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

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## Editorial.

### THE ABROGATION OF OUR CHRISTIAN SABBATH.

Some time back we had a controversy with the Houston Post on the local option issue and its relation to that question. When we finished that controversy we thought that we were through with the vagaries of the Post, at least for a season, but in its issue of February 1 it broke out in a new and entirely different place. It turned its guns on our present Sunday laws and said things concerning them that no Christian man can endorse. It took the position that these Sunday laws are all right in the rural districts and in the small towns and villages, but in a great city like Houston, where public sentiment is against them, they are all wrong; and it went so far as to intimate that the time may come when law-makers will permit cities of over 25,000 people to enact laws on this subject to suit themselves. The idea of the Post is to give to the cities the right of self-government, and it intimated that the Sunday law ought to protect the hours of the day devoted to worship, and then permit the saloons to run wide open the rest of the day. This is a fearful concession that the Post makes to the morals and religion of the country. It simply means that if the Post can have its way our Christian Sunday is to be abolished. Of course this is in keeping with saloon domination, and the Post is the organ of the saloon element; but in helping out their contention we never dreamed that even the Post would go that far in fighting their battles. But when a newspaper undertakes to become the exponent of the saloons it soon throws off all obligations to the moral sentiment of society and demands of the Legislature the removal of the wholesome restraints from the saloon privileges. The Post's contention that Houston has grown too large to be hampered with State Sunday laws is a monumental piece of impudence. It is out of harmony with the facts in the case. Dallas is much bigger than Houston, and Sunday law is measurably well observed here. Those who do not observe the laws have to violate them so secretly that they give but little offense to public sentiment. Even St. Louis has a closed Sunday, while Baltimore, Philadelphia, Boston and other great Eastern cities stand by their State Sunday laws. But because Houston has a mongrel population, with a considerable mixture of Jews, Germans, Italians, Mexicans and the like, the Post wants the State to make special concessions to them and throw the town wide open on Sunday. If so foolish a thing as this should take place, how long would it be until the Post would want our gambling laws left to that city to manage for itself? And how long would it be until the Post would go further and turn prostitution, variety theaters and other immoral institutions loose upon the city? In fact, if Houston is capable of local self-government in matters of this sort, why could she not withdraw from the State and run an independent government of her own?

Why hamper great big Houston and the great big Houston Post with any sort of State laws? The fact is, the Post assumes to run and control all moral questions, and it concedes nothing to the Christian people who live in that distant end of the State. It seems to have no respect for their customs, habits and laws. It is not satisfied with having them overrun by the saloons, dives and joints, but it even wants their Sunday taken away from them. Instead of advocating law and order and standing by the moral and religious sentiment of the people, it espouses the cause of these institutions, gives them comfort by throwing discredit upon the effort of the State to protect the day set apart for worship and rest and by claiming for the immoral elements of society special immunity from the operation of salutary laws. Yet the Post looks to the rural sections, the outside towns and the smaller counties for the people whose patronage is essential to its successful circulation. And these, to a large extent, are Christian people! The Post evidently wants to get back to the wild and woolly stage of Texas experience. The present Texas, with its Churches and Sunday, and schools and orderly society, is too monotonous for the Daily Post. Verily, the Post has strange ideas of Christian civilization!

### UTILIZING THE SPIRITUAL FORCES OF THE CHURCH.

That the material work of the Church is important needs no particular emphasis. We must have good church buildings, parsonages, educational institutions and other outward machinery for the promotion of Christ's kingdom. We can not make it permanent, neither can we promulgate it to the world without these needed appliances and conveniences. But the purpose of these material and mental helps is to bring out more successfully the spirit and power of the gospel as the saving and uplifting truth of the Christian religion. We want good church edifices; we want comfortable homes for our preachers, and we want good buildings for our schools; but we want these as a means to an end, and that end is the living Christ. They are helps toward making him the power of God unto the salvation of all who believe. Hence, the importance of the Church using all its means more effectually to accomplish spiritual results. The people must be converted and built up in righteousness. It is not enough to erect a church building in a given locality, organize our forces into a permanent congregation and minister simply to their local needs; but we must go further and reach the masses of neglected people who never enter our church doors and who never hear a gospel sermon. Go to our cities and larger towns and there are hundreds, and, in some instances thousands, of people who are just about as far removed from the immediate influences of the gospel and our ministry as though they lived on another continent. In some measure, the same condition prevails in our rural sections. And this, too, when we have working forces in our organized congregations to meet the demands were

they wrought up into earnestness and properly directed. We ought to have persons in every congregation sufficiently interested to organize a little mission Sunday-school in every neglected locality, and gather into it the children of the poor and the outcast and teach them the truths of the Bible. We have hundreds of such children in all our centers of population who never hear of a Sunday-school. And just here is a field for our local preachers. They ought to be utilized in preaching to people who never go to our Church services. Instead of that, the most of them simply attend the regular services of the pastors, and rarely ever have appointments in the out-of-the-way places in the cities, the towns and the country. Maybe that they are not directed by the proper authorities into these channels of usefulness. In any event we have these unoccupied places, and we have these possible spiritual forces unused in most of our congregations. The result is, we are not reaching hundreds of people within our reach, and we are failing to develop into working forces a large per cent of our Church people who are doing but little in the Master's service. When we reach out and save the unsaved we not only deliver them from the power of sin, but we develop those who are only nominally religious. It takes exercise to make strong and useful men and women out of our Church members. To put no responsibility on them is simply to feed them to death without giving them anything to do in the way of wholesome work for Christ. It is marvelous when we come to think about it, how comparatively few in each congregation do any real spiritual work at all. The great majority pay a little, attend the services fairly well, never go to a prayer-meeting, know nothing of family prayer, and live very much like the people of the world. As to putting forth any special effort to save a sinner, such a thing never occurs to them. Is it their fault? Are we as pastors making any systematic effort to develop them by trying to induce them to take some special line of real religious work? An army made up of camp followers is not an army of aggression and conquest. We need, therefore, to more fully organize and utilize our spiritual forces in the work of saving mankind from sin and degradation.

### HE OPENED THE EYES OF THE BLIND.

When Christ was upon the earth he opened the eyes of the blind and gave them the power to see as other men. But this was a miraculous work performed upon the physical eyes of those afflicted. It was an important work, to be sure; but Christ came to do a far more important work than to open the physically blinded eyes of men. He came to restore the spiritual eyesight of all men. That men are blinded, spiritually, can not be denied. In this condition they can not perceive their true relation to God and their true relation to individuals and to society. Thus they are blinded to their own best interests and to the interests of others. When Saul of Tarsus was on his way to Damascus he was almost

totally blind to the great mission of Christ in the world. He looked upon him as an enemy to the kingdom of God and a menace to society. Hence he was bent on all the wicked mischief possible to the Church of Christ and to those who professed his name. But when he was stricken down and came to himself and heard a voice speaking to him, and when he arose and for the first time beheld the crucified Christ, his spiritual vision became as clear as a sunbeam, and he no longer walked in the darkness of sin and misguided passion. So it is with sinful men today. They are blind to the great plan of salvation, to the atonement for sin, to the enormity of their own transgressions and to the further fact that God loves them and sent his Son into the world to save them. These great interests are obscure to their vision. Now Christ is here to take these scales of sin off their eyes and to enable them to see the King in his beauty, and help them walk in the light even as he is in the light. If some such man chances to scan these lines, may he hear the still small voice, open his eyes and see Him who is fairest among ten thousand and altogether lovely! To see him is to perceive God, to understand human duty, and to compass the highest ends of human destiny.

Men are blinded by sin, by sordid worldliness, by selfish ambition, by the love of pleasure, and by their desires for aggrandizement. These matters come between them and God, between them and Christ, between them and spiritual perception. Their whole purpose is selfishness and their whole aim is to promote their personal interests without much regard for others. Nothing but the transforming touch of Christ can ever push these sordid and selfish considerations from between them and the things that will make for their peace, so that they can see the true aim of life. He is here to touch the blinded eyes of men and to enable them to see clearly. Oh, that men might recognize his presence, come under the power of his healing hand and open their eyes and see him as he is!

Singing is an important part of public worship. When you go to the service, you ought to have our excellent hymnal, turn to the page and either sing, or follow the words, as the congregation engage in the singing. The experience will impart to you a devotional and joyous frame of mind.

If you can not say something good about people, you might do worse than to say nothing at all about them. In the latter event you would certainly do no one any harm. Silence is often the best answer when tempted to criticize some one unjustly.

A great many people never use their ears to good advantage. If there is anything unprofitable floating round they always hear it, and take pleasure in repeating it; but the good things that make for the peace of the soul and the upbuilding of the life are not retained. Hence the admonition of the Savior: "He that hath ears to hear let him hear."

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### THE AMERICAN STANDARD REVISED BIBLE.

REV. E. D. MOUZON, D. D.

"The present volume, it is believed, will on the one hand bring a plain reader more closely in contact with the exact thought of the sacred writers than any version now current in Christendom, and on the other hand prove itself especially serviceable to the students of the Word." With these words do our American revisers close their preface to the New Testament. When the American Standard Revised Bible, published by Thomas Nelson & Sons, came from the press in 1901. I at once purchased a copy, and have used it in my study almost every day since. It has proved especially serviceable to me as a student of the Word. As I have compared it with the King James' Version, with the English Revision of 1885, and with the Twentieth Century New Testament, and as I have sought to come to a more accurate knowledge of the pure Word of God by the study of the Greek New Testament, I have become convinced that it "will bring a plain reader more closely into contact with the exact thought of the sacred writers than any version now current in Christendom."

It may be of interest to give some account of the origin of the American Revision. It will be remembered that the Revised Version issued in 1885 was the work of British and American scholars. But in the production of this work the American Committee occupied a subordinate place. Respecting all points of ultimate difference, the English Companies, who had had the initiative in the work of revision, had the decisive vote. The American Committee were not satisfied with the revision of 1885, as the rules drawn up by the Convocation of Canterbury made it impossible to introduce certain changes which more progressive scholarship considered necessary. The American scholars, however, were permitted to publish their preferred readings which had been rejected as an appendix to every copy of the Revised Bible for a period of fourteen years.

