregationalist and Christian World.

CHEEPLY, THE SQUIRREL.

"Fed, do come and see Cheepy. For once I have found him quiet," called Ethel.

Cheepy, you will like to know at once, was a dear little English squirrel. His coat was of reddish brown and his waistcoat a soft white. Ethel often wondered of which Cheepy was more proud, his soft, white waistcoat of his bushy tail, that he wore as a plume.

"Hello, Cheepy!" cried Fred running up, "will you have a nut this morning?"

"Thank you," looked Cheepy's bright little eyes, as he set up nibbling the nut between his forepaws.

He is not as lively as usual, is he, Fred? Do you think he likes to have his food brought to him? Wouldn't he rather go to market for himself?"

"I think he would enjoy nothing better than scampering up and down trees and leaping from one to another, only pausing to gather nuts as he went. Squirrels are such lively, active little things you know, Ethel."

"They are thrifty, too, aren't they, storing up food for the winter?"

"And, then, think of the feasts they have when they wake up from time to

time during their long naps," said Fred. "Perhaps Cheepy would invite his relatives to dine with him."

"Has he many relatives, Fred?" asked Ethel.

"Oh, yes; his family is a large one and they are very sociable little folks, especially the flying squirrels."

"Flying squirrels," said Ethel in surprise. "I did not know that squirrels can fly. Are they as large as Cheepy?" "No; they are only four or five inches in length. Big-eyed, graceful little sprites they are, and how they do enjoy sailing through the air!"

"They seem to have sailing parties. A hundred or more of them travel together, and it is a pleasure just to watch their enjoyment of the trip."

"But how do they fly, Fred," asked Ethel.

"They have deep fold of skin like a fringe, along each side of their bodies. It connects the fore and hind feet and when the squirrels jump the folds stretch out and support them in the air."

"It must be fun to go visiting that way," said Ethel, "especially so if papa squirrel and mamma squirrel and all the children squirrels catch hands."

Then think of the homeward journey and of getting six or seven baby squirrels into bed. That many live in one nest, Ethel. Comfortable nests the squirrels have, too, as you would believe of such thrifty and careful housekeepers. But would you have thought that when the little ones grow up they crowd the nest so that the old folks have to leave?"

Ethel thought it was sad for the old squirrels to be forced out of their own home, but Fred told her that they like to build new nests, and then the little ones will have to do the same work when they grow up; that is, if they live long enough, so they will have the same experience.—Northwestern Advocate.

HOW SHE MANAGED IT.

"You are always invited everywhere," said one girl to another, enviously. "How do you manage it?" "I don't manage at all," replied the other, rather resentfully; "but when I am asked I try to earn my bread and butter!"

This, of course, meant that the speaker tried, by being as agreeable as she knew how to be, to make some return for the hospitality she received. A girl who goes everywhere in a critical spirit can not expect to be a very welcome guest. If it happens that her own special friends are not present and she will not exert herself to be nice to the other guests, even if they are not of her "set," it is not probable that her hostess will be in any haste to ask her again. There are some girls, on the other hand, who diffuse an air of friendliness and of being pleased with everyone and everything that is very delightful. They are not insincere either, but they have the blessed faculty of getting the best out of everybody with whom they are thrown in contact. One of our most brilliant women, one whose name is a household word in almost every American family, once said to the writer, "I have never yet met anyone who, no matter how stupid he or she might appear at first, did not prove, on closer acquaintance, to know at least in one line far more than I do!" It would be well if we could all take to heart this lesson in gracious humility and try to learn from those we consider our inferiors, rather than to condescend to them.—Harper's Bazar.

WHAT IS A GOOD BOOK.

Our young friends are often advised to "read only good books," but are left very much in the dark as to what a good book is. Dr. Henry Van Dyke, who has himself written so much that is helpful and uplifting, in a recent address told what he considers the work of a good novelist:

"I ask him only to show me good as good and evil as evil; to quicken my love for those who do their best, and deepen my scorn for those who do their worst; to give me a warmer sympathy with all sorts and conditions of men who are sincere and loyal and kind; to strengthen my faith that life is worth living even while he helps me to realize how hard it is to live well; to leave me my optimism, but not to leave it stone-blind; not to depress me with cheap cynicism, nor to lull me with spurious sentimentalism, but to nourish and confirm my heart with Sir Walter Scott's manly faith, that 'to every duty performed there is attached an inward satisfaction which deepens with the difficulty of the task and is its best reward.'"—Children's Friend.



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Should you find the same rule violated more than one time you need not quote it except for the first sentence containing the violation.

Do not copy any sentence in which you see no error, but opposite the number of that sentence write the word, "correct."

Any boy or girl not over sixteen years of age may enter this contest, and those who make 80 per cent will be entitled to a place on the Advocate roll of honor, and their names will be published in the Advocate, three weeks from the date of the issue containing the list they correct.

There are forty of these sentences—ten for each week for four weeks—and the boys and girls who make the required per cent for three of the four weeks shall receive special mention at the close of the series.

I have not time to write each of you a personal letter, but I will read your letters carefully and will, each week, send the honor roll to the Advocate.

Write plainly and on only one side of the paper. At the bottom of your paper write and sign the following: "I am not over sixteen years of age, and I corrected these errors and applied the rules without any assistance." Do not forget this pledge, else we can take no notice of your paper.

SECOND PAPER.

- 1. Neither of the two boys are strong.
2. Either of the girls is willing to read.
3. I wish I had have known whom he was.
4. Everybody make mistakes.
5. If I had seen you I should have spoken.
6. I seen a coyote to-day.
7. I have saw him drunk before.
8. I taken the book from the table.
9. I have bore his abuse long enough.
10. That is the beautifulest house in town.

GOD'S PLAN VS. CHURCH PLANS.

(An address delivered before the West Texas Conference, Austin, by Mrs. J. L. Vrenburgh.)

Lesson, Malachi 3:7-12.

Malachi means "messenger of Jehovah." In Mal. 1:1 he speaks of himself as the bearer of the "burden of the word of God." This seems to imply that when the word of God is given to one to deliver, the message is a burden on the heart until it is delivered—they must speak.

Malachi is hidden behind his message; nothing is known of him—just a messenger with a message—the last message of the last prophet. We can not study too prayerfully these four short chapters of this last message. Eight times has he told the people of their shortcomings and each time, in tones of surprise, or in feigned ignorance, have they repeated his words and asked: "Wherein have we done these things?"

"Ye have gone away from God's ordinances and have not kept them." This is positive language.

"Return unto me and I will return unto you." Here is the condition and the promise, for we must remember every promise is based upon a condition, and until that condition is met we "ask amiss" when we claim it.

"Ye have robbed me." Robbers of God! Shall we hear this terrible condemnation when we stand before our God to answer for our life work? Again comes that surprised, "Wherein have we robbed thee?" Just the same question that is being asked today! In unmistakable language, with no mincing of words, comes the answer, "In tithes and offerings; ye are cursed with a curse, for ye have robbed me, even this whole nation." Mark that! Not will be, or shall be cursed, but are cursed, until His ordinances are kept and we return to Him. Let us ask and honestly answer what is this curse that is already upon those who have turned away from God's ordinances?

Then comes the pathetic appeal, pleading with us to "prove Him and see if He will not pour out a blessing that there shall not be room to receive it." Begging us to test Him, and see if He is not faithful to His word; begging just for the opportunity to pour out His blessing upon us. God's blessing! Oh, how little His professed followers know what this means! Listen to His words in Deut. 28:1-14, and then comes the curse that shall surely follow if they do not hearken and follow His commandments.

I am aware that many ministers say this refers to temporal blessings, and that we—being under grace—have spiritual blessings instead. It is the universal verdict of all who have faithfully followed God's plan, that God does bless and care for them in temporal affairs, as well as spiritual; that He keeps His promise to-day as truly

as when the prophets walked the earth.

What did the prophet mean by "tithes and offerings?" The tithe was a tenth of all possessions; the offering a freewill offering, over and above the tenth. What right had he to claim the tithe and ask for the offering? The right of ownership. Listen:

"The gold and the silver are mine, saith the Lord of hosts."—Haggai 2:8. "For every beast of the forest is mine, and the cattle upon a thousand hills."—Ps. 50:10.

"The earth is the Lord's and the fullness thereof; the world, and they that dwell therein."—Ps. 24:1.

"Behold the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is."—Deut. 10:14.

"The tenth is mine * * * holy unto the Lord."—Lev. 27:30.

"For all the earth is mine."—Ex. 19:5.

"It is He that giveth thee power to get wealth."—Deut. 8:18.

Gold and silver, every beast, all the cattle, the land and all that grows upon it, the tenth of all that grows upon it, the tenth of all possessions, He says are His. We are apt to think that it is solely by our own exertions that we gain possessions, yet here in His Word, we have the plain assertion, "It is thy God that giveth thee power to get wealth."

Has God a financial plan, and, if so, what is it? First, let us consider how the first movable sanctuary was made. When the tabernacle was built in the wilderness, it was made possible by the freewill offerings of a people only a year or two removed from abject poverty. Read Ex. 35 and note especially verses 4, 5, 10, 21, 22, 25, 26, 29. Ex. 36:1-7. In Ex. 39:42, 43 note the obedience. Eighteen times in the 39th and 40th chapters we are told of their obedience to God's instruction, and this obedience was followed by the fulfilling and the controlling guidance.

When David was minded to build the temple—but not permitted to do so—God gave him the pattern of the building, as we are told in 1 Chron. 28:11-13, 19. In 1 Chron. 29 we read of the preparation. In 1 Kings 5 we are told how the timber and stone were prepared and in readiness, everything ready before a stroke of work was done.

Read 2 Chron. 24:4-14 to see how the temple was repaired under Joash. Gathering in the tithe and the freewill offering they emptied the chest again and again, and "gathered money in abundance." There was "enough" and to "spare."

God's plan of building and repairing was, and is, with freewill offerings from willing hearts and the tenth of all possessions, always with every preparation made in advance, both of money and material, before the work began.

How was His treasury to be filled? God's work has always required a treasury: his plan of work recognized this need and provided for it. The

tribe of Levi was set aside to attend to the work of the tabernacle, having no inheritance in the land of Canaan. One-tenth, however, was ordered set aside for the support of the Levites, one-tenth of all the flocks and the herds, the fruit and the harvest, one-tenth of their income. Then the Levites themselves were to tithe the tithe and give, also, their tenth to the Lord (Numbers 18:26), showing that none are exempt, not even the ministry.

This tithe and the freewill offering was God's, is God's financial plan; always recognizing the need of a treasury, and this need has never lessened; rather it has increased down to the present time. The tenth was required, demanded; it was a debt due to God, and not until this was paid could the offering be given, for the offering is a gift, a thank-offering from a willing heart.

We can not give a creditor anything until we have first paid him the amount honestly due him. The absurdity of such an act can easily be seen by applying it to our every day business life.

This is God's financial plan and when it was faithfully followed the people prospered; when it was neglected adversity came upon them. Again and again were they urged to return to it; to bring in the tithe, in order that "the Lord may bless thee in all the work of thy hand which thou doest." This tenth is demanded by God to fill His treasury; no other plan has He ever given. To prove that this plan has never been abrogated, when the gospel age was ushered in, we have the Master's own words, repeated by both Matthew and Luke, in plain, unmistakable language. Matt. 23:23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone."

Luke 11:42 gives us, "Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone." The Master's "this ought ye to have done,"—to tithe even the smallest of herbs, showing the scrupulous exactness of the tithe—settles forever the question as to whether God's financial plan as he originated it has ever been abrogated. Nowhere in the New Testament can any authority be found for changing it.

In 1 Cor. 16:2 we read, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." What does this mean? Simply this, to one He has given \$10; to another \$50; to another \$5 or \$500, as the case may be. As God hath given you, let every one of you put aside accordingly your debt due the Lord, the one-tenth He demands, that there shall be no collections when the hour of need comes. The money is ready, awaiting God's call, and laid regularly aside, one day in the week, or as it comes in. The first day is mentioned and this is good Sunday work.

It is the regular systematic, proportionate laying aside from the poor as well as the rich; from the woman as well as the man, old and young. "Every one of you," means what it says, and it is obligatory on all; none are exempt.

Think what it would mean if all His children faithfully followed God's plan and method! Think what it would mean to the Churches, to all the organizations that are trying to uplift humanity and to prepare the way for His near coming! One thing is sure; it is always a successful plan, for His promise has made it so. If all paid the tithe, the treasury would be full to overflowing; the debt paid and then the freewill offering as the heart prompts, and the blessing!

We have now seen God's ownership, God's plan of work, God's financial plan, his demand and promise. How have we met all of these? Have we followed His plan, or have we worked out a plan of our own to fill His treasury? Is His treasury full to overflowing? Do His people have to be "restrained and stopped from giving" because there is "enough and to spare"? Is His blessing resting upon our Churches to-day?

My friends, we can not help seeing the spiritual deadness of the Churches; the apathy and indifference of His professed followers, the debts and obligations that hinder and clog His work and dishonor Him; the covetousness, the unwillingness to give, the unrighteous methods resorted to in order to fill His treasury. Surely He has "given us the desire of our heart" many times, but He has as truly "sent leanness into our soul." Let me run over a partial list of some of the methods resorted to, and let us answer truthfully and honestly the question, are our financial plans an improvement upon His?

It began, I think, with oyster suppers and ice cream and strawberry

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festivals—innocent enough in themselves, but wrong in purpose—Church dinners, teas of all colors, amateur theatricals, grab-bags, raffles, drills of all kinds, ring cakes, fish ponds, guessing and voting contests, tacky parties, cake walks, miniature Tom Thumb weddings, Trilby shows and ankle shows, where the ankles and the bare feet are shown beneath a curtain stretched across the platform, while the audience pays for guesses as to which young lady the feet belong, "a sacred leg show," a scoffer at religion called them in the public press—need we wonder that scoffers are on the increase?—negro minstrel shows, where young ladies, blacked as negroes, gave out local jokes, some of which were downright "smutty," but it brought in the money! You can easily recall other methods equally dishonoring, and all of them in the name of the Lord, to fill His treasury by His professed followers!

Try to imagine, if you can, the Master standing by, as in the days of old, and watching the people as they pay into His treasury—the world and the flesh included! How Satan must laugh and hug himself when he sees these things! How grieved and hurt and dishonored the Master and the Spirit! We fail to realize that much of our so-called work is not for the Lord, but for the Church. Only when He plans, when He leads, when He blesses is our work truly for Him.

What has made us "robbers of God?" Who is responsible for this falling away from God's ordinances? Let us get down, if we can, to the fundamental cause, for where there is an observable effect there must be a cause.

First. Have the people been taught God's financial plan? Have His messengers faithfully obeyed the command, "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgressions and their sins," when they have wandered away from His ordinances? "My people are destroyed for lack of knowledge." A fearful responsibility rests upon those who should warn and fail to do so.

Second. A lack of faith in God's promises. "When I come shall I find faith on the earth?" was the Master's pathetic question. Will He? Will He find the faith that holds fast to His promises under all circumstances, knowing He can not fail? A faith that trusts and obeys, cost what it may?

Third. The economic dependence of women, and back of this dependence those who are responsible for it, for, you know, no matter how financially independent a self-supporting woman may be before marriage, in many, many cases, she becomes an absolute pauper after marriage, entirely dependent upon the charity of her husband.

Now, this economical dependence of women has driven them, when they have seen the need of funds, to give what they had—their time and their labor. They had the time, but no money; they could go to the flour barrel and the sugar box but not to the pocket book; they could plan and invent these different entertainments; they could work until they went down with nervous prostration, and the money that could as easily have gone into the Lord's treasury has gone to swell the shekels in the physician's pocket. Many a woman's grave stone, if it told the truth, would have on it, "Died from a mistaken sense of duty and man's injustice."

Oh, the pitiful pity, that women have felt forced to do these things, not having their eyes opened to the sinfulness and knowing no better way, while men, when they want money, collect in a few hours with pencil and paper or the money in hand, the necessary amount. Imagine men resorting to the methods women are forced to for need of funds!

Friends, what shall be done to correct these evils? One thing we ought

to do, we can do, we must return to God's ordinances, to His plan of finance, for we need, we must have His blessing in our hearts, our homes, our Churches, our work.

Ministers should prayerfully inform themselves regarding God's plan, practice it themselves and teach it to those for whom they are largely responsible. We need and must have an increase of faith in God and His promises to secure His blessing.

Having learned His financial plan and trusting in it, we must practice it and win others over to it. Women are largely the spiritual leaders of the men they are associated with.

Of course, women who are self-supporting can easily follow this plan, having no restrictions. For women who can not win their husbands over, but one thing remains—every dollar they handle, every dollar that comes into their hands, let them lay aside a tenth and out of this pay their donations. Cease taking part in any other method to raise money; do not countenance it; do not encourage it with your presence, your help, your money, your hams, or your cakes.

Having once begun to follow God's command and plan, keep it faithfully, for He will surely test your faith and your obedience. It is a wise plan to make a written covenant with the Lord, giving His command and promise, then your own promise to follow it, signing your name and dating it. No matter how great the need, never, never use one dime of His fund for any other purpose. He will test you, but with the temptation there will be "a way of escape" if you stand faithfully and steadfastly.

Are you in debt? Then, remember, that nine-tenths and God's blessing will go farther toward paying it than ten-tenths without that blessing. Keep a correct account in your covenant book debiting yourself to the tenth and crediting it with all cash paid out, and balance every month, that book and cash may tally.

Let us stop appealing to the stomach, but let us appeal to the head, the heart, the conscience. Let us raise the standard to God's plan; let us no longer dishonor Him. Sisters, let us go out on a strike for God!

Above all the financial success there will result a higher spiritual life. We have "grieved" and "quenched the Spirit," we are cursed with a curse—spiritual deadness—until we return to His ordinance and keep His commandment. We have forced God to withhold his blessing, for there is one thing that even God can not do. He can not bless disobedience.

Do not misunderstand me, I do not mean that tithing makes spirituality, or that because persons tithe they are necessarily spiritual, for we can tithe and yet "omit the weightier matters of the law, mercy, faith and the love of God." It is an act of faith and obedience and every such act always lifts a step heavenward.

Stepping out in the dark in faith, not seeing a step before you, you will find you have placed your feet upon a solid rock—God's sure promise. With each upward step comes a clearer vision, a wider outlook, for every act of faith and obedience has its own reward—its special "afterward." I do not mean that when the membership returns to this ordinance that all the Church problems will be solved, but the financial problem will be solved, and when this vital question is settled many others will be with it.

When the eyes are opened to see the truth along one line, it is easier to see it along other lines. Every act of faith and obedience makes another possible, and so, step by step, we climb the heights that bring us closer to our Father, until we make a full surrender of ourselves and all that we possess; merging our will in His; letting Him plan our lives, day by day; being used by Him in His own way and time; trusting, obeying, standing ever for God, the truth and the right.



BLAYLOCK PUB. CO. Publishers.

