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

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## Editorial.

### THE MORNING OF THE RESURRECTION.

The most momentous event in the history of our Christianity, as well as in the history of the world, is the resurrection of the body of Christ from the grave. Upon it, as a historic verity, rests the whole structure of our Christian system. Paul takes this view of the question in his wonderful exposition of this fact in his fifteenth chapter of his first epistle to Corinthians. He says: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they that have fallen asleep in Christ are perished. If in this life only we have hope in Christ we are of all men most miserable." Therefore if this doctrine be eliminated, or even placed in the role of a doubtful question, there is absolutely nothing left, from the inspired viewpoint, upon which to support the claims of the gospel. As a matter of history this doctrine rests upon the most incontestable testimony. From five to six hundred witnesses saw the Savior after his resurrection, they handled him, talked with him, heard his many deliverances and saw him leave the earth. No event in Grecian, Roman or Jewish history is more thoroughly supported by credible evidence than the fact that Christ rose from the dead on the third morning after his crucifixion. The apostles saw him and communed with him, and as a result they returned to his ministry and became his evangelists in the proclamation of his truth. Everywhere they went they gave their testimony to the event of his resurrection. People receiving it from them believed it and subscribed to it without question. The early Church accepted it without a murmur, and, from that day till this, Easter has been a memorable day in the Church of God. The reason for this is that it marks the great fundamental fact in Christian doctrine and history. To those who believe, there is another strong and convincing testimony upon which we rely for the verity of this doctrine. Every converted man carries this testimony in his own personal Christian experience. The power that raised up Christ from the dead is the same power that operates in our repentance, faith and regeneration. By it we are raised from the death of sin to a life of righteousness. We know from conscious experience that we have not been following a cunningly devised fable; that our hope is not based upon a permanently dead Christ, but upon one who was dead but now alive again forevermore. He conquered death, he triumphed over the grave, he leads captivity captive and brings good gifts to men. Therefore on this glad return of Easter—the fact that it teaches—we rejoice in the perpetuity of an endless hope, for in the resurrection of Christ we not only have the demonstration of his power to put all things under his feet, even death, but we have the further doctrine of the general resurrection of the dead. "For the hour is coming in the which all that sleep in the graves shall hear his voice and come forth."

This fact is guaranteed, and it is indissolubly connected with Christ's resurrection. The two go hand in hand through the gospels and the epistles. They come to us on this glad day as the inspiration of our faith. We rejoice in them, and send forth our notes of praise and victory. Christ is risen from the dead!

### THE IMPORTANCE OF SPEAKING THE TRUTH.

It is sometimes difficult to speak the truth, and it is frequently embarrassing for the time being. Nevertheless, it is our duty to speak the truth and lie not. To falsify is to misrepresent, to deceive and to mislead. This is why lying is such a sin. We can not perpetrate a larger fraud than to wilfully deceive. It is to become false to our own consciences and to God. And we can persist in lying until we actually, not only deceive others, but we practice deception upon ourselves. This is deplorable, and it is ruinous to character and life. A liar is despicable in the sight of God and men. He is lacking in the very first element of manhood. It is not often that people degenerate into this extremely false condition. Now and then it is the case. But lying on a milder and less mitigated scale is too common with most people. Exaggeration is a very common form of lying. We take up an incident, or a narrative, or a piece of neighborhood news, and we are not careful to repeat it just as we saw or heard it. We enlarge upon it until it appears in a different light to those to whom we relate or repeat it. And the oftener we tell it, the more it grows until it ceases to be what it was when we began with it. This is all wrong. We ought to be exact in the most trivial and commonplace incidents of life. Then there are what we misname white lies. There is no such a thing as a white lie. All lies, small or great, are black lies. They are a sin against self, against others, and therefore a sin against God. Whenever we indulge in them, we do violence to our natures. They inure us to larger and more aggravated habits of lying. "Thou desirest truth in the inward parts," says the Psalmist. God wants the heart to be true and truthful. A lurking desire to conceal or to misrepresent anything is untruthful in the inward parts. Even if it hurts, or embarrasses, better tell the truth than to compromise your conscience or stultify your honor. For the time being it may be disagreeable, but in the long run it will work out the best results in life and character. Truth, like honesty, can not be tampered or trifled with without damage to the moral and religious sense. Above all things we want conscience left sincere and transparent. To seek truth and pursue it is to cultivate and strengthen this sort of a conscience and to establish the life upon a sure foundation.

### THE CHURCH PAPER PROBLEM.

Under the above head the New Orleans Advocate recently had quite an elaborate editorial. It was a sort of Jeremiad on the failure of the people to appreciate the religious paper and the inability of the religious editor to get his paper circulated among his

people. The editorial then proceeds to cite one paper, without giving its name, and denominates it a success; but its success is accounted for on the ground that it is lacking in literary merit, but possessed of vigorous common sense; and upon the further fact that it has many loyal preachers devoted to its interests. We get all the papers published in Southern Methodism, but we have failed to locate the one mentioned above. The New Orleans Advocate itself does not lay claim to loftiness of style or exquisite polish in the use of English; and if this were a commendation it ought to have a very fair patronage. As a matter of fact, a religious paper needs more than a set of loyal preachers to make it a success. Even they will fail to get the people to take and read it, unless it has something in the way of merit to commend it to their judgment and favor. A namby-pamby paper will not win itself a place in the homes of people simply because it claims to be the organ of a given section of the Church. It must have force and vigor back of it, a head to guide its business affairs, a hand to fill it with readable matter; and it must stand for something in matter religious, moral and civic. When its pages are made to glow and sparkle with subject matter that appeals to the heads and the hearts of people it will not lack for intelligent and interested readers. Most of our papers have about all the circulation they are entitled to, for they are just what those who have them in charge make of them. People are not going to take and read a dull, dry, prosy, religious paper. Such a paper may be elegant in its English, or it may be slipshod and commonplace in its literary make-up; this fact makes no sort of difference. There is nothing in it that people care to read, and there is no sort of circulation machinery that will induce them to patronize it. A live, up-to-date preacher never fails of a good hearing; and a live, vigorous religious paper never weeps over the failure of people to patronize it. This is about all there is to "The Church Paper Problem."

Home is either closely related to the peace and harmony of heaven, or it embodies the brawls and discords of the other world. Love, kindness and mutual forbearance lift up toward the former; but irritability, a disposition of any one member to rule or ruin, help to bring it down to the latter. Neither the father nor the mother ought to try to force things into one channel without hearing kindly and patiently the side of the other. The home is often wrecked at this point.

Paul is the greatest expounder of the gospel in the history of the Christian Church. In addition to his great natural endowments and his finished culture and training, he was also inspired of God in his ministry. But even Paul had his moments of depression, and he often felt very keenly his dependence upon human sympathy and kindness. He often refers to the expressed interest and tender feeling of his brethren for him. We all need the warmth of a brother's heart and the grasp of a friendly hand.

### THE LIFE THAT IS WORTH LIVING.

In the course of our experience we have heard more than one man ask the question, "Is life worth living?" The answer to this question depends upon the view we take of life. If we persuade ourselves to believe that this life terminates at the grave, and that all we get out of it is what we experience as we pass through it, then in our judgment it is not worth living, and the sooner we reach the end of it, the better it will be for us and those who associate with us in its struggles and strifes and painful competitions. That view of life reduces it to the plane of the brute life that perishes. It implies, when brought to its last analysis, the absence of moral discrimination. Under the reign of that sort of life might is right, and the weaker members of society have no claims that the stronger are bound to respect. Were such a condition of things possible, who would want to live? What would there be in life for the most of us? Passion, appetite, selfishness and greed would control the relations of men. In such a state we do not hesitate to say that life would not be worth living. It would be a calamity. It would be better never to have been born than to come into such a life. But when we take the opposite view of this question, life is worth living, and it is the prevalence of this view that has brought to the world all the good and the true contained in it. The Scriptures teach us that this life is indissolubly related to a continuous life beyond the grave; that God is real; that our relation to him brings us into relation with all men, and that out of these relations arise spiritual and moral obligations. This condition makes law necessary, and thus men are differentiated from the beasts that perish. To live under these conditions is to love God, love mankind and strive in every way to elevate and make the world a better and a happier world. When men hold such views of life, they want to become good as individuals and good as citizens. They endeavor to live so as to take no undue advantage of others, to impose upon none, to help the weak, to lift up the fallen, to cheer the faint, to comfort the sorrowing, and to contribute in every way possible to improve the conditions of mankind. This opens up life to our visions and makes it the greatest boon ever conferred upon mortals. The possibilities become rich in the wealth of virtue, sobriety, brotherly love, civic righteousness and spiritual joy and hope eternal. The very idea of such a life thrills and inspires every noble sentiment and impulse of humanity, and brings men into kinship with God. And it holds out to us the hope of the better and completer life beyond the terminus of our present existence, incorruptible, undefiled, and that will never fade away. It is thus that we rejoice in this life, thank God for its inestimable gift, and revel in its progress and developments. Yes, to the man who loves God, who loves his fellow-man, and who tries to do his duty, life is worth living. With all its ills and struggles and burdens, we are glad we are born into it, and that we are a part of its great purposes and aims and destiny.

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### "STATE UNIVERSITY SYSTEM OF EXTERMINATION."

Under the above caption the Advocate of March 16 published an article from Dr. John M. Moore. Believing that article to have an influence, not intended by its author, upon the educational interest in general in Texas and that of the Church schools in particular, I reply to it.

It is hurtful to the general interest of education because it is opposing the spirit of progress. The appointment of an "inspector of schools" in the State of Texas is in keeping with the progress of the day. According to the report of the Commissioner of Education for the United States, 1896, there were in this country in 1895—even ten years ago—42 State universities and agricultural and mechanical colleges and about 150 other schools which had adopted the system of "inspection" and "accrediting" the public schools. This was begun by the University of Michigan as early as 1871.

The inspection was usually done by members of the faculty. But this was found to be very expensive, and also took the professor away from his classes.

The parent of the system, the University of Michigan, again took the lead in the appointment of a regular "inspector." For seventeen years the University of Indiana has had the system of inspection by a "board" of which the president of the University is a member; also for seventeen years the University of California has had the system and now has a regular "inspector." A professor in the Leland Stanford University told me that at first they were jealous of this being done by the State University. "But," he added, "it works well. It has raised the standard of the public schools. It annually saves to Leland Stanford thousands of dollars which she had formerly spent inspecting schools. She now accepts the report of the State inspector."

Another objection to the article is that that kind of argument tends to provoke jealousies, foster bitterness and prevent harmony among the friends of the different schools of the State. A good definition of civilization is: "The condition of living together in a state of mutual helpfulness." The wisest educators know that the cause is best promoted, not by bickering, but by a spirit of generous emulation.

Then, too, this is an attack upon the State University in spite of the disclaimer of the author. He says in plain English: "It is the far-sighted policy of some partisan of our State school, who can readily see the result of such a system." Then Dr. Moore tells us in most explicit terms what he thinks the "result" will be. He appeals to "our colleges" to "resent this bold attempt to crush out their very lives." "The State institution," says he, "is planning to lay its hands on every bright boy and girl that comes from the high school in Texas and corral them into the university that would empty the pulpits of Texas in one generation by failing to furnish supplies."

Yet he has "no fight to make on the State University" and concerning Prof. Hopkins, who was appointed "inspector of schools," he knows nothing but the "best."

If Prof. Hopkins is as "farsighted" as Dr. Moore seems to be, and accepted the position in spite of the calamities in store for the pulpits and colleges of Texas, what I would say of him—well, it would not be the "best." We are told that: "Any man who can not see the palpable injustice and gross unfairness to the other noble colleges of this State must be a veritable dupe." Is Prof. Hopkins at his "best" in being "duped?"

The charge preferred against the authorities in making the appointment and against Prof. Hopkins in accepting it, is a grave one. It is stated in these words: "There can be but one reason for the appointment, . . . to secure students," though it be done at the price of "palpable injustice and gross unfairness to other noble colleges of this State" in a "bold attempt to crush out their very lives," which, though awful in itself, is mild in comparison with the awful "result" that would "empty the pulpits of Texas in one generation for lack of supplies." Here is manifested a willingness to prefer the gravest charges combined with a failure to appreciate the merits of a system approved by the wisest educators, and, also, lack of appreciation of the spirit of self-sacrifice by which a teacher may be prompted to act. Why should Prof. Hopkins be prompted more by some other motive than a sincere desire to see the great State of Texas blessed with an intelligent citizenship?

I do not have the pleasure of knowing Prof. Hopkins personally. However, I was told by one of the most prominent educators in Texas that

"Hopkins is one of those men who stay in the profession of teaching at great personal sacrifice."

I think the arguments used by Dr. Moore are liable to be detrimental to the very cause which he desires to advance—Christian education.

It is suggested by him that every step forward taken by the State University means necessarily a step backward for the Church school. As I understand it, the great war is to be

Baptists have about the same number, I suppose; and, in all, it would be safe, perhaps, to say there are in the State five thousand preachers, or more. In zeal for righteousness and efficiency for good must be counted their wives, who are the most heroic of all. (The North admits that the Southern soldier was most courageous and that the "Southern women never were conquered"). With this army of "ten thousand" invincibles marching

ments to the Association for a protection of \$1,000. This for fifteen months.

During that time I have been thus able to assist in paying to the families of deceased brethren benefits aggregating \$3,000.

Had the Mississippi Conference Brotherhood, of which I was a member, remained out of the Association, the deaths of Brothers Cecil and Edgar would have required two assessments of five dollars each to be made

talk on the subject was interesting and instructive.

"Difficulties Met and Overcome in Doing Missionary Work" was ably discussed by Rev. W. W. Gollighugh. He showed that ignorance, selfishness, indifference, prejudice, and the influence of false reports published in the secular papers about missionary work in heathen lands were among the chief difficulties in our way.

Rev. J. C. Stewart spoke on "The



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waged against ignorance. The more one institution does the more easy the battle becomes for the others. But each will always have more to do than she can do. If such a man as Mr. Hopkins had been visiting the public schools in Texas for the past ten years their scholarship would to-day be higher, and, not only the State, but the other colleges, would have more pupils and better students, I verily believe.

Another objection I offer to his argument is that it suggests that the chief work of the Church school is to "make preachers" to keep up the "supplies." To form character for the future citizen, laymen or preacher, is the distinctive function of the Christian college. That the college, rather than the university, is a better place to send a boy upon graduation from a high school is now conceded. These four years are the most critical. The boy is away for the first time from home restraint. In a college there are thrown about him safeguards that are vastly better than can be given to him by a large university, where the students number from one thousand to five or six thousand, and where the best men on the faculty spend their time in writing books or lecturing to students who have already studied three or four years since graduating from the high school. A boy from the high school enters a university, or rather the college department of a university. He is usually taught by young teachers, some of whom are not even dignified in the catalogue with the title of professor. I have worked side by side in the library with young men who were working for their Ph. D. and who were the regular teachers of boys whose parents supposed them to have the most eminent in the university. My year at Columbia is drawing to a close. Yet three of the six men whose lectures I attend do not even know my name; certainly I never heard them call it. Each of the six is an author of one or more books; each is authority in his line. Dr. G. G. Hale wrote recently in the Outlook that some of the students at Harvard did "not even know the name of their professor." In a college the professor knows the boy; and unfortunate indeed is that boy who goes through his college course in a university reciting to "tutors" and "instructors" and does not have a lifelong friend in one or more of his college professors. A Southwestern student said to me last year: "I do not think I ever met one who inspires me to be a man more than Professor Cody does."

Another objection I have to Dr. Moore's argument is that it discredits the "pulpits of Texas" by suggesting that "supplies" could be made to fail so easily. I do not think there is a more self-sacrificing set of men than the preachers. There are in Texas about 1600 Methodist preachers; the

through the State under the banner of the cross, what shall we say if him who gets excited and fears that "supplies will fail" because one man visits the schools!

As a member of the faculty of Southwestern, I can say the loyalty to her manifested by the preachers is appreciated. I am convinced that Dr. Moore has the courage of his convictions; but in the interest of the cause we all wish to serve, it seems proper to say he became much excited when there was no reason for alarm at all.

As chairman of the "committee on affiliated schools," I know we were pleased to admit to our accredited list any school that had been "inspected" and accredited by the State University. Such a man as Mr. Hopkins dedicating his entire time to the work will serve the interest of Southwestern and that of every meritorious school in the State.

S. H. MOORE.

### HOW MANY AND GREAT THE BLESSINGS REALIZED.

The Management of the Methodist Benevolent and Fraternal Association rejoice to announce such an increase in its connectional brotherhood membership as to be able to pay all benefit certificates in full.

It has settled since December 1, 1904, claims resulting from the deaths of Revs. B. A. Hays, of the Memphis Conference (benefit, \$250), F. M. Moore, of the Indian Mission Conference (benefit, \$500), and C. D. Cecil, of the Mississippi Conference (benefit, \$1,000); and will be prepared by the assessment to be called in a few days to settle the claims in full resulting from the deaths of Revs. E. F. Edgar, of the Mississippi Conference (benefit, \$500), D. M. Evans, of the Memphis Conference (benefit, \$500), and J. W. Bowman, of the Western North Carolina Conference (benefit, \$500).

So far it has cost the members but little—much less than the average cost for an equal benefit in any Conference Brotherhood, and the protection has been greater and far more certain. The hearts of many bereaved widows and orphans of our deceased itinerant comrades are looking to this Association confidently for the larger and definite benefits to be realized.

It is composed of a kind-hearted itinerant band, who rejoice to contribute to the sacred fund which is to bless the largest number possible of their bereaved loved ones.

The following letter from Dr. DuBoise contains a fair statement of the practical benefits to be derived from the Association and the good work it is doing:

Rev. J. H. Shumaker, Secretary:  
Dear Brother—Since I became insured in the Methodist Benevolent and Fraternal Association I have paid out exactly ten dollars in fees and assess-

on the members of the Brotherhood. This would have cost me exactly what I have paid during fifteen months in the Association, and would have yielded the families of these brethren but \$250 to \$300 each; whereas the benefits to the families of Brothers Cecil and Edgar from the Association are \$1,000 and \$500, respectively; total, \$1,500.

H. M. DuBOISE.  
Come, itinerant brethren; join the band and help the Association, thereby helping the many dependent loved ones, and thus prepare for similar help to be rendered your own when you have fallen at your post.

J. H. SHUMAKER, Sec.  
—Christian Advocate, Nashville, February 23, 1905.

### A MISSIONARY INSTITUTE.

As I was requested by the brethren of the Marshall District to write an account of the Missionary Institute and Pastors' Conference, which was held at Jefferson, I proceed to do so.

The institute met March 21, and closed at noon on the 23d, and I do not hesitate to say that it was by far the best and most profitable institute I ever attended, and think I voice the sentiments of all the brethren who attended.

The program, made out by our thoughtful and wide-awake presiding elder, was the best I have ever seen, and the preachers were well prepared on the topics that were assigned them.

The opening sermon on "Education and Missions," by Dr. Greathouse, was simply grand, and he did ample justice to this great theme. The Doctor showed that there is a great need of education in general on the question of missions, and he emphasized the idea that great care should be given by our Board of Missions that only the best educated men should be sent as missionaries to the foreign fields.

"The Need of a Deeper Missionary Spirit Among the People and How to Obtain It" was ably and eloquently discussed by the gifted Dr. Massey, who showed that the missionary spirit was sadly lacking in the great majority of our people. He put great stress upon deep, earnest, real prayer as one of the important ways to obtain the true missionary spirit.

"A Missionary Church; Its Power and Influence" was assigned to this writer, but modestly forbids that I should say much about it. The leading thoughts of my paper were as follows: The Church of God is essentially a missionary body, organized for the evangelization of the world. The Church must be a missionary institution; for this it was established, and God has no use for a Church that is not missionary in spirit and practice. A Church that is not missionary in spirit and life will die, and ought to die.

Bro. J. W. Cullen conducted "A Bible Reading on Missions," and emphasized the thought that the Bible is essentially a missionary book, and his

Organization and Work of the Women's Societies in Our Circuits; How Can We Make Them Successful?" Bro. S. said many good things on this subject, to which the brethren will do well to take heed.

Dr. Massey preached on "The Duty and Reward of Liberality in Extending the Gospel," in his own unique way, and his sermon made a profound impression on the audience. He showed that liberality in extending the gospel is always rewarded in many ways; that the political, physical, mental and moral conditions of any people are always better where the gospel is preached than in those countries that have no gospel, and that God always rewards the people who do their duty in sending the gospel into the regions beyond.

"Objections Against the Missionary Enterprises of the Church Met and Answered" was the theme discussed by J. L. Russell, and right well did he handle this important subject; but we have not space to give a full account of his able address.

The Pastors' Conference was profoundly interesting, and many helpful talks were made by the brethren, which did us all good.

The subjects discussed were: "Reveries; Manner and Methods," "The Pastor with the Sunday-school," and "Pastoral Work; When and How Visit." The conference was a blessing to us all, and we felt that it was good to be there. The social advantages were very enjoyable indeed, and it was refreshing and delightful to see the warm, brotherly love and kindly sympathy that existed among all the brethren.

The conference voted a resolution of thanks to the good people of Jefferson for their generous hospitality extended to us, and to our presiding elder for the gentleness and courtesy he manifested to us all during the session.

One statement was made to the brethren which was highly appreciated indeed by all the preachers; that was the announcement that a friend to all the preachers had made a present of the new book by John R. Mott, "The Pastor and Modern Missions," to every preacher in the Marshall District, and that they need not buy it, as they would receive it by mail soon.

Some of us know who that friend is, but I am not at liberty to publish it in this report; but in behalf of all the preachers I will publicly thank that kind friend for this valuable gift. I have read my copy of it through, and will say that it is one of the finest missionary books that I ever read.

I must not forget to say that Bro. I. M. Bryce preached an able sermon on "A Missionary Gospel;" text, "Thy kingdom come," which was very helpful to us all. We believe that the brethren left the conference fired with mission zeal and that they will do more work on this line than ever before.

W. W. HORNER.



# Devotional and Spiritual

## THE HIDDEN LIFE.

Every person is to a degree a mystery to others. Neither the features nor the actions, nor both together, completely manifest the personality. There is an inner world of memory and imagination, of desires and aspiration, of will and affection, good or evil, which God alone sees. No man fully knows himself, much less his neighbor, or even his dearest friend, his wife, or child.

To the mystery of personality a real religious experience adds that of divine union. The life of the Christian is hid with Christ in God. It is an inward impartation of the divine glory through the agency of the Holy Spirit. It is the image and the life of Christ in the heart. It is the germ and the power of an endless life. Its beauty and its possibilities cannot be fully visible. In the midst of the most sordid surroundings the spiritual man has mountain peaks and starry firmaments and singing angels and the Infinite himself within. This inner glory is veiled by many infirmities as well as by the present limitations of physical existence.

It is partially revealed in character. The essential difference between the character of a Christian and that of one who is unconverted is discernible even by the people of the world. They can see the difference between purity and impurity, between sincerity and duplicity, be-

tween humility and pride, between self-sacrifice and self-seeking, between love and malignity, between faith and fear. But no Christian fully manifests the cardinal traits of a Christ-like character. His physical and intellectual imperfections, his inherited idiosyncracies as well as his unfavorable environment, largely hinder the full manifestation of the noblest qualities of his spiritual being. There are times when it is more manifest than it is at others. Sometimes the splendor of a thoroughly consecrated soul is for an instant seen, and even familiar friends are awed by the vision. But the divine life in the heart is never fully manifested in the character of even those who are purest and most unselfish. The shekinah is veiled by various coverings.

Circumstances often veil character, but frequently they are the occasion of its partial revelation. In great temptations and dangers the fidelity and courage of a Christian become apparent, under circumstances of great trial or provocation his patience is manifest, in business reverses and in seasons of sorrow and bereavement his faith and hope strengthen his heart and illuminate his face. The serenity and submission with which a Christian bears the afflictions that make others rebellious or despairing, are the manifestation of the power of a life that has a heavenly destiny.

So also when his earthly pilgrimage nears its close, the spiritual life of the Christian is entirely above the level of disease and death. But though the spirit moves triumphantly onward, its victory is not always manifest. In some cases that victory is so visible, so manifest, so glorious, that it becomes a demonstration of the supernatural; but in many others the deathbed even of the saint seems to have no element of glory and immortality. It is apparently only a shocking and painful scene of dissolution. The spirit that was so pure and brave, so believing and loving and patient, is veiled in unconsciousness and leaves no parting testimony.

The revelation of the hidden life of the believer here in time is at the best only partial. It is sufficient to prove the reality of the birth from above, but it is not the full manifestation of the glory of the risen life, the life that is a supernatural and divine mystery, from which the veil shall be removed only when the freed spirit enjoys consciously the vision of the glory of the risen Lord. "Heaven may have happiness as utterly unknown to us as the gift of perfect vision to the man born blind." When Christ, who is our life, shall be manifested, then shall we also be manifested with him in glory. "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—James E. C. Sawyer, D. D., in Michigan Christian Advocate.

## RELIGIOUS MEDITATION.

Not only should we have a regular place and time for meditation, but we should also cultivate the habit of giving active attention to religious things at all times and in all places. John Wesley traced out some of his most helpful trains of thought while on his horseback journeys. One prominent Christian worker in this country has received some of his most powerful spiritual messages while pondering the Scriptures on railway trains and street-cars. Wherever we are we should have this habit of mind; that is, of searching for the deeper spiritual meaning of facts and experiences and of reminding ourselves of the presence of God. We should pay special attention to what occupies our minds in times of leisure. What engages a man's mind in his spare moments, the thoughts to

which his mind freely returns—these declare the real man. We should become so accustomed to meditation on spiritual things that the mind when unoccupied with its regular work will revert unconsciously to the highest and best things.

Use the Bible as the basis and guide in meditation. Without the Bible this process may make one morbid, melancholy, selfish, and fatalistic, whereas, with the Bible, it is a most beneficial and fruitful exercise. You will remember that Emerson, in speaking of the words of Montaigne, says that "they are vascular; cut them and they will bleed." With how much more truth might not the same be said of the words of the Bible. They are quick and powerful, living and active. They are, indeed, spirit and life.—John R. Mott.

## SMILE.

The young woman had been working in an effort to meet a trying situation. She was perplexed, and scarcely knew which way to turn. In her anxiety a friend of former years called at the office. Formal greetings were exchanged, and after a few moments the caller said:

"Miss Brown, will you do something for me?"

"Why, certainly, if I can," was the reply.