The work of preparing this Appendix could not in the nature of the case be undertaken until the revision was concluded; but the public became impatient and the University Presses urged a speedy preparation of the American appendix. Prepared in haste and under pressure, the appendix was not satisfactory to the American Committee. In 1885 the English Committee being satisfied with their labors, disbanded; but the American Committee kept up their organization and continued to work for the production of a more perfect revision of the English Bible. It is altogether a mistake to suppose that a few surviving members of the original American Committee overruled the judgment of the larger body. The American Company had before them all of the records of the full committee, containing the opinions of all the revisers who had ever done any work on the revision. When the work of the American Standard was practically complete nine of the original members were still alive. They were the following distinguished scholars: Prof. W. H. Green, of Princeton; Prof. Geo. E. Day, of Yale; Prof. Jno. DeWitt, of New Brunswick; Prof. C. M. Mead, of Andover; Prof. Howard Osgood, of Rochester; Prof. Timothy Dwight, of Yale, who succeeded President Woolsey as Chairman of the New Testament Committee; Prof. J. H. Thayer, author of the Greek-English Lexicon of the New Testament; Prof. Joseph Packard, of the Protestant Episcopal Seminary of Virginia; and Prof. M. B. Riddle so well known to readers of the Sunday School Times.

The American Company had agreed not to publish an American edition until fourteen years had elapsed. This promise they faithfully kept. But in 1898—not yet fourteen years from the time of the publication of the English Revision—certain publishers put forth a Bible bearing the title "The American Revisers' Edition." The American revisers were astonished. These publishers knew that the American Com-

mittee were getting ready to bring out the American Revision—but in order to put their book on the market before the American Committee could publish theirs, they secured the services of anonymous scholars and made an unauthorized use of the American Committee's name. This matter is mentioned here because these same publishers, who have Bibles of their own to sell, are seeking to make the impression that the American Standard Revised Bible, published by Thomas Nelson & Sons and by the American Bible Society, is not the genuine American Revision. Any one wishing to look further into this matter is referred to articles in the Sunday School Times of March 11 and 18, 1899, by Prof. C. M. Mead and Prof. J. H. Thayer.

The American Committee entrusted the publication of their edition to Thos. Nelson & Sons, whose copyright protects the laborious and painstaking work of many years. This American Standard Revised Bible has already taken the place of the English Revision in this country and has met with a hearty reception in Great Britain. Says the London Quarterly Review, "It probably fulfills the conditions that must be realized in the ideal English Bible more nearly than any other existing work in our language."

John Richard Green, the historian of the English people, says, "No version could transfer to another tongue the peculiar charm of language which gave their value to the authors of Greece and Rome. But the language of the Hebrew, the idiom of the Hellenistic Greek, lent themselves with curious felicity to the purposes of translation. One is compelled to say that the great historian did not know what he was talking about. The Hebrew is exceedingly difficult to translate; and the New Testament Greek with its Hebrew idiom has its own difficulties appreciated more and more as one studies it long and deeply. It was too much to expect that the work of even such great scholars as were named above should be entirely free from blemish. The translation of prepositions is one of the most difficult things that the scholar has to contend with. It is just here that fault has been found with the work of our American revisers. Take the Greek preposition "en;" it sometimes means "with" and it sometimes means "in." It requires an exceedingly fine sense of the value of Greek prepositions to say just when it means "with" and when it means "in." In one important passage our revisers have translated it "in" and have made a great improvement; Hebrews 1:2, "God hath spoken unto us 'in' His Son." This has a much richer and larger meaning than "by his Son." There are other passages in which, differing from the King James Version, the English Revision, the Twentieth Century New Testament, and from all other versions of the New Testament, except the Sectarial Bible gotten out by the American Bible Union, they have uniformly translated the Greek preposition "en," into the English "in." In Matthew 3:11 they have, "I indeed baptize you in 'in' water; but he shall baptize you 'in' the Holy Spirit and 'in' fire." In Luke 3:16 we read, "I indeed baptize you 'with' water; but he shall baptize you 'in' the Holy Spirit and 'in' fire." In Luke 7:29, we have, "Baptized 'with' the baptism of John." And in Acts 1:5 we read, "John indeed baptized you 'with' water; but ye shall be baptized 'in' the Holy Spirit not many days hence." The reader who does not know his Greek Testament will wonder why they sometimes have "baptized in" and sometimes "baptized with."

Wherever the Greek has "baptizo en hudati," our revisers have rendered it, "baptize in water;" and wherever the Greek has "baptizo hudati," they have translated it, "baptize with water." And wherever they have "baptize in," they have invariably put "or with" in the margin; but where they have "baptize with," they have never put "or in" in the margin. Now whatever else may be said about the American Revision, it cannot be said that it is sectarian.

That is exactly what it is not. These different translations, "baptize in" and "baptize with," have left open the question as to mode of baptism. It is possible for an "immersionist" to get some consolation out of this revision; but not much. If our revisers had told us that the only possible translation in any place is "baptize with water," that would have settled the question; sprinkling or pouring would have been the only possible mode. But they did not tell us that, because as honest translators they could not. And if they had translated "baptizo" "immerse," that would have settled the question; but they could not do that, for then we should have had the impossible translation, "immerse with water," whereas one can immerse only "in water." The mode of baptism is thus left an open question in the American Standard Revised Bible.

Questions concerning the mode of baptism were doubtless very far away from the minds of our learned translators. Indeed, thoughtful men care less and less for such things. As Dr. Charles Cuthbert Hall has said, "If we eliminate professional sectarian agitators and examine the thinking of the laity and of the rank and file of the clergy, polemical sectarianism must be described as a waning interest, an expiring fire. He who gives his energies to fanning this fire is commonly spoken of in terms of regret as one misguided in his efforts." Such questions ought not to disturb our Methodist people. They have never been considered of any great importance among us; the great universal elements of the gospel are the matters upon which we have always laid our emphasis. The American Revision leaves the mode of baptism just where our Methodist standards have always left it—an open question. Let those who forget the great gospel of the Son of God dispute concerning the tithing of mint and anise and cummin; but let us make Paul's words our own, "Christ sent me not to baptize, but to preach the gospel; not in wisdom of words, lest the cross of Christ should be made void."

Three things may be of interest: (1) The American revisers were, as the English, divided into Old and New Testament Companies. As far as the work of revision was concerned, these companies were independent; (2) Of the American New Testament Company only one was a Baptist, Dr. H. B. Hackett. He died soon after the work began, and Dr. A. C. Kendrick, also a Baptist, was chosen in his place. (3) Dr. Kendrick died in 1895, so that there was not one "immersionist" among the responsible editors of the American Revised New Testament. Dr. Howard Osgood is a Baptist, and one of the editors of the Old Testament; but he had no part in preparing the New Testament. In a personal letter to the writer the venerable Dr. Matthew B. Riddle, the only surviving member of the original American New Testament Committee, throws important light on this subject. Dr. Riddle writes, "The English Revision rendered 'en' after baptize 'with' and put 'or in' in the margin. This the American Company exchanged, putting 'in' into the text, and 'or with' in the margin, for the reason that 'en' usually means 'in' and the reader was entitled to know where it occurred while he was given 'with' as a probable reading. This decision was not due to a belief in immersion as the sole mode of baptism, but to a desire for a candid presentation of the facts in the case." Referring to Acts 1:5, "Ye shall be baptized in the Holy Spirit not many days hence," Dr. Riddle says, "'In' was given here because 'en' occurs in the text. As for myself I think it shows that baptism in the Holy Spirit is not immersion, since the Spirit came upon and filled them 'not many days hence.'" This view of the matter has not occurred to the critics of the American Standard. Whether or not "baptize in water" means "immerse in water" depends entirely upon what "baptize" means. If "baptize" means "immerse," then, of course, "baptize in water" means "immerse in water;" but "baptize" does not mean "immerse;" the

revisers could not so translate it; and "baptize in water" does not mean "immerse in water." It is interesting to remember that our Baptist brethren who insist on translating "baptizo" "immerse" have in their New Testament, published by the American Bible Union, the remarkable translation, "and coming from the market, unless they immerse themselves they do not eat." We have in good English a usage which is parallel to this under discussion. We say "bathed in water," "washed in water," "written in ink"—these are perfectly correct expressions and are identical with this that we have in the American Revision, "baptized in water," "baptized in the Holy Spirit."

As for myself I prefer the translation "baptized with water." There is no mistaking what that means; and as the Greek Testament does use the words "baptizo hudati" which can mean nothing but "baptize with water," and as "baptizo en hudati" may mean "baptize with water," it seems evident that the presence of the preposition makes no difference in the sense. It is especially interesting in this connection to note that in I John 5:6, where the Greek has "en tudati kai en to haimati," which might be translated "in water and in blood," our revisers have "with water and with blood."

But granting that there is this defect in the American Standard Revised Bible, it remains true that this is by far the best English translation in existence, both for the scholar and for the plain reader.

We find it hard to give up the King James Version. It has become a sacred thing, this Bible of our fathers for three centuries. The minister must be careful of the feelings of many of his best people who have identified this Old Version with the very Word of God, and who believe that the translation made by the King James men is itself verbally inspired. But he must teach them the difference between a "revised Bible" and a "revised translation of the Bible." When the King James Version was published, it, too, was an offense to many. The greatest Hebrew scholar of that day wrote to King James, "I would rather be torn asunder by wild horses than allow such a version to be imposed on the Church." And it was years after its publication before it displaced the Geneva Bible and the Bishops' Bible.

Through three hundred years we have grown used to the defects of our noble Old Version. Notice one or two of these errors. Read the last verse of the second chapter of Acts, "The Lord added to the Church daily such as should be saved." Those old Calvinists read their Calvinism into that verse. The American Revision has it, "The Lord added to them day by day those that were saved." In Hebrews 6:4-6 we read, "If they fall away, it is impossible to renew them unto repentance." There is no "if" in the Greek text. Our revisers have it, "and then fell away." The writer of the epistle was speaking of those who had already fallen. In I Corinthians 11:27-29 we read, "Whosoever shall eat this bread and drink this cup of the Lord unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." This unfortunate translation has kept many a pure and sensitive Christian from the Lord's table. Our revisers make the meaning of the apostle plain, "Whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, eateth and drinketh judgment unto himself, if he discern not the body." And there are many other passages of equally great importance.