Office of Publication—Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas

Entered at the Postoffice, Dallas, Texas, as Second-Class Mail Matter.

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Gainesville, Krum, 8 p. m.	April 26
Cuero, Yoakum, 9 a. m.	April 26
Greenville, Loneak,	April 27
Bonham, Trenton, 3 p. m.	April 27
Waco, Whitney, 10 a. m.	April 27
Llano, Blanco, 8 p. m.	April 27
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Austin, Bastrop, 8:30 a. m.	June 22

HELP THAT SCHOOL IN MEXICO.

Last week we published the urgent call of Rev. Frank Onderdonk for \$56 with which to help fit up a school for poor Mexican children at El Cobre, in Guadalajara District; and we also made an earnest editorial request of our readers to heed this importunate call. We talked over the necessity for this school while in Mexico, and while a guest in the home of Bro. Onderdonk; and we then told him to make the appeal through the Advocate for it. The amount he asks for is insignificant, and we hope that our people will double it. While he can put the school on foot for a small amount and thus begin the primary work, still we ought to put money enough in his hands to make something creditable to us. We have gotten a number of responses, but we want still more. So when you read this, sit down and send us a contribution at once. It will give a large number of children the benefit of a common school education; and they are our children, as many of their parents are members of our Church. Below we give the names and amounts thus far received:

Mrs. C. S. Taber, Chillicothe,	\$1 00
Mrs. Sallie Voss, San Antonio,	1 00
Miss Willie Voss, San Antonio,	50
E. A. Keek, Cotulla,	5 00
T. B. Davis, Lovelace,	2 00
Unknown friend, San Marcos,	5 00
Austin friend,	25
S. B. Ferrell, Granbury,	2 00
J. P. Valentine, Canton,	2 00
W. A. Craig, Hearne,	1 00
J. C. Robinson, Daingerfield,	1 00
Mrs. S. H. Morgan, Daingerfield,	2 00
Claude Narthan, Avery,	1 00
Molina Prator, Clarksville,	2 00

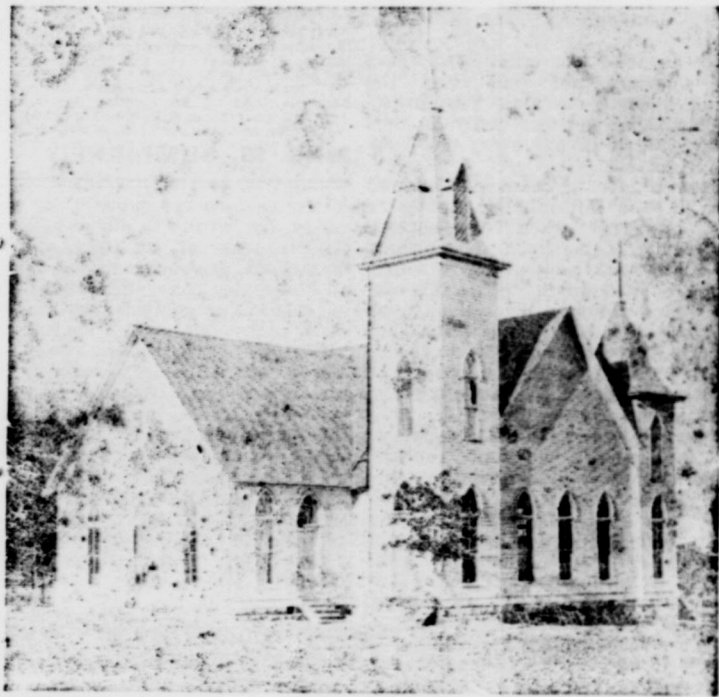
Total \$24 75

G. C. RANKIN.

A PLEASANT SUNDAY IN NOCONA.

Last Sunday we were under promise to be with Rev. J. P. Lowry and his congregation at Nocona. We also had an engagement to lecture for them on Saturday night, and as the train does not reach there until 8 o'clock at night I left Friday afternoon to be sure to meet the engagement on time. Nocona is one hundred and thirty miles from Dallas on the Wichita Falls branch of the Katy road. In a measure it is out West. It has a population of 2500 or upwards. The country around it is largely a grazing country, but with good seasons they make cotton, corn,

able. A large number of people communed. At night the house was again full and we hope the service was a blessing. In fact many of the people came forward and so expressed themselves. We have a fairly good list of subscribers among them, and felt at home. Brother Lowry is going to extend our circulation among his people. We were most pleasantly entertained at the parsonage. There is no hospitality superior to that of a Methodist parsonage. Sister Lowry knows how to keep her house; and order, system and a well conducted home is the result. It was good to be with them.



NOCONA CHURCH.

REV. J. P. LOWRY, PASTOR.

wheat and the like. It is also a good fruit section. Cattle are looking well, the grass is fine and the wheat is promising. We went out into the country several miles on Saturday and had a good opportunity to see the lay of the land. It is level, broad and productive. Have not seen a more beautiful section in Texas. The people are thrifty and prosperous. The town has a large trade. For miles in almost all directions it has but little competition. Business comes from the Territory also. The merchants have well built stores and they carry heavy stocks of goods in all lines. There were a great many people in town trading, and there was a general air of enterprise. They have no saloons in Montague County, and we saw no drinking and heard no improper language. There is a most excellent public school in progress, and the churches are all well represented with substantial houses of worship. Ours is the best one in the place. It is a large, commodious structure, in good repair and modern in architecture. We have the largest congregation in town. In fact, at present, Brother Lowry is the only pastor living in the place, and only one of the other congregations has a pastor, and he gives only two Sundays in the month. Our house is always full. There is no reason why we should not have a very strong and aggressive work in Nocona, and it is beginning to reach that stage. Our people are well to do, they love the Church and they are devoted to their pastor. They are now arranging for a great revival. It will begin in about a week or ten days, and Rev. Abe Mulkey will be with them. They are expecting a successful meeting. They are needing a new parsonage very badly, and they are contemplating a new enterprise of this sort very soon. Brother Lowry says it must be built and that means that it will be done. On Saturday night we had more than one hundred and fifty people out to hear the lecture. The house looked like it was nearly full. This is a remarkable showing for a pay lecture, and the good women made a nice little sum. Sunday morning we had a full house. No vacant space. The service was a helpful one and we enjoyed preaching to the people. They were attentive and appreciated the words spoken. At its close we had a most delightful communion service and it was enjoy-

able. They have two bright little boys. In the afternoon we went to the good home of Rev. L. F. Palmer and his good wife. They have been in the active work of the Church since 1867, but now they are retired. They are living in a nice little cottage home, prepared for them by the people of the district, and, largely at Nocona. It fitted up neatly and cozily. It has an acre of ground. This is being cultivated by Brother Palmer. He must have something to do; and he works like a Trojan; has a fine garden, all up, many fruit trees, grape vines, chickens and the like. He preaches quite a good deal, also. This is the home about which Rev. G. F. Boyd has so often told us. It is a superannuates' home. Would to God that we had them scattered all over our conference. As we sat in this one, looking round the premises, went to their clean, frugal board and enjoyed a meal, we felt thankful that one of our noble veterans and his wife had a good place in which to spend the rest of their days. Brother Palmer has always filled hard appointments. He never did receive as much as \$500 in any one year of his active life. Most of the time it was less than \$400. Of course, he could not save anything for a rainy day. Were it not for the fact that they have this little home furnished them, they would have no permanent shelter. It was good to see them enjoying at least a degree of comfort. But they are not blessed with a superabundance. Once in a while some good friend of other days remembers them with an expression of good will. And the people at Nocona have not overlooked them. They gave them an old-fashioned pounding not long since. We have not enjoyed an afternoon more in a long time than in the happy little home. Brethren of the North Texas Conference, ministers and laymen, do not forget these two faithful people now retired and living at Nocona. Well, we must close this letter. We are glad that we got to visit this point. We feel refreshed on account of it. We met so many good people. Would love to mention them by name, but cannot. Brother Porter, of the Spanish Fort charge, lives in Nocona. We had a pleasant time with him. He hopes to build a parsonage at this point for his work. We hope he will succeed. We heard from a number of the brethren. Their

work is doing well. Rev. Frank Martin, one of our young preachers, is at home near Nocona for a season. He has not been well for a few weeks.

G. C. R.

POLYTECHNIC COLLEGE FORGING TO THE FRONT—A DELIGHTFUL OCCASION.

Last Monday night the members of the Adkissonian Literary Society of Polytechnic College gave their annual banquet at the Oriental Hotel in this city. There were present more than one hundred members of the society. They had an equal number of the young ladies of the college along with them. Rev. H. A. Boaz and members of the faculty were with them. The large dining hall was filled with young life and it was a merry time. The spread was just such a one as the Oriental knows how to prepare and it was very elaborate. At the close of the feast the speech making feature sparkled. A number of the young gentlemen made most felicitous addresses. They sparkled with wit and wisdom and humor. Two of the young ladies represented their departments. There was not a dull moment from the beginning to the end. It was half past one in the morning when the special cars on the Interurban carried them back to the college. We have never seen better behavior, nor a finer class of young men and young women. They are intelligent, well bred, and up to a high standard. The other literary society will have its annual banquet at an early day at the Hotel Worth in Fort Worth.

Dr. Boaz is greatly encouraged, not to say elated, over the success of his enterprises. He took charge of Polytechnic three years ago, when the institution was run down, out of repair and practically on the decline. No sooner did he put his hand upon it and throw his energy and spirit into it than it began to show signs of returning life. Before his first year was half gone, the friends of the school saw that they had at last found the man for the place. And what is the result? Fifty thousand dollars have been raised in actual cash and good subscriptions, splendid new buildings have gone up and are furnished, and this year four hundred and eighty-nine students are matriculated; and the hope of the institution is inspiring. This is marvelous. But the success has not been confined to these material advantages; but it extends to the grade of teachers in the faculty and the class of work being done mentally, morally and religiously. Polytechnic is now one of the recognized intellectual forces in our Methodism. Its future is assured and its permanent success is only a question of time. The work so far is only an earnest purpose to reach out still further. Its friends are encouraged, they are coming to its assistance, money is turning their way, the young president is buoyant with hope and faith, and larger plans are taking shape. The probability is that next year will show the largest patronage in the history of the school. We rejoice in the progress of Polytechnic. She deserves well and is worthy of all within her reach; and we congratulate those who have stood so nobly by her fortunes and who are now so enthusiastically supporting her plans and enterprises.

THE SUPERINTENDENTS' RALLY.

The Superintendents' Rally, which came off in this city last week, was a remarkable success. It comprised representatives Sunday-school workers from all over the State, with many of the pastors. It was held in Trinity Church, one of the finest auditoriums in the city. It will easily accommodate 1900 people, and it was full at most every service. There were present a number of the finest Sunday-school advocates in the entire connection. Dr. and Mrs. H. M. Hamill were in charge, and they have no superiors in their line of work in the world. Associated with them was Dr. James Atkins, our brilliant Sunday-school Secretary, whose grasp of the problems of Sunday-school work is broad and firm. Also John R. Pep-

per, of Memphis, a noted Sunday-school man. J. B. Green, of Alabama, who has the largest Sunday-school in Southern Methodism, was on hand to tell how to make such work a success. These five people cannot be surpassed in Christendom as Sunday-school workers. They gave this gathering their best results in methods and ways and means; and Texas has never had just such an uplift in this department of our work. Add to these Bishop Hoss and all the leading men and women in Texas, and you will have some idea of the character of work done at this rally. The program was an excellent one, complete in detail and subject matter, and it was carried out with consummate success. The Dallas people gave to the gathering a royal welcome and the social part of it was very inspiring. All these great gatherings are bringing about a connectionism in our Texas work that is very encouraging. We rejoice to see it, and we congratulate all concerned in bringing about this successful and highly profitable meeting. Its results are permanent and far-reaching.

PRESIDENT ROOSEVELT IN TEXAS.

President Roosevelt left Washington early last week for an outing in Texas. He had special invitations from nearly all points in the State to visit the different cities and towns all along his route through Texas; but he could only touch a few of them, such as Denison, Sherman, Dallas, Waco, Austin, San Antonio, Fort Worth and perhaps others. He entered Texas at Denison, and spent the night in Dallas. A great reception was prepared for him by the citizens, regardless of politics. A special committee met him in Sherman and escorted him to the city over the Houston and Texas Central. They arrived here at 6 o'clock in the evening. The ends of the earth turned out to greet him. Cannon boomed, whistles blew and the people shouted and clapped their hands. No man was ever accorded a more whole-souled reception. He was put into a special carriage drawn by white horses, and a great procession followed him as he was driven through the principal streets of the city. Frequently he rose to his feet and bowed graceful acknowledgments to the thousands lining the street and cheering him. He was quick to recognize every courtesy and to show his appreciation of the demonstration. At the close of the parade he was placed upon a great platform near the Oriental Hotel. Hundreds of prominent people in the city from over the State were given seats, and multiplied thousands crowded around while he made a most taking and popular speech to them. He eschewed politics and talked business to them. After this a splendid banquet was tendered him, in which distinguished guests participated. Again the President made a speech. It captured all present.

It shows a wonderful devotion upon the part of the people to the man whom the popular vote of the people placed at the head of the nation. In Texas the people voted mostly against President Roosevelt, as they are Democratic, but when he came here as their President all politics were forgotten, and all honor was paid to the man at the head of the Government. Besides this fact, there is a rough and ready element in the character of the President that makes him a robust American, and his royal good nature makes him popular with our people. We are glad that such a demonstration was given in his honor. After all, it proves that underneath party politics we are all one people, and equally devoted to one great country. It is an unmistakable evidence that sectionalism no longer dominates public sentiment.

Bishop Candler is out in another appeal to the Church for special missionary help. This time it is for the Italians who are pouring into Florida. He proposes to buy property at Tampa and put a missionary there who speaks Italian. He calls for \$3300.

Sunday-Alabama, school in a hand to a success. surpassed lay-school gathering and ways never had apartment e Bishop men and vill have of work gram was in detail as carried The Dal-thering a d part of ese great ut a con-work that ejoice to all cons success-eting. Its far-reach-

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ashington in Texas. m nearly t the dif- along his e could such as co, Aus- and per-exas at in Dallas. red for s of poli- t him in the Central. k in the rth turn-boomed, shouted man was ouled re- special s, and a m as he principal he rose eful ac- thousands him. He courtesy of the of the a great l Hotel. e in the e given is crowd- most tak- em. He business did ban- high dis- l. Again It cap- on upon he man e people tion. In against ey are here as ere for- d the ernment. igh and r of the robust l nature people. monstra- after all, rty poli- equally It is an ectional- le senti-

ECHOES—SOUTHWESTERN UNIVERSITY ON HIGH SEAS.

The cornerstone laying and graduating exercises of our new Medical College continue to echo throughout the State. The "3d of April" was a "red letter day" for the Southwestern University. The entire program was happy in conception and brilliant in execution. This city, and, through the generous space of the press, all Texas were profoundly impressed.

Southwestern University, our central institution of learning, is entering upon the high seas of prosperity. A third of a century's honest, truthful work has already told mightily upon the futures of both Church and State in this great commonwealth, and is now culminating in the glad day of large results. The present session of the school is characterized by one of the largest and most intelligent body of students in the history of the institution. The able faculty was never so large, and never did more thorough work. The Ladies' Annex, under the efficient management of Dr. John R. Allen, overflowed at the opening of the fall term. The trustees have decided to build at once a \$20,000 addition to the already large and handsome dormitory for young ladies.

At the last round of the conference the "endowment fund," under the matchless leadership of Bishop Hoss, received a great impetus. The Commissioner, Rev. Jas. Kilgore, is keeping his own counsel, but continues to "still hunt," and will some of these days surprise us with his big finds. Give him right-of-way and every possible assistance.

The Commissioner for the Medical Department, Rev. John R. Nelson, is struggling manfully to establish in Dallas once and forever the school of medicine. At least twenty men, broad-minded and liberal, hailing from different parts of Texas Methodism, should follow the worthy example of "Uncle Dick" Thompson, and give him a thousand dollars for the new building and equipment. Every mail should bring him subscriptions in hundreds, fifties, twenty-fives and tens. It means everything to the University and to the Church to make a success of this new enterprise. The tug of war is now, "The battle is on in saving money for permanent buildings and equipments." Rally to the man that was sent by the authorities of the Church to take and hold an advanced position for Christian education and our beloved Zion.

The cause of our own Church schools in Texas is of paramount importance to the "people called Methodist."

TEXAS PERSONALS.

Rev. G. W. Lewis, of Granite, O. T., made the Advocate people a delightful visit the other day.

Brethren W. G. Wisely, of Wales, and T. H. Gross, of Honey Grove, were welcomed visitors the past week.

We had the pleasure of a visit from Rev. M. H. Read, of Woodland, the past week. He did not fail to call while in the city.

Rev. L. O. Rodgers and Bro. L. R. Sartain, of Gibtown, called recently upon the Advocate force. We were glad to welcome them to this sanctum.

Bro. Christian, of San Marcos, dropped in on this week. He says the people down there have built and equipped a thirty-five hundred dollar parsonage and installed their pastor's family in it.

Rev. Lincoln McConnell, of Atlanta, is aiding Rev. Percy Knickerbocker at Grace Church, this city, in an interesting revival. It was under this efficient minister that the great revival in Atlanta, Ga., was conducted.

The good wife of Rev. J. G. Pollard, of Hutto, has recently undergone an operation, and we trust her health will now improve. Her mother is quite ill at the parsonage; and the brethren will remember this good family at a throne of grace.