"Smile." The worried look immediately left the face, and the humor of the situation was at once apparent, and it was also contagious. During the remainder of the day, when the duties were exacting and close application brought back the wrinkles, the request of that friend came again to mind—"Smile!"

I am not sure but this would be a capital motto to put over our desks. It would make the work easier, and certainly it would make people near by happier.

A young woman of my acquaintance went to room with an elderly couple, who at once nicknamed her "Sunshine." During all the time of her stay there, if doubts came up, or angry thoughts came into her mind, her beautiful nickname served to banish the clouds, and sunshine came back again. It was the contagion of cheerfulness which brightened the day for all around.

Over the desk of another friend of mine hangs this motto, "Don't Worry, but Work." And here is another cheerful worker, who always goes to her task with a bright face. Work is hard, but how much harder it is under a threatening cloud—and the clouds are not all in the heavens, either. Indeed, the most depressing ones are sometimes in our own faces. "Smile!"—Baptist Union.

The sacred ambition of the true Christian believer will be to imitate his Lord. John Bunyan, in "Pilgrim's Progress," puts into the mouth of Mr. Stedfast these beautiful words: "I have loved to hear my Lord spoken of, and wherever I have seen the print of his shoe in the earth, there I have coveted to set my foot." To walk even as he walked—that is the highest aspiration of life.—Zion's Herald.

## CHALLENGING OUR CIRCUMSTANCES.

Willingness to accept things as they are is a fatal stumbling block in life. No man ever succeeded in business who let his business be regulated or limited by conditions as they were. No pastor ever built up a church by yielding to the conditions that confronted him. No mother ever blessed a home by inertly bowing before what may have looked like the inevitable. The president of a business corporation was looking for a man to fill a responsible position. One was named to him who had had some experience in the desired field. "No," was the president's comment; "I

did not like his willingness to take things as they were when he was representing our interests at —, instead of jumping in and making things different." And so an opportunity passed that young man by, because he had supremely let circumstances pass him by unchallenged. Very different was the spirit of that railroad man's keen comment that so influenced the life of young Henry Clay Trumbull: "Nothing but omnipotence can stand in the way of a determined man." And circumstances are never omnipotent.—Sunday School Times.

## HOW TO SWEETEN LIFE.

Open all the doors to the religion of Christ. It will make this world a paradise. It will sweeten the everyday trials of life, the little perplexities and annoyances, little sorrows and trials, little disappointments and mistakes. Nature ever helps the tiny objects. A small flower blossoms at my feet. The clouds gather swiftly in the sky to water it; infinite chemistry works at its roots to nourish it; the mighty power of gravitation and other equally unconquerable forces hold it and guard it; the sun rises and shines to paint beauty upon its cheek; the winds are marshaled to fan it; everything is made to contribute to the comfort of this tiny flower. The religion of Christ is suited to tired men and women and children. It is suited to the office, the cradle, the sewing machine, the headache, the heartache, the nursery, the school room, the lonely attic, the evening ramble. It should sweeten all the moments, thoughts and feelings, the voice, the conversation, the toils and afflictions of life, the temper, and the heart; and all may have and enjoy it.—Ram's Horn.

As from the midst of suffering, error-stricken India, I look back at the Church at home, it seems to me as if the realization of her duty to the world is most imperfect and inadequate. The perennial temptation of the Church at home is to be satisfied with her local prosperity and to be immersed in her local interests. Her world view is deficient. For few of her members consider what the stewardship of the gospel means as the Church has received that gospel from the pierced hands of her Lord and Master. Too few of her ministers have made it their business to so study the world and its needs as to acquire a worldwide view and to be stirred with the passion for world evangelization.—Dr. Chas. Cutbert Hall.

It is by the passion of sympathy that we enter into the concerns of others. \* \* \* For sympathy must be considered as a sort of substitution by which we are put into the place of another man and affected in a measure as he is affected.—Edmund Burke.

## A FACT ABOUT THE "BLUES"

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

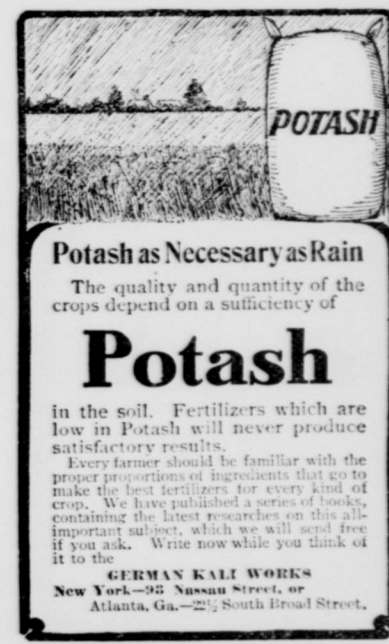
THIS IS A FACT which may be demonstrated by trying a course of

# Tutt's Pills

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

TAKE NO SUBSTITUTE.

PISO'S CURE FOR CONSUMPTION



**POTASH**

**Potash as Necessary as Rain**


The quality and quantity of the crops depend on a sufficiency of

## Potash

in the soil. Fertilizers which are low in Potash will never produce satisfactory results.

Every farmer should be familiar with the proper proportions of ingredients that go to make the best fertilizers for every kind of crop. We have published a series of books, containing the latest researches on this all-important subject, which we will send free if you ask. Write now while you think of it to the

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Atlanta, Ga.—251 South Broad Street.



**MRS. CECELIA STOWE,**  
Orator, Entre Nous Club.

176 Warren Avenue,  
CHICAGO, ILL., Oct. 22, 1902.

For nearly four years I suffered from ovarian troubles. The doctor insisted on an operation as the only way to get well. I, however, strongly objected to an operation. My husband felt disheartened as well as I, for home with a sick woman is a disconsolate place at best. A friendly druggist advised him to get a bottle of Wine of Cardui for me to try, and he did so. I began to improve in a few days and my recovery was very rapid. Within eighteen weeks I was another being.

*Cecelia Stowe*

Mrs. Stowe's letter shows every woman how a home is saddened by female weakness and how completely Wine of Cardui cures that sickness and brings health and happiness again. Do not go on suffering. Go to your druggist today and secure a \$1.00 bottle of Wine of Cardui.

**WINE OF CARDUI**

**PEWS** NOT IN THE TRUST  
Cincinnati Seating Co.  
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**CHURCH Furniture** Everything for the NEW Church.  
Whatever You Need for the O.L.D.  
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**OLYMYER B. CHURCH** MAKE OTHER BELLS  
SWEETER, MORE DURABLE, LOWER PRICE.  
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Write to Cincinnati Bell Foundry Co., Cincinnati, O.  
Please Mention this Paper.

**That Summer Trip**

Have you decided on THIS YEAR'S VACATION?  
It's about time to figure on it. Also CONSIDER THE TRAIN SERVICE.



**FRISCO SYSTEM**

Reaches Many Delightful Resorts in the OZARK MOUNTAINS and offers the quickest service to all NORTH-ERN RESORTS.

THROUGH SLEEPERS, HARVEY DINING SERVICE.

Write for information, C. W. STRAIN, G. P. A., Ft Worth, Texas.

## What To Do For Heart Trouble

I back up my advice with this Remarkable Offer—A Full Dollar's Worth of my Remedy Free to Prove that I am Right.

I ask no reference, no deposit, no security. There is nothing to promise, nothing to pay—either now or later. To any heart sufferer who has not tried my remedy—Dr. Shoop's Restorative—I will gladly give, free, not a mere sample, but a full dollar bottle.

I am warranted in making this unusual offer because mine is no ordinary remedy. It does not vainly try to stimulate the heart. Such treatments are worse than useless. It goes straight to the cause of all heart trouble—the heart nerves—and strengthens them and vitalizes them and restores them. Then that is the end of heart diseases.

For the heart itself has no more self control than a common sponge. It is made to beat by a tender nerve so tiny that it is scarcely visible to the naked eye. Yet ten thousand times a day this delicate nerve must cause the heart to expand and contract.

The heart is about the size of your clenched fist. Open and close your fist a dozen times, even, and you will see the monstrous labor this little nerve must do. The heart nerve is only one of the branches of the great sympathetic nervous system. Each branch of this system is so closely allied with the others that weakness or irregularity at any point is apt to spread. Heart trouble frequently arises from stomach trouble through sympathy, and kidney trouble may also follow. For each of these organs is operated by a branch of these same sympathetic nerves—the inside nerves.

The bond of sympathy between the nerves that operate the vital organs has a useful purpose, as well. For what will cure weakness in one branch will surely cure weakness in every branch—what will restore one center, will surely restore them all.

There is nothing new about this—nothing any physician would dispute. But it remained for Dr. Shoop to apply this knowledge—to put it to practical use. Dr. Shoop's Restorative is the result of a quarter century of endeavor along this very line. It does not dose the organ or deaden the pain—but it does go at once to the nerve—the inside nerve—the power nerve—and builds it up, and strengthens it and makes it well.

If you have heart trouble and have never tried my remedy, merely write and ask. 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 bottle of my prescription, and he will send the bill to me. This offer is made only to strangers to my remedy. Those who have once used the Restorative do not need this evidence. There are no conditions—no requirements. It is open and frank and fair. It is the supreme test of my limitless belief. All that I ask you to do is to write—write today.

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

# Dr. Shoop's Restorative

For a free order for a full dollar bottle you must address Dr. Shoop, Box 641, Racine, Wis. State which book you want.

Book 1 on Dyspepsia.  
Book 2 on the Heart.  
Book 3 on the Kidneys.  
Book 4 for Women.  
Book 5 for Men.  
Book 6 on Rheumatism.

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Secular News Items.

After five years search by our Ambassador to France, Mr. Porter, the body of Paul Jones has been found. The circumstances leading to the final discovery of the body are very interesting. It was known that he was buried in the old St. Louis Cemetery, and that the casket was a leaden one. Hundreds of wooden caskets were found, but not until last week were unearthed four leaden ones. In one of these was found the well-preserved body of Paul Jones, it having been immersed previous to burial in alcohol. The identity is complete. Care has been taken to keep the body in its present state of preservation. It will be placed in a handsome casket and deposited in a receiving vault of the American Church on the Avenue de l'Alma until the Ambassador can learn the opinion of the Government concerning the most appropriate means of transporting it to the United States and giving a fitting sepulcher to the body of the illustrious sailor whose place of burial had so long slumbered.

A party of natives while digging for a kind of earth at Sakkarah, Egypt, the site of the ancient city of Memphis, and within view of the Great Pyramid of Ghizeh, found what proved to be a statue bearing a royal cartouche, and seated on a throne. Various conjectures have been made as to the identity of the royal statue, but whom it represents has not yet been definitely determined.

Emperor Nicholas has decided that the moment is inopportune to grant the petition of a group of the influential clergy for a convocation of a general council to effect a reform of the ecclesiastical administration. On the margin of the petition the Emperor appended a note, as follows: "I find it impossible in the present disturbed times to undertake a task of such magnitude requiring calm consideration. Following the example of the Orthodox Emperors, I intend, however, as soon as there is a favorable moment to set afoot this great work and summon the council of the old Russian Church for a canonical discussion of questions of faith and ecclesiastical reform."

At Madrid, Spain, some 400 persons were killed or injured by the collapse of a new water reservoir in course of construction. The engineers are blamed.

Joseph Jefferson lies critically ill at his winter residence at Palm Beach, Fla. He is surrounded by his family, and they are reported to expect death at any moment.

The R. B. Glover Company of Brockton, Mass., and its agents have been declared to be blameless for the explosion which destroyed its shoe factory on March 20, and caused the death of fifty-seven persons, by the finding of Judge Frederick M. Bixby, which has just been made public.

Gov. Hoch, of Kansas, is credited with insisting that the battleship of that name shall be christened with a bottle of erude oil, instead of the customary champagne.

Emperor William asks permission of the Czar and the Mikado to invest Gen. Stoessel and Gen. Nogi with the Order of Merit, the highest German military order.

One of the highest prices ever brought by an autograph letter of Abraham Lincoln has just been recorded at an auction sale in New York. The relic brought \$110. It was directed to a soldier who had deserted the colors and begged for reinstatement.

The new commercial treaty between Germany and Morocco, which is being negotiated by Dr. von Kuchlmann, the German Charge d'Affaires at Fez, is more than an arrangement covering coasting trade rights. It embraces all of the most favored nation guarantees in the previous treaty. It is upon this treaty that Germany will press her resistance to France's efforts to become the predominating power in Morocco.

The Sultan of Turkey and Queen Wilhelmina, of Holland, are said to be the only European monarchs who are total abstainers.

The King of Siam expects to visit this country this summer.

The President has appointed a special commission to deal with important questions which have arisen relative to the diversion and interference with the course of international rivers. This commission, consisting of Judge Penfield, Solicitor for the State Department; Special Assistant Attorney General McBurch and F. H. Newell, of the Geological Survey, has just had its first meeting. Many of the questions before the commission have formed the subject of exhaustive correspondence between the State Department and Mexico. There is the long standing controversy growing out of the damming of the Rio Grande and the use of the upper waters of the river for irrigating purposes in the Ameri-

can territory. The Mexicans claim that the Rio Grande is a navigable river and consequently this diversion of the water is in violation of international law. The commission will have to deal with some entirely new questions in international law in relation to riparian rights.

A dispatch from Washington says that the Supreme Court has affirmed the decision of the Texas Court of Criminal Appeals in the case of Mike Hernan vs. the State of Texas. The Chief Justice delivered the opinion. The object of the prosecution of Hernan appears to have been to determine the validity of the law prohibiting the buying and selling of pools, or receiving or making bets on horse racing, and to prohibit the lease of premises for pool rooms in Texas. The decision rendered leaves the law intact.

The Russian and Japan fleet have not yet met, though an engagement was hourly expected. Just before leaving Nossi, Admiral Rojestvensky wired the Emperor: "I will not telegraph again before the battle. If I am beaten you will learn it through Togo. If I defeat him I will announce it to you."

Quite a sensation was created in St. Petersburg, April 15, by the appearance in the Neva, the most widely circulated illustrated weekly in Russia, of a half-tone picture representing the imperial family, including the Empress holding the heir to the throne, in the background of the picture, showing in shadowy outlines the Emperor, Grand Duke Sergius, Grand Duke Alexis, the Dowager Empress, the heir to the throne and practically all the living members of the Romanoff family, lying dead in their coffins. The work was done so skillfully that the shadows in the drapery behind the imperial family are discernible with great difficulty. The publishers disclaim any previous knowledge of the shadowy figures. The culprits, who were students employed on the paper, have not yet been located.

Reports come of frightful fatalities in the Candra valley, India, where many Calcutta people have summer homes. The number of dead is estimated at 10,000, and 3,000 more in the Palampur district.

Several squadrons of Cossacks have been brought in to reinforce the garrison at St. Petersburg in consequence of fears of a renewal of disorders. The peasant movement in the neighborhood of Moscow also is inspiring serious apprehension. Many properties along the Moscow-Kasan Railroad are guarded by regular troops and the families of land owners are seeking refuge in Moscow.

On April 12, in the eightieth year of his career and on the anniversary of the birth of Thomas Jefferson, its illustrious founder, the University of Virginia today inaugurated its first president Edwin Anderson Alderman. The simple ceremony was impressive. It combined the university spirit in the enthusiasm of a student body of 700 and an alumni 1,000 strong with the dignity of capped, gowned and hooded men, the educational leaders of the South, North, East and West. Officials of the Nation and State and distinguished citizens from many sections added their presence. Announcement was made at the banquet that John D. Rockefeller had given \$100,000 to the university to found a school of education to be called the Curry Memorial School of Education of the University of Virginia, in commemoration of the great and disinterested service of Dr. Curry in behalf of popular education in the South.

Prieers of all kinds of meat have begun to rise in New York because of an increased cost to dealers of about 2 cents a pound. This increase is being levied by packers of the West under the familiar pretense that the supply of cattle is far short of the demand. Retail butchers assert that there has been no such shortage.

Col. Nicholas Pike, a naturalist, author of a "Life of George Washington," and many scientific works, died in New York April 13. He was 87 years old. For many years he served as Consul on the Island of Mauritius, and later was Consul General to Portugal. In his travels Col. Pike made a noted collection of flora and fauna and turned his Brooklyn home into a veritable museum. He was a relative of Capt. Pike, for whom Pike's Peak was named.

The Grand Duchess Elizabeth, widow of the assassinated Grand Duke Sergius, will give 1,800,000 dinners to the poor of Moscow as her memorial to her husband, who is said to have abused her shamefully in his life-time. She is almost as much beloved by the people as he was detested.

Lady Curzon of India had a narrow escape during the earthquake at Simla. A massive chimney fell through the roof and ceiling into a room above that in which she was sleeping.

Japan is said to be planning to place a total of 1,000,000 men in the field, the actual fighting force to be 700,000.

Prince Savine, who was arrested at Bremen at the request of the Russian

Consul, has been conveyed to the frontier and turned over to the Russian authorities, as was also the sum of \$5,000 he had in cash. A statement made by Savine in a newspaper interview after his arrest contains several illusions recalling the career (although not positively identifying him) of Nicholas E. Savinek, who, under various aliases, among them Count of Toulouse Lautre, attained an international reputation as a swindler. Once he came within striking distance of procuring the throne of Bulgaria. Savine is a native of Russia and escaped from Siberia, where he had been sent on charges of forgery. After many adventures he was arrested in Chicago in 1900, charged with forgery. After serving a year in prison he was released and departed for Europe.

Lady Warwick, the first of England's nobility to avow belief in socialism and openly proclaim it, is about starting on an automobiling tour through England preaching the doctrine she holds. Among other things she will argue for secular education in the schools, and against the policy of Balfour and the Archbishop of Canterbury.

United States Senator J. R. Burton, of Kansas, has been re-indicted by the Federal Grand Jury on the charge of accepting fees to the amount of \$2,500 from the Rialto Grain and Securities Company, of St. Louis, in whose behalf it is alleged he acted as an attorney before the Postoffice Department. Recently the United States Supreme Court reversed the case of Senator Burton, who was convicted of unlawfully accepting fees from the Rialto Company, on the ground that the money he received was not, according to the evidence, paid in St. Louis, and hence was without the jurisdiction of the St. Louis Federal Court.

The seventh session of the Cuban Congress convened in Havana recently. President Palma's message was optimistic in spirit, the only note of apprehension being a reference to the diminution of attendance in the public schools. He recommended a reform of local school boards. President Palma declared the financial status of the Government to be increasingly satisfactory. The total amount received from the sale of the army loan bonds was \$31,675,000. The imports of 1904 were valued at \$82,812,000, and the exports at \$89,978,000; an increase in the imports of \$15,764,000, and in the exports of \$11,942,000, over 1903.

The radical position taken by the Pan-Russian Congress of Attorneys, which has been meeting in St. Petersburg, in its denunciation of the bureaucracy and its demand for a constitution, and the similar stand taken at a meeting of college professors, has created a great sensation. All efforts of the Government to prevent the meetings being held by prohibiting the delegates from assembling in public were unavailing. Newspapers were then forbidden to mention the meeting and for disobedience in referring to the attorneys' meeting the morning's issue of the Son of the Fatherland was confiscated. The Russ also boldly defied the authorities by printing the resolutions adopted by the professors.

At Wichita, Kan., Mrs. Carrie Nation, Mrs. McHenry and Mrs. Lucy Wilhoit were found guilty of destroying property. Mrs. Nation was fined \$250 and given four months in jail; Mrs. McHenry two months and a fine of \$150, and Mrs. Wilhoit twenty-five days in jail and a fine of \$150. Sentence was suspended pending good behavior. The offense was committed Sept. 20 last, when the three women broke the windows of a wholesale liquor house.

President Castro has bluntly refused the latest request of United States Minister Bowen for the arbitration of pending questions between the United States and Venezuela. It is not expected any action will be taken until President Roosevelt returns from his western trip.

I have two ribbon typewriters and will sell either of them at a bargain. If you are interested, write me and I will send price and description. GEO. F. BOYD, Gatesville, Texas.

About sixteen million children and grown people in the United States open their Bibles at the same place and study the same lessons every Sunday.

Beware of Ointments for Catarrh that Contain Mercury.

as 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 prescriptions 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.



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WITH THE FOUR FREE CATALOGUES. All orders for Southern States will be shipped from a southern point. TEXAS AND SOUTH OFFER. NEAR YOU, making QUICK DELIVERY, and little freight charges to you. If you cut this ad out and send it to us you will receive our Great South Offer, our very latest Special Catalogue, called "VEHICLES FOR THE SOUTH." Vehicles built expressly for Arkansas, Texas, Louisiana, Alabama, Mississippi and the South, built in a southern factory to stand southern roads, a beautiful catalogue in colors, you will also get the other Big Vehicle Catalogues. We make a marvellously liberal offer on highest grade buggies and carriages built expressly for southern trade. All is fully explained in these Free Catalogues and Free Offers. Cut out this ad today and send to us and get all we will. Free, postpaid. Address, SEARS, ROEBUCK & CO., Chicago.

TRIBUTE OF LOVE.

The Pilot Point Auxiliary of the W. H. M. Society has been sorely bereaved. God in his infinite wisdom has called from labor to rest one of our most faithful workers, Mrs. F. W. Hayden. For nearly three years she has served as District Secretary of Gainesville District and while she labored earnestly for the Church in all its various departments, perhaps it was this special work that lay nearest her heart and in it her ardent devotion and unflinching zeal were more nearly perfected.

We are deeply pained, yet we are thankful for having had her helpful counsel and service, and rejoice in the sweet hope of a happy reunion where "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Not only our society will miss her, but also the Church and other organizations to which she belonged, for in them all she was earnest, zealous and true.

Oh! how our hearts go out in sympathy to the grief-stricken husband and loved ones. God alone can give comfort, therefore, be it. Resolved is, that we know God loves us and always does what is right. We suffer in this loss, yet we bow submissively to the will of our heavenly Father.

That in the life of Sister Hayden, we had a faithful co-worker in the vineyard of our Lord, and in her death, the blessed assurance of her companionship with the saints in glory. That we be inspired by the faith and zeal which characterized her beautiful life and do all in our power to carry forward the work she loved so well. That we invoke the blessings of God on the bereaved husband and loved ones in this sad hour of affliction. That a copy of these resolutions be spread upon our minutes, a copy printed in the Post-Signal and copies furnished the husband and relatives of the deceased.

MRS. T. J. BECKHAM. MISS T. A. BERRY. MRS. N. H. ERWIN.

UNANSWERED LETTERS.

April 12.-M. W. Clark, subs. Jas. W. Albritten, sub. A. W. Hall, sub. W. L. Neils, sub. J. C. Moore, subs. E. H. Lovejoy, sub. S. L. Hall, subs. M. L. Brown, sub. M. H. Major, sub. J. T. Hooks, subs. Sam'l Weaver, subs. H. M. Cosby, sub. J. C. Carter, sub. T. F. Robinson, sub. G. H. McNally, sub. T. N. Lorey, sub. L. G. Rogers, sub. R. E. L. Stullis, o. k. J. C. Carpenter, thank you. C. M. Shuffler, matter has attention. J. P. Garrett, matter has attention. J. E. Luker, sub. Allen Tooke, subs. T. M. Kire, matter has attention. W. L. Fato, change. S. P. Nevill, sub. C. S. Cameron, sub. J. H. Walker, sub. April 11.-M. W. Clark, sub. A. F. Lipscomb, subs. C. L. Ballard, subs. A. T. Walker, subs. R. A. Rowland, sub. F. A. White, sub. M. Williamson, sub. A. W. Wilson, sub. A. D. Porter, sub. T. Booth, has attention. J. J. Canafax, subs. C. E. Simpson, o. k. S. H. Morgan, sub. J. A. Wyatt, subs. April 10.-J. R. Wages, sub. C. J. Oxley, sub. D. F. Pulley, change made. L. G. Rogers, subs. H. M. Glass, subs. C. G. Shutt, subs. April 12.-M. H. Major, sub. J. J. Canafax, sub. C. B. Meador, change made. L. L. Naugle, sub. C. W. Macune, sub. April 10.-G. W. Conly, sub. S. W. Miller, subs. J. M. Smith, subs. W. A. Pritchell, sub. A. F. Hightower, sub. J. L. Morgan, sub. J. L. Massey, sub. R. L. Ely, subs. L. G. Rogers, subs. D. W. Gardner, sub. C. G. Shutt, subs. G. W. Kincheloe, sub. C. H. Adams, sub. A. Y. Old, sub. Chas. Davis, sub. M. F. Hines, change. C. N. N. Ferguson, sub. R. S. Helzer, sub. April 9.-Allen Tooke, sub. J. M. Armstrong, sub. T. H. Hall, sub. W. T. Ayers, sub. R. L. Ely, sub. W. L. Neils, sub. M. S. Hotchkiss, sub. Mac M. Smith, sub. Claude B. Smith, sub.

MARRIAGES.

Roads-Roads.-In Goldthwaite, Texas, April 8, 1905, Mr. E. D. Roads and Mrs. L. C. Roads, Rev. G. W. Templin officiating. Biggs-Phelps.-At the district parsonage, Llano, Texas, April 14, 1905, Mr. Willie T. Biggs and Miss Nettie Phelps, of Georgetown, Texas, Rev. W. H. H. Biggs officiating. Miller-Jernigan.-At the home of the bride's parents, near May, Texas, March 21, 1905, Mr. Luther A. Miller, of Abilene, and Miss Beulah Jernigan, Rev. J. J. Canafax officiating. Kennedy-Egger.-At the residence of the groom's father, near Farmer, Texas, April 5, 1905, Mr. W. M. Kennedy and Miss Dora Egger, of Young County, Texas, Rev. J. M. McCarter officiating.

New Office Boy: "A man called here to thrash you a few minutes ago. I told him I was very sorry that you was not in."

We are often led into permanent peace by the proddings of pain.

AN EASTER SONNET.

O Easter bright, shed soft thy mellow light—  
O'er man shine forth thy beams divinely true;  
O Sun of Righteousness, with life renew  
The Christian's faith, show forth to clear sight  
Thy beautiful truth, that Purity and Right  
And Love may bloom and fragrantly unfold  
Mid sin, as lilies in the slimy mold—  
A living witness of transforming might,  
A wondrous symbol how from sinful soil  
May spring the seed that hands divine have sown.  
How yearning souls mid life's unbending toil  
May live and breathe that newer life made known.  
When One with spirit, spotless white, did foil  
Forever Death's embrace—Thou Lord, mine own,  
MARVIN CLARKE QUILLIAN,  
Salado, Texas.