The King James Version was indeed a great translation. Its "uncommon beauty and marvelous English" have made it "the standard of our language." As Father Faber said, "It lives on the ear like the sound of the church bells which the convert scarcely knows how he can forego. Its felicities seem often to be things rather than words. Its intrinsic beauty pleads availingly with the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. It is the represen-

tative of a man's best moments; all that there has been about him of soft, and gentle, and pure, and penitent, and good speaks to him forever out of the English Bible." Nevertheless, because of the great changes that have taken place in the English language during three centuries; because of the discovery since the time of King James of such important manuscripts as the Alexandrian, the Vatican and the Sinaitic; and in the light of the new science of textual criticism, the time came when a New Version was required. The American Standard Revised Bible does "bring a plain reader more closely into contact with the actual thought of the sacred writers than any version now current" and it does "prove itself especially serviceable to students of the Word." It is to be hoped, therefore, that good men will not allow their intense convictions concerning sectarian questions to prevent their using the best help extant for English readers.

### STAMPS AND CHURCH CERTIFICATES.

My brother, W. T. Ayers, seems to have been getting the worst of it in the matter of sending and receiving these evidences of Church membership and therefore submits a way in which the equilibrium may be maintained in these matters. It is that each brother sending for a Church certificate send a stamp for reply. Why is this necessary? It certainly must be that the tide is all running out. The law of compensation ought to work here as well as elsewhere. My experience has been that ordinarily there are about as many coming in as are going out, and somebody else furnishes me with about as many stamps as this demand requires of me. The fact of the business is, this is a mighty small matter anyway we may take it, certainly not amounting to more than 50 cents or a dollar during the year, and if for two little cents, I can help somebody into active relationship with the Church I am glad to do so. This brings me to another remark. The matter of helping at this point is entirely too lightly esteemed by many of us. I have written for Church certificates many times, urging the pastor written to, to assist me in reclaiming a wanderer, only to be told, the name had been disposed of and the party would have to join again de novo. To say the least of it, to tell such an one that his name has been dropped from the roll, is not very encouraging. I never do it, but when a preacher shows such utter disregard of an immortal spirit, I simply treat it as if the certificate was in hand. Many times application has been made to me for a Church certificate, when the roll showed the member had been dropped sometimes for years, but acting under the spirit of paragraph 90, of the Discipline of 1902, I let my roll show the member had been restored to membership, and that certificate had been granted at his request. The one thing I want to know is, that somebody wants to make an effort to live right, and I am willing to help anybody who wants to do this. The next thing to receiving a member into the flock under my own care is to help him to come into my brother's charge. Let us be glad to furnish the stamp, if necessary, to bring a man into the membership of the Church anywhere. Brethren, don't send me any stamps for this purpose. If I can't keep up on that line, I will gladly pay the difference.

J. B. TURRENTINE.

### THE VALUE OF THINGS.

It is not what we earn, but what we save that makes us rich. It is not what we eat, but what we digest that makes us strong. It is not what we read, but what we remember, that makes us learned. It is not what we intend, but what we do, that makes us useful. It is not a few faint wishes, but a lifelong struggle, that makes us valiant.—Selected.

Destiny is but the future tense of duty.—Ram's Horn.

**Notes From the Field.**

**South Bonham.**

J. R. Atchley, Jan. 26: The people of South Bonham charge have received us kindly. The W. H. M. Society had a nice, warm dinner waiting for us. They have pounded us continuously since our arrival. The ladies have put some needed furniture in the parsonage. The first Quarterly Conference is past. The stewards have assessed for the pastor \$100 over the assessment of last year. We have much work that should be done this year. We hope for a good year. Let all our friends pray for us.

**New Boston.**

W. H. Vance, Jan. 23: The first Quarterly Conference for the current year for this charge has passed into history. Our presiding elder, Bro. J. T. Smith, was on hand, presiding with satisfaction to all concerned. Since conference at Pittsburg, it has been arranged for DeKalb to have the second Sunday in each month. This was in response to the earnest solicitation of both New Boston and DeKalb. The stewards assessed the sum of \$750 for the support of the ministry, and reported more than a fourth of that amount. With the aid of this efficient official board, assisted by, in the main, a loyal membership, and two splendid Home Mission Societies, we ought to lead in a good year. At least this is our desire.

**Dunn.**

R. D. Steward, January 22: I was transferred from Southwest Missouri Conference to the Northwest Texas Conference, after each were held, on account of my health. When I arrived at Dunn I found the good people were building a "new parsonage." I put on my working harness and hitched up. Worked for fifteen days and now we are inside of a nice four-room house—each room papered and finished. We happened to bring some furniture from Missouri, and what is needed the good people will furnish, when I call on them. The presiding elder will tell you the rest. I am very much pleased with this new and growing country—a great field to labor in for the Master, and we are praying and planning for a great work. The good people found the new parsonage and, my, so many real good things coming in, how can we help loving these good people. You have heard what we aim to do; we are on foot, and in the fight for the right.

**Wheatland.**

H. M. Pistle, Jan. 20: We arrived here almost a month ago; had a hearty reception and found everything in good shape and the people very pleasant, and they speak kindly of so many of those who have preceded us. We are delighted with our appointment. Many good things have found their way to the parsonage, as well as a nice young couple, who were made man and wife in due and ancient form. Our regular pounding came from De Soto Church. The pantry table was loaded with good things which we appreciated, not so much for the value, but for the expression of love and appreciation of us as workers for them in the vineyard of the Lord. We pray God's blessing upon them this year.

**AN OLD ADAGE SAYS**

"A light purse is a heavy curse" Sickness makes a light purse. The LIVER is the seat of nine tenths of all disease.

**Tutt's Pills**

go to the root of the whole matter, thoroughly, quickly safely and restore the action of the LIVER to normal condition.

Give tone to the system and solid flesh to the body. Take No Substitute.

We fully appreciate the magnitude of the work to be done, and have entered upon it with "fear and trembling," but with faith in Him who sent us part to this work, and through Him we expect to do our best for the salvation of souls, and the strengthening of the Church. Our first Quarterly Conference was held the 13th and 14th insts. Bro. J. L. Morris, our presiding elder, was on hand, looking carefully after all the interests of the Church, and preached some heart-stirring and soul-cheering sermons. He is a presiding elder any district would be proud of.

**Glenrose.**

W. D. Gaskins, Jan. 22: This is our first year on this charge and as a member of the Northwest Texas Conference. Last year we served the Fairfield and Dew charge of the Texas Conference. We had a delightful and, I trust, very profitable time with those excellent people. The nine years we were a member of the Texas Conference were all very pleasant years. On every charge that we served we found the people to be kind and congenial. The many deeds of kindness which they have shown us will never be forgotten, but will be treasured as pleasant memories. I have read in the Advocate recently a number of letters written by the preachers telling about the poundings which they have received, and about the pleasant charges which they are serving. It makes me rejoice to know that so many of the preachers are so pleasantly situated. But no preacher could be in the hands of a better people than the people who compose this charge. They know exactly what to do in order to get the best service that a preacher is capable of rendering. We feel very much encouraged with the outlook before us. At Glenrose we have a good Sunday-school, prayer meeting and a very fine Woman's Home Mission Society. So far as the material outlook is concerned, a preacher could not help but be encouraged with a man like Bro. J. R. Milam to stand by him. He is doing in a material way great things for Methodism on this charge. He has not only donated a beautiful home here for a supernumate of this conference, but since we came he has moved the parsonage to a higher and more comfortable place, a short distance west of the church. He has the machinery on the ground with which to have a flowing well put in the yard. He is going to have a nice bath-room added to the parsonage, a telephone put in, and a nice fence built around it; besides, he is going to have the church painted. The ladies of our Woman's Home Mission Society are wide-awake. They have recently added some valuable furnishings to the parsonage. They are going to put a carpet on the floor of one room and furnish it nicely. We had a good congregation at Glenrose Sunday. We asked for \$21.50 with which to buy our new Methodist Hymnals to supply our Church. It was paid readily. Bro. F. M. Winburne and his estimable family, who are the occupants of the supernumate home here, manifest every evidence of being contented and happy. It is needless for me to say that it affords me much pleasure to have the companionship and help of a man like Bro. Winburne. By the grace of God we want to make this the best year of our life that the name of our Lord may be glorified.

**Ervasy Street, Dallas.**

E. L. Egger, Jan. 23: We have been cordially received by the good people of this charge. The evening the preacher's family arrived a number of ladies were at the parsonage to welcome us. Bro. W. H. Potts was there, too, assisting the ladies in making ready the parsonage for the new preacher. Entering the dining-room we found a nice luncheon awaiting us. Thursday evening following we received an old-fashioned "pounding." It was a big one and the inner man has been receiving good attention. We have an elegant parsonage. It is cozy, comfortable, well-arranged and thoroughly furnished. All modern conveniences have been provided for the

comfort of the preacher and family. Hospitality is by no means a lost art with the people of Ervasy Street. We have been made to feel that our appointment is not a "disappointment." All the departments of the Church are organized and in good working order. Two weeks ago we devoted the Sunday evening service to the public installation of the newly-elected officers of the Epworth League. It was a very pleasant service. Our Sunday-school interests are in the hands of C. L. Dealey, assisted by an able corps of officers and teachers. That things are in safe hands goes without saying. Our Woman's Home Mission Society deserves special mention. The ladies of this society look carefully after the needs of the parsonage and are thoroughly loyal to their connectional work. We are glad to say that they have remembered the poor. With St. Paul they say, "The greatest of these is charity." Our Sunday-school made a Christmas offering to the Settlement Home, to the Rescue Home and to St. Matthews' Home. The Foreign Missionary Society is doing splendid work. The time for the annual election of officers in both societies is approaching and the members are offering united prayers that God may direct them. Ervasy Street is the only Methodist Church in South Dallas. There is a great future for Methodism in this section of the city. We are praying that God will guide us in the responsible field into which he has called us to labor. As an itinerant Methodist preacher the writer takes his appointment from "the powers that be," believing that Divine wisdom guides in the matter. Some say they have been "disillusioned." If our faith in the appointing powers be an "illusion," then are we most happy in believing the same. May the good Lord deliver us from a self-sent ministry. Our presiding elder, J. L. Morris, is in fine favor with our people. He has the ear of the Dallas District in directing the work of the Church. A new district parsonage will be one of the achievements of 1906. The wisdom of this enterprise is apparent. We are glad that it is soon to be a reality.