We are glad to announce that the good wife of our brother, Rev. C. E. Gallagher, of the Northwest Texas

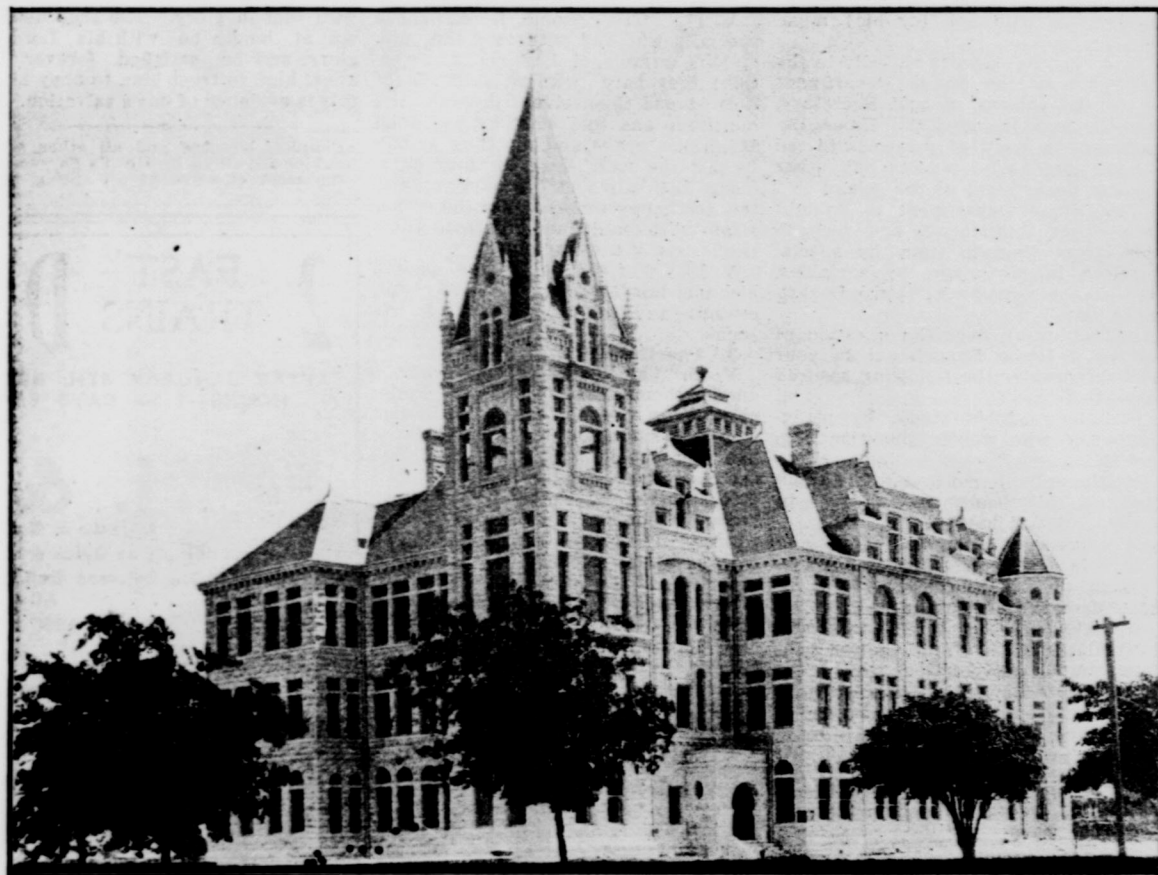
Conference, is doing well, after her recent severe operation for tumor. We rejoice with them both at the prospect of Sister Gallagher's recovery.

Rev. Abe Mulkey passed through the city this week from Cooper, where he had just closed a good meeting. At his last service there he raised in

her husband the founder of the missions of the Methodist Episcopal Church in India, but she was herself one of the founders of the Woman's Foreign Missionary Society.

Rev. John Kelman, of Edinburgh, prefers to stay at Edinburgh on \$3000 a year rather than to go as John Wat-

of our membership. They hold the key to the situation. Ignorance is the prolific source of missionary indifference. Will not our leaders, one and all, begin at once a campaign of education? Enlist efficient helpers to assist in the circulation of missionary literature. The pastor is preparing for a rich missionary harvest, who cul-



SOUTHWESTERN UNIVERSITY, GEORGETOWN, TEXAS.

good subscription \$4200 toward a new church that they propose to build soon. They want to build at a cost of about \$7000.

We had the pleasure of a few minutes talk with Rev. S. W. May on the train between Aubrey and Denton the other day. He is quietly living at the former place, and he is bright and happy. He is preparing a second edition of his popular little book, which will be ready for distribution soon.

CHURCH NEWS.

Bishop Duncan has been preaching before the students and faculty of the University of Virginia.

April 16 will be observed by Georgia Methodists as a day of fasting and prayer for a revival of religion, which it is hoped will sweep the State.

In New York City there is a minister who is known as the hotel Chaplain. He does religious work in the big down town hotels. He holds services in the parlor or corridors of these institutions, and reports good results.

The reports from the Baltimore Conference show a total membership of 54,829, an increase of 1073. Infants baptized, 1383; adults baptized, 1401; collected for superannuated preachers, \$13,463; foreign missions, \$11,040; domestic, \$9554; number of parsonages, 153.

Dr. Buckley's lectures on the Quilian Foundation at Emory College have been heard and enjoyed by a large number of ministers as well as by the citizens and students at Oxford. This is the third series, the other two having been delivered by Bishops Galloway and Hendrix. Dr. Buckley's lectures will appear in book form soon under the title, "The Fundamentals and Their Contrasts."

The Welsh revival continues to grow in extent and power, and its influence has spread to England. The English papers are full of reports of revivals in all parts of the country. The demand for revival literature is indicated by the fact that in two months 100,000 copies have been sold of Mr. Stead's pamphlet on the Welsh revival, which has been translated into Welsh, French, and German, and has been twice printed in America.

Last Sunday was the forty-ninth anniversary of the sailing of the first missionaries from the M. E. Church to India. Dr. and Mrs. Wm. Butler, Mrs. Butler is still living at her home in Newton Center, Mass., which is a mecca for Methodist people interested in missions and an inspiration to the local Church. Not only was Mrs. But-

son's successor in Liverpool with \$6000, two assistants and a manse, and this because he wishes to continue to work among Edinburgh University students.

"THEY ARE ALL RIGHT."

I want to say, for the benefit of the work, Bishop Hoss and Dr. Rankin are doing a magnificent work; I run across their path everywhere, and want to say I can highly recommend them to the brethren all over the State. Their theology and work are correct, and they need not be afraid to trust them among their people. They have no clap-trap methods. "On with the battle." Yours,

ABE MULKEY, Corsicana, Texas.

THE MISSIONARY WORK OF THE CHURCH.

The idea seems to be prevalent now that the special phase of Church work that needs to be emphasized is the missionary phase. Profoundly conscious that what we can give will meet the need of hundreds, they, ignorant of their need, it is unchristian to wait and expect them to demand our attention, but we must recognize the demand in the need. By meeting unconscious needs we create demands. Our first duty and business is to create the demand by acquainting the demand with the spirit and principles of our holy religion. Our missionary path-finders, with the vision of prophets and the soul of apostles, have accomplished this initial work. Our pressing present duty is to meet the demands that, under God, our missionaries have created. The time has past when the Church at home has to wait for an opportunity for an open door. Now the opportunity waits on the Church at home. Our resources at command will not allow us to take advantage of the opportunities offered. By "resources at command" I do not mean that consecrated men and women are no longer saying to Mission Boards: "Here am I, send me." I do not mean that with the open door there and with the ready and qualified workers here we are not able to supply the one with the other because we can not command adequate funds. Isn't this a sad commentary on our religious condition? Face to face with the facts in foreign lands and with the conditions at home one can not fail to be impressed by the urgent need for a revival of the missionary spirit in the rank and file of our membership, such a revival as will move the trustees of God's funds to use liberally that fund in promoting the Divine enterprise of missions. Since the missionary spirit is the spirit of our Christ our manifest need is for a revival of essential Christianity. Upon whom rests primarily the responsibility of emphasizing the missionary phase of Church work? Evidently upon our pastors, they being in closer touch with the rank and file

tivates the missionary spirit in the heart of the children of the Church. Moravian children are taught from the cradle that their Church exists chiefly for the purpose of giving the gospel to a lost world, and that every disciple must do his part, however humble. We gave last year in the North Texas Conference about 21 cents per member to foreign missions. The Moravians gave \$2.10 per member. This difference may be due in part to our failure to begin early in life to cultivate the missionary spirit in our children.

CHAS. A. SPRAGINS, Missionary Secretary, North Texas Conference.

DALLAS DISTRICT CONFERENCE.

The thirty-fifth session of the Dallas District Conference met in the First Methodist Church at Dallas, March 27, 1905. Twenty-four preachers and twenty-eight lay delegates were present. The business of the conference was transacted without program and without committees. Reports from the pastors indicated encouraging results during the four months since we met at Bonham. Attendance upon the regular services of the Church has been unusually good, notwithstanding the continued bad weather. Five hundred additions were reported, and the revival spirit seems to be taking hold of our people. The district is well organized, and all the institutions of the Church are in good working order. Most of the charges are meeting the financial obligations monthly. Dr. Morris is making a fine impression as an energetic, painstaking, evangelistic presiding elder. Rev. C. A. Spragins, our Conference Missionary Secretary, was present and made a strong plea for missions. He suggested that our inability at home to measure up to the opportunity abroad is due to the lack of missionary enthusiasm on the part of the ministry, resulting in a dearth of missionary information on the part of the people, consequently a far too empty treasury, and a great heathen world unsaved.

Dr. Nelson, our incomparable Dr. Nelson, cheered our hearts with his excellent report concerning the medical building of the Southwestern University. Since the District Conference adjourned the cornerstone has been laid in the presence of 325 students and the faculty from Georgetown, the faculty and student body of the Medical Department, a hundred and more of the alumni, and a great host of Methodists, all gathered to do honor to the achievements of the past and confidently prophesying larger and better things before us. Three cheers for the Southwestern University and as many more for Dr. Nelson. This enthusiastic coming together of the old and present students made a fine impression in Dallas for our great school and for Methodism.

Our much loved and too frequently forgotten Bro. Vaughan was with us and made a characteristic speech for the orphans. He took up a collection as usual and of course. Our ubiquitous Dr. Rankin had his say. He strongly emphasized the fact that the Texas Christian Advocate stands for at least four things—a stalwart, robust Christianity; a stalwart, robust Methodism; stalwart, robust civic righteousness; and head and heart, one and individually, now and forever, against the licensed saloon.

A communication from Gus W. Thomason, our State Epworth League President, was read, regarding the "League Encampment" to be held at Corpus Christi, August 8-18. This timely movement was heartily approved; and gratification

March April May

There is a best time for doing everything—that is, a time when a thing can be done to the best advantage, most easily and most effectively. Now is the best time for purifying your blood. Why? Because your system is now trying to purify it—you know this by the pimples and other eruptions that have come on your face and body.

Hood's Sarsaparilla and Pills are the medicines to take—they do the work thoroughly and agreeably and never fail to do it. They are the medicines you have always heard recommended.

"I have been taking Hood's Sarsaparilla and have found it the best Spring medicine I ever tried. I think it my duty to recommend it to others." Miss Rosema RIFENHART, Eaton, Ohio.

Accept no substitutes for Hood's Sarsaparilla and Pills No substitutes act like them. Insist on having Hood's.

Vane-Galvert Paint Co. ST. LOUIS, MO. Manufacturers of Pure Linseed Oil Ready Mixed Prepared Paints Ready for use; guaranteed to be the highest class and best goods made. Sold by G. W. OWENS & CO., at all their branches—TEXAS PAINT & PAPER HOUSE, Fort Worth, Texas.—J. E. GRANT CO., Dallas and at all large and at all principal points in the State of Texas. This firm needs no indorsement—their goods speak for themselves. Sold by all Reputable Firms in the State of Texas.

Turned Out \$30! 27 words of plating to two weeks, value \$1. Smith of Pa. (used small outfit), Rev. Geo. F. Gray, of Dallas, made \$7.00 first day, J. J. S. Mills, a farmer, writes, "I can easily make \$5.00 day plating. This Pastor, school teacher 21 years, writes, "I made \$5.00 profit one day, \$1.35 another." Plating business easily learned. We furnish you every and metal goods to be plated with Gold, Silver, Nickel and Wood, plating. Heavy Plating—latest process. No top or bottom. Outfit all sizes. Everything guaranteed. IF YOU START YOU. Write today for Catalog, Agency and Offer. Address F. Gray & Co. Plating Works, Cincinnati, O.

Expressed at the success attained by the League throughout this district, throughout this conference, and throughout the State.

The following delegates were elected to represent the district at Annual Conference:

- J. S. KENDELL, W. C. EVERETT, L. BLAYLOCK, REV. W. C. YOUNG. Alternates: N. W. Finley, B. M. Burgher.

Any one of these brethren would do credit to the Church if elected this fall as a delegate to the General Conference. The conference continued through two days. Great emphasis was given to the devotional services. We dwelt together in heavenly places and brotherly love prevailed. The conference meets next year at Denton. May the brethren go forth even weeping, scattering precious seed, to come again after twelve months with rejoicing, bringing their sheaves with them. E. R. BARCUS, Secretary.

NOTICE.

The beautiful, new church building now nearing completion in this city will be formally opened for religious work on Easter Sunday. Bishop Hoss will preach the opening sermon. We extend a cordial invitation to all our friends and to all former pastors especially. These good folks of "Old State Line," now "Central," have wrought well, and their building is a thing of beauty; we trust it may be a joy forever. J. B. TURRENTINE, Pastor, Texarkana, Texas.

It's dangerous business trying to steal the sugar from the devil's pills.

ROUND NOTES or SHAPED NOTES For Sunday Schools, Young People's Societies, Revival Meetings, etc. 100 New Songs, 256 Pages. Bound in cloth. Young People's Songs of Praise 4 EDITIONS: REGULAR EPWORTH LEAGUE, CHRISTIAN ENDEAVOR, BAPTIST Y. P. UNION. BUY OF YOUR DEALER. 25c. per copy - RETURNABLE SAMPLE FREE. THE BIGLOW & MAIN CO., New York-Chicago

Sunday-School Department

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

VI. THE HOME DEPARTMENT.

The Home Department is thoroughly modern. It originated in New York a few years ago, and has won its way into all the States and into most foreign countries. It is well adapted to city or country, to large or small schools. It is simple, flexible, easily worked and greatly helpful. It meets such an obvious need everywhere that it is destined to endure as long as the Sunday-school itself. It is part of that great idea of extension which within twenty years has found such wonderful expression in Chautauquas, extension lectures, home study courses, etc. It takes the Bible to thousands of homes, and firmly plants it there by a simple method that has in it the essence of the spirit and methods of Christ. The best definition of the Home Department is this: "It is a regular department of the Sunday-school, and includes all who, for any reason, do not attend the Sunday-school, but are pledged to study the Sunday-school lesson thirty minutes each week."

The pledge is to be given orally or in writing upon pledge cards. The acceptance of the pledge is the sole condition of membership in the Home Department. Any one who accepts this condition of weekly lesson study, orally or in writing, formally or informally, is thereby entitled to be enrolled as a member of the department. The following is a sample pledge, as printed upon the regular "Membership Card:"

"This certifies that having promised to spend at least one-half hour each week in the study of the regular Sunday-school lesson, unless unable on account of sickness or other good cause, has become a member of the Home Department of the Sunday-school of, and is entitled to all privileges which other members of the school enjoy, and will be cordially welcomed to all the services of the Church and Sunday-school, and to their social gatherings.

"..... Pastor.
"..... Supt.
"..... Supt. Home Dept.
"Date....."

The Home Department membership includes three classes, and in every community there are to be found representatives of these classes, who may become members:

The infirm, or those who by reason of age, ill health, or any other bodily or other infirmity, can not go to the place of the Sunday-school. Among these are the old people, invalids, the crippled, the deaf and dumb, the blind, and the many shut in by chronic sicknesses.

The isolated, or those who are kept from Sunday-school by reason of Sunday occupation or service of an imperative and necessary kind. Of such are mothers with little children, servants in the home and in care of the farm, cooks, watchmen, railroad and telegraph and restaurant and hotel people, waiters, clerks, druggists, doctors, etc.

The indifferent, or those who could come to Sunday-school, but will not, yet are willing to take the pledge of Sunday-school lesson study. It will often happen that this indifference will turn to interest, and such members will be found coming to the school.

The organization of the Home Department is very simple. The superintendent or pastor or Church members who wish a Home Department should begin as follows:

Get from our Church Publishing House samples of pledge and membership cards, visitors' blanks, etc. These will cost a few cents only, or may be sent without charge.

Bring the matter before the Church or the school, explain it and urge it, and if possible, secure a general and hearty endorsement.

Secure volunteers—especially women—to make a personal canvass of the community, mapping it out by districts, and assigning to each canvasser so many homes. Supply them with canvassers' blanks and membership cards, and let every home be visited once, and more if, as often occurs, a second visit is found necessary.

From the names of persons pledging make up a roll of the Home Department, and divide them up into groups or "classes," of from five to twenty, grouped conveniently for visitation, according to their residences.

Put over each group a "visitor," whose duty it is to visit each of the group, at least once a quarter; and put over the department an assistant superintendent and, if many members, a special Secretary.

Provide for faithful supervision of the department.

Supply the members, through the

visitors, with the regular Home Department or the Magazines, quarterly. Encourage from each member his offering for the quarter. The department is usually more than self-sustaining.

The "visitor" should visit as often as practicable, but must go at least once a quarter, near its close, in order to carry the quarterlies, to receive the offerings, to take account of the reports of study, and to keep in vital touch with her (or his) members.

The "visitor" reports stately to the Secretary of the Home Department or to the General School Secretary, who in turn includes the Home Department in his weekly reports to the school, just as he reports any other regular department of the school.

The Home Department is brought into closer relationship and recognition, from time to time, by special services in its honor, by sociables, and once a year by a "Home Department Day."

As you think over the question of having a Home Department in your school, consider the following assured benefits from it:

It extends Bible study, by pledging many who would otherwise neglect it.

It stimulates home systematic Bible study—a thing sadly needed, even in many Christian homes.

It extends the Sunday-school, and brings into active affiliations and obligation a host of those who have heretofore had no part in it.

It develops the missionary and evangelistic spirit of the Church in a most simple and practical way.

It is twice blessed: it blesses those who are visited in their homes, and it blesses the school and the "visitors."

April 23.—Subject: "The Entry of Jesus into Jerusalem."—John 12:12-25.
Golden Text: "Blessed is he that cometh in the name of the Lord."—Matt. 21:9.

From the World Evangelist:
I. Triumphant Entry, Vs. 12:15.

V. 12. "On the next day;" the time seems to be determined by the feast mentioned in vs. 1-8. If the supper there described was on the seventh day, as it is thought, the entry into the city took place the day following, which would correspond to our first day of the week, the Lord's day. "Much people," a vast crowd in attendance at the Passover. Many of the multitude were from Galilee and knew Jesus either by personal acquaintance or by the universal testimony of that whole region.

V. 13. "Took branches of palm trees"—other kinds of trees also, as Matthew and Mark intimate. They strewed these and their own garments as well in the way by which he passed. Palm branches were employed in the celebration of the feast of Tabernacles, Neh. 8:14-16; also of victory and joy, Rev. 7:9-12. Here they betoken great joy and enthusiasm. "Blessed is the King that cometh in the name of the Lord." The other gospels give other shouts of the people somewhat different, but we are to remember that it was an immense crowd that greeted him, that various groups would cry each with their own glad utterance. He is hailed as the promised Messiah, the King of Israel, who comes in the name, i. e., by the authority and appointment of Jehovah. He comes to fulfill all that was promised, to inaugurate the Messianic kingdom, and satisfy the hopes and longings of God's people.

V. 14. "A young ass, sat thereon." The other gospels tell the circumstances of the finding and the bringing of the animal to Jesus.