The night has a thousand eyes,  
And the day but one;  
When the light of the whole world dies  
With the dying sun,  
The mind has a thousand eyes,  
And the heart but one;  
When the light of the whole life dies  
And love is done,  
G. C. GODWIN.

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Notes From the Field.

NORTH TEXAS CONFERENCE.

Era.

J. W. Tineher, April 17: We are in the midst of a great revival at Bolivar. Yesterday was a good day with us. A large congregation and strong men talked, and at night the altar was full of penitents, and I do not know how many conversions we have had. Old difficulties have been settled and others to settle. We are trying to make a strong fight and God is leading, therefore we are gaining the victory.

Como.

J. B. Minnis, April 11: The Como Circuit is in fine shape. Our pastor, Rev. Geo. H. Adams, is a faithful, true man of God, and has a strong grip on the people; in fact, we all love Bro. Adams. His preaching is first-class, and, of course, that means good, old-time Holy Ghost sermons. It is not an uncommon thing for sinners to be converted under his preaching at monthly appointments. There have been several conversions on the work since conference, thirty-five additions to the Church, four Epworth Leagues organized, three of which are doing good work. The League at Como, under the leadership of Miss Nellie Adams, is first-class in every respect. A good Sunday-school at each appointment. The one at Piekton, organized by Bro. Adams this year and the first Methodist Sunday-school ever at that place, is doing fine work. The Sunday-school at Como is increasing in interest and numbers. Prayer-meeting at all the Churches on the work. Bro. Adams is busy all the time looking after his work, visiting from house to house, looking after and praying with the people. We are all expecting great things on the Como Circuit this year. We are already getting on higher and holier ground.

Ladonia.

C. Pugsley: I am sure the brethren of the North Texas Conference will be glad to read of a great victory at Ladonia. The Lord has visited our Church and town in great mercy. The Church has had the baptism of power. Timid men have become strong and bold. Those who have long hidden themselves away in the obscurity of conscious feebleness have come out and offered themselves at the altar of

the Lord, and are helping in the great work of saving men. The preachers who have served this charge will know what wonderful work has been done when they learn that those who led in the frivolous and worldly amusements have declared against the dance, both public and private; decks of playing cards have been burned and family altars erected. The old Church at Ladonia is on fire with holy zeal. At this writing about fifty souls have been converted. Ever since conference we have been praying and preaching and otherwise laboring for what we now see and enjoy. Praise God for victory. Bro. John B. Andrews and Ed Phillips, both of Siloam Springs, Ark., and whom I have known and loved for many years, are preaching and singing the old story for us.

Aubrey and Oakgrove.

J. D. Whitehead: Notwithstanding we were hindered in our Church work during the exceeding cold weather the past winter, I can see that our Church work is now showing signs of new life in almost every department. Our Sunday-school at Aubrey is planning for good work, and the school at Oak Grove is alive, and I think doing good work. We are praying for and expecting revivals at every appointment. Our colleague, Rev. H. W. Isbell, is doing well on his part of the work. I want to commend the article on the "Review of the Minutes." I think there is needed an addition to the pastor's statistical blanks in making his report to the Annual Conference. I believe in expansion in some directions. Let's have a blank for our statistics that will mention every cause for which the pastors are to raise money with several spaces for new interests to be reported that may be inaugurated during the interim between General Conference sessions. I failed to report the amount raised by my charge last year for Episcopal residence to our Statistical Secretary, but paid the same to our Conference Teller, as my receipt will show. Had we have had a column in our blanks specially for that object I am sure this oversight would not have occurred.

Roston and Myra.

W. B. Bayless, Feb. 4: Our second Quarterly Conference is over. Bro. J. A. Stafford, P. E., was with us all the way through. Preached for us four good sermons and presided over the conference well. Brother Stafford has this part of the district in good shape and is striving to make it still better. We had a fine delegation in attendance and several visitors as well. Rosston was at her best in all things via entertainment and attention to visitors. The spiritual interest was good and some accessions by baptism and some by certificate. The financial condition of the charge is almost up to date. The preacher and family are much pleased with the outlook for the year. A committee of three young ladies from each appointment have very recently put some nice furniture in the parsonage that was highly appreciated. We have some subscribers this quarter for the Advocate; our people seem delighted with it. May the Lord bless our entire connection with a great revival of religion soon.

Como.

S. J. King, April 16: We have a good preacher here in the person of Bro. Adams. He is doing splendid service. By his indomitable will and unquenchable enthusiasm he has infused new life and energy into all the departments of Church work. He has been with us about four months; yet, during that short time, four Leagues have been put into successful operation, and much interest is taken by both the young and old. The Sunday-schools are flourishing, the new one at Piekton having nearly one hundred members, the one at this place growing in interest and attendance. Bro. Adams has received thirty-four into the Church—several by profession. The outlook is very encouraging. We like the way the Advocate handles things; it does it neatly and successfully—without fear or favor. We will do all we can to extend its circulation; it ought to be in every Methodist home.

NORTHWEST TEX. CONFERENCE.

Nugent.

L. G. R., April 10: On April 9 Bro. John R. Morris dedicated our church. The day was a beautiful one for the occasion, and our house was full to overflowing. There was a few visitors from Abilene, Delk, Arlington and the surrounding country. Bro. Morris preached us a fine sermon, which made us think it was good to be there. The opening prayer was offered by Bro. C. Ledger. After the service was concluded a sumptuous dinner was spread in a grove on the river bank near the church because there was much "water there." We returned to the church at 3 o'clock p. m.; had another splendid sermon by Bro. Morris (and he surely told us how we

treated our stewards; also another sermon at night. We are greatly encouraged. We are in great hopes of getting a new parsonage and making this a half circuit. I think Bro. Ledger, our preacher in charge, has greater faith in Nugent than ever before; says we are going to have nothing less than a two weeks' meeting this summer. May this be one of the most glorious years that Nugent ever had for the Lord. I have been living here for twenty-four years. Where our little town now stands was known as the cow man's "rounding up" ground, where hundreds of cattle were thrown together. It is useless to tell the great changes and how thankful that I can see there is such a great change for the Lord. May the Lord bless all of us, and make the Church which we have built to his name a Bethel to many a weary pilgrim in the years to come.

Salado.

C. S. Cameron, April 13: We are making some progress on this charge, notwithstanding the extreme winter through which we have passed. Our Sunday-schools and prayer-meetings are increasing in interest; the spiritual state of the charge is good. We have received twenty-five members since conference, most of them by ritual. We have a splendid class of people, and they love the Church and its institutions. With the present outlook we are hopeful of a year of great prosperity for our Zion. So mote it be.

Jonesboro Circuit.

J. C. Carpenter: Our second Quarterly Conference for the circuit was held on the 8th and 9th inst. It was a success; big sermon, plenty of dinner, sweet fellowship, and a good spiritual time. I wrote some time ago that the people loved their pastor because they paid his salary. They are still paying it, for more than 50 per cent of the pastor's salary is paid. I herewith take pleasure in introducing to the foreign missionary workers at large a new Woman's Foreign Missionary Society at Union Grove with twenty-two members; Mrs. Rhoda Hendrickson, President, and Miss Maggie Saunders, Corresponding Secretary and Press Superintendent. Besides all the other good things that were done at this quarterly meeting, the people subscribed to the general assessments the sum of \$98.30. Altogether we had a good time, and may the circuit live to see many recurrences of such meetings.

Groesbeck.

W. W. Moss, April 17: We have just closed a splendid meeting at this place. Visible results: The Church revived and united; 20 accessions, 10 babies baptized, Senior and Junior Leagues organized with 30 members each, Sunday-school stimulated into new life and the prospect for the future growth and prosperity of the Church more hopeful. Thanks to Sister A. C. Zehner, Bro. W. H. Moss, John M. Barcus and W. A. Sampey for efficient help rendered.

Groesbeck.

W. H. Moss, April 17: Bro. W. W. Moss closed a meeting here last night of two weeks continuance, which resulted in reviving and strongly uniting the Church, the addition of thirty new names to the membership, the organization of both Junior and Senior Epworth Leagues with thirty members each and the baptism of ten babies. Among the converts are some of the prominent citizens of the town, from whom we expect a wide and strong religious influence. Not only was the Church greatly strengthened and its numbers increased, but all who came within its reach were impressed with the importance of religion, and we trust ere long many more will turn to the Lord. The principal speaker in this meeting was Mrs. A. C. Zehner, of Dallas. She does not pose as a preacher, yet she preaches a great many gospel truths in her exhortation. Her voice is well adapted to public speaking, and she knows how to use it. She is sound in doctrine, and on experimental religion I have not heard her surpassed. She does not handle the Word of God deceitfully, but relies on the Holy Ghost to convict and regenerate sinners. No danger of erroneous notions concerning religion being imbibed from her teachings. While some of us had our fears of the success of a meeting conducted by a woman, thank the Lord she came and helped us in the Lord. Bro. Moss is happy. He has labored hard with his own hands to build a church, and prayed for a revival. He has lived to see a beautiful new church completed and souls born therein. Well might he dismiss the congregation with the benediction, "Glory to God."

TEXAS CONFERENCE.

Rosebud Station.

A. S. Whitehurst: Rosebud Station is on the move. Since conference we

have received seven members on profession of faith, and ten by certificate, and there are others now in sight. The spiritual condition of the Church is much improved. The Sunday-school, League and Home Mission Society are all going forward. The people are hopeful and in excellent spirits. The salary has been advanced from \$600 to \$800, and we are now engaged in building a two-story, convenient, up-to-date parsonage. So you see we are on a dead level now, and things go easily. No wonder, when we have such men as McKeynolds, Watson, McAnally, White, Shelton, Ozier, Ashbury, Henslee, Aycock, Boswell, Johnson, Searcy, Wells, all as wheel horses, and others too numerous to mention, either by their sides drawing with all might, or in the lead working faithfully; I say no wonder we go forward when this is the case. Keep your eye on Rosebud, and it will not be long before you will see a good, strong station right here. The present advanced state of affairs here is largely due to Rev. G. E. Cameron, of Calvert Station. We had a protracted meeting in March, in which Cameron did most of the preaching. He is exactly what a pastor needs as a helper. It has never been my good fortune to have such efficient aid before. He is a strong gospel preacher, reaching the conscience and stirring it on all lines. A revival coming from his labors will abide. My predecessors wrought well here. Their names are held as dear among this people. Our presiding elder, R. A. Borroughs, is wide-awake and truly helpful to his pastors.

Bastrop.

Cullom H. Booth: After many hindrances in the way of bad weather and sickness, we are now getting our year's work well under way. The short time I have been here has been long enough for me to make the discovery that this is one of the most delightful charges in Texas. A more kind and appreciative people it has not been my lot to know. Were I to attempt an enumeration of their many kindnesses to their pastor and his wife I should not have time or space to write of anything else. On account of the financial depression or for some other reason things have been pretty much at a standstill here for some time in matters pertaining to religion. But we are encouraged to believe that we are beginning to see signs of progress. Our Sunday-school has increased about 25 per cent. The Senior League has more than doubled its membership, and is doing very good work. We also have a fine Junior League. Our congregations are said to be unusually large for Bastrop. We have received ten new members, six by certificate and four by renewal of vows. Three of these were Presbyterians, there being no Presbyterian Church here. The Methodist Church here has quite a sprinkling of good Presbyterians in it—enough, I hope, to give us good "preserving" qualities. Our Episcopalian friends, having no rector, attend our services quite frequently. The conference claims have been presented, and although the sum of our assessments is \$80 in excess of last year, we have it nearly all provided for in good subscriptions. The Orphanage assessment was paid in full last Christmas; also \$130 has been paid on missions. The Ladies' Aid Society has built new yard and lot fences, and in many ways added to the comfort and beauty of their splendid parsonage property. To-night at the Opera House we begin a revival meeting, conducted by Rev. Abe Mulkey. We have been working and praying for this meeting for some time, and are encouraged to believe that we will have a great meeting.

INDIAN MISSION CONFERENCE.

Grand Okla.

W. P. Meador, April 8: Our second Quarterly Conference has come and gone. Bro. J. E. Lovett was on hand and preached six sermons for us. The conference was a great spiritual uplift to all who attended it. On Saturday we had dinner on the ground and everybody seemed to enjoy it. It was the best Quarterly Conference I ever saw. At the Sunday night service about twenty-five or thirty came up for prayer, and six of them were converted. Bro. J. E. Lovett baptized one baby and one adult, and took three others into the Church. No preacher can serve a better people than we have on Grand charge in Oklahoma. Most of the people here are poor; but they have got religion and are doing what little they can for Christ and his Church out here in the West. We will begin work on our new church building next week.

GONE HOME.

This evening, April 11, we buried Bro. J. W. Groves, a local elder of my charge, and one of our best men.

F. J. PERRIN, P. C. Manchaca, Texas.

Wonderful Life-Giving Doctor.

Cures Cancer, Consumption and all Bacterial Diseases. Full Information Free to Anyone Sending Name and Address, and Telling the Doctor What They Wish to be Cured of.

I have made the most marvelous and notable medical discovery since the beginning of the world. It is developed from a wonderful substance discovered in small quantities in Europe, whose peculiar and mysterious properties puzzle the scientists and amaze the people. It glows with a bright light night and day, it is warmer than the surrounding air, it is constantly and continuously given off a stream of sparkling light rays which will penetrate a foot of solid iron, but it will



RUPERT WELLS, M. D. Professor Therapeutics, Post Graduate College of Electro-Therapeutics, St. Louis, Mo.

of which it never wastes away, but always remains the same. Many suppose it to be a direct manifestation of the supernatural and its action on disease makes it seem so.

This remarkable substance is an absolute and quick cure for consumption, cancer, tumors, malaria, blood poisons, ulcers, fistula, stomach, kidney, liver and bladder troubles, and all forms of germ disease. When it enters the system every vestige of disease is driven out, as no disease germ can live in its presence. This mysterious substance is hard to obtain, but I have been able to secure a large quantity with which I have conducted most elaborate experiments and I have succeeded in producing and perfecting a marvelous compound that cures consumption, cancer and all germ diseases as if by magic. The marvelous cures of hopeless cases prove beyond doubt that I have an absolute and positive cure for the deadly cancer and consumption, and I am glad to tell every sick and suffering person absolutely free how they can be cured. Write today. Delay is dangerous. It may be fatal. Tell me what you wish to be cured of and I will tell you free how you can be cured. Mrs. Doris Holloway, Crawfordville, Ind., was given up by the doctors. For years she had suffered with an ovarian tumor and fistulas. She was unable to get out of bed. Her waist measure was 30 inches and her sufferings were terrible. In ten days the tumor had decreased in size nearly one-half, the fistulas were healed and to-day she is strong and well as ever. My marvelous radiated fluid did it. It restores health and strength and life. Mrs. Guenther, of Cincinnati, had consumption and was given up to die. On April 8, they read my advertisement. On April 11, they wrote: "We have got her out of bed and started her to walk again, which she did not do in ten weeks work. To-day she is doing her own house work, well and healthy as ever. Peter Keagan, Galveston, Ill., had cancer of the mouth and throat. Doctors said, "no hope." Mr. Keagan wrote: "It is only a question of a short time I must die." To-day his cancer is healed up and he is well. My marvelous radiated fluid did it. It has many just such cures to its credit. It is saving people every day and restoring them to health and strength. If you have cancer, consumption, or any throat or lung trouble, or any deadly germ disease, write today and learn how you can be cured quickly and safely and at very small expense. No matter what your disease may be, do not hesitate to write and tell me what you wish to be cured of. Your letter will be promptly answered giving you full information and proof of many remarkable cures absolutely free. Address: Dr. Rupert Wells, 22 Granite Bldg., St. Louis, Mo.

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## The Home Circle

### AN EASTER TIME.

The little flowers came up through the ground.

At Easter time, at Easter time;  
They raised their heads and looked around.

At happy Easter time;  
And every pretty bud did say,  
"Good people, bless this holy day,  
For Christ is risen, the angels say,  
At happy Easter time!"

The pure white lily raised its cup.  
At Easter time, at Easter time;  
The crocus to the sky looked up.

At happy Easter time,  
We'll hear the song of heaven!" they say.

Its glory shines on us today;  
O, may it shine on us always,  
At holy Easter time!"

"Twas long and long and long ago,  
That Easter time, that Easter time;  
But still the pure white lilies blow.

At happy Easter time,  
And still each little flower doth say:  
"Good Christians, bless this holy day,  
For Christ is risen, the angels say,  
At blessed Easter time!"

—Laura E. Richards.

### WHERE LIES OUR PATH.

On Easter morning, Mrs. Perry, a neatly clad little woman, quietly slipped into Trinity Church.

The church within was a perfect bower of beauty, and all without seemed to speak of the resurrection. For old Mother Earth, in spite of her years, was wearing her new "Easter dress" with as much pride as on the morn when Mary hastened to the tomb. After being seated, she anxiously awaited the coming of the organist of a neighboring city, who was to have charge of the choir on this occasion. This interest being aroused by learning that the expected organist had the same name as Mrs. Perry's dearest girlhood friend—Jean Patterson. However, her curiosity soon abated when the veritable "Jean," her college chum, took her seat at the great piped instrument.

Lightly her fingers wandered over the keys at first, as if afraid to stir; then the skilled performer brought out the full diapason tones, so that all the air seemed to vibrate with one accord in saying, "Christ arose."

At the close of an inspiring sermon, Mrs. Perry and the visiting organist moved toward each other with mutual recognition and outstretched hands. "Come with us," said Mrs. Perry, drawing her friend toward her carriage, after introducing her husband. And presently they were driven to Mr. Perry's cozy little home.

After a few questions and answers, most natural under the circumstances, the hostess excused herself and went to the dining-room. Soon her hands were busy setting the dainty china here and there on the table, but her mind was also busily engaged—meeting an old-time friend caused her to be in retrospective mood. She thought of the time when she and her friend stood in their graduating class. Then a year later they met at the alumnae banquet in the college hall, and talked of their life work, the one preferring to be a home-maker, the other choosing the career of a musician. Then she thought of how beautifully and artistically her friend played. How enraptured the audience seemed, and how much flattered by all, and really questioned as to whether she herself, like Martha, had failed to choose the better part. But just here the sound of childish laughter broke her reverie, and with all her mother love, she knew who had chosen the better part.

The table being in readiness, she returned to the sitting room to find little four-year-old Margaret in the visitor's lap, asking and answering questions. Then appears Joe, with his laughing face and chubby fingers besmeared with candy, wanting to kiss "Miss Dean," as he called her. The mother would have sent them away but for the pleadings of the maiden lady.

The next day found Miss Patterson on the train on her way home. She thought with satisfaction of her musical attainments, and congratulated herself on the many complimentary remarks of others as to her talent in this line. Her mind also dwelt on the sacrifices made to reach her heart's ambition. But with all this, she could not banish from her mind the picture of that perfect home visited the day before. The merry peal of childish laughter still rang in her ears. Looking out the car window she mused, "Ah, there is music more melodious and enchanting than ever came from an instrument. The symphony of that household is far more exquisite than one Beethoven composed. After all, did I take the right path?"

"Where lies our path?  
"Though many a vista call,  
We may admire,  
But cannot tread them all."  
L. M. L.

Itasca, Texas.

### EASTER EGGS.

The use of eggs at Easter was universal and is a custom far from being extinct. What can be more commonplace than an egg? And yet the egg, in all ages and in every country, has been the subject of poetical myths and legends. The ancient Finns believed that a mystic bird laid an egg on the lap of Vainmainou, who hatched it in his bosom. He left it fall into the water and it broke; the lower portion of the shell formed the earth, the upper the sky; the liquid white became the sun and the yolk the moon, while the little fragments of broken shell were changed into stars.

English and Irish nurses instruct children when they have eaten a boiled egg always to push the spoon through the bottom of the shell in order to "hinder the witeches from making a boat of it." It is difficult to give the precise origin of the graceful custom, so universal in France and Germany and more or less prevalent throughout the world, of offering eggs at the festival of Easter.

The Persians present each other with colored eggs on March 29 and following days, when they hold their great festival of the solar new year, and the Russians do the same at the festival of Easter.

At the feast of the Passover Jewish women are wont to place hard eggs on a table prepared for that purpose, as emblematical of their departure from Egypt. To the philosophy and theology of the Egyptians, Persians and other heathen nations indeed, may perhaps be traced the practice of distributing and presenting eggs at Easter. Among these people an egg was regarded as emblematical of the universe, as well as renovation of man after the deluge.

### TWO CHUMS—AN EASTER STORY.

He is a chubby boy, as happy as the day is long. He lives in a back basement in a house in a street where the sun does not shine, because of the tall buildings on either side. In the front basement his father sold wood and coal to poor people in the neighborhood, because he could not run the sewing-machine any longer, and he started in business for himself. Rudolph found life much more interesting in the basement than when he used to be upstairs in the tenement, where he had to listen to the whir of the sewing-machine all day. Now he could stand at the front steps, and look out at the street; he could carry the coal to a corner of the area and play coal-yard.

One morning when his mother was keeping the store and he stood on the steps, an old, old lady who lived in the tall tenement across the street, came to order a pair of coal. She was not a happy-looking old lady, and she did not love little children. As she slowly climbed down the steps, Rudolph looked with a sweet smile into her face. No smile was returned, but the friendly boy was not discouraged. He leaned forward and touched the old lady's hand, pleasantly saying, "Mornin'!" Nobody could resist that, and the old lady stopped and put her hand on his head. "Good morning," she responded. Holding tight to the old lady's hand, the small boy went down the steps with her.

When the order was given, the old lady turned to go, but the baby still held her hand. Slowly, slowly they climbed the stairs to the street. When the top step was reached, the small boy had no intention of stopping. A look of amazement came into the old lady's face. "Why, little boy!" It was so long since anybody had wanted to be with her that she was puzzled.

"What do you want, little boy?"  
"Home, lady."  
"Home with me?"  
He nodded.

"Mrs. Selinsky," called the old lady, "I'm going to take your little boy home with me."  
"Kind, verree kind," and Mrs. Selinsky smiled gratefully; it was so rarely that any one had time to give to children in that neighborhood, where sewing-machines ran all day and far into the night. This visit to the old lady was as great a treat to little Rudolph as a trip to the park, or even on a railroad train, to some children.

"You need not send that coal right away; I can wait for an hour. Whoever brings the coal can bring your baby back."

The old lady looked up and down the street, and then hurried across with

the smiling Rudolph. Up, up, up to the top of the high tenement climbed the two, exchanging most cordial smiles. When Rudolph reached the door of the old lady's home, he was delighted. There was the great blue sky to be seen through the windows, and rows of flower-pots on each window-sill—one with a lovely red flower. To a little boy who had never seen flowers on the plant, this was a most wonderful sight.

"You like it, little boy?" asked the old lady.

"Pretty, pretty," he murmured. "He is the loveliest boy I ever saw," said the old lady under her breath. She went into the dark bedroom and opened a tiny trunk, on the cover of which were rows and rows of brass nails. Down in the bottom of the trunk, under everything, the old lady found a red flannel ball.

"I haven't seen that ball for a long time," said the old lady to herself.

"Little boy, how would you like this?"

Rudolph's eyes grew larger and rounder. "Me?" he asked, sweetly.

"Yes, little boy, there isn't any other," and she gave the ball to Rudolph. With the sweetest smile he kissed her hand. Then what do you think happened? The old lady kissed him. After that these two were great friends. If the old lady went for a walk, she always crossed the street for the little boy. Once she went without butter for two days to save the money to take Rudolph in the open cars. What a day that was for both of them!

"He like much to go wif you," Mrs. Selinsky would say, when the old lady would call, "Any little boys to lend?"

All winter the little boy climbed each afternoon to the old lady, and they did wonderful things together. They made carts of pasteboard boxes and spoons; they picked the dead leaves from the plants, and looked for buds; they watched the wonderful sky, with such colors as Rudolph never saw before. The old lady talked about the country, a place Rudolph knew nothing about.

"What 'heep?' he would ask when the old lady talked about the sheep on her father's farm.

She gave up eating meat for two weeks to buy some red yarn, and make Rudolph a little red cap and mittens.

One Sunday the old lady sat quietly at her window looking at the sky above the roofs of the houses. It was Easter morning. The Church bells were ringing, but the old lady could not go out.

"The child will not get up here before afternoon, and I wanted to get him a flower. Think of Easter without a flower!" And the lady wiped her eyes with her apron. There was a tap at the door and a fumbling of the knob, and Rudolph stood with a bunch of pinks in his hand.

"I fin' 'em," he said, his face all aglow. The old lady bent and kissed him, and took him on her lap. He looked up and saw the tears in her eyes; his lips lowered, and he put his head on her breast.

"Why, child it's because I'm glad. Where did you find them?"

"On 'treet; 'em fallen down." A little before a young girl was hurrying along the street, and a bunch of pinks fell from her coat. They lay in the dirt on the street, and a man stepped on them. Rudolph had grown tired of the cellar, and climbed up to the railing, and there in front were the flowers on the walk. He clutched them and hurried over the way to his friend.

"I do hope some one who loves flowers found them," said the young girl as she missed them.

At that moment the old lady was putting them in a bottle filled with water, and Rudolph was dancing about, asking, "Are you 'gad?"—The Outlook.

### EASTER MORNING IN GERMANY.

Three little children—Elsa, who was six years old, Margot, who was four, and the two-year-old baby boy, little Kurt, had their home in Wohlan, a suburb of Breslau, in Germany.

This is what they did on Easter morning: For weeks they had been looking forward to the lovely Easter time, and as soon as the daylight came, before the sun was up, they were awake and calling for the nurse to come and get them ready to go out. She dressed them in white from head to foot because it was Easter Day. Elsa and Margot wore tan slippers with thin white stockings, while little Kurt wore red ones.

As soon as they were dressed they went out on the lawn and searched all about the gardens for the pretty Easter eggs which they knew were hidden away out of sight. One egg was hidden more carefully than the others, for it was to bring a prize to the child who found it. They soon found some nests made of hay lying under the rosebushes and shrubbery. They were full of eggs—some of them colored, pink, blue and red. Others were in little baskets hidden away in sly corners. They found some in small paper bags just the color of the dried grass.

Sometimes they found a cunning lit-

tle rabbit sitting by a nest. There was a story that the rabbits brought the eggs for the children. They were not real live animals, but were made of china for toys.

Elsa and Margot gathered up the skirts of their frocks to hold the eggs as they found them, and then they put them all together in the largest nest, and, running to the house, they took papa and mamma by the hand and dragged them out to see their treasures.