**Breckenridge.**

George G. Hamilton, Jan. 25: Some of the "boys" write as if they thought they had about the only people to be found anywhere. If you will come over here and look around for a day or two it will take that conceit out of you. The work on this charge is moving, do ye hear? Pounded? Yes, of course, and that isn't all. It was far away and ahead of that we received here a year ago, and it still continues. Somehow, the spare-ribs, backbones, sausages, butter, eggs, and chickens are finding their way to the parsonage without any trouble. But some one says: "You are too material." Possibly so, but unfortunately, or otherwise, myself, wife and four children are afflicted with material bodies, and we are so constituted that our spirituality is in nowise damaged when we see that our people are willing and anxious to furnish the materials necessary to keep our immaterial spirits in our material bodies. Our first Quarterly Conference was held Jan. 21, 22. Bro. Boone was with us and made full proof of his ministry. The stewards increased the pastor's salary from \$650 to \$720. This really amounts to an increase of \$120, as we gave to Wayland Mission a good afternoon appointment. About \$35 in cash has been raised on the conference collections, and we expect to have the whole provided for before the second Quarterly Conference. The material is on the ground for the making of an elegant new fence about our parsonage property. We expect to have a new parsonage before we report at Brownwood next fall. And this isn't all. A good sister, Mrs. R. J. Boyett, sent to the Quarterly Conference \$10, which she had collected in her community toward the purchase of a "parsonage cow." The stewards hailed this announcement with enthusiasm and promised that the amount necessary for this purpose should be raised at once. Anything else? Yes, the best


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is yet to come. Just a little more than a year ago we had but one genuine Methodist Sunday-school on the work. Now we have four schools, all in a healthy and prosperous condition. We have three good, live prayer meetings. We have a people who, for the most part, are genuinely religious. Our prospects for a great year are "as bright as the promises of God." Does this sound like boasting? Well, it isn't. God has blessed this pastor and his people, and we give to him the glory. We are "workers together with Him."

**Meridian.**

James M. Robertson, Jan. 26: The Methodists at Meridian are happy. Our church debt has been paid, and our house was dedicated on the first Sunday in the year by our pastor, Rev. J. D. Hendrickson in due Methodist form. Our former pastor, Rev. W. V. Jones, preached us a good sermon on that evening. While he is now a supernumate, yet he is not rusting, but preaching almost every Sunday. We were all sorry that we could not get a Bishop nor the editor of the Advocate for that occasion, yet it is no discredit to either of them to say that it is doubtful if either of them would have preached us a better dedicated sermon; in fact, Hendrickson is a preacher all along the line. Our people are in much love with him as their pastor, and, though they have not pounded him in due and ancient form, as some of the pastors have been pounded in their charges, yet we will try and keep him in good living order, as all animals do better in that condition. People and preacher are expecting this to be the greatest year in our history, and we are working and praying to that end. Of course we are all in love with the Advocate and its sturdy editor, read it with delight, and rejoice when it is forced to pull from error and rudeness even the Houston Post. Poor old Post, it is done up in worse condition than its negro correspondent. "On with the battle."

**Rising Star.**

D. A. McGuire: This is the beginning of our third year on this charge. Two years ago this was made a three-quarter station. At the close of last year, our people felt that they were able to support a preacher, and that they needed all of his time. At the last Annual Conference it was made a station. These people appreciate the pastor. We have as true and no-

ble a band of Methodists in Rising Star as anywhere in Texas. While we live twenty miles from the railroad, yet our little town is building as fast as we can get material. We have a population of about fifteen hundred. We hope to get a railroad sometime this year; we hope in time for the preachers to pass this way to the Annual Conference. The contract has been signed. As the town grows, we are receiving members almost every Sunday. The pounding came in the old-fashioned way. First it began to pour, and since it has been snowing. We have just built a new garden fence, put in electric lights in the parsonage and church. We are planning for a new church in the near future. We thought we would have it ready for the Sunday-school and League Conference, which meets here in June, but will not. If we do not build this year, and the itinerant wheel turns us off here another year, we hope to have it ready for another preacher. The Brownwood District is making rapid progress, and with our beloved presiding elder at the helm, I am sure she will make the best report this year of any year of her history. We are praying for great revivals in our charges. God bless the Advocate. Give us more men in Texas like the editor, who are not afraid to speak out against public evils.

**Floresville.**

M. A. Black: The winter so far has been delightful, and farm work is well advanced. This is a fine climate, and the country is healthful, and the soil is rich, and very productive. Land is cheap, when the great yield of a varied crop and the ready market is considered. We are moving along well in Church circles. Our old pew debt is paid off in full, making about seven hundred dollars in one year, with all other claims met in full. Bro. Buchanan starts well on the district. When I noted the fact that there were three old "ex's" in the district, I felt sorry for him, but he seems to have his hand upon the throttle, and his eye upon the rail, and the indication is that he will run into San Angelo on time. Dr. Jacob Ditzler has been preaching for fifteen days at Floresville, to the great delight and edification of our people. He is now seventy-five years of age, and is most remarkably well preserved. His grasp of a subject is startling, and his voice possesses the compass of twenty years

(Continued on page 5)

# EDUCATION

Conducted by the Secretaries of Education.

Rev. John M. Moore, Ph. D., Editor, 257 Live Oak St., Dallas.

## EDITORIAL.

### THE UNIVERSITY.

The term "University" has lost its meaning with the general public by its improper use by pretentious institutions. Recently we referred to its being employed by a commercial school—we might say, to the shame of the proprietor. Sometimes normal schools have endeavored to impress the community with their importance and have adopted the name, Normal "University." But these are no more to be condemned than the school that claims to be in the line of proper educational training and calls itself "University," although it has never had a university student, and knows it never can have, and that in truth its work is not really up to a good college standard. How can the general public be trained to the meaning of institutions with their educators allowing false impressions? The German University is an educational institution that supports four departments of study—philosophy, law, medicine and theology. Philosophy is a general term which includes all the sciences, languages, economics, as well as philosophy. Before a man can be admitted to the university he must complete the course of the school called the gymnasium, which includes the studies that are finished in the sophomore year of such institutions as Yale, Harvard and Princeton. The university course extends over a period of five years. What we would emphasize is that a student must have had a previous course of vigorous study before he can enter the university. A man from a foreign land must present a diploma showing that he has finished a course at least equal to that of the gymnasium before he can matriculate. Before a man can get into a university he must get out of the school that leads to it.

The English University, such as Oxford and Cambridge, includes the work done after the student has completed the course prescribed in some one of their colleges. Oxford has twenty-two colleges, and Cambridge about the same number. To matriculate with the London University, the applicant must show his diploma from some one of the reputable colleges. It is true throughout Europe that the university student is one who does advanced work after having completed a course of undergraduate work. In America the same is true with our real universities. Before a man can get into Yale and Harvard Universities, he must finish the work of Yale and Harvard Colleges, or scientific schools, or of some other college which the university committee accepts. There may be an exception in the law department. Only about ten years ago Princeton became a university; that is, university courses were offered, looking forward to the granting of university degrees.

The university is an institution which does certain advanced educational work. A school may maintain a professional school, or schools, and yet not be a university. The character of work done is the only license for using the name. The first department to do university work is the philosophical. There ought to be some university professors—men who give all their time and talent to university instruction—if the institution is to be known as a university. No school can do the work of a university without large endowment. We doubt if \$1,000,000 is sufficient even to begin university work; and no real university now in existence has less than twice that amount. A university is a big thing.

The American universities are not numerous, although we have a multitude of schools that are unlawfully using the name. We have a university in Dallas in which seventy-five per cent of the pupils are under seventeen

years of age and have not finished the high school course. Shame! Shame! that any twentieth century community would allow such show of ignorance and criminal pretension! Texas has nine universities in name and absolutely none in fact. Their friends say we name them for what they are to be. The name will come soon enough. Let the child be called a child. Maturity will bring the name man. Those who manage our institutions must be perfectly fair with the public if they hope to win the public's confidence and respect. If Texas has no universities, let us be frank and say so. Methodism can afford to abide by the truth; cast off every pretension and put down every sham. Let us maintain a true standard and instruct our people in the meaning and scope of our institutions. If others make loud pretensions and use high-sounding, but indeed meaningless, names, let that be no excuse for criminality of that kind on our part. We advocate no proposition in these words except the instruction of our people in the terms of education. We are trying to draw some lines. The college will be discussed in a later issue.

### THE PASTOR IN THE SCHOOL TOWN.

By Prof. W. A. Palmer.

The subject assigned me is certainly very interesting and important. I can not attempt to discuss it with fullness within the limits of a brief article. The discussion will be along two general lines: (1) The pastor's increased responsibility, and (2) his increased opportunity. This responsibility rest (1) in the regular Sunday service. Here the pastor is met with a new problem, how to adjust his sermon from Sunday to Sunday so as to meet the needs of his regular congregation and also the needs of the student portion, which is only a temporary residence. To be sure, good theology is always appropriate, but the application of the more practical phases of it may sometimes tax the ingenuity of the wisest and best. The pastor may think too much about the presence of the student body, or he may think too little. He may think that many of them are from country circuits, where there is preaching only once or twice a month. This is true in many cases. Taking orders from this motive, the pastor may preach too much to the student and not enough to the regular membership of the Church. He may conclude that the student is with him for only a short time and goes to Church largely for recreation. In this case the pastor is likely to neglect the student entirely (2) In the Sunday-school the pastor has the new responsibility of causing the student to feel that he is really in the Sabbath-school and not a mere visitor. The pastor should certainly know, as far as possible, the students who attend his Sunday-school. He may not be able to remember their names, but he should know their faces. (3) Likewise in the Epworth League the same responsibility rests upon the pastor. (4) In the schools themselves the pastor meets a great responsibility. I have known at least one pastor, who now occupies one of the best appointments in the Texas Conference, to do some of the very best pastoral work by visiting the school's and there getting acquainted with the students at their daily work. No pastor can afford to be a stranger to either pupils or teachers in our schools. (5) A peculiar responsibility rests upon the pastor when he meets the students in the homes where they temporarily reside. It is sometimes charged that the pastor's visit in the home is not what it should be. Especially with students the pastor's visit ought to be one of genuine religious interest.