V. 15. "Fear not, daughter of Zion." The prophecy is quoted from Zech. 9:9. There can be no doubt as to its application to the Messiah. So, four hundred years before his appearing the Spirit of prophecy told how he would enter Zion, the city of David, thus riding. Messiah is totally unlike the pompous and warlike conquerors who make their public entry into their capitals when they return from some great expedition, or when they take their royal seats. They are for military display, for ambitious rites and worldly glory; he comes riding the lowly ass, symbol of his own humiliation and his peaceful spirit. Jerusalem should have remembered the words of their own prophet, the last but one who had spoken to them; they should have seen in this marvelous entry the fulfillment of the prediction, and have accepted him at once and with all their hearts, as their Messiah; but, alas, they were filled with wrath against him, and in a few days thereafter arrested, tried, convicted and crucified him, their Messiah, the Lord of glory! Does the world, do all who profess his name, treat him better now? This was almost the last sign which Jesus gave to Israel of his own majestic person and mission.

II. Effect of the Triumphant Entry, Vs. 16-19.

1. The disciples did not understand its significance.

V. 16. "These things understood

not his disciples." They took part in the demonstration, they united their voices with others of the multitude in glad shouts to the Son of David, but they did not know all the meaning wrapped up in it. They did not understand it all, only after his resurrection and ascension, when they had received the Holy Spirit did they. So with us often; we come to know when God opens our eyes.

2. The people, vs. 17, 18.

V. 17. "The people, i. e., those specially who had witnessed the prodigious miracle of Lazarus' resurrection; they bare witness. No doubt they spread themselves through the multitude and told what he had done at Lazarus' grave, and how they actually saw the man, dead for four days, come forth alive at his bidding; and this testimony would add to the enthusiasm of the multitude and thrill anew the hearts of the disciples.

V. 18. "For this cause the people also met him." The crowd heard of the miracle, and this brought them to the scene.

3. Pharisees.

V. 19. "The Pharisees therefore said among themselves. They were indignant at the shouts of the people and at what was said about him. Their query has reproach in it: they seem to lay the blame on each other, since nothing is done against Jesus, and little effort made to repress the enthusiastic multitudes. Theirs is the language of weakness and despair; or, that of reproach and stimulation. Anyhow, they wanted something done, and done at once, for the world was going after him. Half-way measures will no longer do. He must be suppressed. Such was the effect on these various parties.

III. Desire to See Jesus, Vs. 20-22.

V. 20. "And there were certain Greeks." These were not Jews who lived in Greek cities, but Greeks by birth, and probably proselytes to Judaism. The feast to which they came was the Passover, v. 1. Naturally as professing Jews, they would attend the great annual festivals. Many Gentiles, Romans and Greeks particularly, admired the pure morality and the noble truths which Israel held and taught.

V. 21. "Philip who was of..... Galilee." If the Greeks spoken of belonged to Decapolis, as we suppose, they would naturally apply to Philip, who was from the same region. "Sir, we would see Jesus." They were not prompted by mere curiosity. They were moved by the desire to see him, to hear his words, to receive good at his hands. It is very suggestive that while Jews of Jerusalem refused him, strangers of Gentile blood seek his presence. They wanted to know more of him of whom they had already heard much. The last became the first, as often happens.

V. 22. "Philip... telleth Andrew," and both tell Jesus. Both Philip and Andrew, Simon Peter's brother, were of Bethsaida, and there is something beautiful in the two friends uniting to act in behalf of the Greeks, to help them in their laudable desire. John, the writer of the Fourth Gospel, was probably an eye-witness of the scene.

IV. Life Out of Death, Loss That is Gain, 23-26.

V. 23. "The hour is come." An expression our Lord often uses (13:1; 17:1, etc.). It was a supreme moment in his life; it had to do with the culmination of all the prophecies about him, and the consummation of his work in death and resurrection, and the gathering of the saved of every nation and clime. This was to be his glory; victory in death; salvation of innumerable hosts; glorification of Christ.

V. 24. "Verily, verily." Words that always betoken something vital and momentous in what follows them. "Except a corn of wheat," i. e., a kernel of grain: "fall into the ground and die, it abideth alone." True (1), of grain; unless the seed be cast into the ground and die, no harvest is possible; (2) Jesus uses the illustration as absolutely true of himself. Two things true herein: (1) The necessity of his death; (2) the certainty of a great harvest of souls through his death. Men are saved, not by his incarnation, nor his example, nor his teaching, nor his miracles, but by his death and resurrection. These are supremely great and precious, but they do not bring salvation; they lead the way to it; but it comes to us only through faith in his blood.

V. 25. "He that loveth his life shall lose it," etc. The great doctrine here taught is this: Self-renunciation is the law of self-preservation; and the converse, self-preservation, is the law of self-destruction. He who cares more for his own ease and comfort, who seeks his own profit and pleasure, and who rejects Christ, loses his life, his better self. He that "hateth his life," i. e., makes this life and all it contains subservient and subordinate to the things of the life to come, gains all that is best here, and all that is to come. Christ saved men by not saving himself; we save our truest and

best selves by giving up for him and for his sake.

V. 26. "If any man serve me, let him follow me." This seems to have been spoken for the benefit of the Greeks who came to him, but it is universal in its application. Here are the terms of discipleship: 1. Christ's service implies following him; 2. following him implies obedience to him; 3. obedience to him implies imitating his example; 4. and all this implies sharing with him in glory. The true disciple will at length be with his Lord in glory, and be satisfied forever. To know him, to trust him, to obey him—this is evidence of one's salvation.

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Epworth League Department

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

State Epworth League Cabinet.

- President—Gus W. Thomason, 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.

ENCAMPMENT, CORPUS CHRISTI, AUGUST 8-18, 1905.

A CALL TO TEXAS LEAGUERS.

In a recent issue mention was made of the need of funds by Miss Norwood Wynn, a North Texas missionary girl now in Mexico, for equipping a mission school there with maps, desks and supplies. In answer to an inquiry from us as to just what would be needed, Miss Wynn submits the following itemized list, viz:

Supplies.	
12 desks	\$ 60 00
6 blackboards	20 00
3 tables	20 00
Repairs.	
Partition ..	25 00
1 door	20 00
1 window	14 00
Shelves	10 00
Removing rubbish from playground	10 00
Total	\$179 00

The above amounts are estimated in Mexican money, the actual total needed being just one half in our money. In writing about the matter Miss Wynn has this to say: "I have children now with no table or desk. I went to see about renting tables until I can get help and have the desks made. The furniture is very necessary immediately." Now, Texas Leaguers, here is an opportunity of investing where the return will be an hundred, yea a thousandfold. One hundred dollars will more than meet the necessities of the hour, and, oh, how easily we might raise it! We could name a few individual Leaguers who would gladly contribute this amount, but we would like to see how quickly it might be raised through voluntary contributions from Chapters, Leaguers, Methodists and others in our State who are interested in the great mission work. This appeal of Miss Wynn has the sanction of Rev. F. S. Onderdonk, her presiding elder, and contributions may be made to the fund with assurance that it will be properly and judiciously handled. We are already authorized, from the mention referred to above, to list a portion of the one hundred dollars, but we will hold the list until next week in order that many others may be added to the first list to be published. Let us have a ready response to this call. Do not send any money to the League editor, but notify him how much you will give. You will be advised later how, when and where to send the money.

NOTES.

We are in receipt of the following neatly printed card, tinted in silver, viz: "1880-1905. Rev. and Mrs. J. L. Morris at home Saturday evening, April 15, from 8 to 11 o'clock, to celebrate their twenty-fifth anniversary. Corner Tenth and Grand Avenue, Oak Cliff, Dallas, Texas." We extend felicitations.

The subscription list of Upper Currents, Bro. Marvin Nichols' paper, is growing rapidly. More than 400 names are reported in the March issue. The paper goes free to the shut-ins, the expense of printing and mailing being met by voluntary donations. The cause is a worthy one, and we are glad to see it succeed.

The Young People's Missionary Conference for 1905 will be held from June 23 to July 3 at Kenilworth Inn, near Asheville, N. C., instead of at Lookout Mountain, as in previous summers. Information regarding the meeting will be furnished by C. V. Vickrey, Secretary, 156 Fifth Avenue, New York.

Rev. S. B. Beall, in charge of our Church at Corpus Christi, in a recent personal letter, adds this note: "We

are expecting a great time during the encampment." Unless all signs fail we shall give Bro. Beall and his constituency the time of their lives!

Bro. W. G. Lee Woods, banker and Methodist of San Antonio, and a member of the Assembly Committee, will be among the number to erect summer cottages at the encampment grounds at Corpus Christi. Bro. Woods is very enthusiastic over the outlook, and predicts a great success from the start.

Dr. H. M. DuBose, General Secretary of the Epworth League and editor of the Epworth Era, the official paper of the organization, has agreed to spend three days at the encampment

road. Persons starting on Wednesday can, if desired, stop at Glenwood Springs over Thursday (Epworth League Day at that point) or longer. Returning from the Park any direct line may be used. Cost of tickets (including stage transportation and hotel accommodations for the six and a half days in the Park, but not meals on trains) from Denver or Missouri River point, \$75; Mississippi River points or Chicago probably \$85. In most cases it will be found cheaper to purchase tickets from home to the Park and return, which will permit of stopping over at Denver and other points West. Final limit ninety days from date of sale.

In arranging the dates and other details of these excursions the commit-

tee teaches a general lesson, has nothing like it in modern days, but this is merely a surface view. Human nature never changes, and men do today substantially what they did 2000 years ago; they think and feel as they did then.

There is found a likeness between the heathens of Asia Minor, in the year one, to that of the nominal Christians of these days. They then decided that "the remarkable work which Paul had done must have been divine, and Paul and Barnabas must be gods." That is what they said. The unexplainable always argues to the popular mind divinity. It is a touching exhibition of the feeling after God, of the sense of nearness to him, the longing for him, that a simple hearted people find God in everything. Skepticism, which sometimes becomes atheism, is the result of culture. Men are never born atheists; they are educated into atheism. It is a tendency of the human mind, not to be deplored, which leads to the wild extravagances of idolatry. It must be directed and its errors corrected, but it is not to be extirpated. The spirit which pays divine honors to charlatans like Schlatter, like Mrs. Eddy, like the whole tribe of clairvoyants and mind-readers, is but the perversion of this Godward instinct. The spiritist, the faith healer, the Eddyite, the hypnotist do things inexplicable; therefore they are divinely inspired, the world says.

Unlike the apostles, these modern workers of wonder are very willing to let the people think that they are God's favored ones, and they do not refuse to take the very highest place to which they are assigned by their devotees. There is no rending of the garments by them. They are very willing to have the highest names given to them and the greatest dignity conferred on them, and they receive from their devotees all they ask. There seems to be no limit to the credulity of men who reject the Bible, so they accept as divine spiritists, clairvoyants, mind readers, faith healers, Eddyites, Mormon prophets and what not. If their delusion is corrected, then follows intense disgust and hatred. The idolater, when he finds his idol has deceived him, burns it in his wrath, and the man who was regarded as a god, but who is, after all, found to be only a man, is stoned.

The tendency of human nature to go to opposite extremes in the estimate it places on men is strikingly manifest in this story. Because these heathens were assured their conceptions of the dignity of their visitors

was not a true one; that they were merely Christian teachers, with like passions as themselves, they stoned them. The old days, when priests were regarded as more than men, are now in most lands gone forever. Honest preachers have rent this clerical robe and plainly shown the preacher to be merely men—a messenger from God; but a man, with a man's weaknesses. Because one asks nothing more than to be so regarded there is a tendency to demand him and give to the office he holds and to the real worth of his character no recognition, and even to turn in anger upon him. At no time in the world's history was there less reverence and respect for the minister as teacher of God's word than at this time and in this land. Perhaps it is best that it should be so. It is better to be denounced as a fraud than to pose as an infallible pope.

The minister of God is a man—a man as other men are—and only as he does God's work and shows himself to be consistently practicing what he preaches is he entitled to respect. Priest worship is a curse to the man who receives it and the people who give it. It matters not how it comes, but priest worship, which is secured by pretending to be what we know we are not, is a crime which, sooner or later, will be discovered, and then the deluded friends and worshippers will be the bitterest of foes. It requires no little nerve for the man who finds the world has put too high an estimate on him and given him a higher place than he is entitled to, to say, "I am but a man among men." The world likes to be deceived, and the preacher sometimes poses to gratify it, but the man who does it may look out for stones when his mask is removed.

GEORGE G. SMITH.

The Kidneys and the Skin.

In the spring, the kidneys have much to do. If they are weak or torpid, they will not do it well, and the skin will be pimply or blotchy. That is telling the story in a few words. Hood's Sarsaparilla strengthens and stimulates the kidneys, cures and prevents pimples, blotches and all cutaneous eruptions. Don't fail to take it. Buy a bottle today.

Strike while the iron is hot, but not while you are hot yourself.

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session. His wide experience in Chautauqua work will be utilized to good advantage on the Corpus Christi program. G. W. T.

DENVER INFORMATION.

Indications are that every prospective visitor to the seventh International at Denver next July intends to make one or more excursions into the mountains, and in order that Advocate readers may be informed on the subject I submit a brief statement of the official side trips as arranged by the Excursion Committee:

The convention will adjourn at noon on Saturday, July 8th, in order that the afternoon may be given over to recreation. Two excellent excursions, therefore, have been arranged to leave Denver at 1 p. m., and returning reach Denver about 7 p. m., viz: One over "The Moffat Road" to Rollins Pass, which is on the crest of the Continental Divide, 11,660 feet above the sea, and the highest point reached by any standard gauge railroad in the world; price of tickets \$2.50; the other over the Switzerland Trail of America, which name suggests its scenic attractions; cost \$2.

The closing exercises of the convention will occur Sunday evening, July 9th, and the official excursion over the famous Georgetown Loop, occupying the entire day, will be made Monday, July 10th. Price of tickets \$2.

Tickets for the three above mentioned trips will be sold by the Excursion Committee at general headquarters.

All tickets to Denver should permit of a visit to Colorado Springs after the close of the convention, the cost being no greater than without this privilege. Tuesday, July 11th, will be Epworth League Day at Colorado Springs.

On Wednesday morning, July 12th, the excursion to Glenwood Hot Springs will leave Denver and Colorado Springs via the Colorado Midland Railway, reaching Glenwood Springs in the evening. Ample plans have been made for the pleasure and entertainment of the Leaguers at this notable resort. Returning this excursion will leave Glenwood Springs Friday morning, July 14th, over the Denver and Rio Grande Railroad, reaching Colorado Springs and Denver the same evening. Railroad fare \$10; cost of meals and lodging about \$3; somewhat higher for first-class hotel accommodations.

The official excursions to the Yellowstone National Park will leave Denver and Colorado Springs Wednesday and Thursday, July 12th and 13th, via the Denver and Rio Grande Rail-

tee has endeavored to make them convenient for everyone, and has succeeded in so far that the side trips mentioned may be conveniently made at the lowest possible cost without missing any of the convention exercises. Transportation managers particularly are urged to conclude the excursion plans for their parties at an early date. Full information will be furnished on request.

C. A. JOHNSON, Chairman Excursion Committee.

"TWO HEARTS THAT BEAT AS ONE."

A beautiful wedding ceremony took place at Addicks Church last Sunday at 3:30 p. m., Rev. Tooke, of League City, officiating. The contracting parties were Mr. Barney Klintzman and Miss Bertha Lawrence. The bride was becomingly attired in a brown tailor-made suit and carried white roses. They were attended by Miss Katie Habermacher, Miss Ola Graham, of Houston, and Miss Carrie Habermacher as bridesmaids, with Mr. J. S. Habermacher, Mr. W. J. Habermacher, Jr., and Mr. Herman Lawrence as groomsmen. Many guests enjoyed the bountiful supper, which was served at the home of the bride. The happy couple left Monday morning for their future home in Austin County, amid showers of congratulations.

GEORGIA MUSINGS.

Well, I am no news gatherer. I can take the liberty to say what I please when Geo. Rankin is editor, and the Texans have been kind enough to tell me they like my articles. Sometimes it may turn out a song, sometimes turn out a sermon. Generally a sermon. I am a little weary of all speculation which does not end in action; and discussions which do not bear on to-day topics seem to be suicidal. So I try to find in my Bible readings some things which will apply to the condition of to-day. In some of the incidents related in the Acts of the Apostles it would seem that apart from the interest of the incidents and the illustration it may give of the character of the apostles concerned there was nothing in the incidents similar to things occurring now.

When Paul and Barnabas were at Lystra, Paul healed a lame man. The people thought he was a God and that his companion was another, and were about to sacrifice a bullock to them. They were undeceived, and then, in their wrath, they stoned the men who would not be deified.

At first sight this incident, save as

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The Woman's Department

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Miss FLORENCE K. HOWELL, 120 Maasen Street, Dallas, Texas.

IMPRESSIONS OF THE DALLAS HOME MISSION INSTITUTE.

By a Presbyterian.

Having been invited by Mrs. L. H. Potts, President of the City Mission Board, to attend the institute, and wishing to know more of the work of the Gospel Settlement Home, I used my first opportunity on Friday morning at 9 o'clock. Having tasted the joys and inspiration of this session, I could not consent to lose any of those following, hence I was there each time, and at its close I was reminded by my emotions of the disciples at Emmaus, after Jesus had talked with them. "Did not our hearts burn within us?" Closing at a late hour in the afternoon on Saturday, and when a storm seemed approaching, and when the solemnity of the hour by reason of its influence upon us by what we had heard and experienced, I could not there express my thanks to the members of the institute, and praise to God for his goodness in giving us in those meetings the presence of the Spirit and the stronger faith, hence I write this in gratitude, trusting the while that others may be encouraged to go forward by some knowledge of the wonderful blessing gained in working for him from whom all blessings flow. After devotional exercises the program began where, I suppose, they had left off on the preceding afternoon. It will not be possible to mention each paper nor the striking features as they occurred in this meeting. Mrs. Ragsdale's "The Rural Districts" showed us the need of yet greater and more widespread efforts there, suggesting, too, some methods, and the great dearth of good literature, gospel wagons in the summer; the use of rural delivery in sending letters and literature, placing newspapers in grocery and other stores for free use and distribution. (Here let me urge that no Christian destroy a religious paper, but save and send to the needy. God will show the way. A lady prayed that some one might use old papers, and very soon the address of a new union Sunday school in the country was sent to her by the agent of the American Sunday-school Union, when others gladly helped fill a large box for their use.)

Mrs. L. P. Smith, of Dodd City, here arose and told of her having gone five miles on horseback to get her paper, showing by an actual experience the hunger of people in the country for reading. Reading they will have, and Christian people must try by every possible means to get good literature in their homes.