Papa counted them carefully, and the prize egg was missing, so they had to have another hunt to bring it to light. Margot found it at last, down in a little round well close by the arbor, so the prize was given to her—a great egg made of chocolate and filled with cream. Elsa and even little Kurt knew they would get a large share of it, for Margot was a generous-hearted child.

Then there was a procession up to the house—papa carrying all the eggs in a big basket, and each child holding a little rabbit. Elsa had the largest one. Margot's was a little smaller, and Kurt held in his hand a wee one, with its pink-lined ears standing up and looking as if they heard every word that was said.

The eggs had been boiled before they were carried out and hidden, so now they were all ready to eat—particularly the candy eggs that were mixed in with the real ones. For the Easter dinner there was roast goose stuffed with apples, eaten with prune and gooseberry sauce, and red cabbage cooked with onions and made sweet with sugar.

Before night all the eggs had been eaten or given away. Only the little rabbits were left to play with, and the children began to long for the next Easter Day.—Ruth Norman.

The Easter lesson is not merely for one day in the year—it is for every day and for all experiences. We are constantly coming up to graves in which we must lay away something, some hope, some prized treasure, some cherished joy, some dear plan of our own. We may weep as we thus bury away part of our own life, but on the third day that which we have so solemnly laid away shall rise again. The path of spiritual progress is always marked by little mounds, telling of graves in which something dear to us, part of ourselves, has been buried.

"What is it thou buriest so softly and still?"

Oh, this is the grave of my own proud will.

I bid it sleep softly in death's little room;

And my hopes, too, I bury with it in the tomb."

But every such grave has its Easter. What we bury in costly service of love, in crucifixion of self, or in surrender of our will to God, always rises again in new beauty of soul, in new strength and nobleness of character. Every call for self-denial is such a grave. We come to a point where the law of love demands that we give up a pleasure on which we had set our hearts. If we are not ready for the sacrifice, if we cannot make it, the grain of wheat abides alone, with no increase, no fruit. But if, in quiet love and faith, we do the hard duty, render the costly service, the golden grain falls out of our hand into the earth and dies. Yet it does not perish. It lives again, springing up from its burial into new and richer life. We lost our coveted ease, or our cherished possession; we gave up our pleasures, and spent our strength in helping another; we forewent our evening's rest and hastened out into the storm to show a kindness; but we have a spiritual blessing whose value to us far surpasses the little ease, comfort, enjoyment, or rest, which we buried away in our garden sepulchre.—Wellspring.

To all believers Easter is a day of gladness, faith, and hope. But to those especially who, since last Easter Day, have laid loved ones to rest the message of the day should come with comforting and sustaining power. Christ is risen, and we, too, shall rise. The night of death shall pass away and the eternal morning shall dawn. The "lively hope" will not be put to shame. He who restored to the widow of Nain her only son, and who reunited the broken family at Bethany, shall also bring together once more the hearts that loved each other in the Lord here on earth. He lives to-day, and from his shining throne looks down in love and mercy on his sorrowing children on earth. Over that love no change can come.

"The tomb is empty; so ere long shall be  
The tombs of all who in this Christ  
repose;  
They died with him who died upon the tree,  
They live and rise with him who  
lived and rose."  
—The Moravian.

### RISEN.

When in the starry gloom  
They sought the Lord Christ's tomb,  
Two angels stood in sight,  
All dressed in dazzling white,  
Who unto the woman said,  
"Why seek ye the living among the dead?"

O ye of this latter day,  
Who journey the self-same way  
Through morning's twilight gloom  
Back to the shadowy tomb;  
To you, as to them, was it said,  
"Why seek ye the living among the dead?"

The Lord is risen indeed,  
He is here for your love, for your need—  
Not in the grave, nor the sky,  
But here where men live and die;  
And true the word that was said,  
"Why seek ye the living among the dead?"

Wherever are tears and sighs,  
Wherever are children's eyes,  
Where man calls man his brother,  
And loves as himself another,  
Christ lives! The angels said,  
"Why seek ye the living among the dead?"

—Richard Watson Gilder.

Across the windy slopes sweet bells  
were ringing;  
A skylark's song came downward,  
clear and gay,  
And my full heart broke forth in joy  
and singing,  
This Easter day.

My risen Lord, I felt Thy strong protection;  
I saw Thee stand among the graves  
to-day;

"I am the Way, the Life, the Resurrection."  
I heard Thee say.

And all the burdens I had carried  
sadly  
Grew light as blossoms on an April  
spray;  
My cross became a staff; I journeyed  
gladly,  
This Easter day.

—Selected.

### A BEAUTIFUL CUSTOM.

In Moscow, as the bell of Ivan the Great tolls the hour of midnight, and the Resurrection morn is ushered in, every man, woman and child lights a candle, and each greets his neighbor with the words, "Christ is risen," and receives the response, "He is risen indeed." This is the good news, and also the old, old story! Believe it! Accept it! Tell it! Live it! Sometimes one salutes his neighbor, "The Lord hath risen indeed." And the neighbor responds, "And hath appeared unto Simon."—Canadian Epworth Era.

Liquor does no good anywhere, and countless evil everywhere. It is useless to discriminate between the army and other people. Liquor is a nuisance and an evil, and no greater blessing to mankind could come to it than the total prohibition of its manufacture, sale and use.—Brig. Gen. William R. Carlin (Retired).

### HONEST CONFESSION.

#### A Doctor's Talk on Food.

There are no fairer set of men on earth than the doctors, and when they find they have been in error they are usually apt to make honest and manly confession of the fact.

A case in point is that of an eminent practitioner, one of the good old school, who lives in Texas. His plain unvarnished tale needs no dressing up:

"I had always had an intense prejudice, which I can now see was unwarrantable and unreasonable, against all much advertised foods. Hence, I never read a line of the many 'ads.' of Grape-Nuts, nor tested the food till last winter.

"While in Corpus Christi for my health, and visiting my youngest son, who has four of the roughest, healthiest little boys I ever saw, I ate my first dish of Grape-Nuts food for supper with my little grandsons. I became exceedingly fond of it and have eaten a package of it every week since, and find it a delicious, refreshing and strengthening food, leaving no ill effects whatever, causing no eruptions (with which I was formerly much troubled), no sense of fullness, nausea, nor distress of stomach in any way.

"There is no other food that agrees with me so well, or sets as lightly or pleasantly upon my stomach as this does. I am stronger and more active since I began the use of Grape-Nuts than I have been for 10 years, and am no longer troubled with nausea and indigestion." Name given by Postum Co., Battle Creek, Mich.

There's a reason.  
Look in each pkg. for the famous little book, "The Road to Wellville."



THE ROLL OF HONOR FOR BOYS AND GIRLS OF SIXTEEN YEARS OF AGE AND UNDER

In the following sentences correct the errors and quote the rules or mention the principles which in your opinion have been violated.

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 no 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.

THIRD PAPER.

- 1. Her manners are most elegant.
2. The fur of seals are expensive.
3. No one was left but Tom and I.
4. I written a letter to mother.
5. I have drank my last glass.
6. Mary has sang for the queen.
7. Every one should love their own.
8. One of our best speakers were there.
9. Either John or James is guilty.
10. Both John and James is guilty.

NEARING HOME.

I cannot see one step before
In life's dark path,
Or what for me reserved in store
The future hath;

Though trials may my way beset
And sorrows come,
No light shine on my journey—yet
I'm nearing home,

I dare not tread the way alone,
If dark or light;
I need a power beyond mine own
To guide me right;

A BRAZIL LETTER.

Like Landon C. Haynes, I plead guilty to the gentle accusation of being born in the mountains of East Tennessee. I love the majestic risings of its suns and their glorious settings, its rugged mountains and peaceful valleys; yet, after all, I cannot forget that I am almost a Texan.

From the Journal of Disacicabg: "This year the Annual Conference of the Methodist Church was held in Petropolis, being present all of its militant members who labor here in Brazil to develop among all classes that form of Christianity which gives a perfect character invigorated by altruism.



ever, to this good will of the people and of the government appeared a personage of high position, who it is evident cannot conform himself to the natural order of human progress. It was Don Joao, Bishop of Petropolis.

"On account of the high-headedness with which Methodism is entering among up, I order the reverend curates and other priests of this diocese that they warn the faithful against this enemy of God and our country. An enemy it is, and as such should be considered and treated, for they raise a banner of unequivocal hate and fury against the name of Catholic; of falsehoods against our most holy and consoling doctrines, and of blasphemies the most terrific and revolting against the worship of Mary and the saints.

Here we have a good sample. Don Joao becomes mighty, censures, swells with wrath in the pompous language of his mandate, and makes believe that the Methodists are other than they are; that they are saturated with hate against God and our country.

Only those who have been fortunate enough to have visited Bermuda at the time when the vast fields of lilies are in full bloom can realize the rare beauty and fragrance of these lovely flowers, for with acres upon acres of their snowy blossoms spreading away as far as the eye can reach, and the caressing tropic wind wafting the heavy fragrance across one's nostrils, the effect is almost intoxicating.

His servants always have His succor.—Ram's Horn.
AUSTIN WHITE LIME CO.
Manufacturers of the Celebrated Austin White Lime and dealers in Cement, Plaster, Hair, Fire Brick, Etc. AUSTIN, TEXAS.

parental embraces, re-enforcing during the holidays latent energy for new labors. It means the consecration of the forces of three young ladies, who with notable brilliancy are finishing today their scholastic course, and with their diplomas receive the investiture of an apostleship with all its weighty responsibilities.

"Reaching the perfection which it today presents, it is just to recognize that this institution has been an important factor in the progress of our municipality, and we may well point to it with pride."

From the foregoing extracts you can see that our mission here has life enough in it to stir up opposition, and that we count among our friends some of the noblest men of Brazil.

L. A. STRADLEY.
Driacicaba, Brazil, Dec. 17, 1904.

A YOUNG GIRL'S EASTER.

Easter morning fair and bright,
Crowned with lilies sweet and white,
As I wake I pray to be
Like a flower for purity.

Toward the chiming bells I fare,
All my heart attuned to prayer,
Asking that my heart may be
Like a song for harmony.

Listening in the holy place,
Thinking of a dear, marred face,
"Make me," all my being cries,
"Like a shrine for sacrifice."
—Mary F. Butts.

EASTER MUSINGS.

The Easter song is distinctly the Christian's song; its music is the dominant note of the Christian religion. If Christ was not risen, life would be a failure for all men; one's nature would revolt against such a doctrine of despair.

We want the inspiration of a risen, exalted, vitalizing, living, communing, heavenly friend. The risen Master's words to the women were: "Go tell my disciples, and the message still comes, "Go tell."—Central Christian Advocate.

WHERE EASTER LILIES COME FROM.

Only those who have been fortunate enough to have visited Bermuda at the time when the vast fields of lilies are in full bloom can realize the rare beauty and fragrance of these lovely flowers, for with acres upon acres of their snowy blossoms spreading away as far as the eye can reach, and the caressing tropic wind wafting the heavy fragrance across one's nostrils, the effect is almost intoxicating.

The lilies are shipped from Bermuda in three forms—the bulbs, the budded plants, and the cut flowers, this last-named form having been employed only of recent years, the fast express service making it now possible.

His servants always have His succor.—Ram's Horn.

AUSTIN WHITE LIME CO.
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Advertisement for RADWAY'S READY RELIEF. Rheumatism, Neuralgia, Sciatica. FIFTY YEARS as a sure cure for Sore Throat, Rheumatism, Neuralgia, Quincy Sore Throat, Colds, Lumbago, Grip and Pneumonia. A POSITIVE CURE. W. C. Baker, of 980 Julia St., New Orleans, La. writes: "I have been a sufferer from chronic rheumatism for more than six months."

Story of a Great Indian Fighter



Captain W. F. Drannan is of French descent. He was born in mid-ocean and left an orphan at the tender age of 4 years.

When but 15 years old he left his foster parents and walked from Nashville, Tenn., to St. Louis, Mo., a distance of over 500 miles, where he met the noted and famous trapper and Indian fighter, Kit Carson.

Captain Drannan soon became an Indian fighter of fame, and while but a mere youth he captured, killed and scalped five Indian warriors. For this daring feat he was promoted by Captain Elliott to the high honor of Chief of Scouts which title the captain defended with many laurels for 21 years.

He conducted and defended the first train of emigrants across the plains of the wild and woolly west to the gold fields of California and rescued the two Gordon girls from the redskins and killed their captors. He also captured Captain Jack—the noted Modoc chief, which was one of his most daring and thrilling feats.

Captain Drannan was commissioned by the managers of the St. Louis World's Fair to gather up the various tribes of Indians, as he is perhaps more familiar with the customs of the wild Indians than any man now living.

He writes of the wonderful effects of Dr. Thurmond's Catarrh Cure as follows:
Lewiston, Idaho, April 29, 1903.

Dr. W. J. Thurmond, Dallas, Texas:
Dear Sir.—I have been a sufferer from Catarrh since 1873. I contracted the disease during the Modoc war in that foggy climate of the Lovan beds. I have tried almost all known remedies without any permanent relief. Your Catarrh Cure was recommended to me, and I decided to try it, although I had no faith in it. Up to the time I commenced using your remedy I had to use a handkerchief constantly during the night, many nights sleep being impossible. I have not used one bottle of your Catarrh Cure yet, and I am not troubled at night at all, and but little in the daytime. I think your Catarrh Cure is the greatest blessing and friend to the people suffering with this disease, and I would recommend it to all sufferers from Catarrh in any form. Sincerely yours, CAPTAIN W. F. DRANNAN. P. S.—You are at liberty to publish this letter in any way you wish. Yours etc., W. F. D. Address New York Chemical Co., Dallas, Texas. Sold by all Druggists.

Advertisement for I. & G. N. 2 FAST TRAINS DAILY FAST TRAINS 2. AFTER JANUARY 8TH, BETWEEN TEXAS AND MEXICO 34 1/2 HOURS—1 1/2 DAYS SAN ANTONIO TO MEXICO CITY. VIA 302 MILES SHORTEST I. & G. N. 15 Hours 20 Minutes Quickest Laredo & National R. R. of Mexico. Correspondingly as Quick from All Texas Points via I. & G. N. New Fast Service Between Dallas, Fort Worth, Austin and San Antonio After January 8th. ASK AGENTS, OR WRITE L. TRICE, 2d Vice-Pres. & Gen'l Mngr. D. J. PRICE, Gen'l Pass. & Ticket Agent. Palestine, Texas.

Advertisement for H. & T. C. R. R. TAKE H. & T. C. R. R. The Short and Quick Line Between NORTH AND SOUTH TEXAS 2 THROUGH TRAINS DAILY 2 PULLMAN SLEEPERS BETWEEN HOUSTON and AUSTIN. HOUSTON and FT. WORTH. HOUSTON and WACO. GALVESTON and DENISON. For full information relative to rates, connections, etc., call on ticket agent or address, M. L. ROBBINS, G. P. A. Houston, Texas.





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#### DISTRICT CONFERENCES.

Waxahachie, Ennis, 10:30 a. m. .... April 18  
McKinney, McKinney, 9 a. m. .... April 25  
Gainesville, Krum, 8 p. m. .... April 26  
Cuero, Yoakum, 9 a. m. .... April 26  
Greenville, Loneack, ..... April 27  
Bonham, Trenton, 3 p. m. .... April 27  
Waco, Whitney, 10 a. m. .... April 27  
Llano, Blanco, 8 p. m. .... April 27  
Brownwood, Blanket, ..... April 27  
Clarendon, Clarendon, ..... April 27  
San Antonio, West End, ..... May 16  
Tyler, Mineola, 8 p. m. .... June 28  
Terrell, Kemp, 8 p. m. .... May 3  
Vernon, Matador, 8 a. m. .... May 5  
Corseana, Groesbeck, 3 p. m. .... May 11  
Palestine, Jacksonville, ..... May 19  
Houston, Alvin, 10 a. m. .... May 17  
Colorado, Colorado, 8:30 a. m. .... May 18  
Bowie, Alvord, 9 a. m. .... May 25  
Marshall, Hallville, ..... June 20  
Beaumont, Port Arthur, 9 a. m. .... June 21  
San Augustine, San Aug., 9 a. m. .... June 22  
Cattvert, Reagan, 9 a. m. .... June 22  
Austin, Bastrop, 8:30 a. m. .... June 22  
Arlene, Roby, ..... May 27  
Arlene, Merkel, ..... May 27  
Brenham, Somerville, ..... June 1  
Weatherford, Graham, ..... June 23  
Huntsville, Huntsville, 9 a. m. .... July 4

#### THE GRACE CHURCH MEETING.

Rev. Lincoln McConnell, of Atlanta, Ga., has been aiding Rev. Percy Kniekerbocker at Grace Church, this city, in a good meeting for the past ten days. He is a striking and forceful preacher, full of spiritual power and deeply in earnest. We have heard several of his sermons, and they have made a deep impression on the audiences. Last Sunday and Sunday night the auditorium was packed with the people, and the services were very fine. For two years he had charge of the down-town work in Atlanta, under the appointment of Bishop Candler. He worked as a supply, as he is a local preacher. The work grew into large magnitude, and was a great success; but Brother McConnell felt that he had a wider field. So he entered the revival work. He is an educated man, a born speaker, and possessed of large logical acumen. Before entering the ministry he was a practicing lawyer in Atlanta, but gave up his profession for the ministry. He is a man of much more than ordinary ability; in fact, he is a remarkably strong man. He has a clear mind, gifted with pure English, endowed with eloquence, has touched the world at all points, a fine judge of human nature and at times he is brilliant and tender. He is evidently a man called of God to the ministry, and he is a power before the people. The meeting is still in progress, and fine results are being accomplished.

#### A NIGHT AT BELLS.

Last Thursday we took a Katy train and went to Bells to give them a lecture. Rev. A. P. Hightower is the pastor, and Bells is a good, prosperous community. The town itself does a great deal of business. It has fine railway facilities, as the Texas & Pacific and the Katy cross at that point. Wheat, corn, cotton, fruits and berries grow in abundance. There is a sandy belt running through that section. On this is where the fruits and vegetables flourish. Outside of this is black land, very fertile. The crops this year are a little late, but there is time enough yet to finish planting. The wheat is looking well and there is a great season in the ground.

I was met at the train by Brother Hightower and Bro. G. W. Kimbrough. We drove out to his beautiful country place and spent the afternoon. We used to be his mother's pastor in Chattanooga, and we have been to his old home place at Rockwood, Roane County, Tennessee. For a great many years he has been at his present place in Grayson County. He owns a large body of that fine land, and is prosperous. He and his family are good Methodists, and they are all members of our Church in Bells. We had a delightful time in that good home. At night we had a good audience, and the people seemed interested in what we had to say. They came in, not only from the town, but also from the country. We spent a pleasant night with Brother Hightower's family at the parsonage. This is his first year, and he has plans on foot for the improvement of his Church building. They are reseating it with handsome pews.

#### A BEAUTIFUL OCCASION.

Last Saturday night was the anniversary of the silver wedding of Rev. and Mrs. J. L. Morris. Their many friends took charge of the district parsonage on the occasion, and a great time was experienced. Hundreds came and went during the allotted hours, and scores of shining articles made up the evidence of love and esteem in which these two good people and their family are held by the people of Dallas and the country at large. Delicious refreshments were served, a good social time was enjoyed and everybody was given a royal welcome. Toward the close the writer was called upon to make some remarks suitable to the event, and he was followed by a felicitous speech by Rev. Hubert Kniekerbocker, and this brought the happy occasion to a close. Dallas has never had a more popular preacher than the presiding elder of the Dallas District, and we have never attended a more beautiful and tasteful occasion than the celebration of this delightful event. May Brother and Sister Morris live many, many more years with which to bless the Church to which they are giving the whole of their service.

#### THE LEGISLATURE AND LOCAL OPTION.

There has been no disposition, much less attempt, to interfere with our present local option laws by the Legislature. On the contrary, several important bills have been passed for the purpose of strengthening and making more efficient the local option laws. We will here mention them: (1) A law forbidding the selling, the giving away or the drinking of intoxicants in or on the premises of a club or cold storage in local option territory. The penalty is severe enough to deter those who have heretofore made these places a substitute for barrooms. The enforcement of this law will practically break up cold storages and clubs in local option districts. (2) A bill limiting judges to their own districts in granting injunctions and making their action in the matter final, unless it can be shown that the judge is disqualified. This will put a stop to liquor men running away off to a wet district and obtaining an injunction from a distant judge to estop the operation of local option where the people have voted it. (3) A bill forbidding persons going into local option terri-

tory and soliciting orders for liquor firms. This is an excellent law, and it will keep people who live in wet towns from sending their agents into dry territory to solicit orders for liquor and shipping it into said territory. (4) A bill requiring C. O. D. liquor packages to be marked as such when shipped, and requiring express companies to return all such packages to the shippers if they are not taken out within seven days. This will prevent express offices from becoming liquor depositories, where great quantities of it are shipped to any and everybody, to be kept for distribution whenever it is called for. (5) A bill fixing the beginning of local option in a county or precinct at the time it goes into effect, instead of from the time the election is held. At present it often occurs that when local option carries, it is tied up in the courts for several months, and then the anti bring on another election before it has been in operation but a short while, dating the two years from the day the election was held. This will be helpful to our cause. All these laws will go into effect about the middle of July.

#### ANOTHER COUNTY IN LINE.

Last Saturday Llano County voted on local option and went dry by a large majority. Thus one by one these counties are dropping into the dry column. No wonder the legislature has heeded the demand and given us several good local option laws at the present session. Their ears are open and they hear the people speaking to them. Public officers are the servants of the people and they are placed in position to do the bidding of the people. What do some of our courts think of the way local option is carrying everything before it? Do they see any signs? Are they having any dreams and visions? The people know what is right and law is intended to express their needs and their protection. They are not going to stop until this liquor business is settled. Trimming questions on technical points and splitting hairs on the metaphysics of law will not avail. The people are not fools, neither are they childish or whimsical. They are level-headed, wise and determined. Men who at present occupy official positions at the hands of the people are not masters. They are servants. And the people will keep an eye on the sort of service rendered. There is no "frenzy" about this local option movement. It is the quiet development of a fixed determination to rid this fair land of the barroom, and they are going to do it. Court injunctions, court decisions, and the false cry of "personal liberty" will not deter them. Good for Llano! On with the battle!

#### GOLDEN WEDDING.

Our old friends, Rev. and Mrs. R. N. Price, of Morristown, Tenn., will celebrate their golden wedding the 8th of May. Dr. Price has been a member of the Holston Conference from time immemorial and he is one of the leading ministers in Southern Methodism. He has many friends living in Texas who will be pleased to know that he and his good wife are still in fine health and that they have lived to see their fiftieth wedding anniversary, after these long years of useful service. Dr. Price is one of our valued correspondents, and we have two communications now on file from his pen. They will appear in due time. We congratulate these two good people on the approaching anniversary of their fiftieth year of wedded life.

#### AT THE NORTH TEXAS FEMALE COLLEGE.

Last week we spent an hour between trains at the North Texas Female College in Sherman. We failed to meet Bishop Key, who had left a few hours before for a visit to Arkansas, and from there to the annual meeting in Louisville and Nashville. So he will be gone for a month or six weeks. Everything about the college was in activity, closing out a most prosperous year. The commencement will come off the last of May, and

things are shaping up to that end. This has been the most successful year in the history of the college. The new buildings, which took the place of the old ones burned, have been filled to overflowing with girls, the faculty has been strengthened and a forward movement all along the line is perceptible. Mrs. Key never stands still. She is always going forward. Her plans for the next year are already maturing. She has her new teachers

hotels. Vast throngs attend the meetings at Albert Hall, and many others are reached by this simple device who are unwilling or unable to attend the public gathering.

Dr. J. J. Tigert, our Book Editor, has given out that the total membership of our Church is now 1,593,819, and that the net gain for the ecclesiastical year just closed was 26,999.

It is said that barrels of beer have been taken back to Carnarvon because



NEW M. E. CHURCH, SOUTH MINERAL WELLS, TEXAS.

The above is a handsome cut of our new church at Mineral Wells. It was built at a cost of \$10,000. It will seat more than a thousand people when all its space is utilized. It is well seated and beautifully furnished. It has all the comfort and conveniences necessary to make it complete in every particular. The congregation is well organized, the Sunday-school, the League, the societies of the good women are all in a healthy condition. Rev. C. V. Oswalt is the pastor, under whose wise leadership these improvements have been made. He and his people have wrought nobly, and we rejoice with them in their success. On this page will be found a good picture of Bro. Oswalt. It looks exactly like him, and any other comment on it would be superfluous. When he went to that charge his people were paying their pastor a salary of \$800; now they are paying him \$1600, and a good parsonage. This shows wonderful growth in three and a half years.

already secured, and the old ones are true to their several duties. They are wonderfully loyal and devoted to the college. She has also purchased the old Nash college property, which she has had rented for two or three years, and it will be put in good condition and become a part of the great college work. Hence, North Texas Female College never had a brighter future than at the present time. It has long since ceased to be tentative in its work, and has taken its place as one of the permanent and largely successful institutions. And it is in every way worthy of the good fortunes which have come to it. May it ever prosper!

#### CHURCH NEWS.

The Preachers' Institute of the Alabama Conference will be held at Selma June 19-24.

Bishop L. B. Wilson, of the M. E. Church, and family are now settled in their home at 217 McCallie Avenue, Chattanooga, Tenn.

Rev. Dr. Edward Everett Hale, chaplain of the United States Senate, was 83 years old on the 2d inst.

The annual mid-year meeting of the Board of Missions will convene this year in connection with the Asheville meeting.

Bishop McDowell, of the M. E. Church, will preach the sermon at the approaching commencement of Vanderbilt University in June.

The Sabbath school children of Philadelphia propose to raise \$15,000 to help forward Christian work among the Italians of that city.

There is a movement on foot by the old students of Rutherford College to erect a monument to the memory of the founder of the institution, Dr. R. L. Abernethy.

In Barbados, West Indies, with a population of 196,000, it is reported that upward of 178,000 persons attend Church worship or are adherents of Christian communities.