In a general way, I may say that the

pastor's increased responsibility lies in the following: (1) Students are away from their home Churches; (2) they are subjected to a peculiar form of temptation arising from (a) their sense of supposed relief from Church duties while at school, and (b) the natural proneness of youth to leave off religious duties while away from home; (3) the probability, or at least the possibility, of students forming unwholesome associations while at school; (4) the possible danger of students drifting towards free thought and other misconceived notions of liberty; (5) the possible danger of students coming under the tuition of careless and ungodly instructors, who have attractive personality. At present the last danger is reduced to the minimum in our Texas schools, and yet the danger does exist in some high places. The pastor here has the responsibility of watching such tendencies in the youth of our schools; (6) the danger of students devoting all their time and energy to mere scholastic pursuits, and neglecting entirely the religious side of their lives. This danger is very great in overly-conscientious students who recite to four or five different instructors daily, when each one demands the maximum of work in his particular line. The pastor has the responsibility of watching all these possible dangers to the youth away from home, and even more than I have enumerated. The limits of this paper will not permit full discussion of the above dangers. The pastor's opportunity is as great as his responsibility. He finds his opportunity in the Church service, in the Sunday-school, in the League, in the homes and in the schools. Pastors have splendid opportunities in the devotional exercises of our State and private schools and in some public schools. I have seen some good time entirely wasted, however, by pastors who attempt to be eloquent rather than helpful to the students!

This is an opportunity that should be wisely used. It must not be inferred that all students are eminently wise in religious matters, or that they are entirely ignorant. The pastor's great opportunity along all these lines lies in the fact that students are investigating new truths, and hence their minds are open to new convictions in spiritual matters. School time is the best time for students to take upon themselves the added obligation of Church membership.

San Marcos, Texas.

### NOTES AND PERSONALS.

Dr. Abram W. Harris, the principal of Jacob Towe Institute in New Jersey, is being considered by the trustees of the Northwestern University as the proper man for the presidency of that institution. Since the resignation of Dr. Edmund J. James from the presidency to become the head of the University of Illinois, Northwestern has been administered by acting President Holgate. Dr. Harris is one of the best educators of the whole country and is especially fitted for directing the interests of a great Methodist institution such as the Northwestern University. We heard much of him when on a visit to Evanston, Ill., this last summer. It is unusual to have a man called from a secondary school to the presidency of a great college, but Dr. Harris is a rare man and possesses superior qualifications for the administration of this great institution.

President Charles W. Eliot, of Harvard University, has put himself squarely against the American game of football as it is now played. He says, in his annual report to the Board of Overseers of the University: "Regarded as a combat between highly trained men, the prize ring has great advantages over the football field, for the rules of the prize ring are more humane than those of football, and they can be, and often are, strictly enforced; yet prize-fighting is illegal. It is clearly the duty of colleges which have permitted these monstrous evils to grow up and become intense to purge themselves of such immoralities

and to do what they can to help the secondary schools to purge themselves also. Interscholastic and interscholastic football ought to be prohibited until a reasonable game has been formulated and thoroughly exemplified by practice." The report declares that football causes an unreasonable number of serious injuries and deaths, and that the public has been kept ignorant concerning the number and gravity of these injuries. The outlook for clean football is becoming quite promising.

The Educational Convention to be held in Dallas, April 10-12, is having the most careful attention of the Executive Committee, and the arrangements are fast being perfected. The program has been largely agreed upon and at an early date the speakers will be announced. The coming of the General Board of Education for their annual meeting, to be held at that time in Dallas, insures the presence of some fifteen or twenty of our leading educators from our entire Church. They will all make addresses. Texas has such an array of talent, both among laymen and preachers, that there is no trouble in securing the most satisfactory program to be carried out by experts, or at least by those who have given much time to the subjects to be discussed. The local committee in Dallas will be able to secure accommodations in boarding-houses at about \$1 per day, and at hotels for somewhat larger amount. We want 2500 delegates to the convention. The committee has decided on the following plan of representation: All the preachers and all the school Presidents and professors will be members. Each pastor in Texas is to appoint five representatives from his charge; and each presiding elder is to appoint ten men from his district. Those appointed should be the most representative, who are at all interested in education, that can be induced to attend. We want the men who are willing to be helped to do their educational duty. We desire those who are open to conviction and will act on information. Let pastors and presiding elders make up their lists at once.

San Antonio Female College continues to disregard all difficulties and obstacles and grow, enlarge and become strong. Seven years ago, when this editor was appointed pastor in San Antonio, there was one small unfinished section of a building, with little beauty and meager accommodations, and a large, uncovered foundation which resembled some old ruins, characteristic of the old Spanish town. There were not many pupils, but all that could be cared for. We had some misgivings as to the future of the enterprise, but we did not then know the man at the head of the institution; and to-day we apologize for our doubts. The old foundation is covered now, and there stands on Asbury Place, in West End, one of the best equipped and most elegant school buildings for girls that can be found in the entire South. The new \$7500 heating plant has just been installed; about 125 girls are in regular attendance, and all the space is taken. The gymnasium and the natatorium offer the best advantages for physical training. The work done in the class-rooms has always been approved by those who view things educationally. The entire plant is now worth \$80,000 to \$100,000, and is a great credit to our Church. The President, Rev. J. E. Harrison, A. M., deserves the commendation and hearty congratulations of Texas and of Southern Methodism for the magnificent work which he has so unselfishly and thoroughly done. All who know the history of the enterprise are glad to accord him the credit and honor of this heroic labor and highly gratifying success.

The Religious Education Association will not hold a convention this year, but a conference of the officers, members of the committees and the various sectional representatives. The conference will be held in the Hollenden Hotel, in Cleveland, Ohio. Bishop W. F. McDowell is the President of the

## What Sulphur Does

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

Dr. R. M. Wilkens while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples, and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin diseases as this remedy."

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

association, and the officers and committeemen include many of the most prominent theologians and educators of the Nation. The association was organized three years ago, and has done an incalculable amount of good for religious instruction in all classes and grades of schools, and has given a new viewpoint for the Sunday-school work of our Churches. Dr. Frank K. Sanders and Dr. Charles Cuthbert Hall were the other two Presidents. The character of the men who have been behind the movement has done much to make it a strong force. We wish for the association a long history of large usefulness.

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**SUPER-OBEDIENCE.**

BY REV. W. H. HUGHES.

Some days since on the cars a gentleman gave me this bit of history, which illustrates true obedience. We were speaking of a man of great wealth, when my friend asked me: "Do you know the thing which gave that man his first step toward his great wealth?" I answered: "I do not. What was it?" It was unswerving obedience. When he was a boy he was a clerk in a bank, and, as was the custom, at the proper time he was given a vacation. Happening one day in the office of one of the wealthiest men of the East, he asked the boy if he would like to take a trip during his outing. The boy asked what he wanted him to do. I have a great many old doubtful notes which I am tired of looking at. I want you to take them and collect what you can, and if you can not collect, tear them up and throw them into the river. He took the notes and went West; and, to his surprise, had great success in collecting all but four or five on parties gone to parts unknown. So he started home, and, remembering what the old gentleman said he took a careful memoranda of the uncollected notes and proceeded to tear them up and throw the fragments into the river. On reflection, he became uneasy at his rash act, but there was no retreat. So he paid over the money collected and showed his memoranda of the notes destroyed, and apologized as best he could for his rash act.

"And you destroyed those notes?"  
 "Yes, sir; you told me you did not want to see them again."

The old gentleman gave him a searching look, and asked him:

"How much does the bank pay you per month?"

"Fifty dollars," was the reply.

"Well, young man, I will give you one hundred; for you are the first man I have found who does exactly what I tell him—no more, no less."

This young man went from a clerk to a partnership and from a fifty-dollar salary to immense wealth.

Obedience is compliance with that which is required, and subjection to rightful restraints.

There are two ways of disobedience—one is to fall short of doing what is commanded; the other is to go too far and do more than was required. In the first, the party either refuses to act at all, or else he obeys in such a half-hearted and indifferent way as to become an offense and wholly unreliable.

Such were the Laodiceans of whom God said: "I will spew you out of my mouth."

Of this character of disobedience there is little need to write, as it is universally recognized.

On the other hand, there is as much or more danger to the Church in going too far as there is in stopping short. Mark you, we are not speaking of the internal, personal devotion of the individual; this is between him and his God. We only speak of acts external.

No intolerance, bigotry or persecution ever arises from a heart earnestly seeking to keep itself in the love of God. But the moment we cease to cultivate personal piety and begin to turn our eyes to the machinery of the Church, we at once become liable to run into excesses. The simple and beautiful ceremonies of the Church are overdone and multiplied until personal piety is lost sight of and ritualism is substituted for religion, and those who fail to measure up to ceremonial standard are adjudged heretics and worthy of ex-communication or death.

Men who shudder at the thought of falling short of duty seem never to conceive the fact that they can sin just as much or more by going beyond as they can by stopping short. These excesses are the hot-beds of Pharisaism and persecution; and as soon as men reach them they become egotistic, intolerant and presumptuous. Like the Pharisees, they claim to be better than other men. They boast that they are in the apostolic succession, and theirs is the only Church. They un-Christianize all others and deny a passport to the better land to all who can

not pronounce their shibboleth. Piety is no longer a condition to Church membership, repentance is ignored and conversions still-born. When the Church becomes numerical strong and wealth increases, there is too often a morbid desire to increase the ritual. An increase of ceremony is an infallible evidence of the decadence of vital piety. It has always been so, and the tendency of the Church to-day toward the pomp and pageantry of foris and ceremonies is not a hopeful omen.

The time for the preaching of the Word, by which Christ proposed to save the world, must give place to ceremonies formulated by men, so that preaching the gospel becomes secondary. No persecution, from righteous Abel till now, has ever emanated from hearts seeking personal piety. But all the blood shed by martyrs has been spilled by ritualistic religionists who have minimized individual holiness and magnified forms and ceremonies. The great sin of the Pharisees was the over-doing of the forms of godliness. They were not satisfied with performing the simple ceremonies prescribed by the law, but they added to them until Christ says they made void the law by their traditions. The Mosaic ablutions were too simple to suit them, so they reproved Christ because his disciples ate with unwashed hands. "For the Pharisees and all the Jews, except they washed their hands oft, eat not, holding the tradition of the elders." They forbade the doing necessary things on the Sabbath and condemned Christ for doing good on that day. For a pretense they made long prayers, for which Christ says they "shall receive the greater damnation."