Miss Annie Keiper, in her paper on the "Mountaineer and His Possibilities," told us that we have here the Anglo-Saxon people, yet who, as one of their own girls expressed it to her, "Hain't never had no chance." Miss Keiper stated that they are hungering for knowledge; but most of all, in common with all humanity, for a knowledge of God and his revealed Word as found in the Bible. She said that they will go many miles to hear a lecture or a preacher; that with marvelous memories they will retain much of what has been said, even in some instances word for word. Afterwards they will meet and talk it over, and with what each has gained they will have it all, and they never forget it. She gave many amusing stories, showing their unique and quaint characteristics and firmness of purpose. No young lady is allowed to ride alone with a young man in the mountain country, and seeing young people in some town thus enjoying themselves they exchanged glances, knowingly, as if to say, "They do not know any better." Miss Keiper gave an earnest appeal that we use every effort to assist the worthy mountaineer. She having spent a year in that part of the country knows well his possibilities.

Miss Bennett here showed us a wall text, and told us that they could be obtained for 10 cents at the Methodist Publishing House, and showed us the possible and probable influence of a verse of Scripture in a home constantly before the eye. "God is love." "God so loved the world that he gave his only begotten Son," etc., and others may be had. It will be impossible to tell in this article of Miss Bennett's executive work and of the deep, heart-felt power in her appeals to us as she spoke as above and from time to time of this book, and that which would help us, losing not one opportunity to use a moment for our help and uplifting encouragement to go forward, studying most of all God's Word as found in the Bible, giving us the title and price of the books which would help us, urging us to ask our fathers and brothers to vote for good laws, asking young women to consecrate themselves to the work of missions as God will direct, and each and all to help the children by every possible

means. On Saturday she gave us a new and broader idea of the Searritt Bible Training School by a question class of its former students, enlarging upon and explaining their replies, and lastly, telling of a consecrated woman going from there to India, and of her work. I wish that I had time and space to give it all. But to return to Friday morning. After Miss Ward had sung in a most impressive manner, "Will there be any stars in my crown," Miss Tucker gave a Bible reading, and by the power of the Spirit the question of the hymn sank more deeply into our hearts. Miss Tucker quoted, "We must stand on the shore to throw out the life line," and "We cannot win souls without joy." We must be joyful and God will give more joy. She gave an incident of the son of a minister, who was only 13 years of age. He yearned to help save some one. Bringing several playmates to the altar one evening there seemed no one to talk to them, so he told the simple story of the Savior, knelt and prayed with them, and they gave themselves to the Savior. That night he said to the minister, "Papa, I am so happy; now there will be stars in my crown." She told of a man being saved from suicide by a little card given him, beginning, "My brother, does the way seem dark?" I am sorry to not have any more of it, but it expressed love and the prayer of the giver. In the providence of God, the men afterwards met, and the would-be suicide told of God's goodness in sending the little card. Christians see how small means used for the lost may be blessed. I regret that I cannot give more of the readings of this devoted Bible reader, but the readings she used, Miss Bennett told us, may be had at the Methodist Publishing House in Dallas, arranged in a little book by Miss Tucker. The power she has may be had at the throne of grace by giving up the whole world, as she has done, and seeking more and more of the Spirit. I must tell how she first began to give herself. A little boy in her Sunday-school class asked her one day if she went to the theater. She replied, "Yes, I do sometimes." He said, "Miss Tucker, do you think that a Sunday-school teacher ought to go to the theater?" By God's help she confessed then and there, "No, I do not, and I will not go any more." Then God soon gave her the salvation of her boys, as she by renouncing all of self had power with him, and she has gone on from grace to grace till she is being wonderfully used in God's work. Have I done right in saying wonderfully? God is so great, and with his Son will freely give us all things. It is we who set the limit by keeping back part of the price. I must give another instance which Miss Tucker told of God's using a consecrated woman. She, with a companion, went to the home of lost girls, and was led to two or three young girls. One especially appealed to her. She whispered to her friend, "She looks like my Mattie, her daughter, doesn't she?" After earnest pleading with the girls that they go out with them, and constant refusal on their part, she said to this young girl, "Well, if you will not go, let me kiss you for your mother." With a loud cry she said, "I will go." Taking off her cloak the consecrated woman wrapped the young girl in it. The other lady put on a thick veil and they took her home, and God saved her for her own mother, and to his service. How many are thus working to save the lost for whom Christ died?

Mrs. H. E. Jackson's paper in the afternoon on "The Population of the City" showed the very rapid increase of the foreign element, and the importance of our Christianizing the people, and that the most effective means was to educate the children in a Christian education. As an encouraging incident in the work of the Gospel Settlement Home here in Dallas she told of the firm determination, as shown in the life of a little girl, to become a city missionary. "Sylvia, when you are a city missionary what will you do?" "I will read the Bible and pray." "What will you pray for?" "I will pray that my mother may quit cursing." This small child, though disliking the sewing lesson very much when told that a city missionary should know how to sew, is patiently trying to learn.

Miss Haskin, the Head Resident in the Home, in her talk on "Social Reform," and how to bring it about, gave the thought that reform must begin with the wee ones in the kindergarten and Sunday-school. In the evening about 8 o'clock about eighty children of the Settlement Home Sunday-school marched into the church in perfect order, led by the boys, with a banner of blue. They sang gospel songs, recited well the Beatitudes, the twenty-third Psalm and other Scripture, prayed the Lord's prayer, and all as well done as

any of our own children might do—better than some schools no doubt. These children are from the neighborhood of the brewery and within a radius reached by this Home. There are 100 saloons and forty houses of ill-fame. The children of those homes are to be some of our future citizens! Mrs. M. L. Stone's paper revealed much that many doubtless with myself had never known of the work of the Rescue Home located in Dallas. The paper on "Tithing," by Mrs. Archer, had been given to the editor on leaflets for publication. I truly hope that the statistics at least of Mrs. Stone's paper and the necessary information may be printed for free distribution, that the Christian people of Texas may learn of this work of the Rescue Home and its needs and rewards. If no other Church has undertaken this work surely all Christians should help by their money and influence until other homes of safety and help may be instituted. Toward the close of the last session Mrs. W. H. Johnson appealed to us to take one dollar shares in the new building or addition so much needed at the Rescue Home; \$50,000 necessary, and only about \$2000 yet secured! As she stood there, crowned by her snowy hair, so weak physically, so strong in the Spirit of God and courage for the fallen, I could but think of Gordon and of Allen Gardner and other martyred missionaries from whose graves have arisen memorials for missions, and the thought came, "Will the Methodists of Texas demand such a sacrifice ere they awake to their duty and their opportunity? Miss Bennett spoke feelingly of the great need of more room, a larger plant, green houses and other means of educating these women and girls (for many of them are not more than 15, and most of them motherless, and the victims of those in whose homes they were trying to earn a living). Those devoted teachers try to give each one they leave the Home education in the line for which she is best adapted that she may be competent to earn a living.

When this institute closed those who had attended had very much to take with them of knowledge, of tithing of good books, of the Bible, of songs, of enlarged faith and hope and joy.

Dallas, Texas.

"NEW MANAGEMENT."

The following notice was recently placed in the window of a building: "This shop will shortly be opened under entirely new management." It was a shabby looking place, and had been going to the bad for some time. In a few days a number of painters and paper hangers were at work there. And in a few days later it had on a cheerful appearance and seemed to be doing a fine business, and was happy.

This is a good lesson for many of us. We need to be cleaned up and put under new management. Let the Lord cleanse us from sin, and then let us place all our powers under his control, that we may do better work in the salvation of men.

SHAPING OUR LIVES.

"Our lives we cut on a curious plan, Shaping them, as it were, for man; But God, with better art than we, Shapes them for eternity."

NOTICE.

A joint district meeting of the Woman's Home and Foreign Missionary Societies of Weatherford District will be held at Mineral Wells, Texas, on the 19th and 20th of April. Dr. Alonzo Monk, of Fort Worth, will preach on the 19th at 8 p. m. Each auxiliary in the district is urged to send a delegate. A special invitation is extended to all the preachers and their wives.

MRS. D. M. ALEXANDER, Dist. Sec. W. F. M. Society.
MRS. J. B. PRICE, Dist. Sec. W. H. M. Society.

We must again remind our members and friends that all resolutions of respect to the memory of the departed are to be inserted under regulations found in the department headed, "Obituaries." This arrangement is made by those in authority; and all such articles should be sent to the

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will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent SICK HEADACHE, cause the food to assimilate and nourish the body, give keen appetite, DEVELOP FLESH and solid muscle. Elegantly sugar coated. Take No Substitute.

business manager for publication, and not to the address of the editor of the Woman's Department.

The Woman's Board of Foreign Missions will meet at Muskogee, I. T., May 24-30, 1905. Entertainment free for all who come. Please notify the Secretary of your coming. Rates secured by the certificate plan. Be sure to get one.

MRS. H. B. SPAULDING, Sec., 328 Callahan Street.
MRS. G. R. HESTER, Pres., Muskogee, I. T.

CONFIDENCE.

My times are in Thy hands, Nor would I lead the way, For night is o'er the land And Thou alone the day.

My times are in Thy hands, Nor do I fear to tread Life's maze, in this drear land, For Thou, my God, doth lead.

My times are in Thy hands, And gently dost Thou keep My feet from the quicksands Of life's tempestuous deep.

My times are in Thy hands, And when my race is run May tired feet reach golden sands And know my wreath is won.

V. A. H. D.

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Steamer sails from New Orleans every Saturday at 2:00 p. m. Steamer sails from Havana every Tuesday at 1:00 p. m. "Sunset Express" between New Orleans and San Francisco. Leaves New Orleans daily at 11:55 a. m. Leaves San Francisco daily at 5:35 p. m. Carries Pullman Drawing Room Sleepers, Tourist Sleepers, Combination Library, Buffet and Observation Cars, Dining Cars, Chair Cars, Oil Burning Locomotives from New Orleans to San Francisco. Inquire of any Southern Pacific Agents for all information.

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North Texas Female College and Conservatory of Music and Art.

Sherman, Texas.

The event of the week was the visit of the President. Sherman had on her gala attire and gave him a hearty welcome. On the green sward in front of the Presbyterian Church Mrs. Key had erected tiers of seats and by the time the special train arrived every seat was occupied. More than two hundred young ladies of the boarding department, wearing the college uniform, waving the National flag, greeted the President with an inspiring song of praise and welcome, composed by Mrs. Key and sung to the tune of "America." The scene was an impressive one and the President responded to it with unusual enthusiasm and gratification. To the college grounds came many visitors during the day, some to see friends and relatives, quite a number to engage rooms for the next school year and many just to have a look at the largest, and, we think, the greatest school in the South for "girls only," and in this day of specialists when the man who is deaf goes to the aurist, and the man who is blind seeks out the oculist, why should not the girl who wishes to be educated go to the schools organized for the special purpose of meeting the requirements of earnest and ambitious girl students?

The recital on last Friday evening was given by three of Mr. Detweiler's pupils—Misses Laura Murphy, Hannah Oshur and Orrell Harris. The following difficult program was rendered:

- 1. Concerto, G minor.....Mendelssohn
- 2. La Valse, E minor.....Chopin
- 3. Caprice Espagnole.....Moszkowski
- 4. Barcarolle, F minor.....Rubenstein
- 5. Polichinelle.....Rachmaninoff
- 6. Papillons, Op. 2.....Schumann
- 7. Concerto, G minor.....Mozart

These who had had the pleasure of hearing these same young ladies in a recital some months ago were much gratified to note their marked progress during the year and evidences of earnest and intelligent work. They had not only gained in technical skill, but in music culture, delicacy of touch and breadth of tone, and particularly in that poetic legato that is so characteristic of the Leschetizky school. Then, too, the charming modesty, the "sweetness and gentleness" that marked the bearing of these three gifted girls went straight to the hearts of their audience, for after all the crowning glory of a woman is dear, old-fashioned modesty.

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

A GERMAN PAMPHLET.

Dear Brethren of the Ministry: Some time ago I read Bro. Ballard's pamphlet, "Our Polity Vindicated, or Why I Am a Methodist." I at once decided to translate it into the German since we needed something just like it to distribute among the Germans. I secured Bro. Ballard's consent, translated the pamphlet and had 1,000 copies printed at my expense. If any of you who live in German settlements wish to help our cause among the Germans, secure a supply of these pamphlets and give them to your neighbors—they will do the talking for you. You get them for 15 cents a copy or \$1.50 per dozen, all charges prepaid.

C. A. LEHMBERG,
Fredericksburg, Texas.

FOREIGN IMMIGRATION VIA GULF PORTS.

It is of interest to know that the North German Lloyd steamer, "Wittkind," sailed from Bremen to Galveston recently with six hundred passengers and immigrants. This is the first steamer of the Lloyd direct Galveston service and later steamers are expected to bring increased numbers.

ALFRED HOLT,
General Agent, Galveston, Texas.

READ THIS:

Cameron, Tex., Oct. 7, 1902.—This is to certify that I have been cured of kidney and bladder trouble by the use of the Texas Wonder, Hall's Great Discovery, and I can cheerfully recommend it to persons suffering in the same manner.

GILES C. AVRILLET, Sheriff.

TEXAS WONDER.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidneys 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. It 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. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists. Office, 2921 Olive Street.

BOOKS RECEIVED.

The Story of Columbus, by Lawler, and issued by Ginn & Co. This is a fine story of the discovery of the countries on this hemisphere, and written in such a way as to interest young people especially.

Short Stories from American History, by Blaisdell and Ball, and issued by Ginn & Co. This is also a most entertaining little volume adapted to young people.

Sermons Addressed to Individuals, by Rev. R. J. Campbell, successor to the great Dr. Joseph Parker, of London, and it is issued by A. C. Armstrong & Son. Mr. Campbell is a brilliant preacher and his sermons sparkle with the brightest thoughts as he treats living subjects for men.

Questions of Faith, by various men of well-known ability, and issued by A. C. Armstrong & Son. This volume comprises a series of lectures, delivered in Glasgow, by such distinguished thinkers as Prof. James Denney, Prof. Marcus Dodd, Dr. James Orr, Dr. H. R. Mackintosh and others. They treat living subjects with great vigor and power of thought.

History of Preaching, by Edwin Charles Dargan, D. D. LL.D., and issued by A. C. Armstrong & Son. This is a volume of great research, and it traces the growth and development of preaching from the apostolic times down to the present. It contains much valuable information, and is especially interesting to ministers of the gospel.

The Life and Work of Rev. E. J. Peck Among the Eskimos, by Arthur Lewis, and published by A. C. Armstrong & Son. This gives an interesting account of a devoted missionary among the Indian tribes. It is a story replete with adventure, romance, consecration and heroism. The volume is a good contribution to our missionary literature.

Footsteps of the Flock, by Rev. G. H. Morrison, A. M., and published by A. C. Armstrong & Son. This book gives a series of Scripture studies for every Sunday in the year. It is good devotional literature, and wonderfully helpful in the study of the Bible.

CHINA LETTER.

It is much easier to make a promise than to fulfill one. I have promised both myself and friends to write often to the Advocate, but that promise has been broken. Now while our work is a little lax, because of China's New Year and its festivities, I want to give the readers of the Advocate a little insight into our present work. We love the dear old Advocate. It comes regularly as a bright, cheerful friend into our home. My heart rejoices and I thank God when I read of the good meetings and of the Spirit's refreshing presence among His people. After the conferences are held I look over the appointments to see where the preachers have gone. Then I see where this preacher or that preacher has been "pounded" and I rejoice over that, for I feel sure he deserves it. I have never had such an enjoyable experience but once since I came to China. There I was out on my boat itinerating; it was about 10 p. m.; I had just gone to bed when suddenly a hail of brick and stone fell on my boat. One large stone struck the window just over my bed, smashed the shutter and broke the window glass into countless pieces. Well, I rejoiced over that, but it was that my feet were at the window and not my head. But those days are in the past; we have no such unenjoyable occasions now. We go out now itinerating, preach, talk, sell books, and some of the people seem to be rather glad to see and hear us. We have not yet found where they beg us to come except in cases where there are Christians. The people in general seem to be indifferent. Yet there is a very marked difference now from what there was a few years ago. Our churches and chapels are generally filled with eager and attentive listeners at every place we go. We never have to force ourselves on the people as we did a few years ago. From one cause or another places seem to be opened to us, but we are not able to enter. Why? For the reason that we have neither men nor money. Now I am not disheartened nor discouraged, neither have I the blues, nor am I taking a pessimistic view of our work. My heart rejoices, my soul is buoyant and I have great hope for the future of this people. I shall never lose hope of them till I lose hope in the saving power of my Lord. But my heart aches and the last few months I have really been oppressed to see how little our Church is doing for the evangelistic work here.

When I came to China nine years ago the educational work was paramount before the mission. Every member of the mission entered heartily into the idea of getting this work on a good solid basis in erecting substantial buildings and properly equipping them. We have put out a great deal of money in buildings and equipments. The building here, Soochow

University, is an honor to our Methodism. We believe this school will be an important factor in educating and Christianizing the new China. We believe our Church has acted wisely and could not afford to have done less. Yet we feel that during the past few years, while this branch of our mission work has received almost the entire attention of our Church, the evangelistic work has seriously suffered. Our work naturally divides itself into three divisions—educational, evangelistic and medical. We have ten men in the educational, seven in the evangelistic and four in the medical. Of course, I mean foreign missionaries. The object of all our work is evangelistic. I do not wish to be understood as intimating otherwise. I believe that these men engaged in educational and medical work are doing all in their power to bring those under them into a saving knowledge of Jesus Christ. But I am writing of the evangelistic work.

We had good reason to expect that the Church would turn her attention especially to the evangelistic work after the educational work was firmly established. But I am sorry to say our hopes have not yet materialized. We are hampered very greatly in our work; in fact, our hands are almost tied for the lack of funds. The Church says go and we can't go. Opportunities come to us almost daily, but we are not able to take advantage of them. The presiding elder of the Soochow District told me that he would have to ask his preachers not to do any itinerating now that he had no money for that purpose. His own boat he would have to dismiss, for after he had paid the preachers and rents he had but thirty-five dollars left. But this district is well off compared with our Huchow District, which, for the last two years, has come out in debt several hundred dollars. Part of this indebtedness is for the rent of a Chinese house for a missionary's residence; the money for this rent had to be borrowed—and it is still borrowed. We have not had a new man for the evangelistic work in four years. But to send one, under present conditions, would be like sending a man into a forest to fell trees without an ax. We have now four districts where we only had two up to four years ago. I believe I am right in saying that the same amount of money comes for the work for the four districts as came when we had but two.

But some one will ask, Has not much of the work become self-supporting? I answer, no. We have two or three churches reported self-supporting; but take from this the contributions of the missionaries and we have none. Unless it is the First Church in Shanghai, and as one of our older missionaries said a few years ago when this Church was reported self-supporting, be it so; but it is the most expensive Church we have. We at home think of a Church as being self-supporting when her pastor is paid. On the mission field it is otherwise. The pastor's salary may be paid and yet the Church be far from being self-supporting. There is the rent for our chapels, except in a few instances where we own them, also rent for a house for the preacher, besides necessary incidentals connected with these rented buildings. One can easily see how the preacher's salary is but a small part of the necessary expense of the work. I do not say that we are not making progress in self-support; we are, and rapidly. We are as yet comparatively young and small as a Church. Yet our Christians give liberally considering their poverty. This is not a time when to reckon in dollars and cents the work of the Church. If there ever was a time when the Church should awake to her responsibility and opportunity it is now.