Dr. Torrey and Mr. Alexander have enlarged their evangelistic efforts in London by the use of electrophones. The instruments are connected with wealthy homes throughout the city, and with numerous hospitals and

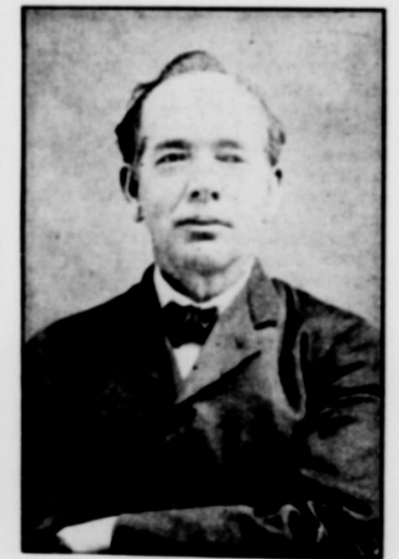
there was no market for them in Wales. This deepens the impression in the minds of many that the greatest temperance movement of the world would be a widespread revival of religion.

The Board of Trade of Asheville has issued circulars giving list of hotels and boardinghouses with rates offered by each for the Missionary Conference. Each delegate whose name has been sent to the Conference Secretary of Missions will be furnished one of these lists with credential cards.

#### ONE HUNDRED BLACK MEN.

H. G. H.

Napoleon the Great was at war with several nations soon after the commencement of the past century. One of his armies, sent out with some of his finest ships, had invaded an island in the West Indies, occupied almost entirely by black men. They were



REV. C. V. OSWALT.

tall, muscular, brave, but the French were skilled in all the arts of warfare. The swamps, malaria and sickness came to the rescue of the hard-pressed islanders. But the invading foe were nearing their main citadel of defense. One hundred stalwart black rough riders, with powerful steeds and long lances, in the darkness of the night, stole round in the rear of the French. Suddenly, in the haze of the early morning, they dashed upon the French like Gideon's army. In the same moment a front attack was made upon the invaders. Confusion reigned. Soon the French were in full flight



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through the marshes and over the water-courses. They were driven into the interior, where thousands of foes awaited their coming. A few only of the ruined army escaped to the ships to tell of the fearful disaster. All the munitions of war and army supplies were captured, thousands slaughtered or made prisoners. The ships sailed away to report the ruin of the expensive enterprise.

Another scene: It was in the capital of the French nation. Thomas Jefferson had set eyes on the vast territory claimed by the French and called Louisiana. Without it the navigation of the Mississippi by the commerce of the United States was endangered. This vast territory swept clear through the west to the borders of Canada. Napoleon claimed it embraced Texas as well. Jefferson had sent his agents over, proposing its purchase. Napoleon refused to sell. The agents waited for three long months in suspense. The last dollar had disappeared from his treasury. The American agents held \$15,000,000 ready to drop into that treasury if Napoleon would but put his name to the articles of purchase. News of disaster came from several sources, yet the proud conqueror was unrelenting. A ship arrived in port and brought news of the terrible West India disaster. At this moment Jefferson's agents hurried to him with the papers of purchase. He seized his pen and affixed his name to the document. He meant for Texas to be included, but Jefferson respected the claim of Spain upon that territory.

In the great St. Louis Exposition but little worth recording was said by speakers and writers and visitors about the 100 black men, almost naked rough riders, who wrought havoc with the plans of the great Napoleon, and caused the greatest domain ever purchased to fall into the hands of the United States and civilization. These 100 black men were the sovereigns of destiny. A monument to them should have stood at the gateway to the Hall of Fame in the world's greatest exposition. Their deed should have blazed out in memorable light, for it had borne an hundred fold. A grain in the balance means much in the history of a soul or the destiny of a nation. History does not mention the name of one of the 100 black men who conquered Napoleon and swept an empire into our possession.

OKLAHOMA CHURCH.

Since my last report I have received the following sums for the Church in Oklahoma: Jno. G. South, Deport, Tex. \$25.00 H. M. Runnels, Center, Tex. 25.00 W. H. Stephenson, for Jacobia Church, Greenville Mission, Tex. 14.54 O. P. Kiker, Dublin, Tex. 5.00 Rev. H. W. Abbott, Wichita, Kan. 1.00 \$70.54 Previously reported.....215.00 Total.....\$285.54 E. E. HOSS.

THAT MEXICAN SCHOOL FUND.

The money being collected from the Advocate readers for the school in Mexico, for which Rev. Frank Onderdonk made the urgent appeal, continues to come in slowly. We are sure to get the amount, but we want more. He was too modest in his request. Fifty dollars is nothing for the Advocate readers to send to him. We ought, at least, to make it twice that amount. Reader, heed this call and send us a contribution for this needy field. Since the last issue we have received the following amounts: A. T. Cocks, Riddleville..... \$1.00 Friends, Gonzales..... 3.55 B. B. Hall, Leakey..... 1.00 W. L. Nesbitt, Fulshear..... 2.50 Austin Friend, Austin..... 1.00 Mrs. J. L. Myers, Jeanette..... 50 J. L. Ledbetter, Seranton..... 50 Lizzie Borden, West..... 3.00 A Teacher, Sulphur Springs..... 2.50 C. W. R. Caldwell..... 1.00 Mrs. M. E. Drew, Kingston..... 50 Miss Alice Adams, China Spring 50 R. S. Crow, Vernon..... 1.00 \$18.55 Report in last issue..... 25.75 Total.....\$44.30 G. C. RANKIN.

AN EASTER FLOWER GIFT.

O dearest bloom the seasons know, Flowers of the Resurrection blow, Our hope and faith restore; And through the bitterness of death, And loss and sorrow, breathe a breath Of life for evermore! The thought of Love Immortal blends With fond remembrances of friends; In you, O sacred flowers, By human love made doubly sweet, The heavenly and the earthly meet, The heart of Christ and ours! —John Greenleaf Whittier.

THE RESURRECTION.

All Nations praise their risen God, Once crucified for inbred sin, Who left the tomb, and quaking sod, That they might endless life begin. The rocky crypt in which He lay— Embalmed in clouds of sweet perfume— Was flooded with the light of day, When death to life sprang into bloom. The Roman guards with Royal seal, Stood watching by the slab of stone, By force divine were made to feel That Jesus must be left alone. With grieving hearts the ladies came— The fairest of the woman race— But found the vault in heaven's grace, And vacant of the Prince of Peace. They saw two angels there in white, With empty shroud on heaps of spice, And heard in tones of great delight That Jesus was in paradise. All praise to Him who thus has slain The monster sin, the cause of death, And put a stop to endless pain. That we may take immortal breath. He takes from death the awful sting, The thing, indeed, all nations dread, And makes their tombs with rapture ring, With countless legions from the dead. Though dead we are to life, we must Be called from ashes at His voice; From Adam down all human dust, Will live to wait, and to rejoice. To earth again He will return, With trumpet sound, and thunder roll, To pile the worlds in fire to burn, And terror strike to the lost soul. Glad peace and joy will be the fare Of all who live in Him, and die; They wake in bliss without a care, Where clouds of sorrow never fly. Then let us walk the narrow path, Until this life with us is done; And thus escape God's awful wrath, By faith in His beloved Son. Behold He standeth at the door Of any wretched, sinful heart; O let Him in, ye rich and poor, Before He will from you depart. CHARLES L. MILLER.

VANDERBILT MISSIONARY CONFERENCE.

The annual session of the Vanderbilt Missionary Conference was held at Wesley Hall, March 25, 1905. Though there were fewer missionaries than usual in attendance, yet the work took a very practical turn toward the deepening of the missionary conscience, and an increased appreciation of the need for a missionary pastorate. Dr. F. S. Parker, of the Epworth Era, made the opening address on Friday evening. He stressed the needs of individual work, and the essentially missionary character of all religious work. He discussed the relation of the League to missions, and suggested that each district have a secretary to direct the work of the mission study classes. The second address was by Dr. W. R. Lambuth on "The Problems of the Hour." The general problem of evangelization in the home field, he said, might be subdivided into those of Rural Districts, Mill Work, the Seaboard, the Negro Work, City Missions and Individual Work. He said the negro must be helped through his own leaders, and so our board is planning to hold summer institutes for negro pastors. The City Problem includes both the downtown church and the mission church—problems both of holding and of gaining ground. On Saturday morning Rev. W. F. Dunkle, Missionary Secretary of the Indian Mission Conference, gave an account of our work in that conference, particularly that done among the Indian tribes. He pointed out blunders made in our past administration in that conference, and emphasized the importance of the West as a basis of future operations. Following this was an address by Professor Rodriguez, Spanish translator for the Publishing House, who, though a member of another denomination, expressed his deep gratitude for the work Methodism is doing for his country. He called special attention to the semi-pagan character of the lower classes in Mexico, and the incompetence and moral rotteness of Catholicism there. Dr. Winton, of the Nashville Advocate, next followed with a discussion of the outlook in Mexico. Catholicism, he declared, does not develop the individual as Protestantism does. To give a good education is not inherent in Catholicism, while Protestantism lifts a man out of his former standing and gives the nation a better citizenship. Mexico's leaders are beginning to see this, and are fast becoming friendlier to our cause. The afternoon services, both Saturday and Sunday, were largely in the hands of the students. Other special features of the Saturday sessions were the address on the Eastern situation, by Dr. Lambuth; a discussion of the message of the Book of Jonah, by Dr. J. H. Stevenson, and an address by J. W. Shackford on "Larger Preparation for Larger Opportunities." Dr. Stevenson's discussion was of special interest. He said that the Book of Jonah has not received the reverence and serious consideration which it deserves. It teaches the all-embracing and tender love of God for the world. The occasion of greatest interest to the men who attend the conference each year is the annual sermon by Dr.

O. E. Brown. It is an occasion worthy of a "calling in" of our Sunday morning appointments. On this occasion the text used was John 12:24: "Except a corn of wheat fall into the ground, it abideth alone; but if it die, it bringeth forth much fruit." What was the opinion of Jesus at the end of his ministry as to the outlook for saving the world and the means for doing it? What is the price of fruitfulness? Are we willing to bury ourselves? What is the law of greatness? Shall we meet the final test—let Christ rule in us? Along the lines of these questions the speaker bore home to the hearts of his hearers the deepest truths of Christ's kingdom, and the supreme demands which they make on the souls and lives of men. At the Sunday night session Miss Belle Bennett spoke to the students on personal consecration. No speaker during the entire conference made a profounder impression than did Miss Bennett in two addresses—one on Saturday and one on Sunday night. A number of the students present on Sunday night spoke of their life purposes in mission work. About ten men now in Wesley Hall expect to go to the foreign fields, and several others to the city missions. J. L. JAMES. Nashville, Tenn., March 6, 1905.

BEEVILLE DISTRICT CONFERENCE.

According to previous announcement, the Beeville District Conference met in Beeville, April 6, 9 a. m. The presiding elder, Joe. F. Webb, took the chair and conducted devotional services. All the preachers were present during the conference, and a good number of delegates. In the main the work was found to be in very good condition for this time of the year. The Brownsville country settles up so rapidly, it is thought another preacher will be added to the present working force. W. D. Williamson was recommended to the Annual Conference for admission on trial. Frank Nuson, F. A. Simons, S. D. Seal and G. W. Newberry were elected delegates to the Annual Conference, and W. H. Laws and Dr. J. H. Florence alternates. Alice was chosen as the place for the next District Conference. The district trustees were empowered to dispose of the district parsonage property, with a view to buying in a more suitable locality. Beeville has a large and beautiful church, just completed, under the pastorate of J. T. H. Miller. This was very much enjoyed by the conference. The following preached helpful sermons: M. A. Black, I. K. Waller, S. J. Upton, James Kilgore, Sterling Fisher, J. E. Harrison and Bishop Hoss, who came to us Friday evening, held the sessions of the conference Saturday and preached at the 11 o'clock hour both Saturday and Sunday. The Bishop's presence and sermons were greatly enjoyed by the large crowds present. Withal it was a pleasant and profitable occasion. JOHN M. LYNN, Secretary. The Secretary was requested to send these resolutions to the Advocate: These resolutions were adopted by the members of the Beeville District Conference, of which conference Bro. Webb has been a member for fourteen years, the past four as presiding elder. Be it resolved, That whereas Rev. Joe F. Webb, our presiding elder, will soon have finished the full term allowed by the law of our Church on this, the Beeville District, that we feel sure that the preachers and people of the district feel that they owe him a debt of gratitude for his faithful, diligent and efficient service through these four years. Bro. Webb was born and brought up in the bounds of this district. He has spent almost the entire time of his fifteen years of itinerant life here. Through all these years he has grown in favor with the people. That he is the best known and most loved man in the district. That as presiding elder he has been careful and painstaking in all the interests of the Church. He has planned wisely and executed diligently, so that through the years to come we will no doubt continue to reap the fruits of his labor which has already produced such an abundant harvest. It is doubtful if there be an appointment in the district where there is not one or more members who have been brought into the Church through his ministry. That we are loath to give him up, but can assure him that wherever God in his providence may call him to serve the Church next, he will have the prayers of many loving, grateful hearts in the bounds of the Beeville District. M. A. BLACK, C. S. MILLS, J. W. BLACK, J. M. LYNN, Committee.

Rev. S. R. Twitty, of the New Mexico Conference made the Advocate a pleasant visit the past week.

AN EXPLANATION.

The Local Option Laws and Decisions of the State Court Again.

In my recent article published in the Houston Post in reply to an editorial of the Post, both discussing the practical operation of our local option laws and the late decisions of the Texas Court of Criminal Appeals, I am quite sure I made some statements which were not justified by the decisions themselves. When I wrote the article referred to I had not seen the decisions, but had only read the newspaper reports of them, and I feel safe in saying that the editor of the Post had not read them either, for since then I have read one of them, and it does not warrant the conclusion that either of us had formed, and, I dare say, does not furnish any justification for a wholesale "soliciting" business. The case is that of Owens vs. the State, from Jones County, where the defendant, who resided in Haskell County, where local option did not prevail, ran a hack from said county to Jones County, where local option did prevail, and took an order from a party in Jones County to a saloon keeper in Haskell County, for whisky, which read as follows: "Sir: You will send me by Mr. Owens one pint of whisky. In making this purchase I hereby create the said W. J. Owens my agent, to buy for me said liquor; and agree that the sale thereof shall be made at said W. B. Turner's saloon in Haskell County, at Lakeview; and in case of damage, by breaking or otherwise in transit, after it has left the saloon, the loss shall be mine, and that said liquor shall be my property after it leaves said saloon in Haskell County." The purchaser gave the defendant the money to pay for the whisky at the saloon in Haskell County and this was done. In passing on this case, the court simply held that, under the terms of the order, it constituting the contract between the parties, the sale took place at the saloon in Haskell County, and not at the place of delivery in Jones County, the court saying: "By the terms of the contract, the property vested in Brown, the purchaser, at Turner's saloon, and the fact that defendant charged a commission for bringing the whiskey into Jones County, did not change the contract so as to constitute a sale at the latter place." In other words, the court held that in this transaction no more constituted a sale in the local option county than if you were to send money and an order for whiskey by a friend from Crockett to a saloon in Palestine and he were to bring it to you and charge you a commission for so doing. Hence it will be seen that this is not a "test" case by any means, and does not authorize a sale made in any other way. I do not think there is any doubt that those "solicitors" who are taking orders for whiskey houses in Texas, in the manner they are said to be doing in some local option territory, are liable to prosecution for violating the local option laws the moment the whiskey is delivered and the money paid, if the payment is made at the place of delivery and the delivery is made in local option territory. The other case, which was an Interstate case, I have not read, the shipment being made from a point out of the State, but there is nothing in the State case above cited to justify the "soliciting" business by houses in Texas, except in the same manner and upon the same terms as was done in that case. This matter is well worth looking into by those whose duty it is to prosecute violators of the local option law in this county. It is my candid judgment that the case above cited is being misconstrued by the press of the state, and is being abused by the liquor dealers. J. W. MADDEN. Crockett, Texas.

CLARENDON COMPLIMENTED.

The Panhandle Teachers' Meeting was held at Clarendon on Friday and Saturday, April 7th and 8th. This meeting was one of the most enthusiastic and largest in attendance of any in the history of the association. The program was very comprehensive and carried out in full. All the papers and discussions were of a high order and a number deserve special mention. Two of the most noteworthy numbers were the "Welcome Address," by Honorable Peebles, of Clarendon, and "How to Teach Literature," by Dr. Burkhead, of the Clarendon College. Mr. Peebles' address was unique, and a masterpiece of oratory. Any teacher of the Panhandle who fails to hear Dr. Burkhead in his talks to teachers will suffer irreparable loss. He is a spontaneous optimist and scatters the sweet aroma of his pure life all about him. Dr. Burkhead elevates teaching to the loftiest profession and admonishes the teacher to be at his best at all times. The Doctor said that teachers should be psychological live wires.

Purify Your Blood

The cause of all pimples, boils and other eruptions, as well as of that tired feeling and poor appetite, which are so common at this season, is impure blood—blood that is diseased and impoverished by humors, morbid or effete matters, which should be gotten rid of without delay.

The best way to purify the blood, as thousands know, is to take Hood's Sarsaparilla and Pills.

World-wide experience confirms the statement that these great medicines make the blood pure and rich, clear the complexion, remove that tired feeling, improve the appetite, build up the whole system, and form in combination the ideal Blood Medicine.

Accept no substitutes for Hood's Sarsaparilla and Pills

No substitutes act like them. Insist on having Hood's.

He paid a beautiful tribute to the lady teachers by calling them "air sparkles."

On Friday night the beautiful little drama, "Rebecca's Triumph," was given at the college chapel by home talent. For amateurs the rendition could hardly have been excelled. All the visiting teachers received complimentary tickets to the evening's entertainment.

Clarendon boasts of herself as the "Athens of the Plains," and from her emanates much of the intellectual enthusiasm of the Panhandle. Be this as it may, Clarendon is noted for her hospitality and largeness of heart. Too much cannot be said of her courteous treatment and kindness which was shown to the teachers while in attendance at the Teachers' Association.—The Hereford Brand.

DEDICATION.

Pine Hill Church, in the bounds of the Minden Circuit, will be dedicated on the second Sunday in May, Rev. J. R. Wages, of Kaufman, will preach the dedication sermon. All former pastors are cordially invited to be present. ROSS WILLIAMS, P. C. Minden, Texas.

IT IS BETTER AND LOOKS BETTER

I am very much pleased with my Advocate machine. It is better and looks better than machines that are selling for \$90 here. I do not see why every woman who wants a good machine does not send for the Texas Christian Advocate machine. MRS. JENNIE JACKSON. Route 2, Chandler, Texas.

CHILDREN'S DAY—THIRD SUNDAY IN MAY.

Every Sunday-school, big and little, rich and poor, town and country, should all alike observe Children's Day. Order a liberal supply of programs and make it a delightful occasion. The collection should be sent to your Conference Treasurer, to help needy schools and otherwise aid the cause. The Treasurers are as follows: North Texas, R. G. Piner, Sherman, Northwest Texas, Rev. R. W. Dodson, Clarendon. Texas, Rev. J. T. Kirkpatrick, Livingston. West Texas, Rev. O. G. Thomas, Staples.

When remitting always give the name of your conference and your presiding elder's district. Programs will be sent free to any schools who want them that way and will agree to remit the collection for that day as provided above. The price of the programs is 15 cents per dozen, or 75 cents per hundred, and they are now ready for mailing. We hope every school in the State will observe Children's Day this year. SMITH & LAMAR, Nashville, Tenn., or Dallas, Texas.



### Sunday-School Department

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

#### THE PRIMARY DEPARTMENT.

The value of primary Sunday-school work lies in four generally received facts:

It is the foundation. What comes afterwards will be better or worse as this is well or poorly done.

It is the work done upon impressive subjects. The Holy Spirit is especially busy with the conscience of the child.

It is the most fruitful educational period of life. The child learns more and gets its bias more surely in the first ten years of its life than ever after.

It is God's favored time. "They that seek me early shall find me." Get the child converted, and manhood and womanhood are secure.

The more important the work, the more serious becomes the selection of the primary teacher. There are certain qualities this teacher must have:

There must be the mother instinct. This belongs not always to the mother. In fact, men may, and often do, have it. The mother instinct loves little children because they are little children, and never grows too weary to prove it.

There must be a strong belief in child religion. A primary teacher who has not intense personal conviction in favor of converting little children, and who does not believe with all her heart that God and the Bible command it, ought not to be set over the children.

There must be in some measure a faculty of making spiritual things plain to the children—a sense of how the child thinks, talks and understands, a right measure of a child's ideas and capacities.

There must be unflinching patience. Children learn quickly, as quickly to forget. The few bright; the many slow and dull. Over and over and over the little feet must be led into right ways. God never tires, and the primary teacher must be like him.

As to primary equipment, fine primary rooms, and maps, charts and pictures are not essential, but they greatly help. Therefore, get all you can of them, but do not charge your failure to lack of them. There ought to be with every primary class the following:

A primary room, well lighted, with little chairs, a platform and desk. If a separate room cannot be had, seclude the primary class during class work by any device, as curtain, screen, movable partition, etc. The children need to have their eyes secluded. It is what they see, more than what they hear, that takes away attention.

Have a small blackboard, and use it for the simplest lines, letters and outlines. Do not waste time in drawing pretty pictures that will not be understood or appreciated. Let blackboard illustrations grow from the teacher's fingers as she teaches.

Use the big lesson pictures—one for each Sunday. They cost little, and can be seen by the whole room. Use them in fixing attention in teaching and in reviewing the lesson.

Use the little Olivet picture card as a help to home study. It has the lesson story on it.

Give each child a Sunday-school child's paper. Do not be guilty of niggardly conduct. The Publishing House has them, as good as the best. How dear they are to the children's hearts nobody but the children know.

Use the little Olivet picture card as Bible lands; also chart verses from the Bible, hymns, etc. "The eye with the ear," always with the children.

Primary teaching is the real work. Not what the primary class has, but how it is taught, is what counts.

Teach a very little at a time. This is the rock on which most primary teaching is stranded. One truth, one fact, one doctrine, over and over, again and again, will abide.

Make plain the Golden Text and fix it in the memory. This will be lesson enough. Make the lesson story, the blackboard, all objects and illustrations to bear upon the Golden Text and its meaning, as it is the pith and essence of the lesson.

Review frequently everything you teach. Never tell a thing without calling it back from the little ones again and again, until you are sure that they understand it and know it. Let "slow and sure" be your motto.

Make all teaching practical and personal. Press it home to the conscience by personal questions. Make every lesson to bear upon the child's conscience. The child has a conscience—you may be sure of that. They have hearts, too, and they know what sin is, and God and heaven and hell. Do not deal in mere sentiment. Teach plainly and strongly the gospel of repentance, of fear of God, of love of right, of self-denial, of hard service, together with the joys, blessings

and rewards. Children are not spiritual toys. Their consciences are real, and the Holy Spirit goes before the Sunday-school teacher. There is too much of gush and frippery in some primary teaching.

As to methods of work, common sense should rule. Put non-readers in a division to themselves. If the class is large and is taught in the same room with the general school, separate it into classes of from five to ten scholars each. Otherwise let the best teacher do most of the teaching.

Select suitable passages from the Bible and have them thoroughly learned and recited, such as the Lord's Prayer, the Ten Commandments, the Beatitudes, Paul's chapter on love, etc.

Make the Church catechism a part of the regular work, and explain its meaning as you go.

Select once a year those who are ready for intermediate work and promote them on "Children's Day." Give the graduates each a certificate of promotion, and make the graduation an especially impressive occasion. Let the teacher of the graduating class go with the class into the intermediate department.

April 30. Subject: Jesus Washing the Disciples' Feet.—Jno. 13:1-14.

Golden Text: "By love serve one another."—Gal. 5:13.

#### I. Christ's Self-consciousness of His Finished Work, vs. 1-3.

V. 1. "Now before the feast of the passover." The Jewish day began at six in the evening; the supper of the lesson was in the evening of the passover and but shortly before it was observed (Edersheim), or the evening before the passover (Westcott). In the first case, the feet-washing took place on Nisan 14, the same day as the passover; in the second, Nisan 13. At any rate, it was a brief time before the Paschal Meal was eaten, perhaps the same evening. "Jesus knowing that his hour was come" (R. V.) He always knew when the "hour" for him to act or not to act was come. Chaps. 2:4, 7:6, 11:9. With equal certainty he now knows that "his hour" has arrived to complete his great work and depart to the Father. He knew by his infinite spirit, just as he saw Nathaniel under the fig-tree (1:48), what was in man (2:24, 25), and the coin in the fish's mouth (Matt. 17:27). "Having loved his own which were in the world, he loved them unto the end." "His own" are the disciples, believers, who were to remain behind for a time, and who would be exposed to temptation and danger. "To the end," not merely "to the last moment" of his earthly life, but rather "to the uttermost;" i. e., his love for them did not diminish, as his own sorrows increased; his love for them was absolute, unchangeable. Whom Christ loves, he loves forever. Or it may mean, "at the last"—i. e., at the very end he gave proof of his great love.

V. 2. "And the supper being ended"—better, "during supper" (R. V.). The meal had not ended when he washed their feet, v. 26. It was in progress, or had only begun. "The devil having now put into the heart," etc. The idea came from the devil, but Judas might have resisted it, but did not, instead he entertained and cherished it (James 4:7). "The devil is likely at one end of every temptation." The proof of the statement is found in Judas' bargain with the priests, of which no doubt John well knew.

V. 3. "Jesus knowing that the Father had given all things into his hands," may mean either (1) "though he knew," or (2) "because he knew." In either case it was with the full consciousness of his supreme power and divine authority that he did what he did to the disciples, "and that he was come from God, and went to God;" better, "came forth from God, and goeth back to God." Here also is clear proof of his perfect knowledge of his relationship to the Father. He came out from God into the world; he was now on the point of going back to God; cf. 16:28, from God; into the world; back to God. And he knew every stage of the amazing journey, was infinitely conscious of his pre-incarnate state, his humiliation, his exaltation. It was all then and there present to his mind.

#### II. Washing the Disciples' Feet, vs. 4-11

V. 4. "He riseth from supper, and laid aside his garments"—the outer flowing robe, which, if retained, would have interfered with his action; "and took a towel, and girded himself." This was a mark of a servant's position. A slave ordinarily did the service that the Lord himself here performed.

V. 5. "After that he poureth water into a basin," etc. The basin was the vessel provided for such ablution, and was found in the room where the supper was prepared. Note the minute details of the account; it is that of an eye-witness. According to Luke (22:24), a dispute arose as to who should be greatest at the Passover Supper, though he sums up in the

briefest form the events of that solemn night, and he reports our Lord as saying, "but I am among you as one that serveth"—language that seems to connect very closely with the scene here. If so, our Lord's extraordinary action was designed to rebuke their ambitious spirit.