Fasting was duty; but here they went too far again, and disfigured their faces and put on sad countenances, and rebuked Christ because his disciples did not do the same; so they did in every duty.

True obedience is to do just what is commanded—no more, no less. It is just as wicked to go beyond as it is to stop short. God commanded Moses to speak to the rock, and thus supply Israel with water; but he transcended his orders and smote the rock twice, for which he was deprived of entering the promised land. St. John, in his over-zeal for his Master's honor, wanted to call down fire from heaven and destroy the city which refused to receive him; but the Master rebuked him, saying: "Ye know not what spirit ye are of; the Son of man came not to destroy men's lives, but to save them." Again John showed his over-zeal when he said: "Master, we saw one casting out devils in Thy name, and we forbade him, because he followed not with us." But Jesus said: "Forbid him not, for he that is not against us is on our part."

Peter, when the Master had simply washed his feet with a little water, thought like our Baptist brethren, if a little water was good, that a great quantity would be better—showing the almost universal disposition to overdo the simple forms of the Bible. To illustrate further how easy it is for us to sin by going too far, read the eleventh chapter of I Corinthians, where some eat to gluttony and drank to drunkenness in the Lord's Supper. Zeal is the motor-power of duty, but it is just as important to put on the brakes at the right time and place lest we fall into the abyss of intolerance and bigotry.

The Bible closes with a warning on both sides of this question: "If any man shall add to these things, God shall add unto him the plagues that are written in this Book; and if any man shall take away from the words of this Book, \* \* \* God shall take away his part out of the book of life."

"Behold to obey is better than sacrifice."

**THOUSANDS OF CHILDREN**  
 Suffer untold agonies from ring worm, ground itch, eczema, scalp eruptions and other itching diseases of the skin. Their parents can relieve these helpless little ones promptly by the use of Tetterine. 50 cents per box, all druggists, or by mail from the manufacturer.  
 J. T. Shuprine, Savannah, Ga.  
 Bathe with Tetterine Soap, 25c. cake.

**OPENING OF THE MISSIONARY TRAINING SCHOOL.**

We have just cause for special thanksgiving in the auspicious opening of the Training School for this year. Some of the problems that confronted the school have been solved, especially the question of a home. Last year it was thought that such a provision had been realized, but upon further thought, it was evident that something more centrally located and with larger capacity was needed. The property secured last year was satisfactorily disposed of, and a handsome and commodious building was bought in the heart of the city. The choice of the present location, which will be permanent, is another tribute to the wisdom and far-sighted judgment of the Board of Directors.

The Training School is now established in its own building, at 422 Park Place. This location is on the east side of Capitol Square, facing the capitol building. The property is desirable from many considerations—easily accessible, adequate in size to meet our present needs, and admirably located as a center of missionary activity. It is a four-story brick building, with frontage on two streets. The house has just been thoroughly overhauled, newly papered, is supplied with electric lights and baths with hot and cold water. There are about 20 rooms in the house, including servants' rooms. On the first floor there are the dining room and kitchen, a room which will be used for industrial work for boys, and one to be used as an educational exhibit room. On the second floor is the office, the library and reading room, a large class room, and two bed rooms. On the third and fourth floors are bed rooms that will accommodate about forty students.

The acquisition of this valuable property for such an important work as is contemplated in the Training School project, should be regarded as in the plan of Providence. Those upon whom the responsibility of the work rests, feel confident that it is an answer to prayer. It is clearly a "chosen place" and is destined to become a great center of moral and religious influence. The home is specially blessed in the presence of Mr. and Mrs. J. E. McCulloch, who have immediate charge of the school. These two young people have consecrated their lives to this work and both are peculiarly adapted to it. Their lives are unselfishly devoted to the deeper interests of the Master's Kingdom and this spirit is manifest in the conduct of the home, so that the students and visitors are conscious of the sacredness of the house—it being looked upon as a gift from God, and to be used for the unique work of rescuing men from sin as well as training men and women to be skilled workers for the Master.

Such a work inaugurated by reason of the needs of the Church and guided by the spirit of prayer, by Him who is a Friend to all, must increase in its value for good, and become more potential in its influence for righteousness and true living. Let the Church keep in mind this good cause, and in the secret place ask blessings upon the Missionary Training School, that it may yield the hundredfold in power and influence.

In a most remarkable way have the needs of this enterprise been provided for. It is evident that the judgment of those who were led to project this forward movement in our Church was given from God. Otherwise you cannot explain the sympathy and co-operation which is stirring many hearts to aid in this work. The interest is not confined to those of our Church. There are those who, hearing of this work, have expressed a wish to see it succeed, and will naturally aid when assured that our Church stands ready to back up this work in its claim for help and sympathy. The school needs first of all your prayers, and then your contributions toward meeting the expenses of maintaining the work. While the Board of Missions was authorized to set on foot this new agency for the kingdom's growth, still for its maintenance the school is largely depend-

ent upon the voluntary offerings of God's people.

Last year the session covered a period of eight weeks. This year the period is extended to nine weeks; and further, at the conclusion of the present session, a course of study similar to that outlined for young men will be offered to young women. This course will cover a period of six weeks, and will be open to young women engaged in Christian work, or contemplating the dedication of themselves to the service of the Master, either at home or in the foreign field. These terms may seem short, but it must be remembered that this movement is only in its initiatory state, and the plan is being widened as rapidly as is practicable. The Training School is a working institution and will include such departments as are included in missionary activity. Hence its doors are always open, affording retreat for the weary, sin-sick soul, as well as the opportunity for men and women to add to their faith such knowledge as shall make them wise in their day and generation in the great art of winning men. REV. WILLIAM COURT.

**If the Baby is Cutting Teeth,**  
 Be sure to use that old and well-tried remedy Mrs. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhoea. Two six-five cents a bottle.

To keep black stockings from cracking, soak for a few hours in warm water, with a handful of coarse salt in the water.

**Scrofula the Cause.**  
 Eczema, catarrh, hip disease, white swelling and even consumption have their origin in scrofulous conditions. With the slightest taint of scrofula in the blood, there is no safety. The remedy for this disease in all its forms is Hood's Sarsaparilla, which goes to the root of the trouble and expels all impurities and disease germs from the blood.

The best family cathartic is Hood's Pills.

The only way to stay on is to go on.

**IF YOU HAVE Rheumatism**

Cout, Lumbago, Sciatica, when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address: John A. Smith, Dept. 25, 306-308 Broadway, Milwaukee, Wis.

**When Others Fail Take "Tuck-er-Inc."**



Guaranteed cure for fever, colds, headache, influenza, pneumonia and catarrh of stomach. No narcotics. Simply a happy combination of potent antiseptics. It relieves quickly all above ailments, aids digestion, no sour stomach. Nature's nerve restorer. Stimulates stomach, liver and kidneys. Physicians use freely. Postpaid 25c. stamps. Preachers, all indigent soldiers of any war, 15c. by sending us name, company, regiment, etc. At all medicine dealers. The W. L. TUCKER "SIMPLE REMEDY" CO., Waco, Texas.

**\$80 A MONTH SALARY** And all expenses to men with rig- Remedies. Send for contract, we mean business and furnish best references. G. H. HIGLER CO., 1000 Sprinfield, Ill.

**IMPORTANT GATEWAYS**



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 ONLY LINE Running Through Chair Cars and Sleepers New Orleans Without Change.  
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**COTTON BELT ROUTE**

**THE THROUGH CAR ROUTE**

FROM FORT WORTH, DALLAS, WACO AND INTERMEDIATES TO ST. LOUIS, MEMPHIS AND OTHER POINTS

EXCELLENT CONNECTIONS TO ALL POINTS NORTH AND EAST

CONVENIENT SCHEDULES, COURTEOUS TREATMENT, UP-TO-DATE EQUIPMENT.

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Located in the Panhandle Country constitute a vast proportion of those who are out of debt, possess an abundance of all that is necessary to comfort and easy hours, and own

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Those who are not so fortunate should profit by past experiences and recognize that these conditions are possible in

**THE PANHANDLE**

as no where else for the reason that no other section now offers REALLY HIGH-CLASS LANDS AT LOW PRICES and that the Agricultural and Stock-farming possibilities of this section are the equal of, and in some respects better than three to five times higher priced property located elsewhere.

In a word: Many Magnificent Opportunities are still open here to those possessing but little money, but prompt investigation and

**QUICK ACTION**

are advisable, as speculators have investigated and are fast purchasing with a knowledge of quickly developing opportunities to sell to others at greatly increased prices.

**THE DENVER ROAD**

Sells cheap Round Trip tickets twice a week with stop-over privileges. For full information, write to

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**Planters For Profit** and Amateur Gardeners  
Do you know the time is past when you have to send your orders far away? We have established a reputation beyond question of supplying seeds that grow and are true to name.  
**Texas Seed AND Floral's Seeds**  
are known to thousands of planters to be as represented, and our catalogue for 1906, an illustrated book of 80 pages, tells you plainly what we know about seeds. It is free on application to all prospective planters who wish to prove the merits of seeds, the Finest that Produce.  
Write a postal today to  
**TEXAS SEED & FLORAL COMPANY, Dept. T, Dallas, Texas.**  
The largest importers and dealers in selected, tested garden and field seeds in the South. Headquarters for Atlanta.