In my next letter I will give a further insight into our evangelistic work.
EDWARD PILLEY,
Huchow, China, Feb. 17, 1905.

PROHIBITION SUFFERERS.

This is the way a whiskey man over at Fort Worth heads his whiskey advertisement: "Prohibition Sufferers." Well, well! That is another way to put it. Now, Mr. Saloonatic, if you think the people out in the prohibition districts are really suffering for any of your intoxicating stuff you are very much off. The very idea! People suffer for bust-skull whiskey! A one-eyed mule ought to know better than that. However, there are many prohibition sufferers who have suffered just about long enough. Suffered from the whiskey solicitor, the C. O. D. nuisance and the drinking clubs. When any community speaks out emphatically at the ballot box and says the whiskey business shall go, it ought to go. Yes, the people in some local option districts are suffering from these things, and just such fellows as the one who used the heading of this article for his whiskey advertisement; but as to how long they will

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suffer is another question. They are looking for relief from some source. If the present Legislature fails to give relief the people will be heard from as never before. I heard a lady very recently speak of a plan which is being talked up in a certain Western Texas town, that is, for the ladies to capture and cowhide every whiskey solicitor that comes into town. These secular papers which give such large space to whiskey advertising are becoming a great nuisance in local option districts. It is a well-known fact that some prominent papers are giving more space than ever before. It is nothing uncommon to see a full page given to one whiskey advertisement. So another plan that is being talked out in the local option districts is to cut off all papers that advertise whiskey. I think that would be a capital plan. If the people in local option districts will adopt that it will only be a short time until somebody will start a great daily which will eliminate all such rot as whiskey advertisements. Suppose we try it, I am continually met with the cry, when soliciting subscribers for the Advocate, "Too high! Too high! I can get such and such a paper twice a week for one dollar." Yes, it is a fact that papers can be had very cheap, but what a mess of stuff we get in some of these secular papers. You will see in the same paper an advertisement headed, "How to Cure Drukkards," and near by a big whiskey advertisement. No soul food in such stuff as that. Such truck is too high as a gift.

C. G. SHUTT,
Winchell, Texas.

AN OLD-TIME READER OF THE
ADVOCATE.

I have been a reader of the Christian Advocate for nearly half a century. By this you may understand I'm one of the old-fashioned sort Methodist "warp and fillin'," and by this you may also understand I am not at all pleased with our Methodism and our style of religion as practiced by our people these cultured times. We are too rich, or, rather, too aristocratic to shout as did our old mothers and grandmothers fifty years ago. We'd be laughed to scorn if we should catch enough of the good spirit to cause us to shout in spite of ourselves. Everybody, both saint and sinner, are after the almighty dollar and the finer it will buy. We can't keep our minds and hearts off this worldly affair long enough to be or live our religion day by day, as our people did fifty years ago. Now, there is no one, or very few, indeed, who are exempt from this accusation—preachers, nor anyone else. Our residences must cost up into the thousands; our parsonages must also cost up into the thousands; our churches must cost from \$10,000 to \$50,000; we must have fine, costly churches, parsonages, residences, and now, to make everything correspondingly fine, we must have fine horses and carriages and fine, costly dresses of every sort imaginable. And think of all this sort of stuff doesn't belong to our dear Savior at all; and how on earth are we to live a Christian in and partakers of all this worldly mess?

Now, no one could ever convince me or anyone else that people can live a Christian life with all this stuff in mind from day to day. Women running from store to store from Monday morning till Saturday night, buying fine dress goods and trimmings to match, do you suppose they even for once take time to pray or ever think of God our Heavenly Father, much less living for God, as they should? Our church is only half alive. Thousands of women and men's names are on the rolls that are no more than that

many notches on a stick. Tell me if this is religion, Methodist religion, especially? Not much. It isn't a single thing out of hypocrisy. Now if the Church people—most of them—are not serving mankind, then who are they serving? If there ever was a time when a genuine, old-fashioned revival of religion was needed it is right now. We have suffered ourselves to be deceived away after money and all the alluring things of this world and duty as Christians, and will finally fall from grace, if we ever had any, if we don't cut a halt. It's high time we were up and doing something for the Lord and Master instead of putting in all our time running after money, finery and fashion. Another thing I dislike in preachers, I don't think it looks well, as ministers of the gospel. All their thoughts, judging by their own words, are upon money, poundings, etc. I agree with one preacher writing for the Advocate, I don't know what they do with so much stuff. In fact, I don't like any such things myself. I think it would be more becoming to a preacher to keep his poundings to himself. There is entirely too much ado along these lines, any way. I noticed an article a short time ago in the Advocate where a Methodist preacher told how he and his wife had to scrimp to make both ends meet, when I heard plenty of preachers say last August that the people had given them so much above their salary that they didn't use a single dollar of their salary. It's awfully strange that some preachers do so much better than others financially. Knowing so well how well our preachers and families are provided for, if I were that preacher I just wouldn't tell such tales out of school any more.

MRS. JOSIE BARRETT.

CURIOUS FACTS.

At the rate at which the work of excavation is at present proceeding the ancient city of Pompeii will not be uncovered before the year 1910.

The name calico, or print, is taken from the town of Calicut, on the coast of Malabar, and the cloth was first brought into England in 1611. Its general manufacture began about 1670.

Walking on all fours twenty minutes four times a day is recommended by German medical journals as a remedy for appendicitis. Such exercise is said to strengthen the abdominal muscles.

Padrewski, the pianist, carries insurance on his fingers which costs him \$1000 annually. In case of an accident preventing his use of them in piano playing he would be paid the sum of \$50,000 cash.

Beware of Ointments for Catarrh that Contain Mercury.

Mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescription from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists. Price, 75c per bottle. Take Hall's Family Pills for constipation.

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.

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OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

REV. P. A. EDWARDS.

Rev. Pleasant Archie Edwards was born in Greene County, Kentucky, August 19, 1832. Served as a captain under General Morgan during the Civil War. Was converted, and joined the M. E. Church, South, in September, 1861, under the ministry of Rev. D. H. Linebaugh. Immediately after his conversion God called him to preach the gospel, and he was licensed by the Columbia Quarterly Conference in March, 1862. He was tried in the Louisville Conference at Russellville, Ky., in 1865. Received into full connection and ordained deacon by Bishop Geo. F. Pierce at Franklin, Ky., October, 1867; and was ordained elder by Bishop H. N. McVeyre, September, 1868. He was the conference classmate and warm personal friend of Bishop Morrison. Bro. Edwards served the following works in the Louisville Conference, viz.: Jamestown, Wayne, Scottsville, Oakland, Campbellsville, Summersville, Albany, Edinville, Walden, Greenville, Hartford, Horse Cave, Owensboro District and Columbia District. He was transferred to the North Texas Conference in 1882, and has served the following charges: Weston, Lewisville, Pilot Point, Lancaster and Hutchins, Renner Circuit, Wylie, Paradise, Boyds, Greenwood and Chelota. In November, 1898, Bro. Edwards took the superannuated relation and moved to Dallas, Texas. Bro. Edwards was twice married, the first time to Miss Virginia Alice Murrell in Adair County, Ky., September 17, 1857, who died July 1, 1877. There are two children of this union—our Bro. E. R. Edwards, who is a member of the North Texas Conference, and stationed at Collinsville, Texas, and Mrs. T. E. Peters, of Dallas, Texas. His second marriage was to Miss Nannie E. Davidson August 13, 1878, who still lives. From this union there are two children—Mr. D. O. Edwards and Mrs. R. E. Best, Jr., of Dallas, Texas. On March 13, 1905, at his home, No. 161 Lake Avenue, Dallas, Texas, by a sudden stroke of paralysis Bro. Edwards was called from this life temporal to enjoy more fully the life eternal. His life is an unbroken record of faithful service to his Lord, and in his death the North Texas Conference has sustained a great loss, but we are sure that heaven is richer. By his humility and Christ-like spirit he endeared himself to all who knew him. No harsh words were ever heard from his lips, but always gentle and cheerful and kind. In him the fruits of the Spirit had reached rare maturity and he was indeed a man full of the Holy Ghost. A ripened sheaf for heaven's garner. May God bless the lonely wife and devoted children.

M. L. HAMILTON.

JOHNSON.—Mr. A. L. Johnson passed quietly over the river of death March 4, 1905, at his home near Turnersville, Texas. He was only forty-five years old, and every effort was made by his physician, loved ones and friends to lengthen his earthly career. But the God of us all knew his will, and death all things well. In his dealings with his fellowman he was honest and honorable as far as morals go. He had expressed himself quite freely in years past that he feared God and expected some future day to be at peace with Him, but up to his last sickness he had never made any profession, but while on his death bed informed his companion that all was well with him; he had no fear of death. His body was laid to rest in the Turnersville Cemetery, Rev. Lipscomb conducting the funeral services. May God bless his family, his twin brother and two sisters that survive him, and heal their broken hearts. His friend and neighbor, SARAH BUSTER.

SHEPHERD.—Mary L. Shepherd was born March 1, 1838, and was peacefully transferred from mother's arms into the arms of Jesus on February 7, 1905, thus leaving our once peaceful home sad and desolate. Many and bitter have been the tears we have shed, but we are assured that our loss is her eternal gain, and can now better understand why she always wanted mamma to help her sing her favorite Sunday-school song, "Welcome for me, Savior, from Thee, a smile and a welcome for me. Now like a dove I rest in thy love and find a sweet refuge in Thee. Yes, my darling girl, no harm can come to you there. You are sheltered from the trials and temptations of this cruel world and from your eternal home you can still sing the same beautiful song: "Welcome to you, papa, mamma, brother and little sisters; Jesus stands waiting to welcome you home too. Yes, we shall gather at that beautiful river ere long and shall find you and little C. S. there with Jesus waiting to welcome us home. MAMMA.

WAGONER.—J. C. Wagoner was born in Kentucky February 10, 1821. About the age of twenty-one years he was converted and joined the M. E. Church, South. At the age of fifty years he moved to Texas, where he lived the remaining part of his life. On February 28, 1905, in the home of one of his daughters, Mrs. John Short, at Nixon, Texas, which home he made his own, he died. Bro. Wagoner was the son of a Methodist preacher. He was a Christian and a member of the Methodist Church for about sixty years. He was a subscriber to the Texas Christian Advocate for twenty or twenty-five years. Bro. Wagoner loved his God and his Church and all the institutions of the Church. He was a true and faithful soldier of the cross. His wife has gone before him, his children are all grown and have homes of their own, and we are sure that Bro. Wagoner felt that his home proper was in heaven.

R. H. L. McVEA, P. C.

Surpass all other preparations in alleviating hoarseness and irritation of the throat. As a cough remedy they are unequalled.



METCALF.—Joseph Thomas Metcalf was born July 26, 1819, in Hopkins County, Ky.; died October 26, 1904, at the home of his son in Benton County, Ark. He was married to Miss Eliza Jane Bayne at the age of twenty-two. She departed this world in 1862, leaving him with a family of children to raise, one a young babe, which he raised with tender care. Grandpa died of old age and Bright's disease. Only three of his family of children survive him—E. B. Metcalf, of Arkansas, and E. F. Metcalf, of Oklahoma, and Mrs. Mollie Notgrass, of Texas. He was a devoted Christian. He joined the Methodist Church, South, when thirteen years of age. He was a Free Mason. He was faithful to his Church and to the order also. He was a strong believer in secret prayer. Often have I heard him in the grove at the old home praying for those he loved. He suffered much in the last few years of his life. He often remarked that the Lord was letting him live here in this world for some purpose, he knew not what. Oh! if I just only could hear him sing some of his favorite songs! "Oh, Come, Angel Band," and "That's Enough." He loved the old-time songs. He lived with his son at Butler, Oklahoma, until July 3, 1904, when he went to Arkansas, thinking it would benefit his health, but he only lived a few months. He was kind and affectionate and was loved and respected by all who knew him. May we all walk in his footsteps and let him be our guidance to that upper and better world. My one aim is to live so as to meet dear grandpa in that happy land. His granddaughter, LORA KIKER. Butler, Okla.

WADSWORTH.—Miss Kate Agnes Wadsworth, daughter of J. M. and Julia A. Wadsworth, was born in Lavaca County, Texas, February 3, 1867. She was happily converted in her thirteenth year and united with the M. E. Church, South, in whose fellowship she spent a consistent and faithful Christian life. She died March 29, 1905. Miss Kate was a cheerful girl. While she was sociable and cheerful in a large degree, yet she was thoughtful, showing by her gravity that she appreciated this life as a character-making opportunity in relation to her associates for a larger and better pleasure than the comparatively worthless gratification found in sociability in contrast with the superior enjoyment of communion with God and a real delight in doing his will. Through her Christian influence she enjoyed a strong hold upon her neighbors, as was shown in their presence and attention for near two weeks during her last illness. Our dear Christian has gone to a home in heaven. She leaves an afflicted father and mother on earth and one brother to meet our heavenly Father, our Savior, and a brother in heaven. May divine grace comfort the bereaved ones.

H. B. HENRY, Pastor.

WILLIAMS.—Bro. W. A. Williams was born in Hill County, Texas, February 21, 1822. He was married to Miss Pearl Jarrell in August, 1838. Bro. Williams was converted and joined the M. E. Church, South, last August. While his religious career was short, he was a devoted member of the church, and contributed liberally to the support of both. He talked to me frequently before and after his conversion about the importance of keeping his children from the world, and referred to the restrictions thrown around him by his mother while a child, his father having died when he was about five years old. It was the privilege of his mother, who lives in Hillsboro, to see him converted, after which he returned home. Her next time to see her child was after soul and body had been separated. January 15, about 11 o'clock, while the congregations were assembling for worship upon this earth, Bro. Williams' spirit was passing out, to join the redeemed in worship, where parting comes no more. Weep not, two children, three brothers, two sisters and aged mother, but submit to the will of God and try to meet him by and by. W. G. C. HORN. Prosper, Texas.

POLLOCK.—Bro. J. Pollock (or Uncle Jack, as he was so often called,) at his home near Omen, Smith County, Texas, after a life of some eighty-six years, died at 4 o'clock a. m. February 22, 1905. He was a Federal soldier, true to his country, with a genuine manhood possessing an entire heart. He was born in New York. It is said of him by his neighbors, who knew him best, that no better man ever lived. He was a consistent member of the M. E. Church, South, for more than twenty years. He leaves a wife, one son and one daughter, together with a host of neighbors and friends, who greatly mourn their great loss of him, which was evidenced by the large concourse of people among whom we stood as we laid his remains away in the cemetery at Omen. A soldier has fallen, a father departed, a husband gone, a citizen missed, a neighbor has left us. But let us ever remember that our great loss in this departure is Uncle Jack's eternal gain. "Blessed are the dead who die in the Lord." JAS. J. RAPE, P. C.

BURRIS.—Sister Laura Burris (nee Magee) was born November 7, 1867, in Panola County, Miss.; died February 21, 1905. She joined the Methodist Church at the age of twelve, lived a consistent life, faithful till the summons came, "Come up higher, thou good and faithful servant." Her mother said she was the best child she ever knew, always obedient. No criticism of her pastor fell from her lips, but rather she said she never attended Church services that she did not get a blessing of some good from it. She leaves a husband and four small children, an aged father and mother, one brother, Mr. Will Magee, and one sister, Mrs. Jim Moore, and a great many relatives and friends to mourn her departure. Our loss is her eternal gain. May the same Spirit that attended your departed loved one through life sustain and comfort you in your sorrow, is the prayer of your pastor.

MARCOS WILLIAMSON.

JOHNSTON.—At the Benevolent Home on the morning of February 18, 1905, the death angel entered and claimed for his own, Maggie Johnston, aged eleven years. She was a bright, sweet girl, always in her place at Church and Sunday-school. Only five weeks before Maggie professed faith in Christ and was received by baptism into the M. E. Church, South. Her bright face was an inspiration to all who knew her and brought sunshine to the many sad hearts in the home. We will ever cherish with fond emotion the memory of our friend and companion, with that of others who have gone before. When we are called hence may we meet her in the beautiful Eden above. A FRIEND.

VARLEY.—Mrs. Addie A. Varley was born in Marshall County, W. Va., February 15, 1864; died March 17, 1905; joined the M. E. Church when nine years of age; came to Texas 1877, and united with the M. E. Church, South; was married to Frank P. Varley October 22, 1888. The writer was her pastor for three years and knew her intimately for ten years. As a wife she was faithful, thoughtful and true. No man ever had a better wife than her dear husband, who mourns her departure. Every detail of his life was her fondest care. As a sister she was all her brothers and sisters could ask. She not only loved them, but was not slow to express this love in helpfulness, whether it was in the kindly word or deed. As a daughter she was loving and helpful. She was never fully satisfied until her parents, now weighted with many years, were close to her own home, where she might look after their comfort in declining years. As a friend she was what many can say, as another said with great truth: "I had a friend." Once a friend, she was one never to be forgotten, nor did she forget. Years and distance made no difference. She was as true to her friends, as they were many to her. She could be, and as forgiving toward those who loved her less as her Master would have her. Of these several relations much more might be said, but I must say something as to her devotion to God and the Church. She was a member of the Woman's Home Mission Society of Collinsville for a number of years; was Secretary of North Texas W. H. M. S.; was District Organizer and Conference Treasurer the past two years. She loved her Master well, and when the end came she felt that she could trust every interest of her heart into His hand who had been her friend all these years. So she fell asleep in Him, saying: "Do not trouble about me." So often she had sung with her sweet voice, "Asleep in Jesus and that day how appropriately could we say as she lay still before us, "A calm and undisturbed repose." It was Sister Varley's chief delight to do something for her Master. She was a pillar in the Church, and as we took her to the Church she loved so well to pay the last tribute of respect, we thought, "How she will be missed," and then we said, "God help us so to live that when we are gone some one will say 'There is my friend, I am richer for that life having touched mine.'" Hundreds could say this as they looked down on this pale-faced sleeper. We laid her to rest out on the hill, among the flowers, while friends and dear ones stood around, and the ritual of the Church was read we turned our feet homeward with saddened hearts, yet with stronger purposes to reach that place where we will meet her some day. Yes, heaven is more real to-day than ever before, because one of the best, one of the truest spirits we have ever known is there. May the God of all peace comfort the hearts of those who miss her, as only brothers and sisters, father and mother and husband dear can miss sister, daughter, wife. We will see her again where the ravages of disease are no more, but where there is immortal youth and beauty. Her friend, LOUIS BARTON.