V. 6. "Then cometh He to Simon Peter;" "then" is not consecutive, but logical (the Greek word is "therefore"), hence it does not determine whose feet he first washed; it may have been Peter's, or even Judas Iscariot's, who reclined very near him, v. 26. "Lord, dost thou wash my feet?" Both pronouns are very emphatic, specially "thou"—such an One as Thou art wash the feet of such an one as I am?

V. 8. "Peter saith unto Him, Thou shalt never wash my feet." Almost vehemently is his protest. "Thou shalt not wash my feet forever." Praise-worthy modesty, but obedience to the Lord is better. Humility may sometimes be false; here it was "proud humility." Jesus answered him, "If I wash thee not, thou hast no part with me," i. e., no portion, no share, no communion, with me. Jesus passes from the outward sign to its deep significance, viz.: If one is not cleansed by Him from moral defilement (illustrated by the washing of the feet), if the pollution that attaches even to a disciple is not removed by Him, he cannot share with him the blessedness of redemption. Every saved soul must be washed. So the rites of purification in Israel typified, so Christ's action here taught.

V. 9. "Lord, not my feet only, but also my hands and my head." "Here he seems to be as far out on the other side" (Trapp). The words are highly characteristic of the man; impulsive, ardent, with more love than knowledge, more feeling than discernment. He wants his whole person cleansed; his head, will, understanding, affections; hands, his power of execution; his feet, his daily walk; as if he had never been converted at all. But at the very time he was a saved man.

V. 10. "He that is washed"—rather, "bathed" R. V. The term is quite distinct from that rendered washed. This is a profound sentence: (1) "Bathed," i. e., regenerated by the Spirit of God, justified, pardoned and accepted; (2) this mighty work is never repeated, it does not need to be, it is complete and final; (3) but the one born again and justified does have further need, and daily need "save to wash his feet;" i. e., he must have daily cleansing from the defilement of sin. One issues from the bath clean "ever whit." But (in the East) his feet are bare, or shod with sandals, and are soon soiled by the dust or filth of the way. One born again is also "clean every whit;" but he comes into contact with what defiles, has defilement still in his old and sinful self; hence needs to be kept clean by constant application to Christ, who alone can make and keep us clean. Thus the action of the Savior here takes a deeper meaning. By his atonement he justifies and saves us; by his intercession he keeps us in fellowship with the Father and himself (cf. 1. John 2:1, 2). By washing the disciples' feet he taught them and us that as he was now going back to the Father, he would not even in the glory be un mindful of them or us; he would keep us clean, as certainly as by his cross he had made us clean. "And ye are clean, but not all."

V. 11. "For he knew," etc. He has perfect foreknowledge not only of his own sufferings, but also of all his disciples. Judas no less certainly than the rest. "The traitor, Judas, though washed by the hands of Christ, was filthy still."

#### III. The Act of the Feet-Washing Explained, vs. 12-14.

V. 12. "So after he had washed their feet," etc. After the conversation with Peter the washing seems to have gone on without interruption. "Know ye what I have done to you?" The inquiry was meant to stir up their minds to reflection as to the significance of his act. There is no real piety in blind devotion. Ignorant service profits little. "What do I mean by this?" should be asked and intelligently answered.

V. 13. "Ye call me Master and Lord," "Master." Teacher, Prophet; "Lord." Sovereign, Ruler, King; "and ye say well; for so I am." We have his divine warrant, therefore, for calling him "the Lord." It is his right, and rightful title.

V. 14. "If I, then, your Lord and Master, have washed," etc. The argument is from the greater to the less. Since the Sovereign Lord and Teacher of all men has submitted to this servile act, much more ought his people to serve one another in all patience and self-denial.

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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. Thomasson, Van Alstyne, Texas.)

#### State Epworth League Cabinet.

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

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

##### AGREED UPON.

The design for the auditorium has been agreed upon by the Assembly Building Committee, and by the time this appears in print the plans and specifications will have been drawn and put on exhibition. The building will be rectangular in shape, with an elevated choir stand and a commodious platform. The seating capacity will be, approximately, one thousand eight hundred. Bids will be received at once, and it is expected that the contract will be let in time for work to commence on or about May 1. Designs for four and five room cottages have also been agreed upon, and the architect is now engaged in drawing sketches for two and three room cottages, the idea of the committee being that all cottages of the same class shall be uniform in their architecture. A delay in plotting the grounds has been occasioned through failure of the Corpus Christi committee to execute the deed as promptly as they had expected, but we have every reason to believe that this work will be speedily completed. Full diagrams of the different sizes of cottages, as well as a detail plot of the ground, will be published in this department just as quickly as we can have the plates made after receiving the drafts, which we trust will be within a short time. Those who have made inquiries concerning these things will bear patiently with us, since we are exerting every possible effort to complete the arrangements and the delays which are being occasioned are wholly unavoidable. This is an important work which we are doing, and it must be done right. Ample time will be taken to do it, but it will be done well. The committee has agreed that applications for tenting privileges and building leases must have the endorsement of the Methodist minister of the place where the applicant resides, and the prices of rental will be probably \$1 per month for tenting plots and \$7.50 per annum for building leases, payable in advance. A circular will be prepared shortly, giving full information in regard to these matters, and will be furnished upon request to any one desiring it.

##### NOTES.

The League at Royse, Texas, is getting up an entertainment under the direction of Mrs. Fred Mercer.

The Galveston Leaguers are planning to attend the encampment session by taking passage across the Gulf in a specially chartered boat.

Dr. M. H. Neely writes us from Plano as follows: "We have a fine Junior League, and the best Junior superintendent I ever saw, Mrs. Schimelpfenig."

The Colorado Legislature has passed a resolution of greetings to be officially tendered on the occasion of the International Convention of Epworth Leaguers, at Denver, in July.

Rev. Albert D. Porter, First Vice-President of the State League, has been appointed director of the Texas exhibit at the International Convention of Epworth Leaguers. He gives us this week an outline of his plans, and it is hoped he will have the hearty co-operation of every loyal Leaguer in Texas. A good exhibit at Denver will mean much for Texas Leaguedom.

We have before commented upon the enterprise of the Corpus Christi Caller, but it deserves special mention for instituting a League Department in its pages. It is perhaps the only secular paper in the State devoting regular space to the interests of the League. We have not seen any of the other papers which are said to be published in Corpus Christi, but if they are keeping pace with the Caller the people down that way are pretty well posted on the Epworth League and the encampment enterprise. We heartily commend the good work.

The initial number of the Methodist Hustler is before us. It is the jour-



SOME BROADWAY RESIDENCES—CORPUS CHRISTI.

nalistic venture of Rev. T. L. Rippey, Ada, I. T., and, according to his statement, is "gotten out in the interest of the Methodist Church of Ada, in the hope of bestirring its increasing membership to a greater activity in the work for the Master." It is a four column folio, neatly printed on good stock and well patronized by advertisers. We note in its make up an Epworth League department and much League news. We pronounce it a sprightly chap, well calculated to grow and thrive, else it would not reflect the handiwork of Lee Rippey, or be deserving of the name it bears. We do not congratulate the editor, but the people who have such a hustler in their midst.

League chapters and individuals generally who might feel an interest in the cause. The first response came from Bro. W. C. Everett, manager of our Publishing House at Dallas, and as he has recently visited the field in which Miss Wynne is laboring, and knows of his own personal knowledge of the work and its needs, we reproduce his letter for the information of our readers. He says:

"I have just finished reading your call in this week's Advocate for assistance for Miss Norwood Wynne. I was in Guadalajara in February and went with her out to her school. Such discouraging surroundings and prospects I never saw. But her heart is

in her work, the field is rich in prospects, and though the obstacles and discomforts are many, she will ultimately reap a rich harvest. If the Leaguers of Texas could see that place, as I saw it then, they would turn their pockets wrong side out to help her. She is a noble, heroic soul, and I hope the response will be liberal. Put me down for \$1 and call on me for the money when you want it. "W. C. EVERETT."

##### EXHIBIT AT DENVER.

Having been appointed by President Thomasson to collect and prepare an Epworth League exhibit at Denver on the occasion of the International Conference, July 5-9, I desire to submit a provisional outline for the prosecution of the work, and I earnestly desire that each and every Leaguer in Texas will assist me in securing all possible data and material necessary for a creditable exhibit. The following divisions are given with the hope that any who can be of service to me in completing them will write me at once:

##### Historical.

A brief history of the State League from the time of its organization. A history of the several Conference Leagues.

##### Photographs.

Beginning with Bishop Key, the father of the Texas State League. Group of the several Presidents with their respective cabinets. Our Texas Bishops. Prominent League workers. Group of the Assembly Committee. Views of Corpus Christi and "regions round about." Conference League Boards. We may also let this division embrace the picture of any district League officers and those that local chapters may desire to send.

##### Missions.

History of the missionary work done by Texas Leaguers. Photographs of our Texas missionaries with short biographical sketches.

##### Junior League.

Information and photographs as desired.

##### Encampment.

Corpus Christi program. Photographs of grounds. Information.

##### Church Schools.

Photographs and information.

##### Maps.

Maps of the State, showing districts, conferences, general statistics.

In addition to the foregoing I should be glad to have any suggestions which will be useful in preparing this exhibit. Earnestly soliciting the sympathy, aid and co-operation of all Texas Leaguers, I am, yours for the work.

A. D. PORTER,

Director of the Texas Exhibit. Mt. Calm.

##### Ring Worm Cured.

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### BISHOP HOSS ON A. B. DAVIDSON'S "OLD TESTAMENT THEOLOGY."

In the Texas Christian Advocate of March 9th is a sketch-review, or notice, Bishop Hoss would probably call it, of the work of Dr. A. B. Davidson, of Edinburgh, Scotland, edited by Dr. Salmond. The Bishop has not read the book through and through. It would immensely lower our estimation of one of the grandest men in our College of Bishops at present if he had read this, or any such work, at his age, "through and through." Few books of large size will pay a maturing mind to go that. In doing so three-fourths of your reading you are already well read up in, hence time largely lost. He accepts—Davidson does—"the results or recent historical criticism." What is this? Why, the results reached by Wellhausen, Menzies, 1902, of Edinburgh, first properly advanced by Dr. Astruc, A. D. 1853-56, called "Higher Criticism." Bishop Hoss names a few index items, namely: That Exodus 20:23 is as old as 800 B. C. Daniel lived in the days of the Maccabees, B. C. 150, time of Antiochus. Yet Davidson thinks, the Bishop tells us, Christianity is the organic fulfillment of Judaism. "In its fullest sense the kingdom of God was only introduced in the coming of the Son of God," etc. If this last means in all its fullness and power, then it is also false, for in that sense it had not come till after Christ ascended, and Pentecost witnessed the first outburst of its fuller presence and power, and still in the fuller sense yet it had not come, for not till eight to ten years later were the promises to Abraham clearly fulfilled—the bringing in of the Gentiles. But in the sense meant by Dr. Davidson it is utterly untrue. And as the Doctor implies the ideas of the Messianic kingdom developed in the Antiochian age, it is enough to say that not only in Maccabees as an Apocryphal work, but it is true that not one trace of the expectation of a Messiah can be found in any or all the Apocryphal books combined.

Of course in a Christian weekly paper is not the place to argue a question like this. But we boldly make the assertion that not one "higher critic," Davidson included, and later ones of his school than he has ever put forth a critical investigation of the data on which they rely for their statements about Daniel. We waded through all the dull works on these questions when a young man—have gone over the field again. As we do not here propose to discuss these matters, we will say that not a new thought or original idea has been advanced by Dr. Davidson on these issues, nor by the later works of Menzies, of St. Andrews, Edinburgh. On the contrary, they contradict themselves repeatedly, as well as history. Further, not one of them has ever met the masterful works of Houstonburg and Havernick, who utterly refuted their criticisms and not an attempt at answer of these great German scholars was ever seriously attempted or will be. And yet neither of them half met the issue as it can be done. Again: What learning has any or all these so-called "Higher Critics" that Wolton, Castel, the Buxtorffs, Lightfoot, Westlein did not have? When were the Hebrew grammars and lexicons made by which they learn the Hebrew language? Not a Hebrew lexicon or grammar has been brought out in all Europe nor needed since Ewald's Hebrew Grammar and earlier, Gesenius, and Furstianles Concordantiae, all of which we had years before the late war. And all the leading arguments used by these men were published and used 1756, followed by Tom Paine quite rigidly.

Let me add, Doctor, my pleasure at the article by our noble Dr. Bishop Hoss on Bishop McTyeire. White I differed with the Bishop as to how history should be written, a more sweetly companionable man than Bishop McTyeire we rarely meet. He was I thought, offended at me for so promptly refusing a professorship in Vanderbilt, though his delegate to me with the proffer was the noble Dr. A. L. P. Green, yet the Bishop the last time he met me was the same sweet-spirited, genial, big-souled man I had been with when he came, in October, 1869, to take charge of the little conference I had organized in Indiana. And may Bishop Hoss have as noble a hand to sprinkle flowers, sweet flowers, over his grave as Bishop McTyeire has in Bishop Hoss. J. DITZLER, Prospect, Ky.

Serofula is a bad thing to inherit or acquire, but there is this about it—Hood's Sarsaparilla completely cures even the worst cases.

Sufficient for each day is the good thereof equally as the evil. We must do at once, and with our might, the merciful deed that our hand findeth to do, else it will never be done, for the hand will find other tasks and the arrears fall through. And every uncounted good feeling, every unfulfilled purpose that His Spirit has prompted, shall one day charge us as faithless and recreant before God.—J. H. Thom.

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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 Mrs. Florence E. Howell, 170 Mason Street, Dallas, Texas.

### "CHRIST IS RISEN."

Hail! thou Easter morning fair!  
Sweetest songs upon the air,  
"Christ is risen!" angels sing  
As they fly on joyful wing;  
While the heavens, rich with song,  
Sweet and holy notes prolong.

Morning stars are shining bright;  
Eastern summits glow with light;  
In the west the moon is low,  
Tender breezes softly blow;  
Roman guards, in fear, have fled—  
Christ is risen from the dead!

In the stillness of the gloom,  
That surrounds the empty tomb,  
Comes a voice—a smothered moan—  
"Who shall roll away the stone?"  
Trembling with a sacred awe,  
To the tomb three women draw.

Sweetest fumes of spice and myrrh  
Fill the air with breeze astir;  
While in wonder they behold  
From the door the stone is rolled!  
Bending low, in sad dismay,  
View they where His body lay.

Snowy linens of their dead  
Folded at the feet and head;  
But, alas! no other trace  
Of their Master's gentle face!  
In the anguish of despair  
Lone and silent stood they there.

Suddenly a vision bright  
Fills the tomb with holy light—  
Angel voices, clear and sweet,  
Whisper the tidings they repeat:  
How that Christ, our Lord and King,  
"Rose with healing in his wing!"

Christ is risen! Christ our King!  
Let the hallelujahs ring!  
Shout ye hills, his praise resound,  
Till the valleys echo round!  
Till the stars their homage bring,  
And for joy together sing:  
"Christ is risen!" Christ our King!  
MRS. ANNIE B. PRICKETT,  
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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.,  
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MRS. G. B. HESTER, Pres.,  
Muskogee, I. T.

### WOMAN'S FOREIGN MISSIONARY SOCIETY.

First Methodist Church, Dallas, Texas.

We are pleased to report a pleasant year's work, and one that has been profitable as well. This auxiliary has the distinction of being the first one formed in the North Texas Conference after the General Conference in the year 1878 had authorized the women of the Southern Methodist Church to organize for more systematic and effective work among the women in heathen lands.

Our membership is not as large as it should be compared with the members on our Church roll, but the division of our Church two years ago took from us so many leading women that it has been hard for us to regain what we then lost. But our membership is slowly increasing, and we hope by the end of this year to roll up a larger number of members than we have ever had, the forty-one we now have each being ready and anxious to do anything that will advance the cause of missions, fully realizing what a blessed privilege it is to work for Jesus in sending the blessed gospel to the benighted ones in heathen lands.

Our earnest, faithful President is ever alive to the interest of the society, and the other officers are all faithful to the work committed to them.

Our annual report shows that we have more than met all financial claims upon us, our total collection for the year amounting to \$175.90, which has been remitted to the Treasurer of the Woman's Board in Nashville. Now with cleared decks, as our preachers say, we have gone to work in this new fiscal year opening March 1st with renewed zeal, resolved to try to do more, and give more than ever before. While we are conscious that we are doing well, not by any means are we satisfied. We want to go on and on, higher and higher as do all true workers for the Master.

One of the good things that has come to us this year was a visit from Miss Elizabeth Hughes, of China, and also one from our own conference missionary, Miss Norwood Wynn, whose home was in Dallas before she went to Mexico. After she returned to her work in Guadalupe, Mexico, this auxiliary sent her a box of cloth-

ing for herself and the children of her school. This kindness she has acknowledged in appreciative letters. There is nothing so inspiring to the home workers as to keep in touch with the missionaries and their work.

At the beginning of the year our good President of our auxiliary gave us the motto, "Love one another," to live by and work by all the year. Let us all prove true and faithful to our motto.

We all enjoy meeting with the different members socially at their homes, in our reading circle, the last Thursday afternoon in each month, when we have our study of "Dox Christus," led by the President, or some lady appointed by her. We always have some fine selections of music, readings or recitations, followed by a pleasant social half hour.

May the love of Christ constrain us all to enter more fully into this work, that we may know the joy of the Master's service, and let us pray that God will awaken our women to their duty to help in this great work, and finally may it be said of each one of us, "She hath done what she could."

MRS. S. V. GRIFFIS,  
Corresponding Secretary.

Referring to the fact as given in the foregoing report by the Corresponding Secretary of the Auxiliary W. F. M. Society, of First Methodist Church, Dallas, Texas, that this auxiliary was the first one organized in the North Texas Conference, we wish to make an additional statement in the same connection. This auxiliary was not only the first one organized in North Texas Conference after the organization of the W. F. M. Society of the M. E. Church by the General Conference in 1878, but was the first one organized in Texas, and as far as any records can show to the contrary was the first one organized in the entire territory occupied by our Church west of the Mississippi River. This is a distinction which we are glad to claim for this auxiliary, and is a fact which we have stated previously in this department on several occasions when referring to the history of the organization of the work in our State. But no reference has been made in this connection for the past several years, and we are gratified to recall the fact for our members and readers at this time. We are glad to receive this well-written report of the work for the past fiscal year of this auxiliary, and only wish and do hereby urge that other Corresponding Secretaries of auxiliaries would send such reports of their work for publication in this department.—Editor Woman's Department.

### ANNOUNCEMENT.

Railroad rates of one and one-third fare upon the certificate plan will be granted to the annual meeting of the Texas Conference W. F. M. Society at Henderson, May 10th, provided fifty persons buy full fare tickets on going trip. The required number is confidently expected to be present.

MRS. S. PHILPOTT,  
President.  
MISS L. P. LANE,  
Recording Secretary.

The eleventh annual meeting of the Woman's Home Mission Society, Northwest Texas Conference, will be held at the First Methodist Church, Midlothian, Texas, May 12th to 15th, inclusive. A full attendance is desired. Let each auxiliary see to it that at least one delegate is sent. The interest of your society demands it; you cannot afford to miss it. The Chairman of the Transportation Committee is at work trying to secure rates and is sure of success. Further announcement as to rates will be made through this column.

Each auxiliary is entitled to one delegate for every twenty-five members, or fractional part thereof above seven. All pastors and visitors will be welcomed, and their presence is urged. Come, let us make this the very best meeting we have ever had. Send names of all officers, delegates and visitors to Mrs. J. C. Kimmel, or Mrs. Viola Burks, Midlothian, Texas.

MRS. A. B. HONEYCUTT,  
President.  
MISS FLORA HEY,  
Corresponding Secretary.

### DISTRICT MEETING.

The W. F. M. Society of Bowie District, North Texas Conference, will hold the district meeting at Bowie, Texas, in connection with the district meeting of the H. M. Society, May 3rd and 4th. We hope that great good may result from it. We are so anxious to have our women of Bowie District more zealous for the foreign work. I hope each pastor in the district will insist that one of his most consecrated

women will attend this meeting. Send your names to Miss Margaret Cummins, Bowie, Texas, at once, that a home may be provided for you. Many lady members of our Church should be members of the Woman's Foreign Missionary Society. Almost any woman can find time to attend once a month. Can we expect to feed on spiritual food if we refuse to obey God's command, "Go work in my vineyard?" I hope every woman in the Bowie District who reads this little notice will take it as a personal appeal to herself to join the W. F. M. Society. Life is a great and solemn reality. Let us act well our part that we may honor our Father. "Oh! how can we slumber when so much is to be done?"

MRS. W. W. WILLIAMS,  
District Secretary Bowie District,  
North Texas Conference,  
Decatur, Texas.

### NOTICE.

The annual meeting of the Woman's Home Mission Society of the Northwest Texas Conference will convene in Midlothian, Texas, May 12th to 15th, inclusive. All societies are urged to send delegates, as we hope to secure a one and one-tenth rate on all roads, the same last year. The names of all delegates and visitors must be sent to Mrs. Viola Burks, Midlothian, Texas.

The Executive Board will convene at 9 a. m. Friday, May 12th.

MRS. A. B. HONEYCUTT,  
President.  
MRS. FLORA N. HEY,  
Corresponding Secretary.

### NORTH TEXAS HOME MISSION NOTES.

(Callings from the April Bulletin.)  
"The angel of the resurrection speaks to Christian womanhood today as to Mary of old on the first Easter morning, saying, 'Go quickly and tell.'"

Home mission women of North Texas let their angelic messages fall fresh upon your ear this glad Easter-tide. Don't think an Easter egg hunt for the children, a bright new dress and bonnet for all and an Easter sermon by your pastor, are all that Easter means. Tell some hungry soul about the "Bread of Life," some weary one of the rest proffered to all who will come unto Him; some sick, disconsolate one of "The Healer Divine;" make known abroad that He who died for all mankind is alive forever more! that the same life which causes the buds to burst with new foliage for the tree, and the blossom for the lily can eliminate from every heart all sorrow and sadness and gloom and put a new song into their mouths, even praise to our God. And remember the angel said, "Go quickly;" no time to lose. See our companions falling upon the right hand and upon the left! To-day only is ours.

How satisfactory the reports from our schools all along the lines. Larger attendance, with more gratifying results than ever before. Think of twelve students completing the common school course this year at Brevard, and it only in the second year of its history. Of this number, a fair per cent will go out to do valuable service to their own people among the mountain regions of North Carolina.

Of course you and I cannot enter our Home Missions Schools, institutions and City Mission points, and if we could we would not know what to do, nor how to do it, but we can give of our substance and prayers to help maintain and strengthen those who can go, and have been fitted for such work. Will less than this at our hands be satisfactory to our Lord? Unless we do these things, how can we expect him to say of us, "She hath done what she could."

Would that we had more women like Miss Martha Berry, of Rome, Ga., who would make a study of the conditions and environments of the poor classes of many of our country districts, until, like her, they would conceive and execute plans for their amelioration and development. As a rule, the nature and success of our citizenship depends upon the training received during the plastic years of childhood. We have more of these opportunities as individuals to individuals than we are given to improving. Priest and Levite, like we, gather our skirts about us and pass by on the other side and leave both action and reward to another.

Board meeting W. H. M. Society of the Methodist Church, South, April 14th to 20th, Montgomery, Ala. Auxiliary members, have you any part or concern in this important annual gathering?

Not only the auxiliary press reporters, but all the officers and members, would do well to study "The Do's and

Don'ts of Supply Work" found in this month's Bulletin. System, earnestness and activity make a successful trio.

Our Virginia K. Johnson Scholarship is complete, the entire sum of \$25,000 having passed into our H. M. Conference treasury. All necessary articles and money for furnishing our Maria M. Smith room at Scarritt Bible and Training School are secure, but where is our girl? We turn to North Texas Home Mission Society and say, like Isaac to Abraham, "Behold the fire and the wood; but where is the lamb for a burnt offering?" Have we Abraham's faith? Are we willing to give our very own?

Of the 167 quarterly report cards we sent out the first of March to our auxiliary press reporters, even fifty replies. We are glad that so nearly half of our auxiliaries manifested this much interest and concern in the Press Department of our work. But why indifference on the part of the others? Even if "no" had to be written to all questions this were better than no response whatever. Summing up these fifty reports we find the number of auxiliaries receiving the monthly bulletins regularly be 42. Those using them in auxiliary meetings 37. Those using the blackboard for more clearly demonstrating them 1—at the Mission Home and Training School, Dallas. (We are glad there is even one auxiliary using this the better way). Number using the secular press 28. Those interspersing the bulletin matter with local home mission items 22. Number taking the Reading Course 136, and they are found in 7 auxiliaries, namely: Clarksville, 12; Sulphur Springs, 14; Van Alstyne, 10; A. B. C. Mission Home, 43; Maple Avenue, Dallas, 2; Oak Cliff, Dallas, 30; Grace Church, Dallas, 25. In answer to this question, How many taking the Reading Course? Royce City says, "We have two books." Those doing all they can to advance the Department of Press Work 18. Although these figures do not come up to the full measure, we are much encouraged for even this good a showing, and are expecting still better things in our next quarterly report, June 1st, for many add, "We are going to do better."

One point I note on these report cards that I must mention: Several say, "We use the Bulletins in auxiliary meetings when time is allowed for it." Will the Presidents of our auxiliaries please give the Department of Press Work ten minutes at one of their monthly meetings? Call for this from your press reporter or person acting as such just the same as you do the Treasurer's report. Thus you will develop your Press Reporter and give your auxiliary to understand the Press Department stands for something.

About one-half of our auxiliaries have notified me who their Press Reporters are for the new fiscal year. Now will the others do likewise, please, and do so promptly? I am trying to get a correct list for the year, so that I can send to each auxiliary in the conference promptly and through the proper channel. I cannot do this with an incorrect and incomplete list of press reporters. Ever since I have been Conference Superintendent of Press Work I have labored under difficulties at this point, although this is my fourth effort to secure a true list. One woman writes me this month, "We have not had a Bulletin for six months." Two others say, "We receive the Bulletin occasionally;" while one dear sister writes to Mrs. W. W. Williams at Decatur (Superintendent of the Supply Department), clear across the conference, and says: "We have not been receiving the Monthly Bulletins since last fall. We miss them, and will be glad to receive them. Please send them to us." And all this time we have been sending out regularly every month, according to the very best instructions we could possibly secure. Now, when we have a true list of every district in the conference, then we hope to do this work in a way satisfactorily to all concerned.