**New Panicles, Sweet Peas, Carnations.**  
8 pkts, 5 colors, 30 cts.; 15 pkts, 25c.  
Did you ever see 5 straight or circular rows of Panicles side by side, each a different color? If so, you know that the effect is charming. Did you ever see Child's Giant Panicles, marvellous in beauty and true to color? If not, you have not seen the best. Same with our new Sweet Peas and Carnations.  
As a **Travel Offer** we will for 10 cts. mail 5 Pans. Giant Panicles, SNOW WHITE, COAL BLACK, CARDINAL RED, PURE YELLOW, AZURE BLUE; also Five Pans. New Giant Sweet Peas for 10 cts., WHITE, PINK, SCARLET, BLUE, YELLOW; also Five Pans. New early flowering Carnations Pinks for 10 cts., SCARLET, WHITE, PINK, MAROON, YELLOW. A Booklet on Culture, and Catalogue, and All 15 Pkts. for 25 cts.  
Will make lovely rows of Panicles, 5 showy clumps of Peas, and 5 beds of Sweet Peas that will bloom all summer in the garden and all winter in pots.  
Our Catalogue for 1906—Greatest Book of Novelties—Flower and Vegetable Seeds, Bulbs Plants and New Fruits, 16 pages, 80 cuts, many plates—will be mailed Free to all who ask for it.  
**JOHN LEWIS CHILDS, Floral Park, N. Y.**  
by our method. For the sake of the advertising it gives us, we let you have all the profit. For particulars address: **PETER NEAT-RICHARDSON Co., Wholesale Drugs, Louisville, Ky.**

**TO CALIFORNIA**  
One Way Colonist Tickets  
**\$25.00**  
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For your accommodation **LATEST TYPE PULL-MAN TOURIST SLEEPING CARS** will be run through without change. The Sleeper will leave Galveston every Tuesday, on train No. 6  
Address me for pamphlet "**California in a Tourist Sleeper**"  
**THIS RATE APPLIES FROM DALLAS**  
**W. S. KEENAN, G. P. A.**  
**G. C. & S. F. GALVESTON**

**PISO'S CURE FOR CONSUMPTION**  
CURES WHERE ALL ELSE FAILS  
Best Cough Syrup, Tastes Good. Use in time. Sold by druggists.

be no necessity for the Juvenile Missionary Society and it can be dispensed with, the Junior League doing all the work of the former Juvenile Missionary Society and much other work beside.  
Let every Junior League worker call the attention of the delegation from his conference to the General Conference to this matter and urge that some action be taken.  
Still, regardless of all hindrances, the Junior League grows and will grow, because it is needed. No pastor ought to feel that he has done his duty by the lambs of the flock until he has gathered them together under the care of some godly man or woman and sees them being trained for future usefulness in the Church of God.  
With what tender solicitude does the gardener watch the opening of the buds upon the plants he has carefully tended! How much greater the joy of the Junior Superintendent in beholding the children she has trained budding forth in glorious promise and in watching the buds open into the chaste flowers of Christian grace!—Havilen T. Strout, in Alabama Advocate.

**THERE ARE HUNDREDS LIKE HIM.**  
The writer was talking in a private circle about the labors of the men and women of the early days in Texas, who went out on the circuits and missions, and spared not their own lives, but freely used up all of their best days, and by their toil and daring made this country what it is. And he was telling how these same men and women were old and many homeless, and was explaining how he wanted to build a home in Ft. Worth on Polytechnic Hill and let it be occupied as a permanent home by one of these old preachers and his wife. A gentleman listened to the conversation and took the writer aside and asked, "Do you mean to build a home to be owned by the Church and to be occupied only as a home for old worn out preachers?" Being answered in the affirmative, he said, "When you get ready to build that home, come and see me, for I want a part in it." Now, my brethren, there are hundreds just like him; they only need to understand this work and they are willing to help. Men who do not respond to other calls will respond to this, and will help make homes for these faithful old men and women. Brethren of the ministry, your hands are full and I don't ask you to take collections, but I do urge you to mention and explain the enterprise to your congregations—talk about it. For there are people who want to do something for the cause of God, and they want to invest this money they feel they owe in some plain, simple, direct manner that they can see and understand, and this will strike them if explained to them. Do this my brethren; mention it.  
I am having many calls to help in meetings, and to hold meetings, and to represent my work, etc. I am going to work day and night and be in the field all the time, but I crave to interest all of the brethren of the ministry in letting the people understand the work. Take some interest in the matter, write to your agent and tell him of your interest and what you are doing. Find fault, complain at him, do something to agitate this cause; your very prosperity demands that we respond to the age, labor and helplessness of the old men and their wives by furnishing these superannate homes.  
CHAS. E. BROWN, Conf. Agent.

**A DOLLAR SOCIAL.**  
The Epworth League of the M. E. Church, South, Marshfield, Mo., gave a social at the parsonage last Thursday evening. The League had pledged ten dollars for missions last fall, and it was agreed then that the money should be raised by each member pledging to make a dollar on the outside and contributing it to that cause. It was also decided that a social would be given, at which time each member should tell how he raised his dollar by writing a piece of poetry. Last Thursday evening was the date fixed for the social. Each League came with his dollar wrapped in his poetry, which was deposited in a basket on the center table of the parlor parsonage. Some declared they had found it harder to write the poetry than to make the dollar. After a pleasant social hour, the basket containing the money was turned over to the secretary, who read aloud the poetry, much to the enjoyment of all present. The dollars were then counted, and there were found to be fourteen. Ice cream and cake were served, and the Leaguers departed delighted that the pledge had been overraised. Below are given specimens of the poetry:  
"Each day before nine  
I had quite a time  
Sweeping and dusting  
And making things prime.  
As a result of my labor,  
The bank room did shine.  
And I am able to give you  
This dollar of mine."  
**A Moonlight Dollar.**  
"The moon shone bright  
One lovely night,  
And all was calm and still;  
Each silver beam  
Did softly gleam  
O'er valley, vale, and hill.  
The leafy trees  
Swayed in the breeze,  
But their beauty I did spurn;  
I could not sleep  
For thinking deep  
Of that dollar I had to earn.  
The wavelet's song  
Did float along  
In music to the sea;  
But how to learn  
Those dimes to earn  
Was all that came to me.  
The moon shone on  
Till early dawn  
As bright as any rocket;  
Without a doze  
I gently rose,  
I didn't 'holler,'  
But took a dollar  
From out my daddy's pocket."  
"To earn this dollar was not a snap,  
But many thousand cans to cap."  
—William H. Hargrove, Marshfield, Mo., in Epworth Era.  
The best way to defy sin is to deny self.—Ram's Horn.

CHAS. E. BROWN, Conf. Agent.  
A dispatch from Princeton, N. J. says: Former President Cleveland was asked at his residence about a report that he is thinking of giving up his post as arbiter of rebates of insurance companies. Mr. Cleveland dictated this statement: "There is not a particle of truth in the report nor any excuse for its circulation."  
The best protection against fevers, pneumonia, diphtheria, etc., is in building up the system with Hood's Sarsaparilla.  
Says a Paris dispatch: It will be a case of "Physician, cure thyself," next April on the occasion of the medical congress in Lisbon. The Ligue Contre le Mal de Mer will charter a steamship, which will start from Hamburg and call at Antwerp, Dover and Cherbourg on the way to Portugal. It is expected that about 600 physicians will accept the invitations to sail in the steamship to test the hundred odd methods of overcoming seasickness submitted to the notice of the league.

**READ THIS.**  
Lockhart, Tex., Dec. 12, 1902.—Dr. E. W. Hall, St. Louis, Mo., Dear Sir—In 1889 I suffered from kidney and bladder troubles, and less than one bottle of your Texas Wonder, Hall's Great Discovery cured me and I can cheerfully recommend it. Yours truly  
S. S. NEWTON.

**TEXAS WONDER.**  
One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, it will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and seldom fails to perfect a cure. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists. Office, 2881 Olive Street.

**JUST OUT!** The Swellest Cotton and Corn Planter and Middlebreaker ever Invented

**THE CANTON NO. 12**  
If you will examine it you will have no other  
Please notice the lever on top of front heavy standard. It regulates the front standard without removing nuts and bolts.  
**It's mighty handy**  
Notice the rudder behind the middlebreaker  
With this it will break out any Cotton row in existence without shooting off sideways. "ASK THE FARMER." It does not cost but a trifle extra. Subsoiler can be furnished which is desirable in some sections. The **OLD RELIABLE CANTON COTTON FEED** is used which must be good as it is copied this year by a number of our largest competitors.  
The Canton has more desirable features than any other Planter on earth

**YOU CAN PUT FOUR HORSES ON IT FOR MIDDLEBREAKING**  
IF YOU TEAR IT UP WE WILL STAND THE EXPENSE  
Write for Full Descriptive Circular  
INSIST ON GETTING THE CANTON FROM YOUR DEALER. IF YOU CANNOT DO SO WRITE US FOR SPECIAL INTRODUCTORY PRICES.  
WE ARE HEADQUARTERS FOR EVERYTHING THAT IS BEST IN IMPLEMENTS, WAGONS AND BUGGIES.  
**WRITE US FOR YOUR WANTS**

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



This is an **AUTOMATIC LIFT** drophead stand with an absolutely positive and easy action accomplished with mechanism of extreme simplicity. When the table leaf is swung over the sewing, the head of the machine is automatically lifted to place and locked firmly, and when the leaf is closed the head is lowered into the dust-proof receptacle provided for it. Nothing more perfect can be conceived, and no device for a similar object has ever possessed a fraction of the ease and certainty of action which are the essential features of this construction.  
The design of the woodwork is new, classic, elegant, artistically executed and exactly in harmony with the best modern ideas in high-class furniture. Nothing at all approaching it in artistic excellence has ever before been associated with a sewing machine; and it at once lends an air of dignified richness indicative of superior quality. Only the choicest grades of selected woods are utilized in the manufacture of this stand, and the workmanship and finish are all that might properly be expected in connection with a superior article of this nature.  
This stand is made in one pattern only with four end drawers and a center or till drawer, as shown in the cut, and it is known as our No. 44. It is regularly furnished in quarter-sawn oak, which is our standard woodwork, but can be furnished in walnut or sycamore; or mahogany at an extra charge when required.  
The iron work is the very finest that unequalled facilities enable the factory to produce. The castings are perfectly smoothed and coated heavily with full gloss black enamel. The stand is of especially strong and rigid design, and more important than all, the belt wheel and pitman are fitted with anti-friction ball bearing which run about eighty per cent easier than any other form.  
To sum up briefly, this stand is designed and manufactured solely with the intention that it shall be wholly beyond the reach of competition or comparison.

A Full Set of Attachments are supplied without extra charge. They are of the Latest Design.

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

Automatic Lift, No. 44	\$24 00
Ordinary Drophead	23 50
Upright	22 00

The above prices will place the machine at the nearest freight depot of the purchaser. We pay the freight. Address,

**BLAYLOCK PUBLISHING COMPANY,**  
DALLAS, TEXAS.









# DR. PRICES' CREAM Baking Powder

Made from pure, grape cream of tartar

## FOREMOST BAKING POWDER IN THE WORLD

Makes home baking easy. Nothing can be substituted for it in making, quickly and perfectly, delicate hot biscuit, hot-breads, muffins, cake and pastry. Insures the food against alum.