SLOCUM.—Henry Slocum was born in Greenbriar County, W. Va., May 21, 1874. He came to Texas with his parents in 1878. He was converted at Lancaster in 1894, and joined the Methodist Episcopal Church, South. He was taken sick in April, 1904, and died June 26. Bro. Slocum suffered a great deal, but bore it bravely, and expressed himself as perfectly satisfied before he died and passed into eternity trusting in Him who is able to save unto the uttermost all who come to Him. The funeral services were conducted by Rev. J. F. Morelock. May God give comfort and keep the loved ones united in happy day when they shall meet to part no more. W. A. PRITCHETT, P. C.

COOPER.—Mary Gentry Cooper, the daughter of Brother and Sister W. J. Cooper, was born August 18, 1894, and died March 25, 1905. Her little life was short, but long enough to become dear to the heart of father and mother. We do not know why she spent so short a time among us, but we know where to find her. Just two weeks from the time her parents presented her to God in baptism, they laid away her little body to wait the resurrection. We did not know when we gave her to God at the altar of the Church that she would be transported to heaven so soon. Heaven is indeed an attractive place to those of us who have children there. While in the heart and home there is a vacant place, heaven has one more jewel. We are glad Christ spoke so tenderly and certainly with reference to our children, when he said, "Suffer the little children to come unto me." She shall be disappointed if by and by there is no happy reunion. G. H. COLLINS, P. C.

THOMASSON.—Mrs. Mary L. Thomasson (nee Bell), died September 12, 1904. Deceased was a daughter of Silas and Lucretia Bell. She was born in Kentucky, January 13, 1823. October 3, 1836, she was married to G. W. Thomasson in Tennessee. In 1859 they moved to Fayette County, Texas. February 18, 1869, her husband died at the home of his granddaughter, Mrs. Ida Huff. To this union 15 children were born, all of whom lived to be grown, but one. Sister Thomasson joined the Primitive Baptist Church when quite young, but was not satisfied, and afterwards joined the M. E. Church, South, living a consistent member until her death. She was a devoted wife and mother, and often gathered her family around the family altar and committed them to the care of her Savior. She was best by having all her children to follow her in her Christian walk. Two of her sons were preachers, and she has many of her grandchildren who walk in her Christian steps. The morning she died she said: "I hear them singing." Her last words were: "To-day I shall be with my Savior in paradise," then, breathing the sweet name, heaven, she passed away. She is known by her friends as one who had attained to that fullness of the Christian life which can only be reached by many years of holy living. She is gone, but works abide. ONE WHO LOVED HER.

ONE WHO LOVED HER. M. A. Butler, Fort Freemont, S. C., writes on Oct. 27: "I was afflicted with the worst case of tetter known, a sight to look at. I used everything on the market without relief until I found your wonderful 'Tetterine.' Now I am entirely cured." Send 50c. if your druggist doesn't have it, to J. T. Shuptrine, Savannah, Ga. Bothe with Tetterine Soap, 25c.

Tetter Entirely Cured. The preacher's depression often comes from thinking too much about his impression.—Ram's Horn.

CHAMPION COTTON PLANTERS

Advertisement for Champion Cotton Planters featuring an illustration of a planter machine and text describing its benefits and availability from Keating Implement & Machine Co., Dallas, Texas.

Advertisement for Hills Business College, offering a three-month course for \$50 and a six-month course for \$100, with a scholarship of \$20 for the first three months.

Advertisement for Queen City Business College, offering a three-month course for \$50 and a six-month course for \$100, with a scholarship of \$20 for the first three months.

Advertisement for Dr. Thurmond's Blood Syrup, featuring a portrait of a woman and testimonials from W. T. Scott and Dr. W. J. Thurmond, describing cures for various ailments.

Advertisement for H. & T. C. R. R. (Houston & Texas Central Railroad), highlighting the short and quick line between North and South Texas, with 2 through trains daily and Pullman sleepers between Houston and Austin.

Advertisement for Texas Midland Railroad, featuring the slogan 'In Equipment, Roadway and Service' and 'The Texas Midland Railroad is Excelled by None,' along with details of routes and services.

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WEST TEXAS CONFERENCE.

Austin District—Second Round. McDade cir, at Morgan's Ch, Apr 15, 16. J. M. Alexander, P. E.

Austin District—Third Round. Smithville, Apr 22, 23. Bastrop, Apr 25, 27. Elgin, Apr 25, 26.

Manor, May 5, 7. Walnut, at Walnut, May 13, 14. Webberville, at Colorado, May 20, 21. Manchaca, at Shepherds, May 27, 28.

The District League will meet at Bastrop 8:15 p. m. June 20. The District Conference will meet at same place at 8:30 a. m. June 22. J. M. Alexander, P. E.

Beeville District—Second Round. Stockdale, Apr 15, 16. Laveria, Apr 22, 23. Mathis, Apr 29, 30. Brownsville, May 6, 7. Hereclair, May 13, 14. Joe F. Webb, P. E.

San Marcos District—Second Round. Tilman, 2d Sun Apr. Pleasant Grove, at P. G., 4th Sun Apr. San Marcos, 5th Sun Apr. Dripping Springs, at Wimberly, 1st Sun May. Jno. W. Stovall, P. E.

San Antonio District—Second Round. Del Rio cir, at Brackett, 3d Sun Apr. Uvalde, Apr 21. Carrizo Springs and Batesville, at Batesville, 4th Sun Apr. Eagle Pass, 5th Sun Apr. Laredo, 1st Sun May. Utopia cir, at Leaky, 2d Sun May. Travis Park, 11 a. m., 3d Sun May. West End, 7:30 p. m., 3d Sun May. Sherman St., May 23. Prospect Hill, May 21. South Heights, at Comal St., May 25. W. J. Johnson, P. E.

Llano District—Third Round. Bertram, at Mt. Horeb, Apr 15, 16. Blanco, at Live Oak, Apr 22, 23. Willow City, at Post Oak, 11 a. m. Apr 25. Johnson City, Rockdale, 11 a. m. May 2. Sunny Lane, at Briggs, May 6, 7. Liberty Hill, at Leander, May 13, 14. Burnet and Marble Falls, at B, May 20, 21. Kingsland, at Wolf's Crossing, May 27, 28. Llano station, June 10, 11. Kerrville, at Harper, June 17, 18. Hoerne, at Waring, 11 a. m. June 21. Center Point sta, 11 a. m. June 23. Bandera, at B, 3 p. m. June 24. San Saba sta, July 1, 2. San Saba mis, July 8, 9. Cherokee, July 15, 16. Rocksprings, 3 p. m. July 24. W. H. H. Biggs, P. E.

Cuero District—Second Round. El Campo, at Ganado, Apr 15, 16. Palacios, at Palacios, Apr 22, 23. Port Lavaca, Apr 29. Clear Creek, May 6, 7. Nursery, at Mission Valley, May 13, 14. Pancho, at R., May 20. Leesville, at Floyd's, May 27, 28. J. C. Wilson, P. E.

NORTHWEST TEXAS CONFERENCE

Fort Worth District—Second Round. Mulkey Memorial, Mch 15, 16. Missouri Avenue, Apr 16, 17. North Fort Worth, Apr 19. Azle, at Harwell's, Apr 22, 23. Peach Street, Apr 25. Joshua, May 6, 7. Cresson, May 13, 14. Grandview cir, May 20, 21. Covington, May 21, 22. First Church, May 29. O. F. Sensabaugh, P. E.

Vernon District—Second Round. Seymour cir, Apr 15, 16. Monday and Gorey, Apr 16, 17. Knox City mis, Apr 18. Spring Creek mis, Apr 21. Seymour sta, Apr 22, 23. Matador cir, May 3. J. G. Miller, P. E.

Weatherford District—Second Round. Gordon, etc., at Strawn, Apr 16, 17. Santo, at Lipan, Apr 22, 23. Breckenridge, at Pugh, Apr 25. Crystal Falls, at Grogan, Apr 27. Hanger, at Mt. Zion, Apr 29, 30. Peasler, at Agnes, May 6, 7. Whit, at Bethesda, May 13. Springtown, at Goshen, May 13, 14. Graham mis, at Henry's Ch, May 20, 21. Farmer, at True, May 23. Throckmorton, at Sibley, May 27, 28. Elmsville, at Caddo, May 31. Dist. Conf. at Graham, June 22. E. F. Boone, P. E.

Gatesville District—Second Round. Killeen and Nolan, at N, Apr 15, 16. Gatesville mis, at Newland, Apr 22, 23. Turnersville, at Mt. Zion, Apr 29, 30. Maxdaie, at Elmore, May 6, 7. China Springs, at C. Creek, May 13, 14. Event, at L. C. H., May 20, 21. Copperas Cove, May 27, 28. S. W. Turner, P. E.

Waxahachie District—Second Round. Milford, at Sims, April 15. Italy, April 15, 16. Red Oak, April 22, 23. Bardwell, at Elm Branch, April 29, 30. Lovelace, May 13, 14. Grandview, May 14, 15. Jas. Campbell, P. E.

Georgetown District—Second Round. Granger cir, at Jonah, Apr 16, 17. Taylor Bohemian mis, Apr 22. Taylor sta, Apr 22, 23. Rogers cir, at Oenaville, Apr 29, 30. Hutto cir, May 6, 7. N. Georgetown cir, May 10. Moody sta, May 12. Troy cir, May 13, 14. Bruceville and Eddy, May 14, 15. Salado cir, May 20, 21. Belton cir, May 21, 22. Florence cir, May 27, 28. J. S. Chapman, P. E.

Dublin District—Second Round. Cisco cir, at Romney, Apr 15, 16. Cisco sta, at Cisco, p. m. Apr 16, 17. Eastland, at Staff, Apr 22, 23. DeLeon cir, at Victor, Apr 29, 30. DeLeon sta, at DeLeon, p. m. Apr 30, May 1. Huckabay, May 6, 7. Stephenville, at S, p. m. May 7, 8.

Morgan Mill, May 13, 14. Bluff Dale, p. m. May 14, 15. Carbon mis, May 20, 21. Deddema, p. m. May 21, 22. Glen Rose, May 24. Duffau, May 26. Carlton, May 27, 28. A. E. Bailey, P. E.

Waco District—Second Round. Aquila, April 15, 16. Waco, Elm Street, 11 a. m., April 23. Waco, Fifth Street, 7:30 p. m., April 23. Whitney, April 29, 30. Peoria, May 6, 7. Bosqueville, May 13, 14. Axtell, May 20, 21. Mart, May 27, 28. J. G. Putman, P. E.

Colorado District—Second Round. Gail, at Prairie View, Apr 22, 23. Clairemont, at Clairemont, Apr 29, 30. Midland, May 6, 7. Snyder and Gunn at Dunn, May 13, 14. Big Springs, May 16. J. T. Griswold, P. E.

Ablene District—Second Round. Merkel, Apr 15, 16. Merkel mis, at Midway, Apr 22, 23. Clyde, at Eula, Apr 29, 30. Caps, at Rock Crossing, May 6, 7. Buffalo Gap, May 13, 14. Balrd, May 18. Putnam, May 20, 21. Jno. R. Morris, P. E.

Brownwood District—Second Round. Gustine, at Fleming, Apr 15, 16. Side Springs, at Macedonia, Apr 22, 23. Comanche cir, at Sidney, Apr 29, 30. Blanket, Apr 29, 30. Comanche sta, May 6, 7. Indian Creek, at Winchell, May 13, 14. Coleman mis, May 20, 21. Coleman sta, May 27, 28. Prector, at Oak Grove, May 27, 28. B. K. Bolton, P. E.

Clarendon District—Second Round. Stratford, Apr 15, 16. Hansford and Hutchinson, Apr 19. Fairhart, Apr 22, 23. Dist. Conf. at Clarendon, Apr 27-30. Channing, at Middle Well, Apr 25. Canadian, May 6, 7. Higgins, at Second Creek, May 9, 10. McLean, May 13, 14. Cataline and Shamrock, May 16, 17. Silverton, May 20, 21. Tulla, May 24. Rowe, June 3, 4. Jas. M. Sherman, P. E.

Corsicana District—Second Round. Barry, at Love's Chapel, Apr 15, 16. Rice, at Tupelo, Apr 16, 17. Brandon, Apr 22. Dawson, at Emmett, Apr 23, 24. Corsicana, First Church, Apr 25. Groesbeck, Apr 26. Jno. M. Barcus, P. E.

Corsicana District—Third Round. (In part.) Frost, at Salem, May 20, 21. Mexia, June 9. Wortham, at Couchman, June 10, 11. Corsicana Cir., at Long Prai, June 24, 25. Kerens, at Bazette, June 25, 26. Corsicana, Eleventh Ave., June 28. Blooming Grove Cir., Dresden, July 1, 2. Brandon, July 15, 16. Blooming Grove Sta., July 23, 24. Barry, July 29, 30. Richland, at Pursley, Aug. 5, 6. Dawson, Aug. 6, 7. Epworth League and Sunday-School Conference, at Kerens, to begin 11 a. m. June 27th. All Epworth Leagues and Sunday-schools in the district are requested to elect delegates and send names of those who will attend to Rev. J. M. Armstrong, at Kerens, Texas. Please note change of date for our District Conference from April 25th to May 11. John M. Barcus, P. E.

NORTH TEXAS CONFERENCE.

Dallas District—Second Round. Ervay Street sta, 7:30 p. m. Apr 16. Argyre, at Garza, Apr 22, 23. Clark's Chapel, Apr 29, 30. Denton sta, May 6, 7. Trinity Church sta, 11 a. m. May 14. First Church sta, 7:30 p. m. May 14. Lewisville sta, May 20, 21. Cochran and Caruth, May 27, 28. J. L. Morris, P. E.

Greenville District—Second Round. Campbell, at Caney, Apr 15, 16. Lone Oak, at Twin Oak, Apr 16, 17. Neola, Apr 22, 23. Dist. Conf. at Lone Oak Apr 27-30. Fairlie, May 6, 7. Greenville mis, at Jones Bethel, May 13, 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.

Bonham District—Second Round. Ector, Mt. Pleasant, Apr 15. S. Bonham, at Ravenna, Apr 15, 16. Lannus, Brotherton, Apr 22, 23. Dodd, Dodd, Apr 22, 23. Trenton, Orangeville, Apr 27. Jno. H. McLean, P. E.

Paris District—Second Round. Clarksville cir, at Union, Apr 15, 16. Clarksville sta, Apr 16, 17. Albion mis, at Young's Ch, Apr 22, 23. Bagwell mis, at Robinsville, Apr 29, 30. Whitlock sta, May 6, 7. Annona and William's Ch, at W. Ch, May 7, 8. Avery mis, at Oak Grove, May 13, 14. Emberson cir, at Hopewell, May 20, 21. Chicota mis, at Hinkley, May 27, 28. E. H. Casey, P. E.

Bowie District—Second Round. Belleville, Apr 15, 16. Blue Grove, Apr 16, 17. Iowa Park, Apr 22, 23. Wichita Falls, Apr 22, 24. Archer, Apr 29, 30. Holliday, Apr 30, May 1. Crafton, May 6, 7. Gibtown, May 13, 14. Decatur cir, May 20, 21. Decatur sta, May 27, 28. T. R. Pierce, P. E.

Sherman District—Second Round. Collinsville and Tioga, at T, Apr 15, 16. Whitesboro, Apr 16, 17. Gordonville, Apr 22, 23. Gunter, at Maple, Apr 29, 30. Pottsboro, Apr 30, May 1. Preston, May 6, 7. Southmayd, at Kendalls, May 13, 14. Pilot Grove, May 20, 21. Howe, at Cedar, July 8, 9. E. W. Alderson, P. E.

Terrell District—Second Round. Crandall, at Crandall, Apr 15, 16. Kaufman sta, at night, Apr 16. Rockwall, at Rowlett, Apr 22, 23. College Mound, at Morrow Ch, Apr 29, 30.

Kemp, at Kemp, May 6. Elmo, at Eagan, May 13, 14. Chisholm, May 21. Deddema, at Prairieville, May 27, 28. O. S. Thomas, P. E.

McKinney District—Second Round. Allen, at Herrington, Apr 12, 13. Renner, at Frankford, Apr 15, 16. Weston, at Anna, Apr 15, 20. Princeton, at Pleasant Grove, Apr 22, 23. Farmersville, Apr 23, 24. Dist. Conf. at Wylie, Apr 25-27. Wylie, at Murphy, Apr 28. Josephine, Apr 29, 30. Nevada, Apr 30, May 1. Copville, May 6, 7. One Ridge cir, at B. R., May 13, 14. Blue Ridge mis, at B. R., May 14, 15. Frisco, at Frisco, May 19, 20. Prosper, at Wesley Ch, May 20, 21. Celma, at Roseland, May 21, 22. Farmers Branch, May 27, 28. I. W. Clark, P. E.

Sulphur Springs District—Second Round. Mt. Vernon, at Weaver, 3d Sun Apr. Sulphur Springs sta, 7:30 p. m. Apr 17. Cooper sta, 7:30 p. m. Apr 21. Klondike, at Posters, 4th Sun Apr. Rely Springs, at Parks, 1st Sun May. Ben Franklin, at P. G., 2d Sun May. Como, at Harper's Ch, 3d Sun May. Birth cir, 11 a. m. May 24. Sulphur Bluff cir, 4th Sun May. Bonanza, 11 a. m. May 31. Lake Creek, 1st Sun June. C. B. Fladger, P. E.

Gainesville District—Second Round. Montague, at Woodland, 3d Sun Mch. Belcher, at Belcher, 3d Sun Apr. Woodbine, at West View, 4th Sun Mch. Burns mis, at Friendship 4th Sun Apr. Denton St., night, 4th Sun Apr. Pronger and Krum, at Krum, 5th Sun Apr. Dist. Conf. embraces 5th Sun in Apr. beginning Wed. night preceding. Nocona sta, 1st Sun May. Marysville mis, at Sivel, 2d Sun May. Broadway, Gainesville, night, 2d Sun May. Aubrey and Oakgrove, at Cooper, 3d Sun May. Bonita cir, 4th Sun May. Era and Bolivar, 1st Sun June. Dexter, 2d Sun in June. J. A. Stafford, P. E.

TEXAS CONFERENCE.

Houston District—Second Round. Galveston, Central, Apr 16. Galveston, West End, Apr 16. McKee St., Apr 22, 23. McAshan, at Brunner, Apr 23, 24. Shearn, Apr 30. Harrisburg, Apr 30. Fabernacle, May 6, 7. Washington St., May 7, 8. Sandy Point, May 10. White Oak, May 12. Cedar Bayou, at Fisher's Ch, May 13, 14. Alvin, May 16. Sam R. Hay, P. E.

Huntville District—Second Round. Prairie Plains, Apr 15, 16. Millican, at Alexander, Apr 22, 23. Dodge, at Riverside, Apr 23, 30. Willis and Conroe, at W, Apr 30, May 1. Madisonville mis, at Oxford, May 6, 7. Madonia mis, at Joaquin, May 7, 8. Waller, at Macedonia, May 13, 14. Hempstead, May 14, 15. Montgomery, at Harmony, May 20, 21. Bedias, May 27, 28. Anderson, at Koan's, May 28, 29. Magnolia, May 31. Cold Springs, June 2. Conroe mis, at Cleveland, June 3, 4. C. R. Lamar, P. E.