The death angel has visited the Gainesville District and taken from their midst one of its brightest, most gifted women and faithful, efficient Home Mission workers in the person of its District Secretary, Mrs. F. W. Hayden. For many months Mrs. Hayden had grappled with disease. The struggle was a fierce one, but she fought bravely, and, although at last her natural body was forced to surrender to the fell destroyer, her spiritual forces gathered themselves together and soared away to realms of bliss and glory, far beyond the touch of sorrow and pain. This shaft that gave such rich promise of a well-rounded, lofty culmination through consecrated, earnest, active, Christian womanhood, is suddenly jagged splinters! Her body sleeps at its feet! No longer her strangely sweet voice sings to us, "I shall see Him Face to Face," but we fancy the glad new song that fell from

## Baby's Skin



her lips as she swept through the gates into the beautiful city was, "My Savior First of All!" Mrs. Hayden was a woman richly endowed by nature and beautifully adorned by her holy Christian religion, which caused her to reach out and love all that was true, noble and good. We loved her as we have seldom loved. Her loss we keenly feel, but it is a sweet thought that the friendship and love begun on earth may again be renewed in heaven, where sickness and death and partings can never come! All North Texas Home Mission Societies mingle their sorrow and grief with the Gainesville District in this their hour of deep bereavement. "What I do ye know not now, but ye shall know hereafter."

Mrs. F. P. Varley, Ex-Treasurer of the North Texas W. H. M. Society, after long, weary months of bodily pain and wasting disease, has fallen "asleep in Jesus." All North Texas Home Mission women mourn their loss. She was small of stature, but large of heart, and soul, and brain, and her frail life was full of beautiful service for her Lord and his blessed cause.

Let the death of these, two of our gifted Home Mission women of the North Texas Mission Society, so nearly together during the month just ended, be an admonition to all to remember these words, "I must work the work of Him that sent me while it is day, for the night cometh when no man can work."

MRS. FRANKLIN MOORE,  
Superintendent Press Work W. H. M. Society, North Texas Conference,  
Celeste, Texas.

### Strength and Endurance.

Are factors of the greatest success. No person can do full justice to himself without them. In no season of the year are they more easily exhausted than in the spring. We need not discuss the reason for this here. It's enough to say there is one, and that Hood's Sarsaparilla gives strength and endurance, as thousands annually testify.

The University of Berlin has 9104 students only 123 of whom are from the United States.

### METHODISM IN TEXAS.

The best history of Texas Methodism thus far was written by Homer S. Thrall, a member of the West Texas Conference. It contains much data that can be found nowhere else, and when this edition is exhausted we assume the book will be permanently out of print. We still have a few copies that we would like to send out as early as practicable, and until the present supply is exhausted we will send them at the reduced price of 85 cents, postpaid. Order from Smith & Lamar, either Nashville, Tenn., or Dallas, Texas.

Heaven has no interest in the Church that has no interest in humanity.

### GOSPEL TENTS FOR RENT.

Address  
THE WYSE OIL CO.,  
Greenville, Texas.

Don't try to bore a big hole with a little auger, is no mean saying.

### 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. AVRIETT, Sheriff.

### TEXAS WONDER.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women. 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, 2931 Olive Street.



# Skin

It is fair, free from redness, soreness and itching by the use of **LL'S** Cream.

Have used it for several months. Here is a testimonial from Philadelphia.

through the city was, "My Mrs. Hayden followed by our which caused e all that was We loved her Her loss we sweet thought love begun on renewed in and death and e! All North cities mingle th the Gaines' hour of deep do ye know ow hereafter."

Treasurer of I. M. Society, s of bodily e, has fallen North Texas rn their loss, but large of n. and her tiful service sed cause. two of our men of the Society, so e month just to all to re-must work e while it th when no MOORE, rk W. H. M. inference.

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This is to of kidney use of the Discovery. I t to per-ner. Sheriff.

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## North Texas Female College and Conservatory of Music and Art.

Sherman, Texas.

Interesting and encouraging news comes to us from time to time of North Texas college girls who are filling places of responsibility in the literary and artistic world. These girls, who substantiate our claim that all departments of our school are equally efficient, offering the best advantages for the physical, mental and moral development of our girls.

A first honor pupil of a few years ago is re-elected as professor of mathematics in the High School of Hillsboro. An undergraduate is making a most efficient librarian in Oklahoma City. Thirteen "our girls" are among the teachers in the public schools of Sherman, one in the chair of science in the La Grange, Ga. Female College, another in the mission school in an important city of Old Mexico, and still another prominent for her scholarship and Christian character among the missionaries of China.

In Buffalo, New York, a graduate of the Conservatory is teaching a large and profitable class and a student from the vocal department is the leading voice in the choir of a prominent Church in New York City.

We are continually getting letters from all over the country asking for girls to fill positions in schools and colleges in almost every department.

Excitement ran high Saturday afternoon when the Kid-Key Basketball team defeated the High School team in a match game played in response to a challenge from the latter. The score was twenty-seven to two. The most noticeable feature in the playing of the Kid-Key girls was their agility, their activity in jumping and running. They flew over that ball ground as if they had on the winged shoes of Mercury. Their alertness, elasticity and accuracy in springing and catching a ball was a result not of practice in playing basketball but of a perfect muscular freedom gained in the gymnasium and physical culture classes. The High School girls played well, understood their game and were well drilled, but in their movements showed the lack of systematic gymnastic work. After the game the young ladies of the High School were entertained in the parlors by the college girls and victor and vanquished had a good time together. Mrs. Key gave a beautiful dinner the next evening to the winners of the game and they were the recipients of many courtesies and hearty congratulations.

Bishop Key is off for his usual spring trip and will not return until late in May.

**Mrs. L. A. KIDD-KEY, President.**  
**A THOUGHT ON THE RESURRECTION.**

And the love seed that falls, in the moist soil,  
A new form assumes in the opening flower;  
So our body that's sown, by God's own power,  
Near His throne above, shall most beautiful stand.  
T. H. YARBROUGH.

"Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live."—St. John 11:25.  
"I am the way, the truth, and the life; no man cometh unto the Father, but by me."—St. John 11:26.

**An Easy Way to Make Money.**  
I have made \$500.00 in 89 days selling Dishwashers. I did my housework at the same time. I don't canvass. People come or send for the Dishwashers. I handle the Mound City Dishwasher. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$1,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dishwasher Co., St. Louis, Mo.  
MRS. W. B.

Irrelevance simply hangs out a "To Rent" sign on top of the head.

**Cotton Belt Bridge Open for Traffic.**  
It has been officially announced that the bridge crossing the Mississippi River between Gray's Point, Mo., and Thebes, Ill., will be formally opened for passenger traffic on Tuesday, April 18.

This magnificent double track steel bridge is one of the finest and largest structures of its kind in the world. It has been in the course of construction for something more than three years and when completed will represent an outlay exceeding \$5,000,000.

The bridge is a high level structure, without any draw spans and capable of permitting all river traffic to pass under it, the height from low water to base of rail being about 108 feet. It consists of a series of graceful concrete arch approaches, extending out from the bluffs on each shore, with five heavy steel spans (of the Cantilever type) over the river.

The extreme length between approaches is some 300 ft. and the channel span alone measures some 61 feet. The bridge will be used by the Cotton Belt System, St. Louis, Iron Mountain and Southern Ry., Illinois Central Railroad and the Frisco System.

Mr. F. H. Britton, Vice-President and General Manager of the Cotton Belt Route, is President of the Southern Illinois Bridge Co., by whom the structure was erected, and to him is almost entirely due the credit for the expeditious and thorough manner in which the work was and has been carried to completion.

The opening of this bridge is of immediate interest to the traveling public, as it does away with the ferry transfer at Thebes, Ill., which is one of the most difficult in America, on account of the sinuous channel. It means the saving of more than one hour's time between St. Louis, Arkansas, Texas and the entire Southwest.

### DISTRICT CONFERENCE NOTICES.

**Abilene District.**  
The Abilene District Conference will be held at Roby May 27th.  
JOHN R. MORRIS.  
Merkel, Texas.

**Colorado District.**  
Will all who aim to attend this conference please write me. Let me know if you will come by private conveyance. We wish a full attendance and welcome you all to Colorado.  
S. J. VAUGHAN.

**Cuero District.**  
Pastors, please send me names of delegates who will come, also probable number of Home Mission Society and Foreign Missionary Society and League delegates who will come. Send names if possible; also please let me know who will come by private conveyance.  
L. B. ELLIS.  
Yoakum, Texas.

**Terrell District Conference Committees.**

License and admission: O. P. Thomas, J. R. Wages and L. L. Naugle.  
Orders: E. B. Thompson, D. H. Aston and R. F. Bryant.

Local preachers are requested to be present with written reports, but if any one cannot be present, let him send his report.  
O. S. THOMAS, P. E.

**Palestine District.**

Palestine District Conference will be held in Jacksonville May 10th to 13th. Opening sermon on Tuesday evening, May 9th, by Rev. Gus Garrison. Wednesday will be Missionary Day, and Thursday will be Educational Day, and Friday and Saturday will be District Conference business. The following committees are appointed:  
For License to Preach and Admission.—H. C. Willis, G. W. Riley, D. S. Burke.

For Ordination.—H. A. Hodges, Gus Garrison, J. E. Morgan.  
JOS. B. SEARS, P. E.

**Brenham District.**

Brenham District Conference will be held at Somerville, June 1-4. Rev. Geo. H. Collins will preach the opening sermon. Committees as follows:  
Orders—L. M. Fowler, H. G. Williams, J. D. Burke.  
Admission and Readmission—H. B. Smith, J. O. Carr, E. L. Ingram.  
License—G. W. Davis, C. J. Oxley, B. J. Fletcher.  
N. B.—The Missionary Institute will be held Wednesday, May 31, at Somerville. All pastors are expected to be present and to have well in hand the parts assigned on the program.  
CHAS. F. SMITH, P. E.

**Sulphur Springs District.**

Sulphur Springs District Conference will convene at Pecan Gap Thursday, June 22, at 8 o'clock p. m. Opening sermon will be preached by Rev. J. E. Short on the evening of the opening. The following are the committees:  
License to Preach.—J. A. Old, R. F. Russell and J. H. Adams.  
For Admission on Trial.—W. A. Stuekey, J. W. Blackburn and B. F. Sheppard.  
For Deacon's and Elder's Orders.—E. L. Egger, R. S. Gorslin, T. C. McCorkle, J. B. Adair, C. W. Jacobs.  
C. B. FLADGER, P. E.

**San Antonio District.**

The time and place of meeting of the San Antonio District Conference has been changed. The conference will be held at West End, San Antonio, beginning Tuesday night, May 16th—May 17th, Epworth League Day; May 18th, Woman's Home Mission Society Day; May 19th, 20th and 21st, District Conference. Will announce later if railroad rates can be secured.  
W. J. JOHNSON, P. E.

Let all who expect to attend the San Antonio District Conference notify me at once. We will be glad to entertain all who come if they send notice at once.  
A. J. WEEKS, P. C.  
459 Virginia Ave., West End, San Antonio, Texas.

**Huntsville District.**

The District Conference of the Huntsville District will convene at Huntsville on Tuesday morning, July 4th, at 9 o'clock. The opening sermon will be preached Monday night by R. W. Adams. The committees are as follows:  
License.—W. F. Davis, C. H. Adams, T. B. Anderson.  
Admission on Trial.—I. F. Betts, W. F. McDonald, J. C. Cameron.  
Orders.—R. W. Adams, T. R. Cain, J. A. Kenney.

Cleveland was elected as the place of meeting, but I have thought best to change it to Huntsville by consent of all parties. We begin the session on Tuesday, in order to finish the busi-

ness in time for pastors and Sunday-school workers to return and be in their places the following Sunday. No better entertainment can be had than that offered by Huntsville, and we hope to see a full attendance from the very first to the close of the session.  
C. R. LAMAR, P. E.

**San Augustine District.**

San Augustine District Conference will convene at San Augustine, Thursday, 9 a. m., June 22. Rev. C. N. Morton, of Tenaha, will preach the conference sermon Wednesday at 8:30 p. m. Following are the committees:  
License to Preach—W. L. Pate, J. S. Wilson, W. S. Easterling.

Recommendation for Admission on Trial—J. B. Cochran, Ross Williams, M. I. Brown.

For Deacon's and Elder's Orders—W. W. Graham, B. R. Goodwin, B. C. Anderson.

On Home Missions—J. T. McClure, J. T. Weatherby, C. N. Morton.  
Let all the local preachers observe the last clause in paragraph 169 of Discipline.  
C. A. TOWER, P. E.

**FOR THE AMATEUR LAUNDRESS.**

The price paid for the pretty cotton and gingham fabric is no guarantee as regards durability of color, for often these colors which look most promising are the ones which vanish quickest. I have found it quite a help to select a sample of some preferred material and wash it in a good suds; if this stands the test you are safe in buying the goods for your waist or dress. It is a good plan to keep a bottle each of ammonia, turpentine and alcohol in the house, also one of purified oxgall. A few drops of ammonia will soften the water, and alcohol is excellent for removing grass stains if they are just rubbed with lard, and the turpentine will not only remove fruit and paint stains, but will set the color in wash fabrics, if the garments are put to soak for five minutes before washing in soft water to which one tablespoonful of turpentine has been added. The oxgall should be used for setting the different shades of pink, lilac, purple and light reds, and if the color is green a little vinegar should be added to the rinse water. Solid gingham and muslins should be washed in thin starch water without any soap. The starch clears the print and will usually stiffen it sufficiently. White waists or dresses that have turned yellow from lying too long or from careless washing may often be restored to their original whiteness by dipping the garment in boiling water in which some cream of tartar is dissolved, then rinsing thoroughly. Another method, and a very reliable one, is to use kerosene oil by adding one tablespoonful to each pailful of water in the boiler, and let the article boil for twenty minutes; then remove from the boiler into very hot water and rinse well, and several hours of sunshine will make them white and clear. Hay-water, made by pouring boiling water over hay, is excellent for washing tan or brown linen, and the brown rice flour is the only safe starch for dark linens and muslins. A scorched garment should be moistened with water and laid in the sun, repeat the moistening as it dries, and the marks will finally disappear. Many of the pretty gingham and percale, as well as the nice white waists, can be washed so that they will lose none of their beauty, if it is done in the right way. The great point to bear in mind is to wash the colored garments as quickly as possible and the fabric may be cleaned and the color preserved if they are washed through a warm pearline suds prepared especially for them, but the rubbing should be light; then the garments should be thoroughly rinsed and hung in the shade to dry, and all colored garments should be ironed on the wrong side. White goods of all kinds are improved by soaking in the suds, and white garments will require very little rubbing if they are allowed to remain in the suds over night, and if it is feared the color will fade in the dainty muslins and gingham, a little turpentine should be added to the water in which they are washed and also the rinsing water, and if the work is carefully done, the goods will come through the cleaning process looking beautifully fresh and new.  
A. M. H.

**THE WORLD OVER.**

O do not speak so idly, dear,  
But live from superstition free;  
Your work commenced on Friday,  
Of course, just as successful be.  
Don't talk of signs, and think them true;  
This is no world of fickle chance.  
To sleep with books beneath your head,  
Will not your mental powers enhance.  
I'm nervous now, and feel depressed,  
So pray, my dear, your nonsense hush!  
I'm feeling blue, because last night  
I saw the new moon through the bush.  
ELSIE MALONE MCCOLLUM.  
Haskell, Texas.

Life is a check signed in blank; what it's worth depends on how you fill it out.—Ram's Horn.

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**TO REV. I. Z. T. MORRIS.**  
As I grew from childhood to manhood near Pittsburg your accounts of the Methodist Church dedication there was very interesting reading to me. Pittsburg has moved up several notches since I moved away twenty-two years ago.  
Your article, among other things, re-impressed me as to the valuable work being done by Methodist preachers and not the least of which is the character of men who have been fortunate enough to have a Methodist preacher for a father; few Methodist preachers who do not instill into their children right thoughts and principles which will tell for good sooner or later.  
I happen to know both the laymen of whom you spoke as playing such a conspicuous part in the building of that magnificent house of worship. They are both sons of Methodist preachers, noble, consecrated, good men. Many is the time I have heard each of them preach. These sons of theirs after being reared right live right; therefore prosper financially, are able to give and do give. "Give as God hath given." I thank God for such noble heaven-inspired men, and believe that while they yet live is a good time to say so. I rejoice with the presiding elder, the preacher in charge, and all the good people of Pittsburg in the accomplishment of their grand and noble undertaking.  
H. D. ROSSER.  
Emma, Texas.  
Rusting is not the same as trusting.



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.

HARRISON.—Roland H. Harrison was born Dec. 13, 1868, in Manchester, England. He entered the public schools of Manchester at a very early age, completing the curriculum at 14. He served an apprenticeship as teacher in the city schools, afterward finishing his literary work in Oxford University, receiving his degree from that institution. He selected music and art as his life work, and was very proficient in both as a teacher. He came to America in 1894 to visit relatives, but became impressed with the congenial climate and open-hearted hospitality of the West, and resolved to cast his lot with this people. He was married to Miss Annie O. Edwards, of Ellis County, Texas, Oct. 14, 1896. He possessed a cheerful, sunny nature, never complaining whatever his portion or lot in life. He was a member of the Wesleyan Methodist Church before coming to this country, but soon after his arrival here he united with the M. E. Church, South, and lived a faithful member of the same until his death, Nov. 8, 1904. He leaves his broken-hearted wife and four little children to mourn their irreparable loss, beside father, mother and loved ones in England, and a host of friends in his adopted land. It was the privilege of the writer to know him well. To this noble Christian gentleman, he'll be missed as a citizen, he'll be missed in the Church and Sunday-school, that he loved so well; he'll be missed, of course, in the home here most of all. "There is never a night so dark but what a little light appears," says one. But the triumphant death of our brother flooded the hearts of the bereaved with the light of hope. He met death only as the Christian can. While grieved at the thought of separation, he said to his wife only a few days before his demise, "If it's the Lord's will to take me now, I'm ready." Oh! what victory. His music, both vocal and instrumental, will never cheer hearts on earth again, but heaven will be richer and its orchestral music sweeter by his presence there.

CLAUDE B. SMITH.

OAKS.—Elizabeth Ida Oaks (nee Short) was born in Kentucky Oct. 15, 1837, and died in Kopperl, Texas, March 30, 1905. She was converted and joined the Church when a girl; lived a consistent member until the day of her death. It was my privilege to visit her just a short time before her death, and, while she had been a great sufferer for some months, I never saw a more patient and submissive person in my life. In her last hours, though in great pain, she expressed her readiness to meet God. All that devoted children could do was done for her comfort. Her death means the passing of a true Christian, a faithful friend, a loving mother to the glory world. May the bereaved children serve their mother's God and be guided by his counsel and be reunited with mother in heaven's bright elime. Her pastor,

A. L. BOWMAN.

VARDEMAN.—Bud Vardeman, the subject of this sketch, son of George and Mary Vardeman, was born July 29th, 1877, and died Feb. 2, 1905. In many respects Bud was a model young man. His father died several years ago, leaving his mother a widow with a large family of children, and he became the leader and was very kind to his aged mother, brothers and sisters. He was also a friend to the Church, willing to lend a helping hand in all its work. He had never made a public profession of religion, but during his last sickness was heard to pray, and his loved ones hope to meet him in heaven some day. Thus you see Sister Vardeman (Aunt Mary), who had already lost her husband, was bereaved of her two children in a very short time. I want all Christian people who may read these notices to pray for the bereaved family, especially for this aged mother, for, like Naomi, she feels like the Almighty has dealt very bitterly with her.

D. C. STARK.

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BROWN'S BRONCHIAL TROCHES

DAVIS.—Died March 1, 1905, at Lufkin, Texas, David R. Davis, aged 40 years. His untimely death came as an agonizing blow to his wife and children. While he was helping to launch a dredge boat he had just completed, the props were knocked out without warning, and a steel rod pierced his leg, severing an artery. He was born in this county and raised within five miles of the home where he has spent nineteen years, and everybody in the community knew and loved him. Many will remember kind deeds, never heralded to the world, and generous thoughtfulness for those in trouble or sorrow. He was a member of the Masonic Lodge in good standing, and a member of the Methodist Church. His home life was always bright and peaceful. He was drawing almost his last breath when his wife reached his side, but he had time for one last message. It was: "Good-bye—I am going to heaven." Thus, secure in his faith, he went upon his last journey, and we who remain have faith to believe that he waits there for the loved ones he has left behind for a little while.

JULIA TRUITT BISHOP.

VANCE.—Mrs. Mary Blanche Vance (nee Farmer) was born June 30, 1873, at Kosse, Texas. At the early age of 7 she gave her heart to God and joined the M. E. Church, South, in which she led a consistent Christian life to Oct. 3, 1904, when she died in the triumph of a living faith, and went to that celestial home beyond the skies. On the 28th of January, 1905, she was happily married to W. B. Vance. God blessed this union with a sweet baby girl, who, together with the heart-broken father and husband, sorrowing relatives and mourning friends, sustain the loss of this sainted and lovely character. Loyal to her heavenly Father, she loved him devotedly, her highest aim being to serve God and make home happy, and the world brighter and better by her living in them. A happy home has been broken up, aching hearts are beating with an anguish and sorrow, but their great loss is heaven's gain, for one more jewel of un fading lustre joins the brightness and purity of heaven's glory. Look up, despondent, sorrowing ones, for you mourn not as those who have no hope. You know where to look for Blanche. Determine by the grace of God that you will meet her in the beautiful city above.

W. H. VANCE.

WIMBISH.—Sister Georgia Wimbish (nee Vardeman) was born October 3, 1875; was converted and joined the M. E. Church, South, when a child. She was married to Bro. Wallace Wimbish Dec. 23, 1900, and quietly fell asleep in Jesus Jan. 23, 1905. Such is a brief outline of a good Christian woman whom we all loved and shall miss very much. Sister Wimbish was a faithful servant of God from the day of that childhood conversion till the day he called her home, and no sweeter Christian ever entered the glory world than hers. She leaves a broken-hearted husband, an aged mother, a number of relatives, and two little children to mourn her death. To the loved ones we would say, "Follow Christ as Georgia followed him, and you will soon meet her where sickness and death can never come."

D. C. STARK.

PROCTOR.—J. B. Proctor was born in Tennessee Dec. 30, 1823. He came to Texas in 1868. He was married to Miss Susan F. Milam (sister of the Rev. T. J. Milam, of the Texas Conference) at the age of 19, who died April, 1891. He was again married to Mrs. Patten April, 1892. His second companion preceded him to heaven some five years. He was converted at the age of 14, but did not join any Church until he was 45. Since then he has been a devout and consistent member of the M. E. Church, South. He had been steward and trustee of the Church, and was a trustee at the time of his death. He was truly a good man, humble, honest, faithful and respected by all who knew him, and those who knew him best were his best friends. In his death the community and Church has lost a true and faithful man. He died at his daughter's, Mrs. J. B. Marshall, March 10, 1905, aged 81 years. He leaves two children, who are both faithful members of the Church. J. B. ADAIR.

JACKSON.—Edgel, infant son of D. A. and Ida Jackson, died of that fearful disease, membranous croup. He had lived 19 months and 1 day in the home of grandmother and two young aunts, until he had endeared himself in the affections of the entire family; but suddenly he was taken away. A large company of mourners attended his funeral and burial services. But they weep not for him like those who have no hope. We trust these fond parents are on their way to join little Edgel on the plains of immortality. The Lord comfort them in this their hour of affliction.

S. CRUTCHFIELD.

REED.—On February 21st Bros. Evans and Neville, of Blooming Grove, laid to rest Brother Reed of Avalon, a man who feared and loved God. Born October 5, 1860, departed February 20, 1905. Between these dates his one desire was to know and serve God. During my two years association with him I found him the kind, Christian father, the loving husband, the sympathetic friend, and meek follower of God that made him loved by all. His interest in his children, and especially their religious welfare, was one very beautiful feature of his life, and only last year, when he saw them coming in his steps into the Church of God on earth, was he made to rejoice again in Christ's wonderful love. It must have been a happy thing to know at the time of his death that God had honored him in saving his children. Blessed are they who die in the Lord, for their works do follow them.

R. W. NATION.

BURT.—Dr. William D. Burt was born in Halifax County, North Carolina, August 30, 1822, and died in San Antonio, Texas, February 22, 1905. In 1851 he moved to Texas, settling in Lavaca County, near Hallettsville. He was married to Miss Mary Johnston, of Carroll County, Miss., on June 1, 1851. To this union there were born five children, two sons and three daughters, all of whom survive him. His wife was a noble Christian character. She preceded him to their heavenly home many years, leaving to him the care of the children; and no father ever succeeded more admirably in the rearing of a family. When the infirmities of age came upon him, and he was disqualified for active business, he sold his possessions in Lavaca County and moved to San Marcos, where he made his home with his daughter, Mrs. William McCutcheon. Dr. Burt possessed an unusually bright mind and a remarkable memory. A more devoted Christian I never knew. He loved God, and to serve him was his chief delight. He has now gone over the river to be with wife and daughter, where there is no more death. May the beauty of his unselfish, consecrated life be an inspiration to his surviving children, and may it be an untbroken family in the home above.

NEW HARRIS.

HANCOCK.—Mrs. A. C. Hancock (nee Warren) was born May 4, 1827, and died Nov. 17, 1904. She was born in Tennessee; moved to Limestone County, Texas, in 1854, where she departed this life at the age of 77 years. She was married to C. J. Hancock in 1845, he having preceded her to the better land just one year lacking three days. She was the mother of fourteen children, ten of whom are living to mourn their loss. She was converted at the age of 16; joined the Methodist Church. She was a true, devoted Christian, a loving mother and a faithful wife. She was a sufferer for several years. She was confined to her bed for about six weeks. She bore her sufferings with patience and fortitude, often expressing her willingness that God's will be done. Just before she died she called her children, grandchildren and friends around her and exhorted them to live true Christians, and to meet her in heaven. She asked that her favorite song, "Jesus is a rock in a weary land," be sung. She was known where she lived as a bright and shining light, ever willing and anxious to work for the salvation of souls. She was loved by all who knew her, and will be sadly missed. Our hearts are bowed down in grief, but we bow to the will of Him who doeth best. Her daughter,

MRS. TULL.