PRICE BAKING POWDER CO., CHICAGO.

**NOTES FROM THE FIELD.**

(Continued from page 5)

some of the good people have put food for man and beast in my buggy. So while they have not brought the pounding to the parsonage, the preacher has carried it there. The Texas Advocate is not circulated on this circuit like I want it to be. Only a very few take it, but I am trying to increase the circulation of the best paper in Texas, and as good as any anywhere. My work this year is all right as to the people who compose it, except that they have not been in the habit of paying enough to support a preacher with a family as large as I have; but they are going to do better this year.

**Josephine.**

S. T. Francis, Jan. 30: In the providence of God it was my good fortune to be assigned by the last North Texas Conference to this desirable place to serve this good people. Many tokens of kindness have been ours since we arrived, for which we are grateful. We have four appointments and give each point a full Sunday. On account of the rain and mud we did not get to preach at Milam Chapel until last Sunday. We find people at each place who are devoutly religious and people who have the interest of the Church at heart. They are standing behind the preacher and holding up his hands; and, thank God, we have some old fathers in Israel to counsel us. Our young people are religious. We are having our Sunday-school, League and prayer-meetings. Any young preacher ought to consider it a great privilege to have the opportunity of serving this people. We are praying and laboring for a great year's work. Our presiding elder, Bro. Clark, was with us December 20, and preached us a most excellent sermon and held our first Quarterly Conference. He is highly esteemed by all my people.

**Knox City Circuit.**

S. L. Culwell, Jan. 28: We are starting off well on our second year on this charge. The people received us back willingly and seem to really be glad we were returned. This charge is just one year old. Last year we received an appropriation of \$100 from the Board of Missions. This year, without any additional territory, the pastor's salary is raised, so he will receive, without the appropriation, \$30 more than he received last year with the appropriation. We have some stewards who take charge of the pastor's salary and make it what it ought

to be. No pastor need be uneasy when McCann, Holmes, Thorp and Thompson are stewards. The work is in a growing condition—new members coming in most every week. We have raised in good subscription about 50 per cent of our conference collections. In view of the coming of the Orient Railroad, Knox City and Carney are beginning to grow rapidly. We are endeavoring to keep the Church abreast with the material progress of the country. We are earnestly praying for a better year this year than we had last year, and the indications are encouraging.

**Hallville.**

W. W. Horner: This has been a very sad day for us in Hallville. Our church, together with three large stores, Dr. Hill's office and medical library, the barber shop and our only blacksmith shop and one good residence were all destroyed by fire last night about 2 o'clock. We do not know how the fire originated, but it is believed that it was the work of incendiaries. We only saved a few chairs, lamps, song books and the organ out of the church. Our people were greatly depressed on account of the failure of crops last year, and now they feel very sad indeed. We hope to build a new church some time in the future, but can not tell when, as our people are in no condition to build now. We will be obliged to ask for help from elsewhere when we do build. Pray for us in this sore calamity.

**Cotulla Circuit.**

T. G. Woolls, Jan. 29: The second Quarterly Conference for Cotulla Circuit was held January 20 and 21. The presiding elder, Bro. W. J. Johnson, presided, and with that careful scrutiny characteristic of the man, familiarized himself with all departments of the charge—past, present and prospective. He declared himself more than satisfied with what has been, is being, and, with Divine help, will be accomplished within the brief space of eighteen months. Of the many presiding elders that I have intimately known none have been more careful, attentive and capable in administration, forceful in the pulpit and genial in the social circles of the Church. Much of the present success of the work is due to his wise counsel, his timely personal efforts and intense devotion to duty. This circuit has three appointments—Cotulla, Dilley and Millett. At Dilley they have a beautiful little church, recently finished and

furnished; there is a larger and well-designed church at Millett, soon to be completed; and one of the most modern and elegant structures at Cotulla in all this section of country, which will be ready for occupancy in a few days. There are thriving Sunday-schools at each appointment; a steady increase in the membership of the Church; a large attendance upon the ministry of the Word, and an active interest in the spiritual and material development of the work at all the appointments give cause for profound gratitude to God, the source of all these blessings. Cotulla Circuit reported all collections in full at the last Annual Conference and will not recede from that standard this year.

**Peaster and Poolville.**

Chas. E. Henderson, Jan. 28: Poolville is situated eighteen miles north from Weatherford, and is a thriving little village; has about 350 or 400 inhabitants, with a steady growth; is healthy and has good morals; has two churches, but four organizations—Methodist and Presbyterian, Primitive and Missionary Baptist; has a fine school under the management of Prof. J. D. Easley. The Methodists have a nice church and have the best pastor in the land—Bro. G. D. Wilson, who is loved by all who meet him. We are expecting a great movement forward in the Church this year under his ministry. We have an interesting Sunday-school, with the writer as superintendent, and a good corps of officers; Mrs. Edith Deal, Secretary; Miss Fannie Martin, Treasurer; Bros. S. C. Turpin, J. D. Easley, Miss Mattie Wilkerson, Miss Vera Turpin, Miss Trudie House and Miss Nannie Waters—all faithful, earnest workers, who are willing to do anything to advance the interest of the school. We are hoping and praying for great results in the Sunday-school work this year. We started with sixty-five on roll the first Sunday in January and have increased to eighty-one, who recited lessons today. We are well organized and are pulling for the top round. This scribe is entering upon his thirteenth year as superintendent. This is a great privilege indeed to be blessed with so important a position among God's people, and I shall strive to make the work a success.

**Greens Creek.**

C. S. Cameron, Feb. 5: Our first Quarterly Conference convened at Greens Creek the 31st ult. Rev. E. A. Bailey, presiding elder, in the chair. He preached an able sermon at 11 a. m. There was a full attendance of officials. The stewards fixed the preacher in charge's salary the same as last year—\$750. They made a fine report, paying one-fourth of salaries. The pastor is making some progress. Several have been received into the Church; four adults baptized, and 10 children. We serve a fine people. God bless them every one.

**Abbott.**

W. H. Crawford, Feb. 5: I will have to ask you to indulge me while I speak a word of praise for the good people of Abbott charge. The stewards met at the first Quarterly Conference and made the salary of presiding elder \$127.50 and of preacher in charge \$850. They did this in the face of the fact that thirty members have moved from us since conference and some of them our strongest men financially. A more loyal and considerate set of men I have never met. They have just built a new barn 18x20 feet, with buggy house, corn crib, horse and cow stables, and plenty of room for hay. We finished it just in time for the blizzard, which came February 4. This was put through in two days by the enterprise of Bro. J. B. Gunter, at a cost of only \$5 for work. Our lumberman, T. P. Cowan, made us a liberal donation on the lumber. Well, we have some other news. My boy, Ward, aged 11 years, got his arm broken and his wrist dislocated on January 15, but is about well now; and last, but not least, a ten-pound girl was born to us on January 30. The stewards made a report of \$223.25 for presiding elder and

preacher in charge. I fell in love with Bro. Putman. He is firm and gentle in administration and edifying in the pulpit. I wish I had space to express our appreciation of the kindness shown by the good women. I do not see how they could be more kind and attentive than they have been. We are praying for a gracious revival on this charge.

**Blum.**

A. L. Bowman: Our second year's work on Blum charge opens with many bright prospects. The good people have received us very kindly; gave us a genuine Methodist pounding, and many other tokens of appreciation have found their way to our home; and in fact I do not believe any man ever served a more generous people. Our work has been changed, leaving us with Blum and Koperl, with half time each. Our congregations are increasing in number; our Sunday-schools are doing excellent work; and everything seems to be taking on new life. We are working, praying and expecting a genuine revival of old-time religion. May the Lord send it.

**Central Church, Texarkana.**

J. B. Turrentine, Feb. 3: Last year was full of hard work, but also of gracious blessings. While there was much to disturb, and, as Bishop Candler says, "not a little to pester," there was much more to encourage and in-

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spire the best effort of this preacher's strength. When the hot summer days came, and the good people, many of them, were thinking of recreation for themselves, they thoughtfully arranged for a month's vacation for their preacher, and, in addition to that, put the cost of a ticket to Portland, via Denver, Salt Lake City, Los Angeles and San Francisco, thence by the Pacific Ocean and up the mighty Columbia, in his hand, and told him to rest. It was a great trip, and we felt, time well spent. By the grace of God we were enabled to make full reports at Pittsburg, and Bishop Key decided we ought to come back for another year. It has opened with much to encourage us. We have just closed a great meeting, in which, perhaps, 150 souls were saved and the Church was graciously revived. We began on the last night of the old year, with an old-fashioned watch service. The first week the weather was simply awful, but, in spite of it all, the interest grew, and, when the weather got better, the beautiful new church was crowded, and the blessed Spirit came and baptized us, convicting sinners, who came to the altar, right here in town, knelt down and gave their hearts to God, in the good old way. It was glorious to hear the glad rejoicings again. Rev. Jno. B. Andrews did all the preaching and it was well done. His is no shadow work, but deep sub-soiling, which digs the sinner up, in or out of the Church. I can recommend Andrews to any one wanting real help. He is clean and chaste, sensible and serious, with just enough of everything needed to catch and hold the attention of the crowd. The people love him and believe in him. He can come nearer getting the cooperation of the Church in his after services than any evangelist I have ever known. We have already received from the meeting 50 members into the Church, and many have gone to other Churches. Now the decks are cleared for action. We expect this to be the greatest year in the history of this Church. Pastor's salary placed at \$1500, and presiding elder raised proportionally.

**Milano Charge.**

W. W. Adams, Feb. 3: The first Quarterly Conference of Milano charge for the current year has passed into history. Our esteemed presiding elder, Chas. F. Smith, came at the appointed time and transacted the business of the conference in the best of spirits. The salary of the pastor and presiding elder were assessed, and the Board of Stewards went home, we think, fully determined to meet all their obligations to God and the Church. We were a little late in getting to our work, owing to bad weather, but we came, and have preached to, and visited all our congregation. We find the people of Milano charge an appreciative people; they very kindly received us all over the work, and we appreciate our people very much. This being our first year in the conference, having been admitted last November, we crave all the sympathy, help and cooperation they can give; and we believe they will meet our highest expectations. We find a number of Advocates taken, and we are placing more as we can. Blessings on the Advocate and its management.