San Augustine District—Second Round. Garrison cir, at Garrison, Apr 15, 16. Timpson sta, Apr 16, 17. Tenaha cir, at Joaquin, Apr 22, 23. Keltys cir, at Keltys, Apr 29, 30. Lufkin sta, Apr 30, May 1. Burke, at Diboll, May 6, 7. Melrose cir, May 13, 14. Nacogdoches sta, May 14, 15. Bronson mis, May 20, 21. San Augustine sta, May 21, 22. Geneva cir, at Sexton, May 27, 28. Cushing cir, Fri, June 2. Minden, at Glenfawn, June 3, 4. Gary mis, June 10, 11. Carthage, Wed, June 14. Appleby mis, June 17, 18. Dist. Conf. at San Augustine, June 22-25. C. A. Tower, P. E.

Tyler District—Second Round. Tyler cir, at Pleasant Grove, Apr 15, 16. White House, Apr 16, 17. Edom, Apr 22, 23. Meredith, Apr 23, 30. Snyder Springs, at S. S, Apr 30, May 1. Marvin, May 6, 7. Athens, May 7, 8. Malakoff, at Malakoff, May 13, 14. Big Sandy, at Gladewater, May 20, 21. Troup and Overton, May 27, 28. E. W. Solomon, P. E.

Beaumont District—Second Round. Liberty, at Raymond, Apr 15, 16. Sabine Pass, at Deweyville, Apr 22, 23. China and Sour Lake, at S. L. Apr 29, 30. Orange, May 6, 7. Burkeville, at Mill Creek, May 13, 14. Livingston, at Goodrich, May 20, 21. Corrigan, at Moscow, May 27, 28. First Ch, Beaumont, June 4, 5. North End, Beaumont, June 4, 5. Jasper mis, at Eyerly camp, June 10, 11. Wallisville, at W, June 13, 14. Call, at Watson Chapel, June 17, 18. Port Arthur, June 24, 25. Warren, at Warren, July 1, 2. Kountze, July 8, 9. Silsbee, at Silsbee Junction, July 9, 10. O. T. Hotchkiss, P. E.

Calvert District—Second Round. Rogers Prairie, at High Prairie, Apr 15, 16. Franklin sta, Apr 22, 23. Petteway, at Beck Prairie, Apr 29, 30. Travis, May 6, 7. Roscobud sta, May 7, 8. Durango, May 19. Lott and Chilton, May 13, 14. Wheelock, May 20, 21. R. A. Burroughs, P. E.

Pittsburg District—Second Round. Winfield, at Winfield, Apr 15, 16. Mt. Pleasant, Apr 16, 17. Musgrove, at Morris Ch, Apr 22, 23. Gilmer cir, Apr 29, 30. Gilmer sta, Apr 30, May 1. New Boston mis, at Daniels Ch, May 6, 7. New Boston sta, May 7, 8. Pittsburg cir, at Reeves Ch, May 13, 14. Pittsburg sta, May 14, 15. Canon, May 17. Daingerfield, May 18. Quitman cir, May 20, 21. Queen City, May 27, 28. Redwater, May 27, 28. Dalby, May 31. J. T. Smith, P. E.

Palestine District—Second Round. Rusk mis, at Gallatin, Apr 14.

Jacksonville cir, at Providence, Apr 15, 26. Mt. Selman cir, at Bullard, Apr 22, 23. LaRue cir, at Oak Grove, Apr 29, 30. Grapeland mis, at Hayes Spc., May 6, 7. Trinity and Lovelady, at T, May 7, 8. Augusta mis, at A., May 20, 21. Kennard mis, at Kennard Mill, May 27, 28. Alto cir, at Shilo, June 3, 4. Rusk sta, June 4, 5. Wells mis, at Pollok, June 10, 11. Crockett cir, at Creek, June 17, 18. Jos. B. Sears, P. E.

Marshall District—Second Round. Henderson cir, at Marvin's Ch, Apr 13, 14. Church Hill, at London, Apr 15, 16. Henderson sta, Apr 17, 18. Comanche cir, Apr 29, 30. Waurika cir, Apr 30, May 1. The District Conference will be held at Temple, O. T., April 19 to 22. N. L. Linbaugh, P. E.

Brenham District—Second Round. Sealy, at San Felipe, Apr 22, 23. Somerville, at Lyons (Fri) Apr 28. Caldwell mis, at Deaenville, Apr 29, 30. Jas. W. Downs, P. E.

Caldwell (Mon), May 1. Bellville, at Sempronius, May 6, 7. Milano, at Minerva, May 13, 14. Thordale, at Pleasant Hill, May 20, 21. Giddings, at Ledbetter, May 27, 28. Brenham, May 28, 29. Rockdale, June 3, 4. Cameron, June 11. Chas. F. Smith, P. E.

INDIAN MISSION CONFERENCE.

Duncan District—Second Round. Bush Springs cir, Apr 15, 16. Duncan cir, Apr 16, 17. Comanche cir, Apr 29, 30. Waurika cir, Apr 30, May 1. The District Conference will be held at Temple, O. T., April 19 to 22. N. L. Linbaugh, P. E.

THE DEVIL

Is beat and that bad when one man or boy sends to Dr. Hill, Greenville, Texas, and gets a guaranteed cure for cigarette and tobacco habit.—Next.

The Johnston NO. 10 Mower

THIS GRAND MOWER COMBINES High Speed with Greatest Strength AND WEARING QUALITIES ENABLING US TO GUARANTEE IT TO CUT THE MOST DIFFICULT GRASSES IN THE WORLD, WHICH ARE FOUND IN TEXAS. A POWERFUL CUTTER LIGHT DRAFT LIGHT RUNNING EASILY OPERATED



"TO BE SURE YOU ARE SAFE"

RIDE ON COTTON BELT ROUTE. FINEST EQUIPMENT AND SAFEST TRAINS IN TEXAS. Pullman Sleepers, Parlor Cafe Cars, Reclining Chair Cars—Seats Free. (Through without change) All Trains Wide Vestibuled Throughout. Only One Night Out from Ft. Worth—Dallas—Waco—Tyler to Memphis—St. Louis—Chicago—Cincinnati. For Full Information Regarding Your Trip, Address: D. M. MORGAN, T. P. A. J. F. LEHANE, G. P. A. GUS HOOVER, T. P. A. Fort Worth, Texas. Tyler, Texas. Waco, Texas.

Tennessee Summer Resorts

Monteagle, Sewanee, East Brook Springs, Estill Springs, Beersheba Springs, Bon Aqua Springs, Hurricane Springs, Lookout Mountain, Kingston Springs, Craggie Hope, Nicholson Springs, Tullahoma, Fernvale Springs, Monte Sano

IT WILL BE SUMMER TIME BY AND BY

There are many delightful Springs and Summer Resorts in the Highlands and Mountains of Tennessee on or near the lines of

Nashville, Chattanooga & St. Louis Railway

This Company publishes regularly every year an illustrated folder giving a list of these resorts and a brief description of each; also a list of Hotels and Boarding Houses, their rates per week, month, etc. These folders will be ready for distribution about April 15th. Write for a copy before making your plans for the Summer; mailed FREE upon application to W. L. DANLEY GENERAL PASSENGER AGENT, NASHVILLE, TENNESSEE

BRO. SMITH'S REVIEW OF THE MINUTES.

Bro. Smith's article in the Advocate of March 16 is timely. It affords the opportunity to say some things that ought to be said. There are errors in the tables, and there will always be, and inevitably so, as long as the brethren of the conference follow their present conception of the meaning of the three different tables, and their none too careful manner of filling them out.

Let me again explain the meaning of these tables, and especially the relation of Nos. 1 and 2 to No. 3. And in this view of them let me say that I have the coinciding interpretation of Bishop Hendrix, given at my personal request for his opinion during the conference at Crockett. Take a case in point as the simplest method: Naples Circuit, in Bro. Smith's district. Turning to No. 1, we find, "expended for Churches and parsonages" \$198; for "premiums" \$15. Total on No. 1, \$213. Now turn to No. 2. We find: By Leagues "for other objects," \$2. Total by Leagues, \$2; by Sunday-schools for "supplies," \$47. Total by Sunday-schools, \$47; by women's societies: W. F. \$29, W. H. \$144. Total by both societies \$173. Now then, note the last item of this table (No. 2), "Total amount reported in this table, not 'elsewhere' reported" \$222—not reported in No. 1, nor No. 3 (but to be included in No. 3 under the head of "other objects"). Now we are through with 1 and 2—they are simple "records," like the bench records of a court; they are not "accounts." We therefore lay them aside to be used only as "references" when we come to make up the "account" of the Church. We turn now to No. 3 and proceed to "draw off" or to "make up" the Church "account." We are not now making "records," but the "business statement" of the Church, and this, like any other "business statement," must "balance."

Now take up No. 3 of Naples Circuit. Here we find all the items regularly entered and accounted for until we come to the one next to the last, "for other objects," and here we find entered \$470. Now where does this \$470 come from? "Referring" to No. 1, we find \$213 not included in the "business statement" of the Church. Put that down. Now, "referring" to No. 2, we find \$222, "total amount reported in this table, not 'elsewhere' reported." Put that down. Now add the \$213 and the \$222 and you have \$435. We are still short \$35 of the \$470. Turn now to their Church Conference records and you will doubtless find recorded expenditures for fuel, lights, sexton hire, and other incidentals, amounting to \$35. Add this amount to the \$435 and you have \$470, which accounts for the item "for other objects." Now then draw your line and add all the items thus entered on No. 3, and you have \$1,364 "total amount raised for all objects during the year," as Bro. Vance has it. This is the correct way to make out these tables, and they will always be found to "balance" if handled in this manner; and then when the printed minutes appear there will be absolutely no difficulty in reconciling every figure, and it can be done only when this method is followed. I stake my reputation as an accountant for twenty years on that statement.

Bro. Smith notices inaccuracies in the "membership" tables. He refers, among others, to his district. Having shown by comparison of "percentages" that the men of his district did better in the matter of finance than all other districts of the conference, the conclusion is natural that his were the best men of the conference. Now let us see how the best men of the conference report on membership. Bro. Smith says: "Pittsburg District goes down with, this year, 7,396; last year, 7,427; net loss, 31. But the additions show, by profession and certificate, 993; removals, 375; net gain, 618. This, added to the 7,427 last year, will give, instead of 7,396, 8,045 for this year." Now then, according to this, he is entitled to 649 members more than the minutes give him. That is, instead of reporting him a net loss of 31, the minutes ought to show him a net gain of 618. Now then, this is all perfectly true, but the question is: What became of those 649 members? We must account for them. The following table will show how his men accounted for "members last year," and their "additions" and "removals" of this year, and will reveal exactly to a man what became of his 649 lost members. Here is the table:

Table with columns: Name of Charge, Reported last year, Additions, Removals, True membership, Reported this year, Discrepancies (Loss, Gain). Rows include Pittsburg, Leesburg, Musgrove, Quitman, Gilmer, etc.

Now then, deducting the total of the column "removals," 375, from the total of the column "additions," 993, we have remaining as a net gain 618. Add this remainder to the column "reported last year," 7,427, and we have, as per column "true membership," 8,045 as the true membership for this year. But we see the column "reported this year" gives only 7,396, as appears in the printed minutes, a difference of 649 between it and the column "true membership." Now to account for this loss of 649 members. Take the double column "discrepancies," and under the head "loss" or "gain" is entered the discrepancy in the report of membership of each charge in the district as returned by the preacher in charge. Summing up we have a total "loss" of 1,207 and a total "gain" of 558. Deducting the 558 gain from the 1,207 loss, we have a net loss of 649, the exact difference between the columns "true membership" and "reported this year," thus proving the work and accounting for the lost 649 members. No wonder the minutes show him up with a net loss of 31. Out of twenty preachers in his district, just four returned properly their membership statistics, while only one made all three reports according to strict accounting methods, and that one was W. H. Vance, whose work is a model of correctness and a gem of accuracy.

Now then, the percentage of net loss to the membership "reported" in the Pittsburg District is, in round numbers, nine per cent, and figuring on this basis throughout the conference we may safely claim a total membership of 62,039 instead of 56,917. Moral: Let the preachers learn how to make their reports, and the statistics will come up all right. Galveston, Texas. H. B. URQUHART.

A Good Piano Announcement

This paper seldom calls special attention to any of its advertisements; but the one on page 5, "An Epworth Piano" is worth many times its cost, it seems to deserve special mention. There is something about it which harmonizes peculiarly with the aims and purposes of this paper. The mission of a Church paper is to furnish good reading—the kind that tends to make our homes better, brighter, more cultured and therefore more attractive. Its influence is subtle, intangible, but none the less powerful and beneficent. You may not see it day by day; but look back five, ten, twenty years, you will see it plainly then. It has a cultural value worth a hundred times its cost. Good reading and good music seem to be closely related. And the very reasons

Mr. Williams gives why one should have a piano, seem to be equally potent reasons why the Church paper should be found in every home.

It is a pleasure to print that kind of business announcements. And it would seem that no one could read what Mr. Williams says about his piano book, without wanting to send for it.

Every real and searching effort at self-improvement is, of itself, a lesson of profound humility. For we cannot move a step without learning and feeling the waywardness, the weakness, vacillation of our movements, or without desiring to be set upon the rock that is higher than ourselves.—W. E. Gladstone.



DR. PRICE'S CREAM BAKING POWDER makes home baking easy. Nothing can be substituted for it in making, quickly and perfectly, delicate hot biscuit, hot-breads, muffins, cake and pastry.

PRICE BAKING POWDER CO. CHICAGO.

DISTRICT CONFERENCE NOTICES.

LLANO DISTRICT.

For good reasons the Llano District Conference has been changed from Johnson City to Blanco. Opening sermon to be preached by Rev. Z. V. Liles at 8 p. m. April 27. Our school men are cordially invited to be with us. Let all concerned take due notice and govern themselves accordingly. W. H. H. BIGGS, P. E.

WAXAHACHIE DISTRICT.

The committee appointed to examine candidates for license to preach and for recommendations for admission on trial for Waxahachie District will meet at 2:30 April 18 at Methodist Church at Ennis. We shall expect all applicants at this hour. W. H. MATTHEWS.

NOTICE—BONHAM DISTRICT.

Let all traveling or local preachers, or lay delegates, who expect to bring their wives, every local preacher, lay delegates, or any one who expects to visit the conference, and every one who expects to come by private conveyance, notify me as soon as possible. J. R. ATCHLEY, Trenton, Texas.

GREENVILLE DISTRICT CONFERENCE COMMITTEES.

April 28, 8:00 p. m. opening sermon, J. A. Thomas. License and Admission—R. C. Hicks, J. A. Thomas, R. C. Dial. Orders—S. C. Riddle, Franklin Moore, J. E. Vinson.

N. B.: Local preachers are expected to be present with their reports, and in event of failure to attend, written report must be sent. J. M. PETERSON, P. E.

BROWNWOOD DISTRICT.

Will the pastors please send me at once the names of delegates, local preachers and all those who will attend the District Conference? FRANK M. JACKSON, Blanket, Texas.

TYLER DISTRICT.

The Tyler District Conference will meet in Mineola June 28 to July 2 and the following are the committees: License to Preach—W. F. Packard, D. D., S. S. McKimney, E. W. Allen. Admission on Trial—W. Wootton, C. B. Garrett, H. A. Matney. Deacons and Elders' Orders—Geo. R. Hughes, W. T. Ayres, J. W. Mills. Let all local preachers and delegates elected, together with all preachers in charge, make it a point to be present. Opening sermon June 28, 8 p. m. by Rev. A. Little. E. W. SOLOMON, P. E.

IMPORTANT NOTICE.

Let all who intend coming to the Greenville District Conference, to be held at Lone Oak, Texas, beginning April 27, send me their names at once. If you are coming by private conveyance, let us know, that we may provide for your horses. If you have any special requests to make, let us have them at once and we shall try to accommodate you if possible. We are expecting a great occasion, and to this end we ask your prayers, and that all the brethren come with the expectation of remaining over Sunday. Our party will be disappointed if you do not. We have two trains a day from Green-

ville to Lone Oak. The regular passenger train, leaving Greenville according to present schedule, at 4:30 p. m., local freight, with passenger coach accommodation, leaving Greenville at 7 a. m. W. T. MORROW.

THE ADVOCATE AND PROHIBITION.

I want to express by heartfelt thanks for the courageous fight the Advocate is making against the saloons and vice and crime. While it has incurred the enmity of the lawless class, its multiplied thousands of readers, as well as every other man that loves Christianity, will stand by it in this fight. Why don't the large dailies and semi-weeklies help carry on this noble fight? Can't they see that in refusing to help promote the public moral welfare of the State that they are gradually, but surely, sealing their own doom?

It is actually astonishing to see the whiskey element going blindly on, breaking their own necks. Every move they make aids the prohibition movement. Instead of them submitting to the will of the majority, they resort to all the dirty scheming conceivable to such men to thwart the will of the people—the people who are trying to make Texas a fit place to raise our children. But the saddest part is, some of our courts use their influence to perpetuate these evils and deny the people their right to local self-government that the Constitution guarantees us. Well, there is a day of reckoning coming, and God speed the day!

They tell us we are taking their privilege from them. A logical argument, indeed. The murderer might claim the same thing. Yet I believe before God that there would be as much honor in giving men license to murder as to sell whiskey. You can murder this old body of mine, but have no power over the soul. The saloon is murdering thousands every year, both soul and body. The thief could claim that we have taken his liberty from him. Yet I would rather he would steal everything I have than to create the whiskey appetite in my boys and steal their honor, which can never be replaced. I thank the Lord for such men as the Advocate editors. Your work is bearing fruit. Keep the good work going on, and the Lord help us to drive out the whiskey curse, vice and crime. J. D. KELLEY.

If the Baby is Cutting Teeth

Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhea. Twenty-five cents a bottle.

Advertisement for C. P. Barnes & Co.'s Rings, featuring an image of a hand holding a ring and text describing the quality and variety of the jewelry.

Advertisement for Chartier's Electric Shorthand, describing it as the best shorthand system in the world and offering a course by mail free.

Advertisement for Draughon's Practical Business College, offering a \$50 position and tuition after the position is secured.

Advertisement for Dallas Telegraph College, seeking young men to learn telegraphy for railway service.

Advertisement for driving a horse to water, featuring an illustration of a man in a carriage and text explaining the benefits of the P. & O. Co. name plate.

Advertisement for Parlin & Orendorff Co., Dallas, Texas, offering furniture and other goods.

Advertisement for Church Furniture, featuring an illustration of a church interior and text describing their products.

Advertisement for Bells, featuring an illustration of a bell and text describing various types of bells available.

Advertisement for Pilsner Beer, featuring an illustration of a glass of beer and text describing its quality and health benefits.