BARNHILL.—Neil Barnhill, daughter of our Sunday-school superintendent, has come home to God. She was born July 25, 1890, at Uvalde, Texas, and died March 25, 1905. She possessed a cheerful and sunny disposition which made her a favorite with those who knew her, as well as a great comfort to her parents. She was remarkably intelligent. Death not only robbed the family of a dearly beloved member, but also impoverished our Sunday-school, of which she was one of the most faithful members. We do not sorrow as those who have no hope, for we know that those who sleep in Jesus God will bring with Him when He comes. Our heavenly Father knows what is best for His loved ones, and undoubtedly, took Neil from the evil to come. She has been transplanted into the Eden above and will bloom eternally in the garden of God. Heaven is richer, sweeter, more real, because she is there. She can not come to us; let us go to her. May God comfort the bereaved ones and help them to say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

H. A. ROWLAND.

WATSON.—James Jewell Watson, son of J. F. Watson and J. A. Watson, was born May 22, 1886, and died near South Esque, Texas, October 30, 1904. James was a boy who loved and obeyed his mother and was a quiet, unassuming youth. He was not religious until about eighteen months before his death, when he was happily converted. From that time his faith was stayed on God and he loved righteousness. His death was unexpected, as his horse, running with him, ran under the limb of a tree and he was killed. But his devoted mother, now so sadly bereaved, feels sure he is safe and sorrows not as one who has no hope. May his brothers all follow him to the Father's house.

S. W. TURNER.

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PIP... tee, B 7. 1836 nessee home first n Coffey, ton, w; He wa Polk, J with tl which away a day we Thornt resurre been at years, t Church, him the pressed God ble daughte them al Father's Thorm



**MOONEY.**—John R. Mooney was born in Prairie Lea, Texas, Feb. 29, 1880, and died in the town and in the house of his birth on Jan. 3, 1905. With these brief years there passed a life of great suffering and of peculiar unselfishness and devotion to his mother and sisters. John was afflicted from his childhood, unable to participate in many of the sports of other boys, and on this account he became doubly dear to those who loved and cared for him. When he arrived at the years of young manhood he was not willing to be dependent upon others, but sought such employment as he was able to engage in, and was faithful and diligent in his work, in spite of painful and almost constant suffering. About two years before his death he undertook to educate his younger sister, and from that time to his death, his modest salary was cheerfully put aside for this purpose. During the last months of his life the sister was with us in Coronal Institute, and the letters he wrote to her and to me told of a brother's pride in her, with never a word of his own struggle. As the Christmas holidays approached he wrote of the expected pleasure of the home-going, for he was employed in a distant town. He reached home a short while before Christmas, sick unto death, and lingering a few days among those who loved him best he quietly fell asleep. His was a life beautiful in its unselfishness. Sometimes he was depressed and gloomy under the weight of his sufferings, but for the most part he was cheerful and uncomplaining. John was not a member of the Church, and had made no formal profession of faith in Christ, a fact which at the last he regretted, but in frequent conversation with his mother and sisters during the last days he declared his trust in Christ, and his readiness to go into his presence. He told his sister of one event in his past which he regretted—some act of boyish vandalism—and hoped that he might live to make amends for it. He lived in unselfish devotion to others; he died in confidence of his acceptance with his Lord. I believe that he is at rest. As a frequent guest in the home of his mother, I came to know him well and to love him. He gave me his confidence and friendship. His loved ones find comfort in their faith that he is forever at rest, and in the memory of his gentle and beautiful life. May that family be an unbroken one in heaven.

**STERLING FISHER.**

**JONES.**—Rev. Edward Jones was born in England at Newcastle on Tyne in 1857; was converted and joined the Wesleyan Methodist Church while yet a lad. He emigrated to the United States in his youth, stopping in Pennsylvania for a while. From there he came to Gilmer, Texas, and having purchased a farm near Soul Chapel, he joined the Church at that place, and at a Quarterly Conference held there July 8, 1882, he was licensed to preach, S. J. Hawkins, presiding elder. He was ordained deacon by Bishop Hargrove at Paris, Texas, Nov. 22, 1885; ordained elder by Bishop Key Nov. 24, 1889. He married Miss Mattie Hill in 1882. Eight children were born to them, seven of whom, with the mother, remain to mourn their inexpressible loss. Having sold his farm near Soul Chapel he bought another near Gilmer, and built a cottage home in town, in which he died Feb. 15, 1905, after a long illness, which he endured with Christian resignation. Bro. Jones loved the Church membership and the church building itself, in which he said a gracious relief from the burdens of life was realized by him every time he visited it. He was a member of several fraternal orders; but he said the Church is my beloved, and, according to his wish, his funeral service was held in the church under the conduct of the pastor and the Masonic Lodge, while the community assembled to honor his memory. It is well with Bro. Jones. He left us rejoicing in sight of home, sweet home. G. V. RIDLEY.

**PIPKIN.**—The subject of this notice, Bro. J. F. Pipkin, was born Aug. 7, 1836, in Henderson County, Tennessee, and died Jan. 1, 1905, at his home near Big Hill, Texas. He was first married in 1860 to Miss Matilda Coffey. One child, Mrs. M. A. Hamilton, was the result of this marriage. He was again married to Miss Emily Polk, Jan. 22, 1877. In 1892 he united with the M. E. Church, South, in which communion he quietly passed away as above stated, and the next day we laid his body to rest in the Thornton Cemetery to await the great resurrection morn. Bro. Pipkin had been an invalid for a number of years, and seldom able to attend Church. I visited and prayed with him the day before his death. He expressed himself "ready to go." May God bless his bereaved widow and daughter and grandchildren and bring them all to a happy reunion in our Father's home above. F. M. WINBURNE, P. C. Thornton, Texas.

**KERSEY.**—Yesterday memorial services were held on account of Rev. W. E. Kersey, local elder of Cuero District. Speeches were made by Bros. Busby and Pepper, men who knew him for many years as a noble character, an effective local preacher and a true man of God. I knew him well. As his pastor I was with him in his last lingering hours among us. He passed to his eternal reward in the home of his son, Bro. David Kersey, Feb. 11, 1905, eight days less than 93 years of age. Speechless, but conscious, we knew all was well. He was born in Tennessee. When in early manhood he went to Louisiana, where he was converted and joined the Church. He felt called to the work of the ministry. To rebel against and stifle this conviction he fled to Southwest Texas and stopped in or near Goliad in 1830. The country then under Mexican and Catholic rule, Bro. Kersey remained here only a few months. He returned to Louisiana, yielded to his call to the ministry, was licensed to preach the gospel, and, after the battle of San Jacinto, he came back to Texas and continued his work as a local preacher in the region known as DeWitt, Victoria, Goliad, Bee and Refugio Counties, for more than sixty years. He was a supply often in the conferences. His friends were known among leading men of this large territory, among the Americans and Germans, and they loved and honored him, and he was at home with all. The records of his pure life are on high. Many will rise to pour benedictions upon him, and his crown of life will be enriched by precious souls won to Christ by his faithful ministry and stainless example. H. M. GLASS, P. C.

**O'NEAL.**—Hardy E. O'Neal was born Jan. 13, 1881; died March 29, 1905. He was just at that period when our dreams are brightest and aspirations thrill the heart with fondest hopes. It was my pleasure to know him for three years. I knew him as a young man of high ideals, honest in his dealings, pure in social intercourse, and tender and loyal in his home life. His courage was the most remarkable I have ever known. He believed the operation, which his affliction necessitated, would result in death; so he quietly told his friends good-bye, feeling that they would never see him again. With the same beautiful resignation he arranged all of his business matters with his father, then tenderly kissed him good-bye. For a few days his sufferings were exceedingly severe, then a sweet peace came, "the gift of God's love." He sent loving messages of farewell to his grief-stricken family, a few words of kind advice to the boys and girls, the happy companions of his youth, then fell on sleep. May the blessings of our divine Master sustain his loved ones, and point loved ones and friends to the beautiful home of the soul. C. B. CROSS.

**STEWART.**—C. W. Stewart was born in Virginia Aug. 29, 1829. He went to his reward March 12, 1905, from his home in Kelleyville, Texas. Bro. Stewart was born again in early life and joined the M. E. Church, South. He married Miss Jammie Lee, of Jefferson, Dec. 24, 1863, who, with two sons and three daughters, survive him. A good man has gone from the Church militant to the Church triumphant. Heaven is richer by another redeemed soul. We are poorer and feel our loss, but God is our portion heaven is our home. We shall soon meet "Uncle Charley" again. We commend the bereaved ones to our heavenly Father, who will comfort all who mourn. J. L. RUSSELL. Kelleyville, Texas.

**PETITFILS.**—Margaret Ann Petitfils (nee Harper) was born Sept. 5, 1869; was reared in Delta County, Texas, and was married to Americus G. Petitfils Oct. 26, 1876; professed religion and joined the Methodist Church at an early period in life, and on March 30, 1905, just twenty minutes after 1 p. m., surrounded by a large concourse of neighbors, friends and loved ones, her happy spirit, released from the body, mounted its heavenly chariot and swept along its celestial way far above the path of death, leaving a husband, six children, three brothers, eight sisters and a host of friends to mourn their loss. Her life was adorned with many noble deeds and shining virtues, which, like the glow of blended splendor from myriads of stars in the milky way, falling upon her path, making beautiful both the past and future. A model wife, a loving mother, a true friend. May her mantle of faithfulness and fidelity fall on her children. May they follow her as she followed Christ. Her pastor, J. W. BLACKBURN. Lake Creek, Texas.

**HELM.**—I am more than ever impressed with the fact that the lives that count for good upon other lives are those of plain, quiet, pure and consistent men and women. Christianity is a life lived in which the principles

of Christ's teaching are crystallized in glowing character. In any community the men and women that impress themselves most for good upon all the members of the community are not those of greatest wealth or learning, or highest social standing, but the one of the purest life. It is an epistle known and read of all men. Such a life was that of Mrs. Annie Helm, wife of Mr. A. P. Helm, of Como, Texas. She was the daughter of P. T. and L. A. Lewis. She was born July 11, 1869; converted and joined the Methodist Church when but a child; was married Dec. 23, 1886, and she died as she had lived, in great hope and much assurance Feb. 11, 1905, aged 36 years, leaving a husband and six children, mother and many loved ones and friends to mourn their loss. How sad to see so many little children left without a mother. "All things shall work together for good to them that love God." GEO. H. ADAMS.

**LILLY.**—Mollie Elenora Lilly was born Aug. 27, 1872, in Caldwell Parish, Louisiana. She was the eldest child of Mr. and Mrs. J. W. Vincent. She united with the Missionary Baptist Church in 1887; was united in marriage to Mr. W. O. Lilly in 1888. She passed away April 9, 1905. Her faith was unwavering. She trusted in Him who is able to save to the utmost all who will come to Him. Sister Lilly leaves a husband, three children, father, mother, two brothers and one sister to mourn their loss. She prayed a heart-melting prayer just before she passed away, and said, "O let me go. How bright it looks—white as snow." Looking at those little ones I thought if there was a scene on earth over which angels would weep it is a group of little ones just bereft of mother's care. May the Lord comfort Bro. Lilly in his great distress. May mother, father, brothers and sister be faithful to the end and make an unbroken family in heaven. May the Lord help Bro. Lilly to train up his little ones in nurture and admonition of the Lord. J. J. SANDERS.

**WEBB.**—Mrs. M. E. Webb (nee Allen) was born in Sevier County, Tennessee, July 14, 1854, and departed this life at her home a few miles north of McKinney, Texas, March 15, 1905. She was married to J. S. Webb Sept. 10, 1873. To this union were born sixteen children, eight of whom have preceded her to the glory world. Her husband, five sons and three daughters survive. Sister Webb was converted at the age of 13 and united with the Methodist Church. She lived a devoted Christian life till the time of her death. With her husband and children she emigrated to Texas in 1901. After the day's work was ended and her husband and children were gathered around her, after saying a few words to them, she fell over on the bed and passed away without saying a word. She was prepared to go. She had spoken to her husband about her readiness to meet her Master just a little while before her death. It was indeed a sad funeral. Sister Webb was a kind and faithful wife and a devoted and loving mother. May there be an unbroken family in the Father's house above. D. L. COALE.

**DENNY.**—March 17, 1905, the Northfield community was shocked by the announcement of the sudden death of her oldest and most highly esteemed citizen, W. H. Denny. He was born in Fayetteville, Ark., April 28, 1849. In early life he gave his life to God, and united with the Cumberland Presbyterian Church. He came to Texas in 1859, and later, while living in Mills County, there being no Cumberland Presbyterian Church there, he cast his lot with the Methodist Episcopal Church, South. In speaking of coming to our Church he said that he would stay as long as the Methodist Church gave him proper food and shelter, and added, "I have never been hungry or cold in it yet." He was loved and respected by all who knew him. He was deeply and truly religious, gentle and kind to those who needed kindness and sympathy, yet with moral courage enough to enable him to rebuke the wicked. He leaves a wife, two sons, and one married daughter, besides a host of friends to mourn their loss. We feel that we are better for having known Bro. Denny, and that the world is better for his having lived in it. R. L. JAMESON. Paducah, Texas.

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### A MR. SQUIRREL.

Squirrels are migratory. They go from place to place in quest of better forage, often swimming broad rivers on the journey. Among land animals the squirrel is said to be the best swimmer. But he does not swim every time he goes into the water. Take an instance.

An old man of unquestioned veracity reports a case that came under his own observation. He was sitting on the north bank of Chestnut Creek in McMinn County, Tennessee, one fine day in early spring, and saw a squirrel descending a large tree that stood on the opposite bank. It carried in its mouth a large bunch of moss. Slowly approaching the water it turned its tail to the stream and carefully and slowly backed itself under the water, till nothing was visible but the bunch of moss. This quivered for a moment, and then floated slowly away. The squirrel emerged from the water, shook himself, and climbed the tree towards its hole. The gentleman's curiosity was aroused. Hastening down the creek in quest of that floating moss he found it lodged against a log half immersed in the stream, and reaching from bank to bank. On examining the moss he found it alive with fleas! Mr. Squirrel had rid himself of the pests. It is a pity that some dogs and cats have not taken lessons from Mr. Squirrel.

J. H. BRUNNER.  
Hiwassee College, Tennessee.

### A MEMORIAL TO ANDREW JACKSON POTTER.

Many years ago a strange figure rode down into the ford of the Concho, just below the barracks of the government troops on the hill. On the other side of the limpid river lay the straggling village of gambling hells, bar-rooms and attachments that follow the flag. Further up some few health-seekers and pioneers dwelt of more honest character.

The lone horseman was the advance scout of the great Methodist circuit riders—a far more venturesome cavalry than Roosevelt's Rough Riders. He came, with what thoughts in his brave soul let angels tell. But the frontier town, with its flaunting vice and godless liberty, wished of all its wishing least for a preacher. Given a timid soul, doubting miracles, theological dilettante and his quick finish could be easily seen.

But the silent Revere is none of these. Fear does not enter his make-up. Not long since he is far more reckless than the boldest who face him. He is a believer in miracles. He is bolder than Richard of the Lion Heart, and will brook no defeat. Here is a man who builds empires, who conquers nations; unfit for the city, rude and uncouth rough rider, he is the God-commissioned, and entrenched vice and godlessness must go. Indian fighter, pioneer, prophet! Who can pay for such services? But who so poor in gratitude is willing to forget the heroic dead?

The soldiers have gone. The Indians have been carried away captive.

But the imperishable deeds of Andrew Jackson Potter have borne their gracious fruits. The fair city of the Concho, with its 10,000 people, its splendid edifices, its spreading streets, its schools and churches, blossoms as a Green Bay tree planted by the River of Waters. The little wooden church built by Potter and his half-tamed time is to be pulled down, and already the spacious brick church, to cost \$15,000, will take its place.

How many churches A. J. Potter built on no other man's foundations the Recording Angels know and keep eternal record. But the San Angelo Church means to mark the fact of its intimate connection with him by placing in the new building a beautiful art glass window in memory of its founder. At the many requests of the cattlemen for the privilege of contributing, I write this to all those who knew and loved this unique Texan. If you wish to have a part in this tribute of memory, write to Rev. S. Shaw, San Angelo, Texas, enclosing check. Do not give a large amount, for we wish to have a very large number from all over the field of his wonderful ministry. Kerrville, Medina, Uvalde, San Felipe, Frio City, San Saba, Center Point, Comfort, Sabinal, Bandera, Eagle Pass, Brady, practically all of the San Antonio, Llano and San Angelo Districts. Now that peace and prosperity have followed the pioneer, all should rise up and mark their gratitude in this beautiful memorial.

SIMEON SHAW.

### TO OUR CORRESPONDENTS.

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

1. Do not mix the business of other papers with that of the Advocate.
2. All matter for publication should be addressed to the Texas Christian Advocate, and should be written on different sheets of paper from that intended for the business office.
3. Address all business letters to Blaylock Publishing Co.
4. Orders for books, etc., should be sent to Smith & Lamar, and no Texas Christian Advocate business should be sent to them. Every day brings a mixture of our mails.

Please bear in mind that the American Home Journal and the Home and State have no connection with the Advocate. The offices of each of the three publications are in different buildings, hence a request for a change of address, or sample copies, or any other matter, should be sent direct to the respective papers.

Beeville District—Third Round.

Alice, May 27, 28.  
Corpus Christi, June 3, 4.  
Floresville, June 6.  
Kennedy, June 17, 18.  
Goliad, June 24, 25.  
Beeville, June 28.  
Mathis, July 1, 2.  
Rockport, July 5.  
Oakville, July 8, 9.  
Stockdale, July 15, 16.  
Pleasanton, July 22, 23.  
Laverna, July 29, 30.  
Brownsville, Aug. 5, 6.  
Berclair, Aug. 19, 20.

Joe F. Webb, P. E.

### LETTER FROM CHINA.

In my letter of the 17th of February I stated that we had no self-supporting Churches. Of course I meant from native contributors. I also made the statement that there were two or three reported self-supporting, but in reality were not. To illustrate: The Soochow Church is reported self-supporting. She paid last year on the pastor's salary \$132; the Huchow Church paid her pastor \$135, and is not self-supporting. Why? At Soochow there are enough missionaries who supplement the native contribution to the extent that it pays the preacher's salary; but that is not self-support. At Huchow there are not enough missionaries to do this. Last year the native Church contributed for the support of the ministry \$1518.97, which is \$567.69 more than the year before. This is a large advance for one year. Two years ago I was appointed to an entirely new work. I had but one native helper, and he was stationed at Sooen. During the year we received at this place twenty-two probationers, and just before conference received four into the Church. The first year they paid \$5.49. Last year, with an addition of fifteen members, they promised \$16 and paid \$16.80. The same Church this year has agreed to pay \$26. These amounts are not large, but they mean much to this people. We are making just such advancements in our entire work.

But should these collections lessen the general appropriations of our board? By no means; instead of lessening they should be a stimulus to greater effort. Our hands may be tied and we may be limited to space and to boundary lines, but the Word of God is not bound, neither does it know boundary lines. We are always on picket duty, and just so soon as our Church gives the command to move forward, by furnishing the necessary funds, we move out the stakes. When I was appointed to my present charge two years ago I knew nothing whatever of the scope or extent of the work. When I asked the Bishop where my circuit was he threw out his arms westward from Huchow, making a semi-circle, and smilingly said: "Out there." By conference "out there" meant three good circuits. Have I developed these three circuits? No; why? My dear brethren, we have not the money nor the men to carry on the work which we have already begun. We are now on the verge of retreat. When, for the lack of funds, we are forced to ask our native preachers to discontinue itinerating, is not this retreating?

By the help of our native Mission Board I was able last year to open Dzang-shen, a walled city of about 40,000 inhabitants. I was fortunate in getting a fine location. I had to station there a man young and inexperienced for such a place. I hope to be able to give him much personal help. In the adjacent country are numerous towns, villages and hamlets, all of which we are working or trying to work from Dzang-shen as a center. The members at Sooen have rented a house in a large village in an adjoining province, where many of them live and pay the rent themselves. We go there and preach as often as possible, and are expecting a great harvest in this section of our work. Last year our mission received into the Church 279; probationers, 877; 152 of the former and 412 of the latter were from the Huchow District. The gospel is the power of God unto salvation to every one who believes. But no one can believe unless he hears, and that he may hear we must carry the gospel to him. Christ did not say wait until they come, but "Go."

We are not able to prophesy what will be the outcome of the Russo-Japanese War. As yet it has had no effect in the least on our work; but one thing we do know, that China is rapidly changing. The old conservative element is giving away and a new China must be the inevitable result. The literate are reading Christian literature, and no doubt many among them are being unconsciously influenced by Christian thought and sentiment. On the other hand there is little doubt that a great number of them believe the doctrines of Jesus Christ and are but awaiting an auspicious time to make it known. The Shanghai and Nanking Railway is now in progress, and is to be finished as far as Soochow within a year. This will give us better facilities for travel and put much of our work within easy reach, giving us greater advantages and opportunities. Are we as a Church going to keep pace with the changes? Are we going to be able to meet the demands made upon us? China is struggling in her heathenism to rid herself of these fetters of blind superstition. Shall we not help her to throw them off and make it possible for her to emerge into the dawn of a new era? Or shall we rest on our laurels content with what has already been done? The Roman Catholics are opening work everywhere. Many

places where we visit, hoping some day to be able to enter, we find the Catholic Church already installed. People, both rich and poor, were never more willing to hear than they are today. The gospel is doing its leavening work.

Why not make a forward move in our evangelistic work? Surely the time has come. We made the forward move in our educational work, not only by putting up proper buildings and equipping them, but also by investing \$20,000 gold in buildings in Shanghai, the rents from which are to be an endowment for the schools—a wise investment. The students of these schools are not poor and dependent upon the Church; they pay their board and tuition, which fees are sufficient to pay the entire running expenses of the school except the missionaries' salaries. On the other hand there are several hundred dollars as specials that come out directly to the schools each year for scholarships. These scholarships are used to assist boys who otherwise would not be able to get an education. We are not discussing the wisdom of supplying these scholarships. Shall we not act as wisely for our evangelistic work? Why not each district assume the support of one native pastor and send the money as a special over and above the regular appropriations? In this way the majority of our native pastors could be provided for. This would give us the regular collections coming through the board to enlarge and to extend our work. Of course the money must pass through the board; but let it come as a special. A single man's salary unordained is \$8; a deacon, \$12; an elder, \$14; a married man unordained, \$12; deacon, \$16; an elder, \$20. Two dollars per month is allowed each child. Divide this by two for gold. EDWARD PILLEY.

Huchow, China, March 1, 1905.

### GEORGIA MUSINGS.

The greatest sermon ever preached by a Christian preacher was the sermon Peter preached on the day of Pentecost, when the great multitude had come together to see the strange sight and hear the strange sounds.

Peter, the impetuous apostle, to whom had been committed the keys of the kingdom of heaven, had not always been true to himself or to his Lord. He had faced the mob when his Master was threatened with arrest and single-handed had defied them all, but alas! when his sword was sheathed and his Master was a prisoner, in a moment of panic he had denied that he knew him; but he lingered near the sepulchre and went to meet his Lord when he rose from the dead, and was with him when he ascended, and for ten days with his brethren in the upper chamber he had been waiting on him. At last the heavens were opened, the rushing wind was felt, the tongues of flame were seen, and he and all the company were filled with the Holy Spirit. He was ready to preach now, and to preach with power, for he had uncton from above.

One of the most profitable books I ever read was "The Tongue of Fire," and one of its most thrilling chapters was on "The Ministerial Effects of this Baptism of the Spirit." One passage I have never forgotten. It is: "The minister of Christ is not responsible for results, but is responsible for uncton." This uncton comes from the conscious indwelling of the Holy Spirit, and from no other source. This indwelling spirit gives a practical assurance of the truth of the message and a full assurance that he who speaks is in favor with God. He gives joy of the highest kind, and an all-pervading love. He drives away all doubt and darkness and fear, and gives one a supernatural power over men. Such was the effect on Peter. His sermon would not have escaped the criticism of the modern sermon-maker. It had no text scientifically treated. It had no formal divisions and was not written or read. The phenomenon was before them all, and the fact of this strange outburst, when none could deny, gave him a starting point. No preacher can afford to ignore the facts before him—the visible signs of the times. The disposition to deal in abstractions and ignore what we see is not popular, and to ignore the supernatural is scientific. But we oftentimes find remarkable things occurring which must be considered as evidences of God's interposition. Peter quoted from the prophets. He believed in the Old Testament; he believed the prophets were not only inspired to preach, but to predict, and Joel had told of this very event. Those who have noted the nature of all Peter's preaching have not failed to see how much use he makes of the Old Testament and of the Psalms as predictions.

As preachers, we have the advantage of Peter, for we have both the Old and the New Testament from which to quote, and effective preaching always much of the word of God. Peter preached of a supernatural

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Christ—of one who, while he seemed to be a man, was approved of God by miracles and wonders and signs; who had been cruelly put to death, but who had risen again. He was a man, but more than a man, to whom even David paid homage of calling him Lord. There was no effort to make theological distinctions, nor to make a fact more a fact by explaining it. They had seen the evidences of the divine character in his mighty works. They knew of his crucifixion. He knew of his resurrection. Our preaching is a proclamation, not an argument. No man can win souls who does not make much of Jesus as the Divine man who saves us by his death and his resurrection. All efforts to make Christianity a religious system acceptable to men who deny the incomprehensible are vain. The fact of Christ's divine power, of his death, of his resurrection, is a fact like all others, to be judged by the testimony which supports it, not by reasonableness, as man counts reason. The preaching of Christ is to them who perish foolishly; but unto us who are saved it is the power of God.

The sermon of Peter was directly personal. With wicked hands they, by their endorsement, had crucified and slain their Lord. No preaching is so effective as that which gives loud pronunciation to these evangelical, although mysterious, truths without any other effort to give them force than to state them clearly. No words of elaborate defense are needful or profitable. Not one of the truths, from the first to the last, meets rationalistic requirement, but while it is to Greeks foolishness, it is gospel truth to the saved—Jew or Greek.

When men believe with the pure intellect that the crucified Jesus is Lord and Christ, they will be apt to cry out from the depths of their convicted hearts: "What shall we do?" The faithful preacher daubs with no untempered mortar. He answers the question, "What shall we do?" not as it is often answered, but directly and positively. The blessing of remission of sin and of the gift of the Holy Spirit is for them, is for everyone of them; but to secure it they must give up their sins. They must take Christ as a Savior; they must confess him before men. To show men the way is not enough. They must be exhorted to enter into it and urged to escape for their lives. This is a brief outline of this great sermon. The result was tremendous. Through his preaching and through the work of his companions there were 3000 converted that day. Such preaching will always produce results, not always so great, but always results. The sermon was not a great one, but it was a model one, and we do well to study it.

GEO. G. SMITH.

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